

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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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WHOLE NO. 982

## Verbal Inspiration

By ARTHUR W. PINK



clare that one part of Scripture  
(Continued on page five)

Not only does the Bible claim to be a Divine revelation, but it also asserts that its original manuscripts were written "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13). The Bible nowhere claims to have been written by inspired men—as a matter of fact some of them were very defective characters—Balaam for example—but it insists that the words they uttered and recorded were God's words.

Inspiration has not to do with the minds of the writers (for many of them understood not what they wrote—I Peter 1:10, 11), but with the writings themselves. "All Scripture" means "the writings." "Scripture" means "the writings." Faith has to do with God's Word and not with the men who wrote it—these are all dead long since,

but their writings remain.

**The Bible IS God's Word;  
Does Not CONTAIN His Word**

A writing that is inspired by God self-evidently implies, in the very expression, that the words are the words of God. To say that the inspiration of the Scriptures applies to their concepts and not to their words; to de-



## The False Idea That Prayer Is Valuable Only As An "Auto-Suggestion"

By Roy Mason, Tampa, Florida

Modernism does not believe in miracles. The old-time, orthodox conception of prayer involves that God performs the miraculous in answer to prayer. This is wholly unacceptable to the modernist, who claims to believe in prayer, but who insists in taking the supernatural out of it. The modernist considers that prayer is valuable in that it is supposed to change the attitude of the one praying, and to cause him to seek to answer his own prayers. The attitude toward prayer is expressed in a recent article by Robert McCracken (successor to Harry Emerson Fosdick) printed in the Reader's Digest. For instance he says that if a man prays for another, he is certain to become concerned about it to the extent that he will be "active in his concern." The idea is that he will answer his own prayers by doing something for that person. The whole modernist conception of prayer is the "auto-suggestion" idea. One psychologizes himself

into extra effort through praying, is the notion.

Does prayer help the one praying? Yes—but that is only a by-product of prayer, and is incidental.

**What Is The Bible Conception?**

What does the Bible teach concerning prayer?

1. It teaches that God performs miracles in answer to prayer. Let us take note of some examples of this. Elijah prayed, and the Lord closed the heavens that it rained not for three years (James 5:17-18). Auto-suggestion theory won't work there. The same prophet prayed on Mt. Carmel and the fire from God fell. Jesus prayed at the tomb of Lazarus, and he raised the dead (Jno. 11:41-44). A group of early Christians prayed and the house in which they were shook (Acts 4:31). Paul and Silas prayed when they were in the Philippian jail, (Continued on page eight)



Our Readers Rite

## Millennialism

and

## THE BIBLE

By E. D. STRICKLAND  
Pastor, Temple Baptist Church  
Evansville, Indiana

(Editor's Note: This message was preached last November in the Bible Conference at Central Baptist Church, Little Rock, Arkansas.)

Some object to any reference to the Millennium because the word is not in the Bible. I insist that Millennialism is Biblical, just as Biblical as the Trinity which, by the way, has no verbal expression in the Scriptures. Does that militate against the truth of the doctrine in the Bible? I think not; I am positive; No!

Millennialism has a Latin derivation: "mille," a thousand; "annas," a year. A thousand years is a good Scriptural expression. It used six times in the first seven verses of Revelation 20.

Prefixes before the word "Millennium" designate different views and doctrines regarding the proposed reign of Christ. There are four of these:

**Pre-millennialism**—the second coming of Christ before the Millennium.

**Post-millennialism**—the second coming of Christ after the millennium.

**A-millennialism**—Christ will come, but there will be no thousand-year reign. You will notice

that "A-millennialism" is like "Atheism." "A" as in "A"-theist—no God.

**Pro-millennialism**—If there is to be a Millennium, I am "for" it, but I know little or nothing about it. It is largely disregarded by this crowd, many of whom prove later to be A-millennialists.

I am a Pre-millennialist. I never saw one who is ashamed to be identified as such. I am proud to be identified with those who wait and long for the coming of the Lord from Heaven, to reign supreme on the earth, no longer dominated by the prince of this world.

The story is told of an old slave preacher who went to hear the

white parson on Sunday morning, and then he preached what he could remember to the slaves gathered that afternoon. On a certain Sunday morning, the white preacher took as his text I Corinthians 16:22—"If any man love not the Lord Jesus Christ, let him be anathema Maranatha." The old colored preacher listened attentively, and called his people together that afternoon.

He said, "Brothers and sisters, pray for me today for I see at de foot of de hill, and I see heavy loaded. Heahs my tex: If any man loves not the Load Jesus Christ, let him be nabin at him and grabin at him."

(Continued on page three)

## "I SHOULD LIKE TO KNOW"

1. How can you put out such a fine paper for only 50c per year?

The subscription price of our paper by no means pays for its publication. In fact, the price does not even pay for the paper on which the material is printed. We are able to publish TBE only by the goodness of God in supplying the need, in one way or another. We certainly make no profit from the paper; we often have a hard time scratching up money to pay for its publication.

Two of the nation's leading secular magazines recently ceased publication because of financial circumstances. These magazines cost a subscriber plenty, yet there was still a lack of money.

The only reason we can give for TBE's remaining in circulation is God and His people.

2. I have heard that Spurgeon smoked cigars. Is this the truth?

I have heard this from some people myself. But I have never heard it from one who really knew if it were so. I have never read any reliable source that would authenticate this report. If there is such a document, I would like to know it.

Spurgeon was accused of a thousand such things as this, and until I see something which definitely validates this statement, I shall consider this to be nothing more than blasphemy.

3. Would Jesus offer life or salvation to anyone while He was here on earth unless they were elected? This is a simple question and can be answered by yes or no.

There are some questions which (Continued on page eight)

## The Baptist Examiner Pulpit

## "ARE YOU ONE OF THE FOOLISH?"

By PASTOR JOHN R. GILPIN

"Forsake the foolish, and live."—Prov. 9:6.

I rather imagine that the majority of people, even God's own people, have never studied the book of Proverbs as carefully as they should. To me it is a veritable storehouse of spiritual information, and I don't think that I have ever read Proverbs but what I have gotten new messages that I have never seen in the book before.

In the ninth chapter of Proverbs, Solomon is contrasting wisdom and folly. We read:

"Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine;

she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city. Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live."—Prov. 9:1-6.

Solomon, in contrasting the way of wisdom with the way of folly, tells us what wisdom has done in our behalf.

Of course wisdom is used here as symbolic of the Lord Jesus Christ. In other words, when he tells us what wisdom has done for us, he is actually saying that

this is what Jesus has done for us. When it says that "wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens," it literally means that the Lord Jesus Christ has made ample, full provision for the salvation of everyone of His elect; and not only has He made provision for them, but He sends forth His messengers in the world, that those messengers shall cry from the highest places in the cities and shall appeal even to those who might think that they would be left out (Continued on page two)

## THANK YOU, BELOVED FRIENDS

In response to our recent request for a day of prayer in behalf of TBE, many wrote to say that they were praying for the paper and its ministry. And not only so, many sent offerings to help with the heavy bills which must be paid. We are grateful for your prayers and financial support. The last payment on the big press is due this summer, and we meet that debt, a mighty burden will be lifted! You can help us one way or another: you can pray, and you may be able to give. We thank you for whatever you can do.



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## "Are You Foolish?"

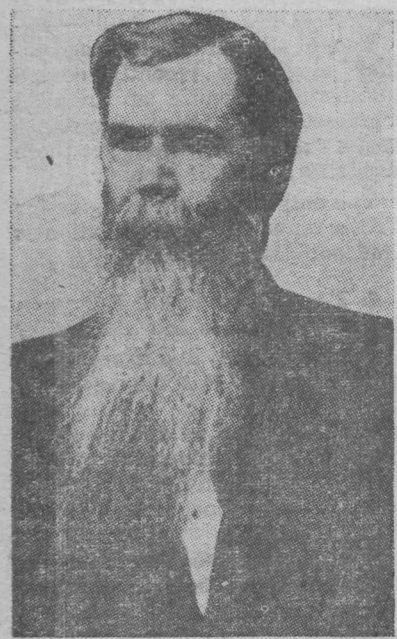
(Continued from page one)  
 so far as the Gospel invitation is concerned. In appealing to them, they say, "Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live."

If I mistake not, that is exactly what the Lord Jesus Christ is saying today. He has already made every provision that is necessary for the salvation of every one of His elect. I don't believe that there is one of God's elect that shall ever go to Hell. I don't believe that there is one of God's elect that shall ever be lost. Rather, all of the elect of God, ultimately, finally and completely, shall be gathered home with the Lord. Listen:

"Being confident of this very thing, that he which hath begun a good work in you will perform

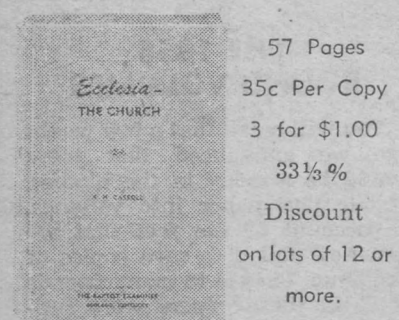
## Bro. Roy Mason's Comments As To Carroll's "Ecclesia"

"The best arguments against the universal invisible church theory is the meaning of the term 'ecclesia.' The word will simply not lend itself to such use as is expressed in the universal theory. One can easily understand that the word 'ecclesia' is not used in the universal church sense in



B. H. CARROLL

the New Testament. But what about the word as used in classic Greek? That question is answered in the booklet, 'Ecclesia — The Church.' Careful research reveals that the word was used in classic Greek writings in such a way as to refute the meaning forced into the term by the universal churchites. Every Christian ought to carefully read this booklet."



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it until the day of Jesus Christ."

—Phil. 1:6.

