

A "Dangerous When Wet" sign should be hung on every driver who drinks.

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

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WHOLE NUMBER 1631

WAS PATRICK A BAPTIST?

By W. E. MIDGLEY
Penguilly, Minnesota

The mention of St. Patrick in this country is usually symbolic of Irish Romanism. It is magnanimous that the Romanists should give our humble missionary such prominence on the scroll of their illustrious saints. They have erected schools and cathedrals in his honor. Shall we sweep the cobwebs of superstition and the dust of legend off this dear preacher of the Cross?

For the sake of simplicity we will call him Patrick, but his real name is Suat. Edward Gibbon (Decline and Fall of the Roman Empire) says, "The meanest subjects of the Roman Empire assumed this illustrious name of Patricus . . ." However, Patrick's Christian father, Calpornius, was a pastor, married man, councillor and a farmer. G. T. Stokes, professor of religion at the University of Dublin, published a work on the history of the Celtic Church in 1891. His state-church concept leaves him unable to understand this man's occupations. Then he makes an interesting statement: "Nothing destroys tradition so utterly and so rapidly as education." Patrick's grandfather, Potitus, was the pastor of an independent church in England. Those churches were not under the yoke of Rome. They were neither unreformed nor reformed churches. They were New Testament churches in doctrine and practice. Married clergy in Roman circles existed for more than 600 years after these men died.

Three of Patrick's writings are still available to us today. One, His Confession, can be called an epistle to the Irish. He began this writing: "I, Patrick, a sinner . . ." Two, His Epistle is a letter to the Christians under the cruel king, Coroticus. This letter is full of Christian belief, with no reference to the Pope or Rome. As a matter of fact, the writ of Rome did not run in Ireland for 700 years after his death. Three, His Breastplate is a hymn of triumph in Christ. If space permits, a few verses will be quoted at the close of this article.

Patrick was born in Dumbarton, Scotland, in 389 A.D. At sixteen, he was captured by a band of slave-dealing pirates who sold him to the Druid chieftain, Milcho. He spent the next six years

herding livestock on the slopes of Slemish in the county Antrim, near the town of Coleraine. He tells us in his Confession: "When I was a youth, I was taken captive before I knew what I should desire or seek, or what I should shun." He was not a Christian at that time. But during those years of servitude in those bleak fields and forests, he turned from his frivolous ways, and came to the knowledge of Christ as his Lord and Savior.

He tells how he escaped from the pagan chieftain and got back to Scotland. It must have been a great homecoming for the boy who had been given up for dead.



ELDER WELLIE MIDGLEY

Then he tells how he was called to preach the gospel in the land of his captivity. His call did not come from any pope, who could have informed his Roman constituency of the work Patrick was doing. The truth of the matter is that this great missionary began his work long before the Bishop of Rome exercised any authority outside his own city. Dr. Lewis J. Smith, in his work "Patrick of Ireland," gives us a study of the popes and their silence about Patrick. He clearly disproves the monstrous claims of Rome regarding this great preacher of the cross.

Gibbon describes the "savage and warlike natives of the solitary island." Richards Topical Encyclopedia (secular) tells how Patrick "devoted his life to spreading Christianity and learn-

ing at a time when civilization would have gone to pieces without them. . . ." and how he had "made up his mind to try to turn the Irish people away from their cruel gods and make Christians of them." Encyclopedia Britannica tells how he challenged the "royal authority by lighting the Paschal fire on the hill of Slane on the night of Easter Eve. It chanced to be the occasion of a pagan festival at Tara, during which no fire might be kindled until the royal fire had been lit."

Our preacher of the cross challenged the forces of hell by lighting a bon-fire. King Logaire was so amazed at his daring that he said: "If we do not extinguish this flame, it will sweep all over Ireland." Michael W. Dewar, an Irish Episcopalian, wrote in Christianity Today, March 4, 1957: "The old story of how Patrick used the beacon fire of the heathen Irish on the hill of Tara in the Irish Midlands to light a Gospel fire throughout the realms of the high king of Ireland is well-known." King Logaire became curious and sent for Patrick. In the dim light of Easter morn, 428 A.D., this villain hero of the cross came in to the presence of the king and told him that Christ was the light of the world, and preached Christ crucified and risen with such persuasive eloquence that the king was born again by the Spirit of God.

After the king believed, Patrick won and baptized multiplied thousands of converts. Innumerable churches dotted the hills and valleys of Northern Ireland, and from their ranks many zealous missionaries went forth to proclaim the message of redemption with incomparable passion to the pagan tribes of Scotland, England, Germany and Gaul. If you will study the historical facts as recorded by men like Jacobs and Stoddard, and if you will examine the record with an unbiased mind, you will be thoroughly assured that an intellectual and spiritual darkness came upon Ireland when Rome kidnapped the Irish churches.

