

Truth does not need a defender only an investigator

"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17

The Baptist Examiner

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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 RETURN OF THE LORD JESUS

By Pastor Willard Willis, Northland Missionary Baptist Church, Delaware, Ohio

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11)

We are advised by I Thessalonians 4:18 to "comfort one another" by talking about our Lord's return for us. The word "comfort" means to make one feel better in time of grief and trouble. We, then, by discussing our Lord's return to this earth and by looking forward to that return with great anticipation, should be made to feel better. Why would such a conversation make us feel better? It is because our hope is elevated and hope is a vital ingredient in our daily lives. A lady in a hospital bed, for example, feels much better after the doctor says that she can go home, than she felt prior to his announcement. It is not her health that has suddenly improved, but it is the fact that her hope has been elevated. The difference is that her outlook on life has been changed. It is as if the sun has just broken through a heavy layer of clouds.

A discussion of our Lord's return brings with it the most comfort when a loved one has just died. This is because that our need, at that point in our lives, is the greatest relative to the need of being comforted. We, however, are in constant need of being comforted because the place in which we live, that is, the earth, is a place of



constant pain, tears, and death. It is a place where the crime rate is continually rising—a place where war between nations is our daily diet. It is a place where our air and streams are polluted—a place where prices and taxes are continually rising and a place where each of us are growing older as each minute passes before us.

The place in which we now reside is a battlefield that has been fought over many times. Thousands of our acres of land, in fact, have been converted into places to bury our dead. Someone has said: "The earth is a stormy sea whose every wave is strewn with the mortals that perish in it."

I have read that each time we

breathe a breath of air, someone is dying some place in the world. I also understand that there are more people born in the world each day than now live in New York City. This fact, I'm told, means that the population of the world will double by the year two thousand twenty. One writer said: "We meet one another, salute one another, pass one another and are gone."

It becomes quite obvious that the comfort we receive from this world is like unto a jet that passes over our heads and is gone. Our hopes and dreams, therefore, must not rest in this changing world, but in that place that our Lord has gone to prepare for us—that place which knows no change of person, place, climate, etc. It is as stated in the following passage of Scripture. "For the hope which is laid up for you in heaven, whereof ye heard before in the word of truth of the gospel" (Col. 1:5).

The best is ahead for the believer in the Lord Jesus Christ. We, in a sense of speaking, are now living beneath a heavy fog and low hang-

(Continued on Page 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

SPIRITUAL LABORERS



"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building" (I Cor. 3:8-9).

The Bible teaches time and again the doctrine of the unity of the Spirit in the local church. We see

IS THE RAPTURE NEAR?

By Pastor Charles Lybrook, Waverly Road Baptist Church, Huntingdon, West Virginia

Please read Matthew 24:32-46.

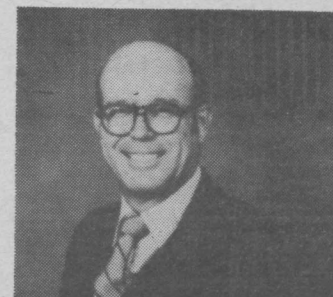
Dear reader, let this pastor firmly aver that I do think that time as we know it is about to end. I do believe with all my heart that the coming of the Lord in the air to rapture out all His blood bought saints is threatening to occur at any moment.

I do not believe in date setting for this great event, but I do believe our Lord expects us to be able to read the signs of the times. Many times He tells us to watch and be ready for in such a time as you think not the Son of man shall come (Matt. 24:42-44, 25:13; Mark 13:35; Luke 12:35-37; I Thess. 5:5-6; Rev. 6:15). So He tells us to be ready and He never gives us something to do or accomplish except He also gives us the means and the intelligence to the accomplishment thereof.

We have in His Word ample signs. We are told to "Study to shew thyself approved unto God, workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Surely the second coming is one of the great doctrines of the Book. It is spoken of in the Old Testament alone at least 1,200 times and some 300 times in the New Testament. If we will just study the Word, doing the will of God, we can "know the doctrine whether it be of God" (John 7:17).

We are not going to be given the day and the hour, but we can, or should, be able to ascertain when it is at the "doors" (Matt. 24:32-33).

So what are some of the signs



that are all around us today, warning us to get ready and stay ready that we might be ready? Well, one sign that I want to deal with in this article is that which is found in II Timothy 3:1. There we are specifically told "This know also, that in the last days perilous times will come." So right before the coming of our Lord to rapture away His saints, right before the fulfillment of I Corinthians 15:51-58 and I Thessalonians 4:13-18, there will set in perilous times of great stress and trouble. Stress and trouble hard to deal with and hard to bear. II Timothy 3:1-5 deals with society plunged headlong into the vortex of sensuality—a godless society filled to the brim with a people who love no one but themselves; a self-centered people with such a lust for money, fame, and power that nothing is sacred. It will be a time marked by greed and pride and abuse. It will be a time marked by a people who know nothing of an old fashioned family. There will be a widespread disobedience to parents, people will be ungrateful, unholy, and profane. And they will be without natural (human) affection.

It will be a time when morals will be loose, with human nature turned loose, doing anything and everything to satisfy its inordinate affection. And that, dear reader, reminds me of the world we are living in today. In a recent article by "Focus On The Family" (Aug. 1995), we were informed of young prisoners in China being executed so that their organs can be harvested for sale at black market prices to Westerners desperate for kidneys, hearts, livers, corneas, etc.

If that isn't enough to turn your stomach, said the article, consider this: According to World (which also reported the practice above),

(Continued on Page 2)

(Continued on Page 3)

THE BAPTIST EXAMINER

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LABORERS

(Continued from Page 1)

Christ, I Corinthians 3:8 teaches that our individual and personal labor is under God's scrutiny and we will be judged at the judgment seat of Christ individually and rewarded individually. "...And every man shall receive his own reward, according to his own labor." Many times folks will not labor for the Lord, because others are not so doing. We should labor in God's service and not balk because of the failure of others to labor as they should. Their failure should not become the reason for our failure.

