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CHRISTIANS WILL NOT PASS THROUGH THE TRIBULATION

By ROY MASON
Aripeka, Florida

There WILL be a GREAT tribulation — a time of such awfulness as the world has never known before. "Tribulation the great one," is the correct rendering of the passage that so aptly describes it. So awful will this time be that Jesus speaking concerning it said, "Except those days were shortened there should no flesh be saved." This tribulation period will result from the rule of the devil's superman, the anti-Christ.

Most seminary professors of this day utterly ridicule the thought of anti-Christ, the tribulation, and all of the things commonly held by Pre-millennialists. They jeopardize their "scholarship" in the sight of the liberalistic cult of the seminaries if they voice any pre-millennial beliefs. I have two books on Revelation written by professors of two of our largest Baptist seminaries. Both books deny the prophetic element of Revelation. There is no evidence of "scholarship" in either book. Both books verge on the absurd.



ROY MASON

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

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

Is God good? Does He love His children? Does He love us as much as an earthly parent loves a child? Remember that this earth will become a veritable Hell during the Tribulation. People trying to hide in caves, crying, "Mountains fall upon us and hide us from the wrath of God . . . for the great day of his wrath is come." (Rev. 6:15-17). Hail and fire mingled with blood cast upon the earth. The sea becoming as blood, with living things of the sea dying. Earth's waters turned as bitter as gall, with awful darkness over the earth (Rev. 8:7-13). Locust-like things, with stings like scorpions turned loose, with human screaming in torment and begging for death (Rev. 9). Horselike creatures snorting fire and brimstone that kills a third of the inhabitants of earth (Rev. 9). The heat of the sun stepped up until earth's inhabitants were scorched. (Continued on page 5, column 2)

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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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WHOLE NUMBER 1981

THE DEITY OF JESUS CHRIST

R. LAWRENCE CRAWFORD
Missionary Baptist Church
Hayward, California

power than Lucifer who is a created being. Therefore, Christ would be able to sin against God as Lucifer did.

Christ.

(1) He Was Equal With God and
(2) Possessed All The Attributes of The Father.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

"I said, I am the Son of God" (John 10:36).

"Therefore, the Jews sought the more to kill him, because He not only had broken the Sabbath, but said also that God was His Father, making himself equal with God" (John 5:18).

THE DEITY OF CHRIST IS RIDICULED BY HERETICS.

The reason why I am bringing this message should be very clear to all of you; we are living in a time of hatred toward the doctrine of the DEITY OF CHRIST. That is the reason for this sermon. Here is what the so-called Jehovah's Witnesses say concerning Christ: "Before our Lord came into the world He was a created angel and none other than the arch-angel Michael." (Let God Be True, 1952, p. 33). This robs Christ of His deity and Saviourship. If Jesus Christ were a created being he could not satisfy a Holy God with some type of sacrifice which is less than the holy requirements which were demanded by a Holy God. There must be equality in being or else we have no atonement through the blood of Christ.

THE IMPORTANCE OF CHRIST'S DEITY

If Christ was not equal to God the Father in all things the following would be true:

(1) Christ has failed to satisfy the Holy Nature of God if He did not sacrifice an equally Holy nature for our sin debt.

(2) Christ is not able to be a High Priest and intercede with a Holy God if He is not equal to the Being He propitiates on behalf of His redeemed people.

(3) If Christ is no more than a created being, He is no greater in



ELD. R. LAWRENCE CRAWFORD
fer did and plunge all the world into chaos as did Lucifer, and all would be lost. Therefore, we are grappling with a gigantic and important subject when we declare why we believe in the Deity of

"NOBODY GITS DOWN ON THEIR KNEES"

The day was warm, the door leading into the hall was open. The colored maid was working about the hall when the colored porter came by and this is about the conversation we heard:

Said the porter: "I'm goin' to leave you all tonight." "What, you goin' to quit workin' here?" "I'm goin' to quit tonight," said the porter. "Why are you not goin' to work here no more?" asked the maid: "'Cause I is; what do you think that housekeeper asked me to do today?" "I don't know, what did she ask you to do?" Said the porter — "She asked me to get down on my knees and scrub, and you know these ain't the days when nobody gits down on their knees (Continued on page 7, column 5)

THE DEITY OF JESUS CHRIST IS SET FORTH IN THE SCRIPTURES AND TESTIFIED UNTO BY THE EARLY CHURCH FATHERS.

We will call many witnesses to the stand and hear them. First, we will ask a man who was a "doubter" of the divinity of Christ. When the church told Thomas that Christ was risen from the dead, he did not believe it. The Jehovah Witnesses do not believe Christ arose from the dead. Here is what they say in a book, *From Paradise Lost to Paradise Regained*, (1958), p. 176, "The Man Christ Jesus never arose from the dead. The Man Christ Jesus suffered in the most absolute sense of the word — everlasting destruction . . . We know nothing about what became of Jesus' body — whether it was dissolved into gases, no one knows." If language means anything, they are saying Christ never arose from the dead. Well, that is about what Thomas was until he met the risen Lord Jesus Christ.

THOMAS CALLED HIM "MY LORD AND MY GOD."

Thomas did not believe the body of Christ had been raised from the dead. Then Christ said to him, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and my God." (John 20:28). He is just what the Bible declares him to be — "Lord and God" — not a created angel.

CHRIST WAS WORSHIPPED AS GOD.

People came before him and worshipped Him as God; He never rebuked them either, because he was as much divine as God the Father. "And when they saw him, they worshipped him: but some doubted." (Matt. 28:16). Cf. also Matt. 2:11; 8:2; 9:18; 14:33; 15:25; Mark 5:2; 15:19; Luke 24:52; Heb. 1:6; John 9:38; Matt. 20:20. Christ (Continued on page 7, column 1)

ANSWERS TO THE LIES CIRCULATED BY BFM GROUP

JOSEPH. M. WILSON, SR.
Gladwin, Michigan

"Unto Him be glory in the church . . ."—Eph. 3:21.

I recently had an article in The Baptist Examiner entitled: "Special Glasses Needed To See Mission Boards In Bible." It was a review of a message by Edward Overbey in which he heroically, but vainly, attempted to defend Baptist Faith Mission Board.

I have before me a letter relative to that article written by Ralph E. Huff of Storms Creek Baptist Church, Ironton, Ohio. I wish to set this letter before you, and then make some comments thereupon.

"Bro. Wilson:

I just finished reading your message in The Baptist Examiner, "Special Glasses Needed To See Mission Boards in Bible." First, let me say, I agree that the world mission board is not in the Bible.



JOE WILSON

I am one of God's elect, saved by the Sovereign Grace of God, a member of the Storms Creek Baptist Church. We support the work of Baptist Faith Missions, and I truly believe it to be the best mission work there is. I know you will say that the work Fred Halliman is doing is the best. I am wondering about the qualifications of Mr. Halliman. Is his marital status Scriptural?

Also if I am not mistaken, most of the churches connected with J. R. Gilpin send their mission money to him, and that makes him the Board of Directors for these churches' mission work, is this correct?

Please answer and give me the information about the marriage status of Mr. Halliman, and also about how your mission work and money is handled. Also is Mr. Halliman a member of Calvary Baptist Church, Ashland, Ky.?"

Following is my answer to this letter:

Dear Bro. Huff:

Greetings in the name of the Lord Jesus Christ. I am glad that you receive and read The Baptist Examiner. It surely is the greatest religious paper in print. More of God's precious Word is expounded and applied in this paper than in the vast majority of churches in America. I urge you to continue reading this great paper. I thank you for reading my articles and I (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE SECURITY OF THE SAVED"

This sermon was preached about forty-five years ago. Considerably more than 250,000 copies have been sent out in tract form, previous to this printing.

When I was seventeen years old, I was called into the ministry. For the past ten years, I have been trying to preach the Gospel. All of these 27 years have been spent in school: grammar, high, college, seminary, and the school of prac-

tical experience. During these years of schooling, I have learned only three lessons that are really worthwhile.

I was born a totally depraved, vicious sinner; but I did not know it. My parents say that evidences of that sinful disposition began to manifest themselves before I was three days old. The first day I went to school I rebelled at the authority of the school. I had numerous dis-

putes with other students. Some of these disputes ended in blows. I did not know why it was that I preferred to lie rather than to tell the truth; nor why it was that I rebelled at all authority, and defied anyone that opposed me. I went to church, but I was not interested. I was never able to understand myself until I read:

"The wicked are estranged from (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Security"

(Continued from page one)
the womb; they go astray as soon as they be born, speaking lies."

—Psa. 58:3.

Then I read Psalm 51:5, which says:

"Behold, I was shapen in iniquity, and in sin did my mother conceive me."

Later, a beloved brother of the cross read:

"For we have all sinned and come short of the glory of God." —Rom. 3:23.

I then saw myself as I was — depraved from birth, with vicious desires and unholy passions: condemned before God. Thus I learned my first lesson.