We do not call this man St. Patrick because Baptists do not call their preachers saints. You may search the Catholic Encyclopedia, the Dictionary of Saints and other volumes, but there is no record that Patrick was ever canonized. The papal bull which gave the requirements for sainthood was not issued for nearly

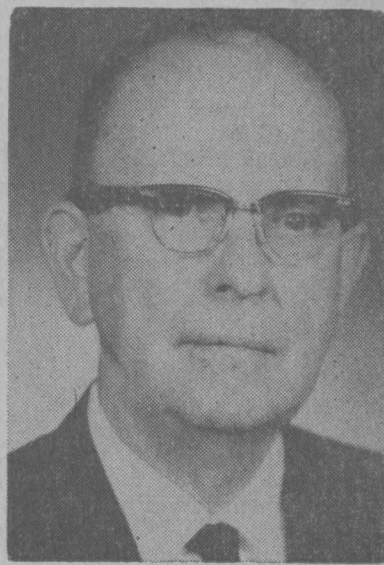
We Present A New Book ---"Let's Study Revelation"

Our dear brother, E. G. Cook, has a new book entitled "Let's Study Revelation."

It is a book of 240 pages, cloth-bound, and most attractive. It has been printed in our printing shop. It won't be a best seller in view of the fact that it is written from the standpoint of Bible truth and Baptist history. However, the conclusions that Brother Cook reaches will stand when all else is destroyed.

It is truly a great book and we would surely like to see it have a wide sale. The price is \$3.50 and it may be ordered from either Brother Cook at 701 Cambridge Street, Birmingham, Alabama 35224 or from us.

The main thing is to get your order in today as it is a book you will want to read and study again and again.



E. G. COOK
Birmingham, Alabama

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For This Baptist Commentary On Revelation

800 years after this man was with his Lord. He was just engulfed in the papal system without the formalities of their procedures. The Roman Church has been very adept at making saints, but this dear preacher of Christ was not one of them. He found his eternal salvation through faith in the finished work and the shed blood of the Lord Jesus Christ.

Patrick was a Baptist. His writings exalt Christ as his all in all. That old warrior of the faith never bowed his knee to mortal man. It was the Sword of the Spirit that he wielded against the pagan Druids in six counties of

Northern Ireland, where the British writ still runs. His writings are filled with Scripture quotations, but there is no mention of the merits of the saints, salvation by sacraments, the Eucharist, relics or holy places. You will search in vain for any superstitious teaching about the Virgin Mary and the heathenish doctrine of purgatory.

As you study his program impartially, you will discover that his form of church government was neither diocesan nor papal. He preached the gospel, immersed believers, established indigenous churches and ordained pastors. Some Baptists may not like some of the details of some of his methods, but he certainly cherished the leading Biblical principles we cherish today. Dr. William Carthart in his Baptist Encyclopedia states: "There are strong reasons for believing that Patrick was a Baptist missionary, and it is certain that his baptism was immersion."

Rome has given this early missionary evangelist a rather exalted place in their galaxy of ecclesiastics, but in so doing they have denied him his rightful place in history as a valiant preacher and apostle of the true Christian faith.

I bind myself today,
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The Word of God to give me speech,

The hand of God to protect me,
The way of God to prevent me,
The host of God to defend me,—
Against the snares of demons,
Against the temptations of vices,
Against the lusts of nature,
Against everyone who would injure me,
Whether far or near, whether few or many.

Christ protect me today,
Against poison, against burning,
Against drowning, against wound,
That I may receive abundant reward.

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,

Christ at my right hand, Christ at my left,
Christ in the fort (when I am at home)
Christ in the ship (when I sail).

Of the Lord is salvation;
Christ's salvation;
With us ever be thy salvation,
O Lord!

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.
—From Patrick's Breastplate

WE APOLOGIZE

We have a letter from Brother I. K. Cross, whereby he says the American Baptist Association has no affiliation with the International Council of Christian Churches.

In the February 2, 1970, issue, we had reprinted an editorial that we first printed in 1958. At that time, we had in our possession two brochures which listed the American Baptist Association as being a constituent member of the ICC.

Brother Cross says that the ICC took the liberty of listing the American Baptist Association on their letterheads without their knowledge, just because the ABA had passed a resolution to support the ICC on their fight on Communism.

Anyhow, we are glad to make this statement that the ABA is not affiliated with the ICC at present. We thank Brother Cross for the information which he has sent us and pray God's blessings upon him personally and upon the work he is seeking to do.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"CONFUSION"

"O Lord, righteousness belongeth unto thee, but unto us confusion of faces."—Dan. 9:7.

This passage of Scripture was spoken primarily to the Jewish people as a nation. It was spoken to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel — those that were near and those that were far off — even those that were scattered as exiles in the land whither the Lord had driven them because of the trespass that they had committed against the Lord. In other

words, this passage of Scripture has to do with every Jew that was located in Judah, in Jerusalem, throughout all the land of Palestine, throughout the lands which they had captured, and wherever there might be a Jew living. It says, "Lord, we are confused. Everywhere we are, whether we are here in Jerusalem, in Judah, in the land of Palestine, or in the land of exile — wherever we are, we have confusion of faces."

