

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word
it is because there is no light in them."—Isaiah 8:20

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THE SAVED WILL NOT GO THROUGH...

THE TRIBULATION

By ROY MASON
Aripeka, Florida

of anti-Christ, the tribulation, and
all of the things commonly held



ELD. ROY MASON

sight of the liberalistic cult of the seminaries if they voice any pre-millennial beliefs. I have two books on Revelation written by professors of two of our largest Baptist seminaries. Both books deny the prophetic element of Revelation. There is no evidence of "scholarship" in either book. Both books verge on the absurd.

But among those who believe in the coming of anti-Christ, the Tribulation, and the Millennium, are some who hold that Christians are scheduled to go through the great Tribulation. I think they are wrong about this, and I desire to state why I think they are

by Pre-millennialists. They jeopardize their "scholarship" in the

IT'S A BOY! THE GREATEST BIRTH ANNOUNCEMENT EVER, AND THE GREAT TRUTH HIS BIRTH HAS MADE MANIFEST

By PASTOR R. S. BEAL
Tucson, Arizona

at variance with the truth that Jesus Christ was conceived by the virgin Mary, of the seed of David, but by the Holy Ghost." The first professed Christian teacher to deny the virgin birth was Cerinthus, the deadly Gnostic opponent of John.

In a day when the supernatural is being denied, not so much on the outside but on the inside, within the bounds of the church itself, some plain preaching needs to be done and the folly of unbelief pointed out and denounced. Frequently I have been accused of being dogmatic and intolerant, especially in relation to this truth. However, there is a reasonableness to intolerance and dogmatism which is often overlooked and which may be discovered in all realms of life.

There is not a merchant but that demands exactness in the keeping of his books. He is dogmatic in this and intolerant to any system of mathematics which is apart from that which we know to be correct.

One can be dogmatic about the virgin birth of the Lord Jesus, because it is plainly stated upon the pages of God's Word. It is not a question of interpretation but of acceptance. The intolerance of Christianity is not the intolerance of a bigot or the sectarian;

it is not the intolerance and dogmatism of the small, narrow mind that has no vision; it is the intolerance of Infinite Wisdom. When God has spoken all must remain in silence and receive with meekness the Word which He has given. To compromise in connection with this truth is to strike at the very heart of Jesus Christ Himself.

Unavoidable Truth

The glorious message that this Boy was born of a virgin is inescapably written upon the sacred page. Wherever it is found, it shines forth in all its supernatural glory. The event before us is not highly colored but plainly stated. I would call your attention to two or three occurrences of this event, taken from both Testaments: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). This is the earliest statement in the

Bible alluding to the supernatural birth of the Divine Deliverer. The seed of the woman and not the seed of the man is in view, the underlying truth being that of a virgin-born Redeemer.

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." (Isa. 7:14). I am not unaware of the many attempts which have been made to escape the plain teaching of this prophecy, yet in the face of them all, the passage stands and cannot be explained away. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

The fact that some of the Biblical writers do not mention the virgin birth as such is no indication that they did not believe it. Every truth which they proclaimed as pertaining to salvation was predicated upon this grand miracle. There is far more in the Word on this subject than on the subject of baptism and the Lord's supper. Every Bible-loving Christian knows that this truth, as distasteful as it is to the unregenerate, is a very vital part of God's

revelation to man. While Christians may not be able to understand it, sound its depths or scale its heights, they accept it in simple faith and praise God for the reality it makes of the claims of Jesus Christ to oneness with the Father. To explain away this truth is to pervert life-giving truth, and to avoid it in preaching and teaching is to deprive men of that which they ought to know. This is indeed the unavoidable truth of the Scriptures. It is met everywhere, and the more one studies his Bible, the more he will be convinced that the Bible is literally saturated with it, directly and indirectly. It is there in plain statement and inference. It is found directly and indirectly in connection with the great doctrinal sweep of divine revelation.

I would call your attention to the fact that the story of the appearance of this Holy Child is

Unparalleled Truth

This event stands alone and is supreme. There is nothing in the universe like unto it. While false religious systems have made their claims to virgin-born founders, such claims are but perversions of the truth which God originally made known to the sons of men, relative to the appearance of a Redeemer. These false systems have attempted to match Christianity. Satan knows that the value of a counterfeit is in its likeness to the genuine, hence, his attempt to match that which God has made known.

Going back to the seventh chapter of Isaiah, I quote: "Therefore the Lord himself shall

(Continued on page 7, column 3)

ENCOURAGING LETTER

Will say that THE BAPTIST EXAMINER is vitally needed in Baptist home. I see that have stirred up a hornet's nest by way of "The American Baptist." Brother Jackson has a influence on many Baptists, realizing this, it hurts me to read some statement making, and has made in concerning those who believe and teach the "five points" Calvinism. I don't mind who the real truth of what I but it is painful to me to (Continued on page 8, column 5)

"And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field." — Lev. 14:1-7.

I want to preach to you a sermon that I have considered, and meditated upon, and pondered over for many, many years, never to preach it until tonight. I want to tell you the story of two birds.

I

THE BIRD WAS A SPARROW.

Of course this passage of Scripture doesn't say that they were sparrows. However, the margin of many Bibles has in it the word "sparrow" for the

word "bird." Those who study the Hebrew language would tell us that the word that is used here is the word for "sparrow." Thus we are allowed to believe the birds that are spoken of were sparrows.

As you may recall, in the Bible the sparrow was a small and insignificant bird. For example, we read:

"Are not two sparrows sold for a farthing?" — Mt. 10:29.

"Are not five sparrows sold for two farthings?" — Luke 12:6.

In other words, if you would spend just one farthing for sparrows, you would get two, but if you would spend two farthings, you would get five sparrows. The sparrow was so cheap and of so (Continued on page 2, column 1)

Walking With God

I said, "Let me walk in the fields;"

He said, "No, walk in the town."

I said, "There are no flowers there;"

He said, "No flowers, but a crown."

I said, "But the air is thick,

And fogs are veiling the sun;"

He answered, "Yet souls are sick

And souls in the dark undone!"

I pleaded for time to be given,

He said, "Is it hard to decide?"

It will not seem so hard in Heaven

To have followed the steps of your Guide."

Then into His hand went mine,

And into my heart came He;

And I walk in a light divine.

The path I had feared to see!

INFANT BAPTISM

1. The Bible does not mention it.
2. The person must depend upon the testimony of others in later years for a knowledge of his baptism.
3. It is done in the name of the Father, yet the heavenly Father never did require it, much less authorize it.
4. It is done in the name of the Son, yet the Son never taught it.
5. It is done in the name of the Holy Spirit, yet the Spirit never authorized it.—Selected

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Birds

(Continued from page one)
little consequence to both the
buyer and the seller that if a
person were willing to spend two
farthings, he would get an extra
sparrow thrown in free of charge.

Beloved, this will indicate to us
that the sparrow was small and
most insignificant so far as buyer-
seller relationship was concerned
in Palestine, and I am going to
show you that these sparrows
represent the Lord Jesus Christ.
As the sparrow was small and
insignificant, I would like to call
attention to the fact that the Lord
Jesus Christ is most insignificant
in the eyes of this world. Listen:

"He is despised and rejected of
men; a man of sorrows, and ac-
quainted with grief; and we hid
as it were our faces from him;
he was despised, and we ES-
TEEMED HIM NOT." — Isa. 53:3.

How little the Lord Jesus Christ
is esteemed in the world today!
The world thinks about baseball
games. The world thinks in terms
of sports in the various seasons.
The world thinks in terms of
worldly pursuits always. How-
ever, very few people think about
the Lord Jesus Christ. As the
sparrow was a small and insignifi-
cant bird, so the Lord Jesus
Christ who is typified by these
sparrows, is most insignificant as
viewed by the world.

II

THERE WERE TWO BIRDS.

You will notice that there were
two of these birds, and these two
birds represent the two-fold char-
acter of the Lord Jesus Christ.
He was God, and He was man.
He came from Heaven. Listen:

"And no man hath ascended up
to heaven, but he that CAME
DOWN FROM HEAVEN, even
the Son of man which is in heav-
en." — John 3:13.

"THE MAN Christ Jesus." —

I Tim. 2:5.

Notice, Paul refers to Him as a
man, and John refers to Him as
one who came down from Heav-
en. So the Lord Jesus Christ had
a two-fold character. He had a
heavenly character, and He had
an earthly character. He was God
in the flesh, and these two birds
are to represent this two-fold
character of the Son of God.

III

THE SPARROWS HAD TO BE CLEAN.

We read:

"Then shall the priest command
to take for him that is to be
cleansed two birds alive AND
CLEAN." — Lev. 14:4.

The sparrow, I say, had to be
clean, which would tell us that
the Lord Jesus Christ is clean—
that the Lord Jesus Christ is
pure—that the Lord Jesus Christ
is sinlessly perfect—that the Lord
Jesus Christ is sinless in His na-
ture. We read:

"For we have not an high priest
which cannot be touched with
the feeling of our infirmities; but
was in all points tempted like as
we are, yet WITHOUT SIN." —
Heb. 4:15.