Just how to rid myself of the sin I possessed, I did not know. I had attended a church of another denomination and had heard men speculate about the plan of salvation. I had heard them say with emphasis: "No man can know that he is saved until he gets to Heaven." I had heard them read:

"'Tis a point I long to know
Off it causes anxious thought.
Do I love the Lord, or no?
Am I His, or am I not?"

That type of religion made no

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appeal to me. If I had possessed that kind of religion I would have been no better off than I was; I was already in a state of indecision. Then, one night I sat in a Baptist church and heard the Scripture:

"The blood of Jesus Christ His Son cleanseth us from all sin" — I John 1:7.

Like a drowning man grasping at a straw, I laid hold of this; and sang that night with others that trusted in the same Saviour:

"Happy night, happy night, when Jesus washed my black heart white;

He taught me how to sing and shout, and be a Christian out and out,

Happy night, happy night, when Jesus washed my black heart white."

Then I could say with Paul:

"I know whom I have believed." —II Tim. 1:12.

There was no guess-work about this. I could say with Naaman:

"Now I know there is no God in all the earth, but in Israel." —II Kings 5:15.

As my second great lesson, I had learned that I was a sinner saved by grace.

I was so happy in the Lord that I felt this experience just could not last. I concluded that it must end some time. But, lo, it has not ended; but has grown sweeter with each passing day. Thus I learned my third great lesson — that I was saved eternally, and could never be lost. This was the greatest lesson of all. Now with Paul, I say:

"Being confident of this very thing, that he which hath begun a good work in you will finish it until the day of Jesus Christ." —Phil. 1:6.

Or, with Peter:

"Kept by the power of God through faith unto salvation ready to be revealed in the last time" — I Pet. 1:5.

Or still again with my blessed Lord:

"No man is able to pluck them out of my Father's hand" — John 10:29.

It is this third lesson I set myself to the task of proving.

The problem of the oldest book in the Bible — the book of Job — is the eternal security of the believer. The Devil was the first preacher of apostasy when he lied to God, saying that Job would apostatize under his difficulties. God gave the Devil more advantage with Job than the Devil ever has had with a believer since. Job had no one to intercede on his behalf — no Christ to pray for him that his faith fail not, yet we hear him declare:

"Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave and the Lord hath taken away; blessed be the name of the Lord" — Job 1:21.

If the Devil couldn't cause Job to "fall from grace" under adverse circumstances, without a high priest to intercede on his behalf, how can the Devil cause a believer to "fall from grace" today, when each child of God has an intercessor pleading for him in glory?

Thus God proved through Job that the Devil lied when he preached apostasy.

In a sermon a short time before his death, W. H. Griffith-Thomas said:

"(1) Physical life is the union of body with spirit.

"(2) Spiritual life is the union of spirit with God.

"(3) Eternal life is the union of the spirit with God forever."

It is the last of these that I am interested in just now. And at the outset, let me say that I do not mean to say that a Christian will never fall into sin. To say that one never sins is to brand one's self as a liar:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" — I John 1:8.

A child of God may, through Satan's subtlety, fall often into sin, but a fall does not always kill.

HERE'S A WEST KENTUCKY CHURCH WE LOVE



FIRST BAPTIST CHURCH

White Plains, Kentucky

WALTER MCCOY, Pastor

Here is a group with whom we have had an unusual acquaintance and experience, and we count it a pleasure to salute them and to tell our friends concerning them.

Years ago, the Baptist Church at White Plains became drastical Arminian, being invaded by an heretical preacher by the name of Sisk. He even wrote a book entitled "Sixty-five Errors of Unconditional Election." At least part of the book was correct. There were sixty-five errors in it. In fact, everything about it was an error and a heresy of the Word. Sad to say, practically all the church went along with this heresy.

However, there was one man — P. R. Whitfield — who knew the truth, stayed by the truth, and continued to stand for the truth. For twelve years, with but little help, Brother Whitfield continued to contend for what he knew the Word of God taught as to unconditional election, and for all the doctrines that are usually denied by Arminians. I have said repeatedly that I have considered P. R. Whitfield one of the greatest laymen that I have ever known, as there are mighty few who would continue to stand for the truth alone, despite all opposition, for twelve long years.

Then Brother Whitfield contacted me and I went there for a Bible Conference. I was there for a few days, and what a blessed time of fellowship it was. Not many attended but we had a good time in the Lord, and God saved two precious souls — both married daughters of P. R. Whitfield.

I went back the next year for a similar meeting and God saved the husband of one of those who was saved the year preceding, Brother Melber Moore, who is their present church clerk. This was the beginning of great things for this group. Long ago, they built their present building and what a joy it is to know that God has a church in its own building, in that town, that stands for the Word of God.

I do not know their present pastor, Brother Walter McCoy, but knowing the history of the church and many of the members, I am sure that Brother McCoy is standing for the truth. Truly, we pray God's blessings upon him.

It would surely be a joy and an encouragement to this church to have you visit them if ever you have an opportunity. You are invited and you'll find a Biblical church with a warm welcome extended to you.

Many have fallen from great heights and lived to tell the story. Many also have fallen into sin and lived to tell of their redemption through grace alone.

"Rejoice, not against me, O mine enemy; when I fall I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me. He will bring me forth to the light, and I shall behold his righteousness" — Micah 7:8,9.

David committed adultery and then murdered a man to cover it. Surely no one puts a premium on these two black sins. Yet by and by we hear him say:

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"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand" — Psa. 37:23,24.

Peter likewise fell when he denied the Lord and punctuated his denial with profanity. Still the fall didn't kill him, and presently we hear him speak:

"You who are kept by the power of God through faith unto salvation ready to be revealed in the last time" — I Pet. 1:5.

I grew up on a farm where we used to raise cattle, sheep and hogs. In preparing the hogs for the show ring at the fairs, I used to wash them weekly, trim their nails and polish their bristles. When I had finished, I used to say, "Now, Mr. Hog, stay clean." Did he mind? Immediately, he would make his way to the first convenient mudhole and lay down on one side. Then, as if not content with the damage done, he would roll over to completely ruin my hour's work. Why was the hog content in the mud? It was his nature and he was only acting accordingly.

I saw a pet lamb fall into the same mud-slough one day. Strangely, the sheep did not wallow there in, but got out at once, acting very much ashamed of himself. Why

didn't the sheep wallow there as the hogs did daily? He was a sheep and it was contrary to his nature.

Whenever one falls in sin and wallows there, it proves he has never been saved — the old hog nature is just manifesting itself, in spite of church membership, baptism, and reformation, God's dear sheep may fall in sin, but he won't remain there long, but ashamed of himself, will seek out the Lord, confess his wrongs, and repent of his sins. Accordingly, I say that a saved sinner can never lose his salvation since:

1. HE IS KEPT BY THE POWER OF GOD.

"Now unto him that is able to KEEP YOU FROM FALLING, and to present you faultless before the presence of his glory with exceeding joy" — Jude 24.

"Who are KEPT BY THE POWER OF GOD through faith unto salvation ready to be revealed in the last time" — I Peter 1:5.

"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" — Heb. 7:25.

"For I know whom I have believed, and am persuaded that HE IS ABLE TO KEEP that which I have committed unto him against that day" — II Tim. 1:12.

These texts teach us that the power to keep lies outside the sphere of personal ability, and that God keeps us from the power of external, internal, and infernal agencies. When the jewel of my soul is surrendered to God's keeping, He is responsible for my eternal security.

"Firm as His throne the promise stands,
And He can well secure,
What I've committed to His hands,
Till the decisive hour."

It would be unsafe to attempt to walk the streets of any town with \$1,000 in my pocket. I hand it through the bank window to the cashier and he keeps it since he has the ability to do so. I haven't the power to keep my salvation, since the Devil is stronger than I, but I can commit myself unto God, who is "able to keep." Then do I realize:

"There is therefore now NO CONDEMNATION to them which are in Christ Jesus who walk not after the flesh, but after the Spirit" — Rom. 8:1.

2. THE DEVIL CAN NOT TAKE ONE OUT OF GOD'S HAND.

The Devil exerts a powerful influence. He has had 6,000 years' experience. He can go no farther than God permits him. God permitted Satan to touch Job's property, but he could not harm a single hair of Job's head. Cf. Job 1:12. Later, God permitted him to touch Job's body, but he could not take his life. Cf. Job 2:6. Since Satan can go no farther than he is permitted of God, a believer can never be lost, for God will not permit (Continued on page 3, column 1)

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"Security"

(Continued from page two)
the Devil to pass the sacred precincts of God's saving grace.

"But he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT"—I John 5:18.

3. EACH OF THE REDEEMED IS A NEW CREATION.

"Therefore if any man be in Christ, he is a new creature (creation)"—II Cor. 5:17.

