

When you do what pleases God, God is pleased with you.

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

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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 SECOND COMING, IS IT NEAR?

By Pastor James E. Hobbs, King's Addition Baptist Church, South Shore, Kentucky



passage is recording what Jesus said. "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37).

John tells us what we will be like in that day. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:1-3). James admonishes us to be patient. "Be patient

therefore, brethren, unto the coming of the Lord..." (James 5:7). Paul shows the difference between the first coming as a sacrifice and the second coming for His people. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

In this message we are dealing with the first phase of His coming. If the word "phase" bothers you, substitute some other word; but no matter how you look at it, there will be two phases of the second coming. We will not have time to dwell on this in this message but we will merely mention the definite distinction as shown by the various teachings of the Scripture. Let me emphasize that there is not doubt in my mind about this. The first phase will be in the air for His people. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them" (Continued on Page 6)

The Baptist Examiner Pulpit

A Sermon by Interim Pastor Jack C. Whitt

NO CONDEMNATION

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). What wonderful consolation and comfort this verse is to the Christian. Just think about it! God's condemnation of the world and the wrath that is yet to be poured out upon it, does not apply to this very select group of

people known as Christians.

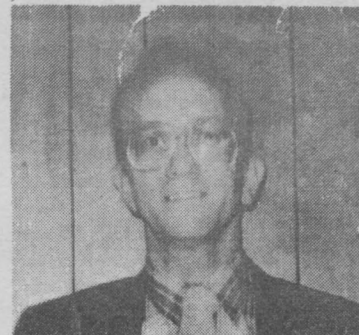
This entire chapter of Romans is especially comforting to Christians. And yet it lays out certain conditions that must be implemented if we are to enjoy and appreciate all that is available to us. For example, we cannot be led by our old nature, the flesh, but we are to be led by the Holy Spirit (verse 14). The new nature im-

planted in our bodies by the Holy Spirit is what makes us different, and this difference is radical. It is the very reason why there is "no condemnation" to the Christian.

I would now point out what significance and revelation of truth in the verse that heads this article, both for the Christian and also to the non-Christian. We need to see (Continued on Page 6)

ECOLOGY AND THE BIBLE

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



In recent years, the ecology movement has been increasing both in numbers and in influence. Among Biblical scholars there exists many differing views ranging from total support to complete opposition. This article is written not to judge, not advance, any specific ecological organization or movement, but to simply remind each of us of our role in caring and using God's creation.

Why did God create the world? What purposes did He fulfill in making the environment in which we live?

The Bible is very plain on this matter...

First, God created the world to glorify Himself.

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" (Romans 1: 18-21).

He also made the world as a dwelling place for us.

"For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else." (Isa. 45:18).

In Hebrew the word "inhabited" means to sit, abide, dwell, reside, to stay (this word implies long term use). The world was created for humanity to dwell in for a long time.

"It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:" (Isa. 40:22).

In Hebrews the words "inhabitants" and "dwell in" are translated from the same word as "inhabited" above. All imply a long term usage.

If we understand that the world was created with the expressed purpose of being a long-term dwelling for humanity, we can come to two conclusions:

I. First, we are to USE the world around us.

It was made for our employment; it was made to be a useful tool for our existence. It is our temporal home made by the hands of God to satisfy our physical needs.

We must be very careful in limiting the use of the world around us. Since the use of nature is to meet the legitimate needs of humanity, putting nature into service is very proper and pleasing in the eyes of God. The usage of meat is one example addressed specifically in Scripture. The Bible clearly tells us the eating of meats is very proper. Following the flood, the Lord made it plain that humanity was allowed to eat of meat..."Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat." (Genesis 9:3,4).

"On the morrow, as they went on their journey, and drew nigh (Continued on Page 2)

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A Sunday School teacher is a person who takes a lot of live wires and sees that they are grounded.



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OCTOBER 1, 1996
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Editor's Update

By Interim Pastor Jack C. Whitt

Once again I take pleasure in bringing you, our readers, this edition of TBE. This is our October edition, which reminds me, where has our summer gone? Soon winter will be upon us again. Yet let us enjoy this autumn season as long as we can. Autumn reminds us that as the years are closing the gap, we are drawing closer to the time when our faith will turn to sight and we will see Jesus. For the Christian, aging just means we will be home before too much longer. Let us rejoice in that.

We appreciate the letters some of you have sent us. It is always good to hear from you and we encourage your letting us know about our paper, whether pro or con, we would like to know. Several new readers have been added to our mailing list which is encouraging to us.

It won't be long until we will be making a new list of forum questions for TBE. Any of our readers may submit questions. So if you have been puzzling over a Bible question, get it to us and put our forum writers to the test of their knowledge.

It is always good to recognize and show our appreciation for the many missionaries laboring for the Lord in their particular assignment God has placed them. If you know a missionary, why not write or call him, I'm sure he would appreciate receiving some encouragement. I would like to send a special Hello to these missionaries: Wayne Mowris and his wife Lillian who are serving at Fort Smith, Northwest Territory of Canada, Dempsey Henderson, serving at Sao Luis Ma., Brazil, Brent Piat serving at Liberty, Kentucky. These men and their families deserve our recognition and appreciation for their dedication to God. I say this of all missionaries who love the Lord and preach His truth, both here at home and in foreign lands, may God continue to bless and supply your every need. Let us labor for the Master that we may not be ashamed at His coming.

Until next time, God be with you all. Brethren, pray for each other and pray for us here at Calvary Baptist Church in Ashland, Ky.

ECOLOGY

(Continued from Page 1)

unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common." (Acts 10: 9-14).

This principle applies to all of nature...it was made for us to put into service for our benefit and good.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith,

giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer." (I Timothy 4:1-4).

