

# The Baptist Examiner

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"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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BRO. WILLIS REPLIES TO A CRITIC OF HIS SERMON ON THE . . .

## "THE MOURNER'S BENCH"

WILLARD WILLIS  
Middletown, Ohio

Dear Friend in Christ:

I received your letter relative to my article on the "mourner's bench" and I regret that you have taken such a hard stand against my position. There may be others who feel as you do; therefore, I have chosen to reply to your letter by way of the Examiner. Whatever I shall say will be said with love for you and all concerned. I hope you will accept this message in the spirit in which it is written.

You stated in your letter that you were surprised that Brother Gilpin would have such an article as mine in the Examiner. You also wondered how I would explain Matthew 7:7-11; the prayer of the Publican; Paul's prayer in Acts 9: "Humble yourselves" (James 4:10); "For whosoever shall call upon the name of the

Lord shall be saved" (Romans 10:13); "that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). You also stated, on the basis of Revelation 22:18, 19, that you would not speak against the altar, since you have read of one in the Old Testament, New Testament and in Heaven.

May God the Spirit guide us as we endeavor to answer each of the above in that which follows.

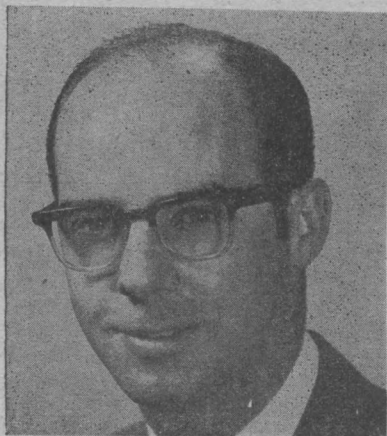
The first point which I wish to emphasize is that salvation is a free gift from God and that one should never pray for a gift.

"For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." (Ephesians 2:8-9).

Let's suppose that I were to promise to give my son Gary ten dollars. Let's suppose that Gary, after I have promised him the

ten dollars, falls before me and begins begging for the money. Beloved, this would break my heart. This action by Gary would show that he had no confidence in me. In like manner, those who pray for God's gift of salvation, and those who advise sinners to pray, are saying, in essence, that one can have no confidence in God's Word (I realize that maybe this is not what is intended, but it is certainly implied).

Suppose that my insurance policy guarantees wrecker service if my car breaks down on the highway. Would it be necessary for



ELD. WILLARD WILLIS

## Some Further Observations About Post-Trib Position

By JOE WILSON  
Winston-Salem, N.C.

Well, here we are again on this subject. I do not consider it a subject to break fellowship over, but I do consider it an important one. I believe that when the post-tribs have crystalized their thinking on the subject, and when the issue at question has been fully debated, we will learn that the tribulation and the millennium of the post-trib is a far different thing from that of the pre-trib. I believe the subject is important because I know that post-trib is a part-way house on the road to A-millennialism. Too many men have traveled this road before. I believe the subject is important because the post-tribs have taken



JOE WILSON

away a warm and precious hope from their advocates, and substituted that which is cold and valueless. May God cause some of my post-trib friends to return to the truth, cause some who are weak to be strengthened in pre-trib truth, and cause others to rejoice more fully in the blessed hope of the ever imminent possibility of the glorious rapture.

As I have studied and written on this subject, I am somewhat surprised at the fewness and the weakness of the arguments for the post-trib position, especially the fewness of them. I do feel perplexed and at a loss to understand why so many have turned to such a comparatively undesirable position on the basis of such

few arguments. One of the arguments of post-tribs is that pre-tribs appeal to unworthy motives. One writer said, "We would lovingly ask, is there not a strain of weak-kneed, invertebrate, spineless sentiment in this idea of escaping tribulation." Let me answer this first by saying that there is nothing wrong with a desire to escape tribulation. We are never encouraged in the Bible to seek for trial persecution, and tribulation. We are to be willing to obey God no matter what the consequences, but we are not to court martyrdom for martyrdom's sake. We are privileged to avoid tribulation by any legitimate and Scriptural means.

Let me answer this by saying that it is casting unfair aspersions on many godly men and women who have suffered much for Christ. Can post-tribs produce any more of the saints of God who have been true to God at great cost than pre-tribs can? Is it not a proper use of, and a tendency of pre-tribulationism to promote godly living? I consider this an unfair attack on the spiritual character of many of God's saints.

I answer this argument by saying that the motive and object of pre-tribs in their position — that upon which they have their eyes set — that which is their hearts desire — is not the escape.

(Continued On Page 6, Col. 3)

me to beg the insurance company to send a wrecker if I broke down? I would take my insurance company at their word and call a wrecker, unless my insurance company could not be relied upon. Beloved, God's promises are true. God can be relied upon; therefore, we are not to beg Him to keep His Word. God's Word is, "Whosoever believeth that Jesus is the Christ is born of God . . ." (1 John 5:1).

We are all quick to believe what man says to us. We have been told of a man named Abraham Lincoln, and we believe that Mr. Lincoln existed, even though we have never seen him. God, on the other hand, declares in His Word that Jesus Christ, His Son, lived, died and rose from the dead to save us poor sinners. We have man's report and God's report before us. There are none who question man's report, but there is a great multitude who question God's report. Why won't men take God at His Word and believe on His Son — believe what God has said, rather than complicating the matter by begging God at a "mourner's bench" or "altar" to keep His Word.

"For if we receive the witness of man, the witness of God is

(Continued on page 7, column 4)

## Seeing Jesus, The Greatest Single Desire Of The Saved

RAY HIATT

Pastor, Corinth Baptist Church  
Sexton's Creek, Ky.

"Thine eyes shall see the king in his beauty."—Isaiah 33:17.  
How weak and poor our vision is!

We've been given spiritual eyes to see and yet we see so little. We yet have scales of flesh upon our eyes and when we would see more of Christ we find that we're weighted down by impediments of a worldly nature that, though it doesn't reign, still lives within us. The apostle has well stated that we see through a glass darkly. However, as a bride rejoices in the hope to see the bridegroom, we have a sure and certain hope that the daystar will arise and we'll see the king that died for us in His beauty. If it weren't for this consolation our life would scarcely be worth living. If it weren't for the fact that HE awaits us — that he'll receive us unto Himself, then this world with its manifold troubles would overshadow us unto a living death. A day is made up of darkness and light. We dwell within a present darkness that separates us from the beauty of Christ, but as the darkness is real, the light when it arises will also be real and more gloriously manifest when the darkness is forever cast behind us.

The greatest single desire of

this writer, and I'm sure of every child of God, is to see Jesus in His beauty, and to know more and more of Him as these dark days go by. The story is told of a girl who found a certain book to be very dull and uninteresting until she fell in love with the author. Then she read it eagerly



RAY HIATT

for it told her more of him. So it is with us. The Book of Life once held no charm for us, but now it's our stay and staff because it speaks of Him who died for us.

Within its pages we see HIM. We search the Scriptures for them. (Continued on page 3, column 4)

## A Most Helpful Study In The Genealogy Of Jesus Christ

W. J. FARMER  
Flat Rock, Michigan

(Matt. 1:1-17)

Here we have recorded the generations of Jesus Christ. In Luke, chapter three, we have a line going to Mary, our Saviour's mother. Here the line is traced to Joseph, who though not Christ's father, was his foster father.

I. Particulars

There are exactly 42 names from Abraham to Jesus. This means that it is a multiple of the perfect number, seven (6x7=42). Two is the number of witness, three the number of the gospel and the Godhead, and seven the number of perfection or completion. (2x3x7=42).

Also, in verse seventeen, we find that there are fourteen generations. Once again, two, the number of witness, times seven, the number of perfection. Thus, this passage reveals Christ's perfection, Godhood and His witness.

II. Patriarchs (1:1-2)

Abraham is the first. He signifies God's covenant and God's promise. His name means "The father of multitudes." Even his name shows God's power. He could bear no children on his own but God's power is greater than man's weakness.

Isaac was Abraham's promised

heir, as Christ is God's promised heir. The name Isaac means "to laugh," showing the joy and gladness of knowing Jesus Christ.

Jacob, the last patriarch, is a perfect example of the might of God's elective grace. His name means "supplanter" or "cheater." Jacob was sneaky in all things. He had four women act as his wife against God's ordinance. In spite of this, God chose Jacob and made him a relative of Jesus Christ.

III. The Prostitute (1:3)

Judah was Jacob's son and the chosen of the twelve to be in the Saviour's line. Judah's name means "praise" showing that there is no way to praise God but through Christ. But Judah



W. J. FARMER

had a sinful relation with his daughter-in-law, Tamar, and begat Phares, meaning "breach." Showing man's inability to keep a covenant with God, man's sin breaches his bargain. But God's promise is never broken and here again we see how great is God's grace.

IV. Participants (1:4-5)

Esrom means "the enclosed wall" showing the surrounding of grace even after man made a "breach." Aram means "height" signifying our Lord's original position in glory with the Father. Amminadab means "prince of the prince" proving Christ once again as God's chosen heir. Nahshon means "enchanter;" Salmon

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "A MAN CALLED MATTHEW"

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him."—Mt. 9:9.

This book from whence I have read my text was written by Matthew, and this verse tells about his call to be an apostle of the Lord. Apparently, Matthew was quite modest about this, for he says, "And as Jesus passed forth from thence, he saw a man, named Matthew." He didn't give him-

self any praise or recognition or notoriety. Rather, he just mentions the fact that Jesus saw and called a man named Matthew.