As I say, this passage of Scrip-

ture has to do primarily with Israel and the Jews, but at the same time, I do it no violence when I make an application of it, and say that it is just as true of us today, as was true of the Jews in Daniel's day, about five hundred years before the birth of the Lord Jesus Christ. If I mistake not, this passage of Scripture is just as applicable to the Gentiles of this day as it was to the Jews in Daniel's day, which leads me to say that there is a

(Continued on page 2, column 2)

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Canadian Church Invites Our Readers To Worship There

Over in Canada, there is a fine group of God's children, known as the Berean Missionary Baptist Church. Some of them are known to us personally and others are known by correspondence. They are located about 150 miles east of Detroit, 25 miles west of London, and 13 miles north of the MacDonald-Cartier Freeway, which is the road one normally takes between London and Detroit. Turn off the MacDonald-Cartier Freeway at the traffic circle, which goes north to Melbourne, which is 401. The church is located about two miles beyond Melbourne.

We would certainly urge our readers, if any of them are passing through that area this summer, to stop and worship with this group. We have found them to be unusually fine high-type people and sound in the faith. If you should have any trouble finding them, call one of the members, Brother Andy Landry at 289-5703.

At present, this church is without a pastor and it could be that there is someone of our readers who might be concerned about doing work in this area. Let me suggest that if you are, that you write to the secretary of the church, Brother David Shortt at Kerwood (Middlesex Co. S.), Ontario, Canada.

This is a good small church and we would like to see some good man located there.



TOGETHER STILL

Let me hold your hand as we go downhill,
We've shared our strength and we share it still.
It hasn't been easy to make the climb,
But the way was eased by your hand in mine.

Like the lake, our life has had ripples too,
Ill-health, and worries, and payments due,
With happy pauses along the way,
A graduation, a raise in pay.

At the foot of the slope, we will stop and rest,
Look back, if you wish; we've been truly blessed,
We've been spared the grief of being torn apart
By death, or divorce, or a broken heart.

The view ahead is one of the best,
Just a little bit farther, and then we can rest.
We move more slowly, but together still,
Let me hold your hand as

we go

downhill. . . .

Poem by Peggy Cameron King

TOGETHER AGAIN

On Saturday, March 7, the body of Bro. Willard Fields, our friend for nearly 40 years, was laid to rest in the same cemetery where we had buried his wife and faithful companion in the early part of May 1969.

They had gone downhill together, they were separated for a little while, and they are together again in Glory.

No two finer Christians ever lived than these, and to the very end they were stalwart in standing for the Truth of God's Word. I have never known two folk who have left behind so great a number of children, grandchildren and descendants who are truly serving the Lord. This in itself is a remarkable testimony as to their fidelity to Christ and His Word.

What a joy to have known them through the years, and to conduct the funeral service for both of them!



Appreciated Letters

I want you to know I still enjoy the wonderful sermons in T. B. E. I think the sermon on "Predestination" by Brother Austin Fields was just great; I read it, and reread it and I want to study it some more. And the sermon by Joseph Wilson "How A Lost Sheep Got Home" was just wonderful—just too deep for bottle Baptists.

I think T. B. E. is the soundest Baptist paper I have ever read. I thank the good Lord for giving us such a great editor.

Enclosed please find the sum of (\$5.00) for the Lord's work. I covet an interest in your prayers.

Yours because of Calvary,
John T. White
Georgia

There are no amount of words that we can use to express our gratitude and feeling for having received the paper for considerable months now, and the wonderful help that it has been to us.

Mr. and Mrs. C. R. Byland
APO Seattle, Washington

The Baptist Examiner

The Baptist Paper for the
Baptist People

JOHN R. GILPIN.....Editor

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"Confusion"

(Continued from page one)

lot of confusion abroad in the world today.

I

THERE IS CONFUSION TODAY.

I don't know whether it is possible for us to rightly describe the confusion of the world. I think that the world is in such a confused state today that it would be impossible for us to even analyze the confusion. Whether you look at the social order or at our churches; whether you look at the world from the standpoint of morals; whether you look at the governments of the world; or whether you look at the world from a business standpoint, there is a confusion of faces throughout all the world.

Looking at the world from the standpoint of the government, every form of government has been tried in the world, from an absolute monarchy to absolute socialism. I would say every form of government known to man has been tried, yet the governments of this world are more than shaky at this present time. I am sure that the men who have been elected as Representatives and Senators, who make the laws in Washington that govern our country, are just marking time, and that the majority of them are confused and don't know what to do. I am sure that there is not a man in Washington that has any idea whatsoever as to what should be done today for our country.