I Corinthians 3:9 teaches us that

THE BAPTIST EXAMINER

DECEMBER 1, 1995

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

A few words from a children's praise song keep running through my mind today. They are: "God is so good! God is so good! God is so good! He's so good to me!" These words seem appropriate to describe my life as it now is. My God has been so good to me.

The Calvary Baptist Church continues to grow slowly. The Lord has sent to us Jim and Edna Duke. Jim and Edna came to us by letter from a good doctrinally sound local New Testament Baptist church.

We continue to have visitors in most of our services. Some visitors come after hearing our Sunday morning radio program. Our program is thirty minutes long and is broadcast each Sunday morning at 7:30 a.m. over WEMM, 107.9 FM in Huntington, West Virginia. I'm very blessed and pleased that the Lord has enabled us to produce a quality radio program of good sound Bible based messages. It seems that many lives are being blessed by our radio ministry.

Not only is our radio ministry receiving favorable response; likewise our TBE ministry is receiving much favorable response. Please see a sample of letters to the editor elsewhere in this edition of *The Baptist Examiner*.

Now just a bit of news on a personal note. Our daughter Melissa Hickman and her husband First Lieutenant Kevin Hickman are expecting our fourth grandchild in May of 1996. It's been all girls to this point in time. Possibly this one will be a little boy. It matters not; a little boy or another little girl will be welcomed and loved for what it is, another precious gift from a wonderful God. Connie and I sure do love our three daughters and our three granddaughters.

After having read this "Editor's Update" I'm sure you must now know why the words from the children's praise song keep running through my mind. "God is so good! God is so good! God is so good! He's so good to me."

May our Lord bless you as you serve Him!

we labor for and with God. We are instructed to be God's workers and builders.

In this message, I will make five points concerning spiritual laborers. They are:

I. We should pray for more spiritual laborers

It seems that in the ranks of Sovereign Grace Baptists there are some folks who oppose any mention of church growth. Some say: "Because we have the truth, we won't grow." Others say about churches that are growing: "They must be doing something wrong." Others will say when church growth is encouraged: "All you're interested in is numbers."

I must reply to folks that make such pronouncements: "The Holy Spirit taught you much of God's truth; do you now feel that He cannot teach others what He taught you?" How ridiculous it is to conclude that a church should not and cannot grow.

In Matthew 9:35-36, we find the Lord going about teaching and

preaching the Gospel and because He is the Lord, He was healing sickness and disease. As He observed the great multitudes of people, the Bible record reads: "...he was moved with compassion on them...." Oh, that we would have a compassion for the multitudes as Jesus had and has.

The Lord was building His church and at the same time teaching, by word and by deed, the disciples how to continue the great work of His church after He went back to heaven. "Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few" (Matt. 9:37). There is so much work for His churches to do and so few people to do it. What a dilemma for His churches to be in. He has given us much work to do and we don't have enough people to do it. What will we ever do? Many times we do nothing. Some accept that sad sermon that some preach. It goes like this: "To have the truth is to be small, to grow is to compromise." It is not

the fault of the Lord and His Word that we do not have more spiritual success and prosperity. To the contrary, it is my fault and your fault. Listen closely dear friend to what Jesus said: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38). The Lord said to pray for more laborers. We are to ask the Lord to send us people to help in this great work of His church. We here at Calvary Baptist Church are praying for more people to help us do more work to the glory, honor, and praise of Jesus our Lord.

II. Every day and in every place, the Lord provides opportunities to labor

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (Jn. 4:35).

The Lord is asking a question. "Isn't this what you've been saying, four more months and it will be time to go to work." How often we put off going to work for the Lord. Many times the road we trod is paved with good intentions, but not with good works.

The Lord is teaching us that this very day, in the place where we presently are, we have opportunity to labor in His service. "...lift up your eyes, and look on the fields; for they are white already to harvest" (Jn. 4:35). Today, are you at work in the Lord's harvest field or are you procrastinating by saying, "In about four months, I too will join the laborers in the harvest field." How many years have you been trodding the road of good intentions?

III. The laborer is worthy of His reward

Most of God's saints know about the wonder and splendor of heaven and all of its rewards that awaits them. Not every saint expects to be rewarded in this life. Some expect only trials and tribulation. Some believe poverty should be the lifestyle of a true Christian. The Lord Jesus promised His blessings and goodness in this life for those who faithfully serve Him. He promised abundant life in the here and now. Some rewards do come this side of heaven. "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the scripture saith...The labourer is worthy of his reward" (I Tim. 5:17-18).

Some folks believe a preacher/pastor shouldn't be paid; and others believe he should be paid, but

not much. The Bible teaches: "...the elders that rule well,...especially those that labour in word and doctrine," the same is worthy of his reward, i.e. to be paid and to be provided for. He is "counted worthy of double honour." A pastor should not be getting rich materially, however, he and his family should be taken care of accordingly as the church is able to do so.

IV. What form should our labor take?

We should bring the helpless to Christ. Let us never forget that the lost are spiritually dead and cannot help themselves in anyway. They are spiritually helpless. If we bring them to the "Word of Life" or take the "Word of Life" to them, the Lord may save them. We must believe the Lord can and will save. He will see our faith and bless it. "And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee" (Mark 2:3-5).

We should bring family members to Christ. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus..." (John 1:40-42).

We should tell personal friends about Christ. "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me" (John 1:43). "Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

We should inspire other workers. "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day..." (Ex. 14:13). Always encourage other workers. Never, never be guilty of discouraging other workers.

V. What should be the results of our labor?

Our labor should glorify God. "Let your light so shine before men, that they may see your good works, and glorify your father

(Continued on Page 8)



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
Calvary Baptist Church • Ashland, KY

Direct All Questions & Comments to: Clyde T. Everman • 108 Burdsall Ave. • Ft. Mitchell, KY 41017

The Birth of Isaac Genesis 21

The birth of Isaac was the second great step in the fulfillment of God's plan. God's purpose and plan was to have a people of His own who were separate from all other nations, a people with whom He would work through to become a blessing to all the earth. It was of this people the Saviour was to be born. The first step in God's plan was to call Abraham from a life of idolatry and bring him into the land which He promised him. Abraham was to be the father of this nation.