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John 6:37.

While that be true, beloved, the Lord Jesus Christ sends me and you and others out as His ministers, that we shall cry aloud and tell the "good news," for it is the good news of the Word of God that men come to see themselves lost and thus come to a realization that Jesus Christ has died for them, and thus they make their calling and election sure.

In appealing to the lost, our text says, "Forsake the foolish, and live."

I

**THERE ARE SOME INDIVIDUALS IN THE WORLD WHO ARE EXCEEDINGLY FOOLISH.**

First of all, there is that individual who completely rules God out of his life. We read concerning him:

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good."—Psa. 14:1.

Notice it is the fool that said there is no God. Now, where did he say it? In his mind? In his head, because he thus had a reason to say it? No. Where did he say it? In his heart. And why was it that he said it in his heart? Just because that he wanted to do so. It was merely the outgrowth of that inner nature of his. He had no material, sensible reason for declaring that there is no God, but just because he wanted to get rid of the thought of God, he has said within his heart, "There is no God."

Now, beloved, God says that that individual is a fool. Any individual who denies the existence of God, whether he be an infidel or an atheist or an agnostic, regardless of what shade of infidelity he may cling to, that individual, in the light of the Word of God, is a fool.

In view of what he can see in nature, a man would be a fool to deny the existence of God.

Suppose I were to ask you if this watch that I carry from day to day had an intelligent maker. There isn't a one of you but what would say, "Yes, it had an intelligent maker." Everything about it, beloved, would indicate intelligence — the shape of it, the fact that it has some works on the inside, the winding stem, the numerals from one to twelve, the hands operating at various rates of speed. In fact, everything about this watch would indicate that it had an intelligent maker. But suppose I were to tell you that you were mistaken, that this watch did not have an intelligent maker, but rather that the atoms and the molecules that compose this watch just danced about in space until, by a fortuitous chain of circumstances, they came together in their present shape and size. What would you think of me if I were to tell you something like that? You would go out of this place and say, "Brother Gilpin is a fool," and, beloved, you would be telling the truth.

But what is this watch in comparison with this body that I live in from day to day? If this watch had an intelligent maker, how much more does this body, which is ten times, a hundred times, a thousand times more complex in its nature than the watch.

If this watch had an intelligent maker, how about this world in which we live? I tell you, beloved, the man who denies the existence of God, who says that God does not exist and that this world came into existence through an evolutionary process and by a fortuitous chain of circumstances, that individual, in the language of God and in the light of God's accusation, is plainly a fool.

The materialist is likewise a fool.

"And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: And he thought within himself, saying, What shall I do, because I have no room where

# Examiner Editorials

BY BOB L. ROSS



## CHRIST'S DEATH REALLY SAVES

Arminianism makes Christ's death a walking cane whereby a sinner may hobble into Heaven assisted by the powers of free-will. In the Arminian scheme, the death of Christ does not actually save the people for whom it is designed. It will only help save. The sinner must do his part before the death of Christ is of any value to him.

I want no part of such an atonement. I am resting in the death of Christ alone for salvation. And it was by the Holy Spirit's power that I saw this great truth as to salvation in the death of Christ Jesus. Of course, when I refer to the death of Christ, I have reference to all that is comprehended therein. In His death He satisfied law, purchased gifts, and established righteousness—all for His people. His resurrection is evidence of His power to redeem, and He is now making intercession for His people, and one day He is coming to receive them unto Himself forever.

Salvation is in the Person and Work of the Lord Jesus, not in any act of the sinner whatsoever. God works in us all things, and leaves nothing to the effort of the flesh. Salvation is all of grace.

## MODERNISTS, ARMINIANS, AND THE "DIVINE SPARK"

We are all familiar with the talk of the modernists about the "divine spark" in man that may be fanned so that it will become a flame of glory. Of course, this is nothing but a denial of total depravity. There is nothing at all good in man, and there is nothing about man that is alive but his fleshly lusts (John 8:44). Man is "dead in trespasses and in sins" (Eph. 2:1).

Now, I have heard some Arminians try to refute modernism's idea as to the "divine spark." And I might add, they did a pretty good job of it, too. But lo and behold, the same Arminians turn right around and deny depravity, for they come forth teaching that the sinner's salvation depends upon whether or not he will permit God to regenerate him! The Arminians may say that such a sinner is dead in sins, but brethren, to my way of thinking, he is not at all dead but is very much alive. If a sinner has the power to determine his soul's destiny, methinks there should not be a dead cord in his spiritual make-up. For the Bible

to bestow my fruits? And he said, This will I do: I will pull down my barns; and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years: take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided."—Luke 12:16-20.

In this passage of Scripture the Lord Jesus Christ speaks of a rich fool who was living wholly, solely and entirely for this world.

Would you believe me that there are men and women in this town who never give God a thought? There are men and women who never think about going to the house of God, and who never think in terms of spirituality. They live solely and entirely for this world — purely materialists.

I was talking to a man some time ago whom I have asked different times to come to the house of God, and only two or three time have I succeeded in getting

## OUR RADIO MINISTRY

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**WMLF—1230 ON THE DIAL**  
 Pineville, Kentucky  
 Sunday—8:30-9:00 A. M.

teaches that for one to believe in Christ, it takes the same power that it took to raise Christ from the dead (Eph. 1:19, 20). Is such a person dead?

## CARROLL'S "ECCLESIA—THE CHURCH" REPRINTED—JUST OFF THE PRESS

The first printing of B. H. Carroll's booklet, "Ecclesia—The Church" was exhausted sometime ago. We have made another printing, and it is now ready. The price remains the same—\$35.

This booklet is the best examination and refutation of the universal, invisible church theory that can be had. In fact, I am not familiar with another book or booklet which discusses this theory. Every passage which is relied upon by the advocates of this theory is carefully considered.

Don't be without this booklet. Pastors, it would make an excellent textbook for a study course on the subject of the church.

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## LETTERS ARE ENCOURAGEMENTS

Nothing encourages your editors more than an earnest word in a letter. Regardless of the length, style, spelling, whether typed or handwritten, letters are showers of blessings to us. We appreciate each letter that comes to our desk. We don't have time nor energy to reply to them all, but you may be certain that they are deeply appreciated. Your letters assure us of the blessing of the Lord upon our efforts, for surely, you would not write if you did not appreciate the paper and its ministry. If you have been blessed by TBE, then a letter, even so brief as a "God bless you," will encourage us.

"Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory?"—Luke 24:25, 26.

Here the Lord Jesus is talking to individuals after His resurrection — individuals who couldn't grasp the thought of His resurrection, and He says to them, "O fools, and slow of heart to believe," as if to say that any individual who doesn't believe in the miraculous and the supernatural element of the Bible is a fool.

How many preachers are there today who would be classified in this group? There are many, many preachers who deny the virgin birth, who deny the blood atonement, and who deny the Deity of Jesus and the resurrection. Just like these individuals to whom Jesus was talking. There are multiplied thousands in the ministry who deny that Jesus Christ rose from the dead. I tell you, beloved, the Lord says that the man who is a modernist — the man who denies the supernatural and the miraculous of the Bible — is a fool.

A short time ago I talked with a young woman in this town and witnessed to her concerning the Lord Jesus Christ. In the course of the conversation, she brought up the fact that she didn't believe in the Deity, she didn't believe in the Virgin birth, and she didn't believe in the resurrection of the Lord Jesus Christ. I said to her as plainly as I could and as (Continued on page six)

**THE BAPTIST EXAMINER**  
 PAGE TWO  
 APRIL 20, 1957



If you must whisper to a neighbor, whisper a prayer.

## FIVE GREAT PREACHERS IN CHICAGO



We have just enjoyed a great Bible Conference with the Macedonia Baptist Church of Chicago, Illinois, and while there your editor made this picture of Pastor Halliman and the balance of the invited preachers.

Standing on the left is Fred T. Halliman, host pastor who is a great preacher of the Word and a remarkable character. He is one of the sweetest spirits in the ministry today. His humble loving disposition endears himself to everyone. He had everything in readiness for a good Bible Conference and the result was one of the best that I have ever attended.

Next to Bro. Halliman stands Elder M. L. Moser, Jr., missionary of the Central Baptist Church of Little Rock, Arkansas—missionary to Mexico and currently is located at Guanajuato. All of his messages were unusually good, but his message on Mexican Missions was in a class to itself. I have heard him speak on mission work in old Mexico many times, but this message was superbly greater than any mission message that I ever heard delivered by anyone. What a joy it is to help support a work which is carried on under the direct control of one church, such as this which is directed by Bro. Moser and is under the auspices of the Central Baptist Church of Little Rock.

Standing in the middle above is Wayne Cox, the old war-horse from Memphis, Tennessee. I have always thought of him as a great preacher, but he preached his very best during this conference. His church truly love him and if they had heard him preach during this conference, they would have been humbly proud of their pastor. Years ago he was a professional baseball player, but in those days he never knocked a home run as great as when he preached on "The Sovereignty Of The Local Church." In this message he showed beyond a shadow of a doubt that each church is sovereign and that all mission work is to be done under the auspices of the church and apart from any mission board.

Then on the right is the one and only Frank Beck, pastor of the North East Baptist Church of Millerton, N. Y. Here is a "yankee" that really knows and preaches God's Word. Endowed with a most remarkable memory he usually quotes from 50 to 100 Scriptures in each message. Being the possessor of a keen logical mind, he thrills your heart with his reasoning on the Word of God. It was truly a joy to hear him preach the truths of Grace, and when in his fellowship outside the pulpit, he was as refreshing as a spring tonic.

