

Some folk must get sick before their religion is strong enough to assert itself.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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

VOL. 26, NO. 37 RUSSELL, KENTUCKY, OCTOBER 12, 1957 WHOLE NUMBER 1007

Christ--the Fulfillment of the Law for the Elect of God

by C. H. Spurgeon

"For Christ is the end of the law for righteousness to everyone that believeth."—Romans 10:4.

It is impossible for any of us to be saved without righteousness. The God of heaven and earth by immutable necessity demands righteousness of all His creatures. Now Christ has come to give to us the righteousness which the law demands, but which it never bestows.

In the chapter before we read of "the righteousness which is of faith," which is also called "God's righteousness"; and we read of those who "shall not be ashamed" because they are righteous by believing, "for with the heart man believeth unto righteousness." What the law could not do Jesus has done. He provides the righteousness which the law asks for but cannot produce. What an amazing righteousness it must be which is as broad and deep and long and high as the law itself. The commandment is exceeding broad, but the righteousness of Christ is as broad as the commandment, and goes to the end of it.

Christ Fulfilled The Law's Positive Demands

Christ did not come to make the law milder, or to render it

possible for our cracked and battered obedience to be accepted as a sort of compromise. The law is not compelled to lower its terms, as though it had originally asked too much; it is holy and just and good, and ought not to be altered in one jot or tittle, nor can it be. Our Lord gives the law all it requires, not a part, for that would be an admission that it might justly have been content with less at first. The law claims complete obedience without one spot or speck, failure, or flaw, and Christ has brought in such a righteousness as that, and gives it to His people.

The law demands that the righteousness should be without omission of duty and without commission of sin, and the righteousness which Christ has brought in is just such an one that for its sake the great God accepts His people and counts them to be without spot or wrinkle or any such thing. The law will not be content without spiritual obedience, mere outward compliance will not satisfy. But our Lord's obedience was as deep as it was broad, for His zeal to do the will of Him that sent Him consumed Him.

He says Himself, "I delight to do Thy will, O My God, yea Thy law is within My heart." Such righteousness He puts upon all believers. "By the obedience of



(Born 1834, Died 1892)

one shall many be made righteous"; righteous to the full, perfect in Christ. We rejoice to wear the costly robe of fair white linen which Jesus has prepared, and we feel that we may stand arrayed in it before the majesty of heaven without a trembling thought. This is something to dwell upon, dear friends. Only as righteous ones can we be saved, but Jesus Christ makes us righteous, and therefore we are saved. He is righteous who believeth on Him, even as Abraham believed God and it was counted unto him for righteousness. "There is, therefore now no condemnation to them that are in (Continued on page four)

Christ The Mediator In The Philadelphia Confession Of Faith

1. It pleased God, in His eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, according to the covenant made between them both, to be the Mediator between God and man, the prophet, priest, and king; head and saviour of His church, the heir of all things and judge of the world; unto whom He did from all eternity give a people to be His seed, and to be by Him in time redeemed, called justified, sanctified, and glorified.

Isaiah 2:1; 1 Peter 1:19, 20; Acts 3:2; Hebrews 5:5; Psalm 2:6. Luke 1:33; Ephesians 1:22, 23; Hebrews 1:2; Acts 17:31; Isaiah 53:10; John 17:6; Romans 8:30.

2. The Son of God, the second person in the Holy Trinity being very and eternal God, the brightness of the Father's glory, of one substance and equal with Him who made the world, who upholdeth and governeth all things He hath made, did, when the fulness of time was come, take upon Him man's nature, with all the essential properties and common infirmities thereof, yet without sin; being conceived by the Holy Spirit coming down upon her; and the power of the Most High overshadowing her; and so was made of a woman of the tribe of Judah, of the seed of Abraham and David, according to the Scriptures; so that two whole, perfect, and distinct natures were inseparably joined together in one person, without conversion, composition, or confusion; which person is very God and very man, yet one Christ, the only mediator between God and man.

John 1:14; Galatians 4:4; Romans 8:3; Hebrews 2:14-17, 4:15; Luke 1:27-35; Romans 9:5.

3. The Lord Jesus in His human nature thus united to the divine, in the person of the Son, was sanctified and anointed with the Holy Spirit above measure, having in Him all the treasures of wisdom and knowledge; in whom it pleased the Father that all fulness should dwell; to the end that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of mediator and surety; which office He took not upon Himself, but was thereunto called by His Father; who also put all power and judgment in His hand, and gave Him commandment to execute the same.

Psalm 14:7; Acts 10:38; John 3:34; Colossians 2:3; Colossians 1:19; Hebrews 7:26; John 1:14; Hebrews 7:22; Hebrews 5:5; John 5:22, 27; Matthew 28:18.

4. This office the Lord Jesus did most willingly undertake, which that He might discharge He was made under the law, and did perfectly fulfill it, and underwent the punishment due us, which we should have borne and suffered, being made sin and a curse for us; enduring most grievous sorrows in His soul, and most painful sufferings in His body; was crucified and died, and remained in the state of the dead, yet saw no corruption; on the third day He arose from the dead with the same body in which He suffered, with which He also ascended into heaven, and there sitteth at

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Three Days & Three Nights

By Wayne Cox
Memphis, Tennessee

How long was Christ to remain in the grave? Matt. 12:40: "For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." See also Jonah 1:17.

Now, the next thing to notice is the question, when did the Jewish day begin and end? Lev. 23:32—"from even unto even shall ye celebrate your Sabbath." So we can readily see that the Jewish Day began about six in the evening, and closed at six in the evening. In the above verse,

hours in a night, hence, three days and three nights would be 72 hours, and anything short of seventy-two hours would not be three days and three nights.

Now, almost every one believes that Christ was crucified on Friday, buried on Friday, and raised on Sunday morning. Well, a careful study of this will show that if this is true, then He was in the grave only 36 hours, just half as long as He said He would be. So please keep this in mind as you study the rest of this brief article.

On what particular day did the Lord die? On the day of preparation, Jn. 19:3: "The Jews therefore because it was the preparation (Continued on page five)

THE FOREKNOWLEDGE OF GOD

By Arthur W. Pink

Foreknowledge Is Being Perverted

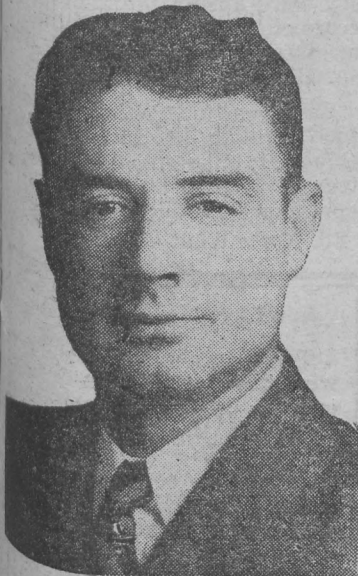
There are two things concerning the foreknowledge of God about which many are in ignorance: the meaning of the term, and its Scriptural scope. Because this ignorance is so widespread, it is an easy matter for preachers and teachers to palm off perversions of this subject, even upon the people of God. There is only one safeguard against error, and that is to be established in the faith. And for that, there has to be prayerful and diligent study, and a receiving with meekness the engrafted Word of God. Only then are we fortified against the attacks of those who assail us.

There are those today who are mis-using this very truth in order to discredit and deny the absolute sovereignty of God in the salvation of sinners. Just as higher critics are repudiating the Divine inspiration of the Scriptures; evolutionists, the work of God in creation; so some pseudo-Bible teachers are perverting His foreknowledge in order to set aside His unconditional election unto eternal life.

When the solemn and blessed subject of Divine foreordination is expounded, when God's eternal choice of certain ones to be conformed to the image of His Son is set forth, the Enemy sends along some man to argue that election is based upon the foreknowledge of God, and this "foreknowledge" is interpreted to mean that God foresaw that certain ones would be more pliable than others, that they would respond more readily to the strivings of the Spirit, and that because God knew they would believe, He, accordingly, predestinated them unto salvation.

But such a statement is radically wrong. It repudiates the truth of total depravity, for it argues that there is something good in some men. It takes away the independence of God, for it makes His decrees rest upon what He discovers in the creature. It completely turns things upside down, for in saying God foresaw certain sinners would believe in Christ, and that because of this, He predestinated them unto salvation, is the very reverse of the truth. Scripture affirms that God, in His high sovereignty, singled out certain ones to be re-

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ELDER WAYNE COX

notice that Christ said He would be in the heart of the earth three days and nights. The Lord said in John 11:9, "Are not twelve hours in the day?" Now if there are twelve hours in the day there are twelve

The Baptist Examiner Pulpit

"COME AND DINE"

By PASTOR JOHN R. GILPIN

"Jesus saith unto them, Come and dine."

This Scripture is an expression following the death and the resurrection of Jesus, but prior to His ascension. The disciples were discouraged. I rather imagine they thought that they had followed a will-of-the-wisp, and that everyone of those preachers more or less felt discouraged. The Lord Jesus Christ, they had thought, was God, but now their faith grew just a little dim, thinking that He was no longer with them, and that their work had come to an end.

One day Simon Peter said, "I

go fishing." He was a fisherman before he was a preacher. He was a fisherman when the Lord Jesus called him into the ministry. Now Simon Peter says, "I am going back to my old trade," and the balance of the disciples said, "We are going with you." So back to the boat they went, back to their nets, back to the sea, back to where they thought the fish were.

You will notice that in going fishing on this particular night they did not pray about it. They didn't ask the Lord for guidance. They did it just because they were discouraged. All night

long they cast their nets, and every time they brought the nets up, the results were the same. When they morning came, they had nothing to show for their night's work.

The Lord Jesus Christ stood on the shore in the early morning and said, "Cast the net on the right side of the ship, and ye shall find." When they cast the net on the right side, it was so full of fish that it looked as if the net were going to break; yet the Sovereign God who had directed them where the fish were, and had directed the fish into the

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The Baptist Examiner

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Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION PRICE (anywhere in the world) 50c per year

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Kentucky, under act of March 3, 1879.

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.



Examiner Editorials

By Bob L. Ross

WINE IN THE LORD'S SUPPER

Mr. Ernest R. Lott, writing in the "Good News Broadcaster," gives the following reason why he doesn't believe that fermented wine should be used in the Lord's Supper:

"The other reason we have for believing that unfermented wine was used by Christ is that fermented wine contains leaven."

He goes on to give a strong argument in favor of grape juice, based upon the idea that fermented wine contains leaven. We are in full agreement with Mr. Lott, that leaven should not be used in the Lord's Supper. However, this writer built his argument on the wrong foundation. According to scientific facts, it is not fermented wine that contains leaven, but unfermented wine, or grape juice.