This morning, I would like for us to notice this call of Matthew and see how it relates itself to our own experience as individuals today.

I  
HUMANLY SPEAKING, MATTHEW'S CALL APPEARED UNLIKELY.

From the human point of view, the call of Matthew appeared un-

likely. The Lord Jesus had been in the city of Capernaum for a long period of time, yet Matthew was still unsaved. Whether he had ever met Jesus, whether he had ever heard Him preach, or whether he knew anything about Jesus, I don't know but since Capernaum wasn't the biggest town in the world, I am rather of the opinion that he had had an opportunity to know something about Jesus. At least, Matthew is still an unsaved man at this

(Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## Announcing . . . A New Book By Bro. Willis

We are in the process of printing a verse by verse commentary on the book of Revelation for the Elder Willard Willis of Middletown, Ohio.

I have read this book through several times already in the course of printing it, and I am frank to say that it is unique and most unusual in every respect. I think Bro. Willis has a grasp of the book of Revelation that very few people have, and his descriptive language makes it most appealing.

Here is a book that every reader of this paper ought to order. It will be ready for distribution within the next few weeks. It is cloth-bound, with over 250 pages. The price will be \$4.00. Let me urge everyone of our readers to secure a copy of it. Send your orders to us and just as soon as the book is finished it will be mailed to you. This is one book you will never regret buying.



### "A Man . . . Matthew"

(Continued from page one)  
time, though Jesus had been in Capernaum a long period of time.

We read:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in

Sodom, it would have remained until this day."—Mt. 11:23.

Jesus spoke those words just a few days after he called Matthew. It would appear that Jesus' ministry in Capernaum had come to an end. It would appear that this city of Capernaum was wholly handed over to Satan. It looked like every opportunity to be saved was closed. Jesus had been there a long time and Matthew was unsaved. Within a few days, Jesus pronounces a woe upon the city. It looked like every opportunity for Matthew or anybody else to be saved was virtually closed.

The Word of God would indicate that Jesus went about other business, for my text says, "And as Jesus passed forth from thence." In other words, He was getting ready, seemingly, to leave the city of Capernaum, and as He passed forth from thence, He saw Matthew, and He said, "Follow me."

Notice, from the human point of view, that time is running out so far as Matthew is concerned. It would look as though he is never going to be saved. Jesus' ministry is closing as far as Capernaum is concerned. He has pronounced a curse upon the city. He says, "You haven't heard me. If the mighty works which have been done in you, had been done in Sodom, it would have remained until this day." He is getting ready to leave and, seemingly, the last man that he saw, the last man that He saved, was Matthew. So humanly speaking, we would say that Matthew's call appeared unlikely.

That leads me to say this, that God's time had just then come for Matthew to be saved. Jesus didn't pass him by. He didn't fail to see him, but He saw him because He foresaw him yonder in eternity. As he was leaving the city, He knew him, because He foreknew him before the foundation of the world, though it appeared unlikely of Matthew ever being called, and though it looked as though Matthew would never become a child of God. Now Jesus Christ calls him.

Beloved, God has a time to call every individual. Personally, I would like to hurry that time up with many individuals. I think the majority of our evangelists do try to hurry up that time. I think the majority of our evangelists do their best to speed up the time for the individual to be called. As I say, "I would like to hurry it up with lots of people, but I know one thing, the God who formed you is going to call in His own appointed time."

Jesus Himself said:

"ALL that the Father giveth me SHALL COME to me."—John 6:37.

I know that not one single one of the elect of God is going to Hell. Now it is mighty hard for us to rest on that. Sometimes I get awfully anxious and carry a

burden when I look around on Sunday and see folk here who are unsaved, who have heard the Word of God over and over again, yet they go on unsaved. But I know one thing, if you are one of the elect of Almighty God, you shall be saved, and all Hell couldn't keep you from being saved.

Matthew's call appeared unlikely. It looked like the city was left to its doom and destruction. It looked like Matthew, who was a tax gatherer, would certainly never be saved. It looked as though Matthew wouldn't become a child of God or be called of the Lord. But in God's own time, Matthew was saved. Although his call appeared unlikely, in God's time he was called.

That reminds me of many experiences and many people that I have known about. I am thinking just now of a Baptist preacher who used to live in Kentucky, who went to Florida and later to Canada, and still later came back to Kentucky to die. I knew him intimately through the years. When he was pastor in Florida, I preached for him on one occasion. I'll never forget how he cried and lamented and grieved over his son who was still unsaved. At that time, the son was nearly forty years of age. This man was a godly preacher. He was a good preacher. He was a sound, orthodox Baptist. He certainly stood for the things of the Lord in no uncertain manner, and it grieved him greatly to think that after all he had done and after all he had tried to do in behalf of his son, that son was still unsaved.

When I visited him in Florida, he cried on my shoulder because of the fact that his son, nearly forty years of age, was still unsaved. He said, "I have given up." I never expect to see him saved. I am satisfied that he is a lost man and one of the non-elect. But in less than a year that son became a child of God and for a number of years his life has really counted for the Lord in a marvelous way.

I am thinking just now of another preacher who had an unsaved daughter that was very, very much unconcerned. When preachers would hold revival meetings in the church of which this man was pastor, they would visit in his home, and if anybody said anything to the girl, she just closed her lips and never made an answer, yea or nay. She said nothing at all by way of an answer. That pastor said to me on one occasion when I was in his home, "My daughter is one of the non-elect. She is going to Hell. She is not concerned." But that girl has now been saved for over twenty years and is one of the most fascinating Christians that I know of.

I mention these two instances that I might say that humanly speaking, Matthew's call appeared most unlikely. Jesus was apparently leaving the town. It says, "As he passed forth from thence," which would indicate that He was going out. From the human point of view, it looked like that He looked around, saw Matthew, and called him. But it just proves this, that though Matthew's call appeared unlikely at that time, the fact remains that God called Him because he was one of His elect.

### II

#### HIS CALL WAS UNSOUGHT.

Matthew wasn't seeking to be saved. He has a job that only the lowest kind of Jew would do. He was collecting taxes from the Jews for the Romans. He was hired by the Roman government to collect taxes from his people for the Romans, and only the lowest kind of Jew would have taken that job. He had to be the most low-down, unethical person in the world to have that job. He certainly wasn't seeking the Lord.

I am satisfied that if Matthew had thought about it, he would

## THANKFUL FOR TBE

We thank Thee Lord for TBE,  
It's such a welcome guest.  
It comes into our home each week  
And by it we are blest.

It's a missionary paper and  
It's Baptist to the core,  
After reading every page  
I wish there were some more.

We thank Thee for the sermons,  
The Forum, and all the rest;  
Of all the Baptist papers,  
It really is the best.

We thank Thee for the editor  
And all who play their parts,  
In sending out the paper  
That blesses all our hearts.

MRS. W. B. DAVIDSON  
Tampa, Florida

## New Radio Program For Residents Of Indianapolis Area

The Fall Creek Baptist Church of Noblesville, Indiana is inaugurating a radio program over station WHYT of Noblesville beginning on Sunday, February 27.



RICHARD FARNHAM

This will be a fifteen minute program — from 12:15 to 12:30 noon and is to be found at 1110 on the dial.

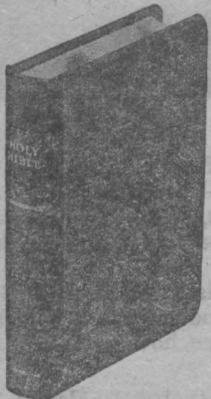
We have lots of subscribers in this area and we would like to ask our friends to listen in. We have a high regard for Brother Farnham, the pastor, and we sincerely pray God's richest blessings to be upon this program, as the church sends out the truth from Sunday to Sunday.

revival meeting here in Ashland, in Central Park. The first week he preached as good sermons as I ever heard preached by any man. The second week, he began to get very, very weak, doctrinally. By the third week, the Holy-Rollers and the Pentecostals here in Ashland were shouting "Amen" all over the tent.

During that second week, I heard him say, "You have to seek (Continued on page 3, column 1)

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FEBRUARY 19, 1972

PAGE TWO



## "A Man... Matthew"

(Continued from page two)  
the Lord if He is going to save you. God won't save you unless you seek Him." After the service was over, I went to him and said, "Brother Barnard, was Paul seeking the Lord when he was saved?" He just walked away. Certainly he would have had to walk away or else admit that he had lied in his preaching.

I say to you, beloved, this call that came to Matthew was an unsought call. Matthew wasn't seeking to be saved, but God saved him in spite of that.

### III

#### WHEN HIS CALL WAS GIVEN, JESUS HAD FULL KNOWLEDGE OF HIM.

Jesus knew Matthew's past. He knew his present. I don't know what Matthew's past had been. I don't know what he had done before he became a tax collector. I do know what his present was, because it is recorded in the Bible that he was a tax gatherer. The Lord Jesus Christ knew his past and He knew his present, and, likewise, Jesus Christ knew his future. He knew that he was one of His chosen. He knew that he was going to be one of His redeemed. He knew that he was going to become one of His disciples. He knew that he was going to become one of the twelve apostles. He further knew that Matthew was going to become His own biographer, because Matthew later wrote this Gospel of Matthew, in which he gave more of the life of Jesus Christ here on earth than any of the other three gospel writers. So I say that when his call was given, Jesus had full knowledge of him — his past, his present, and his future.