Between Brethren Beck and Cox is T. B. Freeman, of Bristol, Bro. T. B. Freeman, of Bristol,

Tennessee, whom to know is a blessing indeed. Bro. Freeman drove to our home and accompanied Mrs. Gilpin and me to Chicago in our car. This in itself was a real blessing for one can not be with Bro. Freeman long without realizing that he is a most spiritual Christian. He has always been a blessing to me every time that I have heard him preach but it seemed that this time his messages were above par. It will be a long time before I forget his message on Job 19:25, which he preached during this conference.

I said publicly at the Conference, and repeat it again, that five greater preachers were never assembled than Pastor Halliman and the four mentioned above. Each of the churches pastored by these five brethren should be thankful to God for the man God has given to them to be the shepherd of the flock.

Concerning the Conference as a whole, may we say that it was

all on an exceedingly high spiritual level, with good preaching and the best of fellowship in the church. This church is not an old organization—just a young one. In fact, Bro. Halliman organized it in his home about five years ago. It now has considerably over 100 members and bids fair to become a great power-house for God and His Word in the midst of this great city of wickedness and sin.

If any of our readers have a friend moving to Chicago or if you are there for a visit at any time I'm sure you'll find a welcome waiting for you at Macedonia Baptist Church, located at 2501 North Maplewood Avenue.

Bro. Halliman had the following to say about the Conference in his bulletin:

"Never have we had such preaching at our church as we have had this week. We have been made to 'sit together in heavenly places' (Continued on page eight)

## CHICAGO PASTOR AND WIFE



Elder and Mrs. Fred T. Halliman, who had Mrs. Gilpin and me as their house guests during the recent Bible Conference at Macedonia Baptist Church in Chicago, endeared themselves to us in a most remarkable manner. In addition to the social pleasure we derived from being in their home, it was a genuine time of spiritual refreshing to have fellowship with them.

Brother Halliman is a great preacher of the Word and God has truly blessed him with a remarkable help meet by way of his wife, who stands loyally with him and for the great truths of God's Word.

This was indeed a good conference in every respect, but I imagine that no memory of it will live longer than the memory of our wonderfully blessed stay in the home of the Fred Hallimans.

## From Spurgeon's Pulpit

### Christ Died For Our Sins

By CHARLES H. SPURGEON

Some have said that Jesus died as our example; but that is not altogether true. Christ's death is not absolutely an example for men; it was a march into a region of which He said, "Ye cannot follow Me now."

His life was our example, but not His death in all respects, for we are by no means bound to surrender ourselves voluntarily to our enemies as He did, but when persecuted in one city we are bidden to flee to another. To be willing to die for the truth is a most Christly thing, and in that Jesus is our example; but into the wine-press when He trod it is not ours to enter; the voluntary element which was peculiar to His death renders it imitable. He said, "I lay down My life of Myself; no man taketh it from Me, but I lay it down of Myself."

One word of His would have delivered Him from His foes; He had but to say "Begone!" and the

Roman guards must have fled like chaff before the wind. He died because He willed to do so; of His own accord He yielded up His spirit to the Father.

It must have been as an atonement for the guilty; it could not have been as an example, for no man is bound voluntarily to die. Both the dictates of nature, and the command of the law, require us to preserve our lives. "Thou shalt not kill" means "Thou shalt not voluntarily give up thine own life any more than take the life of another."

Jesus stood in a special position, and therefore He died; but His example would have been complete enough without His death, had it not been for the peculiar office which He had undertaken. We may fairly conclude that Christ died for men who needed such a death; and, as the good did not need it for an example—and in fact it is not an example to them—He must have died for the ungodly.

## Millennialism

(Continued from page one)

Friends, here is a lesson for us. We ought "to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of our God."—(II Peter 3:11, 12).

I am not ashamed to be a Pre-millennialist. There is little danger of a Pre-millennialist being a Modernist. Has not modernism come out of the Post and A-millennial systems of allegorizing and spiritualizing away the literal truth of the Scriptures? Had Pre-millennialists prevailed and dominated the theological world the last 2000 years, how could modernism and neo-orthodoxy ever have gained a foothold?

Some would erroneously and ignorantly affirm that Pre-millennialism is a recent development. On the contrary, religious history bears out the truth that the early churches believed in the eminent coming of the Lord to reign in His kingdom. They believed the Scriptures literally regarding this matter. Charles Frinberg in **Pre or A-Millennialism** has so ably said that "the reason the early church was Pre-millennial was traceable to its interpretation of the coming of the Lord in a literal manner, whereas the cause of the departure from this view in later centuries of the history of the church, is directly attributable to a change in method of interpretation beginning with origin in particular."

I call to your attention the expressions, "later centuries" and "departure."

Many of our opponents admit that Pre-millennialism prevailed in apostolic and immediate post Testament times among the New Testament - patterned churches. But they say that this was a Judaistic misconception influential, but not yet corrected.

Were the disciples mistaken when they "asked of him, saying, Lord, wilt thou at this time restore the Kingdom of Israel?" Surely, our opponents would say that this was a Judaistic misconception. But their great misconception was the time, not the reality. The Lord assured them that in the times and the seasons were in the Father's hands. Had A-millennialism been true, would this not have been the time to correct

their "Judaistic misconception"?

Some would deny that Pre-millennialism is a New Testament doctrine. They would say that though we might admit Pre-millennialism is in the Old Testament, if considered alone, but since the Old Testament is so silent on the subject, the Old Testament passages must be interpreted in the light of the New. I admit that we must interpret Scripture with Scripture. No Scripture is of any private interpretation.

But must we deny that Pre-millennialism is taught in the New Testament? I think not; I am sure not. It is significant that the last book of the New Testament and the last writer chronologically, set forth the hardest passages for the opponents of Pre-millennialism to eliminate, the twentieth chapter of Revelation, verses one through seven. In these seven verses, the one thousand years' reign is expressed six times. And that is not all; we believe that the New Testament, as well as the Old Testament, sets forth Pre-millennial truth.

### Brief Summaries Of The Other Systems

1. **Post-millennialism.** The advocates of this system say that Christ's kingdom on the earth will be established and will last one thousand years. Then at the end, Christ will come, there will be a general resurrection of both lost and saved, and a general judgment and eternity will follow.

We usually think of B. H. Carroll as the great Baptist advocate of this system. There is a strong possibility that if Brother Carroll were living today, he would be Pre-millennial, instead of Post-millennial. In many respects, Brother Carroll is too sound for the average Baptist and Baptist school. For instance, many Baptists will not follow Carroll on the church, or on the place of women in religious affairs, or on the doctrine of Election.

Post-millennialism as a system is not now so popular. World conditions have contributed to its downfall. The actions of men, as well as the truth of the Scriptures, have militated against this view.

Though the system is not popular (Continued on page seven)



"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

# Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

## YOUNG SPURGEON "KILLS" OLD ROADS

(The following incident in Mr. C. H. Spurgeon's childhood days is here given as it was related by his "Aunt Ann" on the occasion when he visited Stambourne in the summer of 1887.)

One of the members of the church at Stambourne, named Roads, was in the habit of frequenting the public-house to have his "drop of beer," and smoke his pipe, greatly to the grief of his godly pastor, who often heaved a sigh at the thought of his unhappy member's inconsistent conduct. Little Charles had doubtless noticed his grandfather's grief on this account, and laid it to heart.

One day he suddenly exclaimed, in the hearing of the good old gentleman, "I'll kill old Roads, that I will!"

"Hush, hush! my dear," said the good pastor, "you mustn't talk

so; it's very wrong, you know, and you'll get taken up by the police, if you do anything wrong."

"I shall not do anything bad; but I'll kill him though, that I will."

Well, the good grandfather was puzzled, but yet perfectly sure that the child would not do anything which he knew to be wrong, so he let it pass with some half-mental remark about "that strange child."

Shortly after, however, the conversation was brought to his mind by the child coming in and saying, "I've killed old Roads; he'll never grieve my dear grandpa any more."

"My dear child," said the good man, "what have you done? Where have you been?"

"I haven't been doing any harm, grandpa," said the child; "I've

been about the Lord's work, that is all."

Nothing more could be elicited from little Charles; but, before long, the mystery was cleared up. "Old Roads" called to see his pastor, and, with downcast looks and evident sorrow of heart, narrated the story of how he had been killed, somewhat in this fashion: "I'm very sorry indeed, my dear pastor, to have caused you such grief and trouble. It was very wrong, I know; but I always loved you, and wouldn't have done it if I'd only thought."

Encouraged by the good pastor's kindly Christian words, he went on with his story:

"I was a-sitting in the public just having my pipe and mug of beer, when that child comes in—to think an old man like me

There are lots of infidels in and out of the churches today that do not believe that God has anything to do with winds and storms and tornadoes and cyclones and whirlwinds, etc. There is only one question involved in that. It all hinges on the authenticity and reliability and veracity of the Bible and its author, the Holy Spirit. If God told the truth about it then the winds are His agents and do His bidding and blow softly or violently and vehemently at His command. Note well these passages:

"Thou didst blow with thy wind." Ex. 15:10.

"He bringeth the winds out of his treasures." Ps. 135:7.

"He causeth his wind to blow." Ps. 147:18.

"The Lord sent out a great wind into the sea." Jonah 1:4.

"God prepared a vehement east wind." Jonah 4:8.

"The Lord hath his way in the whirlwind and in the storm." Nah. 1:3.

"What manner of man is this that even the wind and the sea obey him?" Mt. 4:41.

"Who hath gathered the wind in his fists?" Prov. 30:4.

The Lord has been very busy of recent date with His winds. There have been tornadoes in many of the states of our nation.

There have been hail storms in many other places too numerous to mention. There were great fires elsewhere, made uncontrollable by "vehement" winds.