I quote from page 399 of Simmons' Systematic Study of Bible Doctrine:

"In reply to our inquiry, Frederick J. Haskin, director of Information Bureau at Washington, D. C., gave the following significant reply, 'The Bureau of Plant Industry of the U. S. Department of Agriculture says that grapes naturally contain a leavening agent and that this leaven is present in the juice . . . The leaven is used up in the process of fermentation so that the finished product or wine does not contain any.'"

In the Scriptures, leaven is a symbol of evil. That is why we do not use leavened bread and leavened grape juice in the Lord's Supper. To use such would imply that the body and blood of Christ, which the bread and wine are to symbolize, were sinful.

This argument, in favor of wine instead of grape juice, is an argument that remains unanswered by those who favor grape juice.

PRESBYTERIAN ADMITS THAT THE NEW TESTAMENT IS SILENT AS TO THE SPRINKLING OF INFANTS

DESPITE arguments which he thinks establish the scripturalness of sprinkling infants, Presbyterian writer J. B. Green admits that there is no "thus saith the Lord" in the New Testament, that teaches this practice. Writing in The Southern Presbyterian Journal, Mr. Green states:

"You now see why there is no 'thus saith the Lord' in the New Testament for infant baptism. No such word is needed. Children had always been in the church. In the absence of any word to the contrary, it would be understood that infant children are still members of the church. Let our opponents produce a 'thus saith the Lord' for not including children in the membership of the church. The burden of

proof is on them, not on us." (Our emphasis.)

Mr. Green's admission regarding "infant baptism," calls to mind what other Presbyterian scholars have said with regard to sprinkling itself:

John Calvin: "It is evident that the term baptize means to immerse, and that this was the form used by the primitive church." (Institutes, Vol. II, page 524, 1953 edition.)

Thomas Chalmers: "The original meaning of the word 'baptism' is immersion . . . we doubt not that the prevalent style of the administration in the apostle's days was by an actual submerging of the whole body under water." (Lectures on Romans, No. XXX; on Romans 6:3-7.)

Philip Schaff: "Immersion, and not sprinkling, was unquestionably the original, normal mode (of baptism). This is shown by the very meaning of the Greek word baptizo, baptisma . . ." (Hist. Apos. Ch., page 568.)

MORE SOUTHERN BAPTIST APOSTASY

From the "Counselor's Corner," an article which appears weekly in all of the Southern Baptist Convention state papers, we quote the following:

"No church can trace its lineage back to the Jerusalem Church which was the first one started by Jesus."

The author goes on to give the sense in which Baptists "go back to the Lord." He refers us to the fact that "there have always been believers outside any Catholic church, Greek or Roman."

This is a flat denial of the history of Baptists. John T. Christian, a Southern Baptist himself, gave Baptists a great historical record as to their perpetuity. Yet, the liberals who dominate the Southern Convention have cast aside his great work, and no longer publish it. Instead, they propagate the heresies of writers such as the author of the "Counselor's Corner."

UNSECTARIAN COWARDICE

Anyone who takes a stand for the Word of God with regard to baptism, the church, the Lord's Supper, the doctrines of grace, and things called "divisive" truths, are branded by those who call themselves "unsectarians," as being narrow, bigoted, and un-Christian sectarians. It is only too obvious, however, that these unsectarians who do not take an open stand on certain issues, still cherish certain positions to be true. They do not openly set forth and defend their positions because such would cause much offense and would bring them into reproach.

So what do they do? They play the act of a compromising coward and betray what they believe to be the truth for the sake of the fellowship of those whom they logically believe to be in error. Then, to justify their compro-

mise, they hoot "sectarian!" at anyone who has enough of the grace of God in his soul to stand for what he believes the Word of God to teach. They boast about their "Christian love" for "fellow-Christians," their broadness, and their emphasis on only the "essentials," not the "non-essentials."

In view of the fact that this is the "fad" among most professing Christians today, we would be discouraged if it were not that our Lord said: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

—Matt. 5:18. Weigh these words.

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

—Luke 6:10.

EMINENT QUOTATIONS

"I KNOW SOME PERSONS who say if a man speaks positively he is dogmatical. Glorious old dogmatism, when wilt thou come back again to earth? It is these 'ifs,' and 'buts,' and qualifications, these 'perhapses' and 'may be so's,' that have ruined our pulpits."—C. H. Spurgeon.

"AN ARMINIAN MOVEMENT greatly resembles a movement of the Spirit; but in it are the roots of destruction. Whenever Arminianism has succeeded, a scorching desert has been the ultimate results. This is shown by comparing what the Wesleys did with what the Methodist church has become."—Donald G. Barnhouse. (Editor's Note: We only wish that Mr. Barnhouse would put into practice what he knows to be the truth as to Arminianism, and cease his endorsement of such Arminian movements as the NCC, the Graham meetings, Adventism, etc.)

"SAINTS are not their own keepers; and it is well for them that they are not; they would be sorely kept, if they were."—Top-lady.



"Before I started reading it (TBE), I was Arminian to the core. Now my wife says instead of being Arminian, I'm one hundred ten per cent Calvinistic. So I guess that's strong enough, isn't it? Just hope you can keep up the good work till Jesus comes or calls."—George W. Rowland, Kentucky.

"I have been in need of a paper such as THE BAPTIST EXAMINER for I don't know how long. It is the best I have ever seen. I haven't seen a Baptist in my whole life that didn't need this paper to supplement his Bible reading."—R. A. Spurgeon, Illinois.

"Thanks again for publishing a wonderful sound Baptist doctrine paper. We look forward to the meat we receive with each issue. May God's richest blessings be upon you and TBE."—Ben A. Harris, Tennessee.

NEXT WEEK:
Bro. Beck's article on—
LIMITED ATONEMENT
In the "Five Points of Calvinism" Series.

"I Should Like To Know"

1. It has been said to me that baptism in a baptistry is about the same as no baptism at all. Is this true?

The burden of proof always lies at the door of the one who affirms a proposition to be true. Thus, one who affirms the above idea must give proof for it, and that proof must come from God's Word. The Scriptures are in silence with regard to where one is to be baptized. The notion that it is of importance where one is baptized could be carried to some preposterous extremes. For instance, one might argue that Jesus was baptized in the river of Jordan, so we should also be baptized there. Still another might go further and say, "Yes, and we should be baptized in the very spot where Jesus was baptized." And there is no telling to what extremes one could go with regard to this idea. All who argue that it matters where we are to be baptized must come forth with a "thus saith the Lord" for the proposition, and not simply with a lot of man-made hodge-podge.

2. What are the unscriptural characteristics of being a Mason?

This can best be answered by another question: What are the scriptural characteristics of being a Mason? One might argue to "doom's day" about whether or not certain characteristics about Masonry are right or wrong, but one might read the Bible for fifty years, and then ask, "What is a Mason?" This is because Masonry is foreign to the Word of God, and shall be rooted up (Matt. 15:13), just as all man-made organizations shall be rooted up.

3. A pastor said that he was a Mason in "good standing," but does not take an active part in the lodge, and leaves the lodge outside the church (Baptist). He says that he wants to remain in the lodge for "personal reasons." Does God call preachers of this type?

Whether or not God calls this type to preach is not for me to know or say. But I am sure that God did not call the pastor to join the Masons. By the pastor's own confession he is not in the Masons as a result of a call from

the Lord; he says he is in the Masonic lodge for "personal reasons." Certainly, he is not there for Scriptural reasons, for there are no Scriptural reasons.

4. Should a Sunday School teacher hold membership in a lodge?

A Christian should hold membership in a Baptist church only. To hold membership in a lodge is to have a divided allegiance. Christ demands our full allegiance be to Him, and since He is the Head of the church, we should give our full allegiance to His church. Christ is not the head of the Masons, Oddfellows, Elks, Bats, Buzzards, Bearcats, Alleycats, Alleyrats, or any other organization.

5. Should a Baptist church have a family reunion in the house of God?

There is nothing that is any more wonderful than a family reunion, but such should not be held in the building that is dedicated to the preaching of the Word and the worship of God.

6. Was "trine immersion" (three immersions) practiced by the early church?

Some years after New Testament days, this practice did creep into some of the churches. But it wasn't Scriptural in any wise at all, and Tertullian even admitted that it was "doing somewhat more" than was required. Trine immersion was practiced chiefly in the East, and at the end of the sixth century, the Fourth Council of Toledo decreed that the primitive baptism by a single immersion should be restored.

7. What about the three-fold communion of the Brethren Church?

We find no Scripture for such.

8. Does having fellowship supper in the church contradict I Corinthians 11:22?

I doubt if this verse were penned in direct reference to a "fellowship supper," but in principle, it certainly applies.

(Answered by Bob Ross.)

Current Events

IN THE RELIGIOUS WORLD

New York Churches Pass Resolution Concerning Apocrypha

(The following resolution was passed unanimously at a meeting of the Metropolitan New York Council of Christian Churches at the First United Christian Church, Brooklyn, New York, on September 20, 1957.)

WHEREAS, it is now publicly confirmed that the National Council of Churches will, on Sept. 30, 1957, officially present their Revised Standard Version of the Bible with the Apocrypha included, and,

WHEREAS, we recognize this as confusing to the Christian people of the world, comparable in nature only to the R.S.V. itself, which undeniably is merely a modernistic version of the Holy Scriptures, and not an accurate translation of the Word of God, and,

WHEREAS, the Apocrypha will apparently justify the recognized policy of some of the National Council constituency in "praying to the saints," and "for the dead," and,

WHEREAS, we see the evident possibility of the R.S.V. with the Apocrypha being eventually included in Sunday School lesson material, Young People's and Missionary Society material,

BE IT THEREFORE RESOLVED that this meeting of the Metropolitan New York Council of Christian Churches go on rec-

ord as opposing the use of the R.S.V. and its new edition with the Apocrypha included.

Baptists Giving Depression Percentage, Cauthen Says

(From Louisiana Baptist Message)

Percentage wise Southern Baptists are giving on the same basis they were during the depression, according to Baker James Cauthen, secretary of the Foreign Mission Board.

"Last year our churches took in \$375 million, but gave only 17.4 per cent to missions, the same as given in 1934 in the middle of a depression," he declared.

Ed. Note: What about you?

A STANDING OFFER

To all young preachers who have been called, licensed, or ordained to preach in the past two or three years or so, we will send a free one-year subscription to TBE, if the person is not now nor ever has been a subscriber to TBE. It is up to our readers to furnish us with the names and addresses of these young preachers, else they may never hear of TBE, much less receive it free for a year.

Too many testimonies to the religion of Jesus are like testimonies to the merits of patent medicine—given by persons who never tried it.

"I Am With You Alway"

Be still, my heart, 'tis God who speaks,
His Word cannot be broken;
And he may sleep in peace who trusts
The promise He has spoken.