Please notice in the above verses, that two of many of God's "creatures" (i.e., created things) are mentioned, marriage and meats. At times, groups have attempted to restrict both from man's employ. However, the Bible is plain, anything that God has created was made for man's usage, to meet his specific needs. It is absolutely wrong to put restrictions on the godly usage of His creation.

II. Secondly, we are to NOT ABUSE our world; we are to care for it.

It is given on a long term basis, and therefore, must be cared for with a long-term view in mind. As each succeeding generation takes

over the care of the planet, they must keep in mind it was intended for them and their successors to use. Proper care of nature demands long-term planning, use and attention.

The WASTING of God's creation cannot be justified...**"He also that is slothful in his work is brother to him that is a great waster."** (Proverbs 18:9).

Please note here, the Hebrew word for "waster" means one who spoils, corrupts or perverts. Wasting a substance given by God to man is truly perverting its purpose. The Lord never gave us nature to waste. It is wrong to destroy nature without using it to meet a need...**"The slothful man roasteth not that which he took in hunting: but the substance of a diligent man is precious."** (Prov. 12:27).

In this example, we have an animal's life being taken without the hunter utilizing its meat. The Bible is using this as a picture of the wasteful consumption of nature. Why do we waste the resources God has so graciously given to us? We do not value nature as we should. Notice this hunter is directly contrasted with a man who values what nature supplies to him.

"There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up." (Prov. 21:20).

The CARE of nature is a clear responsibility given to mankind...**"And God said, Behold I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."** (Genesis 1:29).

Here, we find that the Garden of Eden is a small representation of the world in which we live. Please notice that Eden was made specifically for Adam and Eve's habitation and use; and yet, they were also instructed to care for it...**"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."** (Genesis 2:5).

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And

the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." (Genesis 2:8, 9, 15).

Similarly, the proper care of animals is directly related to the needs they supply for us...**"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the grain. Doth God take care for oxen?"** (I Cor. 9:9).

Here, and in I Timothy 5:18, Paul makes reference to scripture found in Deuteronomy concerning the proper care of animals. In the context of these verses, Paul is explaining the need for churches to supply the material needs of their pastor. His reasoning? It would be wrong for a church to receive benefit from a pastor's labor without attempting to meet the pastor's physical needs. Just as it is wrong to receive benefit from the ox's labor without meeting the ox's needs. It is absolutely wrong to receive benefit from any part of God's creation without the reciprocal caring for nature as well.

The Biblical teaching of man's relation to nature is very plain. We are to freely use nature when necessary, without waste or abuse. Then we are to care for nature, in return, so that the following generations can benefit from nature as well.

If your Lord uses and cares for nature should we not as well? **"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee."** (Nehemiah 9:6).

STRANGE PEOPLE

People who talk about prayer, but never pray;

People who say tithing is right, but never tithe,

People who say the Bible is God's word to man, but never read it;

People who follow the devil all their lives— but expect to go to Heaven!

The Baptist Examiner Bible Study Lesson

By Kirk R. Everman

Member of Calvary Baptist Church, Knoxville, Tennessee

Awakened at God's House Gen. 28:10-22

"And Jacob went out from Beersheba, and went toward Haran" (v. 10). If we recall from the last study, Isaac has blessed Jacob and charged him to take a wife from the daughter of Laban, Rebekah's brother. In addition to Isaac's charge, Rebekah had previously instructed Jacob to make this journey that he might escape the wrath of his brother Esau. In this study we will observe a supremely important encounter along Jacob's journey.

"And he lighted up a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it" (v. 11-12). There he meets the person of God: "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac..."

(v. 13). Note that the Lord identifies Himself to Jacob relative to his fathers with whom He has already established His covenant. Lastly, there are the promises of God. The promises contained in verses 13 and 14 are significant in that they demonstrate that God has chosen that the Abrahamic covenant should pass through Jacob (compare to Gen. 13:14-17 and 26:3-4). There are also promises concerning Jacob's present situation: "And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done which I have spoken to thee of" (v. 15).

The remainder of the chapter concerns Jacob's response to God's revelation. "And Jacob awakened out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (v. 16-17). Jacob expresses surprise, fear, and awe that in the apparent isolation on his journey he has chosen to make his bed at the presumed entrance of the dwelling place of Almighty God. How often do we fail to recognize God's sovereignty in the appointed times and places when He manifests Himself toward us!

We are not told if Jacob returned to sleep that night, but we can note that he did not tarry in responding to his encounter with God: "and Jacob rose up early in the morning..." (v. 18). First he erected a memorial of this place where God revealed Himself and established His promises, calling it Bethel, which means "house of God."

Then, it would seem that Jacob declared the criteria by which he would submit and demonstrate his submission to the God of Abraham and of Isaac: "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go...So that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set as a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (v. 20-22).

FIRST IMPRESSIONS

In this study's passages we have the first recorded incident concerning Jacob's personal relationship with God. As Jacob travels from Beersheba to Haran it is likely that his heart and mind are filled with many thoughts and emotions. Not only could he reflect on the events that have just transpired at home (whereby he obtained Isaac's blessings and Esau's wrath), he is also likely to have anxiousness and anticipation about finding a wife when he reaches Laban's home. Under such circumstances, he probably engaged in lively conversation, although he travelled alone.

However, there is no indication that as Jacob made his preparations for sleep that evening, he was seeking God or His guidance.

It is in the midst of these circumstances that God graciously reveals himself to Jacob. It is an awesome thing to find yourself in the presence of God, in whom holiness and love derive all of their meaning. Yet this is where our relationship with the Creator of all that exists is purified. "The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding" (Prov. 9:10).