Men can not ruthlessly desecrate God's holy day; grind down and oppress the poor; charge robbery prices for the necessities of life; live godless, worldly, sensual God-forgetting lives, exhibit the inordinate greed for gain that they are now doing in all walks of life; let God's mission treasures go bankrupt, while they are hoarding their money or spending it for autos and other luxuries, without hearing from God. He will make Himself heard. If men will not listen to His Word, then they will hear from Him in more impressive ways. They shall listen to God; for He has said that every knee shall bow to Him.

The preparedness this country most needs is to prepare to meet God. Read again Amos 4 and note that hunger, drought, consumption, fever, appendicitis, ague or acute or malignant malaria, war, famine, loss of horses, manifestations of God's wrath from Heaven as upon Sodom and Gomorrah (what are these winds and storms, if not that?) are God's insistent and persistent calls to get right with God. He adds in significant words: "Thus will I do, oh, Israel"; therefore, "Prepare to meet thy God." The methods He has used are the methods He will continue to use until men return to God and confess and forsake their sins. This nation needs to get right with God.

Whenever a Baptist is hit by sickness or property loss, it is God's call for him to sit up and take notice and find out what God wants to say to him. Joab would not listen to Absalom's call until Absalom's servants burnt up his crops. Lots of Baptists will not listen to God's call until He makes them listen by some Providence in their lives.

## The Little Baptist

### CHAPTER XIV (Continued)

Aunt Polly was conscientiously honest, and her deportment showed her to be a genuine Christian. One of the features distinguishing the ushering in of the Christian era, was "the poor have the gospel preached unto them." And a highly commendable feature of that Gospel is, that it is plain and simple so that the unlettered, as well as the learned, may comprehend its principles and realize its benefits. Of Christ it is said, "the common people heard Him gladly."

While Aunt Polly could not read the Bible, enough of it had been taught to her for her to understand the principles of the Gospel plan of salvation. And in relation of the experimental evidences of Christianity, she knew as much as the wisest, for Jesus said of His people, "they shall be all taught of God."

Aunt Polly walked by faith, trusting to the internal evidences of the Spirit to assure her of her acceptance with God. And with a never flagging hope pointing her mind upward and a zeal for the Master's cause that never grew cold, she went humbly forward in the discharge of her duties, bearing daily testimony to the truth that true religion has in it a power to control the conduct of its possessors.

She was one of the few of her race that abhorred the wild fanaticism that so frequently characterizes their meetings, and she adhered to a consistent life of faith and humility. She accepted her sphere in life, tried to do her duty to both God and man, and had the confidence of all who knew her.

Those who choose one sect because of its aristocracy, and reject another because of the humble sphere of some of its adherents, may learn a lesson from this incident related by Mr. Spurgeon:

An aristocratic professor of the religion of the humble Saviour, was on her deathbed, and her pastor came to comfort her. As he talked to her of that glorious Heaven in which she hoped soon to dwell, she interrupted him by saying: "My dear pastor, are there not two places in Heaven? one for me, and one for Betsey in the kitchen? She is so unrefined!"

The pertinent answer was: "You need not concern yourself, my sister, about the arrangements in Heaven, for you will never get there unless you get clear of your cursed pride."

### Chapter XV

#### SUNDAY—THE SERMON—THE BAPTISM

Sunday was a beautiful day; the sun shone with all its brightness. The sky overhead was serene and blue, and the green leaves, nestling in the breeze, made the day surprisingly delightful.

Col. Brown, with his entire family, were early at the church, and at the appointed time, the pastor entered the stand, introducing the service by the usual preliminaries, and announced as a text, "Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city" (Rev. 22:4). He stated that the subject to be discussed was: "The Christian's Right to the Tree of Life."

"Man," said he, "was lost in the Garden of Eden, as a con-

sequence of his disobedience to the command of the Maker. He was driven from the garden, and a flaming sword, which turned every way, was placed to guard the way against man's approach to the Tree of Life. The flaming sword in the hands of Justice, was an emblem of the wrath of God, because of man's transgression. God's law had been violated, His sovereign authority spurned; and Justice demanded satisfaction before man should again approach the Tree of Life and live forever. The decree of God had gone forth: Dust thou art, and unto dust thou shalt return. 'The dust shalt return to the earth as it was, and the spirit to God who gave it.' Man must yield to this immutable decree and give up this mortal life and unassisted by mercy, his spirit must return to God, only to be banished from His presence.

"But, 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' Christ fulfilled the law by a life of strict obedience to all of its moral requirements, offered Himself a sacrifice for man's transgression, and gave His own life as the price for man's redemption. Christ honored the law, and died in man's stead, that God might remain just, and man be saved. Possessing both a human and divine nature, qualified Him for mediation between God and man. He suffered on the cross until Justice was satisfied; then, crying out, 'It is finished,' Justice and Mercy met together, and Righteousness and Peace kissed each other, before the altar of His sufferings. He died for our offenses, and was raised again for our justification. He has become the author of eternal salvation to all them that obey Him, and the end of the law for righteousness to everyone that believeth.

"Yes, this way is plain. 'Believe on the Lord Jesus Christ and thou shalt be saved.' Faith leads to love and obedience. 'Ye are my friends if ye do whatsoever I command you.' This way is said to be narrow, yet it is plain and clear of obstructions. It is so easy of access that whosoever is willing to walk therein may readily find it. But it must be entered through the straight gate of faith. This is only difficult because on the other hand, the broad road, that leads to destruction, is entered by the wide gate of faithlessness.

"Would you walk in this new way that has been opened to the Tree of Life, and escape the edge of the flaming sword? Then enter in with humility and meekness; enter it with repentance and faith, and such faith as produces love and willing obedience to all the commands of Christ. When He came out of the baptismal waters of the Jordan, the Holy Spirit, in the likeness of a dove, came down to attest that He is the Son of God; and after His conference with Moses and Elias, on the Mount of Transfiguration had ended, a voice from the cloud was heard saying: 'This is my beloved Son, hear ye him.'

"Those who hear and trust the Son of God, shall have a right to the Tree of Life, and may enter through the gates into the city. The Christian will enter Heaven by a right derived from Jesus Christ. His children have a title to Heaven that is sealed with the blood of the everlasting covenant; and as an earnest of their inheritance, they have the Holy Spirit to bear witness that their rights are secure."

(Continued next week, D. V.)

## GOD'S WINDS

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## Verbal Inspiration

(Continued from Page One)

is written with one kind or degree of inspiration and another part with another kind or degree, is not only destitute of any foundation or support in the Scriptures themselves, but is repudiated by every statement in the Bible which bears upon the subject now under consideration.

To say that the Bible is not the Word of God but merely contains the Word of God, is the figment of an ill-employed ingenuity and an unholy attempt to depreciate and invalidate the supreme authority of the Oracles of God. All the attempts which have been made to explain the rationale of inspiration, have done nothing toward simplifying the subject, rather have they tended to mystify. It is no easier to conceive how ideas without words could be imparted, than that Divine revealed truths should be communicated by words. Instead of being diminished, the difficulty is increased. It is as logical to talk of a sum without figures or a tune without notes, as of a Divine revelation and communication without words. Instead of speculation, our duty is to receive and believe what the Scriptures say of themselves.

## The Scriptures CLAIM Verbal Inspiration

What the Bible teaches about its own inspiration is a matter of Divine testimony, and the business is simply to receive the testimony and not to speculate about or seek to pry into its modus operandi. Inspiration is as much a matter of Divine revelation as is justification by faith. Both stand equally on the authority of the Scriptures themselves which must be the final court of appeal on this subject, as on every question of revealed truth.

The teaching of the Bible concerning the inspiration of the Scriptures is clear and simple, and uniform throughout. Its writers were conscious that their utterances were a message from God in the highest meaning of the word.

"And the Lord said unto him (Moses), Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what

thou shalt say" (Exodus 4:11, 12).

"The Spirit of the Lord spake by me, and His word was in my tongue" (II Samuel 23:2).

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

The above are only a sample of scores of similar passages which might be cited.

What is predicated of the Scriptures themselves, demonstrates that they are entirely and absolutely the Word of God. "The law of the Lord is perfect, converting the soul" (Ps. 19:7). This altogether excludes any place in the Bible for human infirmities and imperfections.

"Thy word is very pure" (Ps. 119:140), which cannot mean less than that the Holy Spirit so superintended the composition of the Bible and so "moved" its writers that all error has been excluded.

"Thy word is true from the beginning" (Ps. 119:160)—how this anticipated the assaults of the higher critics on the Book of Genesis, particularly on its opening chapters!

The teaching of the New Testament agrees with what we have quoted from the Old. "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say" (Luke 12:11, 12)—the disciples were the ones who spoke, but it was the Holy Spirit who "taught them what to say." Could any language express more emphatically the most entire inspiration? And if the Holy Spirit so controlled their utterances when in the presence of "magistrates," is it conceivable that He would do less for them when they were communicating the mind of God to all future generations on things touching our eternal destiny? Assuredly not.

"But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled" (Acts 3:18). Here the Holy Spirit declares through Peter that it was God who had revealed by the mouth of all His prophets that Israel's Messiah must suffer before the glory should appear.

"But that I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and

in the prophets" (Acts 24:14).

These words clearly evidence the fact that the Apostle Paul had the utmost confidence in the authenticity of the entire contents of the Old Testament. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). Could any man have used such language as this unless he had been fully conscious that he was speaking the very words of God?

"The prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21). Nothing could possibly be more explicit.

## Inspiration To The Very Letter

Mr. Gray has strikingly and forcefully stated the necessity of a verbally inspired Bible in the following language: "An illustration the writer has often used will help to make this clear. A stenographer in a mercantile house was asked by his employer to write as follows:

"Gentlemen: We misunderstood your letter and will now fill your order."

"Imagine the employer's surprise, however, when a little later this was set before him for his signature:

"Gentlemen: We misunderstood your letter and will not fill your order."