Though hills may fall, and mountains move,
His truth for aye abideth;
Who anchors in Eternal Love,
The wildest storm outrideth.

Be still, my heart, bid sorrow flee,
Nor let thy troubles fret thee;
For, rest assured, it cannot be
That He should e'er forget thee.

Dost thou not know that God, thy King,
Nor slumbereth, nor sleepeth?
Beneath the shadow of His wing,
His own He safely keepeth.

Who shall prevail to pluck thee hence?
What harm can there assail thee?
The Lord of Hosts is thy defence,
His arm will never fail thee.

Me, from the love of His true heart,
Nor death, nor hell shall sever;
For I am His, and He is mine,
For ever—Yes! For ever.

—E. A. Tydeman

"Come And Dine"

(Continued from page one)
net . . . that Sovereign God strengthened that net so that it did not break, and they brought the fish safely to land.

You can see from this, beloved, that service which is not directed by the Lord Jesus Christ does not pay, but that Christ-directed service always brings results. Now, the disciples were thoroughly convinced that this was Jesus. They had seen results. It was a manifestation and a demonstration of his power. They caught fish at His command after having toiled all night, taking nothing. They were convinced that it was the Lord Jesus alive from the dead, and their business was still to listen to Him and to take orders and directions from Him, and thus they can expect results.

As the disciples drew near to shore, the Lord Jesus Christ was preparing breakfast for them. What a breakfast it was—the Lord Jesus Christ taking the position of host and calling these backslidden preachers, who had temporarily lost their joy and who had temporarily become discouraged, in the words of my text, "Come and dine."

I would like to take those three words and use them by way of an invitation to every individual to come to the Spiritual feast that the Lord Jesus Christ is preparing in our behalf. I am not inviting you to a material feast. I am not inviting you to come to the Lord Jesus Christ in order that you might live better materially here within this world. Rather, I

am inviting you to come to the Lord Jesus Christ for a Spiritual feast that He has in store for you.

I

THE LORD OF HOSTS HAS MADE A FEAST.

"Then said he unto him, A certain man made a great supper, and bade many: And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first one said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the blind, and the lame. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke 14:16-23.

This is the parable that Jesus gave of the great supper. Of course, God is the one that has prepared the supper, the supper that He speaks of is the marriage supper of the Lamb, and the invitation to those that were bidden is, "Come; for all things are now ready."

The Word of God says that just as soon as the invitations were sent out "all with one consent began to make excuse." The first ones that were invited were primarily the Jews, and they began to make excuses.

It is rather conspicuous how people still make excuses relative to going to church. As I was standing outside before services, a man came by whom I knew, and he gave me a dollar bill and asked me to drop it in the collection for him. I told him that I'd rather he come to services with me, and he began to make excuses. I never heard as many excuses from one individual as that man gave me in about two minutes' time. Beloved, it struck me so forcibly in the light of this Scripture—"they all with one consent began to make excuse."

One man had gotten married and he couldn't possibly attend the supper. Another said he had bought five yoke of oxen and he had to go out to see whether they would work. Another had bought a piece of land and it was necessary that he go inspect it. One by one, they began to make excuses.

Primarily, this group refers to the Jews, because the Jews in Jesus' day rejected the Lord Jesus Christ. They had no place

for Him. They even went so far as to clamor for His death and demand that He die, and the death of Jesus Christ came primarily because of the demands on the part of the Jews that He be killed.

Then you will notice that it says that the servants went out and brought in the poor, the maimed, the halt and the blind, but still there were not enough to fill the room. Then the Lord said to the servant to go out to the highways and the hedges and compel them to come in, that His house might be filled.

Can you imagine having to compel people to go to a feast? Now for a natural feast it wouldn't be necessary. Can you imagine the ring of the dinner bell? You don't have to force a man to go to the table when the dinner bell rings. Beloved, our Lord wasn't talking about an ordinary meal. If He had been talking about an ordinary dinner, He wouldn't have spoken of compelling them to come to dinner. When the dinner bell rings, nobody has to force you to go to the table, but when it comes to spiritual things, God has to compel people to turn to Him. Would you believe me when I tell you if it were not for the compelling grace of Almighty God there isn't a one of us that would ever have come to Jesus Christ. There isn't a one of us that would ever have been saved. God had to compel us.

"Thy people shall be willing in the day of thy power."—Psa. 110:3.

Only when the power of God is manifested in an individual's life, and only when Almighty God exerts His power—only then is any individual ready to turn to Jesus Christ.

It says that they had to be compelled. I tell you, if there is ever a man saved from this hour on until we get to Glory, it will be because the Spirit of God compels that individual to come to Jesus Christ.

Notice that it says concerning this group, "compel them to come in, that my house may be filled." Beloved, God isn't going to be disappointed. God's house is going to be filled. There isn't going to be one empty chair at the marriage supper of the Lamb. Instead, the house of God is going to be filled.

Every once in a while I listen to some Arminian who urges individuals to turn to Jesus Christ in their own strength. He will say, "You ought to turn to Jesus and you ought to be saved, for if you don't, there will be an empty place in Glory. If you don't turn to Jesus Christ, God is going to be defeated." No, no, beloved, God is not going to be disappointed. God is not going to make preparations that shall be wasted. He said, "Compel them to come that my house may be filled."

Beloved, I thank God when I read this passage of Scripture that it doesn't say one word about any preparation that is necessary on our part. The invitation is "Come." The implication is that many came—the poor, the maimed, the halt, and the blind—and when they came, they all looked alike, because they were all clothed in the garments that were given by the host of the wedding. They all were dressed exactly alike.

Beloved, in the sight of God, when He looks down upon us, He sees all of us exactly alike, for we are all clothed in the righteousness of the Lord Jesus Christ.

I say, then, in the first place, the Lord of Hosts has made a feast—the feast of the marriage of the Lamb—and some of these days it is going to take place.

II

WHEN THIS FEAST TAKES PLACE, IT WILL BE A HAPPY GATHERING.

"And when one of them that sat at meat with him heard these things, he said unto him, BLESS-

MUSIC IN CHURCH

MUSIC . . . the universal language of mankind, a means by which we can express our joy, our praise and our worship. How well Paul, under the inspiration of the Holy Spirit, stated . . . "singing with grace in your hearts to the Lord." (Eph. 3:16). It is an outlet in which those who may have the gift of speaking can participate.

Time after time blood-bought saints of God have stood with tears streaming down their cheeks singing "Amazing Grace how sweet the sound, that saved a wretch like me!" Praising Almighty God! How wonderful it was of the Lord that He gave the medium of music in which all His saints could praise Him.

But, what has happened to church music today? It seems that the basis of choosing songs for a service is not to praise or worship the Lord but merely to entertain. God forbid! that we use the House of God for a place of entertainment. It seems that the modern

churchgoer gets more enjoyment out of hearing a group of singers get up and work themselves up a good lather, mixing a little bebop and swingero, then calling it a religious song. What a far cry this is from songs like "When I Survey the Wondrous Cross," "At the Cross," "Near the Cross," etc. Have we set up our musical programs to entertain people? . . . If so, then we've utterly failed in the purpose in which God intended us to use music.

Beloved, "Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." (Psa. 95:1, 2). Again, "O sing unto the Lord a new song: sing unto the Lord, all the earth. Sing unto the Lord, bless His name; shew forth His salvation from day to day." (Psa. 96:1, 2). See also (Psa. 98:100:101).—Ramseur Visitor

ED is he that shall eat bread in the kingdom of God."—Luke 14:15.

The word "blessed" is literally the word for "happy." In other words, happy is the man that eats bread in the kingdom of God.

Notice again:

"And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."—Rev. 19:9.

I tell you, beloved, it is going to be a happy gathering when the marriage feast of the Lamb takes place.

I guess most everybody likes a wedding. I have had a part in a few during the years gone by and I have eaten some mighty big dinners by way of wedding feasts. A wedding feast is always a happy gathering. It seems that people are able to put aside every little difference and forget about all the cares and the burdens and the problems, and everybody is happy at a wedding supper.

Just recently, I married a couple and I don't think I ever saw folk where they were seemingly more happy than they were at this wedding. I don't mean just the bride and groom, but the rest of the folk were happy. It was a happy gathering. As I drove away from the wedding, I thought about the jest, the repartee, and the happiness that seemed to exist between the individuals that were present at the wedding and the reception. Beloved, as I drove thus away, somehow I lost sight

of that wedding as I thought about that day out yonder when we are going to be gloriously happy at the marriage supper of the Lamb.

III

IT WILL BE A LARGE GATHERING.

When Jesus said, "Come and dine," it was to a little group of preachers there on the shore of Galilee, but some of these days when the marriage supper of the Lamb takes place, there is going to be a large gathering.

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."—Luke 13:28, 29.

What a crowd there is going to be—Abraham and Isaac and Jacob, and the prophets Isaiah, Jeremiah, Ezekiel, Haggai, and Zechariah, and all the balance of the prophets of the Old and New Testaments; when they shall come from the north and the south and the east and the west and shall sit down together; the saved of the Old Testament, the saved of the New Testament, and all the saved since the days of Jesus down to the last man that shall ever be saved. What a large crowd there is going to be at the gathering of the marriage supper of the Lamb.

(Continued on page four)

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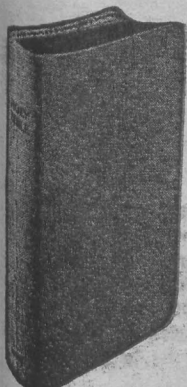
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"Come And Dine"

(Continued from page three)

We can begin to appreciate the verse in which Jesus says:

"In my Father's house are MANY mansions."—John 14:2.

It will be a large gathering when all the redeemed of all ages are gathered home. What a banquet! What a feast! What a gathering! All of God's children will be there.

Brother, sister, if you are saved, you are a chosen generation, a royal priesthood. How it ought to thrill our hearts to know that the crowd that is going to be present for the marriage supper of the Lamb is going to be a select company. All of them were chosen, elected and selected by God before the foundation of the world. All of them have been born again. Everyone who will be there will be a part of God's royal family.

V

HOW MANY WILL BE THERE.

God's Word gives us an indication as to the number, for we read:

"So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests."—Matt. 22:10.

How many are going to be there? As many as they found—as many as it takes to fill the house.

Notice again:

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands."—Rev. 5:11.

Beloved, take all the calculating devices that you can find and you can't begin to estimate the number of people that are going to be at the marriage feast of the Lamb.

Listen again:

"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.

How many are going to be at the marriage supper? Every last one that God gave to Jesus Christ as a love gift before the foundation of the world, without exception, will be in that group. Not one more, not one less, but everyone that God foreknew before the foundation of the earth, and everyone that God gave as a love gift to the Lord Jesus Christ will be there. Everyone for whom He died is going to be in that group on that blessed day, for it says that "all that the Father giveth me shall come to me."