Look at it from the standpoint of the business world. There is confusion. Nobody knows which way to turn. As far as business is concerned, we are right now troubled seriously from the standpoint of a business recession. I hate to use the word "depression," but I say to you, we are so near to a vast depression that it is impossible to think otherwise. Look at the stock market how since the middle of November it has been constantly on a decline. Only one week in the last eight weeks has the stock market shown any trend upward. Business is in a state of

confusion!

The same thing is true in our churches. We have confusion in all of our churches. I hardly know of even an independent church but that it has tremendous problems today. I am in contact constantly with a great number of preachers and churches, and time after time, each week, I receive letters relative to the confusion of these churches — churches where you would be surprised.

I say to you, there is confusion in this world just exactly like it was in the day of Daniel.

Daniel said, "We have confusion of faces." I am going to give you some illustrations.

If you will go back to the time when the people in the plains of Shinar decided that they would build a tower unto heaven, you will find that they did so, and that God confused their language. Up until that time, everybody had spoken the same tongue; there had only been one language to learn. But when the people of the plains of Shinar built this tower, it was called Babel. It was built, and God confused their tongues. Listen:

"Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."—Gen. 11:9.

Everybody was speaking in a different tongue, nobody knowing what the other fellow had to say. If I mistake not, that is a good illustration so far as the churches are concerned today, for nearly every church in the country is speaking a different language.

Just consider the denominations that are in existence today. Some of them say that we are saved by grace. On the next corner there is one that says we are saved by works. Another says that you have your sins washed away in water. Another says that you are saved when you pray through at a mourner's bench. One church says you are saved completely by the grace of God and kept saved eternally, and another says that you can lose your salvation after you have been saved. One church says you are saved by the

grace of God and as saved people of this particular church you should take the Lord's Supper together. On the next corner there is a church that says regardless of how you have been saved, the whole world ought to take the Lord's Supper together. What is it, beloved? It is confusion. As there was a confusion of tongues in the plains of Shinar, and God confounded their language, so there is a confusion of tongues today in the various denominations, and the so-called churches of this world. Not only is it true of these denominations that differ so intensely, but it is likewise true even of independent Baptists. There is so much confusion and so many differences on the part of even independent Baptists today.

Let me give you another illustration. Listen:

"In those days there was no king in Israel: every man did that which was right in his own eyes."—Judges 21:25.

That was confusion, for every man did that which he thought was right. Every man was a law unto himself.

We certainly have that in our social order today. The social order of this world today is built on the idea that every man does what he pleases.

I have been very carefully following the trial of those young hoodlums in Chicago that created a lot of unrest at the Democratic presidential Convention in 1968. I understand that they are about ready to sentence them, or maybe they already have within the last day or two. Those fellows have proven to the world that each man is a law unto himself, and that every man does that which is right in his own eyes. So far as that group is concerned, they have no respect for the social order of this country in any wise. It is nothing but confusion!

What is true there, is true everywhere. If the Negroes don't like what is happening in Los Angeles, they burn down the section of Los Angeles known as Watts, and they destroy the property. If they don't like what is happening in Chicago, they repeat their performance. If they

don't like what is being done in Cleveland, they do the same thing. Every man does that which is right in his own eyes. I am saying that there is confusion of faces in the social order today.

Religiously, it is just as bad. If a fellow gets at "outs" with his church, he goes out and starts another one, doing that which is right in his own eyes. That is where Protestantism came from. That is where all these churches have come from today — every man doing that which is right in his own eyes, to the extent that there is a confusion religiously, politically, economically, and industrially. There is a confusion in this world, and nobody knows which way to turn, nor what to turn to.

Moses faced the same thing at the Red Sea. When Moses led the children of Israel out to the Red Sea, those Jews looked behind and saw Pharaoh and his six hundred chariots coming. They saw all the armed forces of the country of Egypt in pursuit. They cried out to Moses, "Weren't there any graves back in Egypt that we could have been buried in? Why did you bring us out here in the wilderness to have us killed? We might as well have stayed in in Egypt to be servants unto Pharaoh and the Egyptians, than to die, and be buried out here in the wilderness." They were confused, and they had Moses confused.

I can see Moses as he thought within himself, "I have to do something." So he said, "Stand still, and see the salvation of the Lord." God looked down and said, "Moses, you have given the wrong commandment. Say to the children of Israel that they go forward."

Beloved, God's people are never to stand still. God's people are to be a people that go forward at all times. Moses gave the wrong commandment on the shores of the Red Sea. God told (Continued on page 3, column 3)

The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

that here the apostle speaks of "The Day of Christ" which is different from "The Coming of Christ." The "day of Christ" signifies the Millennium and is used in contrast with "Man's day" (1 Cor. 4:3, margin) which denominates the dispensation in which we are now living. Here then the apostle expressly states that "that day (the Day of Christ) shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition."