"The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, the latter was capable and faithful, but he was human, and it's human to err. Had not his employer controlled his expression, down to the very letter, the thought intended to be conveyed would have failed of utterance."

So, too, the Holy Spirit had to superintend the writing of the very letter of Scripture in order to guarantee its accuracy and inerrancy.

Many proofs might be given to show the Scriptures are verbally inspired. One line of demonstration appears in the literal and verbal fulfillment of many Old Testament prophecies. For example, God made known through Zechariah that the price which Judas should receive for his awful crime was "thirty pieces of silver" (Zech. 11:12). Here then is a clear case where God communicated to one of the prophets not merely an abstract concept but a specific communication. And the above case is only one of many.

Another evidence of verbal inspiration is to be seen in the fact that words are used in Scripture with the most exact precision and discrimination. This is particularly noticeable in connection with the Divine titles. The names Elohim and Jehovah are found on the pages of the Old Testament several thousand times, but they are never employed loosely or used alternately. Each of these names has a definite significance and scope, and were we to substitute the one for the other the beauty and perfection of a multitude of passages would be destroyed.

To illustrate: the word "God" occurs all through Genesis 1, but "Lord God" in Genesis 2. Were these two Divine titles reversed here, a flaw and blemish would be the consequence. "God" is the creatorial title, whereas "Lord" implies covenant relationship and shows God's dealings with His own people. Hence, in Genesis 1, "God" is used, and in Genesis 2, "Lord God" is employed, and all through the remainder of the Old Testament, these two Divine titles are used discriminatively and in harmony with the meaning of their first mention. One or two examples must suffice.

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him"—"God" because it was the Creator



## For Little Children

### JESUS SAYS TO "SEARCH THE SCRIPTURES"

"Search the scriptures: for in them ye think ye have eternal life: and they are they that testify of me."—John 5:39.

The Lord Jesus Christ told men to search the Scriptures. By this He meant for men to read and study the Bible. For the Scriptures make up the Bible.

Boys and girls, let me tell you just a few reasons why we should all search the Scriptures.

1. We should do so to learn of God. The Bible is God's Book, and if we are to learn of God, we must read and study His Word.

2. The Bible is a perfect Book. There is not one error in it. I have heard people say that there were errors in the Bible, but they have never been able to show me even one error. It is a perfect Book. So if we want to have perfect knowledge, then we must study the Book.

3. The Bible tells of Jesus. Jesus said that the Scriptures told of Him. That is why the Bible was written. It tells us of Jesus and His love, and how He died for our sins. Surely, you should

want to know of Jesus, and the Bible is the place to learn of Him.

4. The Bible tells us of Heaven and Hell. Heaven is the home of the saved, and Hell is the place of suffering for the unsaved. If you want to go to Heaven, then the Bible tells you how to go there. If you do not want to go to Hell, then the Bible tells you how to stay out of Hell.

5. The Bible tells us how to be saved. All people are lost until they are saved. The only way to be saved is through Jesus, and the Bible tells us all about being saved. Read the Bible, and you will see that we are saved by Jesus (Acts 16:30, 31).

6. The Bible tells us the right way to live. A saved person wants to live as the Lord would have him to live. God tells the saved person how to live in the Bible.

I could go on giving reasons why we should read and study the Bible. But maybe you boys and girls could think of some reasons why we should search the Scriptures. If you can, then write and tell us. We shall be happy for you to give us some more reasons. Our address is: Baptist Youth Witness, 336 13th Street, Ashland, Ky.

commanding, with respect to His creatures, as such; but, in the remainder of the same verse, we read, "and the Lord shut him in" (Gen. 7:16), because God's action here toward Noah was based upon covenant relationship.

When going forth to meet Goliath, David said, "This day will the Lord deliver thee into mine hand (because David was in covenant relationship with Him); and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth (which was not in covenant relation with Him) may know that there is a God in Israel. And all this assembly (which were in covenant relationship with Him) shall know that the Lord saveth not with sword and spear," etc. (I Sam. 17:46, 47).

Once more: "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, 'It is the king of Israel. Therefore they compassed about him to fight; but Jehoshaphat cried out, and the Lord helped him; and God moved them (the Syrians) to depart from him'" (II Chron. 18:31). And thus it is all through the Old Testament.

The above line of argument might be extended indefinitely. There are upwards of fifty Divine titles in the Old Testament which are used more than once, each of which has a definite signification, each of which has its meaning hinted at in its first mention, and each of which is used subsequently in harmony with its original purport. They are never used loosely or interchangeably. In every place where they occur, there is a reason for each variation. Such titles as the Most High, the Almighty, the God of Israel, the God of Jacob, the Lord our Righteousness, etc., are not used haphazardly, but in every case in harmony with their original meaning and as the best suited to the context.

The same is true in connection with the names of our Lord in the New Testament. In some passages He is referred to as Christ, in others as Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ. In every instance there is a reason for each variation, and in every case the Holy Spirit has seen to it that they are employed with uniform significance.

## Young Spurgeon

(Continued from preceding page) should be took to task, and re-proved by a bit of a child like that! Well, he points at me with his finger, just so, and says, 'What doest thou here, Elijah? Sitting with the ungodly; and you a member of a church, and breaking your pastor's heart. I'm ashamed of you! I wouldn't break my pastor's heart, I'm sure.' And then he walks away. Well, I did feel angry; but I knew it was all true, and I was guilty; so I put down my pipe, and did not touch my beer, but hurried away to a lonely spot, and cast myself down before the Lord, confessing my sin and begging for forgiveness. And I do know and believe the Lord in mercy pardoned me; and now I've come to ask you to forgive me; and I'll never grieve you any more, my dear pastor."

It need not be said the penitent was freely forgiven, and owned a brother in the Lord, and the Lord was praised for the wonderful way in which it had all come about.

(Taken from C. H. Spurgeon's Autobiography, Volume I, page 24.)

The same is true of the various names given to the great adversary. In some places, he is termed Satan, in others the Devil, etc., but the different terms are used with unerring precision throughout.

A further illustration is furnished by the father of Joseph. In his earlier life, he was always termed Jacob, later he received the name of Israel, but after this, sometimes we read of Jacob and sometimes of Israel. Whatever is predicated of Jacob refers to the acts of the "old man;" whatever is postulated of Israel were the fruits of the "new man." When he doubted it was Jacob who doubted, when he believed God, it was Israel who exercised faith. Accordingly, we read, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost" (Gen. 49:33). But in the next verse we are told, "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel" (Gen. 50:2). Here

(Continued on page six)

## READ THE BIBLE BY SYMBOLS

My son, keep thy



's commandments and forsake



of thy



and



"My son, keep thy father's commandment and forsake not the law of thy mother: Bind them continually upon thine heart and tie them about thy neck."—Proverbs 6:20, 21.



## BUT GOD—

I know not, but God knows;  
Oh blessed rest from fear!  
All my unfolding days  
To Him are plain and clear.  
Each anxious, puzzled "Why?"  
From doubt or dread that grows,  
Finds answer in this thought:  
I know not, but He knows.

I cannot, but God can;  
Oh, balm for all my care!  
The burden that I drop  
His hand will lift and bear,  
Though eagle pinions tire,  
I walk where once I ran,  
This is my strength, to know  
I cannot, but God can.

I see not, but God sees;  
Oh, all-sufficient light!  
My dark and hidden way  
To Him is always bright.  
My strained and peering eyes  
May close in restful ease,  
And I in peace may sleep;  
I see not, but He sees.

—ANNIE JOHNSON FLINT.

## "Are You Foolish?"

(Continued from page two)  
forcefully as possible. "The Word of God has already classified you, for it has already called you a fool."

Beloved, the individual who doesn't accept the miraculous of the Bible, God calls a fool, and my text says that we are to forsake the foolish.

There is another fool whom we are to forsake, and that is the man who gets his money dishonestly.

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."—Jer. 17:11.

The first time that I read this text for it to make an impression upon me, I thought about the partridge, the little quail. I thought how that little quail sits on her eggs for a period of time and then gets discouraged before they hatch and comes off her nest and gets nothing for her effort that she has expended. If she had just sat there a little while longer, the eggs would have hatched and there would have been a new brood for her, but as it is, she walked away and got nothing for her effort and her labor.

Our Lord says that the man who gets his riches and doesn't get it by right, that he shall leave such in the midst of his days, and at his end shall be a fool.

I am thinking of an individual who is a gambler. I am satisfied that that man has never made a dollar in his life from the time he was twenty-one years old, apart from gambling. If you would go out in the middle of a street and lay down a hat, you could bet with that fellow whether there was a dollar bill under the hat, regardless of which side you would want to bet on. That man has always lived with one thought in mind—that of gambling, and I am sure he hasn't made a dollar except on that basis.

Just a few days ago a man came into the printing shop and paid his bill for some printing that we had done for him, amounting to \$111. He laid the money in cash down on the desk, then pulled out a silver dollar and laid it down, and said, "All right, now match me, for either nothing or double." Well, beloved, I didn't gamble. I said, "\$111 looks better to me than \$222, and win or lose, it would still be dishonest." I said to this man, "As far as I am personally concerned, I appreciate your busi-

ness, but I don't want to gamble with you today, tomorrow, or any other day. Furthermore, the man who gambles and wins is a thief, and the man who gambles and loses is a fool. Regardless of whether you win or lose, you are either a thief or a fool, for the Word of God says that the man who gambles or gets riches and doesn't get them by right, shall leave them in the midst of his days and at his end shall be a fool."

I am thinking of a man in this town whom I know, and know well. I knew this fellow years ago when he had plenty of money. He had been in a liquor business in a nearby town, and he had amassed a fortune. I remember one day in talking with him that I said to him, "You will never die a rich man," and he said, "How can that be? Look what I have now." I said, "It is true that you own one of the most prosperous stores in this town, but you have made your money in a dishonest manner, through the sale of whiskey, and you will never die a rich man." I saw this fellow walk by the printing shop a few days ago and he was dressed just a little better than I would dress around my house when I plan to do some manual labor out in the yard.