Yes, beloved, that crowd that is

going to be there is not only to be a select company, but it is going to be a large gathering—just as large as the total number of the elect of God before the foundation of the world.

VI

THE INVITATION IS TO COME JUST AS YOU ARE.

The Lord sends out an invitation and that invitation is to come just as you are. We read:

"Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:6, 7.

The old song surely expresses it, when it says:

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come
to Thee,
O Lamb of God, I come! I come!

I have been impressed of recent date in noticing the phenomenal success of the drive-in theater, and the reason why it has been such a success is because they advertise, "Come as you are." I have also noticed in the last year or so that there are restaurants that are following suit—restaurants where it used to be that you couldn't go into them if you didn't have a coat on. Now their statement is, "Come just as you are."

Beloved, that is exactly the way the Lord invites sinners to come to Him. He doesn't ask you to come as you expect to be after a while. He doesn't ask you to clean up. He doesn't ask you to change your ways. He doesn't ask you to quit your meanness. Rather, He asks you to come just as you are.

The fact of the matter is, if God demanded of you that you wait until you could do better, there isn't a one of us that would have ever come to Him, for not a one of us would ever be better until we come to Jesus Christ and the Son of God makes us better Himself. You don't get better in your own strength. The Lord Jesus Christ has to make you better.

In the light of this, I would remind you of the words of Isaiah, how that Isaiah, in speaking for the Lord by way of an invitation, says:

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."—Isa. 55:1.

Now the average man who is selling has a problem to get you

up to his price, but God's problem is to get you down to His price, for He says to come without money and without price. In other words, you are to come just as you are with all of your sins. You are to turn to the Lord Jesus Christ as the Spirit of God calls and as God enables, and to come just as you are.

May God bless you!



Christ - Law

(Continued from page one)

Christ Jesus," because they are made righteous in Christ.

Yea, the Holy Spirit by the mouth of Paul challengeth men, angels, and devils, to lay anything to the charge of God's elect, since Christ hath died. O law, when thou demandest of me a perfect righteousness, I, being a believer, present it to thee; for through Christ Jesus faith is accounted unto me for righteousness. The righteousness of Christ is mine, for I am one with Him by faith, and this is the name wherewith He shall be called—"The Lord our righteousness."

Christ Fulfilled And Satisfied The Law's Penal Demands

Jesus has thus fulfilled the original demands of the law, but you know, brethren, that since we have broken the law there are other demands. For the remission of past sins something more is asked now than present and future obedience. Upon us, on account of our sins, the curse has been pronounced and a penalty has been incurred. It is written that He "will by no means clear the guilty," but every transgression and iniquity shall have its just punishment and reward.

Here, then, let us admire that the Lord Jesus is the end of the law as to penalty. That curse and penalty are awful things to think upon, but Christ has ended all their evil, and thus discharged us from all the consequences of sin. As far as every believer is concerned the law demands no penalty and utters no curse. The believer can point to the Great Surety on the tree of Calvary, and say, "See there, oh law, there is the vindication of divine justice which I offer to thee. Jesus pouring out His heart's blood from His wounds and dying on my behalf is my answer to Thy claims, and I know that I shall be delivered from wrath through Him."

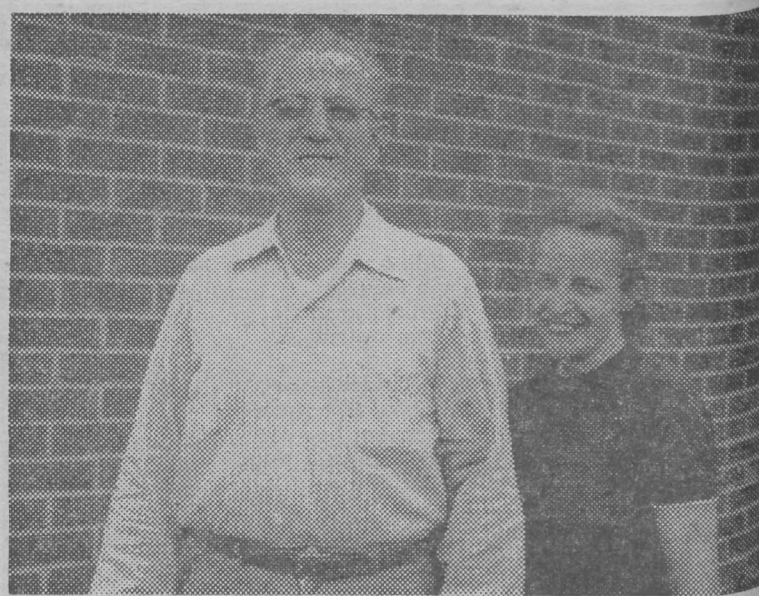
The claims of the law both as broken and unbroken Christ has met, both the positive and the penal demands are satisfied in Him. This was a labour worthy of a God, and lo, the incarnate God has achieved it. He has finished the transgression, made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness. All glory be to His name.

Christ Honored The Law

Moreover, not only has the penalty been paid, but Christ has put great and special honour upon the law in so doing. I venture to say that if the whole human race had kept the law of God and not one of them had violated it, the law would not stand in so splendid a position of honour as it does today when the man Christ Jesus, who is also the Son of God, has paid obedience to it. God Himself, incarnate, has in His life, and yet more in His death, revealed the supremacy of law; He has shown that not even love nor sovereignty can set aside justice. Who shall say a word against the law to which the Law-giver Himself submits? Who shall now say that it is too severe when He who made it submits Himself to its penalties?

Because He was found in fashion as a man, and was our representative, the Lord demanded from His own Son perfect obedience to the law, and the Son voluntarily bowed Himself to it

GUESTS FROM WISCONSIN



MR. AND MRS. GEORGE teBRAKE, TREVOR, WISCONSIN

Your editors and Calvary Baptist Church were indeed happy to have these two saints of God with us for a brief visit of recent date. Bro. teBrake thrilled our hearts in services Sunday evening, singing for us, "What A Friend We Have In Jesus."

In the afternoon, Bro. teBrake, a native of Holland, told us of God's grace in saving him from the depths of sin. He is truly a trophy of sovereign grace. He has no use for free-willism and Arminianism, for he says, "I didn't come, God brought me!"

without a single word, taking no exception to His task. "Yea, Thy law is my delight," saith He, and He proved it to be so by paying homage to it even to the full. Oh, wondrous law, under which even Emmanuel serves! Oh, matchless law, whose yoke even the Son of God does not disdain to bear, but being resolved to save His chosen was made under the law, lived under it and died under it, "obedient to death, even the death of the cross."

The Law Is Stable Forever

The law's stability also has been secured by Christ. That alone can remain which is proved to be just, and Jesus has proved it to be just, and made it honourable. He says, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

In Life And Death Christ Fulfilled The Whole Law

I shall have to show you how He has made an end of the law in another sense, but as to the settlement of the eternal principles of right and wrong: Christ's life and death have achieved this for ever. "Yea, we establish the law," said Paul, "we do not make void the law through faith." The law is proved to be holy and just by the very gospel of faith, for the gospel which faith believes in does not alter or lower the law, but teaches us how it was to the uttermost fulfilled.

Now shall the law stand fast for ever and ever, since even to save elect men God will not alter it. He had a people, chosen, beloved and ordained to life, yet He would not save them at the expense of one principle of right. They were sinful, and how could they be justified unless the law was suspended or changed? Was, then, the law changed? It seemed as if it must be so, if man were to be saved, but Jesus Christ came and showed us how the law could stand firm as a rock, and yet the redeemed could be justly saved by infinite mercy.

In Christ, we see both mercy and Justice shining full orb'd, and yet neither of them in any degree eclipsing the other. The law has all it ever asked, as it ought to have, and yet the Father of all mercies sees all His chosen saved as He determined they should be through the death of His Son. Thus I have tried to show you how Christ is the fulfilment of the law to its utmost end. May the Holy Ghost bless the teaching.

Foreknowledge of God

(Continued from page one)

cipients of His distinguishing favours (Acts 13:48), and therefore He determined to bestow upon them the gift of faith. (1 Cor. 4:7). False theology makes God's foreknowledge of our believing the cause of His election to salvation; whereas, God's election is the cause, and our believing in Christ is the effect.

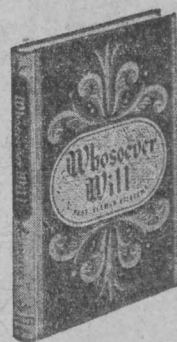
Foreknowledge Defined

Ere proceeding further with our discussion of this much misunderstood theme, let us pause and define our terms. What is meant by "foreknowledge"? "To know beforehand" is the ready reply of many. But we must not jump at conclusions, nor must we turn to Webster's Dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What is needed is to find out how the word is USED in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. It is failure to apply this simple rule which is responsible for so much confusion and error. So many people assume that they already know the signification of a certain word used in Scripture, and then they are too dilatory to test their assumptions by means of a concordance. Let us amplify this point.

Take the word "flesh." Its meaning appears to be obvious that many would regard it as a waste of time to look up its various connections in Scripture. It is hastily assumed that the word is synonymous with the physical body, and so no inquiry is made. But, in fact, "flesh" in Scripture

(Continued on page seven)

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What I Saw In Mexico

By Bob L. Ross

At La Crimea

From Chontalpa, Tabasco, we rode the train east to La Crimea which is in the state of Chiapas. La Crimea is where Bro. Julio Morales used to live before he moved up to Huimanguillo a few months ago, and Bro. Julio's father and family still live in La Crimea. Where we were going, however, was just west of this little railroad village. The mission services are held in the home of Bro. Ramos, and his house is about 2 kilometers from La Crimea to the west, and about 2 kilometers from another little railroad town on the east. Bro. Julio's father's house is here also, beside Bro. Ramos' house. So we got off the train at this little town, and walked down the railroad. Bro. Ramos was there to meet us, and he helped carry our bags for us. Bro. Moser said for me to be sure to give credit where credit is due when I wrote of our La Crimea visit. Well, I am very glad to say that I truly appreciated Bro. Ramos' helping with our bags. It was a very hot day, and I don't see how I could have made it if he hadn't relieved me a bit. I might add that Bro. Ramos and his wife are strong Christians, and have three sons that are Baptist preachers.

When we arrived at Bro. Julio's father's home, we were told that Juan (John), Julio's younger brother (in his twenties), had been run over by a horse on Sunday afternoon, and had been taken to the capital city, Villahermosa, to the hospital. He had not been taken until Monday, for the train didn't run back west until that day.