Jacob's response of fear and dread are not unlike that expressed by Isaiah (see Isaiah Ch. 6) when he was God manifested in his holiness and glory: "Woe is me! for I am undone; because I am a man of unclean lips, ... for mine eyes have seen the King, the Lord of host" (Isa. 6:5). Also, as the psalmist sings, "If thou, Lord shouldest mark iniquities, O Lord, who shall stand?" (Psa. 130:3). Should we not see humility flourish and pride conquered as we acknowledge the grace bestowed upon us when we are allowed to perceive even the slightest encounter with God in His glory? (see Exod. 33:17-23).

We should note that Jacob found himself afraid in the presence of the Lord, even though God's promises to Jacob were those of blessing and not of punishment or rebuke. The promises in verse 15 are especially precious in that God declares His abiding presence with Jacob. The underlying guidance in these promises is that Jacob should continue on his journey knowing that God would return him safely. Jacob would not return in the same manner as he departed (without human companionship) for these promises include reference to both Jacob and his seed.

PROMISES FOR THE JOURNEY

Do you recall your first night at Bethel where God bridged the (Continued on Page 6)

KEEP IT SIMPLE AND MAKE IT PLAIN

by Lawson Patrick

"What think ye of Christ?" (Matt. 22:42). Jesus asked His disciples the most important question that has ever been asked. It is my hope for everyone who reads this to ask himself that same question now. Because your answer and your response to that question will determine whether you spend eternity in heaven or hell.

If I seem to start this message on a negative note please bear with me and I will get to the positive side. More than 25 years ago I heard a young man talking. He was a college student and was having trouble with one of his classes. He could not get the help that he needed from his instructor. The statement that he made was the professor knew the subject so well and had so much knowledge of it, that he was not able to come down low enough to help little people.

I have thought about this comment many times through the years. Many times I have wondered if this could not be applied to the preachers of our day. I believe that the preachers mistakenly assume that their audience knows more about God, about Christ, about salvation and about what the Bible teaches than they really do. I believe the lost person needs to know the truth. (John 8:32) I believe salvation is a heart work, but I also believe that the Holy Spirit works through our minds to reveal the truth to us.

I John 5:20 says, "We know that the Son of God is come, and hath given us an understanding, that we may know him..." Eph. 1:13 says, "In whom ye also trusted after that ye heard the word of truth..." God said through Isaiah, "Come now, and let us reason together..." (Isa. 1:18). That would imply a use of the mind. The Savior said, "...except ye repent ye shall all likewise perish." He not only said it once, but said the exact same words twice. (Luke 13:3,5.) I looked up the word repent in two dictionaries. It seems to mean, to be brought to an understanding that you have been doing things wrong and are sorry. One needs to turn from the wrong ways to the right. I don't see how that could be done without using our minds and the thought process.

Rom. 10:13-14 says, "For whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. 10:17 says, "faith cometh by hearing and hearing by the word of God". These scriptures tell me that we need to hear and understand enough truth to make a rational and intelligent decision.

I want to ask five questions relating to the person and work of Jesus Christ and see if we can get some answers from the scriptures.

QUESTION No. 1. *Who is Jesus Christ?* He is the Son of God. In Gen. 3:15 He is the seed of woman. In Gen. 4:4, He is Abel's lamb. All the notable events of the Old Testament are pictures that point us to Christ. The ark was a picture of Christ in that all who were in the Ark were safe and all outside the Ark perished. The serpent of brass was a picture of Christ. All the prophets said the same thing. They had the same message. Someone is coming. There is a Savior coming. Luke 24:27. Acts 3:18,24. Heb. 1:1.

Therefore the Lord himself shall give you a sign. "Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel." (Is. 7:14). "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace." (Is. 9:6). At least two times the Father spoke from heaven and said, "This in my Beloved Son." (Matt. 3:16), (Luke 9:35).

The people recognized Him from what the prophets had said about Him. When they saw the things He did they knew this was the ONE they had waited for and they said of a truth this is that prophet that should come. John 6:14. John 7:40. The demons recognized Him. Luke 4:41. Simeon knew who He was when

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The Baptist Examiner Pulpit Forum

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



Please discuss the ten virgins of Matthew 25. Are all ten saved?

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The context of Jesus' words relates to His prophetic word of the future kingdom of God. "Then shall the kingdom of heaven" (Verse 1). In verse fourteen again the "kingdom of heaven" is mentioned in the parable of the talents. Then in verse 31 of the same chapter Jesus actually speaks of His return in glory to the earth along with the subsequent judgment of religious profession. Jesus Christ then is the bridegroom and the virgins are professed Christians. The five foolish virgins have no oil to light their lamps. They represent those who make a profession of faith but in reality know not Christ. "But he answered and said, Verily I say unto you, I know you not." Compare this with another statement of the Lord Jesus in Matthew chapter seven: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." The five foolish virgins, while having the appearance of chastity and good works did not procure oil for themselves. They were religious, but they would not do the will of God! The will of God is that men might come to repentance and faith in

Jesus Christ alone for salvation. Those who truly do the will of the Father are those who believe in Christ and continue in His word. Thus, they so prove that they are His true disciples or virgins. "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (1 John 5:18).

I think the oil is symbolic of the presence of the Holy Spirit in the true believer who enables that believer to "keep himself" or do the will of God. We certainly don't "keep ourselves saved," yet a true Christian will definitely continue to keep his lamp trimmed and burning. A virgin is pure and chaste. Strong gives this definition for the word virgin as it relates to a Christian: "A man who has abstained from all uncleanness and whoredom attendant on idolatry, and so has kept his chastity." A virgin keeps herself for the future husband. She keeps something in particular: She refrains from any sexual relations before marriage. The Christian also keeps himself in one chief particular: He keeps before him only Jesus Christ as the object of both his faith and love. Religious people don't keep their heart for Jesus Christ. They keep their dogmas, opinions, works, and self-righteousness. They hold on to what the religious Saul of Tarsus willingly gave up to know Christ alone! "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." (Philippians 3:8-9). Dear Friends, in light of all this, which are you? Are you a wise or foolish virgin? Do you believe only on Jesus Christ or do you trust in yourself?