Listen, beloved, God isn't to be deceived. God has spoken, and what God has said is the last word, and God has said that the man who gets his money and doesn't get it right, shall leave it just like a partridge that walks away from her eggs and gets nothing for her labor. He shall leave it in the midst of his days, and at the end shall be a fool.

There is another individual who is a fool, and that is the legalist—the man who depends upon his works for salvation. We read:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"—Gal. 3:1-3.

Paul is talking to individuals who had made a profession of faith under his ministry, and he tells them that somebody has bewitched them and they are confused. He said, "You are foolish if you are depending upon works along with what Jesus has done, for your salvation."

Lisen, beloved, the individual today who is depending partially upon Jesus Christ and partially upon himself for his salvation is, in plain language, a fool in the sight of God and is on the road to Hell, for the Word of God says that you are foolish when

you depend upon works as well as upon Jesus Christ for salvation.

How many fools are in the world today in the light of that statement! Ask the members of any church this question, "Do you think your works have anything to do with your salvation?" Ninety-nine per cent of them will tell you immediately that if they did not work they would go to Hell for sure. You even ask a lot of Baptists who pride themselves on salvation by grace, and they will say, "Yes, we believe in salvation by grace." Then you insist upon this fact, "Are you sure that you depend fully upon Jesus Christ?" and about ninety per cent of those Baptists will say, "I am doing the best I can and I just hope I will get to Heaven after while."

Paul plainly declared that the only hope we may have is in Jesus—not Jesus and works—but in Jesus only. Listen:

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—I Cor. 1:18.

Let me tell you, beloved, the man who is doing the best he can is going to Hell. The man who is hoping he is holding out is going to Hell. The only man who is saved is the man who has quit depending upon himself and is trusting fully in the Lord Jesus Christ as His Saviour, and any individual who has not done so for salvation is foolish, for Jesus said, "O foolish Galatians." Surely what He said to these Galatians He would say to the people of this world who have not depended upon Jesus Christ—that they are foolish in the sight of God.

## II

### THERE IS A TYPE OF FOOLISHNESS THAT IS PLEASING UNTO THE LORD.

When Jesus said that we are to forsake the foolish, He meant that we are to forsake the atheist, the materialist, the modernist, the legalist, and the dishonest man. We are to forsake these, but, beloved, there is a foolishness that is pleasing unto God, and that is the foolishness of faith—when a man by faith walks with God.

Beloved, that is just foolishness in the eyes of the world. There isn't anything in the world that pleases God more than faith, and there isn't anything that is more foolish in the eyes of the world than faith exercised on the part of Christians.

One day Abraham called his servants to him and gave to them a mandate. I see those servants scattering in every direction through the country, and I wonder what that order is that he has delivered to them. As the day passes, I notice these servants coming in from various directions with the herds and flocks of sheep and goats and cattle and all that Abraham owns. I say to him, "Abraham, isn't this a strange procedure, you bringing in all your flocks and herds at the close of the day? Do you do this every day?" He says, "Oh, no, not every day." I say, "Isn't this strange that you bring them in today?" He says, "No, we are moving tomorrow," and I say, "Where are you going, Abraham?" He says, "I don't know where I am going." I say, "Abraham, do you mean to tell me that you are leaving this place and going some place else and you don't know where you are going?" He says, "That is right." I say, "Abraham, do you have any enemies round about?" "No," I say, "Abraham, how about the grazing and the water?" He says, "I have plenty of pasture and water." I say, "Abraham, that is the biggest piece of foolishness I ever heard of in my life, a man leaving a county when he is perfectly happy, and when he is located in a good neighborhood and with plenty of pasture and water for his stock." I say, "Abraham, why are you doing it?" He says, "God said to, and I am doing what God said."

Beloved, that is faith. Faith is just taking God at His Word and believing what He says, and

when God told Abraham to forsake the Ur of the Chaldees and go out into a new land, Abraham merely acted by faith.

A little later when Abraham got over into the land of Canaan, I see him one day sitting in his tent. He has a little block of wood in front of him about three or four feet long and he is whittling on that block of wood and he has made it so that it will rock back and forth. He has it hollowed out, and I say to him, "Abraham, what are you doing?" He says, "I am making a cradle." I look around and I see old Sarah, her fingers busy sewing. I say, "Abraham, what is the meaning of this?" He says, "We are expecting a baby at our house." I laugh, for I appreciate his little joke, and when I say, "But you are joking," then I see that Abraham is serious. I say, "Abraham, you mean that you are going to adopt a baby?" and he says, "No, we are expecting a baby at our house." I say, "Now, Abraham, no foolishness now. You are a hundred years old and your wife is up in ninety, and it is biologically and physiologically impossible for your wife to bear a child." I can see old Abraham when he says, "Now I don't know anything about biology and I don't know anything about physiology, but I know God said that we are going to have a baby, and I believe what God says."

Beloved, that is faith—taking God at His word.

On another occasion, I can see the children of Israel encamping against the city of Jericho. They look up at the walls of Jericho and wonder how they are going to conquer that city. But God said unto Joshua:

"See, I have given into thine hand Jericho, and the king thereof, and the mighty man of valour. And ye shall encompass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns; and the seventh day ye shall encompass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the rams' horns, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every straight before him."—Joshua 6:2-5.

I can see Joshua with his men as they compassed that city, bearing the ark of the covenant, which was symbolic of God's presence. I can see them as they marched around the first day, the second day, the third day, and so on until the seventh day. Then on the seventh day, they marched around seven times; and as they marched

around the seventh time on the seventh day, they blew their horns, and the walls of that city fell down flat. Beloved, it was foolish in the eyes of the people of Jericho, but it was faith in Joshua and the people of God took God at His word.

Beloved, that is not the kind of foolishness that God wants us to forsake. God wants us to forsake the atheist. God wants us to forsake the materialist. God wants us to forsake the modernist. God wants us to forsake the dishonest man, and God wants us to forsake the legalist. In contrast to this, God wants us to be as Paul said, a fool for Christ's sake—a fool of faith.

Oh, might it please God to let you see this truth, that God wants you to forsake the foolish things of this world that are contrary to His word. May you be a fool of faith, which the world would say was foolish.

May God bless you!



## Verbal Inspiration

(Continued from page five)  
then we see the marvelous precision and perfection of Scripture.

### Christ Taught VERBAL Inspiration

The most convincing of all proofs and arguments for the verbal inspiration of the Scriptures is the fact that the Lord Jesus Christ regarded them and treated them as such. He Himself submitted to their authority.

When assaulted by Satan, the times He replied, "It is written," and it is particularly to be noted that the point of each of the quotations and the force of the reply lay in a single word—e.g., "Thou shalt not tempt the Lord thy God;" "Thou shalt worship the Lord thy God, and him only shalt thou serve."

When tempted by the Pharisees who asked Him, "Is it lawful for a man to put away his wife for every cause?" He answered, "Have ye not read?" (Matt. 4, 5).

To the Sadducees He said, "Do err, not knowing the scriptures" (Matt. 22:29).

On another occasion He accused the Pharisees of "making the Word of God of none effect through their tradition" (Mark 7:13).

On another occasion, when speaking of the Word of God, He declared, "The scripture cannot be broken" (John 10:35).

Sufficient has been adduced to show that the Lord Jesus regarded the Scriptures as the Word of God in the most absolute sense. In view of this fact let Christians beware of detracting in the smallest degree from the perfect and full inspiration of the Scriptures.

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## Millennialism

(Continued from page six)

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then we cannot be Post-millennialist.

2. A-millennialism (no Millennium). In some ways, it is like Pre-millennialism, and in some ways, it is similar to Post-millennialism. The system proposes no golden utopia on the earth before Christ comes. Evil shall wax worse and worse. Yet the spiritual or heavenly Millennium will be before the coming of Christ. There will be no Millennium on the earth in a literal sense.

The spiritual Millennium began back in apostolic times, and will exist until the end of this age when such kingdom merges into the eternal kingdom of God.

When Christ rose from the dead and ascended to the Father, He began to sit on David's throne. He reigns in Heaven over the souls of the saints. Some would include lives of the saints on earth as inclusive in that kingdom. Any future dealing of Israel as a Nation, is denied. Many A-millennialists will admit that the Bible teaches the fact of the Great Tribulation and the reign of the Anti-christ at the end of this age, just preceding the second coming of Christ. The forces of evil will be directed against the church and not against Israel. However, there will be Jews saved, they say, as they look on Him whom they have pierced.

Simultaneously with Christ's coming and the salvation of these Jews, the dead in Christ will be raised, the living saints will be glorified, and the wicked dead will come forth to the General Judgment which they say will include the "Bema," the Judgment of Nations, the Great White Throne, all in one!

Let us note several other things before we refute some of the errors of the system.

Most A-millennialists hold to the perpetuation of the law. They do not always clearly divide between the law as God's eternal principle and the Mosaic system. So often they confuse the Mosaic law, moral and ceremonial, or at least they are not always careful to rightly divide. Some would go so far as to say that unless one keeps the law, it is proof that he is not saved. Others say that the law must be kept in order to be saved and continue saved.

The A-millennialist allegorizes the Old Testament Scriptures which speak of the literal kingdom of Christ on the earth. The binding of Satan is nothing more than the limitation of his power in relation to the subject under consideration.

The A-millennialists identify Israel and the church as the same. They also confuse the kingdom of God, kingdom of Heaven, and the church. The A-millennial system holds that there are no distinctions between the rapture and revelation.