We rested awhile, lying down in the hammocks, and also talked with some of the men who were gathered in the house. Of course, I couldn't speak much Spanish at all, and one of the men got a big kick out of hearing me talk English. Bro. Moser said that he wanted to talk to me. I said to him, "Habla usted el ingles?" (which I had learned to say, and which means "Do you speak English?"). When he heard me say this, he was really surprised, and all began to laugh, and say in Spanish, "He can speak Spanish." There was a turkey in the room, and he wandered over behind me, and gobbled. Everyone laughed, so I told Bro. Moser to tell them that I was sorry, but since I couldn't understand Spanish, I couldn't understand the turkey's joke.

In a short while, a horseman came riding up, and told us that Bro. Julio's brother had died. There was great grief on the part of the family, especially because the boy died unsaved. A friend of the family had had the body flown back to La Crimea, and it wasn't long until the body was brought to the house. Many people gathered in the home, and there was much sorrow on the part of many.

Brother Julio asked Bro. Moser if he would conduct a funeral service there that night. Brother Moser gladly assented. If we had not been there, there would have been no service at all, for there are no preachers in this section. God has a purpose in all things, and we all definitely felt that He had a purpose in this occasion. Bro. Julio said that many of those who heard Bro. Moser's message would have never come to a service under ordinary circumstances. There was a large crowd of people on hand, and Bro. Moser brought a message on the subject of death, sin, judgment, and salvation through Christ. After the service, Bro. Julio took tracts and passed them out to all those that were present. Certainly, Bro. Julio's reactions on this occasion were most exemplary, as a servant of the Lord. Instead of being in hysterics, as some were, he sorrowfully but calmly looked at the matter as being from the hand of the Lord, and for a purpose unknown to him.

Some of the Mexicans stayed up all night with the body, but we went to bed. We slept on another "string bed," but had a comfortable rest. In the morning, Bro. Julio's mother and sisters fixed us some breakfast. We had eggs, fried bananas, strained oatmeal, and black beans.

Bro. Moser asked Julio if he wanted to remain here or go on with us for the rest of the trip. Bro. Julio said that there was nothing he could do here, so he would go with us. His attitude was, "let the dead bury the dead." So we got our bags and walked up to the railroad station to wait for the train to Gonzales, Tabasco, which is on over further east. We got on the train at 12:45. We traveled to Teapa, and there the train stopped for thirty or forty minutes. During this time, all manner of peddling within and without the train took place. Everything was being sold. One girl was even selling Coke bottles filled with milk. Well, space would not permit me to describe for you all the things which we saw, and furthermore, I am not capable of giving a fit description. I will have more to tell next week.

Three Days - Three Nights

(Continued from page one)
tion that the bodies should not remain upon the cross on the Sabbath Day (for that Sabbath Day was an high day)."

What was this Sabbath? Was it the regular Sabbath? No, it was an annual Sabbath. It was an exceedingly high Sabbath, and certainly this was never said of the regular weekly Sabbath, or Saturday.

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convocation; Ye shall do no servile work therein."

Thus it is fixed that this fifteenth day was always a Sabbath regardless of the day of the week. In Luke we find the Lord at the passover with his Apostles, the twenty-second chapter of Luke, and this was on the fourteenth at even or the beginning of the fourteenth. His prayer, arrest, trial and crucifixion were on the 14th day before the great high Sabbath Day which was an annual Sabbath. (Notice John 19:13 again).

Now what time of the day did Christ die? Around three in the afternoon. Luke 23:44, 46, "and it was about the sixth hour, and there was a darkness over all the earth until the ninth hour, and the sun was darkened and the veil of the temple was rent in the midst, and when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my Spirit; and having said thus he gave up the Ghost."

The ninth hour spoken of here was about three in the afternoon, being the ninth hour since daybreak, and so the Master died at three in the afternoon of the 14th, and had to be buried the same day, since the great high Sabbath was only three hours away. He had to be buried before this high Sabbath began. In other words, they had only three hours in which to take Him down from the cross and prepare His body for burial.

When was the Lord buried, and how? He was buried the same day that He was crucified, but temporarily, that is to say, the burial on the day that he was crucified was not the final burial, as we shall further notice. Luke 23:53-54—"This man went unto Pilate and begged the body of Jesus, and he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone wherein never man before was laid, and that was the preparation, and the Sabbath drew on."

This was still the fourteenth, late in the afternoon, and this exceedingly high Sabbath would begin about six in the afternoon. Also, I want you to notice in the above Scripture that the singular pronoun is used: HE TOOK IT DOWN.

There were two burials. Matthew, Mark and Luke all say that He, that is Joseph, buried the Lord. Matthew, Mark and Luke employ the same word relative to linen (the Greek, sindon, means a linen cloth or sleeping garment). But in John, we not only find a different word employed, but we find Nicodemus helping Joseph in the final burial. John 19:30-40—"And there also came Nicodemus which at first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight, then took they (plural) the body of Jesus, and wound it in linen clothes (the Greek, othonian, this acts as our adhesive today) with the spices as the manner of the Jews is to bury."

In the Gospel of John we notice that Jesus was buried after the manner of the Jews and that

THINGS ETERNAL

Only the Christian religion is characterized by things eternal.

- I. Eternal GOD—Psalm 90:2, Deut. 33:27.
- II. Eternal FATHER—I Cor. 8:6.
- III. Eternal CHRIST—Micah 5:2, John 1:1, 17:5.
- IV. Eternal SPIRIT—Hebrews 9:14.
- V. Eternal WORD—Psalm 119:89.
- VI. Eternal COVENANT OF GRACE—Heb. 13:20, Prov. 8:3, II Tim. 1:9.
- VII. Eternal ELECTION—Jer. 31:3, Eph. 1:4.
- VIII. Eternal PREDESTINATION—Eph. 1:11.
- IX. Eternal REDEMPTION—Heb. 9:12, I Pet. 1:20.
- X. Eternal RIGHTEOUSNESS—Psalm 119:142.
- XI. Eternal JUSTIFICATION—Romans 8:31-33.
- XII. Eternal SECURITY—John 10:27-30.
- XIII. Eternal LIFE—John 3:15, Rom. 6:23.
- XIV. Eternal GOSPEL—Rev. 14:6.
- XV. Eternal HELL—Jude 7, Rev. 20:10.
- XVI. Eternal HEAVEN—II Cor. 5:1.
- XVII. Eternal GLORY—I Peter 5:10.

—BOB L. ROSS.

both Joseph and Nicodemus were present. But in Matthew, Mark and Luke only Joseph was present, which suggests that due to the lack of time, because he had only about three hours before the annual Sabbath begun, he buried him temporarily, and rested on the annual Sabbath; then he and Nicodemus went back the day after the annual Sabbath and buried him after the manner of the Jews.

There were also two visits by the women to the tomb which is further proof of the two burials. Matt. 27:61—"And there was Mary Magdalene and the other Mary sitting over against the sepulchre."

This verse has reference to the first burial. In other words, they were present at His first burial. This text is very important, so please keep this in mind.

In Matthew 28:1 is recorded the first visit: "In the end of the Sabbath (this Sabbath spoken of here was the regular weekly Sabbath, or Saturday) as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre."

Mark 16:1 is the other visit—"And when the Sabbath was past Mary Magdalene and Mary the mother of James and Salome had brought sweet spices that they might come and anoint him."

And thus we prove conclusively the two burials of our Master. For two of these same women were present at the first burial, see Matthew 27:61; and had Nicodemus been present then, and anointed His body for burial, certainly these same two women would not have gone back to the tomb to anoint the body of Christ knowing that Nicodemus had already anointed it. But these two women were not present when

the body of Jesus was anointed, for they were present only when Joseph buried the Lord temporarily. But when Joseph and Nicodemus prepared and buried the Lord after the manner of the Jews, they were not present, hence the second visit.

Now, when was the Lord raised from the dead? On Saturday afternoon. He was resurrected on the first visit of the women.

Mark, Luke and John record the second visit, but Matthew records the first visit (Matthew 28:1-6). Now notice verse one, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre."

Now notice verse 6: "He is not here for he is risen as he said; come see the place where the Lord lay."

Now, in the Greek it reads like this in verse one: "Now late on the Sabbath." It was not on the first day of the week, for the word says that it was on the Sabbath, that is, the regular weekly Sabbath, for the Scriptures teach that it was only dawning towards the first day of the week, and when the women arrived He was already raised, for the Angel said in the sixth verse of Matthew 28, that "he is not here, he is risen as he said," and this was on the Sabbath, or late on the weekly Sabbath, somewhere between 3 and 6 in the afternoon. Inasmuch as He was buried in the afternoon, and had to remain in the earth 72 hours, He would of necessity have to be raised at the same time of the day that He was buried. So the Lord was raised from the dead on Saturday afternoon somewhere between three and six.

You might want to ask: Since (Continued on page eight)

MAP OF TOBASCO



If you will follow the arrows, beginning at the city of Coatzacoalcos (far left), you can trace our route through the state of Tabasco.

Each place that is numbered is a place where we visited a mission.

If you have difficulty following the arrows, then perhaps it will be of help if I tell you our route, city to city: By bus from Coatzacoalcos to Cardenas, to Huimanguillo, to Chontalpa; by rail-

road to La Crimea, To Teapa, to Gonzales. Then, from Gonzales, back to Teapa, by bus up to the capital, Villahermosa, over to El Platano, back to Villahermosa; to Frontera (by plane), then to Vicente Guerra, to Comalcalco, to Cardenas, to Huimanguillo, to Chontalpa, and back to Coatzacoalcos by train.

The trip was rugged and weary, but a real and unforgettable experience.

"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

Leaving The Land Of Death For The Land Of Life

(AN ALLEGORY)

By CLARENCE J. DILLON

All who are born of the Spirit and of the blood are the children of God, and have been transported out of bondage into the Promised Land. We are sons and daughters of the Father, and brothers and sisters of one another; members of the Royal Family, members of the Household of God; adopted into his home and adopted into his care.

Once we were foreigners and aliens dwelling in a strange land, honoring and loving a strange god, living a life of strange customs.

The land offered food for a season, and our god offered life for a time and our customs offered pleasures for awhile, but who of us that are Christians would consider returning to the Land of Death (for such it is) the place where we once dwelt?

As I look across the way, there I see those I left behind because they would not follow. Why did I leave my native land? I will tell you why—because God was merciful unto me and he opened my eyes that I might see, and when my eyes were opened I looked, and as I looked I became anxious of the future, I became concerned about my own welfare and the welfare of those about me, and all who dwell in the Land of Death.

So I began to tell others what I saw, and tried to show them, and pointing said, "Look, all who eat of the food of this place are strong and full of life, but it is a strange food for it makes us wild like users of dope so we defile

ourselves; the wives lust after other men, and the husbands after other women, and the unmarried after one another. None is satisfied, but all want that which is not their own. See how we kill—look at all the dead. See how we steal—what we have today is not our own, tonight it is gone and tomorrow we steal from another."