Some twenty-five years had passed since Abraham had left Ur of the Chaldees and during that time he had received the promise from the Lord that He would make of him a great nation and that He would make his seed as the dust of the earth. Years rolled by but no sign of the promise being fulfilled. Abraham suggested to God that his servant, one born in his own household be the promised heir (Gen. 15:2, 3). The Lord's reply was "This shall not be thine heir, but he that shall come forth out of thine own bowels shall be thine heir" (Gen. 15:4). More years passed and still no child. Abraham, heeding Sarah's advice, took Hagar the Egyptian servant as his wife. To this marriage was born Ishmael whom Abraham thought must be the

promised son. But God appeared unto Abraham and told him he was wrong. Sarah not Hagar was to be the mother of the promised son (Gen. 17:19). At Sarah's laugh of unbelief God asked, "Is any thing too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (Gen. 18:14).

At the Set Time

"And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him" (Gen. 21:1, 2). The birth of Isaac was an important step in the plan and purpose of God for His chosen people, for it was in Isaac and not Ishmael that Abraham's seed was to be called (Gen. 21:12).

There are many important truths to be found in these passages. First, we see that God is in no hurry in working out His plan. He has a time for all that comes to pass. Man may hurry and fret to have something come to pass, but God can not be hurried. Abraham, like most of us, could not wait for God's promise to be fulfilled. "He that believeth shall not make haste" (Isa. 28:16). Also we see the almighty power of God in these passages. Nothing, nothing can prevent the pur-

pose of God being brought to pass. Nothing, in spite of what man may say, can frustrate the purpose of God. Abraham may be old, Sarah may be barren and well passed the age to bare children, but what are these obstructions in the face of the infinite power of the One who is over all? Abraham may seek to obtain his heir through Hagar, but that does not hinder the plan of the Lord. Sarah's son "shall" be the heir not Hagar's. Then we see the faithfulness of God. God had promised that Sarah would have a son. To Sarah this promise was impossible to come true and she laughed in unbelief. But God's Word is sure. "And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken" (Gen. 21:1). "As he had spoken" is a pillow on which all of God's children can lay their head. Joshua said that not one thing had failed of all that God had spoken: all had come to pass (Josh. 21:45; 23:14). This is one thing that all believers need to remember, "God is faithful." "The counsel of the Lord standeth for ever, the thoughts of his heart to all generations" (Ps. 33:11).

In these passages we see faith tested. Faith is tested to see if it is true faith. A faith that fails to pass the test is not faith at all. Abraham was called upon to believe a

hard thing, a thing which seemed to the carnal mind an impossibility but, "he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:19, 20).

Then we see that God has a set time for accomplishing His will. Nothing is left to chance. Everything is fixed beforehand by the Almighty God. "For Sarah conceived, and bare Abraham a son...at the set time" (Gen. 21:21). "At the appointed time I will return..." (Gen. 18:14). Like the birth of Christ Jesus, Isaac's birth was at the appointed time, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4).

*Because God orders our steps,
We can always be assured
That there is enough time
In each day to do His will.
He sets the pace.
He is never anxious.
His purpose is for us
To move in rest,
Live in peace,
Abound in joy,
And depend totally on Him
To accomplish through us
All He desires.*

Poem by: Roy Lessin

THE RAPTURE

(Continued from Page 1)

human fetuses have begun to appear on menus of Chinese restaurants as a delicacy and health tonic. This account was cited:

"To investigate widespread rumors that unborn human beings were being sought and eaten to improve complexions and promote general well-being, an Eastern Express reporter on March 1st entered the state-run Shenzhen Health Center for Women and Children and requested a fetus for a feigned illness. A female doctor told the reporter that the department had run out of fetuses, but to come back.

"The next day, according to the paper, the reporter returned at lunch time. The doctor eventually emerged from the operating theater holding a fist-sized glass bottle with thumb-sized fetuses. She said 'there are ten fetuses her, all aborted this morning. You can take them. We are a state hospital and don't charge anything. Normally we doctors take them home to eat.'"

Dear reader, if you would send a letter to "Focus on the Family", 8605 Explorer Drive, Colorado Springs, Colorado 80920 and ask for their August newsletter detailing THE UNITED NATIONS FOURTH WORLD CONFERENCE ON WOMEN IN BEIJING, CHINA, you will be amazed at what you will read and what is about to come upon this world in which we live. It is truly a conference set to the destruction of the family, as well as our God given morals and standards. It is a conference set to promote homosexual and lesbian rights. Our world even now has become a virtual Sodom and Gomorrah. The latest statistics that I have seen declare that in a recent poll across America 80% of young boys think that the homosexual lifestyle is just an alternate lifestyle and find nothing wrong with it. These were not homosexual boys necessarily, so why do they think like they do? They see no wrong in homosexuality simply because in our nation there has been a flood of pro-homosexual orientation in the past few years with the intent of wiping away any taboos, any old fashioned Bible oriented teaching against

(Continued on Page 5)

THE BAPTIST EXAMINER

DECEMBER 1, 1995

PAGE THREE

THE FRIEND

When you're up or when you're down
When you're foolish as a clown
Or if there's trouble all around
Call a friend!

When you're weary on the road
You need a change in your abode?
When a talk would lift the load
Call a friend!

When no friend you have in sight
And uncertainty fills the night

Have you struggled with all your might?
Call a friend!

New to you though He may be
Shepherd, friend of sinners He
Knows the way of Calvary
He'll be your Friend!

Christ the Lord, His perfect name
Who for His own He took the blame
For sins pardon, make your claim
And know this Friend!

By Mrs. J.P. Morgan

What is in the well of your heart will show up in the bucket of your speech



The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER, P.O. BOX 60, ASHLAND, KENTUCKY 41105-0060



I understand that Baptists believe "TULIP" originated with them and not with the Council of Dort or John Calvin. How is this so? Are there any differences of belief?