"For such an high priest be-
came us, who is HOLY, HARM-
LESS, UNDEFILED, SEPARATE
FROM SINNERS, and made high-
er than the heavens." — Heb. 7:26.

"Forasmuch as ye know that
ye were not redeemed with cor-
ruptible things, as silver and gold,
from your vain conversation re-
ceived by tradition from your
fathers; But with the precious
blood of Christ, as of a lamb
WITHOUT BLEMISH AND
WITHOUT SPOT." — I Pet. 1:18,
19.

"For he hath made him WHO
KNEW NO SIN to be sin for us;
that we might be made the right-
eousness of God in him." — II Cor.
5:21.

So you can see that the Lord
Jesus Christ was clean. Just like
these birds were clean, so the
Lord Jesus Christ was clean. He
was sinless. He was pure. He was
perfect in every respect.

IV

THE WOOD WAS CEDAR.

In this offering there was to
be some wood, and the wood it-
self is specified as cedar wood.
Notice:

"Then shall the priest command
to take for him that is to be
cleansed two birds alive and
clean, and CEDAR WOOD." —
Lev. 14:4.

Cedar wood is a fragrant wood.
If you will notice a cedar closet
when it is first made, there is a
fragrance about it. When we
first moved into our house,
I used to enjoy reaching into a
cedar closet to get out my clothes
because of the fragrance of that
clothes closet. Many and many
is the time that I have stood there
beside the open door of the closet
and I have taken a big, deep
breath just in order that I might
inhale the fragrance of that cedar
wood.

As I say, cedar is a fragrant
wood, which would tell us that
there is a fragrance about the
(Continued on page 3, column 1)

GARNER, JACKSON, BISHOP, WALL, AND CAUSEY

"Fancy Twistings and Turnings"

The above named gentlemen
are all good men. I don't know
one thing that could be said
against them individually, and I
certainly would be the last one
to say anything of a derogatory
nature concerning them.

There is just one thing wherein
we think they are as far from the
truth as the North Pole is from
the South Pole—and that is in
their interpretation of the Word
of God as to the doctrine of elec-
tion.

It has been really amusing to
read their editorials directed
against the doctrine of election
and this editor. All five of them
remind me of the fellow who
opened a wood-working shop for
the making of wood specialties.
He had a hard time to come up
with a name that had anything to
do with his business. Finally in
desperation, he placed over the
door these words: "Fancy Twist-
ings and Turnings."

I don't remember this cabinet
maker's name, but I believe it
would be quite appropriate to say:

"Garner, Jackson, Bishop
Wall and Causey

"Fancy Twistings and Turnings"

In each of these editorials, con-
temptuous epithets have been
hurled at both the doctrine of
election and the editor of this pa-
per. But neither of the above
mentioned gentlemen have come
within one hundred miles of ex-
plaining away the doctrine of
election. They have ranted about
Arminius and Harshellism, but
not one has explained away the
position of Baptists for twenty
centuries.

It is our desire herewith to
show by leading confessions of
faith, representative preachers
and writers and by the Scriptures
themselves—that all have taught
unconditional election, and after
presenting these facts, we'll leave
these brethren that they might
have an opportunity to come up
with some more fancy twistings
and turnings.

CONFESSIONS OF FAITH

The Paterines were among the
progenitors of Baptists, and W.
A. Jarrell, on page 139 of his
Baptist history, says of them;
"They appealed to the texts in
the ninth chapter of Romans,
employed by others, in proof of
the doctrine of UNCONDITION-
AL PREDESTINATION."

The Waldenses were considered
as being part of the Baptist line
of succession, and from the old
Waldensian creed we read their
belief on this matter as follows:
"God saves from corruption and
damnation those whom he has
chosen from the foundation of the
world, not from any disposition,
faith, or holiness that he foresaw
in them, but of his mere mercy
in Jesus Christ his Son, passing
by all the rest according to the
reason of his own free will and
justice."

The belief of the Anabaptists,
the immediate ancestors of Bap-
tists, is expressed by one of their
preachers thus: "Christ, the Lamb
of God, has been from the begin-
ning of the world, a mediator be-
tween God and men and will re-
main a mediator to the end. Of
what men? Of you and men
alone? Not so, but of all men
whom God HAS GIVEN TO HIM
FOR A POSSESSION."

The Philadelphia Confession of
Faith says: "Although God
knoweth whatsoever may, or can
come to pass upon all supposed

conditions; yet hath he not de-
creed anything because he fore-
saw it as future, or as that which
would come to pass on certain
conditions. By the decree of God,
for the manifestation of his glory,
some men and Angels are pre-
destinated or foreordained to
Eternal Life through Jesus Christ,
to the praise of his glorious jus-
tice."

The New Hampshire Confession
is known as being what is com-
monly termed Calvinistic. How-
ever, it originated in the midst of
strong Arminian influence, and
thus its article on election is
mildly expressed. But the article
on repentance and faith clearly
expresses the position of this con-
fession on election. And this ar-
ticle was adopted verbatim by the
Southern Baptist Convention at
Memphis in 1925. It says: "We
believe that Repentance and
Faith are sacred duties, and also
inseparable graces, wrought in
our souls by the regenerating
Spirit of God." This statement is
consistent only with uncondition-
al election. None of those who
deny unconditional election will
accept it. They believe that re-
pentance and faith logically pre-
cede regeneration. This statement
shows that this confession does
not mean by the free agency of
man that man in his natural state
is able to repent and believe on
Jesus Christ. It simply means
by free agency that in sal-
vation man acts voluntarily and
is free from outside constraint up-
on his will. The statement quoted
above shows the confession to
teach that God works in those
who are saved the willingness and
ability to repent and believe. This
is entirely consistent with free
agency in its only proper mean-
ing, which is expressed above.

REPRESENTATIVE PREACHERS AND WRITERS

Prof. T. H. Jenkins, former
Bible teacher in Will Mayfield
College, Marble Hill, Missouri:
"With the carnal mind the doc-
trine of election goes against the
grain . . . His (God's) program
does not depend on human ag-
encies or contingencies for its ful-
fillment. On the other hand, His
program includes all the means
(gospel preaching, repentance,
faith, etc.) necessary for its ful-
fillment. The doctrine of election
may not always be readily har-
monized with the freedom of man
but it is most certainly and clear-
ly taught in the Bible. Therefore,
I believe it and rejoice in it."

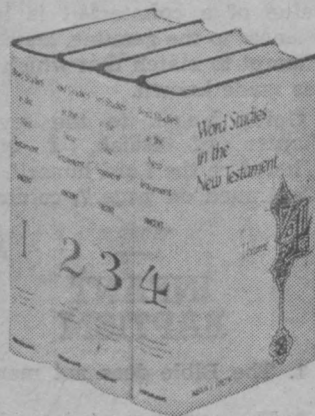
Editor Livingston Johnston,
Biblical Recorder, Raleigh, North
Carolina: "Now that this is a most

mysterious doctrine, I am re-
grant. How it can be re-
with free agency, I have not
able to see; but they both
doubtedly taught in the
Testament, and there must
some way of reconciling
infinite minds were equal
task."

Pastor J. W. Lee, Baptist
Mississippi: "I believe in the
foreordained before the foun-
dation of the world that he
save certain individuals and
He ordained all means neces-
sary to bring about their salva-
tion. His terms. Men and
not elected because they are
and believe, but they are
believe because they are
Pastor J. Dean Adcock, Baptist
do, Florida: "I believe in the
statement of our Lord that the
the foundation of the world,
kingdom was prepared, and
was slain and the elect were
chosen. . . I believe in election
according to grace, which is
only the unmerited, but the
meritable favor of God. I believe
this election logically took place
in the counsel of the Godhead
back beyond the vanishing
of the eternities. . . With
of his power we become
to do his will, then our election
takes place in our own
ence. I believe with Paul
rejoice with him in the
I did not merit such a display
grace. . . since I had nothing
do with it, and my name was
mentioned back in the coun-
eternity before the world was

Pastor Roy Mason, Baptist
Fla., author of "The Church
Jesus Built": "God in sovereign
grace, acting upon good
righteous grounds known
himself, in eternity before the
foundation of the world, elected
certain persons from among
race of mankind for him-
the same time God UNCON-
TIONALLY elected them to
eternal life, he likewise
the means sufficient to bring
elect in time to a saving
edge of Himself. This election
not apart from, but is in
and the end—the salvation
elect—is inseparably con-
with the means ordained
to bring to pass the thing
ordained."

Evangelist S. J. Cannon,
ville, Kentucky: "Missionar-
tists as a whole believe that
before the foundation of the
world, for his own eternal
pose and good pleasure
some to be saved. . . Baptists
not get the doctrine of election
from John Calvin, nor from
(Continued on page 6, column 1)



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AUGUST 13, 1966

PAGE TWO



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Birds

Continued from page 2)

Jesus Christ. You will go back to the Old Testament, you will find that there were some offerings spoken of as sweet-smelling offerings. Every one of those offerings of the Old Testament was offering that spoke about the Lord Jesus Christ. Beloved, I have an idea that as those offerings were burned, and as God the Father looked down from heaven realizing that the offerings were a type of His Son — I am satisfied that God Himself took a deep breath and said, "Precious is the sweet-smelling my Son!"

