

Seven Wrongs As To The Universal Invisible Church

BILL FARMER
Lincoln Park, Michigan

The Lord set up His church during His earthly ministry. He did so in order to have His truth spread by that church. A true New Testament Church is a scripturally organized assembly of born again, baptized Baptists.

Currently, however, the popular view is to believe that all saved people are (or will be) in the "Great Universal Church." This belief is so sad and is a distortion of many wonderful truths.

1. It distorts the teaching of our Saviour. In Matt. 28:19-20 our Lord set forth a commission that could not possibly be carried out except by a Baptist Church in a given location. But "Universal Church" theorists would like to tear many pages from God's Word. This is one of them. The passage tells of three things to



BILL FARMER

do: (1) teach (or disciple); (2) baptize; (3) "Teach them to observe all things." Only local Baptist Churches can do all three!

2. It gives way to other great heresies. This writer has known many who hold dearly to the "invisible church" idea. Some call them "Fundamentalists." Not one of these is completely straight on other doctrines either. For instance, no one espousing "universal churchism" can be true to the Bible's teaching on last things. These always use terms like the "rapture of the church" or the "universal bride." Both of these unscriptural terms declare the total lack of doctrinal soundness in the "theory."

3. It makes scriptural baptism absolutely worthless! Suppose a person were saved in a church which teaches the universal idea. Why should that person even bother with scriptural baptism, if he were made part of "The (Continued on page 5, column 1)

HE WHO WOULD SAVE HIS LIFE

Sunda Singh was traveling with a friend in a terrible snowstorm. Nearly frozen with cold, they went on, and presently saw a dark object lying in the snow, which they knew to be the form of a man. The Sadhu stopped, but the other hurried on, saying, "We shall both perish if we stop."

He picked up the almost dead man and, holding him close to himself staggered on. He found that the heat from his own body revived the exhausted man, while he was glowing with warmth caused by his own exertion.

As they entered the village, a form could be seen lying in the path; it proved to be the frozen body of the friend who had hurried on to save his own life.

"He who would save his life shall lose it, and he who would lose his life shall save it."

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

VOL. 39, No. 31

ASHLAND, KENTUCKY, SEPTEMBER 12, 1970

WHOLE NUMBER 1653

MT. ZION

... KENT CLARK, Bryansville, Ky.

"For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure) that which was commanded, and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake.) But ye are come unto mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." — Hebrews 12:18-24.

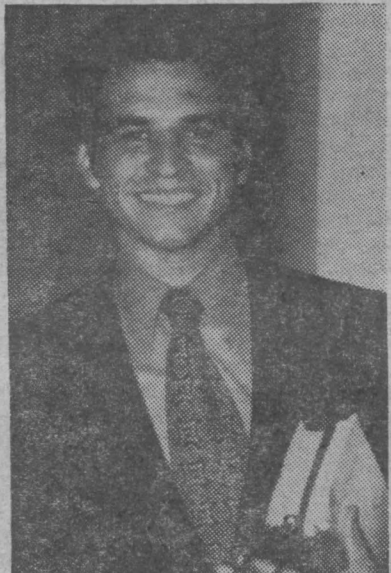
In these verses of scripture, the apostle Paul is describing the time wherein God gave His Law to the children of Israel through Moses on Mt. Sinai. And he said to these Hebrews, "Ye have not come unto this mount . . ." Now I want you to read verse 22, "But ye are come unto Mt. Zion and unto the city of the living God, the heavenly Jerusalem . . ."

I have but two points: First of all, I want you to see what you have not come to by trusting Christ. There are some things that you have NOT come to.

Then, there are some things that you have come to by personal faith in Christ.

Let me tell you about these people to whom the apostle Paul was writing. He was writing to these Hebrew people who were living in the old dispensation through ignorance and unbelief of the truth. That is, these people were going back and practicing those things that were practiced in the Old Testament. They were offering sacrifices — lambs and bullocks to God. This, you must remember was after Jesus Christ had already come and died. These

people were going back to the weak and beggarly elements. Now, the apostle Paul writes to them somewhat in doubt about their second birth, their experience of grace. He shows to them the effects of the old ceremonial law with its bondage and slavery



KENT CLARK

—with its spirit of bondage and fear. And as he shows them the ceremonial law and its bondage, he also shows to them the great and wonderful privileges that we have through the grace of our Lord and Saviour, Jesus Christ.

Let me give you some examples of this: First let us turn to Hebrews 7:23-28:

"And they truly were many priests, because they were not

NO PAPER
LAST
WEEK

Due To Bible Conference

suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to

make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's; for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore."

The apostle was attempting to show these people how much more wonderful was Jesus Christ than the offering of sacrifices. So, in verse 23 of Hebrews 7, we read, "And they truly were many priests . . ." That is, back in Old Testament days there were many priests because they were not suffered to continue by reason of death. There had to be many priests back in those days simply because they died. They were sinners; and they died.

"BUT," in verse 24 notice this, "this man . . ." — This man that Paul has been telling these Hebrew people about — "But this man, because he continueth ever" (he ever lives) — "has an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Back in the Old Testament days they had many priests — they had thousands of priests — simply because those priests died and there had to be many priests because they died continually. "But" Paul said, "This man Christ Jesus . . ." He, too, is a priest and He ever lives to make intercession for sinners. That's what the apostle Paul was telling these people.

These people thought they were doing the right thing offering up the blood of goats, calves, and bulls, and they thought the blood of these animals was doing them some good. They thought it was a great thing to offer up the blood of these sacrifices.

"But Christ being come an high priest of good things to come, (Continued on page 3, column 5)

Bro. F.T.H. Concludes Report Of Patrol Made By His Family

FRED T. HALLIMAN
New Guinea Missionary

This is the final installment of the series of articles reporting the Mission Patrol that my family and I went on in the month of July. The last article closed with the end of the tenth day. The eleventh day started off just as so many others had with pigs squealing and natives hurrying about bringing in various foods, leaves, and rocks. This was to be another feast day. This, no doubt, sounds ridiculous to folk in our society, but it is the only way these primitive folk know how to say thank you for what you have done and we are glad you have come to visit us. We have learned to accept these feast days as affording a time of good fellowship with the native folk.

When it came time for services that day the building would noth-



FRED T. HALLIMAN

ing like hold all the people that were there so many of them sat around on the outside close to the building. Two services were held that day and there were several professions of faith but there were none to be baptized at this place. Our work in this particular area is rapidly growing and plans were made to put up another building for worship services. This new one was to be built down in the valley. (As this is being written, about 6 weeks from the time I was there, the missionary from that area came to the Mission Station today and said that the material for the building had been brought up to the location where it would be built and that they were going to have to build a much larger building than they thought at first as the attendance had increased greatly since we were there).

We were having such a wonderful time with the folk at this place we hated to see the time draw nigh that we would have to leave but the end of the eleventh day came to a close and we were to leave the next morning (Continued on page 4, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

"IS ONE BAPTIST CHURCH AS GOOD AS ANOTHER"

(Read Revelation 2 and 3).

Many years ago, I preached a sermon, "Is One Church as Good As Another?" I think I showed very definitely that one so-called church was not as good as a Scriptural church. I illustrated it in this manner. You wouldn't say that one meal is as good as another. If you did, then you sit down and eat some beans that are hard enough to sound like bullets rattling on a tin plate, and some half-cooked cabbage, and call that your dinner; in contrast, I will sit down and eat some good golden-brown fried chicken, and top it off with some pumpkin pie and buttermilk, and I will call that my dinner. If one meal is as good as another, you eat the jail-bird food and I will take the fried chicken.

I also illustrated it in this man-

ner: Once upon a time, you got married. Therefore, you just reached out and grabbed; it didn't make any difference. If a woman is a woman, and one woman is as good as another, you just reached out and grabbed and whichever you grabbed was all right.

Beloved, you didn't decide on a wife on that basis. Certainly you didn't decide on a meal on that basis. Surely you wouldn't decide relative to a church on that basis. So several years ago when I preached on the subject, "Is One Church as Good As Another?", I tried to show by contrast and analogy that one church is not anything like as good as another — that a church has to be according to the Word of God, and if it fails to be according to the Word of God when compared with one

that is Scriptural, certainly the first one is not as good as the second.

But today I want to go just a little further, and I am asking this question: Is one Baptist Church just as good as another Baptist Church?

There are in Ashland a number of Convention churches, called Missionary Baptist Churches. There are in Ashland, in addition to these, two independent Baptist Churches — ours and another. Now I ask the question, is one Baptist Church as good as another? If so, there is no reason for there to be but one church.

I look at these churches that I have read to you about in Revelation. The first passage in Revelation 2 talks about the church of Ephesus. The second one in (Continued on page 2, column 1)

CONDESCENSION OF CHRIST

(1969 CONFERENCE SERMON)

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." — John 13:3-5.

I am going to use these verses from the 13th chapter of John to do two things: first of all, to establish a text, and secondly, to paint a picture for you. I am not an artist, but I'll let the Bible paint the picture for me. My text is:

"Jesus knowing that the Father had given all things into his hands, and that he was come (Continued on page 7, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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

SUBSCRIPTION RATES
One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

"Good As Another"

(Continued from page one)

Revelation 3 tells about the church at Laodicea. You surely wouldn't say that the church at Laodicea was as good as the church at Ephesus. You certainly would say that the church at Ephesus was a whole lot better church than the church at Laodicea.

These were Baptist churches. There isn't a doubt in my mind that every one of these seven churches that are spoken of in Revelation were Baptist Churches. They were in existence about the year 100.

John Clark Ridpath, who was a Methodist historian, was asked one day this question: "Were there Baptists as early as 100 A.D.?" Ridpath said, "I should not readily admit that there was a Baptist Church as far back as 100 A.D., although without doubt there were Baptists then, as all Christians were then Baptists."

I say, beloved, that on the testimony of this Methodist historian, John Clark Ridpath, we are entitled to say that these were seven Baptist Churches, and I would not say that one of them is as good as another. At Ephesus, the church had left its first love. At Pergamos, they were lined up with the world. At Thyatira, they had a woman that was teaching and preaching and leading the church astray. At Sardis, the church was said to be dead. The Word of God tells us about Philadelphia, the greatest one of them all, how this church was standing firmly for the things of the Lord, to the extent that God gave a marvelous promise as to their future. At Laodicea, the church was rich materially, but poor spiritually. They were so well off they had gone on record that they had need of nothing. They were really well off materially, but when God looked at them, He said:

"Thou are wretched, and miserable, and poor, and blind, and naked."—Rev. 3:17.

He saw them differently to what they saw themselves.

Read of these seven churches and you can't help but see that they were different. I think we can answer our question by comparing these seven churches, and thus say that one Baptist Church is not as good as another. I want to give you some reasons why this is true.

I
THE CHURCH THAT IS LOOSE DOCTRINALLY IS NOT AS GOOD AS ONE THAT STANDS FOR THE WHOLE WORD OF GOD.