That leads me to say this, that God calls us as He pleases, and when He pleases. You and I don't know the future, but sovereignty is never blind. When the Lord Jesus Christ called Matthew and said, "Follow me," it would appear to man that that was an unlikely call. It also was an unsought call. But Jesus knew him. He knew his past, He knew his present, and He knew his future. Beloved, I thank God that sovereignty is never blind. God knows all about us.

Doesn't it help you to know that God knows all about us? Jesus knew, "Here is one of my chosen. Here is one of my elect. Here is one that I am going to redeem. Here is one that is go-

ing to be my disciple. Here is one that is going to be my convert. Here is one that is going to be my chief biographer." He knew all that, and He knows everything today concerning you and me. We don't hide anything from the eyes of the Lord.

### IV

#### HIS CALL WAS IMMEDIATELY EFFECTUAL.

Jesus said, "Follow me." What happened? Immediately, Matthew followed Him. My text says, "And he arose, and followed Him."

Notice, he followed. There was no delay. There was no hesitation. He didn't say, "I'll think about it, and maybe do so tomorrow." Instead, Matthew immediately arose and followed the Lord Jesus Christ.

Matthew had two tools of trade prior to being saved — his voice and his pen. When Matthew was called of the Lord, he followed Jesus Christ wholly, and he brought both his voice and his pen.

I might say this: He never deserted Jesus. He stayed with Him. From then on, Matthew stood by Him.

Beloved, I say to you, this call was immediately effectual. When the Lord calls a man, it is effectual. I might call you, and to please me, you might make a profession of faith. This morning I can see seven here that I think should trust Jesus Christ as their Saviour, profess faith in Him, and be baptized into the fellowship of this church. I might come down there where you are sitting, take you by the arm, and persuade you to come forward and make a profession of faith. You might do it to please me, and it might mean nothing as far as you are concerned. But when the Lord Jesus Christ calls you, it is immediately effectual.

### V

#### HIS CALL WAS A DOOR OF HOPE FOR OTHERS.

There were other publicans in Matthew's day. He wasn't the only renegade Jew that sold his country for the sake of a Roman dollar. He wasn't the only Jew that had given himself over to the Romans to collect taxes for them. There were many Jews of like nature. Listen:

"And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples."—Mt. 9:10.

Notice, as soon as Matthew was saved, he made a feast for Jesus,

and who came and ate with Him? Publicans and sinners. It encouraged other publicans. His call, I say, was a door of hope to others. Prior to this time you never read of Jesus Christ associating with a publican, or of a publican associating with Jesus Christ. But now publicans and sinners came and sat down with Him and His disciples.

Oh, what a door of hope this opened! News got around. Matthew had been saved. Everybody began talking about it. Even the publicans in Capernaum and other sections heard about this tax gatherer, Matthew, being saved, and it encouraged other publicans to come to Jesus.

I don't know how many others were saved, but I know one thing, many of them came and sat down with Him and His disciples, and ate with them in Matthew's home. So you can see that this call of Matthew's was a door of hope to others.

May I say to you, beloved, your call might be an encouragement to somebody else. As the Lord calls you and you are saved, your call might be an encouragement to that one seated beside you — to a brother, to a sister, to some friend. A call to one may be a means of encouragement to others to be saved.

Matthew was one of the worst, but God called him, and others turned.

Beloved, God can save the very worst. Listen:

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Isa. 1:18.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."—I Tim. 1:15.

"For the Son of man is come to seek and to save that which was lost."—Luke 19:10.

Beloved, I say to you, if God calls you, it may encourage somebody else. Even the very worst may be encouraged. Matthew was about the worst. In his day, there wasn't anybody lower than he was. It encouraged others that were of like nature.

Might it please God today to reach down and to speak to you, and to call you to Him, that you might be saved. I can't save you. I can't call you. I don't want to call you. I want to preach the

## TWO HOMES

MARTHA SNELL NICHOLSON

A friend sent me the other day  
A picture of her home.  
It seemed a palace to my eyes,  
With porticos and dome,

And windows flashing in the sun.  
She says words cannot tell  
The beauty of its furnishings.  
A lordly place to dwell!

And yet I grieve because it is  
The only home she has  
And when it feels the touch of time  
It will decay and pass.

While I, although my earthly home  
Is but a cottage small,  
Have never tasted poverty  
Nor any lack at all.

For on a distant, shining shore,  
O fair, O lovely Land,  
There waits for me another home  
Which shall forever stand

When all the palaces of kings  
Have crumbled into dust,  
Betrayed by every brick and stone  
In which they put their trust.

Untouched by time the mansion planned  
By Architect divine!  
The nail-pierced hands of my dear Lord  
Have built that home of mine!

Word of God. I want to be faithful in preaching the Word of God. When I have done that, I am perfectly willing to wait and be content in waiting on God for Him to call you. May He call you now!

May God bless you!

## Seeing Jesus

(Continued from page one)

speak of HIM. We see HIM prophesied; we see HIM crucified; and we see HIM glorified. The more we know of Christ, the greater is our hunger to know more and more, and to see Him "as He is" in His beauty.

As a moth strives to get ever closer to the light, so the child of God strives to get ever closer to Jesus. We are not satisfied with our communion with Him but we desire to know more of Him and to see more of Him.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Ps. 42:1.

This is a hunger that none but the child of God can know. Even he cannot express it nor describe it because spiritual joys do not lend themselves readily to the frailty of human words. This hunger after God is a joy beyond all joys even though at times it rends our hearts with pain when we see the great distance our flesh separates us from perfect communion with Him.

Paul speaks in the same tenor in Phil. 3:7-14. "That I may know him," he says in verse 10. The depth of the meaning is that he might have a more perfect knowledge of Him. To gain this end Paul desired to lay aside everything of the flesh that might hinder him. Paul wanted to experience everything in the flesh that Christ experienced in the flesh, and in this way to know Him better. He did not shun the fellowship of His sufferings and was willing to die as Christ died "being made conformable unto his death." A missionary friend of mine from the Orient says that when he was saved, that every night he went out into a field and taking a large wooden beam the size of a cross, he carried it about the field in order to understand a little better the sufferings of Christ for him. In essence, this is what Paul speaks of.

Paul further states that he has not apprehended, or fully possessed, this perfect knowledge of

Christ, but that he presses onward toward this goal. Various commentaries state that Paul was pressing forward for rewards or for Heaven. Rewards there certainly will be, and Heaven is real but I can't believe that this is what Paul hungered toward so eagerly. I thank God that He will reward faithful service and I have a respect unto the recompense of the reward, but I don't work for rewards any more than a person who truly fasts does it in a planned and premeditated way. A person who truly fasts does so unconsciously because he is too involved in prayer and service to take the time to eat. If I have rewards they will come because I ran the race that God set before me, but my eyes will be occupied with "Looking unto Jesus."—Heb. 12:1-2.

Heaven is a beautiful place; it can't be otherwise since the King has made it, but I don't have any particular hunger to see Heaven. I don't slight the glories of heaven when I say this. Heaven is a place, a gloriously beautiful place, but I have seen beautiful places before. The church is gloriously arrayed for a wedding. There is a splendor and beauty in the decorations, the lights, the flowers and the clothing. There is a wonderful pageantry in the ceremony. When the bride enters she is aware of this, but her love causes her to have eyes only for the bridegroom. Heaven is beautiful but it's the beauty of the King of heaven that I desire to see. This is what I press toward. Let others seek what they will. In Phil. 1:21 Paul says "For me to live is Christ, and to die is GAIN." The gain of death is not to escape the trials and troubles of this life; these hold no terror for us. We rejoice in tribulation. The gain is "to be with Christ; which is far better." To see the King in His beauty—to "see him as he is," is a worthy mark to press toward, and it should occupy all of our energies and labor. Rather than perfecting a knowledge of this world, which is reserved unto fire, we need to strive to perfect our knowledge of the Son of Sovereign Majesty whose beauty we shall someday soon behold.

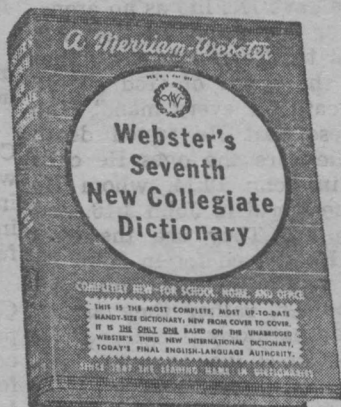
In the midst of a pervading misery, Job, from the very crucible of his suffering breaks forth with a mighty cry, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." He further says, "And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself and mine eyes shall behold and not another." Job had a hope that no anguish of spirit or fleshly pain could overcome. His friends might betray him and the earth might consume his flesh to dust, but he KNEW beyond any doubt that he would see his Redeemer. The very eyes that looked upon this ruined world would one day look upon his Saviour.

Although Fanny Crosby never saw the light of day after the fifth week of her life, her eyes that were blinded have now seen the King in His beauty.