The "Man of Sin" is the Anti-christ who at the very close of this Age will oppose and exalt himself "above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. 2:4). In the seventh verse of this same chapter the apostle tells us "For the mystery of iniquity doth already work: only He who now letteth (hindereth) will let (hinder), until He be taken out of the way." Notice that the "Mystery of Iniquity" was said to "work" referring to the action of the heaven which was corrupting the meal even in the apostle's own lifetime. That which has "hindered" the full development of the Mystery of Iniquity and which now prevents the revelation of the Anti-christ is the presence on earth of God the Holy Spirit. But He is to be "taken out of the way" — removed from the earth when the saints are raptured to heaven. Then will the Devil be allowed 'free rein' and the Son of Perdition will be publicly manifested. In the days of Anti-christ God will send men strong delusion "that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness" (vs. 12). The career of the Anti-christ will be cut short by the return of our Redeemer to the earth — "whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming" (vs. 8). The "Mystery of Iniquity" then, will be brought to a conclusion only by the Return of Christ in judgment which is another proof that there can be no Millennium before the Second Coming of Christ.

To sum up the teaching of 2 Thess. 1:6-2:12. The testimony of this passage is in perfect accord with the declarations of the Lord Jesus in Matthew 24. Instead of teaching that before Christ returns all men will be converted by the Gospel, it distinctly affirms that the Day of Christ (the Millennium shall not come "except there come a falling away first" (Greek "apostasy"). Instead of teaching that this Age will close by witnessing a universal turning unto the Truth, it explicitly states that it will terminate with God giving up multitudes "that they should believe a lie." Instead of teaching that this Dispensation will end with Christ exalted in the hearts of all, it declares that it will close with the manifestation and exaltation of the Anti-christ and with the Lord coming back in judgment to destroy the Wicked One and to take vengeance on those that know not God and have scorned the Gospel of His Son.

IV. PRE-MILLENNIALISM ESTABLISHED.

1. Christ does not "receive the Kingdom" until the time of His Second Advent.

We must quote once more a passage that has already engaged our attention in another connection, namely, the Parable of the Nobleman. Before quoting from it, however, we would first observe that this parable was uttered by our Lord in order to correct a mistaken notion that was being entertained by certain of His auditors: "And as they heard these things, He added and spake a parable, because He was nigh to Jerusalem, and because they thought the kingdom of God should immediately appear" (Luke 19:11). Here is further proof that the "Kingdom, referred to subsequently by our Lord was not a spiritual Kingdom instituted by Him just after His death and resurrection, but was a Kingdom which was not to "appear" for a considerable length of time, in fact not until He returned again to the earth. To quote once more from this parable —

"He said therefore, A certain nobleman went into a far country to receive for Himself a Kingdom and to return. And it came to pass, that when He was returned having received the Kingdom, then He commanded these servants to be called unto him, to whom He had given the money, that He might know how much every man had gained by trading" (Luke 19:12, 15). Thus we see that our Lord's receiving of the Kingdom and His return synchronize. The Kingdom to which our Lord here referred was the Messianic Kingdom which was the subject of numerous Old Testament prophecies. It was the "Kingdom" mentioned by Daniel in 7:13, 14 of his prophecy — "And I saw in the night visions, and, behold, one like the Son of Man came with the

clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him (compare "received" in the above parable) dominion, and glory and a kingdom, that all peoples, nations, and languages, should serve Him." As the context here shows, the time when the Son of Man is "given" this Kingdom is immediately following the destruction of the Gentile powers which from the Book of Revelation, we know will occur just prior to the Millennium. If further proof be needed that Christ's "receiving of the Kingdom" takes place before and not after the Millennium it is furnished by 1 Cor. 15:24 where we are told that at the close of the Millennium — which is the time when He shall have "put down all rule and all authority and power" — He shall deliver "up the Kingdom to God, even the Father." If then Christ "delivers up" the Kingdom to the Father at the close of the Millennium then the conclusion is irresistible that He "receives" the Kingdom at the beginning of the Millennium.

2. The "Times of Restitution" can be ushered in only by the Second Advent of Christ.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the Times of Refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the Times of Restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began" (Acts 3:19-21). The "Times of Restitution" here promised to Israel on the condition of their national repentance is one of the names of the Millennium itself. It is termed thus because at that time Israel shall be restored to favor with God again. It is termed thus because at that time Palestine shall be restored, restored to its original fertility, when it shall again be "a land that floweth with milk and honey." It is termed thus because at that time the animal creation shall be restored, restored to Edenic conditions, when once again "the wolf also shall dwell with the lamb." It is termed thus because at that time Creation shall be restored and delivered from its present bondage of corruption, restored to its original freedom and glory.

The "Times of Restitution" is defined in the very passage where this expression occurs, defined in the previous words "the Times of Refreshing" which shall come from "the presence of the Lord." Note particularly that these "Times of Restitution" cannot come until Christ Himself comes back again. This is expressly affirmed in the words "Whom the heaven must receive until." Observe it does not say "Whom the heaven must receive or retain during the Times of Restitution," still less "until the end of the Times of Restitution" — which it most certainly would say were the teaching of post-millennialism true — but "until the Times of Restitution," that is, until those times arrive. When these "Times" come then shall the Lord return, and when He returns then shall come "Times of Refreshment" for His people on earth.