We are living in a day when doctrinal standards are completely forgotten about. The majority

of so-called Baptist Churches in the world today have dumped overboard most doctrines and all doctrinal standards. I know Baptist Church after Baptist Church that doesn't believe in the inspiration of the Bible. I know Baptist Church after Baptist Church that does not believe in the blood atonement, the resurrection, the virgin birth, nor the deity of the Lord Jesus Christ. To me, it is pathetic, when you think about the great fundamentals of the Word of God, how they have been dropped overboard by a large percentage of the churches in the world today.

I would say that it would be a sin for an individual to belong to a church like that. I tell you truly, the individual who is a member of a church that does not believe in the inspiration of the Bible, the deity, the virgin birth, the blood atonement, and the resurrection of Jesus Christ—that individual who is a member of such a church is committing a sin by being a member thereof.

We have a strong exhortation in that respect when the Apostle Paul said:

"Wherefore come out from among them, and be ye separate, saith the Lord."—II Cor. 6:17.

I say, then, the church that is loose doctrinally is not as good as one that stands for the whole counsel of God.

I might add in this respect, there are a lot of churches that may accept what they call the fundamentals. They may believe in the inspiration of the Scriptures. They may believe in the virgin birth, and the deity, and the blood atonement, and the resurrection of Jesus Christ, and yet they may be loose on many of the doctrines of the Word of God.

For example, there are a lot of Baptist Churches today that "hoot and mock the idea that a woman's place in a Baptist Church is one of silence, yet if you turn to the Word of God, you will find that Paul said:

"Let your women keep silence in the churches."—I Cor. 14:34.

We have a similar passage when Paul says:

"Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:11,12.

I am trying to say to you that there are a lot of churches that just "hoot" at the idea that a woman's place is that of subjection.

Sometime ago, I picked up a paper in which there was an article by a man by the name of Lee. He used to be pastor of a church in Memphis, Tennessee, and was at one time president of the Southern Baptist Convention. I mention this that you might see that he was a "big" man in the eyes of Southern Baptists. He made fun of the idea that a woman's place today is that of silence and subjection in the church. In other words, in the article to which I refer, he made fun of the idea that a woman is to keep silent. A few days later, a man in my presence referred to him as the most spiritual man in the Southern Baptist Convention, yet the Apostle Paul said:

"If any man think himself to be a prophet, OR SPIRITUAL, let him acknowledge that the things that I write unto you are the commandments of the Lord."—I Cor. 14:37.

Paul says by inspiration that if a man is spiritual, he will acknowledge that these things are the commandments of God, yet when R. G. Lee denied what Paul said in I Corinthians 14:34 as to a woman's position of silence in the church, he immediately cut himself off from being a spiritual man in the light of what Paul said in I Corinthians 14:37.

I say then, first of all, whether you look at it from the standpoint of the great fundamentals, or whether you come down to what might be said to be a lesser doctrine—that of a woman's place of silence in the church—regardless of how you may look at it, the fact remains that the church that is loose doctrinally is not as good as the one that

stands for the whole counsel of the Word of God.

II
THE CHURCH THAT RECEIVES ALIEN IMMERSION IS NOT AS GOOD AS ONE WHO REJECTS IT.

The Lord Jesus Christ established His church, and to that church He gave a commission. He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

In this commission, Jesus said that the church was to baptize those that were saved thereby.

From the days of the apostles down through the years—down to just a few years ago, Baptist people were strict as to the matter of doing their own baptizing, but a few years ago Baptists began to accept alien immersion. Would you believe me when I say that by far, more than half of the churches of the Southern Baptist Convention will today accept baptism that is performed and administered by anybody rather than by Baptists?

As an example, I can remember the time when there were 123 churches in the Long Run Association, which is the association that encircles Louisville, Kentucky. Of course there are a great many more than that now, but I can remember when there were 123 churches, and of those 123 churches, it was said that there was only one church in that association that would accept alien immersion, whereas today it could be said that 90 per cent of the churches of Long Run Association accept anybody's baptism that wants to unite thereby.

I say to you, a church that would accept alien immersion—that is, immersion that is performed by the Campbellites, or the Methodists, or by anybody else—a church that would accept alien immersion is not as good as a church that stands for Baptist baptism and says thereby, that nobody but Baptists has the right, and the authority to baptize.

III
A CHURCH THAT IS WORLDLY IS NOT AS GOOD AS ONE THAT STANDS FOR SEPARATION.

God's Word talks about separation. Listen:

"And be not conformed to this world, but be ye TRANSFORMED by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12:2.

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL to the glory of God."—I Cor. 10:31.

"Be ye not UNEQUALLY YOKED TOGETHER with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—II Cor. 6:14-17.

I tell you, beloved, you can't read these verses without realizing that God is calling upon His people to be a people of separation from the things of the world.

I insist that a church that is worldly is not as good as one that stands for separation. When I say worldly, I am not talking about some individual member, because I realize that in every church there are members that are worldly, but I am talking about a church where its trend is toward the things of the world.

IV
A CHURCH THAT GOES IN FOR ENTERTAINMENT IS NOT

AS GOOD AS ONE THAT STICKS TO THE COMMISSION.

I want you to notice the commission as I shall read it:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

You will not find in this commission one thing said about a ham feed, nor a spaghetti dinner, nor a fish fry, nor a watermelon feast, nor anything of that type so far as the church is concerned. I insist that this commission gives no place in any wise at all for entertainment.

Every once in a while someone will ask, "Brother Gilpin, is it all right for a church to have a room off to itself where it can have socials?" I say not.

Everyonce in a while someone will ask me, "Is it all right for a church to have a social life as well as a spiritual life?" I say not.

I say, beloved, there is not one word in this Bible that a church is to do anything but to carry out the commission of the Lord Jesus Christ. I am insisting that a church ought to be a religious institution and is not to be a playhouse nor a supper club. We read:

"For the kingdom of God is NOT MEAT AND DRINK; but righteousness, and peace, and joy in the Holy Spirit."—Rom. 14:17.

Some time ago, I was called upon to preach in a church not too far from here—a church that had nine kitchens in it. While I was speaking in one auditorium, they were frying chicken in the kitchen to the right of me, and frying fish in the room to the left of me. In other words, here was a poor Baptist preacher trying to hold the attention of the crowd that he was speaking to, with the odors of chicken and fish pouring into the auditorium where I was speaking.

Beloved, the Word of God says that "the kingdom of God is not meat and drink," and when a church gets in the entertainment business—when a church gets in the business of having suppers, just mark it down, when they forget about the Great Commission and they do the things of the world so far as entertainment is concerned, that church is not as good as a church that sticks close to the commission of the Lord Jesus Christ.

V
A CHURCH THAT IS MISSIONARY IS BETTER THAN A CHURCH THAT ISN'T MISSIONARY.

I believe that every Baptist Church ought to be a Missionary Baptist Church. The sad thing about it is, too many of our churches are Missionary Baptists in name only. They are not missionary so far as their practice is concerned.

Several years ago, back during the depression of the early 30's, there was a kind of candy on the market known by the name of Chicken Dinner, and in the window of one of the drug stores there was a sign which read: "Chicken Dinner—5c." One poor soul from back in the obscure parts of the county was in town, came to that drug store and walked up to the counter, and laid down one nickel and asked for a Chicken Dinner. What she was expecting to get was a real chicken dinner. She didn't know that she was about to get a little piece of candy for a nickel.

Well, actually, beloved, that piece of candy was not a chicken, and it was not a dinner. It was just the name that the candy went by.

Beloved, there are a lot of Missionary Baptists who are not missionary and they are not Baptists; it is just the name that they go by. I say to you, a Baptist Church that is missionary is a lot better than a church that is not missionary. Listen:

"To preach the gospel in the regions beyond."—II Cor. 10:16.

Whenever I read this, my mind goes to the ridge beyond, to the next hill. My mind goes to the next town. My mind goes to the

next county—to the next state—to the next nation. It is said that we should preach the Gospel in the regions beyond.

VI
A CHURCH THAT IS SCRIPTURALLY ORGANIZED IS BETTER THAN ONE THAT HASN'T BEEN SCRIPTURALLY ORGANIZED.

As I have said, there are two independent Baptist Churches, so-called, in Ashland. Ours is one. There is another. The other one started in a very unscriptural manner. The man who is pastor of the other independent Baptist Church was pastor of a Southern Baptist Church here in Ashland. One day he and a crowd of people just failed to show up at the other church. When Sunday came, they just simply weren't there, and when the church began to inquire where the pastor was, and where several of the members were, they found that they were meeting in a schoolhouse, and that they were starting a church there. They just pulled out of the church where they were members, and on their own authority, started a church in this schoolhouse.

Now, beloved, that church just fell together. That church was unscripturally brought together. I turn to God's Word and I read that Jesus established a church and then on the day of Pentecost the Holy Spirit came down to dwell within that church. That church was baptized with the Holy Spirit on the day of Pentecost.

I go to the Old Testament and I read how that God formed man out of the dust of the ground and then I read that the Spirit of God came into man, and man became a living creature in the sight of God. Man had a body before that but he became a living creature only when the Spirit of God came into him.

Beloved, Jesus established a church. That church was baptized with the Holy Spirit on the day of Pentecost. I am saying that that church became a living entity on the day that it was thus baptized and the Comforter became a living part of that church. From that time on, every church that has been established Scripturally has come out of this first church that was established Scripturally.

Beloved, the Lord Jesus Christ started His church. He baptized it with the Holy Spirit on the day of Pentecost. That church was empowered to start other churches, and they to start other churches. Mark it down, whenever a preacher or a group of people just start a church on their own, without any authority from a mother church, you can say that they are starting out irregularly—they are starting out without any authority—they are starting out without the sanction of the Holy Spirit, as established back yonder in Jerusalem.

I say, beloved, there has been an unbroken line of continuity, perpetuity, and succession from the days of Jesus down to the present time so far as His church is concerned.

I cannot prove that statement either by the Bible or from history. I cannot take you step by step and say, "Here is a church," and "Here is a church," and "Here is a church," and "All down through the ages there have been churches." Beloved, I believe though that there have been, for Jesus said:

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

Beloved, either the Son of God kept His Word in Matthew 16:18 or else there isn't a true church within the world today.