We will pause now to ask the sinner who might read these lines how he desires to see Christ. Poor sinner, you will see Him make no mistake about that—either in His beauty or in His wrath. Don't be deceived by the sugar coated words of modern infidels who paint hell as the grave and who picture Christ in dotting senility incapable of wrath. His wrath is as real as His love. His beauty is reserved for those who trust in His blood, but the view that sinners will have of him is one that will cause the earth and the heaven to flee away. Read Rev. 20:11. His countenance will be so horrendous in His wrath against sin that the very creation cannot stand to look upon him. His (Continued on page 6, column 2)

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THE BAPTIST EXAMINER  
FEBRUARY 19, 1972

PAGE THREE



# The Baptist Examiner

## FORUM

"If all are not included in the atonement explain: John 3:16; I Jno. 2:2; Heb. 2:9; Rom. 3:22; Rom. 5:6; I Cor. 15:20-22."

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Several years ago Bro. Wayne Cox asked me to teach his Tuesday morning class at Woodlawn Terrace Baptist Church. I taught what little I knew about John 3:16. When I had finished my lesson Bro. Cox got up and said that if I would put what I had taught in writing the church would print it in tract form. I wrote it out for them, and they printed it. The title of the tract is, "God So Loved The World." It has been reprinted several times since then, and we are re-printing it again. I am going to quote a few sentences from it and if any one should care to have the tract, just let us know how many. It, like all my other tracts, is free.

To quote, "Sometimes it seems that we prefer to just jump over certain Scriptures which seem to contradict some other passage rather than run the risk of having to admit that we have been wrong." Again I quote, "I had been giving it (the word world) the meaning I wanted it to have. Now I must either substantiate my definition of this world, or else throw it away." And again I quote, "Would you say that the world that our Lord refused to pray for in John 17:9 included the ones He did pray for in the first part of this verse and the others for whom He prayed in verse 20?" The word "world" in John 17:9 and the word "world" in John 3:16 come from the same identical Greek word. So anyone who can explain John 17:9 does not need an explanation of John 3:16. Any good college level dictionary will give at least nineteen or twenty different meanings of the word world. And anyone who says this word in John 3:16 means all of Adam's race does so simply because that is what he wants it to mean. The word "world" in 17:9 means the world of the elect just as the word "world" in 17:9 means the world of the non-elect.

In I John 2:2 Jesus Christ is set forth as the propitiation for the sins of the whole world. This word "propitiation" here comes from the Greek word HILASMOS which simply means to cover and remit. The word remit comes from APHESIS which means to dismiss or to send away. So if Christ is the propitiation for the sins of all of Adam's race, Judas Iscariot will bask in the Saviour's love throughout eternity, and the beast and the false prophet will not be cast into the lake of fire alive simply because their sins are covered and sent away. In that case God's precious Word would be broken and the whole Bible would not be worth a counterfeit three dollar bill. There are those who inject an "if" into precious Scriptures like this one, but they do it to their own hurt. If Christ is the propitiation for your sins, then your sins have been covered and sent away as far as the east is from the west, and there is absolutely no ifs, ands, or buts to it.

In Heb. 2:9 we see in our version the expression "that He by the grace of God should taste

death for every man." This is a flimsy effort to interpret rather than to translate. The word "man" is not in the original at all. But those Arminian Episcopalian translators were so sure the Holy Spirit had slipped up on it they added the word "man" and did not even italicize it to show us they had added it. The ASV which came out in 1901 kept the word "man," but they put it in italics to show that it was not in the original. If you put verses 9 and 10 together as they were in the original you should be able to see that Christ tasted death for the sons that He was to bring unto glory. So if you circle the word "man" and write in the word "son" it will be much easier to understand.

I am unable to see how any one should have a problem in connection with Rom. 3:22. There is nothing said here about God's righteousness being manifested, or shown to anybody except believers. And according to Phil. 1:29 even our believing is a gift of God.

It is also hard to see what the problem is in Rom. 5:6. Here Paul is talking about the "we." So if you read the last part of this verse in this way, "in due time Christ died for us who were ungodly" you should be able to see what is meant. The Williams version says, "For when we were still helpless, Christ at the proper time died for us ungodly men."

In Cor. 15:20-22, the subject is the resurrection. And I assume the problem arises in verse 22 where we are told that "in Christ shall all be made alive." Now it is true that the whole human race was in Adam. So all who were in Adam die. But the non-elect have never been in Christ, so how can they be made alive in Christ if they are not in Him? Again the Williams version says, "so all such as are in union with Christ will be made to live again."



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Before we begin a study of the Scriptures, let me point out something to you. When the Lord Jesus Christ died on the cross, He paid for our sins completely. Nothing more needed to be done, nor could be done for atonement. "By the which will we are sanctified through the offering of the body of Christ once for all. And every priest standeth daily ministering and offering 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; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected forever them that are sanctified. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Hebrews 10:13-18). Now if Christ perfected us forever and there is no other offering for sin, then we must conclude that nothing more can be done. If this be true, either every person in the world is saved or Christ died only for a select number. Naturally we know that every person is not saved and some will have to pay for their sins in hell. God is just. He will not demand two pay-

ments for sin.

Jesus Himself said, "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep." (John 10:11). You see, He said He gives His life for the sheep — not the goats.

Since it is perfectly clear that God does not expect two payments for sins and Christ Himself said that He died for the sheep we know that all Scripture must agree with this truth. We will deal with each Scripture individually.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). The word "world" is not used in the sense of "all people" but in the sense of "all types of people." He is telling Nicodemus that God loves not only the Jews but people of all nations. It is qualified later in the verse when He says "whosoever believeth." Only the believers are included. This is the same meaning of the word "world" in I John 2:2. "And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Not for the Jews only, but for people all over the world.

Hebrews 2:9 speaks of Christ tasting death for every man. "... that He by the grace of God should taste death for every man." Here again, we have simply a statement about the fact that Christ died for all of His people. "Every man" here is talking about all for whom He died.

Romans 3:22 is clearly shown to mean all that believe. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference."

"For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22). All mankind is dead in Adam; all of the elect are made alive in Christ. This is as easy to understand as ABC, and in keeping with the teaching of the rest of the Scriptures.

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It is my firm conviction that all were included in the atonement. The verses referred to by the querist gives us positive proof that Christ, in His atonement, atoned for the world. Thus, it would not be wise for me to answer negatively or that Christ did not die for the world. The controversy is not around the fact that Christ died for the world, for that is an acknowledged fact. Rather, the argument rages around the interpretation men have given to the words "world" and "all." Many interpret these words to include all mankind without exception, whereas, the Scriptures in referring to the atonement never use the words "all" and "world" to mean all mankind without exception. To prove this point, let us listen to the words of Christ as he speaks to the Father concerning the world and those whom the Father gave him.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are mine."—John 17:9.

In this verse, there is concrete evidence that the world does not mean all mankind, without exception. As Jesus prays, we hear Him interceding for a certain class of people whom He calls, "Those whom thou hast given me." Read John 17:2, 6, 9, 11, 14 and 24. Brethren, as I listen to my high priest as He prays to the Father, I become aware that it is limited, and He makes this very clear in verse 9 by limiting it to those whom the Father gave Him — refusing to intercede for the world. ("I pray not for the world"). Thus, He tells the Father,

## New Guinea Photo Story

NOTE: The set of pictures that you will see in this issue of the paper were made on a recent patrol into the Levani Valley. These pictures show only the last half of the patrol. The film that I made on the first half got destroyed.



This picture shows one of our baptizings in the Levani in progress. The picture was snapped just as the man was going down into the water. The big fellow standing just opposite of me was later called as pastor of the church that was organized with these folk that were baptized. The man standing at the right of the picture, striped shirt, was called to be pastor of the other church that we organized in the Levani.

er, I refuse to pray for the world because Thou hast not given them to Me. Therefore, I am not to die for them as I am for those Thou hast given Me.

The world referred to in John 17:9 is the world of the non-elect, and the ones who make up this world do not include all mankind without exception for there are many thousands whom the Father gave to the Son who are not included in this world of John 17:9.

It becomes very obvious that the world referred to in John 3:16 and I John 2:2 could not be the same world of John 17:9. In these two verses, we read of God's love for them, and how that love caused him to be an advocate for them, something which He refused the world of John 17. Thus, the world as used in John 3:16 and I John 2:2 consists of a limited number which the Father gave Him and for which He laid down his life.

"As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep."—John 10:15.

In this verse, the (world or those whom the Father gave him) are called sheep. In John 10, Christ takes to himself the title, "The Good Shepherd," and one of the many reasons He gave for being the Good Shepherd was that He gave His life as an atonement for His sheep. In Heb. 2:9, we hear the Comforter say, "That he by the grace of God should taste death for every man." Who are these that He tasted death for? They are the ones He calls sheep in John 10:14, whom He calls the world in John 3:16, and I John 2:2. They are the ones whom He prayed for in John 17. These verses do not contradict one another, rather they are in complete harmony.

To manifest this harmony, the Holy Spirit in Heb. 2:10-13 names those whom Jesus tasted death for in verse 9. They are called the sons of God — v. 10, the sanctified ones — v. 11, they are called brethren — v. 13, and children of God — v. 14. Thus, the ones He tasted death for are the ones the Father gave him; The world of the elect ones in contrast to the world of the non-elect.

Rom. 3:22 is limited to believers (sheep), and the world (elect) is those whom God gave Him for we hear Christ speaking to a number of those who were in the world of the non-elect; "But you believe not because you are not of my sheep." John 10:26.