And as I was about to say more, those to whom I was speaking had turned and gone away. Then hurriedly I went to others and attracting their attention, I showed them all those who are dying; but laughingly they said, "Of course they are dying—why show us a thing like this, that which we see every day?"

But pleadingly I began to reason with them saying, "Surely you know and understand of all the people we see dying many are young people—young men and young women. None will return from death. No, none can return, and only yesterday they were full of strength and action. I tell you the food of this land is not good, for it makes us wild and lustful, then shortly it looses its power and we become withered and die. Come, let us leave this land, for surely we will become tomorrow as these are today."

But all laughed me to scorn, and said thusly unto me, "Would you have us to leave all of our pleasures and the thrills of our land, and all these waters of wickedness of which we love to drink? Would you have us to be a fool and leave all of this?" And becoming angry they shouted, "Away with you!" and they motioned as if to pick up stones with which to stone me.

Then realizing my plight and

the condition of my life (which was no life at all, but a sure agonizing death) I did my utmost to figure out a way whereby I might escape this awful death.

So I began to search for other food and other waters, but on the mountains and in the valleys it was the same—on the plains and in the forest, it was the same. Everywhere in this Land of Death all food was the same—all water was the same. Death, still, certain destruction, sure.

I began to cry unto my god, "O god of pleasures, O god of lusts, O god of desires, spare me now and deliver me, god, from this torment which is about to come upon me. Let me find favour in thy sight that I might live. O god, that I might live!"

But in anger he shoved me from him cursing me saying, get about death; eat, drink and "You coward and weakling, forbear me."

Now all hope was gone from me. I could find neither food nor water whereby I might live. He whom I had honoured and loved, and called my god was unconcerned about my life. The customs of the land were no longer pleasing pleasures.

In my distress and sorrow I wandered off alone and sat down in a shady place. There I wept bitterly, waiting for death to come and devour me.

While I was thus weeping I heard a Voice saying, "Sir, why weepest thou?"

And not knowing who it was that spoke, but supposing it to be one of my friends, I answered and said, "Because none will believe me, nor can I find a way whereby we can escape this death which is to come upon us all."

Then the Voice spoke again saying, "I am the Way; no man entereth into eternal life but by me."

In amazement and wonder I trembled greatly, for the tone of this Voice when it thus spoken was like I had never heard before. Should I speak of the ringing of many bells and the clapping of many hands, mingled with the sound of a mighty river, it would not begin to tell of the power and the glory of this Voice I heard speaking.

I fell upon my face for I was afraid to look in the direction of the Voice, and I said, "Who art thou?"

And the Voice answered and said, "I am the Son of the true God. I am from the Land of Life. I have seen thy great distress and I have heard thy weeping also, and for this cause I am come. Fear not. Be of good cheer, I will save thee."

Then I answered and said, "Son of God, what must I do to be saved?"

He answered and said, "Believe on God the Father and Me, His Son; place your hand in Mine and follow Me, and thou shalt be saved."

But I said, "Son of God, I know not whether Thou goest, neither know I Thee, nor do I understand."

He answered and said, "If thou wilt be saved, follow Me, and I will become unto you the Bread of Life, and I will give you the Fountain of Living Waters, even the Holy Spirit, and He will teach you all things necessary for you

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There Will Always Be God

They cannot shell His temple,
Nor dynamite His throne;
They cannot bomb His city,
Nor rob Him of His own.

They cannot take Him captive,
Nor strike Him deaf and blind,
Nor starve Him to surrender,
Nor make Him change His mind.

They cannot cause Him panic,
Nor cut off His supplies;

They cannot take His kingdom,
Nor hurt Him with their lies.

Though all the world be shatter-
tered,
His truth remains the same,
His righteous laws still potent,
And "Father" still His name.

Though we face war and struggle
And feel their goad and rod,
We know above confusion
There always will be God.

to know."

Then I fell at His feet and worshipped him and said, "Lord of my soul, take my hand, where You lead me, I will follow."

Immediately He not only took my hand, but He took me in His arms and carried me out of the Land of Death into this glorious Land of Life. There He stripped me of my filthy rags of sin and death, bathed me in His blood, and put His robe of righteousness upon me.

Ah yes, this robe of righteousness is like a little boy proudly wearing his daddy's boots which are too large for him—so my robe is too large for me but I wouldn't part with it for all the kingdoms of the world.

"I hope some day in that land so fair

To fill this robe that I now wear."

I thank God that on that day when He redeemed me, it was no "Get-acquainted Offer." I wasn't offered life with a one, five or ten-year guarantee, but an everlasting lifetime guarantee, written in the blood of the Lamb.

"Blotted Out"

"Blot out" is a divine word for pardon. We have all seen one discharge an account, when it was paid, by simply crossing it out with his pen. That does not remove it from the page. Look, however, at the Eastern merchant as he sits in his booth at the bazaar. His account has been written on a waxen tablet, with a sharp-pointed stylus. When it is settled, he simply reverses his pencil, sweeps the waxen surface smooth with the broad end of the stylus, and there is nothing left. The word which denotes that soft, swift motion is the one which has been chosen to express the entireness of the Lord's forgiving, that of one who, for his own sake, will no more remember our sin (Isaiah 43:25).

—Laidlaw

NOT LOST BUT GIVEN

It is said of a returned English soldier that when he was being commiserated on the loss of his arm in the trenches, he replied proudly, "I didn't lose it; I gave it." Glorious reply! What transformation of our stewardship if we could think of our tithe not as the payment of a debt, but as the offering of a gift. What a transformation of our service if we could list it as a heart impulse instead of a conscience pull! What an ennoblement of life if we could live it as a gift to the world! When a man gives his health, or his time, or his money—or his life—you cannot talk to him about being robbed! He has forestalled the comment. Jesus said, "No man taketh my life from me; I lay it down . . ." Such ought to be the spirit of His disciples.—Selected.

Why I Do Not Go To The Movies

The same excuses that some people make for not going to church:

1. The manager of the Cinema has never called to see me.
2. I did go a few times, but no one spoke to me. Those who are there are not very friendly.
3. Every time I go they ask me for money.
4. Not all the people who go live up to the high moral standards of the films.
5. I went so much as a child that I have decided that I have had all the entertainment I need.
6. The performance lasts too long. I can't sit still for two and a half hours.
7. I don't always agree with what I see and hear.
8. I don't think that they have very good music.
9. The shows are held in the evenings, and that is the only time I am able to have with the family.

—Peoples Magazine



For Little Children

ANANIAS AND SAPPHIRA'S SIN AGAINST THE LORD

Boys and girls, the church at Jerusalem was a big church now. There were many, many members in the church.

And since some of the members were poor and didn't have much, the members who had lands and houses, sold what they had, and gave the money to the church. The church, then, would take the money and use it to take care of the poorer members of the church.

One man who sold his lands was Barnabas. And he brought all the money from the sale and gave it to the church. He didn't keep any of the money, but gave it all to the church.

There was one family in the church whose names were Ananias and Sapphira. And Ananias and Sapphira saw Barnabas when he sold his lands and gave the money to the church. They saw others sell their possessions too, so Ananias and Sapphira thought that this was a good thing to do.

So, they sold a possession, but they didn't give all of the money to the church. They kept part of the money for themselves, and gave only part of it to the church. They just weren't willing to give it all to the Lord.

So when Ananias brought the

money to the church and gave it to the preachers, Peter asked him why Satan had told him to keep back part of the money. And Peter told him that he had not lied to men, but that he had lied to God.

Right then, boys and girls, Ananias fell dead in the church house. The Lord took him off this earth, since he was not doing the Lord's work as he should.

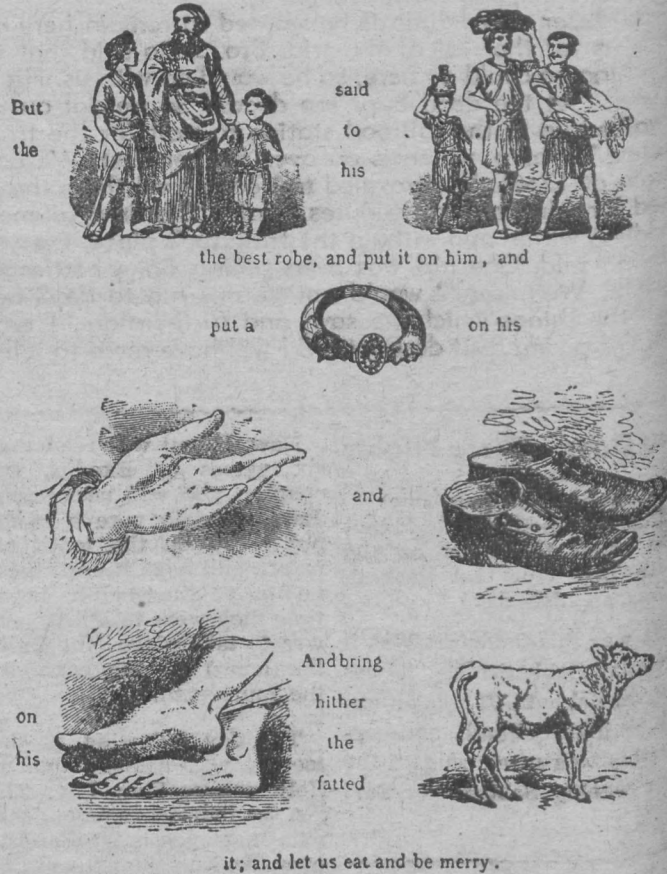
In about three hours, Sapphira, Ananias' wife, came in, and she didn't know that her husband had died. Peter asked her the same questions he had asked Ananias, and then she too fell dead.

Now, boys and girls, wonder why these two people died so suddenly? Well, I think it was because they had sinned against the Lord. Instead of giving all the money to the Lord, they had kept back part of it, and had only given part of it to the Lord. And this displeased the Lord, and so He took them on to be with Him in Heaven.

Now, does the Lord ever do this today? Yes, boys and girls, He does. When His children don't obey Him, then the Lord just takes them off this earth since they won't obey Him.

Boys and girls, "we ought to obey God rather than men" (Acts 5:29).

READ THE BIBLE BY SYMBOLS



"But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry."—Luke 15:22, 23.

SUNDAY SCHOOL LESSON

OUTLINE AND NOTES BY JOHN R. GILPIN

LESSON FOR SUNDAY, OCTOBER 20, 1957

THE FIRST PREACHING OF THE GOSPEL IN EUROPE

Acts 15:36-16:40

Foreknowledge Of God

(Continued from page four) frequently includes far more than what is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context.