I am saying to you, a church that is not scripturally organized is not as good as one that has been Scripturally organized. Even after that church is organized, sometimes it brings in other things into its organization that are fallacious and wrong. I am thinking particularly how that churches bring sports, and entertainment, and all kinds of meals (Continued on page 4, column 4)

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

3. God's dealings with the earth during the Tribulation period.

The interval of time which separates the removal of the Church from the earth to the return of Christ to it, is variously designated in the Word of God. It is spoken of as "the day of Vengeance" (Is. 61:2). It is called "the time of Jacob's trouble" (Jer. 30:7). It is the "hour of temptation, which shall come upon all the world" (Rev. 3:10). It is denominated "the great day of the Lord" (Zeph. 1:14). It is termed "the great tribulation" (Matt. 24:21). It is the time of God's "controversy with the nations" (Jer. 25:31). In Dan. 12:1 it is described as "a time of trouble, such as never was since there was a nation even to that same time." Our Lord referred to this same period when He said, "For in those days shall be affliction, such as was not from the beginning of the creation, which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom He hath chosen, He hath shortened the days" (Mark 13:19, 20). As one reads these unspeakably solemn Scriptures the question naturally occurs to our minds, Why will this period be visited with sorer afflictions than any season which has preceded it since the commencement of human history? The answer is, Because this will be the time when the thrice holy God avenges the Death of His blessed Son. God has a "controversy with the nations," observe "the nations" not "nation" for the Gentiles, equally with the Jews, shared in the awful crime of the Crucifixion. It is written in Rom. 12:19, 'Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine, I will repay, saith the Lord.' And, as in everything, so here, the Holy One sets us a perfect example—"Who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously" (I Pet. 2:23). Yes, He committed Himself unto Him that judgeth righteously, and now the time will have come when His cause shall be espoused and when the righteous Judge shall exact full satisfaction for that awful crime perpetrated nineteen centuries ago. On the Cross, the Smitten One cried, "Pour out Thine indignation upon them, and let Thy wrathful anger take hold of them. Let their habitation be desolate; and let none dwell in their tents. For they persecute Him whom Thou hast smitten; and they talk to the grief of Thy wounded" (Ps. 69:24-26). Then will be the time when God answers that prayer.

Yes, my reader, you are living in a world which is stained with the blood of God's own Son, and which in the sight of Heaven now lies beneath the guilt of that terrible crime, a crime which each new generation since then has perpetuated by "Crucifying to themselves the Son of God afresh and putting Him to an open shame" (Heb. 6:6). Long have God's judgments been withheld. Long has His grace been displayed. But soon shall this dispensation of grace close, and then shall the Lord God make answer to His Son's cry and "pour out His indignation" upon the world which murdered the Lord of Glory. This "pouring out of God's indignation" is described in numerous passages. We read in Zeph. 1:14-18, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Again we read, "Behold, the whirlwind of the Lord goeth forth with fury, a continuing whirlwind: it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until He have done it, and until He have performed the intents of His heart: in the latter days ye shall consider it" (Jer. 30:23, 24). And once more we are told, "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

No less than thirteen chapters—6 to 19—in the last book of the Bible are devoted to a description of the terrible judgments which God will pour upon the earth during the tribulation period. We cannot now review all of these chapters, but will confine ourselves to a brief examination of a portion of the sixth. "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Rev. 6:4). The symbolism here is

easily interpreted. The "red horse" denotes the blood-shed and slaughter. Peace is taken "from the earth" not merely from one country, or even from a whole continent, but from the earth itself. The fulfillment of this is yet future. But coming events cast their shadows before them, and the length of the shadows which are even now cast across the earth, shows how near we have approached to the dread reality itself. Today, the saints of God are "the salt of the earth," preserving the human race from going to utter corruption, and the Holy Spirit who is now here exerts a restraining influence upon the powers of evil. But in the day contemplated by Rev. 6 the Holy Spirit will have gone. The Church will have been removed, and then will the wildest passions of men be let loose and a time of mutual slaughter and universal carnage shall ensue.

"And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny" (Rev. 6:5, 6). The "black horse" symbolizes lamentation and mourning: the "balances" that which will be employed for carefully weighing out the cereals: the "penny" is a day's wage (see Matt. 20:2). Added to the horrors of universal war, depicted by the previous "seal" judgment, there will be an unparalleled scarcity of food, and the very necessities of life will be sold at famine prices. For centuries God has blessed the earth with abundant crops, but His mercies have been received without thanksgiving. But in that day there shall be a general scarcity of food and multitudes will die of starvation.

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. 6:8). As it was in connection with His plagues upon Egypt of old, so during the Tribulation period God's judgments will increase in severity. The "pale horse" signifies Death, and his rider is thus denominated. Death is accompanied by Hades: the former seizing the body, the latter claiming the soul. In this one judgment no less than a fourth of earth's inhabitants will be slain by God's avenging agents, while those that are left will be tormented by the pangs of hunger and terrified by wild beasts.

"And I beheld when he opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell upon the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places" (Rev. 6:12-14). In addition to the horrors of war, famine, and wild beasts, there will follow the most fearful convulsions of Nature. First, there is a "great earthquake," an earthquake unparalleled in the history of man, and beside which the destruction of Pompeii and the catastrophe at San Francisco will, by comparison, fade away into utter insignificance. God Himself terms this a great earthquake—great in its severity and great in its reach, for it will shake the entire earth and even the mountains and islands of the sea will be moved out of their places. Next, we are told that, to add to the sufferings of earth's afflicted inhabitants, the "sun" will be darkened, as though it were reluctant to shine upon such a scene of judgment and death. Furthermore; the moon will be transformed into an object of horror. Long had men despised the precious blood which the Lamb of God shed upon the Cross. Instead of seeking its cleansing they had scorned it. But now the day will have come when God will compel all men to look upon blood. Now that it is too late for the blood of Christ to save them, God will mock them by turning the moon into blood, so that it shall no longer shed its silvery light as hitherto, but will then cast a crimson glow upon the scene of God's judgments. As though this were not enough, the heavens will exhibit their wrath upon the earth which crucified their Creator, and will cast their stars upon it. All nature will be convulsed and all the earth will be encompassed by these unparalleled plagues.

A similar picture of the Divine judgments which will be inflicted at this time is furnished by the prophet Isaiah, "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate. And He shall utterly destroy the sinners out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord

(Continued on page 5, column 4 and 5)

Mt. Zion

(Continued from page one)
by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Hebrew 9:11-14.

The apostle Paul says, "This high priest that ever lives to make intercession for you — He did not go into the Holy of Holies with the blood of bulls and goats for you, but THIS high priest went in to the Holy of Holies with His own blood making intercession for the sinner. He entered into the Holy of Holies with his own blood to make an atonement for your sins. How much better—how much more the blood of this high priest cleanses you from your sins."

Let us give another example and then we will enter into the message.

"For the law having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Hebrew 10:1.

Now the thing I want you to notice is this:—those priests back in the days of Moses—they had to continually, year after year, month by month, day by day—they had to go into the holy place and offer up sacrifices for sins.

In verse 2, "For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." If the blood of goats and bulls could take away sins then wouldn't they have ceased to be offered?

But, verse 3 says, "But in those sacrifices there is a remembrance again made of sins every year." The blood of goats and bulls could not take away sin, and year, after year, after year the high priest had to go into the Holy of Holies and offer up the blood of the animal.

But now I want you to notice verses 10, 11, and 12 of the same chapter.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering oftentimes the same sacrifices, which can NEVER take away sins; BUT this man, after he had offered one sacrifice for sins FOREVER, sat down on the right hand of God."

Let us sum this whole thing up. We have a high priest that never dies, a high priest that shall NEVER die. I want to tell you about a high priest that is CONTINUALLY making intercession for you on the right hand of God the Father. I want to tell you about a high priest that did not offer up the blood of bulls and goats, but entered into the Holy of Holies with His own blood and made sacrifice for your sins. I want to tell you about a high priest who offered up ONE sacrifice for sins and finished the work of redemption. God was satisfied with His sacrifice.

Oh, how much better was that (Continued on page 5, column 2)

The Baptist Examiner

FORUM

"My dad doesn't think that children can be saved. I do. He says the Bible says we have to repent and a child cannot repent. Will you please discuss this."

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio
**RADIO SPEAKER
and MISSIONARY**
Kings Addition
Baptist Church
South Shore, Ky.



I assume that the problem is a misunderstanding as to what we mean by repentance. Some people think that a person has to pray and beg God to forgive us, or we have to have a lot of bad things in our past so we can "repent" before we can get saved. This is not what repentance means. Repentance is simply a change — a change of mind or understanding about sin, about self, and about God.

Can little children be saved? Certainly. God did not at any time put an age limit on His gift. Recently my little six-year-old was saved and I challenge anyone to try to tell me she wasn't saved. You can tell me all you want that a child cannot be saved but I hear Jesus telling me they can. "But Jesus called them unto Him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." (Luke 18:16). Matthew and Mark tell us of a time when Jesus took a little child in His arms and told the disciples that they had to become as a little child. He then told them this: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." (Matt. 18:6).

I have known parents in the past to forbid a child to be baptized and to join the church on the grounds that the child was too young. I would hate to be that parent. They will have to answer before God for this terrible sin.

When Paul and Silas told the jailer how to be saved they did not say that all of the adults of his household could be saved. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). In other words, they said that you can be saved and so can anyone else in your house, by believing on Jesus with no age limit given. Obviously a person would have to be old enough to believe, but who has the right to say when a person is old enough to believe. You certainly cannot tell another person they are not old enough to believe. I have known some children to be very advanced at 5 or 6 while others are not as far along at 8 or 9 but who are we to try to judge. We err if we try. We must leave it in the hands of God.

I am glad to say that "dad" is wrong. There have been millions of children saved, and their lives lived for the Lord constituted abundant proof. However, let me remark that thousands of children have been rustled into churches unsaved through the medium of "decision days" and tricky evangelistic techniques. Then when later those who had been rustled in, showed no spiritual appetite or desire, some wondered what was the matter. The truth was, they had no spiritual appetite because they were strangers to the saving grace of

God. I have known pressure to be put on such that whole Sunday school classes of children moved en masse to make a profession of faith. Many churches are well-filled with unsaved people who were manipulated into the church in childhood in just such fashion. We should be anxious about the spiritual welfare of children, but likewise anxious that they not be led to make a false profession.

Now as to a child being unable to repent, there is nothing to back



ROY MASON

**RADIO MINISTER
BAPTIST PREACHER**
Aripeka, Florida

up such an idea. Some have a wrong notion about what constitutes repentance. To their way of thinking it involves a lengthy process of mourning and taking on, like we used to see at the "mourner's bench." The truth is the Bible word repentance does not signify such. The Greek word translated repent is METANOIA which means a change of mind. This is perfectly illustrated by the story related in Matt. 21:28-31. A child can change his mind — change from neglect or rejection of Christ to acceptance of Him. Children vary greatly in their understanding and mental capacity. Some turn to Christ at a very early age. In my own pastoral experience I have known instances in which children turned to Christ at an early age. Questioning revealed that they knew exactly what they were doing, but there was a parent who had made up his mind that a child can't be saved, and he forbade that they should be baptized. I must confess that I doubted that parent's conversion rather than that of the child. Parents should show every care for their children. They should seek to protect them from being manipulated into a church unsaved, but they certainly should not stand in their way when good evidence is given that a child's profession is genuine. Careful questioning and observation will usually reveal the truth.