Observe, further, that we are told, these "Times of Restitution" were spoken of by all God's holy prophets. Of what "Times of Restitution" then did the Old Testament prophets speak? We answer, of Millennial "Times," when all the nations of the earth shall be brought beneath the sway of Messiah's scepter. The Old Testament prophets uniformly connect the Times of "Restitution" with the Coming of Christ to the earth and they certainly knew of no Kingdom being brought in by the efforts of the Church. The above declaration of Peter then proves two things: first, that until the Times of Restitution the Heaven must retain our Lord; second, that as soon as these "Times" arrive, Christ shall assuredly return. Hence, there can be no Millennium until Christ comes back again to the earth, but as soon as He does come back again the Millennium will be inaugurated.

3. The Restoration of Israel is only made possible by the Second Advent of Christ.

Under this head we shall seek to prove briefly three things — that Israel as a nation will be restored, that Israel's restoration occurs at the Return of Christ, that Israel's restoration will result in great blessing to the whole world.

(To Be Continued Next Week — D.V.)

"Confusion"

(Continued from page 2)

Moses to tell the children of Israel to go forward.

Look at the confusion. The children of Israel were confused. They thought that they would have been better off if they had died in the land of Egypt, than to be buried out there in the wilder-

ness. Moses was confused — so much so that he even told them to stand still when God's people are always a people that move forward. God said, "Moses, you tell them to move forward and I'll take care of you. These Egyptians which you have seen today you will see them again no more forever. You go on and serve me, and I'll take care of your enemies."

I say to you, when confusion is abroad in this world today, our business as a church is to move forward. There may be conflicting tongues, and there may be diverse languages spoken religiously all about us, but it is our business to move forward, and to trust the Lord to take care of those who are confronting us. I would say there was confusion in Moses' day.

The same thing was true of John the Baptist. John the Baptist, great man that he was, got all confused one time. There was a reason, we might say, for his confusion — he got in jail. I guess it was very much upsetting to John the Baptist to know that he was in jail, for John the Baptist was the man that God had sent to baptize His Son, Jesus Christ, and he had done what God had told him to do. He was the man that God had sent to prepare the material for the organization of the first Baptist Church that the world ever saw. He had done what God had told him to do, and he had baptized everybody that had come to him that gave credentials that they were fit to be baptized. He had been a great man, and had been used greatly of God.

Then his crowd slipped away from him and the folk came to him and said, "Rabbi John, the man that you baptized on the other side of Jordan — the man that you bore witness to, He is preaching now, and all the crowd has gone to Him. You have lost all your crowd. Everybody has turned from you to Jesus. How about it, Rabbi John?" John the Baptist said, "He must increase, but I must decrease." John the Baptist was still on the firing line for the Lord.

But a little while later, John the Baptist was arrested. He poked his finger one day at a king in his sin and said, "You shouldn't have taken your brother's wife as your consort. You shouldn't be living with her." As a result thereof, he was arrested and shut up in jail. John retorted: "Now if Jesus is the man I think He is — if He is the man that I have borne witness to — if He is the man that I have baptized and the kind of person I think He is, He will get me out of jail." That is what John the Baptist thought, but Jesus didn't do it. Day after day, John the Baptist stayed in jail. Day after day, his doubts grew greater. Day after day, his fears became more complex. Finally, he sent two of his disciples to Jesus and said:

"Art thou he that should come, or do we look for another?" — Mt. 11:3.

Notice, the man that had said, "Behold, the Lamb of God, which taketh away the sin of the world" (John 1:29), pointed to Jesus and spoke thus of Him. Now he wonders, "Have I told the truth." He got so confused that he didn't know whether or not this was the Lord that was to come, or whether they were to look for somebody else. So he sent to find out from Jesus definitely what attitude they should take. I say there was confusion back there. They didn't know what to do.

Even Paul got confused. He was troubled. If ever there was a man that suffered for the cause of Christ, it was this man Paul. He wrote to the church at Philippi that he was so troubled, and was suffering so greatly that he just did not know which way to turn. He had gone through so many difficulties and so many afflictions, and he had tried to (Continued on page 4, column 1)

The ability to speak several languages is an asset, but to be able to hold your tongue in one language is priceless.

"Confusion"

(Continue from page 3)
carry the Gospel to the then known world. Paul said:

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless to abide in the flesh is more needful for you."—Phil. 1:23,24.

Notice that he says, "I would like to go to Heaven, for that is better for me, but to abide in the flesh is more needful for you. I am confused as to what to do."