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It would be well to read the preceding chapter (24:42-51). Jesus is still seated upon the Mount of Olives with His disciples and is continuing His instructing about watchfulness and readiness for His second coming.

The explanation of the ten virgins parable has been generally divided among Bible scholars into two beliefs: (1) Five are unsaved and five are saved. (2) All ten were saved but only five were prepared to meet the bridegroom at his coming. While good cases have been made for both positions, I take the position of the first as most likely correct of the two. I believe this to be one of those matters where: "You believe your way and I believe mine", and we can still fellowship while respecting the other's opinion. I take my opinion mainly because of the severity of Jesus' words to the five foolish virgins. I see also a symbolism to those "professing but not possessing salvation." There are those who are on church rolls who appear outwardly to love Jesus, who may participate in church activities alongside true believers, and yet never yielded to Jesus Christ and become a born again believer. Just as the foolish virgins carried lamps and looked no different from the wise virgins, yet because they carried no extra oil, their lights would not last at the most crucial hour of need. It is, "the outward show but no inward glow". We find similarity from the parable of the tares and wheat (Matt. 13:24-30). Tares and wheat look alike for a time as they grow together but then harvest time comes and the difference is seen.

Perhaps the most telling difference between the wise and foolish virgins as to their relationship to Christ is in verses 10, 11, 12. "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not". Three things we may conclude from the above verses: (1) When Jesus, the bridegroom returns, the door of salvation is shut. (2) It is too late to plead with Jesus. (Today is the day of salvation). (3) Jesus never knew the foolish virgins as He did the wise virgins. It is difficult to believe Jesus would say, "I know you not" to those of whom He purchased with His precious blood on the cross at Calvary, and especially in light of scripture such as: "I am the good shepherd, and KNOW my sheep, and am known of mine" (John 10:14). Which ever view you may take of this parable, it should convince those who are yet unsaved to: "Seek the Lord while He is near". And to those who are uncertain as to their spiritual condition before God, to: "Examine yourselves, whether ye be in the faith; prove your own selves" (2 Cor. 13:5a,b).

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Delaware, OH



This parable is certainly one of the most popular and probably has the most widely diversified interpretations taught of any one given parable. A book of no small size could be written covering views, ideas, and commen-

tary concerning the parable. There is not space to discuss them all. I would, however, say that this parable does not teach a mid-tribulation rapture, nor is it teaching that these are all God's children and some will be shut out of reward and fellowship with the Father. One thing we need to remember, is that we must not try to find a symbol, or hidden meaning for each person, place, or element in a parable. We need simply to study a parable in its context for the simple (but hidden to unregenerate eyes and understanding) truth that Jesus in conveying. We must never force the parable, or any part of it to teach, or fit a favored theological position. I realize that is often tempting, but we must look for the simple truth of the parable and its relationship to the context.

Matthew 25 is a continuation for Matthew 24 and it's prophetic presentation by the Lord Jesus concerning the question the disciples asked Him about the coming events and the end of the world. I like to divide Matthew 25 up into three sections and their teaching in regard to the disciples' question. In this section about the virgins (verses 1-13) Jesus is teaching WATCHFULNESS, and TRUE, CHANGE of HEART, BORN AGAIN RELIGION. I believe that the virgins represent the visible, professing group called Christians (no universal church here). They look the same outwardly; they appear much the same. They are, however, a mixed lot. Five of the virgins are possessors, but five are only professors. We have a group that contains both wheat and tares, professors, and possessors, and foolish builders upon the sand and wise builders upon the Rock.

The second coming of Jesus will take them by surprise; in an hour when they think not. Professing Christians in this picture have become sleepy and have begun to slumber. The five fool-

(Continued on Page 7)

KEEP..SIMPLE

(Continued from Page 3)

Christ was eight days old. Simon, a just and devout man took that little baby up in his arms and said, "Lord, now let thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." (Luke 2:29.) The centurion, who carried out the crucifixion knew who He was. Matt. 27:54.

Nature recognized Him. For three hours before He died on the cross, the sun refused to shine. Matt. 27:45. Mark 15:33. Luke 23:44. He is the One who raised the dead, made the lame to walk, the blind to see, healed the broken-hearted and preached the gospel to the poor. He is the one who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls for my yoke is easy and my burden light." (Matt. 11:28-30). He is the one who said "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house there are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:1-3.) Can there be any doubt about who Jesus Christ really is?

QUESTION No. 2 *What Did He Do?* Paul said Christ Jesus came into the world to save sinners. I Tim. 1:15. The Savior said; "the Son of man came to seek and to save that which is lost." (Luke 19:10). Jesus said, "I am the door: by me if any man enter in he shall be saved and go in and out, and find pasture" (John 10:9). Paul said that Christ died for our sins, was buried and arose the third day. I Cor. 15:3,4. "In whom we have redemption through his blood, even the forgiveness of sins." (Col. 1:14).

Peter said, "ye are not redeemed with corruptible things, as silver and gold,... but with the precious blood of Christ." (1 Peter 1:18-19). He also said, "who his own self bare our sins in his own body on the tree." (1 Peter 2:24). Again he said; "for Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (1 Peter 3:18). Heb. 10:14 says,

"for by one offering he hath perfected forever them that are sanctified".