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The five great doctrines of grace are referred to in different ways. Some call them the Five Points of Calvinism not that they originated with John Calvin, but were embraced and taught by him. Some of us refer to them as the Five Points of the Doctrines of Grace. Others refer to them as "TULIP" doctrines of grace. This came about by using the first letter each of the five statements of grace to form the word "tulip"—(T) Total Depravity of Man, (U) Unconditional Election, (L) Limited Atonement, (I) Irresistible Grace, (P) Perseverance or Preservation of the Saints.

As to whom we give credit for coming up with the word "TULIP" referring to the five points of the doctrines of grace I have no idea and am not concerned as to the answer. It is the doctrines from which the word originated that are important. When did they originate? They did not originate with the Council of Dort. They did not originate with John Calvin. Neither did they originate with the Baptists. It was God Himself that originated the five statements of grace from which we get the word "TULIP" in relation to these doctrines.

We need only to read Romans 3 to see that God Himself said that all men are "totally depraved." **"For all have sinned, and come short of the glory of God"** (Rom. 3:23).

In Ephesians 1, we find Unconditional Election. **"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."

In John 10, we find Limited Atonement. Christ said **"I am the good shepherd: the good shepherd giveth his life for the sheep...I lay down my life for the sheep."**

Concerning Irresistible Grace, Christ said **"All that the Father giveth me shall come to me"** (John 6:37). Christ said of the Shepherd, **"the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out"** (John 10:3).

Romans 8:35-39 deals with Perseverance or Preservation of the Saints by saying **"Who shall separate us from the love of Christ?...I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."**

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The doctrines of grace commonly known as the TULIP doctrines have erroneously been known as Calvinism. True Baptists do not refer to themselves as Calvinists because John Calvin, while Scripturally correct on the doctrines of grace, was wrong on the subject of Ecclesiology.

The questioner is mistaken as to the statement that we believe the doctrines of Grace or TULIP originated with Baptists. Actually, they have always been taught in the Scriptures, both the Old and New Testaments. True Baptists have always believed, taught, and stood on these teachings. No we didn't originate them, but we have always taught them—long before John Calvin came on the scene.

Please note just a few of multitudes of Scripture that teach these truths. **Total Depravity** - Gen. 6:5; Ps. 58:3; Isa. 1:5-6; Jer. 17:9; Rom. 5:12; Heb. 10:22. **Unconditional Election** - Ps. 1:6; Jer. 13:23, 17:9; Acts 13:48; John 6:37; Eph. 1:4; II Thess. 2:13; I Pet. 1:2. **Limited Atonement** - Isa. 53:1; John 10:15, 15:13; Acts 20:28; Rom. 9:13; Eph. 5:25. **Irresistible Grace** - Jer. 31:3; John 6:44, 65; Acts 2:39, 16:14; Rom. 8:30. **Preservation of the Saved** - John 10:27; Gal. 4:6; Eph. 1:13-14; Phil. 1:6.

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The common garden tulip was introduced into Western Europe in the 16th century, especially in Holland where it started a craze in 1634 known as "tulipmania." Enormous prices were paid for a single bulb. Finally the government of Holland regulated the tulip trade. The tulip is still today a major export of the Netherlands. Truly, it is a beautiful flower! I have been called a "Tulip Baptist." It is true that I am a Baptist. I am not ashamed to be called such. However I must confess that I have never planted any tulips! I do not have a green thumb at all.

Theologically, the name of this flower serves as a clever acronym to define what most of us commonly refer to as the doctrines of grace. Each of the five letters of the word tulip sets forth these doctrines (T - Total Depravity; U - Unconditional Election; L - Limited Atonement; I - Irresistible Grace; P - Perseverance of the Saints). Of course, these doctrines did not originate either with John Calvin or with Baptists. They are precious truths derived from the inspired Scriptures. One thing we know for sure, Baptists first taught these

truths centuries before Calvin was ever born! John Calvin did believe and teach these doctrines. In fact, I would be bold enough to say, that he learned these truths from the Anabaptists. It's too bad that he rejected their Scriptural baptism. It's too bad that he gave saving efficacy to the ordinances. I do not call myself a "Calvinist" even though I have been called a "hyper-Calvinist" for teaching the doctrines of sovereign grace.

I rather doubt that the acronym "TULIP" associated with these doctrines came from Calvin or Baptists. It is no doubt of recent origin. Frankly, I do not know who gave this word tulip such a theological usage. Perhaps the other forum writers can shed more light upon the question.

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TEACHER:

Calvary Baptist Church
Ashland, KY



I don't believe originality is anything Baptists have ever sought after. They have, however, sought the truth, stood for the truth, and preached the truth down through the centuries and for this reason have suffered persecution at the hands of many Christian denominations.

True Baptists have always, to my knowledge, believed and taught the five doctrines that make up the word "TULIP" namely (1) T - Total depravity of man. This means that man, as a result of original sin, is morally or spiritually dead and will not nor cannot choose God of his own free will (Rom. 7:18, 8:7-8). (2) U - Unconditional Election. This means that God chose His elect before the foundation of the world and not for any foreseen good in them (Eph. 2:8-9). (3) L - Limited Atonement. This means that the atoning blood shed by Jesus Christ paid the sin debt of all who have or will ever believe and receive Him as their personal Saviour and

that there is no atonement for all those who ultimately reject Jesus to end up in Hell. Baptists hold that when Christ died He had an objective in view and that objective will most assuredly be accomplished (John 17:6-9). (4) I - Irresistible Grace. This means that God chose all who will be saved before the foundation of the world (Eph. 1:4) and that His effectual call to the lost sinner will not be denied. Men will only be saved by the divine call of God (Rom. 8:28-30). (5) P - Perseverance or Preservation of the Saints. This means that all who are truly saved will remain saved and have the assurance of heaven because salvation is eternal at the moment bestowed (Ps. 37:28; Eph. 1:13-14).