Beloved, I would say that this world is in precisely the same condition religiously, economically, industrially, morally, and socially. Moses was, John the Baptist was, Paul was. They were confused, and we are confused today.

II

WE NEED:

What do we need? In the light of this confusion, I think that we need a reaffirmation of loyalty today that we have never had before.

We need a loyalty to the Lord Jesus Christ that we never had before in all the history of the world. Paul said:

"For I determined not to know any thing among you, save Jesus Christ, and him crucified." — I Cor. 2:2.

When Paul wrote to the churches of Galatia, he said:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Gal. 6:14.

When Paul wrote to the church at Philippi, he said:

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. 2:5-8.

Paul is saying, "You ought to have the same mind in you that was in Jesus Christ. You ought to have that loyalty unto Christ that Christ Himself showed to God." I say to you, in the light of the confusion that is in this world, we need a reaffirmation of our loyalty to the Lord Jesus Christ such as we have never shown before.

I have been impressed by reading the papers at the loyalty that has been manifested by the followers of this fellow Manson in California. At the present time he is shut up in jail. His group of followers isn't large, and instead of breaking up and scattering to the winds, they are clinging together and standing by him, raising money for him, and doing everything they can to bring in funds for him. One of them carries a baby without a name four or five months of age, and another one soon is to bear a baby without a name, yet those girls and the men of that clan are sticking together, and standing together, and doing all they can to take care of their leader who is in jail. I say to you, every time I read it, I say, "Would to God that there could be that kind of loyalty on the part of us who claim to know Jesus — a loyalty to the Son of God."

There not only needs to be in these days of confusion a loyalty to Christ, but there should be a loyalty to His Bible as well.

I have been impressed by the new Commentary that has been put out by the Southern Baptist Convention. If ever there were a time when Baptist people are drifting, and drifting far, it is today. This Commentary will be on the whole Bible when it is finished. Genesis and Exodus is already complete. And what do you suppose it says? It is a rehash of modernism from the beginning to the end. Without taking any time or your time to tell

you of the instances of modernism that occur within it, I'll say that it is filled "chuck full" of modernism from beginning to end — a complete denial of the things of God.

For example, when Moses stood in the wilderness and saw the bush that burned, that was "only an idea that he had in his mind." Baptist people are putting that out in a Commentary.

When God made a pillar of fire to go before the children of Israel, a cloud by day and a fire by night, that was only an "hallucination." He just thought that.

All the way through, if I would take the time to do so, I could tell you of eight or ten instances in the one volume of Genesis and Exodus which is an absolute denial of the things of God. I say to you, instead of accepting a Commentary of that type, there needs to be a reaffirmation of our loyalty to the Bible as never before. Listen:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." — II Tim. 4:1-3.

Beloved, I say to you, I think we are living today right in the light of II Timothy 4:1-3. Would to God that we might be more loyal to the Bible!

In view of the confusion today, I certainly would say that we need a loyalty to His church, the kind of which you and I have never manifested before. Jesus said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

I have no doubt that His church is going to be here when He comes back, but I say that it is going to be a mighty small organization. Listen:

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body."—Eph. 1:22,23.

Beloved, we ought to be loyal to that body, for it is His body.

Notice again:

"In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:21,22.

The only organization in this world that Jesus Christ inhabits today is the Baptist Church. He doesn't inhabit any other organization. The church is built for an habitation of God through the Spirit. Therefore, I say we ought to be loyal to that organization.

Listen again:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

Beloved, how long is that church going to stand? It is going to last forever. It will be here when Jesus comes back. I am not worried about the church failing. What I am worried about is my loyalty, and your loyalty, to the church that Jesus built.

I say then, in the light of the confusion that is in the world, when men don't know which way to turn, either religiously or secularly, we need a loyalty to Christ, a loyalty to the Bible, and a loyalty to His church, the like of which has never existed before in your life and mine.

III

SCRIPTURAL ENCOURAGEMENT.

There is some Scriptural encouragement to us. We read:

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with

fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."—I Pet. 1:6,7.

What a mighty text! It says that for a season you may be in heaviness. In other words, there may be confusion all about us. It may be trying to our faith. It may be hard on us to take a stand for the Lord. But look out yonder at the second coming of Christ. Then that trying of your faith may be found to the praise, and the honour, and the glory of God at His second coming.

Let me give you another bit of encouragement in the face of the confusion. Listen:

"What shall we then say to these things? If God be for us, who can be against us?"—Rom. 8:31.

I think we ought to shout it from the housetops. I think we ought to tell people everywhere we go. I think we ought to encourage everybody that we come in contact with, that if God be for us, who can be against us?

More encouragement! Listen:

"He hath said, I will never leave thee, nor forsake thee." — Heb. 13:5.

I know that we have lots of confusion in this world. I know that within our own church we have many things that would confuse us. I have so many perplexities personally, so many difficulties in my business, the carrying on of the paper, and in our church services. I say to you, I have lots of problems, but I fall back on this Scripture which says, "He hath said, I will never leave thee, nor forsake thee."