E. G. COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



We need to be very careful not to put a limit on what God can do. He says in Job 23:13 "What His soul desireth, even that He doeth." This simply means in every day language that God does anything and everything He wants to do. The Arminian gets so tangled up with this plain statement that he usually ends up saying, in essence, God does not want to do some of the things He wants to do. In Jno. 5:21 our Lord says, "the Son quickeneth whom He will." Again in plain every day language He is saying that He saves anybody He wants to save. That can only mean that if God wants to save a child, He will save that child.

It is true that John the Baptist said in Mt. 3:2 "Repent ye: for the kingdom of heaven is at hand," but he did not say repent

and be saved. In Mt. 4:17 Jesus said the same thing, but He did not say repent and be saved. In Mk. 1:15 He said "Repent ye and believe the gospel." In Mk. 6:12 the twelve preached that men should repent.

It is also true that Peter says in Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out." On the surface this looks as if our Lord blots out our sins because we repent. But in Isa. 43:25 He says, "I, even I, am He that blot out thy transgressions for mine own sake." If He blotted out our sins because we repented, He would be doing it for our sake. But He says He does it for His own sake, and I believe Him.

In Acts 11:18 we see that God grants us repentance. This word "granted" is from DIDOMI which simply means to give or bestow. Many translations say "has given" because the two words mean the same thing. Not only is our repentance given to us but so is everything else connected with our salvation. In Eph. 2:8 our faith is a gift of God. And in Phil. 1:29 we find that even our believing is a gift. So we conclude that no one, child or adult, can repent, have faith in Christ, or believe on Him until God gives that one repentance, faith, or believing. And He gives these wonderful things to anybody He wants to give them to. It is all for His sake and not ours, and for His alone.



AUSTIN FIELDS

PASTOR,
Arabia Baptist
Church
Arabia, Ohio

If repentance were one of the qualifications one must meet in order to be regenerated, I would be in agreement with the Father, for I also believe that a baby cannot repent. Repentance is a turn about — a change of walk toward God. Since babies have not walked in the ways of sin, they could not repent of something for which they are not guilty. They have not walked in the ways of sin, they could not repent of something for which they are not guilty. They have not walked in the ways of unrighteousness as has the adult. Now brethren, I am not saying that babies are not sinners — what I am saying is that they have not walked in the paths of sin. To state that they must repent ere they can be regenerated places them in the impossible position of ever becoming God's child.

I have a baby whom the Lord took to be with Him, and I firmly believe he is with the Lord at this moment. But if he had to repent before he could be regenerated, then I would conclude that he is in Hell. From these remarks, it becomes obvious that I do not believe that repentance is necessary for spiritual life, I would feel I was preaching salvation by and through the works of the flesh. Also, my preaching would deny the basic Baptist distinctive of total depravity of the sinner. This would place repentance before life which would really be an impossibility. The Comforter has revealed that "it is the Spirit who quickeneth, the flesh profiteth nothing." John 6:63. The flesh of God's elect does not profit them in coming to Christ, neither is it a hindrance in drawing back. Life must come from God and Him alone. He needs no help or assistance. Because He is the giver of life, therefore, I have hope, where otherwise I would be hopeless.

We are assured by the Scripture that David's child was regenerated and taken to be with the Lord. Let us listen as David tells us about his child, "I shall go to him, but he shall not return to me." II Sam. 12:23.

We are also told that had Job died in infancy he would have been at rest for he said, "For now

should I have lain still and been quiet, I should have slept; then had I been at rest?" Job 3:13. If Job had been at rest, he would have been with the father.

There is no Scripture that tells us of any baby going to hell, thus they must be saved. But how are they saved? Some teach that they are born without sin and because of their innocence, they enter into Heaven. That could not be true because babies die the same as adults. Death is the result of sin, and to state that children are without sin would make their death the result of something other than sin. Thus, they (babies) are born in sin.

Since they are born in sin, they need redemption as well as others. There is only one way of redemption and that is through the blood of Jesus Christ. Thus, babies are quickened by the same spirit that quickens all of God's elect. Babies are saved by God's grace, and I will praise God throughout eternity for His mercy and love in their salvation.

"Good As Another"

(Continued from page two)

and food and fun and frivolity, into the church. I am thinking how they bring in all kinds of auxiliaries. Beloved, whenever they do, they are not Scripturally organized.

I ask you to find one place in the Bible that you read about a W.M.U. I ask you to find one place in the Bible where you read about a B.T.U. I ask you to find one place in the Bible where you find Royal Ambassadors and Sunbeams and all the balance of the organizations that are to be found in the average Southern Baptist Church. I am saying that a church that is Scripturally organized is better than one that has come together on its own accord and has brought into it, organizations that are not to be found within the Word of God.

CONCLUSION

I ask you, does it make any difference to you what kind of church you are a member of? Would you just as soon be a member of one church as another? Would you marry any woman that came along just because she happened to be a woman? Would you want any dinner that you can see just because it happened to be a dinner? You wouldn't eat that way. You wouldn't marry that way. Brother, sister, listen, you ought to treat the church that Jesus built with exactly the same reasoning that you would treat the food that you eat, or a wife you would marry.

I am saying to you, there is a tremendous difference, and one Baptist Church is not as good as another Baptist Church, and you ought to seek to be a member of a Baptist Church that is standing for the Word of God. You ought to seek by God's grace to help me as your pastor, and to help all the members of this church to be the soundest church possible, that we might be a better church than the average church that you come in contact with.

I tell you, there are mighty few Baptist Churches that I could be a member of. I just say to you frankly, I don't know but a mighty few Baptist Churches that I would want to be a member of.

I think about some churches here in Ashland—Southern Baptist Convention churches. There isn't a one of them — not one, that I would be a member of. I am frank when I say that I would not be a member of a single one of them. I am frank when I say that I would not be a member of the other so-called independent Baptist Church here in Ashland. I am saying to you, I could only be a member in Ashland of Calvary Baptist Church, and my prayer to God is that I might remain Scriptural and stay just as close to the Bible as possible, and that you will help me, that we might make this a Baptist Church that will stand for the things of the Lord, so that it can be said that our church is better than the average Baptist Church.

May God bless you!

Fred T. Halliman

(Continued from page one)
so we made some preparation to that end before we went to bed that night.

We were up early on the morning of the twelfth day of the patrol. We were to move on to another place that day and this would be the last place where we would stop before leaving for home. About 7:30 that morning we had everything packed and ready to leave. It had rained some that night and the trail that led off down into the valley was steep and slick. From where our campsite had been on top of the mountain we could look across the valley to where we were going and it looked like a short distance, however once we got down into the valley it seemed to stretch out for miles.

Upon several occasions, as we walked across the valley, small groups of people were waiting to see us and shake our hands as we moved on. In due course of time we crossed the valley and started up the side of the mountain on the other side. About mid day we had reached the top ridge of this mountain and once again it looked only a short distance to where we had started from that morning. Also from where we now stood we could see the place where we were going to camp for the next couple of days. To get to our camping spot we had to cross a swamp and some of the worst bush trail that we had encountered on the entire patrol. We finally arrived at the camp just before 2 P. M. that afternoon and just as we were walking the last few steps it started raining and for the next hour it poured.

The building for worship services was not too far away and we decided that since every one was there and we could do nothing else we would have our service while it was raining. There are few people in this area but all of them, about 25, were out for services. After the service was over we bought food and since things were so wet and muddy little else was done outside for that day.

The thirteenth day of the patrol started off with another pig-feast. However, I would not be able to attend much of this one as I had to walk back to where we had left the landrover and bring it to where we would come out of the bush the next day as we started home. It had been twelve days since we had parked the landrover and set out across the mountain. Our trail had led us almost in a U shape and now we were 15 miles from where we had left the car. I set out that morning with a few of the men to go get the car. We had 3 miles of bush track and then 12 miles of road to walk. In due time we reached the car and brought it back and parked it and then walked the three miles back to our bush camp, making an 18 mile round trip for that day.

When we arrived back at camp that afternoon the missionary had just finished a service but now that I was back they wanted to have another one so we did and there were a few professions of faith at the close of that service. This was to be our last service as the next morning we would be leaving for home and would want to get an early start. We had been away from home now for thirteen days and while we had enjoyed every day of it we were getting ready to go home and back to our friends around the Mission Station.

The fourteenth and last day of the patrol started out on Thursday. Every one was up early that morning and there was a mixture of sadness and happiness as we packed to leave that morning. We would be happy to be back home but it was sad to leave the folk whom we had learned to love on this patrol. For thirteen days now we had left all

(Continued on page 5, column 1)

Fred T. Halliman

(Continued from page 4)

the responsibilities of quite a complex situation here at the Mission Station behind us and while the walking was strenuous our bodies soon rested from that and our minds were free and we were happy and gay and we were having two or more services every day, seeing folk saved and baptized into the Lord's churches; this was a touch of heaven here on earth.

As we left that morning the pathway was lined with folk saying goodbye to us. This three miles to the car was the worst walking, by far, that we had encountered on the entire patrol. The track was steep and slippery and there were many slick logs to be walked across but with every step we were just a little closer to being mobile again. About 10 o'clock that morning we reached the road and the car after having climbed the last long hill. It was good to be back on a vehicle road again.

Back at the car we sorted some of the cargo out that we could bring with us and then sent the rest of it back by the cargo boys. About 10:30 we got under way and we had exactly 50 miles to drive. We averaged just over 12 miles per hour which is quite good for these rough mountain roads. We reached the Mission Station that afternoon about 2:30.

As usual, after being away for several days there were several things out of order and it took us several days after returning to get all things back working normal again. This had been the longest patrol that the family had made with me but they were glad that they had made it. With each school vacation time now they look forward with growing interest to these patrols. There are only two areas now where I do mission work that the family has not seen. One is the Levani Valley and if we are all still here together next year we plan to make a patrol into the Levani — right now this patrol hangs in the balance. The other place, and the one place that the family is likely to never go, is the Pogiaia area. I am thankful that God has given me a family that not only does not mind but looks forward to accompanying me, whenever possible, in taking the gospel to these heathen folk in the regions beyond.

A BRIEF SUMMARY OF THE PATROL

1. The duration of the patrol was 14 days.
2. I preached 18 times plus holding 3 baptismal services.
3. There were 41 people baptized.
4. There were about 50 professions of faith.
5. We drove, one way, 63 miles. We walked an estimated 60 miles.
6. Estimated cost of the patrol \$200.00.

We covet your prayers as we continue to labor here among these folk and wait upon the Lord for His will to be made known unto us. We hope that you have enjoyed reading about our ministry on this mission patrol.

May the blessings of the Lord be with each of you.

Fred T. Halliman



Universal Church

(Continued from page three) Church" at the moment of His salvation. The Bible beyond any doubt, teaches us to be baptized after being saved (Mark 16:16), and one of the main reasons is to place us into the Lord's church.