All the believers are the ones for whom Christ died. The word all as used in I Cor. 15:20-22 re-

fers to the same group of God's elect for in Adam everyone of them came to the place of death, and in Christ, everyone of them came to the place of life (eternal). There are some who never came to the place of spiritual life, and I Cor. 15:22 is not referring to those who shall not see life, rather to those whom God gave to Him.

Rom. 5:6 refers to the same group mentioned in I Cor. 15:20-22 who became ungodly in Adam, but who became righteous by and through the death of Jesus as an atonement for their sins. The atonement of Christ is limited to the world of those whom the Father gave Him, and everyone of them shall see life for Christ shall see the travail of His soul and be satisfied for everyone He died for shall be with Him in eternity.



ROY MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

All are certainly not included in the atonement, and the following are some of the reasons:

1. If all are included, then Christ died for millions of people who are now in torment. Thus, in that case, the atonement would in large measure be a complete failure.

2. If all are included, then Christ in his death, paid the sin penalty for every person. In that case, multitudes will suffer in hell for their sins when Christ paid for them. That would mean for God to collect twice for the same sins.

3. If all are included, yet millions eventually go to hell, then the devil gets an immense host and makes Christ's work largely a failure.

4. If all are included, then God must be awfully sad, and must feel awfully defeated. Many teach that God pleads with people and the Holy Spirit woos them, yet they are so much stronger than God that they go on to hell anyhow.

5. If all are included, then the Bible contradicts itself. For instance take such expressions as these: "All that the Father giveth me, shall come unto me." "No (Continued on page 5, column 1)





In this picture a woman is about to be buried in baptism. The place of baptism here was a river, and we are standing right in the corner of an "L" turn in the river. There had been quite a bit of rain the previous night and the water was so swift that it was difficult to stand up. I attempted to wade across it after I finished with the baptizing and almost got swept down stream.



This picture shows the womenfolk of this new church in the Levani as they sit around and talk between services. At this particular time they were eating some pig that had been cooked over hot stones.



This shows a young girl, about 12 or 13 years old, with a bag of sweet potato on her back. Once again the camera does not anything like do justice to the real fact as the natural eye would see it. This bag of potatoes would weigh about 70 pounds and on top of that she has another bag that has her personal belongings in it. She had to have help to get it up on her head and resting on her back and hips. The white spots on the mountain in the background are not snow, it is bare rock. Sometimes heavy frost comes to this valley but no snow.

## The Forum

(Continued from page 4)

man can come unto me except the Father what hath sent me draw him." Then in Rev. 13:8 correct translation. See Scofield Bible marginal reading) we read that in Anti-Christ's day all shall worship him except those whose names were written in the Lamb's Book of Life from the foundation of the world. If that is true of one group, it is true of all those who are saved, or shall be saved. The saved, the elect, those who are in the atonement, had their names written on the pages of the Book of Life before the world existed, God's Word says so. Can you imagine God's record keepers being busy writing off the names of some of these, because down here in time, they rejected Christ and his atonement, and went on

to torment?

But let us look at the Scriptures suggested by the querist:

John 3:16. This passage was not designed to teach God's love and atonement for every creature who should ever live in the world. Rather, the term world is used in an ethnic sense to designate people of all kinds and races in the world. The Jews thought that their race alone had the concern of God, but this verse indicates people of all races the world over.

I John 2:2. This expression is also to be understood in the ethnic rather than the universal sense. The expression "whole world" is from the Greek word kosmos, which means "mankind." Otherwise, if Christ is the propitiation for the sins of everybody, then most of his propitiation is in vain.

Heb. 2:9. Here again the ethnic sense, rather than the universal

# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "ANXIETY"

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."—Mt. 6:34.

Worry is a subtle and very dangerous sin. It creeps in like a deadly cancer. We often times are unaware of its presence until it has eaten away at our testimony for the Lord Jesus. We worry about things that it is absolutely impossible for us to do anything about. For instance: It is a cold wet day and the roads are slippery. As we put our children on the bus we worry if they will get to school safely or our husband to work. There is nothing we can do to help or assure their safety. What futility to worry about it. Either the Lord God Omnipotent sees them to their destination or they will not arrive. We worry about our children's health. But we cannot cure them. Either the Great Physician heals them or they die. And we are helpless to aid in any way. We worry about people talking about us — what they think about us. Yet we have no power over their minds. Either they have the mind of Christ and love us for Jesus' sake or they do not.

Let us not confuse worry for concern. We are to be concerned for the health and welfare of our family. We are to be concerned that we behave ourselves in such a manner that people will speak well of us. We aren't talking about that. We are talking about concern getting out of hand and becoming worry and fret. There is a very thin line between the two. But there is a line and all too often we cross it.

In our text it says: "Sufficient unto the day is the evil thereof." Let's consider the wisdom of the Lord in not revealing to us what the future holds. We'll exercise our sanctified imagination a little bit. Suppose, if you will, that one of us has a baby that has a major deformity. Imagine what we would have been like had we known this ahead of time. We wouldn't even want to have a child. Or we would have spent nine months in anxiety and apprehension. There would have been no joy at conception, no joy in carrying the child, no joy at delivery. Yet, in most cases, the Christian couple that has a handicapped child finds a special kind of joy and love that is not there with a normal child. It draws them closer to each other and closer to their Lord.

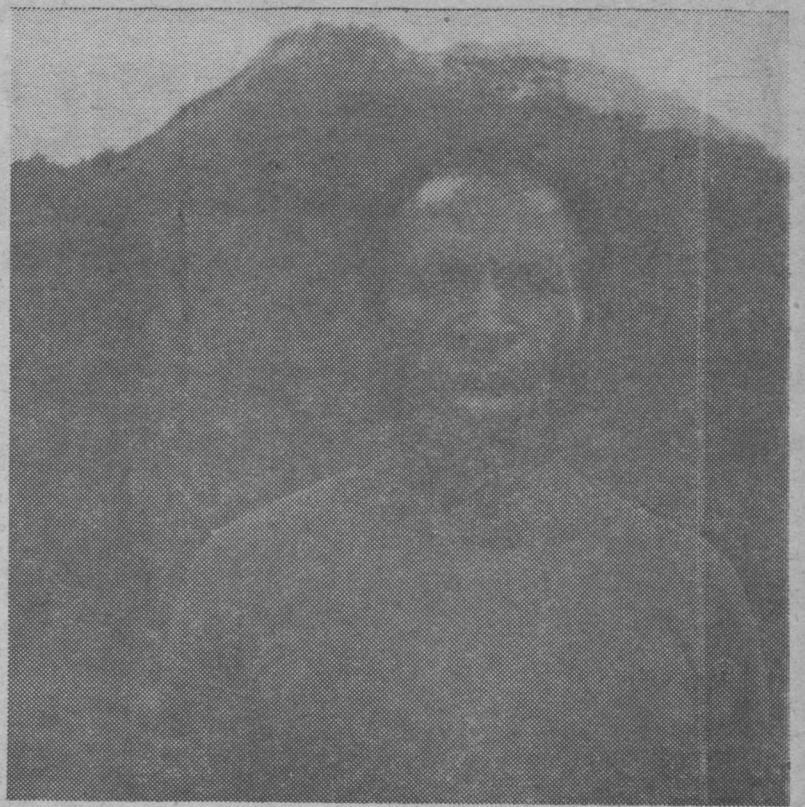
We have a particularly heavy burden. We seem to stagger under the weight of it. Yet if we would cast this care upon the Father, He would carry the load. For you see, He cares for us. It would not weigh as much as a feather to Him even though it overwhelms us.

I love to think of His care for the sparrows and the lilies. For this reassures me that He is interested in the smallest part of my life. He says that I am worth more than many sparrows.

When we have an emotional or physical or spiritual problem, let us take it to our Lord. The things that seem so impossible with us is as nothing to Him. He has the

sense is meant. "Every kind of man," rather than every man who has lived, now lives, or shall live. This idea fits in with the next verse which says, "For it becomes him . . . in bringing MANY SONS into glory, to make the captain of their salvation perfect through suffering." Why "many sons"? Why not ALL THE HUMAN RACE? Because many will be saved, and many will be

(Continued on page 6, column 1)



This man is one of the best friends that I have in New Guinea. His name is Tambali, pronounced Tum-bah-le. He has been a Christian man for a long time. He was called as pastor of this new church. This is the man that I spoke of in a recent article on this patrol that has no children of his own (he does not even have a wife) but cares for several little fellows whose parents have died as well as some grown individuals that are handicapped in various ways. He seems to be a natural born shepherd and I am sure he will do a marvelous job caring for the flock that God has placed him in charge of. He is the largest man anywhere near the Mission Station.



This is Kai. This is the man that I wrote about recently that was baptized while in the Levani, which used to be one of the most notorious individuals among the Duna people. He is the individual that used to make continuous trouble for the government officers and always managed to evade them when they would try to bring him in. Finally, I heard one officer say, "Since we can not beat him, we have decided to join him," and within a few days they sent him word that if he would come in, they would make him a government representative among his people. This they did. Actually, this man has been a very good friend of mine for several years, and since being saved and baptized, has offered several large pine trees for us to use in the new church building we have planned for the Mission Station. He used to be a fight leader and has shot several individuals. Praise God for His amazing grace; truly he is no respecter of persons.

power to do the impossible. We trust Him with our soul, why not with the everyday happenings of our life?