Notice another verse which tells us the same thing by way of encouragement:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered."—Mt. 10:29,30.

In spite of the confusion in the world, we are serving a God that even counts hairs. A lot of Baptists split hairs, but God counts hairs. Not a hair from your head can fall to the ground without the Father knowing all about it. A little sparrow may cease in its flight, its wings may droop, its little heart may cease to beat, and it may fall flutteringly to the ground and die, but that little sparrow that amounts to practically nothing, can't cease in its flight and fall to the ground, apart from the eternal God in Heaven noticing it. How much more does He notice our problems and our difficulties!

What problems do you have today? What difficulties do you have? What confusion are you facing today? There is not one of us but what has his problems and difficulties. Things are confusing to us, individually and as well as a church. There are all kinds of problems that come before us day by day. I thank God for this fact, that we serve a God who notices the fall of the sparrow, and who notes the fall of a hair from our head, and that same God would encourage us hereby.

Notice another Scripture from the standpoint of encouragement:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans 8:28.

I wonder sometimes how some things can be for the best. I think about our own country and I say to you frankly, I think the United States has seen its best days. I don't think we will ever see a nation again that is as good as it has been in the past. I don't think that we will ever see churches stand for the things of God in the future as churches have stood for them in the past. I don't think that financially, industrially, and economically the world will ever be again as it has been in the past. I say to you, there are things abroad today that are confusing to say the

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



I would urge everyone to attend this Conference because . . .

The state of Kentucky is synonymous with the name "Gilpin" among those who know the meaning of grace and truth. Kentucky the land of Henry Clay, the perennial candidate for President, who was never elected to that noble office, and suffered because he was defeated at the polls—this same Kentucky has had a preacher and his paper for these forty years preaching on eternal election. We all hope the great statesman from the "Land of Bluegrass" who never won at the polls, did receive that eternal election from his Sovereign God.

Kentucky would not be what it is without the influence of John R. Gilpin. The land of Jesse Stuart has had a poet who strings his meter according to the councils of eternity. The Baptist Examiner is read by more true Baptists than any other publication. It has influenced my life for over twenty years. It has changed my theology from that of Pelagius to that of Christ. I am sure millions of God's people could make similar statements.

I have attended the Bible Conference in Ashland and this too is an experience I plan to relive this September. I hope to see many of my friends there and hear some of the best preaching in the world. You should plan now to attend because the days of summer will soon come, and then September's conference. Plan now!

I am appealing to my friends all over this land to meet me at the Bible Conference. We should attend if for no other reason than to show our appreciation for this man who has made the "Bluegrass" a little more blue, and grace to shine as the stars in the heaven of truth.

R. LAWRENCE CRAWFORD
Hayward, California

least, both religiously and secularly. But I read this Scripture and I know that it is true: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

CONCLUSION

In view of all the confusion, I ask, is there any way out? Is it possible that things can be different? Listen and I'll give you a faint hope:

"They reel to and fro, and stagger like a drunken man, and are at their wit's end. They cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Psa. 107:27,28.

What does this say? It says that people reel to and fro like a drunken man. When you see a man that is drunk, he doesn't have his senses; he doesn't know how to solve his problems. A man that is reeling to and fro, who is drunken, is not at himself mentally. He doesn't know how to face the problems of life. And that is just about the status of this world today. The people of this world are just about like a drunk man. They just don't know how to solve the problems of this world.

Notice, it says that they are at their wit's end. Did you ever come to wit's end corner? Did you ever get to the place when you just didn't know which way to turn? Did you ever get to the place when you had gone just as far as you knew how to go, and you were at what I call wit's end corner. This verse says that people come to their wit's end and don't know what to do. What hope is there? "Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."

Beloved, thank God, there is a

way out of confusion for us as churches. There is a way that God's people can mount up and walk with the Lord, and that is to "cry unto the Lord in their trouble, and he bringeth them out of their distresses."

I would say to each of you, whether the confusion that confronts you today be individual or family, or whether it be church confusion, or whether it be the confusion of the social world — regardless of what it is, I thank God for this fact, that there is a way out. Look up to the Lord and trust Him. When you are reeling like a drunk man — when you are staggering like a drunk — when you have no more intelligence than a drunk to know the way out, thank God, there is a way out. When you are at your wit's end, and you just simply can't see how to turn, thank God, there is a way out: Look up to Him.

I wonder if I speak to somebody that is a sinner and you have come to your wit's end, and you are worrying about your condition. Do I speak to anybody that is worried about your spiritual condition? Do I speak to anybody that is really, deeply worried about your condition spiritually? Thank God, if you have gotten to that place! Whenever a man gets to the place that he wonders what can be done — when he gets to the place that he worries about his spiritual condition, thank God, there is a way out. Look up to the Lord Jesus Christ who died for your sins. May God bless you!

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PAGE FOUR