4. It distorts the Lord's Supper into an "Open Communion." I Cor. 11:20-34 is a clear message on how, and why, to observe the Lord's Supper. Beyond dispute is the fact that this teaching is for a local church (I Cor. 1:2). Yet,

because of the popular "universal church" view, more and more churches invite all believers to take part when the supper is observed. In the past all denominations have done this except Baptists. Now many Baptists are casting their lot with the world; how sad indeed.

5. It destroys the scriptural teaching on what a "christian" is. Although around the world the term "christian" is used for any saved person (or any so-called "worshiper of Christ"), scripturally the term is only used for saved, baptized, church members. The name christian was first given to local church members in Antioch!

6. It gives rise to inter denominationalism and ecumenism. "Universal" churchism, if carried out, places complete approval on every kind of unscriptural belief. Not only does it promote the "one church is as good as another" idea but also tears apart all reasons for being a Baptist. All men love popularity, but let those who warm their feet by ecumenical fires be careful, lest they end up as a pile of ashes, for in compromising they give up the Bible as their source of truth.

7. It is preparing the way for the anti-christ. The scarlet harlot of Revelation seventeen is without doubt the Catholic church and her harlot daughters. For a great many years the Catholics killed untold thousands of Baptists, but now many Baptists are attempting to form "Relations" with Catholics. Such a union is a shame! For it is leading the way to the World Church that will fall victim to the Beast. During the Great Tribulation, everyone believes in the "Universal Church." He is walking on unholy ground!

Let us never let man's logic outweigh God's truth and always keep in mind the Apostles' words: "To Him be glory in the church" (Eph. 3:21)



Mt Zion

(Continued from page 3)

high priest, Jesus Christ, than those high priests that went before Him. That's what the apostle was bringing out to these people who wanted to turn back to the Law. "Don't turn back to the ceremonial Law; you have right now one high priest who sits at the right hand of the Father, who has offered His own blood once for all for the remission of sins. You can not go back to the ceremonial law; the work is already done! You are not under the Law, but under Grace!"

Paul is summing up this whole argument in this twelfth chapter of the book of Hebrews when he said: For ye are not come unto the mount that might be touched. . . . Ye are not come unto the physical; you have not come to the material; you have not come to Mt. Sinai. Sinai was the place where God gave His Law, in the Old Testament. You can read it in the book of Exodus. It was here commands were given and curses were pronounced on those that did not keep those commands.

Mt. Sinai, the Bible tells us, was located in a desert—a howling, dreary, dry, ugly, barren, forbidding place. Mt. Sinai is connected with God's dealings with man according to responsibility. God on Sinai was making Himself known to the people as a God of justice, apart from mercy. Nothing at Mt. Sinai declared God to be a loving Father. There was no relief; there was no pardon; there was no redemption in the case of the transgressor. God was pictured at Sinai as a sovereign, severe judge. Everything in the law at Mt. Sinai was terrifying; was fearful; it was like the winter without the sunshine, the flower, or the songbird. Nothing at Sinai but a glorious ministration of Divine wrath. "But ye are not come to that," (you who are under grace), "You have not come

to Mt. Sinai; the mount that burned with fire."

You know, the law convinces men that they are sinners, when accompanied by God's Holy Spirit, and in that law God appears to them as fire. I can remember when I was lost, a boy only eight years old; I knew that I sinned and I knew when I sinned God was angry with me. I knew that I wasn't pleasing in the sight of God. And so this is a picture of God's anger as it burned in holy, righteous indignation against sin. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest."

Not only was there something fearful in my heart when I broke the law of God, but when I was lost everything seemed black. There was nothing but darkness and tempest in my heart. There was no peace; there was no joy; there was no happiness; there was no divine sunlight of God's grace.

As the Israelite stood at the foot of the mount, and heard God's wrath offered to them, nothing but blackness and darkness; and obscurity and tempest—Nothing but lightnings, thunders, and earthquakes.

"But ye are not come to Mt. Sinai that burns with fire . . . nor unto darkness and blackness and tempest." When God was ready for the people to come to Mt. Sinai to hear the law, the Bible says that there was a sound of a trumpet, and by this trumpet God summoned the people to the foot of the mount. They were there that they might hear His law. And as they stood there they heard the voice of words—they heard God's law; they heard God as He gave the Ten Commandments, starting with "I am the Lord thy God," and ending with "Thou shalt not covet."

As God gave His great law, His voice revealed unto this people His unappeased wrath. You listen to the Ten Commandments. You read them for yourself. As you listen to them you will know in your heart God's unappeased wrath if you've never trusted God's sacrifice for sin, the Lord Jesus Christ.

"Which voice they that heard intreated that the word should not be spoken to them anymore." As God gave His law, these people asked that it should not be spoken to them anymore. "Lord, don't give us anymore; don't tell us any more," they said. "If we hear the voice of the Lord our God anymore, we shall die."

My friends, the law works nothing but fear and death. In Romans 7:9 we read, "When the law came sin revived and I died." The law said: Obey and live; disobey and die. Have you disobeyed the law? Have you ever sinned against God's law? Have you ever broken one of the commandments of God's law? Yes, you have already sinned and the wages of sin is eternal death in a Devil's hell.

Do you know why they asked God to be silent? Do you know why they asked that God wouldn't speak any more? Because they knew they could not endure that which was commanded. Oh, I would to God that religious people all over the United States of America would come to the knowledge of this one truth—that they cannot endure—they cannot keep that which was commanded of God. They break God's law daily, whether they do it outwardly or whether they do it in their minds or hearts. They are transgressors of the law. The children of Israel came to this realization. They knew they could not keep the law of God.

Peter said on one occasion, "Why tempt ye God to put a yoke upon the disciples which (Continued on page 6, column 3)

THE BAPTIST EXAMINER

SEPTEMBER 12, 1970

PAGE FIVE

THE REDEEMER'S RETURN

(Continued from page 3)

of hosts, and in the day of His fierce anger" (Is. 13:9-13). These words are to be taken at their face value and understood literally.

What shall be the effect of all this? Let us return to Revelation 6 and read the Holy Spirit's own description of the consternation of mankind at that time. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And they said to the rocks and the mountains, *Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb. For the great day of His wrath is come, and who shall be able to stand?*" (Rev. 6:15-17). A prayer-meeting is convened—one unrivalled for size and earnestness, and one to which all classes and conditions of men assemble. Kings and rulers will be present. Hitherto they were more often found at Race-meetings than Prayer-meetings. All classes of men will be there. Many an opportunity for prayer had they missed in the past. Many the time they had lain down at night upon a prayer-less bed. They had regarded prayer as a profitless occupation, as so much time wasted, as an exercise fit only for women and children. But now they fall prostrate on their faces. When prayer would have availed, they scorned it; now that it is useless they go at it with a will. Such is the pravity and folly of human nature. But note the object of their prayers! They pray not to the living God, but to the inanimate rocks and mountains. They cannot pray to the Lord God for they never learned how to address Him, and now it will be too late to learn for the Holy Spirit, who is the inspirer of all real prayer, has been "taken out of the way." They pray not to the Rock, but to the rocks. They had made material things their gods, and so to these they now address their petitions. Note, too, the burden of their prayers! They ask to be hidden from the face of God and from the wrath of the Lamb. When they had opportunity, they refused to acknowledge His Love, they slighted the overtures of His Mercy, so now they have to endure His Wrath. To see God's face is the deepest longing of His people: to be "hid from His face" will be the one desire of those left behind for judgment.

Above, we have reviewed only down to the end of the sixth "Seal" judgment. There is a seventh which is itself divided into the seven "Trumpet" judgments, the seventh of which is again divided, divided into the seven "Vial" judgments. *Little does the world dream of what is coming upon it.* The present war with all its horrors gives but a faint conception of what will shortly come to pass on this earth. Not only will peace be entirely removed from the earth, not only will all Nature be convulsed by the outpouring of God's wrath, but the Bottomless Pit will be opened and out of it shall issue two hundred millions of supernatural locusts, having tails like scorpions and stings in their tails, and for five months they will "torment" those who have not been destroyed by the previous plagues. The torment inflicted by these infernal creatures will be so unendurable, that we are told "And in those days shall men seek death." But mark the still more awful sequel—"And shall not find it: and shall desire to die, and death shall flee from them" (Rev. 9:6). At a later stage, earth's inhabitants will be "scorched with great heat" and so terrible will be their suffering and so incurable is the wickedness of their hearts as it will then be manifested, that we read, *"and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds"* (Rev. 16:9-11). Such will be a part of the "indignation" which God will yet pour out upon this guilty world as His response to that cry made by His beloved Son as He hung upon the Cross. But we must turn now and consider another prominent feature of the Tribulation period, namely,

4. *The revelation and career of the Anti-christ.*
Who is the Anti-christ? Varied and wild have been the answers returned to this question. In pre-christian times there were many who regarded Antiochus Epiphanes as the one whom Daniel and the other prophets described. At the beginning of this dispensation Nero was looked upon as the predicted Man of Sin. After the Reformation the Papacy was selected as the fulfiller of the prophecies given through the Patmos seer. And in our day there have been those who consider the Kaiser to be the Son of Perdition. It cannot be denied that each of these infamous characters have manifested various characteristics which will yet be fully displayed by the Anti-christ, yet, they none of them match completely the delineation of the Man of Sin which is given in the prophetic word. There is one Scripture which is quite sufficient to prove that none of those mentioned above are the Anti-christ, a Scripture, moreover, which makes it certain that he has not yet been revealed, and cannot be revealed until after the Rapture of the Church. We refer to 2 Thes. 2:7, 8—"For the mystery of lawlessness doth already work: *only there is One that restraineth now, until He be taken out of the way. And then shall be revealed the Lawless One*" (R. V.). The One who now "restrains" is the Holy Spirit, and the time when He is "taken (Continued on page 6, column 1 and 2)

THE REDEEMER'S RETURN

(Continued from page five)

out of the way" is at the removal of the Church which is His "temple." Here then is a conclusive argument: the Anti-christ cannot be "revealed" or publicly manifested while God the Spirit is on the earth.

Who is the Anti-christ? Having shown who cannot have been the Anti-christ, let us now consider the positive answer to our question. In the first place, he will be a man, a real man, just as truly man as the Son of God was the Son of Man. The Anti-christ is termed "The Man of Sin" (2 Thess. 2:3). In the second place, he will be a Jew, if he were not he would be unable to make good his claims to be the real Christ; if he were not a Jew he could not deceive the Jews. That he will be a Jew, seems clear from Dan. 11:37. In the third place, he will be the Super-man, he will be a supernatural character, he will be the Son of the Devil. It is clear from Rev. 20:10 that there is an Evil Trinity, as there is the Holy Trinity. The Anti-christ will be the second person of the Evil Trinity as the Lord Jesus is the Second Person of the Holy Trinity. As Jesus Christ was the God-Man, so the Anti-christ will be the Devil-Man.