This sounds simple but it isn't. It isn't easy to just let go, and rest in confidence with the Sovereign. It is contrary to our flesh in every way. It will not happen overnight. It is something we grow in. And we can start today. Take just one thing, today, that is troubling you. In just this one thing, make a conscious commitment of it to the Lord. And then quit worrying about it. When you find yourself slipping back into

worry, scurry to the Lord in prayer for forgiveness. Count it as sin and treat it as such. The oftener we practice this, the easier it becomes. Before we know it, our frowns are turned to smiles, and our whole outlook is more relaxed and joyful.

May it please the Lord to set us free from the anxieties of worry and anxiety.

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FEBRUARY 19, 1972

PAGE FIVE



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## The Forum

(Continued from page five)

lost, which would certainly not be the case had Christ atoned for the sins of every person without exception.

Rom. 3:22. The verse reads like this: "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon ALL THEM THAT BELIEVE, FOR THERE IS NO DIFFERENCE." Note, it says "all that believe." Those not in the atonement will not believe, for apart from the irresistible grace of God, no person is ever saved.

Note that in this verse, or rather this chapter, Paul is discussing God's dealings with both Jew and Gentile. That is why he says, "there is no difference." Look further into Romans for Paul's full discussion of Jews and Gentiles. For instance Rom. 11:5, which says, "Even so then at this present time also, there is a remnant according to the election of grace." Some Jews were saved then, and have been saved all along through the centuries, because of God's election of grace.

Rom. 5:6. "For when we were yet without strength, in due time Christ died for the ungodly." For the ungodly! All of the ungodly who shall ever live? Certainly not, else all would be saved, for Christ did not die for any who shall spend eternity in hell. Note verse 15 of the same chapter. It says, "The gift of grace which is by one man, Jesus Christ, hath abounded unto MANY." Why not ALL? Because all are not in the atonement, and will despite every plea, insist in going on to hell.

I Cor. 15:20-22. Here again people make the mistake of giving these verses complete universality — making them to include every human who shall ever live. Did Enoch die? Did Elijah die? No? Then the universality of the meaning of the passage is destroyed.

Now someone is saying, "That man Mason is denying that the Bible means world when it says world." That's exactly right. Of ten the universal sense is not intended. Let me give you a sample. In Rom. 1:8 it says, "Your faith is spoken of throughout the WHOLE WORLD." Does that mean that in every nook and corner of the world, and among all tribes and peoples their faith was being discussed? Of course not, for there were many in remote areas who had never heard of their faith. The term world was used in a broad sense such as we often use today.

Personally, I get a lot of joy out of the thought that every person for whom Christ died will show up in Heaven, and that God has ordained the means to reach every person whose name is inscribed on the Lamb's Book of Life. God's plans will all work out with complete success, because he has predetermined it to be so.

## Seeing Jesus

(Continued from page three)

visage will be ugly in His hatred for sin. Poor sinner, if the heaven and earth will not be able to look upon Him in His wrath, how will it fare with you who have sinned against Him and rejected His blood as the only covering for your sin. If you arrive at that day unsaved, you will not see Him in His beauty but you will see a sight, the terror of which, no mortal tongue can describe. Christ will judge sin by judging the sinner. However, you need not perish. Believe on the Lord Jesus Christ and you shall be saved. If you do this, then one day you will behold Him in His beauty.

I don't know everything that eternity contains for us, for much of the future is shadowed in my-

story. However, the chronology of Revelation gives us a view of how our eyes will be occupied. As the canon is about to close in Rev. 22:4 the last thing it relates that His servants will see is HIS FACE. I don't think that it is too fanciful to picture the saints of God embarking upon eternity with their eyes fixed in love upon the beautiful face of Jesus Christ. Whatever else eternity holds for us, we can at least rejoice that it holds the promise that we shall see the king in His beauty. This then will be the most blessed grace of all.

## Post-Trib

(Continued from page one)

ing of tribulation, but a love for their Lord that makes them long to see Him. We do not court tribulation, but a love for their Lord that makes them long to see Him. We do not court tribulation. We do not shun or dodge it, any more than our post-trib friends. We simply believe that the Bible warrants our expecting that our Lord might return at any time. We desire that, and long for it. We love Him and desire to see Him as soon as possible, and you shall not take this blessed hope from us without giving much more proof than any of you yet have.

Post-tribs will sometimes argue that since many of God's saints have suffered much tribulation, why should we today expect to escape the great tribulation. We answer this by saying that God is sovereign, and that He apportions suffering to His children as it pleases Him. Some ages have suffered more than others. Some individuals have suffered more at the same time than others. This is in the hands of the Lord. Again, we say that we should be willing to suffer whatever the Providence of God sends our way, but we should not especially desire or seek for any tribulation. We answer further that the great tribulation, according to our Lord is such a time as has never been before or will never be again. We might ask, on the post-tribs arguing, why should we be expected to go into a tribulation that is to be worse than anything else has ever been? Further, we answer that there will be many of God's children who will be in the tribulation. Many will die then, and some will be spared through the tribulation. We are content to leave the matter of the tribulation of God's saints in the sovereign will of God. We seek none, we will not cowardly draw back from any, and we will thank God for the promise to keep us from that hour of trial which is to come on the earth. Read Rev. 3:10.

Let it be clearly understood that when the post-tribs prove that there will be a coming of Christ after the tribulation, they have proved nothing in this discussion. We agree with them that there will be a post-tribulational coming of the Lord. There is no debate here. But we teach that there will be a pre-tribulational coming in the air to receive the saved of all previous ages. Sometimes, the post-tribs will make a big noise about this as if they

have proved their point, when they have only stated what we all believe and know.

A major argument of the post-tribs is that the coming of the Lord is not imminent. Now understand this clearly. The post-trib cannot believe in the imminence of the coming of the Lord. I do not suppose that any of them would even pretend to. Now, in a later article, God willing, I will set forth the Pre-trib arguments, and imminence will be one of them. Let us look briefly at the post-trib denial of imminence. One of their arguments is that the Lord revealed to Peter that Peter would die a martyr's death in old age. Our answer to this is: First, our Lord knows when He is going to return. Imminence relates to our knowledge. We do not know when the Lord will return. We believe, that as far as revelation goes, it could be at any time. But since the Lord does know, it is not imminent with Him, but will be at a set time. Therefore, He could reveal to an individual the fact of His coming death, without touching the general teaching of imminence. Second, Peter was middle-aged by the time this statement of Christ was made, and would soon be old. Third, Peter was already getting old by the time the imminence of the Lord's return was fully taught to the churches. Fourth, it could not be known by others who had received the doctrine of imminence but what Peter was already dead. (This could not be known at a given day, and so they could be looking for the Lord's return). Fifth, our Lord could be speaking with the understood contingency of His coming in mind. We speak this way all the time without meaning to deny the possibility of the imminent return of the Lord. Sixth, anyway, this has long ceased to be a problem to the imminence of the Lord's return.

Other instances which are supposed to deny imminence are cited by the post-tribs, such as, the parables which speak of the Lord returning after a long time, Paul's missionary plans, Paul's knowing that the time of His departure was at hand, and a few others. Well, we answer that whatever difficulty these things suggested, has long since passed away. The long journey of the parables could be but a few days. We should make plans for our service for the Lord, even though we know the coming of the Lord may change our plans, (and we hope it does). Paul knowing of his coming death could have been with the understood contingency of the coming of the Lord, and at any rate would not disturb the general and proper attitude of imminence. So we see, that we can easily answer the post-tribs objection to imminence, and that, anyway, none of them would have any force on application as to our expecting that the coming of the Lord might now be at any time. Now, we will see later that the Bible does, in many ways, teach the imminence of the Lord's return. Really, that imminence is a major point in the teaching of the Lord's return. That one cannot understand and cannot appreciate, and cannot properly use the doctrine of the Lord's return without teaching its imminence.

Some time ago we had a sermon in our church on the Lord's return by a post-trib. This man is a very fine and able preacher. He brought, on the whole a very good sermon on the second com-

ing. But, he was forced by his post-trib belief to leave out the matter of imminence. I felt like one who had been fed a very fine meal, and then the dessert had been left out. I think most of my people recognized that the sermon was simply a great sermon, but that the best part had been left out because it was not told us that all these wonderful things might take place at any time. I use this illustration to show the effect of the post-trib position.

Post-tribs will sometimes argue from the different Greek words that are used to refer to the coming of the Lord. These words are usually translated, "coming," "appearing," and "revelation" and come from three different Greek words. It must be admitted that pre-tribs have (used to) foolishly sometimes said that one referred to the coming before the tribulation and the other word referred to the coming after the tribulation. Post-tribs seek to prove that since all three words are applied to the rapture and to the coming at Armageddon, that these are the same events. Neither is right in this matter. It is true that the different words are used to refer to both events in the coming of the Lord. But this does not prove that they are one and the same event. It is most clear that the Greek words used do not prove either the post or pre-trib position.