There are numerous other Scriptures supporting the above doctrine. Many Baptists prefer identifying these to be the five doctrines of grace rather than TULIP and with good reason since salvation comes by the grace of God. Some believe that these doctrines make God appear to be unfair, but the apostle Paul foreseeing this, wrote under inspiration of God: **"What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy"** (Rom. 9:14-16). Man rejects the doctrines of grace (TULIP) largely because he must have a say in the matter of his will to choose Christ or deny Him. While this be true, yet many of such who deny this doctrine are no doubt saved even though they reject or fail to understand the truth contained herein. The doctrine of the tulip is a precious truth that assigns all power, honor, and glory to God alone. We may not understand it but we can believe it. God is sovereign in all His ways. **"For my thoughts are not your thoughts, neither are your ways my ways,**

(Continued on Page 8)

SLEIGH RIDE

By Irene Orrick

The lane that led from the Big Road to our house was perhaps a quarter of a mile long and downhill all the way—absolute perfection for sleigh riding during the big snows so well known in the old days. My two brothers and Cecil Edison, a neighbor, could start at the top and come flying all the way to the bottom. The only thing that slowed them down a little was the bench of the hill about halfway up; then it was straight down again for the finish. Though I was a sturdy, independent child and my parents pretty well allowed me free run of the hills and hollers, there were two things they never allowed me to do. One, I could not go to the creek by myself. And they would not allow me to start my sleigh all the way up at the top of the hill at the Big Road as the boys did. I had to start at the bench and it humiliated me to no end.

One day when I was sure I had every turn and bump of that half of the hill under control, I decided to demonstrate my finesse to those waiting a turn at the bottom. As I neared the finish looking at the admirers and not watching the road, I recited loudly a sentence that came to mind from my first grade reader: “I go very fast!” said the monkey.” In a second I hit a bump and left the road, sailing sharply under the barbed wire fence that ran along the left side. If you have never been jerked off a fast sleigh by the lower strand of a barbed wire fence, you’ve not missed much. After forty years, I remember lying there on my belly, not much hurt but so embarrassed that I wished for an instant that I had never been born.

I have found my Christian life much like that sleigh ride. The Lord has never let me go all the way up to the top at the Big Road. He has not allowed me to go to Africa as a missionary as I romantically planned when I was a young Christian. Come to think of it, I’ve never gotten very many miles from Stark in the Lord’s field: I’ve only been to the bench of the hill. There are times that I think I know every turn and bump of this Christian way and I become smugly at ease. Just at that juncture, He allows a low strand of barbed wire to be stretched across my road and unexpected things happen. He gets me out of my rut. Though He has limited the bounds of my habitation, He makes it never dull. **“Woe to them that are at ease in Zion”** (Amos 6:1).



THE RETURN

(Continued from Page 1)

ing black clouds when compared to that which awaits us. The hills of that country to which we are going, in a sense of speaking, are covered with fruit trees whose fruit hangs heavy from them—fruit in which there are no worms. The grass beneath those trees is the greenest ever known to men. Let us, then, comfort one another by talking about that heavenly land, by discussing the return of our Lord to this planet.

We will do ourselves a great favor if we will set our affections on things above. We, in fact, will do ourselves a great service if we will follow the example of Abraham as it is set forth in the following passages of Scripture.

“By faith Abraham, when he was called to go out unto a place which he should after receive

for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker is God” (Heb. 11:8-10).

You and I, if we have all of our hopes rooted in this earth, are going to be greatly disappointed over and over again. Our disappointments will come to us by way of poor health, the loss of loved ones, the loss of good government, and a multitude of other things. Let us, therefore, enjoy the blessings which God has given to us relative to material things, but let us not set our hearts upon them, since they will take wings and fly away. It is as stated in the following passage of Scripture.

“Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven” (Prov. 23:5).

May that which excites us the most in this life, be the hope of our Lord’s return for us. The Bible, after all, in the following passage of Scripture, calls this hope the “blessed hope.” **“Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ”** (Titus 2:13).

We cannot set our hope for our Lord’s return on a particular day or hour, since such is known only by the Father. Jesus, of course, has informed us that He and the Father are one. We, however, even though we are not knowledgeable of the exact date for our Lord’s return, know from various signs that it is near. It is the (Continued from Page 6)

THE RAPTURE

(Continued from Page 3)

such lifestyles. The result is that the stigma has very effectively been removed. But, my people, God will have the last word, and the end is near. **“Forever, O Lord, thy word is settled in heaven”** (Ps. 119:89).

Make no doubt about it my people, we are now in the throes of a society that does not like to retain God in its knowledge, and God is even now giving this world over to a reprobate mind. This is exactly what went wrong in Sodom and Gomorrah. Read of it in Romans 1:21-32.

But now there is another sign that I want to bring attention to in this paper and it is the epitome of all signs. It is the sign of the “budding fig tree” (Matt. 24:32-34). This Scripture has to do with Israel as a nation—the Jews as the people of God. When we realize some facts concerning this people, we will be shocked and astounded. The message of His coming will then take on a new depth of meaning.

Our Lord is coming again soon. He promised in Revelation 22:20, **“Behold, I come quickly.”** This promise is directed to our generation. Our generation is the generation that shall not pass until all these things be fulfilled. Our generation is the generation which is experiencing the fulfillment of the prophecy of Matthew 24:32-34. The prophecy of the budding fig tree is the prophecy of the rebirth of the nation of Israel as a nation in their own land. After 2,500 years, the Jewish people have their land again, and they are, under God, and by the grace of God, a mighty nation to be dealt with.

This is the most astounding sign to be found concerning the soon coming of our Lord. When Christ said **“This generation shall not pass till all these things be fulfilled.”** He was not speaking of the generation to which He was then speaking but that generation which would witness Israel coming back into her own land...our generation.

In our text, Christ is emphasizing the fact that from the budding of the fig tree, until His return, would take one generation, and that generation, said Jesus, **“Shall not pass until all these things be fulfilled.”** In 1948, our generation beheld Israel coming back into her own land as a nation. That, I believe, was the fig tree

beginning to put forth her tender shoots, the fig tree beginning to bud.

Now, how long is a Biblical generation? According to Matthew 1:17, fourteen generations from the Babylonian captivity until Christ’s incarnation as our Saviour would equal about forty years for one generation. Israel wandered for forty years in the wilderness. The kingdoms of Saul, David, and Solomon lasted forty years each.

From the death of Christ on Calvary for our sins, to the destruction of Jerusalem, forty years passed. So I believe that we can say that a Biblical generation is forty years.