This world and all that is therein is God's creation. Can man uncreate that which God has created? Perish the thought! Each of the redeemed is created of God. Since that which has been created can not be uncreated, then each believer is eternally secure.

4. EACH BELIEVER IS BORN OF GOD.

"Whosoever believeth that Jesus is the Christ is born of God"—I John 5:1.

When a child is born into this world it can never be unborn. Since that which is born can not be unborn, then everyone who has been "born again" is forever saved.

The Bible speaks of the natural birth as the first birth; it speaks of the spiritual birth as the second birth; there is none other birth.

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spoken of. If one might be lost, after being saved, he would be lost eternally as the Bible does not mention the third or fourth, or any birth after we are once born of God.

John R. Gilpin, Jr. is my son since he was born such. Regardless of what he does, he will always be my son. I am a child of God, by the new birth (John 3:7). I shall always be a son of God (I John 3:2), irrespective of what the Devil may do in my life.

5. THE SAVED ARE BORN OF INCORRUPTIBLE SEED.

"Being born again, not of corruptible seed, BUT OF INCORRUPTIBLE, by the word of God, which liveth and abideth forever"—I Pet. 1:23.

The first chapter of Genesis ten times declares that everything produces "after his kind." According to this law of Genesis, the new nature which is born of God is incorruptible. Since one is born of incorruptible seed, either the theory of evolution that like begets unlike is true (God forbid), or else our salvation is eternal.

6. BY THE NEW BIRTH EACH CHILD OF GOD PARTAKES OF THE DIVINE NATURE.

"Whereby are given unto us exceeding great and precious promises; that by these ye might BE PARTAKERS OF THE DIVINE NATURE"—II Pet. 1:4.

When one is saved the nature of God is placed within. Would it be possible for God to die and for Divinity to have an end? We shrink at the thought. Until God might die, the believer will not die, as each believer has a nature like the nature of God. If the child of God has something of the nature of God, then would not something of the nature of God be lost if the child of God is lost?

7. IF THE DEATH WE INHERIT FROM ADAM IS ETERNAL, THEN THE LIFE WE INHERIT FROM CHRIST IS ETERNAL.

"That as sin hath reigned unto death, EVEN SO MIGHT GRACE reign through righteousness UNTO ETERNAL life by Jesus Christ our Lord"—Rom. 5:21.

Surely no one will deny that we are eternally dead in Adam. Cf. Eph. 2:1. "Even so" we are eternally alive and secure in Christ.

8. EACH OF THE SAVED IS HID WITH CHRIST IN GOD.

"For ye are dead and your life is hid with Christ in God"—Col. 3:3.

We shall let a piece of paper one inch square represent my soul. The backs of my Bible represent God and the pages thereof represent Christ. I put the paper inside of my Bible and close it. I open it and turn the pages of the Book. The piece of paper is so small in comparison with the backs and pages that I cannot find it. I am thus hid "with Christ in God." How, then, can Satan rob me of salvation?

9. BELIEVERS ARE SEALED UNTIL THE DAY OF REDEMPTION.

"Who HATH ALSO SEALED US, and given us the earnest of the Spirit in our hearts"—II Cor. 1:22.

"And grieve not the Holy Spirit of God, whereby YE ARE SEALED unto the day of redemption"—Eph. 4:30.

The Holy Spirit Himself is the seal. We are securely kept by Him until "the day of redemption." The day of redemption is the time of Christ's Second Coming. Cf. Luke 21:28; Rom. 8:23. We are, therefore, eternally secure in Christ, for no one can reverse the sealing by the King.

"And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet and with the signet of his lords; that the purpose MIGHT NOT BE CHANGED concerning Daniel"—Dan. 6:17.

"Write ye also for the Jews, as it liketh you, in the king's name, and seal it with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, MAY NO MAN REVERSE"—Esther 8:8.

10. THE COVENANT BETWEEN

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GOD AND CHRIST SECURES THE RIGHTEOUS.

"Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. Also I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore and my covenant shall stand fast with him, HIS SEED also will I make to ENDURE FOREVER, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; if they

NOT TURN AWAY FROM THEM, TO DO THEM GOOD; but I will put my fear in their hearts, that THEY SHALL NOT DEPART FROM ME"—Jer. 32:40.

In this covenant two ideas are noteworthy: God will not turn away from the righteous; the righteous shall not depart from God. Certainly, this can mean nothing but the eternal and final security of the believer.

12. CHRIST'S STATEMENT AT THE JUDGMENT.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity"—Matt. 7:21-23.

Christ will say to the lost, "I never knew you." Yet the Scriptures emphatically declare that He intimately knows each believer:

"My sheep hear my voice, AND

"He has never broken any promise spoken, And will keep His promise to me."

14. HE PROMISES ETERNAL LIFE TO HIS SHEEP.

"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.

Every saved believer is one of God's sheep. Christ Himself is the Shepherd. No sheep can ever stray so far, but that the Good Shepherd will bring him home again.

"And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors saying unto them, Rejoice with me: FOR I HAVE FOUND MY SHEEP WHICH WAS LOST"—Luke 15:5,6.

God's dear sheep may fall into the mouth of the roaring lion, even Satan (I Peter 5:8), but the Shepherd will deliver therefrom (I Sam. 17:34-35).

15. WHEN A BELIEVER IS SAVED, HE POSSESSES ETERNAL LIFE.

"Verily, verily, I say unto you, he that believeth on me hath EVERLASTING LIFE"—John 6:47.

"And this is LIFE ETERNAL, that they might know thee the only true God, and Jesus Christ whom thou hast sent"—John 17:3.

"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me HATH EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life"—John 5:24.

"And whosoever liveth and believeth in me SHALL NEVER DIE"—John 11:26.

"And this is the record, that God hath given to us ETERNAL LIFE, and this life is in his Son. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God"—I John 5:11,13.

The life Christ gives us is eternal — never ending. Forty-three times in the New Testament "everlasting" qualifies the life we receive when we receive Christ. Then it is a 43-0 hope that the believer is eternally secure. In Mt. 25:46, "everlasting" describes the punishment of the wicked. In Rom. 16:26 "everlasting" describes the (Continued on page 4, column 4)

True Revival Is Needed

By VANCE HAVNER

The top item on the agenda today must be revival within the church itself. We are trying to evangelize an unawakened and undedicated church. We stretch our tiny pegs far out, but the center pole is unsteady. Where is the prophet among the priests who will call the church to repentance?

Some urge us to bypass the church and get on with evangelism through other means, but our Lord's last message to the church was to seven local fellowships, and it sets a pattern for all subsequent time. Spiritual renewal like judgment (I Peter 4:17) must begin at the house of God. Why are we so slow to admit this, so reluctant to do anything about it? Repentance and revival within the church must precede effective evangelism."

break my statutes and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness WILL I NOT UTTERLY TAKE FROM HIM, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips"—Psa. 89:19,27-34.

This covenant was made with Christ before the foundation of the world. When His children go astray, He promises chastisement, and yet, declares He will not withdraw His lovingkindness nor suffer His faithfulness to fail.

11. THE COVENANT BETWEEN GOD AND THE RIGHTEOUS SECURES THEM.

"And I will make an everlasting covenant with them, that I WILL

I KNOW THEM, and they follow me"—John 10:27.

"Nevertheless the foundation of God standeth sure, having this seal, THE LORD KNOWETH THEM THAT ARE HIS"—II Tim. 2:19.

Since the believer is known of Christ, if one should be lost, Christ would be proven a liar (I speak reverently) at the judgment, as there He will say to the damned, "I never knew you." Either we have eternal life when saved, or else Christ will tell a falsehood at the judgment!

13. THE PROMISES OF CHRIST SECURE EACH BELIEVER.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath EVERLASTING LIFE, and shall not come into condemnation; but is passed from death unto life"—John 5:24.

"All that the Father giveth me shall come to me; and him that cometh to me I WILL IN NO WISE CAST OUT"—John 6:37.

"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 10:28,29.

"Who shall also confirm you UNTO THE END, that ye may be blameless in the day of our Lord Jesus Christ"—I Cor. 1:8.

"Being confident of this very thing that HE WHICH HATH BEGUN A GOOD WORK in you WILL FINISH IT until the day of Jesus Christ"—Phil. 1:6.

All these are promises concerning the believer's security. If a believer, through sinning, could perish, then God's promises would be valueless. If the promises are valueless, then the whole Bible is valueless and Christ, God, the Holy Spirit and Christianity are valueless. If one fails, all must fail. However, we prefer to "let God be true, but every man a liar" (Rom. 3:4) for—

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The Baptist Examiner FORUM

"Please explain Matthew 22:14."

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In Matthew 22:14 we have one of the verses that teaches us about the two calls. "For many are called, but few are chosen."