Take the word "world." The average reader of the Bible imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted.

Take the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, my reader, it is foolish and wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen that these words are never applied to the soul, but always to the body.

Now what has just been said on "flesh," "the world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, the different passages in which they occur require to be carefully weighed. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favour, denoting not mere cognition but an affection for the object in view.

"I know thee by name." (Ex. 33:17).

"Ye have been rebellious against the Lord from the day that I knew you." (Deut. 9:24).

"Before I formed thee in the belly I knew thee." (Jer. 1:5).

"They have made princes and I knew not." (Hos. 8:14).

"You only have I known of all the families of the earth." (Amos 3:2).

In these passages, "knew" signifies either loved or appointed. In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old Testament:

"Then will I profess unto them, I never knew you." (Matt. 7:23).

"I am the good shepherd and know My sheep and am known of Mine." (John 10:14).

"If any man love God, the same is known of Him." (I Cor. 8:3).

"The Lord knoweth them that are His." (II Tim. 2:19).

Foreknowledge Has To Do With Persons

Now the word "foreknowledge" as it is used in the New Testament, is less ambiguous than in its simplest form "to know." If every passage in which it occurs is carefully studied, it will be discovered that it is a moot point whether it ever has reference to the mere perception of events which are yet to take place. The fact is that "foreknowledge" is never used in Scripture in connection with events or actions; instead, it always has reference to persons. It is persons God is said to "foreknow," not the actions of those persons. In proof of this, we shall now quote each passage where this expression is found.

The first occurrence is in Acts 2:23. There we read:

"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

If careful attention is paid to the wording of this verse, it will be seen that the apostle was not there speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by," etc.

The second occurrence is in Rom. 8:29, 30:

"For whom He did foreknow, and He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover whom He did predestinate, them He also called," etc.

Weigh well the pronoun that is used here. It is not *what* He did foreknow, but *whom* He did. It is not the surrendering of their wills nor the believing of their hearts, but the *persons* themselves which is here in view.

"God hath not cast away His people which He foreknew." (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in I Peter 1:2: "Elect according to the foreknowledge of God the Father."

Who are "elect according to the foreknowledge of God the Father"? The previous verse tells us: the reference is to the "strangers scattered," i. e., the Diaspora, the Dispersion, the believing Jews. Thus, here too the reference is to persons, and not to their foreseen acts.

Now, in view of these passages (and there are no more), what Scriptural ground is there for anyone saying that God "foreknew" the acts of certain ones, viz., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, none whatsoever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe; yet this is not what Scripture refers to as the object of God's "foreknowledge." The word uniformly refers to foreknowing persons; then let us "hold fast the form of sound words" (II Tim. 1:13).

Decree Precedes Foreknowledge

Another thing to which we desire to call particular attention is that the first two passages quoted above, show plainly and teach implicitly that God's "foreknowledge" is *not causative*, that instead, something else lies behind, precedes it, and that something is His own sovereign decree.

Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God." (Acts 2:23). His "counsel" or decree was the ground of His foreknowledge.

So again in Rom. 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then does the previous verse say? This, "all things work together for good to them . . . who are the called according to His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Psa. 2:7).

God foreknows what will be because He has decreed what shall be. It is therefore a reversing of the order of Scripture, a putting of the cart before the horse, to affirm that God elects because He foreknows people. The truth is, He "foreknows" because He has elected. This removes the ground or cause of election from outside the creature, and places it in God's own sovereign will.

God purposed in Himself to elect a certain people, not because of any thing good in them or from them, either actual or foreseen, but solely out of His own mere pleasure. As to why He chose the ones He did, we do not know, and can only say, "Even so, Father, for so it seemed good in Thy sight." The plain truth of Rom. 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (II

MEMORY VERSE: "Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:30, 31.

I. This is the beginning of Paul's second missionary journey.

II. The reason for this journey was in order to encourage the Christians who were saved during the previous mission tour. Acts 15:36.

III. A Sad Parting. Acts 15:39, 40. This was sad for both. They had worked harmoniously together for years. But now, they part over the question of taking John Mark on this second tour, since he deserted them the first time. Barnabas had vouched for Paul, when the church at Jerusalem had refused to receive him. Cf. Acts 9:26, 27. Barnabas was instrumental in having Paul come to Antioch to labor. Cf. Acts 11:25.

IV. The Holy Spirit overruled and got glory out of the difficulty, for two missionary journeys were undertaken instead of one. Acts 15:39, 40.

V. Timothy discovered for the Lord. Acts 16:1-3. If this second journey had not been undertaken, Timothy might never have been of great service for God.

VI. Paul preached doctrine wherever he went. Acts 16:4.

VII. The churches grew and thrived on Paul's teaching. Acts 16:5. A milk diet, preached by teachers with itching ears (II Tim. 4:3), would never cause churches to grow in faith and number.

VIII. No passage shows more clearly how the Holy Spirit guides a Christian worker than does Acts 16:6-10.

IX. God closed the door of preaching in Asia to open another in Europe. Acts 16:6-9. God never opens another door until He closes the one now open.

X. God blocked their way in a little country in Asia, that He might give them the continent of Europe. If God blocks the way some place, He always gives us something better and richer in the end.

XI. The change of pronoun (from "they" to "we") indicates that at Troas, Luke joined Paul's company.

XII. When the Jews had no synagogue, they might legally ("prayer was wont to be made") meet by the river-side (V. 13). Thither Paul and his company went. "Birds of a feather, flock together." A Christian in a strange town will always find other Christians to fellowship with.

XIII. Lydia, the first woman converted in Europe, had the prayer meeting habit.

XIV. Salvation begins with God (V. 14). God opened Lydia's heart.

XV. She immediately followed her Lord in baptism (V. 15). Those who believe in sprinkling babies make much ado over the words "her household," contending for baby sprinkling here. V. 40

Tess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His Son," etc. God did not predestinate those whom He foreknew *were* "conformed," but, on the contrary, those whom He "foreknew" (i. e., loved and elected) He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

Foreseen Faith Not The Cause Of Election

God did not elect any sinner because He foresaw that he would believe, for the simple but sufficient reason that no sinner ever does believe until God gives him faith; just as no man sees until God gives him sight. Sight is God's gift; seeing is the consequence of my using His gift. So faith is God's gift (Eph. 2:8, 9); believing is the consequence of my using His gift. If it were true that God had elected certain ones to be saved because in due time they would believe, then that would make believing a meritorious act, and in that event the saved sinner would have ground for "boasting," which Scripture emphatically denies: Eph. 2:9.

Surely God's Word is plain enough in teaching that believing is *not* a meritorious act. It affirms that Christians are a people "who have believed through grace." (Acts 18:27). If, then, they have believed "through grace," there is absolutely nothing meritorious about "believing," and if nothing meritorious, it could not be the ground or cause which moved God to choose them. No; God's

tells who her household was.

XVI. She proved her conversion by her acts of charity and hospitality after her profession (V. 15).

XVII. A fortune-teller saved. Acts 16:16-18. This shows that such a one is in league with Satan, for as soon as she was saved, she was powerless. Read Deut. 18:10-14 and Lev. 19:31 for God's estimate of this sin of divination.

XVIII. Paul and Silas were arrested for healing the girl. Acts 16:19-21. Notice how the masters of this girl lied in bringing a charge against the preachers.

XIX. Punished for preaching. Acts 16:2-24. It still costs to faithfully preach the Book.

XX. Their feet were in the stocks, but their hearts were in the sky, for they sang praises to God. Acts 16:24-25. This is the only time we ever hear of Paul singing.

XXI. They sang in the dark. Acts 16:25. Each of us have our starless nights and sunless days, but may we in the darkness, emulate Paul.

XXII. The earthquake. Acts 16:26. This was in God's plan from the foundation of the world. He so timed it from the beginning that it took place at the proper moment to release Paul and save the jailer.

XXIII. Notice the keeper of the prison. Acts 16:26-29.

1. Asleep. Everyone outside of Christ is spiritually asleep. II Cor. 4:4.

2. Helpless. Man is never more helpless than when asleep.

3. In the dark. Every sinner is likewise in dark spiritually. Cf. Eph. 4:18; Rom. 1:21.

4. In danger of his life if prisoners escaped. Every sinner is in danger of eternal Hell. Cf. Mt. 5:22; Mark 3:29.

XXIV. Paul's great text as to how to be saved. Acts 16:30, 31. Paul didn't teach him to join a church, pray through, be baptized, or hold out, but to BELIEVE. Cf. Jn. 5:24; Jn. 3:36; Rom. 5:1, 2.

XXV. The jailer was saved instantly. No drawn out process. Doubtless, it was the first time he ever heard the Gospel, but he believed and was saved. Cf. Luke 19:1-10.

XXVI. He did not delay his baptism. Acts 16:33.

XXVII. He proved his conversion by washing the prisoner's stripes. (Doubtless, he helped place them there the evening before. Acts 16:33).

XXVIII. His baptism came after he had washed their stripes. Acts 16:33. This shows his baptism came after his conversion, which is the proper order.

XXIX. Rejoicing. Acts 16:34. He went to bed lost. Got up saved. Salvation is something to rejoice over.

XXX. The disciples leave Philippi. Acts 16:35-40. Before leaving they comforted the newly-made disciples there (V. 40). Cf. Acts 14:22.

tably to thoughts most dishonouring to Him. The popular idea of Divine foreknowledge is altogether inadequate. God not only knew the end from the beginning, but He planned, fixed, predestinated everything from the beginning.

And, as cause stands to effect, so God's purpose is the ground of His prescience. If then the reader be a real Christian, he is so because God chose him in Christ before the foundation of the world (Eph. 1:4), and chose not (Continued on page eight)

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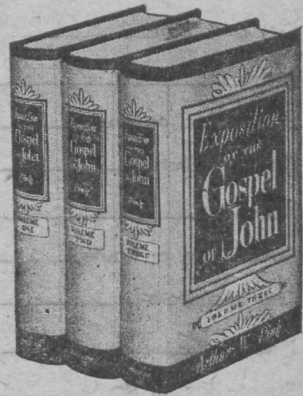
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THE BAPTIST EXAMINER

PAGE SEVEN

OCTOBER 12, 1957

Three Days - Three Nights

(Continued from page five)
he was raised on the first visit of the women, then why the second visit? Well, because they did not believe. John 20:9—"For as yet they knew not the Scripture that he must rise from the dead."

Now, you might want to know on what day did the Lord die. He died on Wednesday afternoon, the fourteenth. You can count back from Saturday afternoon, 72 hours, and you will see that He died on Wednesday afternoon.

You might want to know why we observe the first day of the week as a day of worship and rest. It is because the apostles

were not convinced of His resurrection until the first day of the week, and too, Jesus appeared to them on the first day of the week.