When we come to the New Testament, we find a similar offering. Listen:

"And walk in love, as Christ loved us, and hath given himself for us an offering and a SWEET-SMELLING SAVOUR." — Eph.

Now, if a cedar closet can give an individual to rejoice as if he were in the closet, how much more the Lord Jesus Christ, who is God the Father to realize that the sacrifice of Jesus Christ with it a sweet-smelling

V
THERE MUST BE SOME HYSSOP IN THE OFFERING.

We read:
"Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and HYSSOP." — Lev. 14:4.

Now hyssop was a common plant growing in the land of Palestine. It was a weak plant — not a strong, vigorous plant, but a small weak plant, which grows by clinging to the rocks. That hyssop is typical of faith itself, for faith is that which clings. Your faith helps you to cling to God in every circumstance, regardless of what the circumstance might be.

We read:
"But WITHOUT FAITH it is impossible to please him." — Heb. 11:6.

"For by grace are ye saved THROUGH FAITH; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." — Eph. 2:8, 9.

I say to you, that hyssop — that little plant that clings to the rock — that by its tentacles clung so tenaciously unto the rocks — that little plant was a type of the faith of the individual that was making the sacrifice, or bringing this offering unto God.

VII
THE PRIEST WENT OUTSIDE THE CAMP TO SLAY THE BIRD.

We read:
"And the priest shall go forth OUT OF THE CAMP." — Lev. 14:3.

This would tell us that the Lord Jesus Christ was to suffer outside the city of Jerusalem and away from the religious life of the city. Listen:

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered WITHOUT THE GATE." — Heb. 13:12.

In other words, just like this priest went outside the camp to offer this sacrifice, so the Lord Jesus Christ, when He came to this world, went outside the city of Jerusalem in order to die for the sins of the elect of God.

VIII
ONE BIRD WAS KILLED IN AN EARTHEN VESSEL.

Every word in the Bible means something. There is nothing to be rushed over lightly or hurriedly, but every word has a meaning. The Word of God tells us that one of these birds was to be killed in an earthen vessel. What was that earthen vessel?

Listen:

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." — II Cor. 4:7.

You will find that the earthen vessel is a type of our own body, for it says, "We have this treasure in earthen vessels." He is talking about preachers, and he says that a preacher isn't anything of himself — he is just an earthen vessel, and if he has the ability to preach, it is a treasure that he has in an earthen vessel.

So, beloved, the body is spoken of as an earthen vessel, which would tell us when we read of this bird that was to be killed in an earthen vessel — it would tell us typically how the Lord Jesus Christ was slain in His mortal body.

Too many people have failed to realize that the Son of God suffered in His mortal body. Oh, would to God that I might impress it upon you — my Lord suffered in His soul, but He also suffered in His mortal body. As we find this bird was slain in an earthen vessel, so the Lord Jesus Christ was slain in His mortal body.

IX
THIS BIRD WAS SLAIN BY THE COMMAND OF GOD.

We read:
"And THE LORD SPAKE unto Moses, saying, This shall be the law of the leper." — Lev. 14:1, 2.

It is God who commanded and directed this sacrifice about which we are reading. In other words, this bird was slain at the command of the Lord.

May I remind you that the Lord Jesus Christ, who is typified by this bird, was slain at the command of God. It is true that Judas Iscariot betrayed Him. It is true that Pilate "passed the buck" so far as judgment was concerned. It is true that every individual who had anything to do with it thought he was helping along the destruction and death of the Son of God. It is true that Simon Peter stood up on the day of Pentecost and said to that crowd of Jews, "You murdered Him!" At the same time, may I remind you that back of it all, the same God that directed the priest to take this bird as a sacrifice — that same God directed the death of the Lord Jesus Christ, and everything that was done at Calvary, was done according to the determinate counsel and the foreknowledge of Almighty God. Listen:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." — Acts 2:22, 23.

Simon Peter is saying, "You did it, but it was God's plan that was fulfilled. It was your wicked hands that put Him to death, but it was the plan of God that was being fulfilled."

Notice again:
"He that SPARED NOT HIS OWN SON." — Rom. 8:32.

"For God so loved the world, that he GAVE HIS ONLY BEGOTTEN SON." — John 3:16.

"Herein is love, not that we loved God, but that he loved us, and SENT HIS SON to be the propitiation for our sins." — I John 4:10.

So I say that as the priest directed, and did what he did in the Old Testament in this sacrifice, he did it as God Himself directed him to do, and, beloved, the Lord Jesus Christ died as God Himself directed before the foundation of the world.

X
THIS BIRD WAS KILLED OVER RUNNING WATER.

You say, "What is the difference between 'running water' and ordinary water? Simply this: Do you realize that the Bible says if you take a bath, or if you wash your face, or if you wash the grime off of your hands, that you are supposed to do it in running water? The majority of people will put a stopper down in a lavatory and will fill it up and then wash in 'germ soup.' You are just taking a bath in germ soup when you do it. The Word of God says that when you wash, it shall all be done in running water.

Why is it to be running water? Water, in the Bible, is a type of the Word of God, and with running water it would indicate the work of the Word of God and the Holy Spirit together, because it is the Spirit of God that makes the Word of God to have effect and power in the lives of men. The Spirit makes the Word to be moving like running water.

Listen:
"Now ye are CLEAN THROUGH THE WORD which I have spoken unto you." — John 14:3.

"That he might sanctify and cleanse it with the washing of water BY THE WORD." — Eph. 5:26.

So the Word of God is spoken of as water. The word "water" is used as typical of the Word of God.

So I say that whenever this bird was killed over running water, it would tell us in a symbolic way that the Word of God, and the Holy Spirit of God, work together so far as our salvation is concerned.

XI
THE LIVING BIRD WAS DIPPED IN THE BLOOD OF THIS DEAD BIRD.

Can you imagine this? One bird is killed. The blood is caught in a basin. The living bird is completely submerged in the blood of this living bird, and thus the living bird bore the marks and the stains of the dead bird.

Look at that live bird as the priest holds it in his hand. Look at it and you can see its feathers streaked with blood. There are marks of the blood of this dead bird upon this live bird. What does it tell us?

One day my Jesus went to the cross. Then they buried Him. When He came forth from the grave, the Lord Jesus Christ bore the marks of Calvary. Listen:

"And when he had thus spoken, he SHOWED THEM HIS HANDS AND HIS FEET." — Luke 24:40.

"Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." — John 20:27.

Beloved, that living bird, when it was dipped in the blood of the dead bird, carried with it the marks and the stains of the dead bird; and when Jesus Christ came out of the grave — when He was raised from the grave, He carried with Him the marks of His suffering — the marks of His going to Calvary. So this living bird dipped in the blood of the dead bird would picture to us the resurrection of the Lord Jesus Christ — that He is alive forever more.

XII
THIS LIVING BIRD WAS TURNED LOOSE.

They took that live bird, and dipped it into the blood of the dead bird, and then the priest went outside into an open field, and I can see him as he takes that bird, and throws it up into the air. How many times did that bird die? Just once — and now that living bird is alive.

What does it tell us? It tells us that Jesus Christ died once for our sins and now He is alive. He is resurrected from the dead. When I see that bird turned loose from the hand of the man who has offered the sacrifice in behalf of the leper, I say, "That pictures to me, it tells me more than what I can see with the eye — it tells me that the Lord is alive. He is risen from the dead. There are the marks of death upon Him, but He is alive. Thank God, Jesus Christ is alive forever more.

How many times did they have death? Just once, beloved. Some people go to church to what they call Mass, on Sunday — 6:00 o'clock, 8:00 o'clock, 10:00 o'clock, 11:00 o'clock. The word "Mass" means "an unbloody sacrifice." Beloved, we have just one sacrifice. We don't need an unbloody sacrifice of Jesus Christ. We had a bloody sacrifice back yonder at Calvary. One time the bird died. One time Jesus Christ died for our sins.

We read:
"Knowing that Christ being raised from the dead DIETH NO MORE; death hath no more dominion over him." — Rom. 6:9.

When I see that bird thrown up into the air, and I see it circling around above them, it tells me that bird died once. It tells me that Jesus Christ died once, and He was raised from the dead, and that death has no more dominion over the Lord Jesus Christ.

XIII
THE LIVING BIRD BEING LOOSED ROSE UP IN THE AIR TOWARDS HEAVEN.

I see that bird thrown up, and he goes up, up, up. I can see a little speck yonder in the sky. Finally, that speck goes out of sight.