We see here the general or outward call. This call is through the preaching of the Gospel. We are commanded to preach the Gospel to the lost. "And He said unto them, Go ye into all the world, and preach the Gospel to every creature." (Mark 16:15). You see, men are commanded to repent. "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30). It is obvious that this verse is showing the responsibility of everyone to repent. Because of this we preach to everyone the command to repent and believe. We can say with all assurance that anyone who believes will be saved. "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31). We can say with all assurance that anyone who is athirst for spiritual life will be satisfied. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." (John 7:37). We know that if anyone will come to Jesus he will not be cast out. "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." (John 6:37). Because of this we are to sincerely attempt to persuade men. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

Since we know that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (I Cor. 2:14), we know that man must be made to desire the Lord. For this reason we

do not try to force men to be saved. We preach the Gospel in sincerity and truth, but we do not try to drag them to the front thinking that we might get them saved.

The general call is not enough, the Spirit of God must work directly with the individual. This is why one person is saved and another who hears the same message is not. The Holy Spirit takes the preached Gospel and applies it to the sinner and he is saved. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13, 14). Thus we have the words, "For many are called, but few are chosen."



ROY
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The Scripture reads like this: "For many are called, but few are chosen."

Read the context and you will find that Jesus has just been telling the story concerning the marriage feast. Invitation was extended to a large group that treated it with contempt. In one instance, a group seized and mistreated the servants of the king who gave the invitation. This angered the king such that he took vengeance on those who had mistreated his servants. The invitation was evidently sent out first to some rather important people, but when they treated it so contemptuously, the king turned to people of an humbler kind. These responded in a better way.

I believe that Jesus told this story with primary reference to the Jews. These were an important people — God's special people who were created to hold a special place in the world. But they held in disdain God's invitations, and even killed their Messiah whom He sent unto them. God turned to the Gentiles, and invited them and there has been a great response through the centuries. He allowed the Romans to invade Palestine, and destroy the temple, and take the Jews into captivity. This scattering of the Jews has lasted for nearly twenty centuries. Only recently have they been brought back and formed into a nation.

But the questioner is concerned about the expression, "For many are called, but few are chosen." This signifies, with reference to Christ's story, that the invitation was sent forth to a great many, but that in the end, only a few were actually chosen as guests for the marriage feast. Even one who showed up, was cast out, because he was not dressed in the required wedding garment.

This Scripture has meaningful application for this whole age in which we are living. In response to the Great Commission, preachers, churches, and missionaries have spread the gospel over much of the world. The call to turn to Christ and receive Him has gone out over a vast area. Truly, many have been "called." But who have responded to the call? The answer is, the elect of God. God has a

people, chosen before the foundation of the world (Ephes. 1:4). This number is few in comparison with the number who have had the gospel call sounded out to them. Truly, many have been called, but few elected or chosen.

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"For many are called, but few are chosen."

Parables were used by our Lord in order to teach His disciples truth while excluding truth from most of His hearers. (Read carefully Matt. 13:10-13).

The verse in question is at the end of a parable. This parable evidently is teaching, in its narrower view, that Jesus came unto His own, and His own received Him not. Those originally bid to the wedding feast represent the Jews, while those who were gathered from the highways were Gentiles.

Those who were first bid to come, considered that the feast was not worthy of their presence, while those who were gathered later were considered unworthy to attend, but were graciously bidden to come anyhow.

The parable, however, may have a broader application than the Jewish/Gentile response to Jesus Christ in those days.

Many are called — informed, instructed and warned to turn from their naturally wicked and rebellious ways unto THE WAY, which is the Lamb of God who was slain for sinners. This is called preaching and witnessing.

Out of the huge numbers of those who have been called as just described, few are chosen — that is, few have been made to have ears which hear and understand, and eyes which see and perceive what they see — few are irresistibly drawn by the Spirit of God to the place of true repentance and faith in the blood, work and person of the eternal Son of God!

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When we come to see the meaning of the Greek words in this verse the problem resolves itself. The word "called" comes from KLETO which just simply means invited. In Mk. 16:15, our Lord said, "Go ye into all the world, and preach the gospel to every creature." Through the preaching of the gospel all are called, or invited. This is the outward call, and it has no compelling force to it.

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The more Saul of Tarsus heard this call, the more he hated Jesus Christ, and also His disciples. When a church has a Bible Conference everyone is invited to come, but there is nothing personal in this invitation. However, the church, and pastor will choose, or select certain ones to whom a personal invitation is sent.

The word "chosen" in this verse is from EKLEKTOS which means to choose or select certain ones. In Eph. 1:4, Paul says, "According as He hath chosen us in Him before the foundation of the world." The "us" here consists of the elect. But still the outward call that goes to everyone has no effect on them until Christ is pleased to change it to an inward call. When that inward call comes to a person, he cannot even want to resist it. One moment Saul of Tarsus hated the Lord's saints, and was doing all he could do to completely eradicate them, but the next moment he wanted to be one of them. This radical change was brought about by that personal, inward call that he could not even want to resist. And you know that it was not according to his will, but according to the will of God, Jno. 1:13.

So through the preaching of the gospel everyone (many) are called, or invited. "Whosoever will, let him take of the water of life freely," Rev. 22:17. But only the elect (few) are chosen and given that inward call.

"Security"

(Continued from page three)
character of God's existence. In I Tim. 2:10, "everlasting" describes the duration of Christ in glory. In II Pet. 1:11, "everlasting" describes the duration of Christ's kingdom. Then, as long as the wicked are punished, as long as God exists, as long as Christ's glory exists, and as long as Christ's kingdom continues — just that long the believer has eternal life. If the punishment of the wicked can have an end, and if Christ's glory and Kingdom have an end, then the believer can perish. In view of this, shall we not write in letters of gold across the heavens, that all may read: ETERNAL SALVATION!

16. ALL THINGS WORK TOGETHER FOR THE GOOD OF THE BELIEVER.

"And we know that all things work together for good to them that love God"—Rom. 8:28.

The truth of this comforting statement demands that our salvation be eternal, for this could never be true if a believer could lose his salvation.

17. CHRIST BECOMES THE BELIEVER'S SURETY.

"By so much was Jesus made a SURETY of a better testament. 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"—Heb. 7:22, 25.

Christ's work in Heaven today is that of intercession. He is the

lawyer who represents each believer at the bar of God's supreme court. I have a dear friend, who is a lawyer. Suppose I violate some traffic ordinance. I ask him to appear in my behalf in the court. He does not plead the mercy of the court, nor does he ask leniency that I am a preacher. He simply pleads "guilty" to the charge and pays the fine that I may go free. In the court of Heaven, I am charged with innumerable offenses by Satan (Rev. 12:10). The Son of God is my lawyer (Heb. 9:24). He does not ask the Father to be merciful, nor does He plead the weakness of my flesh. He is there to plead "guilty" on my behalf, and to pay for my sin with His blood.

"He is the propitiation (sacrifice) for our sins"—I John 2:2.

Hallelujah for such a Saviour! 18. GOD PROMISES NEVER TO FORSAKE HIS SAINTS.

"Thou shalt keep them, O Lord; thou shalt PRESERVE THEM from this generation forever"—Psa. 121:1.

"The steps of a good man are ordered by the Lord: and he shall not be UTTERLY CAST DOWN, for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forever more. For the Lord loveth judgment and forsaketh not his saints; they are preserved forever; but the seed of the wicked shall be cut off."—Psa. 37:23-28.

"Ye that love the Lord, hate evil: he PRESERVETH THE SOULS of his saints; he DELIVERETH THEM out of the hand of the wicked"—Psa. 97:10.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body BE PRESERVED BLAMELESS unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, WHO ALSO WILL DO IT." (Continued on page 6, column 2)

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THE BAPTIST EXAMINER

AUGUST 3, 1974

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

"REPENTANCE"

"Take heed to yourselves: if thy brother (sister) trespass against thee, rebuke him (her); and if he (she) repent, forgive him (her)" —(Luke 17:3).

True repentance — genuine Biblical repentance — is rare, today. Folk are quick to say, "I'm sorry — I didn't mean to — if I did anything to offend you, please forgive, etc." But they continue to be mad at you, or not speak. The Bible speaks often of repentance and most of the time it goes like this: turn and repent — if he will repent and return — he repented and went. When the man in Corinth repented of his sin, he returned to the church at Corinth. This is Scriptural repentance, and it's a gift of the Lord. It isn't something we conjure up to calm the storm, but it is an actual work of the Holy Spirit in us. To see the Lord work in such a manner is truly a great blessing. It's like seeing a new Christian grow in the Word. It's like being present when the Lord saves someone. Truly, this is holy ground.