There are at least three Scriptures which prove the super-human character of the Anti-christ. The first is found in Gen. 3:15. In this verse there is a double "enmity" spoken of: God says, "I will put enmity between thee and the woman," that is, between Satan and Israel, for Israel was the woman that bore Christ (see Rev. 12); "And between thy seed and her seed." Observe particularly that two "seeds" are here spoken of, thy seed (the antecedent is plainly the "Serpent") and "her seed" the woman's Seed. The woman's "Seed" was Christ, the Serpent's "Seed" will be the Anti-christ. The Anti-christ then, will be more than a man, he will be the actual and literal Seed of that old Serpent the Devil, as Christ was, according to the flesh, the actual and literal Seed of the woman. "Thy seed," Satan's seed, refers to a specific individual, just as "her Seed" refers to a specific Individual.

The second Scripture which proves that the Anti-christ will be super-human, the offspring of Satan, is found in John 8:44—"Ye are of your father the Devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." In the Greek there is the definite article before "lie"—the lie, "The Lie." There is but one other passage in the New Testament where "The Lie" is mentioned and that is in 2 Thess. 2:11 where again the definite article is found in the Greek, and here the reference to the Anti-christ is unmistakable. A threefold reason may be suggested as to why the Anti-christ should be termed "The Lie." First, because his fraudulent claim to be the real Christ will be the greatest falsehood palmed upon humanity. Second, because he is the direct antithesis of the real Christ who is "The Truth" (John 14:6). Third, because he is the Son of Satan who is the arch-Liar. But to return to John 8:44—"When he (the Devil) speaketh (concerning) The Lie, he speaketh of his own." His "own" what? His "own" Son—the remainder of the verse makes this very plain—"for he (the Devil) is a Liar and the father of it" i. e., of "The Lie." The Lie then is Satan's "Son"! The third Scripture which proves that the Anti-christ will be super-human is even still plainer. In 2 Thess. 2:3 he is expressly said to be "The Son of Perdition."

Who is the Anti-christ? He will be a man, a Jew, a super-natural being, the "Seed" of the Serpent, the Son of Perdition. Where is he today? It is possible that even now he may be on the earth, though personally we hardly think this is likely. But if he is not yet born then the unequivocal answer is, He is in the Abyss or Bottomless Pit (Rev. 11:7). This Scripture contains the first reference to "the Beast" in the Revelation. The question naturally arises, How did he get there? and when was he sent there? In answering this question we are well aware that we shall call down upon us the criticism and censure of brethren that we honor and love, yet, notwithstanding, we must again be true to our convictions and faithful in presenting what we believe to be the teaching of Holy Scripture on this solemn and mysterious subject. When was the "Beast" consigned to the Bottomless Pit? We answer, when Judas Iscariot died! The Anti-christ will be Judas Iscariot re-incarnated. The proof for this startling assertion (we may say, a by no means novel one, though our study of this point has been conducted independently) will now be humbly submitted to the critical attention of our readers.

Who was Judas Iscariot? He was the one by whom the Lord of Glory was betrayed. He was a "man" (Matt 26:24). But was he more than a man? Let Scripture make answer. In John 6:70 we read, "Have not I chosen you twelve, and one of you is a Devil?" It is hardly necessary to say that in the Greek there are two different words for "Devil" and "demon." There are many demons but only one Devil. Further, in no other passage is the word "Devil" applied to anyone but to Satan himself. Now here in John 6:70 our Lord says of Judas that he is "ho diabolos" not "daimonizomai": the definite article is employed — one of you is "the Devil." Judas then was the Devil incarnate, just as the Lord

(Continued on page 7, column 2, 3, 4, and 5)

Mt. Zion

(Continued from page 5)

neither we nor your fathers were able to bear?" The apostle Peter was simply saying that Abraham, Isaac, Moses—and all the rest of the Old Testament saints—they could not keep the law and neither can we.

The Bible says: "And if so much as a beast shall touch Mt. Sinai, it shall be put to death." The Lord was showing us that we can't approach Him through the Law. You can't do it! God said, "I don't want even an animal to touch Mt. Sinai. If it does, it'll be put to death."

Now, you just think; if a man tried to get to God that way what would happen to him? You can't approach God by the law. There is no way. This shows us the inaccessibility of getting to God through the law. The Bible says the people were fenced off at the foot of Mt. Sinai.

Now I want you to get verse 21, "And so terrible was the sight that Moses said I exceedingly fear and quake." Do you know who Moses was? Moses was a God-called man. Moses was the man who stood before Pharaoh and bravely and courageously said, "Thus saith the Lord God of heaven, 'Let my people go.'" Moses was the man who led the children of Israel out of Egyptian bondage. Moses was the man who led the children of Israel through the Red Sea. Moses was the man who led the children of Israel through their wilderness journey. But, when he came to Mt. Sinai and when he heard God give His law, he said, "I exceedingly fear and quake." It scared even Moses, who was a God-called man—a man used mightily of God. But he was frightened, because he knew that he could not keep the law. He knew it. But you're not come to Mt. Sinai. You that are saved, you don't have to fear Mt. Sinai. You don't have to fear God's law because you have come to Zion. You have not come to the mount that could not be touched, and that burned with fire. You've come unto Mt. Zion—the mount of God's amazing Grace.

The apostle Paul in this twelfth chapter was spiritualizing in this 22nd verse when he said, "Ye are not come unto the mount that might be touched, and that burned with fire . . . But ye are come unto Mt. Zion!" You've come unto the mount of God's grace. You've come unto the mount of blessings and help in the time of need. It was on this mount—Mt. Zion—that Solomon supposedly built the great temple. It was also from this mount that King David was supposed to have ruled. So the apostle Paul said unto his people, "You've come to the mount where the King of Kings—King of ALL kings—rules and reigns! You've come to the mount where God Himself rules and reigns!"

Psalms 76:2 says, God's dwelling place is on Mt. Zion.

Psalms 9:11 says, "Sing praises to the Lord, which dwelleth in Zion . . ."

Psalms 128:5 says, "The Lord shall bless thee out of Zion . . ."

So, you've not come to the mount that is a cursing; you've not come to the mount of condemnation; but you've come to the mount of love, the mount of grace; the mount of blessing; the mount of peace; the mount of God's mercy.

God came down for a season on Mt. Sinai, but the Bible tells us that on Mt. Zion He dwells forever and forever and forever, and you've come to the mount where God Himself is said to dwell—Mt. Zion!

Mt. Sinai: it was in a desert, dreary place. But do you know where Mt. Zion was located? Mt.

Zion rested in the land of milk and honey. Mt. Sinai was in a desert place, but Mt. Zion was in the middle of the land of milk and honey — the Promised Land.

You haven't come to the mount that burns with fire; you haven't come to that awful place; but you've come to the mount where God dwells; you've come to the land of milk and honey. You've reached the Promised Land. You've reached the place of blessings.

Zion was a place of beauty. Zion was a place of grace. Zion was a place of mercy and blessings. We have not come to the law and its judgments; but we've come to Mt. Zion, the mount of God's amazing grace. We don't have to sneak up to Zion. We don't have to approach Zion like trembling criminals. We can boldly approach Mt. Zion because we have been accepted in the beloved.

God appeared in terror on Mt. Sinai; but in Zion He is at peace with His people. God gave His law on Mt. Sinai, but the good news comes from Mt. Zion. God then calls us away from Sinai and calls us to Zion, the mount of His blessings.

Now I hear the words of the apostle, "Sin shall not have dominion over you; for ye are not under the law, but under grace."

That's not all you've come to. Not only have you come unto Mt. Zion, but unto the city of the living God. You've come to a city where there are many dwelling places. Jesus went to the cross and died for you and you've come to the city He prepared for you. You've come to a city where there are many mansions. You've come to a city whose builder and maker is God. You've come to a city which has walls of jasper. You've come to a city that itself is pure gold. You've come to a city where the Lamb of God is. You've come to a city where the throne of God is.

A city was well fortified in Biblical days and it's that heavenly city to which we're headed. It's that city that's secure from sin and from Satan and from death and it's secure from every enemy that we've ever had! This city is well-fortified.

No, you haven't come to a moving caravan in the wilderness as the children of Israel. You have come to the City of God, a permanent dwelling place. We have no continuing city here, but "we seek one which is to come," so said the apostle Paul.

A city was well-stocked with provisions in Old Testament days, and so it shall be with the New Jerusalem. Nothing shall be lacking there. There'll not be a thing lacking in that glorious city.

That's not all. You know what fills this city? An innumerable company of angels. We've come to a city that is filled with so many angels that they cannot be numbered. And they're all happy. Certainly they have something to be happy about. They're celestial Beings and you know they love us. Yes, they love us; they cherish us; they minister unto us. We're heirs of salvation and the Bible says they are our ministers. The Bible says, "For Christ's sake they regard us with the deepest interest and affections." They love us, they watch over us, they care for us. They're going to FILL that New Jerusalem. There's going to be a number that cannot be numbered, that shall inherit that city . . . and they're all happy.

In Luke 2:13 all of Heaven rejoiced when one little male child was born in a stable in Bethlehem. The Bible also tells us that all the angels rejoice when one sinner comes to repentance. But you haven't heard any rejoicing like you're going to hear when the Saviour brings home every one for whom He died. That's when you're going to hear some rejoicing. You're going to be in that city. Let me turn and read it to you. In the book of

Revelation 5:11. The writer said, "And I beheld, and I heard the voice of many angels round about the throne and the beast and the elders; and the number of them"—now listen to this—"and the number of them was ten thousand times ten thousand, and thousands of thousands." The apostle John couldn't even number the angels that were possessing that city. And they were all praising God, giving God the praise, giving praise to the Lamb that was slain before the foundation of the world. You think you worship down here?! Wait till you get to Heaven.

We will praise Him like we've always wanted to. That city is going to be a wonderful place. There's not going to be any sadness nor sorrow; everybody is going to be happy.

You know, down here Baptist people are known for their griping and their fussing. When you get to Heaven you're not going to do any of that. We're simply going to rejoice and praise the Lord. There are not going to be any deadheads in Heaven. You're going to a city that's filled with an innumerable company of angels.

"To the church of the first-born ones." Brother, let me tell you this: not only does this church of the Lord Jesus Christ hold an esteemed position on this earth but it also holds an esteemed position and SHALL hold an esteemed position in the courts of Heaven. It's an honor and a privilege to be a member of the Lord's church. The Lord loves His church. He said, "The gates of hell shall not prevail against it." He said it is going to be the bride. It's the body of Christ; it's the temple of God, and you ought to be in it if you're saved. You ought to follow your Lord in baptism and become a member of this kind of church.

Saved people have their names written in Heaven. "To the church of the first-born ones, whose names are written in heaven." That's something to rejoice about, isn't it? I think it is, because they were written there a long time ago. I like old things, don't you? I like antiques. You know, my name was written in the Lamb's book of life before the foundation of the world. Jesus said, "REJOICE, because your names are written in heaven." That's something to rejoice about! God knew all about you and God's grace was bestowed upon you in time. Isn't that wonderful?