You say, how can one die for the sins of many? Because of who He is. It is not how much blood was shed, but whose blood was shed. There are two things that stand between a lost person and heaven. First is God's law and second is God's justice. God said in Isa. 45:21, "I am a just God and a savior". God's law is holy and just and good, but man can not live up to the demands of God's law. But Christ did it for us. He kept the law perfectly. Heb. 4:15 says He "was in all points tempted like as we are, yet without sin." The Savior said, "I came not to destroy the law, but to fulfill it." (Matt. 5:17). Gal. 4:4 says God sent forth his Son, made of a woman, made under the law to redeem them that were under the law. 2 Cor. 5:21 says, "For he hath made him to be sin for us that knew no sin, that we might be made the righteousness of God in him". I cannot keep the law, but Christ kept it for me and my sins are laid on him and his righteousness laid on me.

The second part of this work or redemption is satisfying God's justice. He did that when He bore our sins on the cross. Heb. 2:2 says, that every transgression and disobedience will receive a just recompense of reward. To me, that says every sin must be paid for. Either Christ paid for them on the cross or the sinner will pay for them in eternity. When Christ was hanging on the cross, all sins of all the elect of all ages were laid on Him. In His prayer, He said, "I have finished the work which you gavest me to do." (John 17:4).

When He left heaven and came down to earth, He came to do a work. John 6:38-40. When He left heaven, He knew exactly where He was going and what He was going to do. There were no surprises along the way. Known unto God are all His works from the beginning. Acts 15:18. Isa. 46:9-11. He told the twelve that all things that are written by the prophets concerning the Son of man, shall be accomplished. Luke 18:31. And when they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre. Acts 13:29. Always remember that He did this because He loved us. It was His love and not the nails that bound Him to the tree. He said, "No man taketh it (my

life) from me... I have the power to lay it down and I have the power to take it up again" (John 10:18).

Phil. 2:7-8 says, "He made himself of no reputation and took on himself the form of a servant and was made in the likeness of men and being found in fashion as a man, He humbled himself and became obedient unto death, even the death of the cross." Heb. 12:2 tells us that "for the joy that was set before him, endured the cross." He was looking beyond the cross. He shall see of the travail of His soul and shall be satisfied, by His knowledge shall my righteous servant justify many for He shall bear their iniquities. Isa. 53:11. Before He was born the angel told Joseph to call His name Jesus for he shall save His people from their sins, Matt. 1:21.

QUESTION No. 3 *Why Did He Do That?* Because He loved us and it was part of God's plan from before the foundation of the world. Heb. 13:8. The plan of redemption was not something that God came up with after His plans failed. There has never been but one way of salvation.

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Act. 4:12) There is no other way. "He that believeth on the Son hath everlasting life and he that believeth not the Son shall not see life, but the wrath of God abideth on Him" (John 3:36).

"If ye believe not that I am he, you shall die in your sins" (John 8:24). "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him." (Heb. 2:3).

QUESTION No. 4 *Where Is He Now?* He is seated at the right hand of God. "But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. 10:12). "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). So then after the Lord had spoken to them He was received into heaven

and sat on the right hand of God. Mark 16:19.

QUESTION No. 5 *What is He Doing Now?* Mainly two things. He is preparing a place for us. John 14:3. He is making intercession for us. "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Heb. 7:25). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). The seventeenth chapter of John is known as the intercessory prayer of the Savior. In I John 2:1 we read, "My little children, these things I write unto you, that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

"NOW ALSO WHEN I AM OLD AND GREYHEADED, O GOD, FORSAKE ME NOT; UNTIL I HAVE SHOWED THY STRENGTH UNTO THIS GENERATION, AND THY POWER TO EVERYONE THAT IS TO COME". Psalm 71:18.

BIBLICAL AUTHORITY AND MORALITY

I. Historic Baptists believe in the supreme and final authority of the Holy Scriptures (Isa. 8:20; Matt. 4:4; Jn. 17:17; Acts 17:11; 2 Tim. 3:16-17; 2 Pet. 1:19-21).

A. This means we literally depend upon the Bible, the whole Bible, and nothing but the Bible as our one, objective, final authority for determining what to believe, what not to believe, how to behave, and how not to behave.

B. The Bible serves as our final court of appeal for distinguishing the difference between truth and error, right and wrong, good and evil, and morality and immorality.

II. Historic Baptists believe in the universality of Biblical morality.

A. It is our firm conviction that the moral and ethical teachings set forth in the Bible are absolutistic rather than relativistic.

B. These teachings have universal validity and are finally authoritative and full binding upon all mankind in all situations at all times.

C. As the Divine Legislator, God alone decrees what is moral and ethical, and He has already made His will known in the Holy Bible.

D. Man does not make the rules in God's universe, but is to obey what God has revealed.

III. The rejection of Biblical authority and morality leads to the disintegration of society through the widespread practice of the following evil:

A. Sexual immorality (Ex. 20:14; Lev. 20:10; Gal. 5:19)

B. Sexual perversion (Lev. 18:22-24; 20:13-17, 22-23; Rom. 1:26-32)

C. Divorce (Mal. 2:14-16; Matt. 19:3-6)

D. Abortion (Ex. 20:13; Rev. 13:8-10)

E. Dishonesty (Lev. 19:35-37; Prov. 11:1)

"The Bible is our final court of appeal. We have no other final and ultimate authority than the Bible. It is not a question of what I think or what anyone else thinks. The question is always, 'What saith the Scriptures?' Therefore, it is for me to bow to God's authority, to submit to His Word, and to obey his teachings."
Dr. W.A. Criswell

THE SECOND

(Continued from Page 1)

which are asleep. 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 the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:15-17). The second phase will be to the earth with His people. Again I want to emphasize that there will be a period of time between the two phases-7 years to be exact. (See Matt. 25:31-33).

What Happens to Us?

We will see the Lord. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2).

We will be changed. "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51, 52).