Beloved, the Lord Jesus Christ went to the cross and died for my sins, He rose again from the

(Continued on page 5, column 3)

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THE BAPTIST EXAMINER

AUGUST 13, 1966

PAGE THREE

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The Baptist Examiner FORUM

"Please explain 1 Timothy 2:4. Does the word 'all' refer to Christians?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



In the light of the full teaching of the Bible, it seems to me that we must distinguish between the pleasurable and the purposive will of God. "Not willing that any should perish," comes under the pleasurable will of God. "As I live, saith the Lord, I take no pleasure in the death of the wicked." I believe that this Scripture refers to God's pleasurable will. That is, it would be pleasing to God for all men to come to the knowledge of the truth and be saved. Quite different however, is the **PURPOSIVE** will of God. This is determinative. Of this it is written, "who hath resisted his will?" The only answer is "NO ONE!"

In the light of this, I don't think the reference here is merely to Christians. Rather it is the pleasurable will of God that looks pleasurable on the thought of men being saved. However when God determinatively wills, it always comes to pass, for "who hath resisted his will?"

E. G.
COOK

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Birmingham, Ala.
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If I were an Arminian I believe 1 Tim. 2:4 would be my "pet prop". Most Arminian preachers, however, seem to prefer to use, not 2 Pet. 3:9, but just a single phrase taken from that verse. They dare not read, nor quote the entire sentence. If they were to read the whole sentence, every thinking person would know that Peter is saying that our Lord is not willing that any of us should perish. And the "us" can only refer to His chosen ones. But here in the Scripture before us our Saviour is held up before the world as one who wants all men to be saved.

Maybe a quote from Isa. 1:18 would be appropriate here. Isaiah says, "Come now, and let us reason together, saith the Lord." So may we reason together on this verse? Here we are told plainly that God would have all men to be saved. In Dan. 4:35 we read, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth." In Jno. 1:13 we are born (spiritual birth) not of our own will, but of His will, and in Jno. 5:21 we are told that He quickeneth whom He will. So, seemingly, we have Him doing as He pleases, saving anybody He wants to save, wanting all men to be saved, and still hell is overflowing with lost people. Quite a paradox, is it not? In situations such as this we have several alternatives. When we come to Jno. 5:21 we can say that Christ saves anybody He wants to save. When we come to 1 Tim. 2:4 we can say He wants to save everybody. And when we come to Mt. 7:22-

23 we can say that the great majority of mankind is lost. If we teach our Bible in this manner, ninety percent of our audience won't know the difference, and our teaching it this way proves that we do not know the difference ourselves. Another alternative is that we can accept the one of the above Scriptures that fits in with our preconceived idea and ignore the others. If someone forces our hand on the Scripture we do not believe, we can shrug it off by saying we do not know what it means. Still another alternative is that we can boast of our ignorance and say that anyone who thinks he can explain all this is a smart aleck, or a Bibliolater and ninety percent of our audience will probably want to hug our neck. And still another is that we can fall at the feet of Him who has magnified His Word above all His name (Psa. 138:2) and plead for light on the subject in order that we may not cause His people to err (Isa. 3:12). I believe that you and I can, by yielding ourselves to Him, be led by Him to magnify His precious Word rather than to obliterate it.

If you are a Bible believer, you cannot believe that the Scriptures which I have brought before us can possibly contradict each other. Only a Bible hating infidel claims that the Scriptures contradict each other. So, since the Scriptures do not, indeed cannot contradict each other, there simply must be an explanation for this seeming contradiction. As is often times the case, the trouble here lies in our innate tendency to give a Bible word the meaning we want it to have without any regard for other Scriptures on the subject. It seems that some people would do this even if it wrecked the whole economy of God.

It is to be granted that the word "all" found here in 1 Tim. 2:4 usually means everyone, but it cannot be denied that there are times when it does not, and indeed cannot mean all mankind. Sometimes it means all of a group. And other times it means all sorts of men. In Rev. 19:17-18 the fowls are invited to come and eat the flesh of all men. If the word "all" in this case meant every man, the human race would be extinguished from off the face of the earth. But in Ezek. 39:12 we see that it takes the Jews seven months to bury what is left of this all sorts of men who are slain at the battle of Armageddon. So in 1 Tim. 2:4 the all men cannot possibly mean everybody, else we rob God of His mighty power, and demote Him to the rank of mere man. If He wants to save everybody, but is unable to do it, He is in the class with you and me. How thankful I am that I do not have that kind of God.

I have heard the blasphemous statement that God could save everybody if He chose to do so but He does not choose to use that power, but I trust that none of our readers will be guilty of such blasphemy. He says He does according to His will, He says He saves HIS people, He says we are born again (saved) according to His will, not ours, He says that all that the Father gives to Him SHALL come to Him (be saved), and He says He quickeneth (saves) whomsoever He will. Now for us to say that He wants everybody to be saved when hell is filling up like a lake after an overflowing rain, is to say that all the precious Scriptures mentioned above are untrue. It is to take God's almighty power away from Him and put Him on an equal with His own creation.

In Mt. 17:4 we see Peter putting our dear Lord down on an equal with Moses and Elijah. I

do not believe Peter meant to do such a thing, but in this thrilling moment he did this without realizing what he was doing. In verse 5 we see the Father's reaction to having His Son put down on the level with His creation. Here He says, "This is My beloved Son, in whom I am well pleased; hear ye Him". Some few years ago someone mailed me a tract entitled Election. When I opened it up I saw something resembling a ballot. It showed where God had voted "yes" and the old devil had voted "no". Then a place was left for the individual to cast the deciding vote. The inference was crying out like a mountain lion that God's vote did not count any more than did the old devil's vote. It was bad enough to have Peter unwittingly put our Lord on an equal with great saints of God like Moses and Elijah, but here someone had put the Lord of glory down, not on the level of His precious saints, on the level with the old devil himself. How I would hate to be in that person's shoes when he stands before the judge of all the earth, maybe at the great white throne.

AUSTIN
FIELDS

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Arabia Baptist
Church
Arabia, Ohio



The word "all" in this verse refers to all the saved. I would not state that it refers to all Christians, as it takes more than just being saved to become a Christian. The word "all" as used in the Scriptures is used in two different senses. Many times it is used in the absolute sense, meaning "all without exception", and other times it is used to manifest all without distinction. It is used in the latter sense in the verse under consideration and is an expression of God's will that He would have all men without distinction to be saved. Now I am sure that the Holy Spirit is not using the word "all" in this verse to mean all mankind without exception, for it contradicts other clear passages where He declares that Christ gave His life for "many" not "all."

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28.

If I make 1 Tim. 2:4 to mean "all" in the absolute sense, then Matt. 20:28 is meaningless and void. Let us read another passage

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where the word "all" is used in a relative sense rather than in the absolute sense. "And there went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river Jordan confessing their sins." Mk. 1:5.

The word "all" as used in this verse does not mean that every man, woman, boy and girl went out to be baptized of him, for it is a definite fact that the Scribes and Pharisees did not go out to be baptized. But it does mean that all without distinction went out to be baptized of Him, that is all sorts of people, such as the rich and poor, bond and free, and of every age young and old. So when we read 1 Tim. 2:4 we should read that God would have all men to be saved or all men without distinction such as the poor, rich, middle class, black, white, red and yellow men young and old and all sorts of mankind.

"And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

Therefore the word "all" must be understood to mean all the elect for whom the Father gave His Son to die for.

Further proof that the word "all" in this verse is to be used in the relative sense is, that the Holy Spirit has revealed that it is not the will of God, that every one without exception be saved.

"For there are certain men crept in unawares who were before of old ordained (predestinated) to this condemnation." Jude 4.

From this verse it becomes clear that it is not God's will that all men be saved.

Thus 1 Tim. 2:4 does not include those who were of old ordained to condemnation.

I know that God is an absolute sovereign, doing what he pleases, and if He wills that all mankind be saved, then all mankind shall be saved.

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." Job 23:13.

Surely, you will agree that God does what He pleases, and if it be His will to save all mankind, who can hinder Him? turn Him aside from accomplishing that which His soul desireth. This verse is not implying that God would do, but rather that God will do, therefore it is a firm belief that the "all men" in 1 Tim. 2:4 shall be saved and shall come to the knowledge of the truth.

JAMES
HOBBS

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When answering this question all I can do is tell what I think I must admit that I do not know the correct answer to this question.

I do not think that this means just Christians. There is definite teaching of the responsibility of man as well as the sovereignty of God in the Bible. We cannot within ourselves understand the two teachings or relate them. It is in this sense that God is ever willing for mankind to be saved. This is possible, so we have the atonement of Christ for all of the elect.

I hope the answers of the other three brethren will be sufficient to answer your question.

Dear Brother Gilpin:
Your sermons are a blessing to me. I can be feeling lonely and let down, and when I read one of your sermons, it picks me up. You can make things seem so bright in your preaching.

Willard Windsor
(Ala.)

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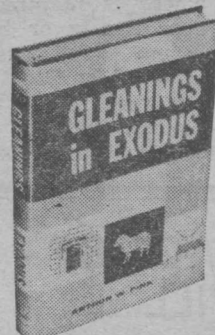
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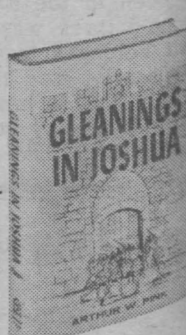
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IS HELL REAL?

ELDER FRED ROBERTS, CITRUS HEIGHTS, CALIF.