After the one-thousand years' reign, Satan, who was bound at the beginning of the reign, will be loosed in order to deceive the nations for a season. They will be destroyed with fire from Heaven; the wicked will then be raised and judged at the Great White Throne. After this will come the New Heaven and the New earth with the everlasting kingdom of our Lord evident.

The Pre-millennialist distinguishes between the rapture and revelation. This is not the second and third comings. It is two phases of His one coming. He will come in the air, in the clouds, to raise the dead in Christ and to change the believing saints to glorified form. For a season, the Bride will be with her lover at His appointed place beyond this world. There no doubt will take place, the great Bema, judgment of believers at the Judgment seat of Christ and also the marriage supper of the Lamb.

After a season, Christ will come with His saints to the earth. The Jewish nation will look on Him whom they have pierced and will receive Him as Messiah-Saviour. Then will take place the Judgment of the nations.

In the ensuing period between the two phases of His coming, the Great Tribulation will be on

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 28, 1957

## LAZARUS CALLED TO LIFE

JOHN 11:29-57

Memory Verse: "Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God."—John 11:40.

### I. Coming To Jesus. John 11:29.

Martha had hurried off to meet the Master and had forgotten about her sister. When she returned to Mary, the latter quickly went forth to meet Him. Her desire to be near Jesus caused her to hurry to His feet. May this ever be true of us!

### II. Why the Jews Followed Mary. John 11:31.

God had purposed that this miracle should be given before many eye-witnesses. The crowd doubtlessly followed thinking they were going to comfort Mary, but God was drawing them there that they might see the miracle.

### III. Mary's Favorite Place. John 11:32.

It is striking that all through His ministry Mary constantly sought out the feet of Jesus to worship. Cf. Luke 10:39. May we, likewise, bow ourselves in reverence before Him!

### IV. Christ Burdened. John 11:33-36.

On seeing Mary's distress, Jesus' heart was so touched that He wept with her. Cf. Heb. 4:15, 16; Heb. 13:8. From this we see the reality of His human nature. The current of natural affections gave away when Jesus saw the sister's distress. Jesus' weeping here, as elsewhere in the New Testament, was connected with the consequences of sin. Cf. Luke 19:41; Heb. 5:7.

### V. Reproaching Christ. John 11:37.

The crowd openly reproached Christ for allowing Lazarus to die. Often at funerals we hear someone say, "Why should the Almighty have permitted this?" May we never reproach Him, but trust that He doeth all things well. Cf. Rom. 8:28.

### VI. "Take ye away the stone." John 11:39.

It is not God's way of working to do for us what we are capable of doing for ourselves. So He bade the bystanders remove it. There are many stones in the way of the Lord's work which need removing — indifference, prejudice, covetousness, and worldliness, being some of these.

### VII. Little Faith. John 11:39-41.

Martha, doubtless, supposed that Christ only wanted to view the body. How much unbelief there is in even God's own! Even those whom Christ has commanded hesitated ere complying with His command. How slow is man to obey God!

### VIII. Depending Upon God. John 11:41, 42.

Jesus perfectly fulfilled Prov. 3:5, 6. He looked to Heaven to show the true source from which all of His miracles proceeded. The first element of Christ's prayer was thankfulness. Cf. Phil. 4:6.

### IX. Christ's Confidence. John 11:42.

John 8:29 gives us the ground upon which His confidence rested. Since His will was always in harmony with the Father's will, the Father heard His prayers. This tells us much concerning our un-

the earth of unbelievers, including blinded Israel. But God will not leave himself without witness. The Word of God will still be here, and no doubt the Holy Spirit will work directly from Heaven as He did before the day of His abiding presence under grace. As an abiding presence, He was taken away when the saints in rapture left the earth.

The man of sin—the Anti-Christ—will arise, demanding worship of the Jews. Their previous agreement with him will be broken, and the prophecy of Jacob's trouble will be a literal reality. But the coming of Messiah to earth will be their relief. The false prophet and the beast, his cohort, will be cast into the Lake of Fire!

We believe that Pre-millennialism and the Bible are at one in their teachings concerning the resurrection. There may be passages which seem to teach one general resurrection. But what seems on the surface to be true, may not necessarily be so. For instance, we read in John 5:28, 29: "Marvel not at this; for the hour is coming, in which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Here, you will note both resurrections in the hour. But is this hour of sixty minutes duration? We read in John 5:25:

"Verily, verily, I say unto you, the Hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."

answered prayers. Cf. Ps. 66:18; Isa. 59:1, 2; Prov. 1:28; I Pet. 3:12; I John 3:2.

### X. A Picture Of The Resurrection. John 11:43, 44.

This is in miniature form, a picture of what will take place at the resurrection. Cf. I Thess. 4:16, 17. If He had not designated Lazarus, every tenant of the grave would have been raised.

### XI. An Illustration Of Regeneration. John 11:43, 44.

1. Every sinner is spiritually dead, as dead spiritually as a corpse is physically. Cf. Eph. 2:1; Rom. 6:23; Ezek. 18:4.

2. Lazarus was bound hand and foot (V. 44). Every person is bound by sin. The longer one lives without Christ, the tighter the grip of sin grows.

3. Putrefaction had set in (V. 39). Every sinner is so fouled by sin that he smells to high Heaven. Cf. Isa. 64:6.

4. Lazarus was beyond physical help. So with all who are unsaved. Cf. John 6:44.

5. Christ went down to the grave for Lazarus (V. 38). Christ has gone down into the grave for each of us. Cf. Heb. 2:9.

6. Christ spoke to Lazarus. This means which Christ uses to regenerate a sinner is the written Word. Cf. I Pet. 1:23.

7. Christ invited Lazarus to come forth. That is God's way of dealing with sinners. Cf. Gen. 7:1; Isa. 1:18; Jn. 6:37.

8. Christ didn't ask Lazarus for any help. He does not ask the sinner to do anything but believe. Cf. John 6:28, 29; Eph. 2:8, 9.

9. Even after he was brought back to life, Lazarus was still bound (V. 44). Even after conversion, one is still hampered by the old nature. Cf. Rom. 7:18, 22, 23.

10. Some day, like Lazarus, we will be eternally freed from sin. Cf. Phil. 3:21; I Cor. 15:49; Rom. 8:29; I John 3:2.

### XII. An Illustration Of The Future Restoration Of Israel.

Cf. Isa. 26:19; Ezek. 37:1-14. Israel is to be restored and re-established in the land of Palestine.

### XIII. Two Effects Of This Miracle. John 11:45-48.

Some were converted. Verse 48 shows the awful enmity of their hearts. They were determined not to believe. Thus, the Lord's work affects the world today. The crowd thought they would protect themselves from the Romans if they stopped Christ's career. Instead, in less than forty years their city was destroyed by the Romans.

### XIV. The Plot To Put Jesus To Death. John 11:49-57.

Cf. Ps. 2:2; Acts 4:26-28. Verse 54 shows us another picture of Christ's omniscience.

### XV. Children Of God. John 11:52.

Christ here speaks of the elect as His children, even before they are saved. This will help us to understand why He spoke of the Prodigal (Luke 15) as a son even before he was saved. He was a son according to the elective purposes of God.

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." ("Out of" dead ones, twice).—Romans 8:11.

Notice also John 12:1, 9, 17 in reference to Lazarus' being raised "out of" dead ones:

"Then Jesus six days before the passover came to Bethany where Lazarus was which had been dead, whom he raised from the dead."—(John 12:1).

"Much people of the Jews therefore knew that he was there; and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead."—(John 12:9).

"The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record."—(John 12:17).

We will notice the construction in regards to the resurrection of the Just from the dead in general.

"Being grieved that they taught the people, and preached through Jesus the resurrection from the dead."—(Acts 4:2) (resurrection "out of" dead ones or from among dead ones).

"For when they shall rise from death, they neither marry, nor are given in marriage; but are as the angels which are in heaven."—(Mark 12:15).

(Continued on page eight)

THE BAPTIST EXAMINER

PAGE SEVEN

APRIL 20, 1957



## Prayer

(Continued from page one)  
and the Lord almost shook the jail down.

2. The Bible teaches that we are limited in prayer only by our unbelief. Jesus told the disciples that if they had faith even as a grain of mustard seed that they could remove mountains. "According to thy faith, so be it done unto thee" He said upon another occasion. "All things are possible to him that believeth," He said again. When Jesus was at Nazareth, He "did not many mighty works, because of their unbelief."

3. Sick people are often healed through the prayer of faith. (See James 5:13). This is not psychological — it is the supernatural from Heaven that accomplishes the healing. In our services at the Buffalo Avenue Baptist Church, we have had many cases of supernatural healing in answer to prayer.

4. Successful prayer must be from the heart of a person who is right with God. The Bible clearly says, "If I regard iniquity in my heart, the Lord WILL NOT hear my prayer." The person who holds on to known wickedness and will not relinquish it, is wasting his breath when he prays. What are some of the things that hinder prayer?

(1) The spirit of unforgiveness. "And when ye stand praying, forgive if ye have ought against any . . ." The person who carries a grudge and won't even speak to others, is likewise wasting breath when he prays.

(2) Unbelief hinders. "And shall doubt not in his heart"—says the Bible. No use to ask for something which you don't think the Lord can do.

(3) Spiritual wavering hinders (see James 1:6). "Let him ask in faith, nothing wavering."

(4) Lack of persistence hinders. Do you remember Christ's parable concerning the "Importunate Man"—the man whose persistence was rewarded? When people do not persist, they don't desire a thing very badly.

## What Are People Allowed To Pray For?

A man around 80 years of age said to a minister after his sermon on prayer, "Do you mean to tell me that I can pray about material things? Why, I had always thought that I was to pray only concerning spiritual things." What does the Bible say? The answer is in Phil. 4:6, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Everything includes material things as well as spiritual. Incidentally we are told not to worry—but to pray. When we worry, we are not praying in faith. When we are praying in faith, we are not worrying.