Now, let’s move from 1948 to 1967, this I believe is when the countdown began. In June of 1967, God Himself handed Jerusalem back to the Jewish Nation. Was not the world amazed when the tiny nation of Israel, in only six days, defeated the mighty armies of their enemies in a battle that let the whole world behold in astonishment the artillery of the invading enemy left burning on the desert? God’s work is always amazing.

Now, again dear reader, I call your attention to another fact. The Lord Himself describes for us in Luke 21:24 that the return of Jerusalem to Israel is the absolute change in world history for all Gentile nations, **“Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”** My people, June 7, 1967, marks the beginning of the generation of which Christ was speaking in Matthew 24:34, our generation. The generation that has seen these great prophetic events with our own eyes. And remember, Jesus said that this generation would **“Not pass until all these things be fulfilled.”**

Now, from June 7, 1967, and counting forward 40 years we come to the year 2007. This is 1995. We have already come 28 years into this 40 year generation, and the rapture must be expected at any moment. It could take place any day now, and we should be expecting it. Our Lord tells us to **“Watch therefore: for ye know not what hour your Lord doth come”** (Matt. 24:42). See also Matthew 24:44 and Mark (Continued on Page 8)

THE BAPTIST EXAMINER

DECEMBER 1, 1995

PAGE FIVE

THE RETURN

(Continued from Page 1)

various signs for His return that keep us from being in the dark relative to the time for His return. The Bible, in fact, refers to our Lord's return on about two hundred and forty occasions. Those, therefore, who are familiar with these various passages of Scripture, will not be in the dark relative to our Lord's return. It is as stated in the following passages of Scripture. **"But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all children of the light, and the children of the day: we are not of the night, nor of darkness. Therefore, let us not sleep as do others; but let us watch and be sober"** (I Thess. 5:4-6).

Those who have burned the midnight oil in an effort to learn what the Bible has to say regarding our Lord's return, know that His return is to be preceded by perilous times. It is as stated by the following passage of Scripture. **"This know also that in the last days perilous times shall come"** (II Tim. 3:1).

The word "perilous", according to Webster, means "full of risk, dangerous, hazardous." We may say, then, that a thing becomes perilous when all moderation is lost. A car, for example, when traveling at fifty miles per hour may not be considered to be dangerous. The same car, however, when the speed is increased to ninety miles per hour, becomes very dangerous. The faster the car travels, the more dangerous it becomes and the more perilous it becomes for those who are riding in the car.

We may say, then, that "perilous times," before the return of our Lord, mean that things which have been moving at fifty miles per hour, will have increased to a very rapid speed. Consider, for example, how crime has increased. Consider our national debt, earthquakes, hurricanes, tornadoes, pollution, taxes, drug abuse, aids, energy crisis, breakdown of homes, divorce, remarriages, false preachers, false churches, filthy movies, gays, etc. There is no question but that we are now living in what the Bible refers to as "perilous times." We can be sure that the speed of those

things I have mentioned is going to continue to increase so that the condition of those in America and the world is going to become more and more perilous. Our national debt, for example, is about to be increased so that its speed will equal to an automobile that is traveling one hundred fifty miles per hour. We, then, are nearing our Lord's soon return to this earth. His return which has been foretold by Jesus Himself, the prophets, John the Baptist, angels, and the apostles. Let us, then, consider what will happen if our Lord returns today.

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in clouds to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17).

These passages of Scripture explain that our Lord, at the first phase of His second return, will remain in the air. It will be about seven years later before He proceeds on down to the earth. The Scriptures, in fact, point out that He, when He comes in the air, will come for His people. The Scriptures continue to point out that He, when He comes on down to the earth, will come with His people. This fact is set forth in Jude 1:14 which states **"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints."**

It will be noted from the following passage of Scripture that Zechariah speaks of this same event. **"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee"** (Zech. 14:5).

We have, then, by way of the phrases "for" His people and "with" His people, a definite distinction made between the first and second phases of His second return to this earth. A further distinction between the two phases of His return is made in that He, at the second phase, will come as a destroyer. This fact is

(Continued on Page 8)



Letters to the Editor

Dear Brother Helton,

Bravo! Bravo! Bravo! At last God has raised up a true Baptist preacher who fears God more than he fears the smiles or frowns of his fellow man. I refer to your most recent article and editorial in TBE.

I have wondered for years how some could insist on local church practice and then encourage people to join an assembly where they cannot assemble, participate in the Lord's Supper and church business. What a hypocritical sham. You tore the cover off such practice.

I wondered if I would ever hear of a preacher in my lifetime who would expose those who use sovereign grace doctrine as a battering ram to justify speaking the truth in hate, interfering with other churches and pastors who don't dance to their drum yet here it was—right in TBE.

Yes, my brother. There are many who hold fast the terms and deserve an A+ in vocabulary but deny the truth in practice. Those who will not invite the lost to believe on the Saviour, warn the wicked to repent and point men and women, boys and girls to the Lord Jesus are neither sovereign grace nor Baptists.

Yours for grace and truth,
Elder Tom Sollosi

Dear Brother Helton,

Greetings my friend in Christ! Just thought I'd take a few minutes to write you a short note.

I've been reading The Baptist Examiner for some 25 years. My sincere opinion is you hit the nail square on the head—"The Hypercritical are Hypocritical." You have improved the paper considerably and you have my prayers.

This has not been easy to turn the ship around, surely, however the Lord has apparently been with you and directed your efforts.

Please accept the things I've said in the Spirit as they were written. Continue the direction you're presently going.

Covered by His blood,
Gene Mathis
Southaven, Mississippi

REVIVAL MEETING

Jordan Baptist Church in Sanford, Florida

The revival meeting will begin Wednesday, November 29 and run through Sunday evening, December 3.

Schedule of Services

| | | |
|-------------------|-------|----|
| Wednesday Evening | 7:00 | PM |
| Thursday Evening | 7:00 | PM |
| Friday Evening | 8:00 | PM |
| Saturday Evening | 7:00 | PM |
| Sunday Morning | 11:00 | AM |
| Sunday Evening | 6:00 | PM |

Jordan Baptist Church will host the monthly fellowship meeting for the Central Florida Fellowship of Baptist churches Friday, December 1, 1995. Services will begin at 8:00 PM with refreshments afterward. Special singing welcome!