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell," — Matt. 10:28. The doctrine of hell is hated by many people today as in times past. The Bible tells us we are to fear God who has the power to destroy both body and soul in hell. We know that if God be for us who can be against us, but if God be not for us, woe be unto the man that falls into the wrath of the living God.

Here is another excellent statement as to the doctrinal convictions of Brother Fred Roberts. He will be going to a foreign field sometime soon as a missionary.

We have the highest regard for Brother Fred and his wife. We believe in him fully, and we are so thankful for the privilege of introducing them to the readers of this paper.

Brother Fred plans to attend our Bible Conference in September, not only for the spiritual blessing he may receive personally, but also that he might get acquainted with many of those who come to the conference. Brother Roberts has never attended our Conference previously. In fact, I did not get personally acquainted with him until I made the trip to California in April.

Many people believe hell is a myth, but let's see what God has to say about it. "And shall cast them into a furnace of fire: there shall wailing (crying) and gnashing (biting) of teeth," — Matt. 24:52. Hell is literal, because it is a place as this verse describes — a furnace of fire. I am a tender by trade, and I have seen some furnaces where the heat was so hot or bright that you had to use tinted glass to look at the fire. As I stood there looking into that firebox where the bricks were white hot, no one could have made me believe that it was a myth. When these people who say hell get there, no one will be able to prove to them there is no hell. . . . These both were alive into a lake of fire burn- ing with brimstone." — Rev. 19:20. The word "brimstone" denotes fire from heaven." Hell was prepared by God, and He has sent those who refuse to believe in Him will have a means that will constantly remind them of the fact that they did not.

Man is conscious in hell. "And he will lift up his eyes, being tormented, and seeth Abraham, Isaac, and Lazarus in his bosom." — Luke 16:23. He could see because he saw Abraham afar off. He spoke — "Father Abraham, have mercy on me." He had de-

sires — "send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." He was able to feel — "for I am tormented in this flame." The picture is drawn of a man literally in a flame with a body that would not burn up as some people think. This body must have the same senses we have now for it could see, hear, speak, feel, etc. This body also had a mind because he knew that the flame was hot, and he knew that even a drop of water would help to cool his tongue.

Hell has been enlarged. "Therefore hell hath enlarged herself, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." — Isa. 5:14. Hell was made for Lucifer and the fallen angels, but it has been enlarged to take in unbelievers. For something to be enlarged, it must already exist. We must bear in mind that hell is not an afterthought, but God in eternity knew man would fall and decreed that hell be enlarged to receive all who do not believe in Christ as their Saviour.



ELD. FRED ROBERTS

"Where their worm dieth not, and the fire is not quenched . . . into the fire that never shall be quenched." — Mark 9:44, 45. The word "quenched" means "to put out." The fire of hell will never be put out. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." — Dan. 12:2. Hell is as eternal as heaven. Many people like to think of heaven being eternal, but they don't want hell to be eternal. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." — Rev. 20:10. Just as the fire will not be put out, even so the torment will never stop. Man would not have to go to a place of unending punishment if he would only trust Christ as his personal

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Birds

(Continued from page 3)
grave, and He has ascended on high.

On the day that He stood outside the city of Jerusalem, the Word of God tells us how standing in the presence of His own disciples, He suddenly began to lift Himself up. We read:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." — Acts 1:9.

Can you see that picture, of that bird ascending — going up into the air? Can you see that bird as he goes up into the air, telling us about the Lord Jesus Christ, the Son of God, who was raised from the dead, and who ascended into Glory?

XIV

THE LIVING BIRD CARRIED WITH IT THE BLOOD OF THE OFFERED SACRIFICE.

That bird had been dipped in blood, and he carried with him the blood of that dead bird into the sky.

Beloved, when the Lord Jesus Christ came to this world, He died for our sins, and when He left this world, He carried with Him His blood into Heaven.

You say, "How?" Didn't that blood drop from His hands, and didn't that blood drop from His side? Didn't that blood drop from His feet? Didn't that blood drop out of His forehead? He was (Continued on page 7, column 1)

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Tribulation

(Continued from page one)
wrong.

I

I BELIEVE THAT THEY ARE WRONG, BECAUSE SUCH A THEORY SLANDERS THE CHARACTER OF GOD.

Is God good? Does He love his children? Does He love us as much as an earthly parent loves a child? Remember that this earth will become a veritable hell during the Tribulation. People trying to hide in caves, crying, "Mountains fall upon us and hide us from the wrath of God . . . for the great day of his wrath is come." (Rev. 6:15-17) Hail and fire mingled with blood cast upon the earth. The sea becoming as blood, with living things of the

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sea dying. Earth's waters turned as bitter as gall, with awful darkness over the earth. (Rev. 8:7-13) Locust-like things, with stings like scorpions turned loose, with humans screaming in torment and begging for death. (Rev. 9) Horse-like creatures snorting fire and brimstone that kills a third of the inhabitants of earth. (Rev. 9) The heat of the sun stepped up until earth's inhabitants are scorched, and gnaw their tongues in pain. Huge blocks of ice dropping out of the skies upon human beings. (Rev. 16) Yes, these and other horrors.

This will be a time of WRATH and JUDGMENT from God. Will He cause his own children to go through it? No! He says He won't. Rom. 5:9, "Much more then, being now justified by his blood we shall be SAVED FROM WRATH through him." If this doesn't include this horrible time of wrath, then why not? I repeat the Tribulation is God's time of JUDGMENT. Will the saved go through it? God says they won't. John 5:24. "And shall not come into condemnation" (Greek: judgment). If this awful time of judgment is not included, then why not?

Yes, it is unreasonable and inconsistent with our belief in the love of God, to think that He will punish His people right along with the followers of anti-Christ. Inconsistent with his love and likewise inconsistent with his promises.

But won't there be Christians here on earth during the Tribulation? Yes, but they will be those who rejected Christ until the time that the Tribulation broke upon the world. "But," says someone, "I thought that the Holy Spirit was removed along with the 'CHOORCH,' and that no one could be saved thereafter." That's Universal Churchite babble! The Bible does not say that the "CHOORCH" shall be caught away. It says "the dead in Christ" and of course the living in him. (See I Thess. 4:16). All of the dead in Christ, plus the living saved, DO NOT constitute the "CHOORCH." They constitute only the "CHOORCH" of human imagination.

And what about the Holy Spirit being removed? Is He the "Hinderer" of 2 Thess. 2:7. The Scriptures DO NOT say so. That is some more Universal churchite babble? Simon-pure conjecture. Of course there will be people saved during the Tribulation — but it will take the Tribulation to wake them up and to cause them to turn to Christ, and Tribulation and in many cases martyrdom will be the cost of their delay. The angel told John (Rev. 7:14) concerning the multitude he saw, "These are they which came out of Tribulation the great one, and have washed their robes and made them white in the blood of the Lamb."

II

CHRISTIANS WILL NOT GO THROUGH THE GREAT TRIBULATION, BECAUSE TYPOLOGY IS AGAINST IT.

Types are meaningful and they are accurate. They certainly verify doctrine. For instance, the doctrine of substitutionary atonement finds its most striking verification in the Passover type. And remember, when God sent the plagues on Egypt, culminating in the death of the first born, He did not pass His people through those horrors. Neither will He pass His people through the awful experience of the great Tribulation.

God called Noah and His fam-

ily into the ark before He sent the flood, just as He will call away his people before He floods the world with a future judgment.

God called His child Lot out of Sodom before He rained down fire and brimstone and destroyed the city. Was He more considerate of Lot, His worldly child, than He will be of His blood bought children when the Tribulation comes?

The principle of DOUBLE FULFILLMENT is well known to Bible students. Often there is a smaller and partial fulfillment, that presages a larger and complete fulfillment in a time ahead. We have a case in point in relation to the destruction of Jerusalem in A.D. 70. Jesus told His people that when certain signs came to pass to flee from Jerusalem. This warning was remembered and acted upon. Christians fled Jerusalem and escaped to Pella, east of Jordan and remained there without harm during the Roman invasion. The story of the A.D. 70 Tribulation and the great Tribulation is blended until it is hard to tell where one story ends and the other begins. Christians of A.D. 70 were instructed such that they escaped the horrors of the fearful tribulation of that day. This is typical of Christian's escape from the worse Tribulation that is yet to come upon the world. (See Matt. 24:21-22.)

III

CHRISTIANS WILL NOT PASS THROUGH THE GREAT TRIBULATION BECAUSE THAT EXPERIENCE WOULD DO AWAY WITH WATCHFULNESS AND THE IMMINENT RETURN OF CHRIST.

Jesus was perfectly plain about his return. It would be sudden, unexpected, and might happen at any time. "Therefore be ye also ready, for in such an hour as ye think not, the Son of Man cometh." (Matt. 24:44). If Christians were scheduled to go through the great Tribulation, then they could very properly be looking for the Tribulation rather than looking for Christ, for this would mean that Christ's return would be definitely delayed until a Tribulation period of several years had transpired. This would render foolish the admonition, "What I say unto you, I say unto all, watch."