That's not all! "And to God the judge of all." This might scare somebody. It scared me a little when I read it. You know, a lot of times on this earth we break the law and we get caught and we have to appear before the judge. It frightens us a little since we know we're guilty in that we know we've broken the law.

But you don't have to be afraid of this judge, because it was this judge that appointed Christ to death. It was this judge who accepted His sacrifice. It was this judge who loves and cares for all of those for whom Christ died. You don't have to fear this judge because He's already judged you and found you not guilty. You've already been set free. Somebody else has paid your fine. He did it through Jesus Christ. He paid the sin debt. It's already paid, so you can boldly approach this judge and boldly stand before Him because He sees you JUSTIFIED—just as if you had never sinned. So, you have come to the judge of all and to the spirits of just men made perfect.

You know, I'm already connected with Abraham, Isaac and Jacob. Yes, I'm going to the same place they're going. Their spirits are perfect. They don't have the glorified bodies—some of them—as yet, but they shall. I'm connected with them right now. They haven't as yet been clothed upon, but they shall be.

(Continued on page 8, column 1)

Condescension

(Continued from page one)
from God, and went to God." — John 13:3.

Now let me paint a picture with the brush that we can call the Word of God:

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." — John 13:5.

The picture that I paint is this: first of all, the person who is doing the acting; second, the acting of the person; third, the person which is acted upon.

Jesus said:
"Ye are my friends." — John 15:14.

In this Scripture, He comes before the disciples, girds Himself with a towel, draws a basin of water, and kneels to wash their feet, typifying humility. But the picture I want to paint is the Lord Jesus Christ, the Son of the very God Himself. Cannot you see the true word, condescension?

The word "condescension," according to Webster's Dictionary, means to stoop, or to come down voluntarily, to the level of one's inferior. Picture in your mind Jesus bowing before His disciples, washing their feet. What greater picture can you paint of condescension!

Let's look first to the person who is acting. We understand that it is God in condescension that acts.

The question is raised many times, Who is God? That is a good question. One fellow said, "God is an epitaph." Do you know what an epitaph is? It is a name on a grave stone.

The Russian cosmonauts went into space many, many miles, seeing the glorious works of God's own hands, and came back laughing, and saying, "We didn't find God up there."

I say that this idea of God being dead originated because of the Communist cosmonauts. They didn't find Him up there, so they say He is dead, that He is an epitaph. I don't believe that for one moment. I believe we can go search the Scriptures and find our God. But I am not surprised at the answer that they gave.

Jeremiah says:
"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt." — Jer. 16:14.

When the cosmonauts said, "I didn't find God, so He must be dead," they fulfilled prophecy. They fulfilled the very words that Jeremiah cried to the people, when he said, "The day is going to come when you are going to cry out that God is dead and laugh in scorn."

Go back to Jeremiah 4, where Jeremiah, the weeping prophet, was sent by God to go to a people not ready for His grace. They had been shown His wonderful grace many times, but they were not ready for it.

I wonder how many of us are ready for God's wondrous grace. Jeremiah cries out to the people:
"If thou wilt return." — Jer. 4:1.

Speaking of their iniquity and the sins bordering in their life, overtaking them, he says, "If thou wilt return."

Jeremiah also says:
"And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory." — Jer. 4:2.

My God lives. He rules and reigns on high. Regardless of what mankind might say, He lives. He lives in truth. He lives in judgment — judgment upon the wicked. He lives in righteousness — condescending in righteousness to come to us. It had to be an act of righteousness for Him to come to me.

Jesus said:
"I am the way, the truth, and

The Redeemer's Return

(Continued from page six)

Jesus was God incarnate. Christ Himself said so, and we dare not doubt His word. Again, in John 17:12 He said, "Those that Thou gavest Me I have kept, and none of them is lost but the Son of Perdition." Here then is the answer of Scripture itself. Who was Judas Iscariot? He was the Devil incarnate; he was the Son of Perdition.

Now let us see how Scripture connects the Anti-christ with Judas and shows that they are one and the same person. In the first place, as we have already pointed out, the first reference to "the Beast" (the Anti-christ) in the Revelation is 11:7, where we read of "the Beast that ascendeth out of the Bottomless Pit." We asked, How and when did he go there? And we answered, at the death of Judas. Have we any Scripture which supports this assertion? We believe so. Mark the language used in Acts 1:25, "That he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place." Of no one else in all the Bible is it said that at death he went "to his own place." Put these two Scriptures together — Judas went "to his own place," the Beast ascends out of the Abyss. Again, in Rev. 17:8 we read, "The Beast that thou sawest was, and is not; and shall ascend out of the Bottomless Pit, and go into perdition." This verse is generally understood to refer to the revived Roman Empire and with this interpretation we are in accord, but we believe it is a mistake to limit it to this. In the Apocalypse, the Roman Empire and its final and Satanic Emperor are very closely connected, so much so, that at times it is difficult to distinguish between them. But in Rev. 17 they are distinguishable. In verse 8 we are told that the Beast "shall ascend out of the Bottomless Pit, and that he shall 'go into perdition.'" In verse 11 we are told, "And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Now nearly all expositors are agreed that the Beast of verse 11—"the eighth (head, and form of government of the Roman Empire) is the Anti-christ himself; then why not admit the same of verse 8? In both, the designation is the same — the Beast; and in both, we are told he 'goeth into perdition.'" We take it, then, that what is predicted of the "the Beast" in 17:8 is true of both the Roman Empire and of its last head or Emperor (the Anti-christ) — of the former, in the sense that it is infernal in its character. Viewing it now as a declaration of the Anti-christ, what does it tell us about him? Four things. First, he "was." Second, he "is not." Third, he shall "ascend out of the Bottomless Pit." Fourth, he shall "go into perdition." The various time marks here concern the Beast in his relation to the earth. First, he "was" i.e., on the earth. Second, he "is not" i.e. now on the earth (cf. Gen. 5:24, "Enoch was not for God took him," i.e. "was not," any longer on the earth). Third, he shall "ascend out of the Bottomless Pit" (where he now is) which agrees with 11:7. Fourth, he shall "go into perdition." We learn then from this Scripture that at the time the Apocalypse was written that the Beast "was not" then on the earth, but that he had been on it formerly. Further, we learn that in John's day the Beast was then in the Bottomless Pit but should yet ascend out of it. Here then is further evidence that the Anti-christ who is yet to appear has been on earth before! If this is not sufficient to prove that the Anti-christ will be a re-incarnation of Judas our next Scripture ought to decide the matter. As we have seen in John 17:12 Christ termed Judas "the Son of Perdition" and in 2 Thess. 2:3 we find that the Man of Sin is similarly designated — "that Man of Sin be revealed, the Son of Perdition." These are the only two places in all the Bible where this name occurs, is it not clear then that Judas and the Man of Sin are one and the same person? What other conclusion can a simple and unprejudiced reader of the Bible come to?

It is further to be noted that the Anti-christ is twice termed "Death and Hades" (Is. 28:18; Rev. 6:8) as if to intimate he came from Hades the place which receives the souls of the dead.

Who is the Anti-christ? We have dwelt upon his mysterious person, and we would now call attention to a number of passages in Scriptures (which the reader will do well to look up and prayerfully study) in which he is variously denominated and described. He is the "bloody and deceitful man" of Ps. 5:6. He is "the man of the earth" of Ps. 10:18. He is the "Head over many countries" of Ps. 110:7. He is the "little horn" of Dan. 7:20-27; 8:9-12. He is "the prince that shall come" of Dan. 9:27. He is the "vile person" of Dan. 11:21. He is the "proud man" of Hab. 2:5. He is the rider on the four horses in Rev. 6. He is the "fallen star"

the life: no man cometh unto the Father, but by me." — John 14:6. Truth reigns in all.

I think about truth in this way: Two and two make four. No matter how you try to break it down, it is going to come to four, no matter what. I understand that new math has tried to twist a few things. I find also on the elevator here, if you want to go to 2, you punch 3, and you get there. But God's truth says two and two are four. You can take eight and divide it by two and it is still four, and until God

comes back, it will be that way. Beloved, Jesus is all truth. He is God condescending down to

There is one great truth that I fear before God — at the name of Jesus, every knee shall bow. That is a truth, and I praise God for it. When eternity comes, I hope that I can bow before Him, seeing His righteousness. Some will not be able to do that. Some will bow before Him in their condemnation.

Beloved, Jesus is all truth. He is God condescending down to (Continued on page 7, column 3)

of Rev. 9:1. He is "the Beast" of Rev. 13:1-8. He is the "Lawless One" of 2 Thess. 2:8, 9.

As can be well imagined the Scriptures draw a sharp contrast between Christ and the pseudo Christ. It is remarkable how complete the antithesis is. We give a twelvefold contrast between their various designations. The one is called the Christ (Matt. 16:16), the other the Anti-christ (1 John 4:3). The one is called "the Man of Sorrows" (Is. 53:3, the other "the Man of Sin" (2 Thess. 2:3). The one is called "the Son of God" (John 1:34), the other "the Son of Perdition" (2 Thess. 2:3). The numerical value (the gematria) of the name Jesus is 888, the number of the Anti-christ's name is 666 (Rev. 13:18). The one is called the Seed of the woman (Gen. 3:15), the other the Seed of the Serpent (Gen. 3:15). The one is called the Lamb (Is. 53:7), the other "the Beast" (Rev. 11:7). Christ is called "the Holy One" (Mark 1:24), the Anti-christ is termed "the Wicked One" (2 Thess. 2:8). The one is called "the Truth" (John 14:6), the other "the Lie" (John 8:44). The one is called "the Prince of Peace" (Is. 9:6), the other "the Profane Prince" (Ezek. 21:25). The one is called "the Glorious Branch" (Is. 4:2), the other "the Abominable Branch" (Is. 14:19). The one is called "the Good Shepherd" (John 10:11), the other "the Idol Shepherd" (Zech. 11:17). The one is called "the Mighty Angel" (Rev. 10:1), the other "the Angel of the Bottomless Pit" (Rev. 9:11).

Not only do the Scriptures point a complete contrast between Christ and the Anti-christ in their several names and titles but the same is true in regard to their respective characters and careers. Christ came down from heaven (John 3:13), but the Anti-christ comes up out of the Bottomless Pit (Rev. 11:7). Christ came in Another's name (John 5:43), but the Anti-christ will come in his own name (John 5:43). Christ came to do the Father's will (John 6:38), but the Anti-christ will do his own will (Dan. 11:36). Christ wrought in the power of the Holy Spirit (Luke 4:14), but the Anti-christ will be energized by Satan (Rev. 13:4). Christ submitted Himself to God (John 5:30), but the Anti-christ will defy God (2 Thess. 2:4). Christ "humbled" Himself (Phil. 2:8), but the Anti-christ will "exalt" himself (Dan. 11:36). Christ honored the God of His fathers (Luke 4:16), but the Anti-christ will refuse to do so (Dan. 11:37). Christ cleansed the Temple (John 2:14-16), but the Anti-christ will defile the temple (Matt 24:15). Christ ministered to the needy (Luke 4:18), but the Anti-christ will refuse to do so (Zech. 11:16). Christ was rejected of men (Is. 53:3), but the Anti-christ will be accepted by all the world (Rev. 13:4). Christ "leadeth" His flock (John 10:3), but the Anti-christ will "leave" his flock (Zech. 11:17). Christ was slain for the people (John 11:51), but the Anti-christ will slay the people (Dan. 11:44). Christ glorified God (John 17:4), but the Anti-christ will blaspheme God (Rev. 13:6). Christ was received up into Heaven (Luke 24:51), but the Anti-christ goes down into Hell (Rev. 19:20).