NO CONDEMNATION

(Continued from Page 1)

what this verse is saying and what it does not say.

Therefore Now No Condemnation...

This portion of the verse requires us to look back to the previous chapter where the Apostle Paul discusses the strife of the two natures under the law. He says in (Rom. 7:24, 25), "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." All men need deliverance from sin. All men are wretched, like Paul. That is, the body, the natural man. Paul calls it a body of death. It is dead in trespasses and sins. (Eph. 2:1).

To Them That Are In Christ Jesus...

To be in Christ Jesus is the only way to escape God's con-

demnation. While this is a wonderful comfort to God's people, it is an indictment against those who remain unconcerned about the spiritual needs of their lives. To be "in Christ Jesus" is to be saved, safe and secured. Notice these verses in the book of John: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16, 18).

Who Walk Not After The Flesh...

The Christian walk (our manner of life) is so extremely important. We can not expect, nor should we expect God to bless the Christian who "walks after the flesh". The Bible says: "For they that are after the flesh do mind the things of the flesh; but they that are after the spirit the things of the spirit" (Rom. 8:5). Once becoming saved by God's grace, sin's condemnation no longer enslaves us and heaven is assured. We are in Christ Jesus and this alone is the reason for, "There is therefore now no condemnation."

This fact of God's word establishes forever the security of our eternal life with Jesus. However our joy, peace of mind and most importantly, our fellowship with God is conditional on, not walking after the flesh, but after the spirit.

Walking after the spirit is the key to spiritual fulfillment in the Christian life. We read: "And be not drunk on wine, wherein is excess; but be filled with the spirit" (Eph. 5:18). To the degree we yield and desire the Holy Spirit to lead, we will have the joy, or lack the joy that Jesus has made available to us.

No Condemnation...

Does not mean we do not deserve condemnation. It does not mean that God approves of the way we live when He is denied His rightful place in our homes and in our churches. My dear friend, if you are truly saved today, it is true, there is therefore now no condemnation. You may and ought to take great comfort in this knowledge. And, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5:16).

SECULAR HUMANISM

Secular humanism has rightly been referred to as the most dangerous religion in the United States. It is a religion of supreme idolatry that exchanges the truth of God for a lie and worships and serves the creature instead of the Creator (Rom. 1:25). It is a religion that makes a man, not God, the master of the universe and the measure of all things. It is a religion that openly opposes and boldly seeks to undermine the traditional Judeo-Christian values upon which our country was founded. It is a religion that is actively promoted in the textbooks and classrooms of our nation's public schools and universities. It is a religion with its own well-defined "articles of faithfulness," which are the following beliefs:

Evolution-the belief that the universe was not created, but is self-existing, and that man gradually emerged by chance from lower forms of life over millions of years (Gen. 1:1, 27; Ps. 100:3).

Atheism-the belief that the God of the Bible does not exist and that man creates God out of his own experiences (Ps. 141:1; 53:1; Isa. 55:8-9; 2 Cor. 4:3-4).

Individual Autonomy-the belief that man is his own final authority and is not accountable to any higher power (Isa. 5:21; Jer. 17:9, I Cor. 2:14).

Situation Ethics-the belief that there is no absolute rules by which to live (Ex. 20:1-17; Gal. 6:7).

Disorted Realism-the belief that all men should be exposed to diverse "realistic" viewpoints, including an emphasis on profanity, immorality, and perversions as acceptable modes of "self-expression" (1 Cor. 15:33, Eph. 4:29; 5:11-12; Phil. 4:8).

Sexual Permissiveness-the belief that all forms of sexual expression are acceptable (Jas. 1:15; Gal. 6:8; Lev. 18:22, 30).

Socialism-the belief that government ownership or control of the economy should replace private ownership of property and the free market economy (Prov. 10:4; 2 Thes. 3:10).

Globalism-the belief that "global citizenship" should replace national self-determination in a New World Order (Gen. 11).

Death Education-the belief that this life is all there is and that there is no hope of actual existence beyond the grave-no heaven or hell (Acts 24:15).

submitted by: Pastor John A. Kohler, III, Michigan City, Ind.

BIBLE STUDY

(Continued from Page 3)

separation between himself and you. The ladder is His Son Jesus Christ: "...ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1:51)? It is not a place where man climbs a stairway to reach God, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God..." (1 Pet. 3:18). We have received the promises of God, that He will never leave us or forsake us (Heb. 13:5) and that nothing can separate us from the love of Christ (Rom. 8:35-39). We also have the prayers of our High Priest, Jesus Christ, that we are in the Father's safekeeping while we are in this world which is not our own, until we return home (John 17).

While it is important to call to remembrance the details of such an experience (especially during times of discouragement), we must never substitute the sincere worship of the Lord for the idolatrous worship of the emotions or the place of our encounter with Him. Would not the Lord have been displeased if Jacob had never



"We have become the kind of society that civilized countries used to send missionaries to."

William F. Buckley, Jr.

continued past Bethel? What do we see if we look just beyond Jacob's vow: "Then Jacob went

on his journey..." (Gen. 29:1). So must we.

THE FRIGHTENED WOLF

*"A wolf may be scared from his prey, but yet he keepeth
his preying and devouring nature."*

He has not lost his taste for lambs, though he was obliged to drop the one which he had seized. So a sinner may forego his beloved lust, and yet remain as truly a sinner as before. He gives up the drink for fear of losing his situation, or dying of disease, but he would be at his liquor again if he dared. The fear of hell whips him off some favorite vice, and yet his heart pines for it, and in imagination he gloats over it. While this is the case the man in the sight of God is as his heart is: the muzzled wolf is still a wolf, the silenced swearer is still profane in heart, the lewd thinker is still an adulterer.