Perhaps that's the reason we have this admonishment in the beginning of this verse, "Take heed to yourselves . . ." Be careful — watch out — lest when a sister does repent our attitude is not right. The other side of the coin of Repentance is forgiveness. This, too, is just as much a special work of the Holy Spirit in the heart as is repentance. It is a gift of the Lord. When the Lord grants the gift of forgiveness, He actually clears your mind of all the hurt and in its place He gives love, joy, and peace. When the Lord does a

thing, it is perfect. We don't have to be suspicious of each other — wondering if she is going to do the same thing again. Wondering "What did she mean by that remark." Wondering — wondering. When we do find ourselves wondering or doubting, let us hurry to the Lord in prayer. Doubts are of the flesh, not of the Lord. Let's not let anything mar this exquisite experience, but rather rejoice, and be glad, and praise, and thank the Lord for it.

Jesus makes this matter of forgiveness even more difficult for the flesh, for in the next verse He says, "And if he (she) trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him (her)."

Again the Lord is speaking of TRUE repentance. He isn't speaking of "I'm sorry I got caught" type of repentance or "OK, I forgive, but I won't forget" type of forgiveness. Should this happen that a sister should sin against us seven times in one day, the Father is not stingy with His gifts of repentance and forgiveness. If He gives one He will give the other. When the apostles heard this they cried, "Lord, increase our faith." They knew this kind of forgiveness was contrary to their nature. They needed more faith.

On another occasion, Peter asked the Lord Jesus, "How oft shall my brother sin against me and I will forgive him? Till seven times?" And the Lord answered, "Nay, but seventy times seven." The number 7 in the Scriptures speaks of perfectness. With all the 7's in these Scriptures, I understand them to mean an indefinite number. Not just seven times, or 490 times, but as often as the Lord, our God, grants repentance — that's how often He grants forgiveness. He is not bound by numbers. His gifts are without measure.

Should we think it is a little hard to forgive that often, let us meditate on how much, and how often, the Lord has forgiven us. Surely our crimes against a Holy God are far more numerous than those petty things done to us. Yet, He forgives and remembers them no more. They are put behind His back — buried in the deepest sea — never to be remembered any more.

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Tribulation

(Continued from page one) habitants are scorched, and gnaw their tongues in pain. Huge blocks of ice dropping out of the skies upon human beings (Rev. 16). Yes, these and other horrors.

This will be a time of WRATH and JUDGMENT from God. Will He cause his own children to go through it? No! He says He won't. Rom. 9:11. "Much more then, being now justified by his blood we shall be SAVED FROM WRATH through him." If this doesn't include this horrible time of wrath, then why not? I repeat, the Tribulation is God's time of JUDGMENT. Will the saved go through it? God says they won't. John 5:24. "And shall not come into condemnation" (Greek: judgment). If this awful time of judgment is not included, then why not?

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

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

BAPTISM

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(See I Thess. 4:16). All of the dead in Christ, plus the living saved, DO NOT constitute the "Choorch." They constitute only the "Choorch" of human imagination.

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

II

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

Types are meaningful and they are accurate. They certainly verify doctrine. For instance, the doctrine of substitutionary atonement finds its most striking verification in the Passover type. And remember, when God sent the plagues on Egypt, culminating in the death of the first born, He did not pass

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His people through those horrors. Neither will He pass His people through the awful experience of the great Tribulation.

God called Noah and His family into the ark before He sent the flood, just as He will call away His people before He floods the world with a future judgment.

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

The principle of DOUBLE FULFILLMENT is well known to Bible students. Often there is a smaller and partial fulfillment, that presages a larger and complete fulfillment in a time ahead. We have a case in point in relation to the destruction of Jerusalem in A.D. 70. Jesus told His people that when certain signs came to pass to flee from Jerusalem. This warn-

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ing was remembered and acted upon. Christians fled Jerusalem and escaped to Pella, east of Jordan and remained there without harm during the Roman invasion. The story of the A.D. 70 Tribulation and the great Tribulation is blended until it is hard to tell where one story ends and the other begins. Christians of A.D. 70 were instructed such that they escaped the horrors of the fearful tribulation of that day. This is typical of Christian's escape from the worse Tribulation that is yet to come upon the world. (See Matt. 24:21-22).

III

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

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

The two-fold phase of Christ's coming is an absolute necessity in view of the things that are foretold to take place before His coming. Two different pictures of the return are given. One is sudden, unexpected, without sign or warning, and is like the coming of a thief in the night. The other (See Matt. 24:27-31) is a coming preceded by the "sign of the Son of Man in the heaven." Jesus is spoken of as the "bright and morning star" whose coming is in the dawn when the world is asleep. He is also spoken of as the "sun of righteousness" who shall arise with "healing in his wings." The sun appears when the world is awake. Why these two pictures so different and apparently so contradictory? Complete reconciliation comes when we come to realize that the return of Christ will be in TWO STAGES. He will come FOR His people and call them up unto Himself. During the interval before He comes to the earth WITH His people, the things will take place that are prophetically scheduled to take place, including the Tribulation. He shall come suddenly and silently, so far as the world is concerned, as described in I Thess. 4:13-17. He shall come with His people in a burst of glory, when "every eye shall see him" as described in Matt. 24:30-31. (The "elect" mentioned here are evidently those saved during the Tribulation).

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

IV

LUKE 21:36 IS INCONSISTENT WITH THE BELIEF THAT CHRISTIANS SHALL SUFFER

THE GREAT TRIBULATION.

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

The universal churchites teach that the seven churches mentioned in Revelation, represent seven periods of church history. They can't prove it, and it is not so. They find the great Tribulation in the message to the church at Philadelphia, in these words, "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation (testing or trial) which shall come upon all the world to try them that dwell upon the earth" (Rev. 3:10). I believe that those seven church-

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Tribulation

(Continued from page five)

es, real, actual churches, are representatives of churches throughout this age. There we find the faults and virtues, the points of weakness and strength that shall characterize churches through the centuries, and our Lord's estimate of these things. However, it seems to me that the words just quoted may indeed refer to the great Tribulation. Perhaps the Lord means to encourage His people with the promise to keep them from that time of testing and trial that shall come upon the world. If this conjecture is true, then we have another proof that Christians shall not go through the great Tribulation.

V

THE BOOK OF REVELATION GIVES CLEAR INDICATION THAT CHRISTIANS WILL NOT GO THROUGH THE TRIBULATION.

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

To those who would have us go through the Tribulation along with the children of the devil, it should be pointed out that there is a great deal of difference between our SUFFERING TRIBULATION AT THE HANDS OF THE DEVIL, and our SUFFERING TRIBULATION AT THE HANDS OF OUR FATHER. Surely, we should be willing to endure tribulation due to Satan's persecutions, and we can expect the help and strength of God to endure such, but how different it would be to have God our Father pouring out the horrors of unmitigated hell upon us His children! In the Vietnamese War we read of troops pouring out devastating fire power upon the enemy and of planes dropping bombs, but they don't subject their own troops to such. How awful to even contemplate such, yet those who believe that Christians are to pass through the Tribulation, have God raining fire and brimstone indiscriminately upon saved and unsaved.

VI

THE IDEA OF A TWO-PHASE COMING OF CHRIST — FIRST FOR HIS PEOPLE PREVIOUS TO THE TRIBULATION, AND HIS COMING VISIBLE IN POWER AND GREAT GLORY WITH HIS PEOPLE — FITS THE GENERAL TREND OF BIBLE TEACHING CONCERNING THE RE-

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TURN.

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

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



"Security"

(Continued from page 4)

—I Thess. 5:23-24.

"And the Lord shall DELIVER ME from every evil work, and WILL PRESERVE me unto his heavenly kingdom"—II Tim. 4:18.

The saints are God's believing children. These He promises never to forsake. Since God is continually present with the believer, the believer is eternally secure with God.

19. CHRIST'S BLOOD CLEANSSES FROM ALL SIN.

"In whom we have redemption through his blood, even the forgiveness of sins"—Col. 1:14.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son CLEANSETH US FROM ALL SIN"—I John 1:7.

"Who gave himself for us, that he might REDEEM US FROM ALL INIQUITY, and purify unto himself a peculiar people, zealous of good works"—Titus 2:14.

Christ died as a substitute for every believer. His death paid for all sins. His blood cleanses from ALL sin (past, present, and future).

By His death Christ suffered for every sin of each believer. If a believer through sinning, could perish, then the believer would suffer for the same sins, which Christ has already suffered for. Both the believer and Christ would be paying for the same sins, and God, to punish two persons for the sins of one, would be the most unjust tyrant of the universe. Perish the thought! Our God is just; yea, above all, He is merciful!

20. THE RIGHTEOUS ARE SECURE, BECAUSE OF CHRIST'S PRAYER.

"I pray for THEM; I pray not for the world, but for them which thou hast given me, for they are thine. And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, KEEP through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I KEPT THEM in thy name: those that thou gavest me I have

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kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. Neither pray I for these alone, but for them also which SHALL BELIEVE on me through their word; Father, I WILL that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world"—John 17:9,11,12,15,20,24.

This prayer, breathed by Christ, 2,000 years before all present believers were born, secures us eternally with God.