Foreknowledge of God

(Continued from page seven)
because He foresaw you would believe, but chose simply because it pleased Him to choose; chose you notwithstanding your natural unbelief. This being so, all the glory and praise belongs alone to Him. You have no ground for taking any credit to yourself. You have believed "through grace" (Acts 18:27), and that, because your very election was "of grace" (Rom. 11:5).

Send Us The Names And Addresses Of Young Preachers For Free Subs

What will the next generation of Baptists be like? Will they be the Arminian, unionistic, modernistic type we have on all sides today, or will they be the staunch, godly, Bible-loving type that are so few in number today? Well, humanly speaking, we who now live will somewhat determine what type Baptists the Baptists of the future will be. Of course, the "key" is the pulpit. If there is a good, strong, Biblical pulpit, then there will be a strong pew. If the ministers of tomorrow are characterized by the Seminary soup that is being served up today, then the pew of tomorrow will be worse than today.

We urge you to help us reach young preachers with something beside Arminianism, modernism, and unionism. We believe that THE BAPTIST EXAMINER will be a blessing to any young preacher who has a true calling from the Lord. It will encourage him, comfort him, and strengthen him. Many young men write to tell us of the blessings that are theirs through TBE. We are thankful that TBE is a blessing to these God-called servants.

Our readers should help us reach as many of these young preachers as possible. Pastors can send names of young men whom their churches have licensed or ordained. Church members, as well, can send us the names of the young men whom they know have been called of God. TBE may be the "strong meat" that these God-called men are just now needing. It gives them the great doctrines of the Word, not just the milk alone. It stimulates them to deeper thought, stirs them up to Bible study, and thus the spiritual life, knowledge, and message grows stronger and more substantial. TBE has helped to establish many young preachers in Baptist and Calvinistic truth. It has turned many from unionism, Arminianism, and machinism. It gives a solid Rock for one to stand upon; it stands for all the Word of God, not just five or six so-called "fundamentals." We know what TBE can do in one's life, for we have seen it do great things. It has done so because it uses the two-edged Sword, the Word of God.

We are thus calling upon our readers to send us the names and addresses of young preachers, and we will send them THE BAPTIST EXAMINER free for one year. We say, we send these subscriptions free, but remember, it will cost somebody, and that somebody is us. If possible, help us with the expense. However, don't hesitate to send us the names and addresses, though you can't send a red cent. Financial support or no financial support, we want you to send the names.

Below we have printed a subscription form for your convenience. Please write, print, or type the names and addresses as clearly as possible. We thank you very much for your help in reaching these young preachers.

SUBSCRIPTION BLANK

(1) Name _____
Street, Box, or Route _____
City and State _____

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City and State _____

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ASHLAND, KENTUCKY

Christ The Mediator

(Continued from page one)

the right hand of His Father making intercession, and shall return to judge men and angels at the end of the world.

Psalms 40:7, 8; Hebrews 10:5-10; John 10:18; Galatians 4:4; Matthew 3:15; Galatians 3:13; Isaiah 53:6; I Peter 3:18; II Corinthians 5:21; Matthew 26:37; Luke 22:24; Matthew 27:46; Acts 13:37; I Corinthians 15:34; John 20:25, 27; Mark 16:19; Acts 1:9; Romans 8:34; Hebrews 9:24; Acts 10:42; Romans 14:9; Romans 14:10; Acts 1:10; II Peter 4:4.

5. The Lord Jesus by His perfect obedience and sacrifice of Himself, which He through the eternal Spirit once offered up unto God, hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto Him.

Hebrews 9:14, 10:14; Romans 3:25, 26; John 17:2; Hebrews 9:15.

6. Although the price of redemption was not actually paid by Christ till after His incarnation yet the virtue, efficacy, and benefit thereof were communicated to the elect in all ages successively from the beginning of the world, in and by those promises, types and sacrifices wherein He was revealed, and signified to be the seed which should bruise the serpent's head; and the Lamb slain from the foundation of the world, being the same yesterday, and today, and forever.

I Corinthians 4:10; Hebrews 4:2; I Peter 1:10; Revelation 13:8; Hebrews 13:8.

7. Christ in the work of mediation, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature is sometimes in Scripture, attributed to the person dominated by the other nature.

John 3:13; Acts 20:28.

8. To all those for whom Christ hath obtained eternal redemption He doth certainly and effectually apply and communicate the same, making intercession for them; united them to Himself by His Spirit, revealing unto them in and by the Word, the mystery of salvation, persuading them to believe and obey, governing their hearts by His Word and Spirit, and overcoming all their enemies by His almighty power and wisdom, in such manner and ways as are consonant to His wonderful and unsearchable dispensation; and all of free and absolute grace, without any condition foreseen in them to procure it.

John 6:37, 10:15, 17:9; Romans 5:10; John 17:6; Ephesians 1:9; I John 5:20; Romans 8:9, 14; Psalm 110:1; I Corinthians 15:25; John 3:8.

This office of mediator between God and man is proper only to Christ, who is the prophet, priest, and king of the church of God; and may not be either in whole, or any part thereof, transferred from Him to any other.

I Timothy 2:5.

10. This number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office; and in respect of our alienation from God, and imperfection of the best of our services, we need His priestly office to reconcile us and present us acceptable unto God; and in respect of our averseness and utter inability to return to God, and for our rescue and security from our spiritual adversaries, we need His kingly office to convince subdue, draw, uphold, deliver, and preserve us to His Heavenly Kingdom.

John 1:18; Colossians 1:21; Galatians 5:17; John 16:8; Psalm 110:3; Luke 1:74, 75.

CONCERNING THE WORK OF

Evangelist T. B. Freeman

Church Missionary Evangelist T. B. Freeman has offered his resignation effective October 20, 1957, to Temple Baptist Church, Bristol, Tenn., for the purpose of doing full time work as a church missionary evangelist. His field of labor is the world (Matthew 13:38), holding meetings wherever God leads in churches, and prospective places in view of establishing New Testament churches. Thus, a true missionary work.

By the grace of God, the lost will hear the Gospel, the churches will be edified, and new churches organized. Therefore Christ will be glorified, and exalted in this noble work of His.

Already scheduled are meetings to be held in such places as Johnson City, Tenn., Memphis, Tenn., Tulsa, Okla., McLeansboro, Ill., Thomasville, Ala., Gibesonsville, N. C., and Greensboro, N. C.

Bro. Freeman says: "We hope to go into places where some churches are very small and unable to do much in the way of financial support, also in places where we hope to establish churches we will need financial help from churches already established.

"So far one church only has voted to help us financially, namely the Woodlawn Terrace Baptist Church at Memphis, Tenn. where our friend Eld. Wayne Cox is pastor. Our friend Eld. Fred T. Halliman of Chicago has recommended us for a meeting in McLeansboro, Ill. Our friend Eld. John R. Gilpin is giving space in TBE for the publication of articles concerning the work. All this assistance is greatly appreciated,



ciated, and I am sure God will bless them.

"You beloved pastors can be of great help in this work. Would you please name the matter to your church in view of helping me some each month? Also if you think my ministry worthy, would you recommend me for meetings as you have opportunity? And brethren, don't forget me in your prayers. If you believe in supporting mission work, then please help me in this great undertaking. This is no easy undertaking for me and I need all the encouragement I can get from my dear brethren. Anything you can do, beloved, will be greatly appreciated by me, and I know the Lord of all grace will reward you. The grace of our Lord Jesus Christ be with you.

"Please address all mail to T.

POSSUM RIDGE LETTER

dere bro Gilpeens—

the futbal seesun is on, an last saturday when i wuz tinkurin around with mi lettle crystal radio set, jist aftur i got the heed-fones adjusted over mi yers, i hurd the pronounser say sumthin about U of L. i evedrapped fer a few minits and i hurd him say sumthin about taklin, sittin on the bensch, and substitushuns. hit didn't reely make gude non-sense tu me, and sinse hit wuz all i kud git at the time i turned hit off.

then i set down to kogitatin in earnest. that ther "U" he wuz talkin about must meen you. one ort tu larn that much from the sound. but who is that feller "L"?

he kud uf meent Lucifur er maby sum uf Lucifurs offsprings, which by the way air meener than an acre uf snakes sumtimes. well we ort to be taklin the Devil and his krowd, but i am aferd that we air asittin on the bench when we ort tu be shellin the kuntry side.

i no all about thes substitushuns. i have seen them fer yers. you no sum men wil send ther wives tu church and they wont kum. hit luks lik the religun uf the family is all invested in the wife's name. you no sum men think mor uf ther wives sum times than they do-uthers. the rib wud not think uf sendin the rib sprung sex off alone to a ball gam lik they do church.

kummin bak tu that ther taklin. maybe that "L" stands fer "Laziness." well ther shore is a lot uf hit in our Baptist churches and all uf us need tu do a greet deel uf taklin. the average Baptist is so lazy that about all he does is warm up about 12 inches in each direckshun uf the church bench on sundy. hit is old "Laziness" what keeps foakes hoam on sundy. he keeps you from reedin yore Bible and prayin. he keeps you frum doing personal wurk among the lost friends you hav. old "Laziness" shore needs tu be takled good and throwed fur a loss.

or maby "L" means "Lukewarmness." well if so, takle him good and hard. Jesus told us of a church what wuz lukewarm in the Bible. He sed that ther dishwater christianity made Him sik enuf tu vomit. as i look at the lukewarmness uf most Baptists i think that God must jist about stay sik at the stumick all the time when He luks at Baptist churches toda.

or maby "L" stands for "Lovelessness." they aint much luv in our churches fer wun anuther and ther shore aint much luv fer God. that is the reesun why foakes dont kum tu church and dont tithe. they jist dont luv God. ther is wun uf them big poets what sed sumthin i lik. i dont rekombur whether hit wuz Shakespeare, er Browning, er Keets, then again hit may have ben Longfeller. i always loked upon him as kind uf boss-poet. enyhow wun uf them sed sumthin lik this: ill fares the land with a greet deal uf velocity wher wealth akkumulats and the foakes dont giv God eny reciprocity. dont fergit tu takle old "Lovelessness" good and hard and maby foakes will giv and tithe mor.

hit kud be that "L" stands fer "Looseness." sum church memburs are mity loose in ther livin. they go tu movies and beer halls and dances. ef "Looseness" is playin again you, you had better takle him fast.

well bro Gilpeens, i hav ben reedin TBE fer yers, and i no u aint sittin on the bench. i no u hav ben doing a lot uf taklin fer yers, and i am fer u, and i say this bekaws i am, yore frend, i s hardtufule

B. Freeman, Route 3, Bristol, Tennessee.

"P. S. The Temple Baptist Church here, where I have pastored nearly five years, has voted full confidence in my ministry, and I will remain a member of this body."