Something is done when a wolf is scared, or a transgressor driven out of his evil ways, yet nothing is done which will effectually change the wolf or renew the ungodly heart. A frightened sinner is a sinner still. Like the frightened dog, he will return to his vomit; and like the sow that was washed, he will wallow in the mire again as soon as opportunity offers. "Ye must be born again:" - this is the only effectual cure for sin. While the nature is unchanged it is but the outside of the cup and platter which is washed. "Truth in the inward parts" is that which God desireth, and till that is given we remain under wrath. Any thief will turn honest under the gallows, and yet if he were set free he would rob the first house he came to. A scare is not a conversion. A sinner may be frightened into hypocrisy, but he must be wooed to repentance and faith. Love tames and grace transforms; may the God of all grace deal thus with each of us.

C. H. Spurgeon

SALVATION

What must I do to be saved?
Cried the jailer at Philippi;
Believe on the Lord Jesus Christ, said Paul,
As he looked him in the eye.

But it can't be as simple as that,
I hear someone exclaim;
Surely there are things I must do,
Ere salvation I can attain.

Nothing! No, nothing can we do,
For our righteousness is as filthy rags;
Salvation is a gift, so full and free,
'Tis not of works, lest man should boast, or brag.

Look to the Son of God, dear friend,
Look! And you shall have eternal life;
See Him as He suffered, bled, and died,
He finished the work, He paid the price!

Oh, what a sinner was I!
Oh, what a Saviour is He!
He took my sins upon Himself,
Imputed His righteousness to me.

My sins are gone! My sins are gone!
Cast by Him into the deepest sea;
He will remember them no more,
And I am free! Praise God, I'm free!

from "Jewels of Truth"
by Kathryn Parrish

THANK YOU LORD I NEEDED THAT

*At the foundation of
the earth*

*Lord, You made a
plan,*

*And you had no help
from any man.*

*You choose your
people by electing*

Grace,

*And they all will
surely be in your Holy
Place.*

Thank You Lord!

I needed that!

author

Phemie Bush,

Lexington, Ky.

A Woman's Touch

By Wendy Barkman



Bithiah

I Chronicles 4:18

General Information

I Chron. 4:18 - She was the wife of Mered, who was of the tribe of Judah. She was also mentioned as the daughter of one called Pharoah. It is uncertain, however, whether this was the title of an Egyptian king, making Bithiah a foreigner and possibly a woman of importance, or whether this was the proper name of a Jewish person. The KJV text surrounding Bithiah is very confusing. According to the RSV and the NAS, Bithiah's children are those mentioned in the latter part of verse seventeen; the "she" referring to this woman, Bithiah the wife of Mered, the son of Ezra, mentioned in the beginning of verse seventeen. Most commentators and other authorities seem to be in agreement concerning this. If she was an Egyptian, it makes perfect sense that her children were those of verse seventeen, thus explaining the title given to Mered's other wife, Jehudijah (his Jewish wife, the Jewess), distinguishing between the two (his Jewish wife from his Egyptian wife, and their children). (Refer to "Jehudijah".) Most commentators seem to be in agreement concerning Bithiah's Egyptian lineage.

Name Study

Bithiah-daughter of Jehovah, daughter of the Lord, daughter (worshipper) of Jehovah (Jah). Her name is derived from the word for daughter (see "Bathsheba") and from the word for Jehovah.

Personal Application

Was she the daughter of an Egyptian king? Did she leave her family, country, and gods to marry an Israelite and become a worshipper of Jehovah?

Practical Application

When one is saved, he/she becomes a part of the family of God. As children of God, we have the responsibility and privilege to worship Him. Deut 26:10; 2 Kings 17:36; I Chron. 16:29; Ps. 29:2, 86:9, 95:6, 99:5, Zech. 14:17; Matt. 4:10, John 4:23-24; Rev. 14:7, 15:4, 19:10, 22:9. None other can be called by His name, "Jehovah". Psalm 83:18.

FORUM

(Continued from Page 4)

LENEGAR

ish virgins have no supply of oil. Professing Christians have a form of godliness, but deny the power thereof. (2 Timothy 3:5) No doubt in that day the words of Matthew 7:21-23 will ring clear and final. "I never knew you" will be the most terrible words heard by professors.

The five wise virgins look for Christ's coming. They are ready. They live, looking like other Christians, but with true life and witness. Their true attitude is that with which I admonish you. "But the end of all things is at hand: be ye therefore sober, and watch unto prayer" (I Peter 4:7).

Is it wise to
win souls to
Christ?



Check it out
Prov. 11:30

THE BAPTIST EXAMINER

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THINGS FROM ABOVE

by Paul Jackson

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1-2).