The two-fold phase of Christ's coming is an absolute necessity in view of the things that are foretold to take place before His coming. Two different pictures of the return are given. One is sudden, unexpected, without sign or warning, and is like the coming of a thief in the night. The other (See Matt. 24:27-31) is a coming preceded by the "sign of the Son of Man in the heaven." Jesus is spoken of as the "bright and morning star" whose coming is in the dawn when the world is asleep. He is also spoken of as the "sun of righteousness" who shall arise with "healing in his wings." The sun appears when the world is awake. Why these two pictures so different and apparently so contradictory? Complete reconciliation comes when we come to realize that the return of Christ will be in TWO STAGES. He will come FOR His people and call them up unto Himself. During the interval before He comes to the earth WITH His people, the things will take place that are prophetically scheduled to take place, including the Tribulation. He shall come suddenly and silently, so far as the world is concerned, as described (Continued on page 6, column 1)

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Spurgeon regarded this work as his greatest written effort. It is a verse-by-verse commentary on the Psalms, with a great host of quotations from other writers added. On the Psalms there is nothing better than this set.



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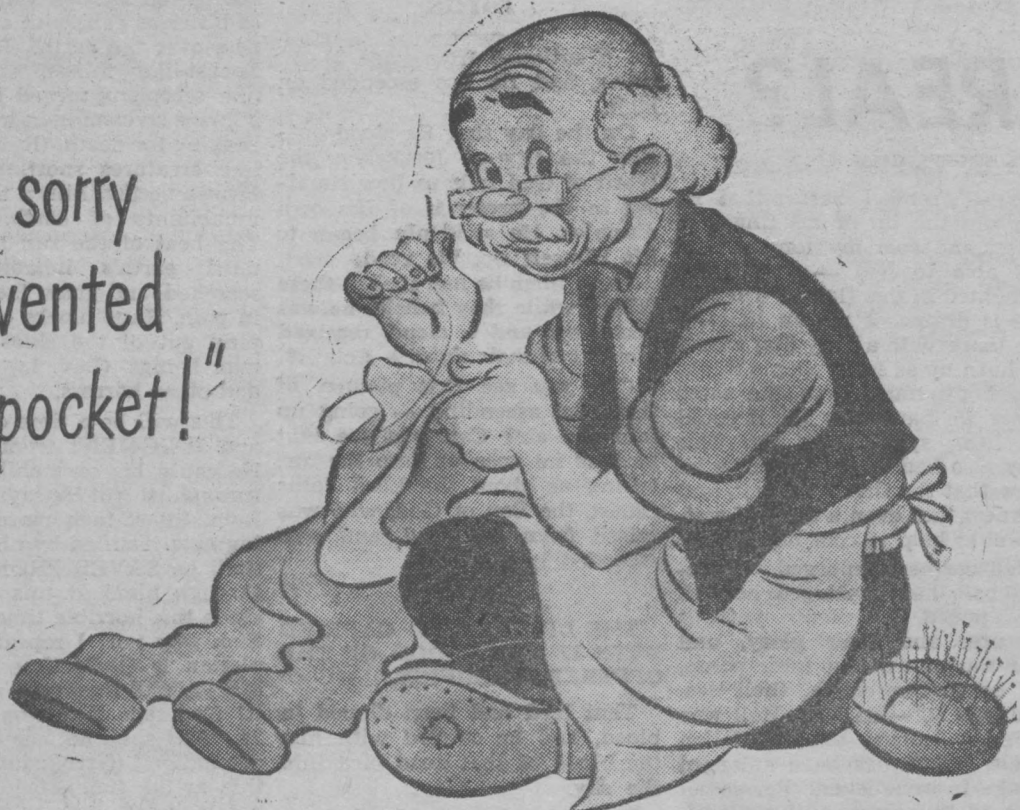
This just described is NOT TWO FUTURE COMINGS OF CHRIST, as some try to say in an attempt to discredit the truth. It is one coming, but in two stages. For illustration, a candidate for governor in Florida came to Tampa. He and his party halted outside the city. Before he entered the city political followers of Tampa went out to meet him. They conferred, perfected political plans during an interval, then the candidate came on into the city in company with those who had gone out to meet him. Two comings? No. One coming, but in two stages. So with the return of the Lord. Seek to eliminate the return of the Lord in two stages or phases, and all sorts of difficulties are encountered. Admit the truth that Christ will come for His people — catch them up — then after an interval will come in power and great glory with them, and difficulties all straightened out.

IV

Jesus says here, "Watch ye therefore and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." What is He talking about? The context makes plain that He is talking about the awful things that shall come as a "snare" upon the ungodly world, and certainly that includes the Tribulation.

The universal churchites teach that the seven churches mentioned in Revelation, represent seven periods of church history. They can't prove it, and it is not so. They find the great Tribulation in the message to the church at Philadelphia, in these words, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation (testing or trial) which shall come upon all the world to try them that dwell upon the earth." Rev. 3:10). I believe that those seven churches, real, actual churches, are representative of churches throughout this age. There we find the faults and virtues, the points of weakness and strength that shall characterize churches through the centuries, and our Lord's estimate of these things. However it seems to me that the words just quoted may indeed refer to the great Tribulation. Perhaps the Lord means to encourage His people with the promise to keep them from that time of testing and trial that shall come upon the world. If this conjecture is true, then we have another proof that Christians shall not go through the great Tribulation.

"I'm sorry
I invented
the pocket!"



Jesus said, "Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." (Matt. 6:19, 20). In spite of these words of our Master, many folk are seeking to "salt some away," "lay up for a rainy day," put some in the bank," and look out for themselves here within this world. If you believe in TBE's written ministry, please support it.

V

(With the exception of those who are saved during that period of time.) The book opens with great emphasis on the churches, and the seven churches of Asia are described in vivid detail. Then beginning with the 4th chapter, and coincident with the statement "A door was opened in heaven" and "come up hither," we have no further mention of churches clear on through the chapters that detail the horrors of the great Tribulation. If churches, and if the people of God identified with such, were involved in the Tribulation, would there not be some mention of them? Why utter silence concerning churches, when the book opens with such concern with reference to them? The evident answer is that the saved of those churches have been translated and are just not here on earth!

To those who would have us go through the Tribulation along with the children of the devil it should be pointed out that there is a great deal of difference between our SUFFERING TRIBULATION AT THE HANDS OF THE DEVIL, and our SUFFERING TRIBULATION AT THE HANDS OF OUR FATHER. Surely, we should be willing to endure tribulation due to Satan's persecutions and we can expect the help and strength of God to endure such, but how different it would be to have God our

Father pouring out the horrors of unmitigated hell upon us His children! In the Vietnamese War we read of troops pouring out devastating fire power upon the enemy and of planes dropping bombs, but they don't subject their own troops to such. How awful to even contemplate such, yet those who believe that Christians are to pass through the Tribulation, have God raining fire and brimstone indiscriminately upon saved and unsaved.

VI

It fits Luke 17:34-36. "In that night there shall be two men in one bed; the one shall be taken and the other left. Two women shall be grinding together, the one taken the other left." Plainly it is night in one part of the earth, when a man is silently caught from his bed. It is daytime in another part, when one woman is caught away. This does not fit in with the prediction that Christ shall come with great noise and pomp, and that "every eye shall see him." That refers to the second phase of His coming. The two phase interpretation removes the difficulty completely.

Also, BEFORE the coming of Christ WITH His people as described in Rev. 19:11-16, we have it taught that the "marriage supper of the Lamb" has taken place. In the preceding verse (v. 7) it says, "FOR the marriage of the LAMB IS COME, and his wife hath made herself ready." Evidently the Bride is with Christ, and the wedding festivities take place before heaven opens and the conquering Lord descends to be seen by "every eye." There is a lot of difference between the picture of the betrothed Bride in supreme happiness, basking in the joy of the Bridegroom's presence, enjoying all of the delights of the marriage supper of the Lamb, and the picture of God's people stewing in the hell of the Tribulation down here on an earth, under the rule of the "wild Beast" as the Scriptures designate him. That would be to endure the wrath that God shall pour out. "But God hath not appointed us unto wrath, but to obtain salva-



Twistings

Elder W. J. Puckett, Cave City, Kentucky: "Unquestionably unconditional election is the Baptist position as our theologies and confessions of faith abundantly show."

Elder F. F. Gibson, formerly of Kentucky: "First, election is personal. Second, election is eternal. Third, election was not in view of foreseen faith and good works."

The late George W. McDaniel, former president of the Southern Baptist Convention: "The Baptist position of election recognizes both divine and free moral agency. The Baptists did not get their present position on election from John Calvin, but from the Apostle Paul."

The late J. J. Taylor, former Associate Editor of the American Baptist: "My own view is that means and ends are equally fore-ordained. Whatever God would bring to pass takes place according to his plans, and in eternity there is no before or after; only one eternal now. The finite mind cannot conceive it, but so it is revealed."