21. THE MEANING OF REDEMPTION.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, TO REDEEM them that were under the law, that we might receive the adoption of sons"—Gal. 4:4,5.

The Greek word for redeem used in Gal. 4:4,5, "ex-agerazo," means to "buy out of the market," so that the redeemed are never again to be exposed for sale. Thank Heaven, when Jesus has bought a slave of Satan, the Devil will never again be permitted to even bid for that one, for the redeemed of God is never again to be put up for sale. Hallelujah!

22. CHRIST PROMISES THAT THE BELIEVER SHALL NEVER THIRST.

"But whosoever drinketh of the water that I shall give him SHALL NEVER THIRST"—John 4:14.

Yet in Hell, one of the pangs of the damned is thirst.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"—Luke 16:24.

If a believer is lost and goes to Hell, Christ is proven a liar, since He promises the believer shall never thirst. Again we say, either eternal life, or Christ is a falsifier.

23. THE LORD WILL NOT CHARGE THE BELIEVER WITH SIN.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will NOT IMPUTE SIN (charge sin)"—Rom. 4:5,8.

When Christ died on the cross, God treated Christ just like the sinner ought to have been treated. When a believer is saved, God treats him like Christ ought to have been treated. Thus, our sins are imputed to Christ and Christ's righteousness is imputed to us. Because of this, no sin will be charged against the believer.

24. LINKS OF THE GOLDEN CHAIN OF GOD'S PURPOSE GUARANTEES THE SECURITY OF THE BELIEVER.

"Moreover, whom he did PREDESTINATE, them he also called; and whom he called, them he also justified; and whom he justified, them he also GLORIFIED"—Rom. 8:30.

These are four indestructible links in this golden chain. Both ends of the chain are eternally fastened to the throne of God. As certainly as the believer is chosen in Christ before the world began, step by step the believer will advance to the stage of final perfection. Since it is true that whom He pre-

destinates, He will eventually glorify, how could one of His elect ever be lost?

25. REWARDS MAY BE LOST, BUT THE SOUL REMAINS SECURE.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but HE HIMSELF SHALL BE SAVED; YET SO AS BY FIRE"—I Cor. 3:14,15.

The objector asks, "If one did sin and die in impenitence, would he be saved?" It is impossible to suppose any condition that will permit a child of God to be lost in Hell. The passage read tells us what will become of the erring child. His rewards will be lost, yet he will not be lost! His rewards will perish, but he shall be saved, yet so as by fire.

26. THE SURE FOUNDATION INSURES SAFETY.

"Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, A SURE FOUNDATION: HE THAT BELIEVETH shall not make haste."—Isa. 28:16.

"For other foundation can no man lay than that is laid, which is Jesus Christ"—I Cor. 3:11.

A substantial foundation insures the safety of all concerned. No man can afford to build for eternity upon a defective foundation.

The Lord Jesus is the only foundation one can build upon with assurance.

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

In His sermon on the Mount, Christ refers to this foundation.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, WHICH BUILT HIS HOUSE UPON A ROCK. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, WHICH BUILT HIS HOUSE UPON THE SAND, And the rain descended, and the floods came, and the winds blew, and beat upon that house; and IT FELL AND GREAT WAS THE FALL OF IT."—Mt. 7:24-27.

When God reaches down and lifts a poor sinner from the pit, He places him upon a sure foundation, and he who is anchored to the Rock of Ages, can say, "In Jesus I'm safe evermore." Yea, all the combined forces of Hell and earth cannot remove him. With sweet assurance, we triumphantly sing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word;
What more can He say than to you He hath said,
To you who for refuge to Jesus have fled?

"In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home or abroad, on the land, on the sea;
As thy days may demand, shall thy strength ever be.

"Fear not, I am with thee; O be not dismayed!
I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace, all sufficient, shall be thy supply;

The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

"E'en down to old age, all My people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;

That soul, tho' all Hell should endeavor to shake,
I'll never, no never, no never forsake!"

27. IF A BELIEVER COULD PERISH, THEN THE JOY OF HEAVEN IS IN VAIN.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth"—Luke 15:10.

Here on this earth a poor sinner turns from his sins to Christ as a Saviour. Heaven above sees this transaction and is set rejoicing. Emotion stirs all the heavenly spectators. But this believer later sins enough (who could ever tell when he has crossed that line) to lose his salvation. Then Heaven has been mistaken, their joy has been premature. Can the omniscient God rejoice, if He foreknew that the repentant sinner could eventually perish in sin? How utterly inconceivable?

28. NOTHING CAN SEPARATE A BELIEVER FROM CHRIST.

Twenty centuries ago Paul asked, "Who shall separate us from the love of Christ?" (Rom. 8:35). Shall Satan?

"But he that is begotten of God keepeth himself, and that WICKED ONE TOUCHETH HIM NOT"—I John 5:18.

Shall temptation?

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that YE MAY BE ABLE TO BEAR IT"—I Cor. 10:13.

Shall sin?

"For sin shall not have dominion over you"—Rom. 6:14.

Shall the law?

"For ye are not under the law, but UNDER GRACE"—Rom. 6:14.

Shall the world?

"For whatsoever is born of God OVERCOMETH THE WORLD: AND THIS IS THE VICTORY THAT OVERCOMETH THE WORLD, EVEN OUR FAITH"—I John 5:4.

Shall the believer?

"THEY SHALL NOT DEPART FROM ME"—Jer. 32:40.

As it was impossible for Noah to leave the ark after God had shut him in, so it is impossible for the believer to leave Christ. Someone asks, "Cannot a believer crawl off the Rock of Ages?" Beloved, where is the child of God who wants to (Continued on page 8, column 1)

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Diety Of Jesus

(Continued from page one)

permitted both saint and sinner to worship Him which, if He was not equal with God, would lead people to disobey the law which stated: "Thou shalt have no other gods before me . . . Thou shalt not bow down thyself to them." (Ex. 20:1-5). He was Divine and He should be worshipped as God.

CHRIST AND GOD THE FATHER ARE EQUALLY COUPLED TOGETHER.

Paul put the name of Christ before that of the Father in his benediction to the church at Corinth, thus showing the two are equal: "The Grace of the Lord Jesus Christ and the Love of God, and the communion of the Holy Ghost, be with you all." (II Cor. 13:14). The three persons in the Trinity are equally spoken of in many Scriptures (Cf. Matt. 28:19-20), but Christ and God are set forth as equal in their beings. Paul said, "Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you." I Thess. 3:11; See Titus 3:4-5.

CHRIST CALLED OUR GREAT GOD.

That Jesus was God the Son, and equal with God the Father is the foundation of our Salvation; Paul said, "Looking for the blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:14.

GOD THE FATHER WAS GREATER IN THE COVENANT OF REDEMPTION.

Christ humbled himself and became the sacrifice in the scheme of redemption and thus he said, "My Father is greater than I." John 10:29. But this does not say that Christ was a created angel. Far from it, because Christ is explaining why He came to die for those in the covenant. That contract or agreement was made between the Father and the Son before the world began. In it the Father is to be satisfied or propitiated, and the Son was to become

the sacrifice. God is greater than Christ when we look at His bloody cross and the deep humiliation He went through, but we must not stop there. He said, "I and my Father ARE one" in the very next verse. (John 10:30). That will stop the mouths of all heretics who feel Christ was inferior to God the Father.

CHRIST IS THE BEGINNING OF THE CREATION OF GOD.

The Bible tells us how Christ began the creation works of God. All things were created by Christ. "To us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him," I Cor. 8:6. Christ is called "The beginning of the creation of God" (in Revelation 3:14) and was the one who began the creating work for God the Father. Gill says, "Not the first creature that God made, but the first cause of creation; the first parent, producer, and efficient cause of every creature." (Vol. 6, p. 955).

HE IS THE FIRST-BORN OF EVERY CREATURE.

Christ is the creator of all things (John 1:3) and He is the one who brought forth all things in God's creation. Paul says Christ created all things, "For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: All things were created by him, and for him: and he is before all things," Col. 1:16-17. He is called the first-born of every creature (Col. 1:15) because he is the parent, or bringer-forth of every creature. (Gill, Vol. VI, p. 507).

THE EARLY CHURCH FATHERS BELIEVED CHRIST WAS DIVINE.

Ignatius (30-107 A.D.), who was the little child our Lord set in the midst of the apostles and used as a text to teach humility refers to Christ as "God" the Son, who was equal with the Father. He says, "But our Physician is the only true God, the unbegotten and unapproachable, the Lord of all, the Father and Begotten of the only begotten Son. We have also as a physician the Lord our God, Jesus Christ, the only-begotten Son and Word, before time began, but who afterwards became also man, of Mary . . ." (Ignatius to Ephesians, Ch. VII). This is clear language. This great man put Christ equal with the Father. Time and space are too limited to quote all the ancient authorities, but we must recognize a few of these great preachers. In the year 251 A.D. the loose Christians split off from the sound Baptists. Our great preacher in those days was Novation, who wrote a book on the Trinity. He was a champion for the truth. Here are a few things He said: "Although He (Christ) was in the form of God, thought it not robbery for Him to be equal with God." (Novation: Treaty on Trinity, Ch. 10:11). Novation believed Christ was equal with God the Father. He uses very plain language saying, "The same rule of truth teaches us to believe, after the Father, also on the Son of God, Christ Jesus, the Lord our God, but the Son of God." (ibid. ch. 9) We stand on the solid foundation which is the Deity of Jesus Christ, the eternal Son of God.