For additional information, contact Pastor George Sledd at (407) 323-9072. Editor's note: I (Pastor Eugene P. Helton) was scheduled to be the evangelist for this meeting. However, due to unanticipated surgery and hospitalization, I've had to forego this opportunity. I'm looking forward to the time when I can preach at the Jordan Baptist Church in Sanford, Florida.

THE TOWER OF BABEL: DIVISION OF THE WORLD THE RETURN TO BABEL: REUNITING OF THE WORLD

By Pastor Robert Barkman, Landmark Baptist Church, Collinsville, Illinois

"And the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth" (Gen. 11:1-9).

In our above text, we find the very familiar story of the tower of Babel (or tower of confusion). Despite being a very familiar subject, we do not realize how this event affects us in today's time. At the tower of Babel, we come face to face with the division of the people of the world. It is at Babel that we find the beginnings of diverse languages, races, and customs. The world's divisions of peoples, as we know them, began at Babel.

Genesis 11:1

Please notice, before the Babel incident took place we find that the world was "of one language and of one speech." The Hebrew word for "language" here is a word meaning "lip." The word for "speech" is a word meaning "words."

This verse is teaching us that, before God's judgment at Babel, the inhabitants of the earth spoke one language, dialect, and vo-

cabulary. There was a unity of speech that included all the inhabitants.

Genesis 11:2

As the world's inhabitants gradually moved eastward, they came to a land called Shinar. The meaning of the title "Shinar" has great significance. "Shinar" comes from a word meaning "a scattering" or "a dispersing." Note in Genesis 11:8 the results of the judgment of Babel was a "scattering abroad" or the people of the earth.

Genesis 11:3

Not only did the earth's inhabitants enjoy a unity of speech but they also possessed a tremendous willingness to work for a common goal. They resolved to make bricks which would be the primary material for the building of the tower.

Genesis 11:4

In this verse, we are confronted with the motives behind the construction of the tower. The people desired to have a centralized meeting place that would bring glory and honor to themselves. By the building of an extraordinary tower "whose top may reach unto heaven" they would be exalted as a very great people who would never be divided, separated, nor scattered from one another. Although misguided in their motivation for self-glory, the people of the earth did show a good deal of practical knowledge concerning the importance of unity. They understood unity was necessary for the advancement of a group. They understood that what one cannot do, many can do. What an important lesson we could learn from this. How often as Baptists, do we find ourselves divided over very trivial and unimportant issues, instead of supporting and aiding one another (while yet, retaining our Scriptural independence) for the glory and cause of Christ. Unity is a wonderful tool that is to be used IN CONJUNCTION WITH THE RIGHT MOTIVES AND GOALS. We should never reject unity for unity's sake.

Genesis 11:5

Our Lord, being an all-knowing God, did not allow this tower to escape His sight. From a human standpoint, it was as if He came down from heaven to see what the inhabitants of the world were

up to.

Genesis 11:6

The Lord verbally states the power of unity: "nothing will be restrained from them which they have imagined to do." Why? Because "the people is one, and they have all one language." Yes, unity wields much power.

Genesis 11:7

The triune God now resolves within Himself to act and bring an end to these men's foolish plans and goals. How does He do it? Simply by taking their unity away. The Lord confounds (mingles, mixes, confuses) their language. Once the singularity of their speech is taken the other areas of their life are disrupted as well.

Genesis 11:8

Resulting from the disruption in speech the people now are "scattered abroad." Without the bond of unified speech the people no longer join together as one, but they now form many smaller groups which possessed similarity of speech. This changed the world for ages to come. This Divine act brought about many changes that still exist in the world today. We now have diverse languages, cultural, ethnic differences, racial differences, separate economic, political and governmental systems, and an explosion of false religions. These all developed following the self-isolation of the various groups existing during the Babel judgment. Remember, they were "scattered abroad from thence upon all the face of the earth." Whereas, before they were said to be of one language, of one speech, and they journeyed from the east (humanity as a whole moving as a unified body).

Genesis 11:9

Here the word "Babel" comes into view. "Babel" means to confuse or to mix. The final result of this judgment of God was a confusion or mixing brought about upon mankind. Before the judgment unity and oneness abounds; afterward, we find the earth was a "confused mass of humanity" diverse and separate in many ways.

What lies in store for our world in the ages to come? The Bible seems to point to a reversal of the Babel principle. A reuniting of economic, political, and govern-

A Woman's Touch

By Wendy Barkman



Achsah

Joshua 15:16-19; Judges 1:12-15; I Chronicles 2:49

General Information

Joshua 15:16-19; Judges 1:12-15 - She was the daughter of Caleb, son of Jephunneh. This Caleb was the prince of the tribe of Judah, who has been one of the twelve spies

sent out by Moses to scout out the land of Canaan, which they were about to enter. He was one of only two faithful, believing men, who trusted the Lord to help them gain possession of the land, Joshua being the other one. He had claimed and received, as an inheritance for himself and his descendants, the area of land known as Hebron and its nearby cities. One of the things Caleb had to do was possess a town called Kirjathsepher by driving out the inhabitants thereof. Caleb said that whoever would capture this town and take it over could have his daughter, Achsah, as his wife. Othniel, the son of Caleb's younger brother, Kenaz, captured this town and received Achsah as his wife. Being the nephew of Caleb, he married his first cousin. She convinced Othniel to allow her to ask for additional land area from her father. She asked for and received land with water on it.

I Chronicles 2:49 - This is a possible reference to her. This may or may not be the same Caleb. "Daughter" could mean granddaughter or female descendant, meaning that this could be another Caleb in her line. It could be another Achsah, and one from whom she was descended and possibly named after. It is really difficult to tell from reading the Scripture.

I Chronicles 4:15 - Apparently, Achsah had three brothers.

Name Study

Achsah means anklet, adorned, or tie with fetters. The Hebrew word from which her name is derived is also translated: stocks (Prov. 7:22), making a tinkling (Isa. 3:16), tinkling ornaments (Isa. 3:18).