B. H. Carroll, in Commentary on Ephesians, page 79: "To ordain is to decree, and foreordain-

ation is a decree before hand. Who were ordained? The individuals that were chosen. Unto what were they ordained? Unto adoption as sons. Through who were they adopted as sons? Through Christ. According to what was their foreordination of adoption as sons through Christ? According to the good pleasure of His will. IT COULD NOT BE ACCORDING TO ANYTHING IN US. IT WAS ANTERIOR TO OUR BEING."

J. R. Graves, in "The Seven Dispensations," pages 95 and 96, says: "All men are by nature Armenians and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of this natural feeling and have for ages inflamed the prejudices of Christian men and women against any exercise of sovereignty on the part of God in this Covenant, either as to his 'determinate counsels,' his electing love, or his distinguishing grace. They presumptuously and impiously assert that, unless God extended the same grace to all, that he did to those who were saved, he is justly chargeable with partiality and injustice; and if he saw fit, in the dispensation of his grace, when none would, if left to themselves, accept or desire it, and so influence the wills of some that they would seek his grace, he is guilty of forcing some men to be saved, and others to be lost. But we know that the Omniscient God is incapable of doing wrong and it is plainly revealed that he has passed by all the fallen angels who will charge him with sin and wrong had he passed by all the Adams race? How then can he be charged with injustice if he saw fit to save a portion of them?"

John A. Broadus, in his comment on Matt. 22:14: "From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure."

J. M. Pendleton, in "Christian Doctrine," pages 107 and 108, says: "There are some who make faith and good works the ground of election. They suppose that God elected his people because he foresaw their faith and good works. This view transposes cause and effect, for it makes election dependent on faith and good works whereas faith and good works are Scripturally dependent on election . . . The Arminian view is without foundation in the word of God! for election is the source, the only source, whence spring faith, holiness, and good works."

E. C. Dargan in "The Doctrine of our Faith," page 128: "Are there conditions to God's choice? Does he choose because he foresees that men will repent, or is the condition of faith? No; in choosing to save men God is sovereign, free, untrammelled, gracious; acting on his own initiative."

A. H. Strong, in "Systematic Theology," page 427: "Election . . . that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit . . ."



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Birds

(Continued from page five)

scarred, and bruised, and mangled, didn't that blood stay within this world?" No, no, beloved. Listen:

"Neither by the blood of goats nor calves, but BY HIS OWN BLOOD HE ENTERED IN ONCE INTO THE HOLY PLACE, having obtained eternal redemption for us."—Heb. 9:12.

Notice, what did He carry with Him? He carried His blood.

Oh, I look at that bird as it is loosed, as it is turned loose, as it goes into space, and I see in Jesus. By faith I see something beyond that, for I see that as that bird goes out of sight, Jesus carried His blood into heaven itself, to make atonement for our sins.

XV

THE LEPER WHO WOULD BE CLEANSED BY THE BLOOD OF THIS BIRD MUST COME, TO THE PRIEST.

This leper couldn't go any other way. He had to come to the priest. We have a double type here, for the bird is not only typical of the Lord, but the priest would tell us that if an individual is to be cleansed today, he has to come to the Lord Jesus Christ. We read:

Then said Jesus unto the leper, Will ye also go away? Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life."—John 6:67, 68.

Jesus saith unto him, I AM THE WAY, the truth, and the life, no man cometh unto the Father, but BY ME."—John 14:6.

Beloved, listen, that leper in the Bible had to come to the priest and for a sinner to be cleansed by the blood of Jesus Christ, he has to come to the Lord Jesus Christ. There is no other way to whom he can go. You can't go to an earthly priest. You can't go to a water hole. You can't go to a mourner's bench. You can't go to any ordinance. You can't go to any kind of a ceremony, or a rabbi, or anybody else. There is only one to whom you can go, and that is the Lord Jesus Christ Himself.

XVI

THE PRIEST MUST APPLY THE BLOOD OF THE DEAD LEPER SEVEN TIMES TO THE

leper, it was by the blood of the sacrifice that the leper was cleansed.

How are sinners cleansed today? Listen:

And WASHED US from our iniquities in HIS OWN BLOOD."—Eph. 5:25.

And the BLOOD of Jesus cleanseth us from all sin."—I John 1:7.

Beloved, you don't get cleansed in water, nor in church membership, nor in any ordinance, but you get your cleansing through the blood of the Lord Jesus Christ.

After all the ceremony had been performed, the only way that the leper could be cleansed, was when he came to the priest, and the priest applied this blood upon him seven times. You say, "Seven times? Why not one, two, or three, or ten? Why seven times?" Beloved, there is a reason. The number seven signifies completion in the Bible, and the fact that the priest applied the blood seven times signifies completion.

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We read:
"And the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."—I John 1:7.

Thank God, this blood sprinkled seven times upon this leper was an indication of a completion, and I say to you, the blood of Jesus Christ completely saves lost sinners.

XVII

THE BLOOD WAS APPLIED BY MEANS OF THE HYSSOP.

They dipped the hyssop in the blood, and sprinkled that blood upon the individual. What does it tell us? Simply this: If there is salvation, it must be applied to us by faith.

XVIII

WHEN THE BLOOD WAS AT LAST APPLIED, THE LEPER HAD A LIVING AND BEAUTIFUL WITNESS THAT HE WAS CLEAN IN GOD'S SIGHT.

Suppose I play the part of the leper. I stand out here in a field. The blood has been applied to me. I know I am cleansed. I know that I have been cleansed from my leprosy because the blood has been sprinkled upon me seven times. But I have a witness—a living witness, a beautiful witness, that I am clean in God's sight.

You ask me how do I know that I am clean. I can point to that bird that has gone up. I can point to that bird that has been thrown up into the air, and has gone out of sight, and I can say that I am cleansed because that bird gives to me an assurance, a living and a beautiful witness, that I am clean in God's sight, for the bird is carrying that which symbolizes my cleansing, completely out of sight.

You ask me what hope do I have that I am a Christian. I can point to the Lord Jesus Christ on the throne, and I can say that He is my hope. I have an assurance that He is my Saviour. Job said:

"Also now, behold, my witness is in heaven, and my record is on high."—Job 16:19.

The leper could point to that bird that was up in the sky; I can point to Christ on the throne, which is typified by that live bird, and I can say that my witness is on high. I can say that my witness is in Heaven and my record is on high.

XIX

AFTER THE LEPER HAD BEEN SPRINKLED WITH THE BLOOD FOLLOWING THE SACRIFICE OF THIS BIRD, HE THEN COULDN'T BE CONDEMNED.

You couldn't condemn the leper then. You couldn't say, "He is leprosy." You couldn't say, "This man has no business inside the camp." You couldn't say, "This man ought to be put outside the camp." There was no condemnation to be heaped upon that man.

Beloved, the man who is saved has no condemnation to be put upon him. Listen:

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. 8:34.

Thank God that as that leper couldn't be condemned in any way, so the man who is in Jesus Christ cannot be condemned. There is no condemnation for the man who is in Christ.

"It's A Boy!"

(Continued from page one)

give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). If this son were born after the natural manner of human birth, what "sign" would there be in the appearance of Immanuel? The answer is unmistakable.

Those who seek occasion against this glorious revelation of the supernatural appearance of the Son of God by saying it is but one of several such events only expose their ignorance. The claim that Buddha was virgin born is pure nonsense. One can search the ancient writings about this religious

XX

THE PRIEST DID EVERYTHING — THE LEPER NOTHING.

The priest did everything in this offering, and the leper did nothing. The leper was there — that was all. The priest killed the sacrifice. The priest dipped one bird in the blood of the other bird. The priest turned the bird loose in the air. The priest did everything and the leper did nothing.

What does this tell us? If a man is going to be saved, he will be saved by what our High Priest, the Lord Jesus Christ, has done, and not on the basis of what he has done himself. Listen:

"Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS OF THE LAW."—Rom. 3:28.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS, lest any man should boast."—Eph. 2:8, 9.

"NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us."—Titus 3:5.

Oh, doesn't it make you happy, and doesn't it make you to rejoice when you realize this leper wasn't cleansed by anything that he did, but it was by what the priest did in his behalf? Beloved, my soul-cleansing and my spiritual purification does not in any wise depend upon what I have done but it all depends upon what my High Priest, my Mediator, the Lord Jesus Christ, has done for me.

Who gets the praise in this case? Shall we praise the leper? No. Who shall get the praise? The priest that offered the sacrifice in behalf of the leprosy man.

Who shall I praise for my salvation? Shall I praise myself, or the church, or anybody else? Nay, beloved. As the song says:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name."

"On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

Whom shall I praise for my salvation? Not myself, not any earthly being, but the Lord Jesus Christ who died for my sins.

CONCLUSION

Isn't this a precious story? As I told you, I didn't just study this last week, but I have been studying it for over 35 years. It becomes more and more precious to me as the days go by. As I read this story, and as I see the meaning of it, it thrills my heart more and more, and I realize that all that I have spiritually, and all that you have, is because of our Priest, the Lord Jesus Christ. May God bless you.

THE BAPTIST EXAMINER

AUGUST 13, 1966

PAGE SEVEN

leader and not find a solitary hint that he appeared miraculously. No less an authority than Bro. James Orr says that in none of the ancient Buddhist writings for 200 to 300 years after his birth has anything been found to claim him as virgin-born.