The post-tribs use the parable of the wheat and the tares for their position. Matt. 13:36-43. This parable is simply teaching the fact of a final separation between the wicked and the righteous, and not the order of it. In fact the parable lends itself more readily to the two-phase teaching of the pre-trib. At the rapture, we believe that the righteous are taken out to Heaven and the wicked are left to enter the tribulation. At the coming to earth, the wicked are taken out and cast into hell, and the righteous enter the kingdom. Now, this parable exactly fits the pre-trib teaching, as it refers, not to the rapture, but to the coming at Armageddon and the results of the judgment of the nations in Matt. 25. But the post-trib cannot make this parable fit his teaching. He had better leave it alone. For he says that there will be a rapture up to the air to meet the Lord and then return immediately with Him to Armageddon. So the post-trib teaches that the righteous will be authorized out first, but has no place for what takes place according to the parable of the wheat and tares. At least, this parable does not prove post-trib, and fits better with the pre-trib position.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thess. 2:1.

The post-tribs make much of this passage, but it is ours and not theirs. The Thessalonians were troubled that they might already be in the tribulation. (The Day of the Lord begins with the tribulation, and this immediately follows the rapture). Paul argues with them that the day of the Lord (Continued on page 7, column 1)

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PAGE SIX



## Eld. Wm. C. Burket Missionary To Navajo Indians



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### Post-Trib

(Continued from page 6)

them, that that day had not yet come; that is, that the tribulation was not here yet. One argument he uses is the fact of the coming of our Lord and our gathering together to Him. Now, my post-trib friend, please tell me how the fact of the rapture can be used to prove that we are not in the tribulation. You can't do it, but pre-tribs like Paul and I can tell you. Since the Rapture precedes the tribulation, the fact that the rapture has not yet taken place is proof that we are not in the tribulation. Isn't that clear, simple, plain, and precious. We can't enter the tribulation, because the rapture comes first. Praise God! Praise God! Then Paul proves that we are not (they were not) in the tribulation because there must come a falling away (Greek: The departure, that is the departure of the saints to be with the Lord described in the first epistle, ch. 4:13-18), first, and the man of sin must be revealed. Following the rapture, the man of sin

will be revealed by his treaty with Israel. So following the departure of the saints, and the revealing of the man of sin, immediately the world will be in the tribulation. Brethren, come on now, give up your foolish and absurd position, and return to the precious truth you once held. Please notice, that, in this passage, "the gathering together of the saints unto Him," and "the day of the Lord, or that day" are two different things.

"And I will raise him up at the last day."—John 6:40.

Several times in Scripture, the resurrection of the believer is said to take place at the last day. The post-trib makes much of this and says that the resurrection which includes and involves the rapture will not be before the tribulation, but at its close which they call the last day. Mr. Post-trib, might I remind you that the post and A-millennialist uses this expression "the last day" to prove that the believer will not be raised until the last day of all time. And I say again that post-trib is a stopping place on the road to A-millennialism. Now, the post-trib must move this last day from the end of all time of the A-millennialist back 1000 years to the end of the tribulation and the beginning of the millennium. Well, all the pre-trib has to do is move it back seven more years to the beginning of the tribulation.

Now since the pre-trib and the post-trib must insist that "the last day" does not mean the end of all time, but the last day of this age, the question resolves into what is the last day of this age. Well, beloved this is the church age. This is the age when God is doing His work in the world through His churches. When the rapture takes place, true churches will cease, and God will work in another way. Now it is most clear from Daniel, chapter nine, and Revelation, chapter 6-19 that there will be an age before the millennium when God will again deal with Israel in a special way. Look for the true churches of our Lord in these chapters of Revelation. Bring on your magnifying glasses. Search most diligently. You will not find one of the Lord's churches. You will find two Jewish witnesses, you will find 144,000 Jews, you will find the woman and her seed, you will find saved and martyred Gentiles. But you will not find one church of our Lord. Why? Because God is through with the church age, and is dealing with Israel. The tribulation is the last of the 70 weeks of Daniel 9 that are determined on Israel to bring them up to the golden and glorious kingdom age. So, it is most clear that there is an age break seven years before the Millennium. The last day of the age before this break will be the day of the rapture, when the be-

lieving dead will be raised and the living believer will be changed, and together be caught up to meet the Lord in the air. The post-trib must grossly misinterpret Dan. 9 and Rev. 6-19 to get the last day of this age at the end of the tribulation. It just is not so. So the last day of which Jesus speaks in John chapter 6 is the last day of this church age before the Lord again begins to deal with Israel in a special way, and it is the glorious day when we will go up to be forever with our Lord, and it may be today, and it may be tomorrow. Praise God forevermore!

Well, I am done with the post-trib arguments. I stand ready to correspond, in love, with any of my post-trib friends. (And I do most earnestly mean, in love). If there are other arguments which I have not mentioned, it is because I have over looked them in this writing or because I am not aware of them. I will, God willing, follow this with proofs of the pre-trib position.

Once more, I write with deep respect for my many post-trib friends. Let us not divide over this. I will preach for you, you may preach for me, and we will both leave this alone. If I am at your church for special services, I will expect to sit and listen to your views and I will cause no arguments or trouble over it. I will keep quiet about it, unless you permit or ask me to speak about it. I feel sure that you

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would do the same at my church. Oh, that we might continue in this attitude. It has been suggested that TBE open its pages to a presentation of the post-trib position. That is up to Brother Gilpin and Calvary Baptist Church. I have nothing to say over the editorial policy of TBE. I consider it the greatest paper in print. I thank God that they let me write articles for the paper. I am highly honored thereby. I do not think it is fair for TBE readers who have changed their rapture position to expect that TBE should therefore open its pages to post-trib theories. Let us rejoice in and support TBE for what it is, even if we do find a fault therewith on occasion. It is the greatest defender of Baptist doctrine in the world today. I thank God for TBE, and plan to support it and encourage others to do likewise, even though I myself, disagree on rare occasions with some article or part of an article therein. Well, study with me this great question of the time relationship of the rapture and the tribulation. God bless you.

## Mourner's Bench

(Continued from page one)

greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son hath not life." (I John 5:9-12).

It is true, as stated in your letter, that we read of an altar in the Old Testament, New Testament and in Heaven. In fact, Hebrews 13:10 declares that "we have an altar;" however, our altar is the Lord Jesus Christ. It is not a material thing made of wood or stone.

The Jewish altar was but a type of our Lord Jesus Christ. This fact is confirmed by comparing two of our Lord's own declarations as is recorded in Matthew 23:19 and John 17:19:

"Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matthew 23:19).

"And for their sakes I sanctify myself, that they also might be sanctified, through the truth." (John 17:19).

You will note that both the altar that sanctifieth the gift and the gift itself meet in Christ. Some have said that the cross was the altar on which our Lord was laid, but this cannot be true, in view of the fact that He sanctified Himself, and thus performed the work of the altar.

You will note, according to Genesis 8:20, that Noah built an altar and offered burnt offerings to God. This was Noah's first step after departing from the ark. He built an altar before he built a house, because the Lord was more important to him than houses and land. He would seek God first and the other needful things in life would follow. Noah's altar was a type of Christ through which we must offer our spiritual sacrifices to God (Hebrews 13:15).

Isaac, according to Genesis 26:25, built an altar for the purpose of calling upon God in prayer. Isaac's altar teaches us that it is only through Christ, our altar, that we have access to God. We must never think that we can have a material altar because Isaac had one. The type has been fulfilled in Christ, and we must not drag out Isaac's altar lest we declare that our Lord has not finished His work.

Moses, according to Genesis 17:15, erected an altar and called it "The Lord my banner." This occurred after Israel's victory over the Amalekites. This altar declared that it is through the Lord Jesus Christ that we have victory over our enemies.

It is true that we have an altar even as Noah, Isaac and Moses had an altar, but let all know that our altar is not made of wood or stone, but that our altar is that which theirs prefigured—namely, the Lord Jesus Christ.

The Jews knew that the only way a sinner could approach God was by way of an altar and a sacrifice. This is what is meant in John 9:31:

"Now we know that God heareth not sinners: but if a man be a worshipper of God, and doeth His will, him He heareth."

The Jews, according to this verse, knew that a person (worshipper) had to approach God by way of a sacrifice. This fact is missed by numerous ministers today. They have the poor sinner approaching God in prayer before they have Christ (their altar and sacrifice) to present to God for acceptance. I consider this to be very poor guidance for the sinner to follow. Let the sinner know that he must believe first and then pray. This is what the Publican, according to Luke 18:13, did. He said, "God be merciful to me a sinner." He was saying, according to the Greek, "Be thou propitiated to me a sinner by the sacrifice." He was looking to

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Christ, His sacrifice and altar. He was, in other words, a believer in Christ before he presented his prayer to God and this is the nail that I am trying to drive.

All that I have been saying can be summed up by Hebrews 11:6 which declares:

"But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

You, in your letter, quoted the last portion of this verse, but you neglected to quote "But without faith it is impossible to please Him . . ." A lost person doesn't have faith; therefore, he could pray for ten thousand years and never please God, since it is impossible to please God without faith. James says:

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." (James 1:6-7).

All that a lost person can do at a "mourner's bench" or "altar" is waver like a wave of the sea; therefore, he will receive nothing from God. He, first of all, needs God-given faith in the Son of God.

Abel knew that God would not receive him without a sacrifice. He dared not approach God without his sacrifice. May we encourage all lost people to be like Abel.

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me." (John 14:6).

It is important then, according to Hebrews 11:6, that we "believe that he is" before we come to Him in prayer. We, after coming to Him in this manner, have the promises that are laid down in Matthew 7:7-11.