II.

CHRIST POSSESSED ALL THE ATTRIBUTES GOD THE FATHER POSSESSED — THUS EQUAL.

God possesses both communicable and incommunicable attributes. We will deal only with the latter because these belong only to God. They are God's: Eternity, Immutability, Omnipresence, Omniscience, and Omnipotence. Beloved, Christ possessed the attributes and this means He was equal to God.

GOD IS ETERNAL AND CHRIST IS ETERNAL.

Abraham called "on the name of the Lord, the everlasting God" (Gen. 21:33) when he planted a grove of trees in Beer-sheba. One

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of the names given to Christ is "Everlasting" by the prophet Isaiah. (Isa. 9:6). He was with God the Father in the beginning of all the creation. Cf. John 1:1-3; Rev. 1:8.

GOD IS IMMUTABLE AND CHRIST IS IMMUTABLE.

God says, "I change not" which proves He is without failure or weakness. God the Father never changes, because to do so, would admit He was not perfect. (Mal. 3:6; James 1:17; I Sam. 15:29). But our Great Christ is also immutable and never changes. "Jesus Christ the same yesterday, today, and forever" is the language of Paul. (Heb. 13:8; Heb. 1:12).

GOD GIVES LIFE AND CHRIST ALSO GIVES LIFE.

Only the Almighty God can give life. No angel or created being can produce life. Christ said, "God as the Father hath life in Himself; so hath he given to the Son to have life in himself," John 5:26. Only God can give life to the creatures of this world (Acts 17:24-28) and Christ is recognized as equal with God as the life-giver!

GOD IS OMNIPRESENT AND CHRIST IS OMNIPRESENT.

God is everywhere by His mighty knowledge so as to be present everywhere. David said, "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psalm 139:7). God is in the darkness and light. He is in the jungle and in the city. This is His attribute of omnipresence. (See Jer. 23:23-24; Acts 17:24-28). But Christ has this same attribute. Christ said He possessed this attribute when he said He would be present with His people when they met to worship. (Matt. 18:20). Christ is with His church as she obeys the Great Commission (Matt. 28:20). Christ said He was able to be in heaven and upon the earth at the same time (John 3:13). He has omnipresence, and is equal with God the Father.

GOD HAS OMNIPOTENCE AND CHRIST HAS OMNIPOTENCE.

God the Father is Almighty. The Scriptures abound with this proof. (Gen. 1:1-3; Psalm 33:6,9; Job 42:2). The same Bible teaches that Christ was omnipotent. He raised Lazarus from the dead, and will raise all His redeemed from their graves when He comes back to earth (John 5:25). He had power over all things when He was here on the earth (Heb. 1:3; Cf. Eph. 1:20-23; Matthew 8:26-27, etc.).

GOD IS OMNISCIANT AND CHRIST WAS OMNISCIANT.

God knows everything and the Scriptures abound with proof (Isa. 46:9-10; I John 3:20; Psalm 147:5). The same attribute is seen in Christ. The Bible says, "When Jesus perceived their thoughts, he answering said unto them, What reas-

on ye in your heart?" (Luke 5:22). He told the woman at the well her entire life story and she ran into the city and said, "Come, see a man, who told me all things ever I did" (John 4:16-29). He knew all things as the Eternal Son, but limited Himself as a man, and became obedient to death. Christ said the time of His Second Coming was not known by any man "neither the Son, but the Father" in Mark 13:32. He did know this as the Son of God, but from His human side He had no knowledge of the eternal plan. He was both human and Divine. He possessed all the attributes of God in His Divine nature, not in His human nature. His human nature was subject to hunger, thirst, and weakness, but not His divine nature.

III

CHRIST WAS EQUAL TO GOD THE FATHER IN HIS PERSONALITY AND CHARACTER — WHICH HE POURED OUT IN DEATH FOR HIS COVENANTED PEOPLE.

Christ was not a manifestation of God the Father in another form as the ancient heretical sect of Sabellianism taught in the second century. He is the eternal Son of God. That is not an ambiguous statement — He is eternal and yet He is the only begotten Son of God. This does not contradict any teaching in the Word of God.

WHAT IS THE MEANING OF ONLY "BEGOTTEN" SON?

Christ is the only "begotten" person in the Trinity because He was the "only" one born of Mary. He was conceived by Mary — She supplied only His human body and nature. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together she was found with child of the Holy Ghost . . ." This fulfilled the prophecy "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel which being interpreted is, God with us" (Matt. 1:18,23; Luke 1:30-35; Isaiah 7:14; John 1:1-14).

THE SON IS AS OLD AS THE FATHER.

The Father is eternal and so is the Son. If there ever was a time when there was no eternal Son, there would be no eternal Father. Here are four reasons why Christ could be called the Begotten of God: (1) His miraculous conception; (2) The high office to which he was designated (John 10:34-36); (3) His resurrection according to one interpretation of Acts 13:33. The grave according to some scholars means "the womb of the earth." See Boyce's Systematic Theology, page 145; (4) Because after His resurrection, He was made the heir of all things. (Heb. 1:2-5).

HE WAS "SON" BEFORE HE WAS BORN OF MARY.

He is called the Son of God before His birth (Psa. 2:7,12; Prov. 30:4; Luke 1:31-35; See also Dan. 3:25). "As that divine Person, and not the divine nature, is the Son, so also the divine Person in His human nature, and not that human nature, or a mere man is called Son of God. The title, therefore, though given to Him as man, arises not from His birth, but from His eternal Sonship" (Boyce, p. 146).

THE SON POSSESSES THE SAME CHARACTER AS GOD.

The character of Christ was the same as that of God the Father. In every prayer our Lord prayed He addressed God as the "Father" and yet He never hints or says that there was any time in eternity when He was a different person. He never says He was one person in eternity and another person after His birth in Bethlehem. He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

"THE GLORY I HAD WITH THEE."

Please notice: (1) The glory God the Father has is the same Christ had in eternity — equal in glory. (2) This glory was "Thine own

self" or whatever God possessed in all His personality and character. Christ is here praying as the suffering redeemer going to the cross, but He never hinted that He was a different being from the one who was the eternal Son.

THE ETERNAL SON AND THE ETERNAL COVENANT.

The eternal Son of God died to fulfill His agreement to save those in the eternal covenant. "God . . . brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant" (Heb. 13:20). This covenant was to guarantee the salvation of a definite number of people called the elect. He came and poured out His life on the cross in agony to save "His people from their sins" (Matt. 1:21).

IV

THE BENEFITS WHICH FLOW TO GOD'S PEOPLE FROM THE DEITY OF CHRIST WHICH CAN COME ONLY FROM ONE WHO WAS EQUAL WITH THE EVER-LASTING FATHER.

Just how important is the Deity of Christ? Have we stood up a "straw man" to knock down in the doctrine called "The Deity of Christ?" Is this thing called "The Deity of Christ" an important issue? Beloved, here are a few facts we must face:

(1) If Christ was not divine and equal to God the Father, He was a false preacher and teacher.

(2) If Christ was not divine and equal to God the Father, His death was insufficient to satisfy the broken eternal law of a Holy God.

(3) If Christ was not divine and equal to God the Father, He could not be a High Priest and make an atonement which was complete by His own sacrifice.

CHRIST WAS EQUAL WITH GOD OR HE WAS A FALSE TEACHER.

The so-called Jehovah Witnesses deny the Deity of Christ and in their publication they teach that He was the angel Michael. Others deny the Deity of Christ and then all these cults say Christ was a good man and a noble teacher — but not the Eternal Son of God and equal to God. Beloved, He cannot be a good man and a noble teacher if He was not the eternal Son of God and equal to God, because Christ taught the people He came from Heaven and was equal (Continued on page 8, column 1)



Nobody Gits

(Continued from page one) for nobody." "I should say they ain't," replied the maid.

That is the trouble with our churches everywhere — "nobody gits down on their knees" even to God. No soul-agony; no travail of spirit for dying churches or dead souls; no humble and contrite spirits and so no fellowship with God or reviving from God today. Isa. 57:15. Too proud and stiffnecked and haughty and stuckup and independent to "get down on our knees" even to God. That is the gangrene that is eating out the very vitals of our churches today.

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"Security"

(Continued from page 6)

crawl off the Rock of Ages? But listen, Paul mentions ten agencies and agents, including the powers of Heaven, earth and Hell, which he declares are unable to separate the believer from God.