Bro. E. L. Goonakara of India writes: "There is not a syllable of truth in the modernist's claim for Buddha. No ancient Buddhist writer of note has made any such claim. This has been said of Buddha chiefly by modern Buddhists and western rationalists who are laboring to rid the Christian people of belief in the supernatural element in the Bible." Maurice Maeterlinck, the Belgian author, in his book entitled, "The Great Secret," in which he treats of oriental religions, lays no claim to Buddha as having been supernaturally or virgin-born.

It is true that some of the ancient emperors sought to convince people that their fathers were gods, but their subjects were always skeptical of their claims because they saw nothing in their lives which would cause them to think their rulers had god-like qualities. Sometimes ancient writers made lavish claims for their heroes, but these so-called great ones were made to do such outlandish things as to make it impossible to believe even in their historicity. It would be no credit to claim relationship to them. But Jesus Christ was born in a miraculous manner — not so born as to make Him ashamed of the name of Son or of His parental origin.

Modernism falls back upon many absurd claims all for the purpose of trying to strip the Bible of its supernaturalism. Modernism does not hesitate to tell us that the account of creation is naught but a Babylonish fable as also the flood of Noah's time. While modernism parades in the terms of scholarship, in reality it is naught but the Devil seeking to undermine faith in the Word of God.

Let us note that the revelation (Continued on page 8, column 3)

Twistings

(Continued from page six)

them, He chooses certain of the members of sinful men to be the recipients of the special grace of His spirit, and so to be made voluntary partakers of Christ's salvation.

E. Y. Mullins, in "The Christian Religion in Its Doctrinal Expression," page 343: "Does God choose men to salvation because he foresees that they will believe the gospel when it is preached to them? Beyond doubt God foresees their faith. Beyond doubt faith is a condition of salvation. The question is whether it is also the ground of salvation. The Scriptures answer this question in the negative. The gospel is efficacious with some and not efficacious with others because God's grace is operative in the one case beyond the degree of its action in the other."

with others because God's grace is operative in the one case beyond the degree of its action in the other."

J. P. Boyce, in Systematic Theology, page 427: "God of his own purpose, had from eternity determined to save a definite number of mankind as individuals, not for or because of any merit or work of theirs, nor of any value to him or them; but of his own good pleasure."

THE SCRIPTURES

We turn now from the words of men to the Word of God. With Baptists the Bible is the court of last appeal, the supreme standard by which all human conduct, creeds, and opinions must be tried. On the doctrine of election, the Scriptures are plain enough to make any open-minded person see plainly and conclusively that God's choice of his people was made in eternity and that it was not conditioned on anything that he foresaw in them. Note the following passages:

"There are some of you that believe not. For Jesus knew from the beginning who they were that believed not and should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father," (John 6:64, 6:65).

"Ye believe not because ye are not of my sheep, as I said unto you," (John 10:26).

"As many as were ordained to eternal life believed," (Acts 13:48).

"The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God," (Rom. 8:7, 8).

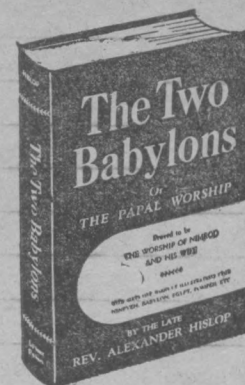
"The natural man receiveth not the things of the Spirit of God, for they are foolishness to him; he cannot know them for they are spiritually discerned," (I Cor. 2:14).

"According as he has chosen us in him before the foundation of the world that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will," (Eph. 1:4).

"For he saith to Moses, I will have mercy on whom I will have mercy and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," (Rom. 9:15, 16).

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth," (II Thes. 2:13).

May our readers join us in prayer that God will make genuine "five-point Calvinists" out of each of these brethren. When they walk the streets of glory, they will be "five-pointers" then. I would like to see them believe thus right now.



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"It's A Boy!"

(Continued from page seven)
of the virgin birth of Christ is
Underestimated Truth

Little do people seem to realize the great importance of the virgin birth of our Lord Jesus. This truth is so fundamental to the Christian scheme of things that all stands or falls at this point. It is not too much to say that if Jesus were not born as the Scriptures say then the world is without a Saviour. It is futile to magnify His birth as we do, if this scene in the manger of Bethlehem is that of a child with a human father.

If Jesus had a human father as multitudes claim, then He was an illegitimate child with an unchaste woman as His mother. Joseph, the husband of Mary, did not claim to be His father. It is easily seen that if Jesus Christ were an ordinary person He was not a member of the Godhead; He had no right to forgive sin for this is a prerogative of God only; He had no right to make Himself the object and issue of faith and salvation.

If Jesus were not a member of the divine Trinity, then who was He? The answer would have to be that He was a finite being, a sinful being as all men are, and therefore could in no wise be the world's redeemer. His death would have answered only for His sins and not for the sins of others. A sinful person cannot atone for the sins of another.

Those who deny the virgin birth of the Lord Jesus do so at the expense of Christianity. They reduce it to a system of lies and have the strange anomaly of blessing, peace and progress all fostered by a religion of falsehoods. Away with such nonsense! Let us accept in simple faith the plain and unmistakable declarations of revelation and find comfort in what God has made known to us. Do not be deceived by that philosophy, hatched in hell itself, which insists that "the old ideas which taught that the Creator of this universe was born in the womb of a virgin some 2,000 years ago, are passe."

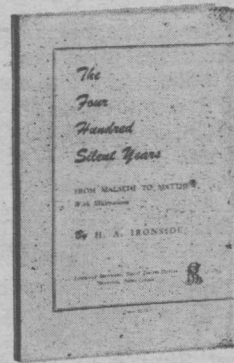
Next I want you to consider how this is an

Unpalatable Truth

All that is miraculous in the Word of God is distasteful to the natural man. The Bible so declares. Yet this truth about our Lord's birth is perfectly reasonable when considered in the light of His life. A "miracle" life demands a "miracle" origin, and this is just what we have in the Saviour's birth. This is viewing it from the standpoint of cause and effect. When the effect is supernatural in character the cause must conform to it. It is folly to call this truth impossible simply because it is outside the realm of our own limited experience. Even with man, there have been many amazing discoveries within the last quarter of a century which a few years before would have been regarded as impossible.

God can form man in four ways: from a man and a woman, as constant custom shows; from neither man nor woman as Adam; from man without woman, as Eve; or from a woman without a man, as the Son of God. The explanation of the virgin birth is found just here. The answer is an omnipotent God to whom all things are possible except to lie. If Jesus were not all that the Word prophesied He would be, all that He claimed to be, and all that God said He was, then those who picked up stones to cast at Him were justified in so doing because Jesus was a blasphemer and was striking at things most sacred to them.

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most logical thing imaginable. It fits perfectly with all the succeeding claims of Christ and makes valid the predictions which He made of His resurrection from the dead.

The story we love about the birth of Jesus is an

Uplifting Truth

This revelation puts Jesus where He belongs. It makes Him the God that He really was as He lived and moved among men, and thus gives Him the preeminence. I can see in Him a worthy redeemer. All doubts are stripped from the mind with the true understanding of His birth. This is the supreme reason for His virgin birth. Messiah's body had to be the sole burnt offering. The reason for Bethlehem then is Calvary itself. The Word says, "It is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he cometh into the world, he saith, Sacrifice and offering Thou wouldest not, but a body hast thou prepared me; in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I (with a body prepared not so much for the birth as for the bruising) come (in the volume of the book it is written of me) to do thy will, O God" (Heb. 10:4). The Father could not die, for He only hath immortality. The Father could not be a sacrifice for human sin, for the sacrifice must be in the nature that sinned; the Father could not be bruised for our iniquities; but the Word was made flesh . . . (John 1:1, 14, 18). As it was impossible for the blood of bulls and goats to take away sin, so it was impossible for the blood of the Son of God not to take away

sin. "... Feed the church of God which he purchased with his blood" (Acts 20:28).

Surely the virgin birth of our Lord Jesus furnishes us with ground for worshipping Him and honoring His name. He is the one to whom all worship should be directed to Him. When on earth He received the worship and homage of men and rightly so because who He was. When John was worshipping angels, they rebuked him and said, "Worship God." This calls for humility and reverence and worship as each takes his place along the manger in Bethlehem. It is for us to bow down and cry out, "My Lord and my God."

Encouraging Letter

(Continued from page one)
know that someone is willing to misrepresenting you.
Noel Warren
(Ark.)

Editor's Note: This is a great letter from Bro. Warren. However, he is badly wrong on one particular—it isn't a home nest, just a bunch of sweat and tears that we have stirred up. They be saying "Uncle" before there isn't a better man than D. N. Jackson. He just messed up by some heretic a time ago, and he has never had time to study until now. We is going to have to study. We going to turn all the heavy yoke of God's Word loose at the within the next few weeks. We pray for him and these brethren. I don't want to see them to go to Heaven the primer class to learn the trines of grace. I want them be "5-pointers" when they there.

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