It is thought that a sinner should humble himself at a "mourner's bench" or "altar" before God will receive him. This would be like Abel trying to humble himself at the altar without a sacrifice. Beloved, the sacrifice must come before humil-

(Continued on page 8, column 3)

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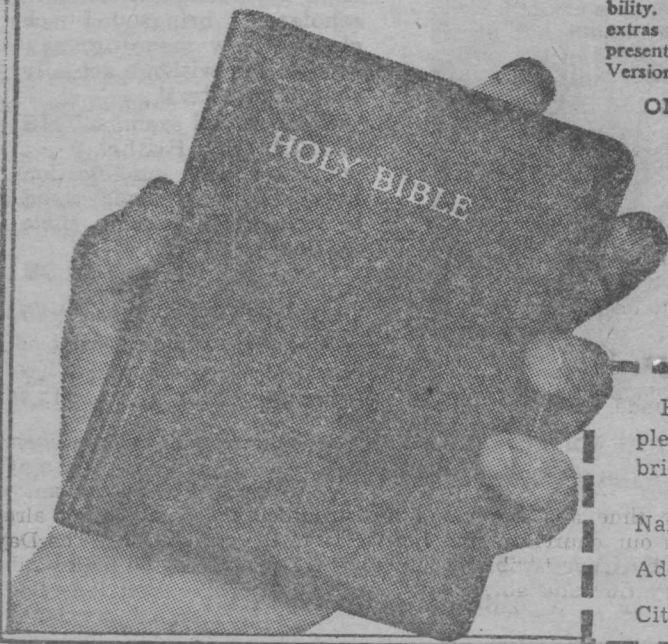
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# On The Rock Of Eternal Love By The Death Of Jesus Christ

By C. H. SPURGEON

"My sin made it necessary for the Son of God to die."

Did my Saviour lay down His life for me? Then, how safe am I! We who know the Gospel, see in the fact of the death of Christ a reason that no strength of logic can ever shape, and no power of unbelief can remove, why we should be saved. There may be men with minds so distorted that they can conceive it possible that Christ should die for a man who afterwards is lost; I say, there may be such.

I am sorry to say that there are still to be found some such persons, whose brains have been so addled in their childhood, they

cannot see that what they hold is both a preposterous falsehood and a blasphemous libel. Christ died for a man, and then God punishes that man again; Christ suffers in a sinner's stead, and then God condemns that sinner after all! Why, my friends, I feel quite shocked in only mentioning such an awful error and were it not so current as it is, I should certainly pass it over with the contempt that it deserves.

The doctrine of Holy Scripture is this: that Christ died in the stead of His people, and that, as God is just, He will never punish one solitary soul of Adam's race for whom the Saviour did thus shed His blood. No, my soul, how shalt thou be punished if thy

Lord endured thy punishment for thee? Did He die for thee? O, my soul, if Jesus was not thy Substitute, and did not die in thy very stead, then He is no Saviour for thee! But if He was thy Substitute, if He suffered as thy Surety, then, who is he that condemneth? Christ hath died, yea, rather, hath risen again, and sitteth at the right-hand of God, and maketh intercession for us. There stands the master-argument: Christ "laid down His life for us," and "if, when we were enemies, we were reconciled to God, by

other things, that his humility stinks even as filthy rags stink.

There are those who appeal to Romans 10:13 in an effort to teach that sinners can pray ("For whosoever shall call upon the name of the Lord shall be saved"). I'm sure that if we will read the next verse (Romans 10:14) we will see that their appeal is washed away ("How then shall they call on Him in whom they have not believed").

The appeal is also made to Paul's prayer in Acts 9 as a means to disprove the above. However, we know from I Cor. 12:3, that Paul was a saved man before he uttered the prayer which is referred to in Acts 9:11. Paul, in Acts 9:5, called Jesus, "Lord" and we know from I Cor. 12:3 that only a saved man can call Jesus "Lord":

"... And that no man can say that Jesus is the Lord, but by the Holy Spirit."

Beloved, there is no man who can please God in the flesh alone. Abel, Cain, Noah, Moses, Isaac, Paul and all others came to God by way of Christ Jesus, their altar and sacrifice.

"So then they that are in the flesh cannot please God" (Romans 8:8).



C. H. SPURGEON

the death of His Son, much more, being reconciled, we shall be saved by His life." If the agonies of the Saviour put our sins away, the everlasting life of the Saviour, with the merits of His death added thereunto, must preserve His people unto the end.

Our sins were numbered on the Scapegoat's head, and there is not one sin, that even a believer could commit that hath power to damn him, for Christ hath taken the damning power out of sin, by allowing it (to speak by a bold metaphor) to damn Himself, for sin did condemn Him; and, inasmuch as sin condemned Him, sin cannot condemn us. O believer, this is thy security, that all thy sin and guilt, all thy transgressions and iniquities have been atoned for, and were atoned for before they were committed; so that thou mayest come with boldness, though red with all crimes and black with every lust, and lay thine hand on that Scapegoat's head and when thou hast put thine hand there, and seen that Scapegoat driven into the wilderness, thou mayest clap thine hands for joy, and say, "It is finished, sin is pardoned."

"Here's pardon for transgressions past, It matters not how black their cast, And oh, my soul with wonder view, For sins to come here's pardon to."

This is all I want to know; did the Saviour die for me? Then I will not continue in sin that grace may abound; but nothing shall stop me of thus glorying in all the churches of the Lord Jesus, that my sins are entirely removed from me; and, in God's sight I may sin, as Hart did sing:

"With Christ's spotless vesture on, Holy as the Holy One."

O marvellous death of Christ, how securely dost thou set the feet of God's people on the rock of eternal love; and how securely dost Thou keep them here!

## Mourner's Bench

(Continued from page seven) ity, prayer or anything else, in view of the fact that there is nothing in man that God wants or needs. The Word teaches that there is no soundness in man. All of his righteousnesses are as filthy rags. This fact means, among

## Geneology

(Continued from Page One) means "shady" possibly showing Satan's attempts to break up the Saviour's line but God's power is too great.

Boaz means "fleetness." Boaz is a type of the Saviour and he was Ruth's kinsman-redeemer. Ruth was from Moab. Moabites were the cursed descendants of Lot's incest (Gen. 19:27). Even though Ruth was of a cursed race, her kinsman-redeemer brought her into the promised lineage. This is what Christ does for our cursed souls in salvation. Obed means "worship" signifying that worship of God can only take place after knowing the Redeemer. Jesse means "gift" meaning that salvation comes only by the gift of God's grace.

### V. Potentates (1:6-11)

Each of these great kings is a picture of the Royal Kingship of Jesus Christ. David means "beloved" as Christ is the beloved son with whom God is well pleased. Solomon means "peace," Christ is the King and Prince of Peace. His wisdom and wealth are far greater than Solomon's. Rehoboam means "who enlarges the people," picturing Christ our source of growth. Abia means

"one whose father is Jehovah" showing Christ the only begotten Son of God. Asa means "physician;" Christ is the only one who can heal the soul wounded by sin. His blood destroys sin's cancer! Indeed, He is the Great Physician.

Jehoshaphat means "whom Jehovah judges," thus Christ was judged on Calvary for our sins. God's judgment which would have been directed at all men was channeled toward Christ on the cross and thus wrought the salvation of many. Joram means "Jehovah is high," showing that man cannot reach God unless it is through Jesus Christ. Ozias means "might of Jehovah" showing our Lord's power (Matt. 28:18). He has all of God's power.

Jotham means "God is upright." We only begin to see God's uprightness when we begin to view the Christ. He shows God's demand that sin must be punished. Ahaz means "possessor." All things belong to Christ (John 3:35) and as the owner of all things, he upholds them (Heb. 1:3). Ezekias or Hezekiah means "strength of Jehovah." This once again points out God's power that was given to Christ Jesus.

Mannasses means "one who causes to forget" showing Christ as the One that caused God to forget our sins and place them behind His back. Amon means "Son of My Prince" and Josias means "whom Jehovah heals," both showing Christ as God's chosen, as does Jechonias meaning "whom Jehovah establishes."

### VI. Perpetuates (1:12-16)

Salathiel means "ask from God," nothing can be asked of God apart from Jesus Christ. He is the pipeline of prayer. Zerubabel means "Prince of Judah," Abiud means "Father of Judah," thus proving and reminding that Christ is the chosen seed from the tribe of Judah. "Eliakim" means "God establishes," Azor means "helper," and Sadoc means "just." These all picture Christ as God's perfect and just Son.

Achim means "whom Jehovah strengthens" and this was also one of the names of the two main pillars of the temple showing Christ the only source of strength for true churches of this day. Eleazar means "whom God helps," Matthan means "gift," and Joseph (whose father was named Jacob) means "to whom God shall add." In each case, our Lord is pictured.

Many of these men were greatly sinful, all unworthy, but because of God's grace, they were related to Jesus. To those who are lost, we bid forget your own efforts and depend on the efforts of Christ. Trust Him as Saviour.

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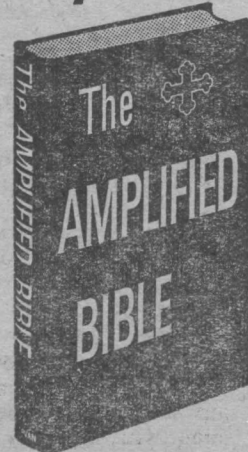
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