The remarkable career of the Anti-christ is sketched in a number of different Scriptures, some of which we shall now briefly consider. In Daniel 7 the prophet is given a vision of the four great world-empires — Babylonish, Medo-Persian, Grecian and Roman — which are symbolized by as many "beasts." The fourth beast is described in verse 7 — "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces (referring to the conquests under the Caesars), and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it (entirely different in its form of government); and it had ten horns." In verse 24 these "ten horns" are said to be "ten kings that shall arise" which corresponds with Rev. 17:12 where the Roman Empire revived and in its final form is again in view. In Dan. 7:8 we read, "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." The "little horn," which occupies a prominent place in this chapter, symbolizes the Anti-christ who will be the Head of the revived Roman Empire. The part that he will play is described in verses 20 to 26 in this same chapter. "And of the ten horns that were in his head (i. e., of the beast which represents the Roman Empire), and of the other (the Anti-christ) which came up, and before whom three fell (three of the ten kings); even of that horn that had eyes (symbol of intelligence), and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom (which looks forward to the Millennium). Thus he said, The fourth beast shall be the fourth kingdom on earth (i. e., the fourth universal kingdom after the Times of the Gentiles had begun), which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns are ten kings that shall arise (in the Tribulation period); and another shall rise after

(Continued on page 8, column 4 and 5)

Mt. Zion

(Continued from page 6)

Last of all, here is one of the most precious promises—one of the most precious blessings that could ever be bestowed upon a sinner saved by grace, "And ye have come to Jesus." Some day, by God's grace, we're going to behold Him, and the prints where the spikes were driven into His hands. You'll see the side that was driven through with the spear. You'll behold Him as He is. What a glorious day that's going to be when you look upon the Saviour that died for you. The one who made all of these blessings secure for you—the one who paid your sins debt—the one who set you free from the law—the one who was judged for you—the one who was punished for you—the one who obtained eternal salvation for you.

In some of the songs that I love to sing, there's one that goes like this "Oh, That will be glory for me, when by His grace I shall look on His face." "Face to face with Christ my Saviour." Oh, how sweet that's going to be when we see Jesus . . . the one who loved, the one who died for us.

Last of all, He's the mediator between men and God. We've come to Jesus and to the blood-sprinkling that speaketh better things than that of Abel. In the

Old Testament, the Bible says that the blood of righteous Abel cried out from the ground. You know, he was murdered by Cain and his blood cried from the ground.

Do you know what it cried? It cried in the ears of God, "Vengeance, vengeance! Judgment! Judgment!"

Not so of murdered Jesus. Jesus' blood speaketh better things than that of Abel's. The blood of Jesus cries out, "FATHER FORGIVE THEM for they know not what they do." The blood of murdered Jesus cries out, "Pardon, peace, love, mercy, adoption, security, Heaven." The blood of Jesus cries out better things than that of Abel's.

Abel's blood cried out against one man and one sin. It cried out against the sin of murder and it cried out against one man—Cain. Not so with Jesus'. His blood cries out and covers the sins of thousands and thousands of people. The blood of Jesus speaketh better things than that of Abel.

The blood of Abel is said to continually cry before God. It continually cried "Vengeance!" It continually cried, "Judgment!" and "Wrath!" But Jesus' blood, it too continually cries. But it doesn't cry "Vengeance." It doesn't cry, "Wrath." It continually speaks into the ear—whis-

pers into the ear—of God the Father, "Forgive them . . . forgive them." It continually whispers in God's ear on your behalf. That's why you're secure. Because the precious blood of Jesus is continually speaking on your behalf.

Do you know what the writer of the book of I John said? "The blood of Jesus Christ, his son, cleanseth us from all our sin." The word "cleanseth" there means a continuous process—a process that never ends. The blood of Jesus Christ, His Son, cleanseth us. It keeps on cleansing and never stops cleansing us from our sins. When we've been in Heaven ten thousand, ten million, ten billion years, the blood of Jesus Christ will still be speaking to the Father, "Forgive them . . . forgive them . . . forgive them, forever and forever." He will never remember your sins; they have been covered in the blood of Jesus Christ. He keeps on cleansing forever and forever.

We by grace have come to all that God's eternal purposes have for us.



Condescension

(Continued from page seven)

man's level, down to one who is inferior. He condescended in truth and in judgment.

Paul said:

"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."—II Tim. 4:1.

It is spoken many times about the appearing of the Lord Jesus Christ. Oh, how happy we'll be! Then let's go tell someone else, and maybe God will use that to make them happy also. Tell them about His judgment—that the Lord liveth and He will judge if we be not found in Jesus. The great truth is, without the shedding of blood, there is no remission of sin, and judgment falls upon him.

What can we say about righteousness?

"But of him (speaking of the Father) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."—I Cor. 1:30.

Where is my righteousness found? All my righteousnesses are as filthy rags. I stood before God with nothing in my hand—no price I bring. But today I stand in His righteousness, and to His cross I cling.

The person who did the acting was God, and He lives. He lives evermore. I know He lives.

II

In the condescension, you can see that Jesus stooped before the feet of the disciples. He lowered Himself to meet those people. Was it not God in the flesh coming—the Lord Himself?

"I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—II Cor. 8:9.

A brother spoke recently about the poverty program. Do you know that all of you were on the poverty program once upon a time? All of you stood one time in the midst of a poverty program. You were just as poor as the beggar on the street. But Jesus came and said:

"Ye are my friends, if ye do whatsoever I command you."—John 15:14.

I believe it was President Wilson who walked down the street one day and looking upon an old man who was picking garbage up out of the street in a white suit and a pushcart before him, said to the secretary beside him, "He is my friend." The point is this: Had that old man nudged his

THE REDEEMER'S RETURN

(Continued from page 7)

them: and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws; and they (the "times and laws") shall be given into his hand until a time (a year) and times (two years) and the dividing of time (half a year—three and a half years in all). But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Here we are told, first that the Anti-christ will "have a mouth speaking very great things" which we know from 2 Thess. 2 refers to his audacious claim to be God Himself. Second, that he will "make war with the saints." These "saints" are the godly Jewish remnant which will refuse to render him homage and in consequence will be slain (cf. Rev. 20:4). Third, he will "speak great words against the Most High" which clearly identifies him with the Man of Sin. Fourth, he will "think (purpose) to change times and laws," the reference being to the religious feasts and festivals of Israel which the Anti-christ will abolish, for everything which bears testimony to God he will seek to destroy. Fifth, his "dominion" shall be taken away from him, for at the close of the Tribulation period he will be cast into the Lake of Fire (Rev. 19:20).

(To Be Continued Next Week — D.V.)

friend and said, "See, my friend," when the President drove by, it wouldn't have meant a thing, but he said, "See my friend." In actuality, he came down to the level of this man, to the level of a street cleaner, if you please. He made himself to be equal before him. Before all the world, he said, "He is my friend."

Jesus said, "Ye are my friends." I am so glad that I am a friend of God, that He thought enough and brought Himself to a lower level. As the Scripture says:

"Though he was rich."—II Cor. 8:9.

How rich was He? Take a look through the Scripture and try to measure the richness of God.

"For every beast of the forest is mine, and the cattle upon a thousand hills, I know all the fowls of the mountains; and the wild beasts of the field are mine."—Psa. 50:10,11.

Talk about being rich, He claimed the universe. He said to the people:

"If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."—Psa. 50:12.

We talk about the election of God and it makes my heart ring with joy, for I always have to stop and think, had it not been for His love, for His coming down to my level, I never could have made a step to gain the height thereof. But now I feel that I am a co-heir with him—joint heir with Jesus Christ because I have been bought, and He bought me by coming down.

Think about the condescension of God. The very act of coming down was an act of mercy.

"For as the heaven is high above the earth, so great is his mercy toward them that fear him."—Psa. 103:11.

Oh, measure the greatness of His mercy! Measure the greatness of His grace!

"Surely he scorneth the scorners: but he giveth grace unto the lowly."—Prov. 3:34.

He was rich, yet He came and lowered Himself that we might gain His highest. He was rich in His fellowship to us. Fellowship is an important part of condescension. You can't come to the level of one without fellowship with Him.

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."—I Cor. 1:9.

I am glad that I can have fellowship with Him. But I couldn't have had it without His coming down—condescension—stooping voluntarily to the level of one's inferior.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."—II Cor. 1:3.

I heard one of our brethren preach about Moab. I wonder how much comfort they had, because God wasn't there.

How much comfort did you have in your sins? God wasn't

there. Praise God, because of His great condescension to us He came!

III

Let's notice the persons upon whom He acted.

When I quote John 3:16, I might be a little different than some of you, because I quote it this way:

"For God so loved Donald Chance, that He came down."

Beloved, He came down to the level I was, to save me. Actually, the people that He acted upon was the lowest type of people—lower than the scum of the earth, but yet He loved them.

"He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."—John 3:18.

Who were the persons that He acted upon? Those whom He loved.

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."—Mt. 1:21.

Someone said, "What about my spark of goodness?" I read in the Bible that Jesus Himself said:

"Ye have not chosen me, but I have chosen you."—John 15:16.

Whom did He love? Jesus said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

Great in His condescension, Jesus came to a lower state. He came to the level of the poor. He lived at the level of the poor. He was forced into Calvary's Cross because He loved them. He didn't have to. He could have stayed in Glory with the Father.

One day, in the council halls of eternity, the Father said, "I have a people." The Son said, "I will lower myself to their state. I'll take myself (stoop) to the level of man. I'll live among them. I'll die." Upon the faithfulness of God, He was raised again and made to sit in heavenly places.

Did Jesus condescend to your level? Beloved, when God came down, He gave the greatest riches that man shall ever know.

Donald Chance,
Birmingham, Alabama



APPRECIATED LETTER

I'm sending this small offering. Please use it where the need is greatest. I could never put into words the worth of "The Baptist Examiner" to me spiritually each week. My prayer is that it will still be in print until Jesus comes. Other than the Bible it is my greatest spiritual food.

Mrs. Victor Bigham
(Alabama)

SAY, BAPTIST FRIEND—

How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?

TEN SUBS \$10.00

IN ADDITION, WE WILL RENEW YOUR OWN FREE!

(No less than ten "subs" accepted at this price.)

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER

SEPTEMBER 12, 1970

PAGE EIGHT