## Millennialism

(Continued on page seven)

Surely, this is in perfect harmony with I Thessalonians 4:16: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first." Though the dead "shall rise first" there, in relation to the translation of the living, it is significant that this strong passage on the coming of the Lord in the air, does not even hint of a resurrection of the wicked dead.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage."—(Luke 20:35).

Why should there be put any premium on imputed worthiness in Luke 20:35 resulting in the resurrection, "from the dead" if all

are going to be in the same?

The Bible speaks of the resurrection of the Just and the unjust, of believers and unbelievers, of resurrection to life and resurrection to condemnation, to everlasting life and everlasting contempt, the first and second resurrections. The time between the two is given in Revelation 20:5, 6 to be one thousand years. We will say more of this chapter later.

But now we pass on to the Judgments.

"For we must appear before the Judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."—(II Corinthians 5:10).

Here is the fact of the Judgment seat of Christ. Who will appear at this judgment? Let us identify the pronoun, "we." The context reveals that only the saints are under consideration. In the previous nine verses, the word "we" is referred to twelve times, and in the chapter, twenty-six times. Each time without exception, the reference is only to saved people. Why must we change without reason verse ten and say that "we" has reference to both lost and saved?

We have a similar reference to the judgment of saints in I Corinthians 3:11-15:

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

This, no doubt, is descriptive of the judgment of saved people only. All have built on the foundation, Christ. Even those who suffer the loss of rewards will be saved. The day is the day of Judgments in rewards of God's servants.

The sins of saints is legally judged in Christ. There is no need for further judgment for sin.

In Matthew 25:31-46, Matthew records the words of our Lord regarding the Judgment of the nations at the beginning of the Millennial reign. I call to your attention verse 31, designating the time when Christ shall sit upon the throne of His glory.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory."—(Matthew 25:31). It is not until He comes.

The A-millennialist says that Christ is reigning now. The Post-millennial says that the peaceful reign will be before He comes. But His coming precedes His reigning in His glorious kingdom.

There are quite a few differences between this judgment and the judgment of the Great White Throne. Revelation 20:11-15.

The judgments of the nations and Great White Throne contrasted:

Judgment of the nations—Matthew 25:31-46.

There is no mention of any resurrection here. The living nations are the subjects judged. The scene is on the earth (Joel 3:2). No books are mentioned. Here there are three classes involved—sheep, goats, and brethren. The time is before the Millennial reign of Christ.

Judgment of the Great White Throne—Revelation 20:11-15.

The dead standing before God, speak of a resurrection. These dead now raised are judged. The earth and the heavens have fled away. The books are opened with the Book of Life a testimony against all whose names were not written therein. Only one class is here involved: those judged and cast into the lake of fire. All this is after the Millennium!

We will now consider Revelation 20:1-9.

Innumerable have been the stones of objection cast at this passage. I mention and answer just a few.

Some object to the literal one thousand years. Even those who so object, have no gain in the

argument, for the expression must mean some period of duration! Others say that Christ will not reign on the earth. If not, why the reference to Satan's deceiving the nations on the earth after the Millennium? And also the compassing of the camp of the saints on the breadth of the earth?

Also, we note in Revelation 5:10 the testimony of the beast and elders before the Lamb — "we shall reign on the earth."

Amos prophesied that God would raise up the tabernacle of David and build it as in the days of old.

The Old Testament is clear that David's tabernacle was on the earth!

Some object to the earthly reign because of the reference to "souls" in verse four. Does this prove that only the disembodied spirits will reign? If this were true, then we might be led to believe the first resurrection is a spiritual one as A-millennialists affirm. But "soul" often refers to the whole man.

"The same day there were added to them about three thousand souls." (Acts 2:41). See also Acts 7:14; I Cor. 15:45, and I Peter 3:20.

I suppose that all A-millennialists affirm that the "first resurrection" of this text means a spiritual rather than a bodily resurrection.

I now call to witness Spurgeon in one of his sermons. He is commenting on Revelation 20:6:

" . . . Barnes gives it . . . that the first resurrection here spoken of is a resurrection of principles . . . and that during the spiritual reign of Christ . . . these principles will have a resurrection . . . I do not hesitate to affirm that any simple-minded person, who was intent upon discovering the mind of the Spirit . . . would say that the resurrection of principles or the resurrection of doctrines, does not give the fair meaning of the words here stated. Brethren, cannot you perceive at a glance that this is the resurrection of men. And is it not a literal resurrection too . . . It is—we have no doubt whatever—a literal resurrection of the saints of God, and not of principles nor of doctrines."

"But another interpretation has been proposed. An excellent friend of mine . . . said it meant blessed and holy is he who has been born again, who has been regenerated, and so has a resurrection from dead works by the resurrection of the Lord Jesus Christ . . ."

All the while he was preaching, I could not help wishing, that I could propose to him the difficulty, how he would make this metaphorical interpretation agree with the literal fact that the rest of the dead lived not 'til the one thousand years were finished. For if the first resurrection here spoken of is metaphorical, or spiritual, or typical resurrection, why the next where it speaks of the resurrection of the dead, must be spiritual and mystical and metaphorical, too.

Now, no one would agree to this. You know when you read a chapter that you are not to say, "This part is a symbol, and is to be read so, and the next part is to be read literally."

Brethren, the Holy Ghost does not jumble metaphors and facts together. A typical book has plain indication that it is so intended, and when you come upon a literal passage in a typical chapter, it is always attached to something else, which is distinctly literal, so that you cannot without violence to common sense, make a typical meaning out of it.

The fact is, in reading this passage with an unbiased judgment—I could not help seeing there are two literal resurrections here spoken of—one of the saints who sleep in Jesus whom God will bring with him and another of those who live and die impenitent, who perish in their sins."

The Millennial reign is between these two resurrections. The first resurrection precedes the Millennium. This first resurrection is the literal resurrection of the saints at Christ's coming. Hence, His personal, bodily coming is

## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i jist got hoam from a funral. 1 uf mi nabors died. he had ben a big lodge man and ther wuz a rite gude turnout fer the plantin.

a hole lot uf them lodge fellers walked around with ther apruns on. hit reely loked lik they neaded tu put ther shirt tales inside ther britches. when i loked up toward the pulpit mi pastor had on wun uf them apruns too. i wuz ashamed enuf uf him fer bein an anti sundy skuler, but this wuz even worse. these fellers paraded around and karried a Bible and had a passel tu say, but hit didnt interest me none. they were actin mity pious but they wuznt. the wun what red the Bible kan kuss real talentedly and the feller what red the proseadins while he has a sundy skule face shore duz hav a saturday nite hart.

i guess mi nabor wuz pleezed with what went on fer it wuz the way he had lived. he wuz reglar at lodge but seldum at church. he wuz in frunt at lodge but in the rear in church. he wuz early tu lodge but late tu church. he wuz forward at lodge but backward at church. he wuz at hoam in th lodge but a strangur in church. at the lodge he kalled everybody brother but at church he kalled everybody mister. he wuz proud uf his lodge but ashamed uf his church. he gave tu the lodge but withheld frum his church. he even went tu lodge

meetins when church servs were in progress.

when they finished their rigamarole, they sed that he gone tu join the grand lodge buv. pore feller! i shore wish had gotten further on and gotten into Heaven.

about the only thing gude i kud see kum frum the lodge that if u belong u get a big kum tu kum tu yore funrel. but sekund thot id rather old howled over mi grav than tu that krowd parade around.

im shore u had a gude meet with bro. Cox down in Mem. he is wun fine feller and a up gude preecher. he will grade rite up with the best preachers—on the hoof—dried—corned—or eny frum the blue grass to the p. hous. he is jist about the preecher between Elkhorn Cr. and next Xmas that i no u

i shore wish i kud uf ben Shekago fer the conference. wud hav dun me mor gude mi spring tonik uf molasses sulfur plus a gude mess uf dan line greens tu hav herd all gude preechin. that wud hav a reel gude febrifuge and i shore lik a diagnosis that kall fer hit in reglar doses. i mite nigh starved sinc we no sundy skule along with m lean preechin.

yore frend  
i s hardtufule

## Chicago Conference

(Continued from page three)  
with Christ Jesus" from the very first service.

Surely we have been blessed above all people this week to have such God-fearing, Bible loving and Truth proclaiming preachers all in one meeting.

We almost hate to see the evening services start this evening as that will bring a close this series of services but on the other hand we have so much to look forward to for one of these days those of us who are saved are going to be with these same preachers in Heaven and this is only a foretaste of what that will be."

## "I Should Like To Know"

(Continued from page one)

cannot be answered simply yes or no. If the querist had asked "Was Jesus a man?" the answer would be "yes;" but the answer would need an explanation, whereas Jesus was fully man, and was likewise very God. He was the God-Man.

So with this question as Jesus' offer of life. I can answer "yes," in view of the general call, which goes out to all men. But can only answer "no," as to the effectual call, for it is to the elect only. In the general call, life is offered; but in the effectual call, life is given. Remember, "many are called, but few are chosen" (Matt. 22:14).

The general call is somewhat parallel to the Law in respect to the offer of life. God says to man "The man which doeth these things shall live by them." (Rom. 10:5; Gal. 3:12). That is an offer of life. Yet, was it possible for sinners to keep the law, and thereby live? No, on account of depravity of man, it was impossible. It was no fault of God for His offer is secure. He would condemn no man who kept the Law perfectly.

So it is with the general call. It is no fault of God that man loves sin rather than light, and will not come to Christ that he might have life (John 5:40).

Through the particular, actual call, God in grace saves elect who could not save themselves. (II Tim. 1:9; Rom. 8:30).