Personal Application

Every time the word from which her name is derived is used, it is associated with wickedness and wicked women adorning themselves. Perhaps, she was this sort of woman; perhaps she was not.

Practical Application

The following are verses which tell us the kind of woman the Lord is pleased with, as opposed to the kind of woman He is not pleased with: Prov. 31:25, 30; I Pet. 3:3-6. The Lord is pleased with a woman who is adorned with spiritual beauty on the inside, which is gained from a close walk with the Lord. He is not, on the other hand, pleased with the woman who is worldly and cares about outward appearances.

mental systems is taking place today through the auspices of the United Nations and other Unitarian organizations.

The movement for a one world language, measuring, and monetary systems, and world-wide data access via networked computers is breaking down the economic boundaries that once existed. Racial differences are being diluted through multi-racial education materials and interracial marriages. The false churches of

the world are uniting at an alarming rate. Even false religions seem to be finding common ground in an effort to possess greater numbers of followers. Yes, it seems as if we are rapidly moving toward a pre-Babel type of existence.

Is this something that is bad or
(Continued on Page 8)

LABORERS

(Continued from Page 2)

which is in heaven" (Matt. 5:16). Some folks want to build up walls; walls that hide the light of Christ and the glory of God. Let us not hide our light under a bushel of scorn, but let us place it instead on the candlestick of one of our Lord's churches to shine the light of the Gospel into a world darkened by sin. Our good works bring glory to God.

Our labor should enrich our present life. "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (I Tim. 6:17-18). We're not to "trust in uncertain riches." We are to trust "in the living God." It's not what we have that enriches our lives, but what we do with what we have. Trusting in the living God causes us to "do good," to "be rich in good works," and to be "ready to distribute."

Our labor should furnish a pattern for others to follow. "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned..." (Titus 2:7-8). Others should be encouraged to follow our example in labor. A church like the work place should have a good on-the-job training program. Furnish a good pattern of service that others may replicate.

Our labor should demonstrate the reality of our faith. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). Most folks would probably say that faith is like the wind. It's there, we know it's there, but we can't see it. We may not be able to see faith, but we sure can see the results of faith. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). We must all ask ourselves, does our labor

reveal that we possess a true faith? What do your works reveal about your labor and your faith?

May our Lord richly bless you as you labor for His cause.

FORUM

(Continued from Page 4)

WHITT

saith the Lord" (Isa. 55:8).

I believe it is more important to know the truth contained in the doctrines rather than who first came up with "TULIP."

THE RAPTURE

(Continued from Page 5)

13:35.

We cannot know when He is coming, but we do know that He is coming, and He expects us to be able to read the signs (Matt. 16:3). Luke tells us "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord" (Luke 12:35-36).

My people, it is upon us, it is even at the door. Our redemption is drawing nigh. Let men repent and trust God's Christ as their only Saviour. Jesus said "Except ye repent ye shall all likewise perish" (Luke 13:3) and "Ye believe not that I am He [the Messiah] ye shall die in your sins" (Jn. 8:24).

This, my people, is the day of Grace, but that day is nearly done. Let us who are saved "Walk in the light as He is in the light, for if we say that we walk with Him and walk in the darkness we lie and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His son cleanseth us from all sin" (I John 1:6-7).

(Article taken from: "The Baptist Missionary"; Aug/Sept 1995 issue).

BABEL

(Continued from Page 6)

good? Please keep in mind our text. Unity is a good thing and we should all desire a greater unity among all IF THE MOTIVES AND GOALS of the unity are proper. The problem with the unification of the world's systems is that this unity will, once again, result in rebellion against God. The Book of Revelation is clear, in the latter days the world will economically, politically, and religiously unite against Christ (Rev. 13-19). In many ways, this

will be Babel revisited. Only this time, at the Battle of Armageddon, the world's forces will be defeated and cast into the Lake of Fire for their final defeat.

As we see the world's events unfolding before our eyes, let us not be sleeping but let us be wide awake understanding these things are simply a sign of the times leading up to Christ's second coming and final victory over the world.

THE RETURN

(Continued from Page 6)

made evident by the following passages of Scripture. "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (II Thess. 1:7-9). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:8).

The man of sin is to be revealed after our Lord's appearance in the air, and he is to be destroyed when our Lord proceeds on down to the earth about seven years later. The following passages of Scripture explain that the man of sin is to be revealed when our Lord returns in the air. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (II Thess. 2:3-4).

Let us now go a step further and note another very important point which distinguishes the first phase of our Lord's return from the second. The point which I have in mind is the fact that the first phase is imminent, that is, threatening to occur at any moment. The second phase, on the other hand, is to be preceded by certain events. My reference is to the events which are recorded in chapters seven through nineteen of the book of the Revelation of Jesus Christ.

Those who do not believe in the two phases of our Lord's return make their appeal to John 6:39 and John 11:24 where reference is made to the "last day." These passages of Scripture read as follows: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day" (John 6:39). "Martha saith unto him, I know that he shall rise again in the resurrection at the last day" (John 11:24).

The "last day" as it is used in these passages of Scripture, does not refer to the last day of all time, but to the last day of the present form of the kingdom. I refer to the present form of the kingdom, since the present form is not the final form. This fact is established by the following Scriptures.

"Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matt. 6:10).

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25).

The present form of the kingdom contains false professors (tares and bad fish). There, however, is a future form of the kingdom into which only the righteous will enter. This form of the kingdom will occur after the present form of the kingdom, as Martha said, sees its last day. It will be during the new form of the kingdom that our Lord will rule from the throne of David in Jerusalem. It is as stated in the following passages of Scripture. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32). "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in His throne" (Rev. 3:21).

Our Lord, at this moment, is sitting with the Father in His throne. He, however, as has been pointed out, will soon rule from His own throne—the throne of His father David. It will be at this time that all overcomers will reign with Him. The period of time to which I am making reference is the Millennium, or the one thou-

sand years reign of our Lord upon this earth.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. 20:1-6).

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."

John 1:1-5