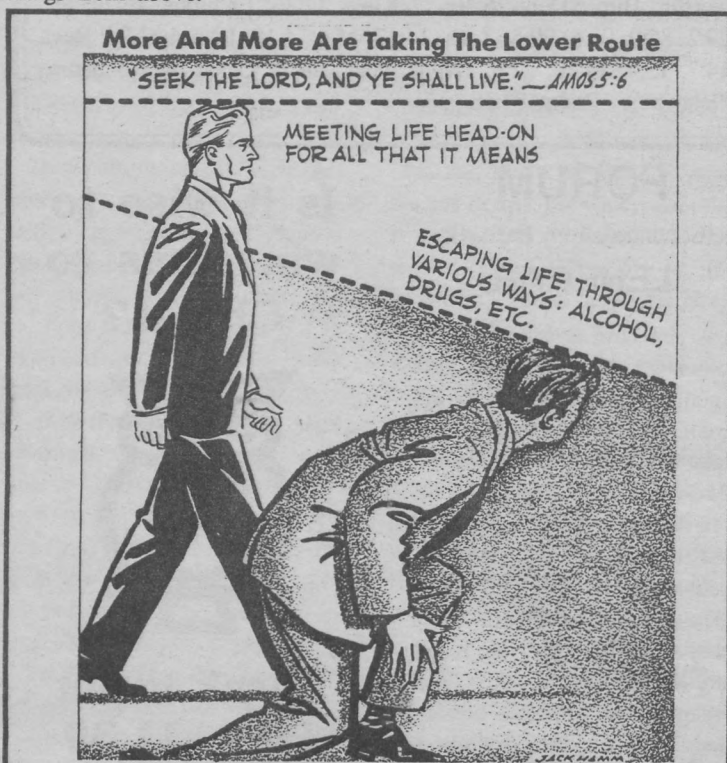
The place to which one directs his attention is direct evidence of his affections. If he directs his attention toward the world, this is his affection. The Bible is clear about this fact. Apostle Paul says, "Know ye not, that to whom ye yield yourself servants to obey, his servants ye are to whom ye obey;..." (Rom. 6:16). Therefore, if one sets his affection to obey the desires of the world, this is what he will serve.

A child of God will set his affections on things from above because his life is hidden in the One from above. We surely know there are many things in the world to which one can set his affections, but do we know there are many things from above one can desire? What are those things

The most important thing that came down from above is Christ Himself. Jesus said of Himself, "And no man hath ascended up to heaven but HE THAT CAME DOWN FROM HEAVEN, even the Son of man which is in heaven" (John 3:13). Christ came down from above once and will come down again; however, He is in heaven above now. Saved people need to set their affections upon Him and their desires are to obey Him. Christ sent from above to save His elect children from their condemning sins. Jesus said, "...this is the work of God, that ye believe on him whom he hath sent" (John 6:29).

God's Word is from above and each child of God needs to set his affections on it. Apostle Paul says, "All scripture is given by inspiration of God,..." (2 Tim. 3:16). God breathed His word into existence. His word was from above. It came from Him and was settled by Him for all eternity. The Psalmist says, "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89). "The Lord gave the Word: great was the company of those that published it" (Psalm 68:11). One could easily add: great is the company of those that desire it.

Salvation is from above and sent down to God's children for redemption. God's elect wait on that redemption. Jacob's dying words were, "I have waited for thy salvation, O Lord" (Gen. 49:18). God's elect rejoice to see that redemption. Hannah prayed, "My heart rejoiceth in the Lord, ...; because I rejoice in thy salvation" (1 Samuel 2:1). "Salvation belongeth unto the Lord: thy blessing is upon thy people" (Psalm 3:8). Jonah declared, "... Salvation is of the Lord" (Jonah 2:9). One would do well to set his affections upon those things from above.



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PAGE EIGHT

How long has it been since
you've talked with the Lord?

PREACHING AND LOVING

"Richard Cecil, an Anglican preacher in London towards the end of the eighteenth century and the beginning of the nineteenth century said something which should make us all think. 'To love to preach is one thing, to love those to whom we preach quite another'. The trouble with some of us is that we love preaching, but we are not always careful to make sure that we love the people to whom we are preaching. If you lack this element of compassion for the people you will also lack the pathos which is the very vital element in all true preaching. Our Lord looked out upon the multitude and saw them as sheep without a shepherd, and was filled with compassion."

Marlyn Lloyd-Jones

ABOUT WORDS

There always is a
GO in GOSPEL,
And always REACH,
EACH in PREACH,
Never can we spell
CHRISTIANITY
Without both CHRIST
and CHRISTIAN.
TRUTH can not be spelled
without U
And in MERCY
I always find ME.

There is a RAY
in every PRAYER
to bring Light and Healing
to the soul
And every Christian
who's an ACE
Becomes so through
Christ's GRACE.

A.L.M.

FOR OUR CHILDREN WE ARE PLEADING

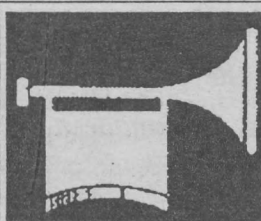
(Tune: Brethern, We Have Met To Worship)

Don Fortner

Father, hear a father's pleading,
Hear a mother's earnest cry:
For our children we are pleading,
Gracious Lord, don't let them die.
We seek neither wealth nor honor
For them in this world of strife;
But through Jesus Christ our Savior,
Give them, Lord, eternal life.

Lord, we tremble for our children,
For we know their woeful case:
Theirs are hearts full of corruption,
Part of Adam's fallen race.
We are helpless, Lord, to save them,
We cannot their hearts renew:
If you will, Lord, You can save them;
Nothing is too hard for You.

Lord, we would not be demanding,
Or presume upon your grace,
But our hearts for them are bleeding,
Our dear children need your grace.
We commit them to Your mercy,
And we leave them in Your care:
If it can be for Your glory,
God, we pray, our children spare!



ANNOUNCEMENTS

BIBLE CONFERENCE

The Eastside Baptist Church of Benton, Ark. and Pastor Stephen G. Raines, will hold their annual one day Bible Conference at the following time and date:

Date: Saturday October 19, 1996

Time: Morning session 9:30 am

Afternoon session 2:00 pm

Theme: THOSE THINGS WHICH ARE MOST SURELY BELIEVED
AMONG US

Place: East Side Baptist Church, 311 Fifth St., Benton, Arkansas

Preachers Scheduled: Elder Paul Brown, Oklahoma City, OK.

Elder Wayne Camp, Memphis, TN.

Elder Jack Duplechain, Memphis, TN.

Elder Garfield Foster, Heber Springs, AK.

Elder Wayne Gregory, Columbus, MS.

A NOON MEAL WILL BE SERVED

For further information phone Pastor Raines at (501)776-8537