"Who shall separate us from the love of Christ? SHALL TRIBULATION, DISTRESS, PERSECUTION, FAMINE, NAKEDNESS, PERIL, OR SWORD? AS IT IS WRITTEN, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither DEATH, nor LIFE, nor ANGELS, nor PRINCIPALITIES, nor POWERS, nor THINGS PRESENT, nor THINGS TO COME, nor HEIGHT, nor DEPTH, nor ANY OTHER CREATURE, shall be able to SEPARATE US FROM THE LOVE OF GOD, which is in CHRIST JESUS OUR LORD"—Rom. 8:35-39.

Years ago, at Leicester, England, there was a strike. Property was demolished and homes were ruined in the riot. In one home a lad was playing on the first floor, while his big brother was mending shoes upstairs. Fearing the rioters would break the door down, he stepped to the ladder and called: "Tom, Tom, they are going to smash the door open; make haste and come down." The big brother, a strong, well-built man, put his burly back to the door, while the younger boy went on about his play. Sometimes the Devil comes to this house of mine, and when I fear, lest he take me by force, I rush to the foot of the ascension ladder and cry: "Christ, Christ, make haste and come down: the Devil is about to get me." Like lightning He places Himself at the door of my heart, and there are not enough Devils in all Hell to break the door open, with my "elder brother" standing there.



Diety Of Jesus

(Continued from page seven)

with God. He said, "I and my Father are one." (John 10:30). He said He was equal to God the Father in His works, "My Father worketh hitherto, and I work," and the Bible says the Jews "sought the more to kill Him, because He not only had broken the sabbath, but said also that God was His Father, making Himself EQUAL with God" (John 5:17-18). Christ was equal with God or He was a false teacher. You must take one or the other. He was not a good man and noble teacher if he was not as much God as the everlasting Father.

HIS DEATH WAS INSUFFICIENT IF HE WAS INFERIOR.

The death of Christ was to ransom those in the eternal covenant (Heb. 13:20). The very thought of an eternal covenant is out of the question if our Redeemer was not eternal.

(1) God is an eternal God. (Rom. 16:26; Gen. 21:33; Isaiah 40:8; Hab. 1:12; Psalm 90:2,4; Romans 1:26).

(2) Sin against an eternal God is an eternal debt (Psalm 51:4; Rom. 3:19-23; Rom. 5:19, etc.).

(3) The payment is eternal separation from an eternal God (Matt. 25:46; II Thess. 1:9; Rev. 14:10).

THE DEATH OF CHRIST PAID AN ETERNAL DEBT.

Only an eternal Christ could pay an eternal debt. The sacrifice must be equivalent to the crime or the debt is not paid. Our bleeding Saviour "bore our sins in His own body on the tree," to pay for our salvation (I Peter 2:24). He was able to make a complete sacrifice for our transgressions and iniquities, "Christ also hath once suffered for sins, the just for the unjust,

that he might bring us to God" (I Peter 3:18).

A FULL ATONEMENT.

Our Confession of Faith says Christ "honored the divine law by His personal obedience, and by His death made a full atonement for our sins." This means he made a complete atonement — an atonement which needs nothing added to it. In order to suffer the results of eternal punishment, the substitute must be an eternal being. If Christ were a created creature His sacrifice would not purchase eternal redemption. But He poured out His eternal soul in death for those in the eternal covenant.

THE SCRIPTURES TEACH A DIVINE SACRIFICE.

Isaiah said, "He poured out His soul unto death" (Isaiah 53:12) which is the sacrifice of Christ for our eternal salvation. "I lay down my life for the sheep" was the message of the Shepherd who ransomed those in the covenant of redemption (John 10:15).

"Jesus paid it all,

All to Him I owe;

Sin had left a crimson stain,

He washed it white as snow."

OUR REDEMPTION IS ETERNAL BECAUSE HE IS ETERNAL.

Not "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" (Heb. 9:12). Our eternal state is based upon the sacrifice of the divine Christ. If He were an angel He could not have bought our salvation. "He took not on him the nature of angels" because the covenant of redemption was to save those God had elected and placed in that eternal contract.

THE DIVINE BLOOD.

When Christ poured out His blood on the cross it was like no other blood this world has seen. It was the blood of the "everlasting covenant" (Heb. 13:20). It was the blood of the Son of God, the creator of heaven and earth.

"Well might the sun in darkness hide,

And shut his glories in,

When Christ, the Mighty Maker died

For man the creature's sin."

"All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no wise cast out" (John 6:37). "But positively the question is what was the design of the Father and Son in the vicarious death of Christ. Did they purpose to make the salvation of the elect certain, or merely to make the salvation of all men possible? Did this satisfaction have reference indifferently as much to one man as to another? Did the satisfaction purchase and secure its own application, and all the means thereof, to all for whom it was specifically rendered? Has the imputation and the application of this atonement the same range of objects? Was it, in the order of the divine purpose, a means to accomplish the purpose of election, or is the election of individuals a means to carry into effect the satisfaction of Christ otherwise inoperative?" (Boyce's Systematic Theology, pp. 338-339).

AN OLD CONFESSION OF FAITH SAYS:

"The Lord Jesus, by His perfect obedience and sacrifice of Himself, purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father hath given unto him."—Ch. iii, No. 6. As God hath appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore they that are elected, being fallen in Adam, are redeemed in Christ. Neither are any other redeemed by Christ, but the elect only. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same"—Articles of Dort, Ch. 1,2,8.

"He (Jesus) saith unto them, But whom say ye that I am? And Si-

mon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:15-17).

"How firm a foundation, ye saints of the Lord,

Is laid for your faith in His excellent Word!

What more can He say than to you He hath said,

You who unto Jesus for refuge have fled?"



Joseph Wilson

(Continued from page one)

hope they will be a blessing to you. I am thankful for your testimony of salvation by the sovereign grace of God.

I know nothing about the church you belong to, beyond what you tell me. I do know that if I lived where you do, I would be a member of Calvary Baptist Church of Ashland, Ky. It is a great church, standing for the whole truth of the Bible. It has, as pastor, one of the greatest preachers living today. He is a very able expounder of the Word of God. I would surely hate to live as near as you do, and not avail myself of the opportunity of sitting under the preaching of John R. Gilpin. This church is one of the greatest of missionary churches in its support of TBE and of Fred Halliman.

You say you believe BFM to be the best mission work there is. Now, the Bible says that "faith comes by hearing, and hearing by the word of God." I ask you if you can prove mission boards by the Bible. If you cannot, your believing does not make it so. After all, it does not really matter what you believe about it. The important question is: What does God's Word say about it? If I were you, I would find some way to SCRIPTURALLY defend mission boards, or I would get out of a church that supported them. Years ago, a preacher friend led me to support BFM. Then, after reading Bro. Gilpin's articles about mission boards, I asked this preacher how we were going to answer Gilpin on mission boards. He told me that we did not have an answer. I should think he went on supporting them, but I have long since ceased to support mission boards. You admit in your letter that it is not in the Bible. I am asking you for some Bible proof of this which you say is the best there is. If it is all that good, as a way of doing mission work, surely, you can give some Bible for it.

The two things you mention are constantly repeated by supporters and defenders of Baptist Faith Missions. One would almost think that BFM headquarters put this out as a way of trying to slander that which they cannot defeat with Scripture: 1. Halliman's marital status; 2. Gilpin is a board director. These two slanders constitute a major offensive attack by BFM. You see, BFM is wrong and unscriptural. Its leaders and supporters cannot defend it from the Bible, so they propagate this slander, and lie in an effort to cover up their unscripturalness.

YOU ARE MISTAKEN. So far as I know, no Baptist church in America sends its mission money to John R. Gilpin. Our church, and many churches send mission support for TBE and Fred Halliman to CALVARY BAPTIST CHURCH, not to John R. Gilpin. To say otherwise, as you have suggested in your letter, is an outright lie against John R. Gilpin.

John R. Gilpin is not a board of directors for the churches which send money to the church he pastors, to support mission work authorized by that church. Dear Brother, can you not see how someone has lied to you and deceived you? I would think that this would be enough to turn you towards the truth.

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Calvary Baptist Church authorizes the New Guinea Mission work and The Baptist Examiner. This church is in complete authority over these mission works. Other churches send money to Calvary Baptist Church for the support of these two works. Calvary Baptist Church publishes TBE with money sent for that purpose, and sends to Brother Halliman the money that is sent for New Guinea Missions. No, they do not take a ten per cent cut out of this as one BFM supporter (probably more than one) tried to spread about the country.

Now, this is the Bible way of doing mission work. Calvary Baptist Church, with its pastor John R. Gilpin, are obeying the Bible here. But BFM is unscriptural in how it does mission work, and so they try to make folk believe that Bro. Gilpin is doing the same thing they are. This also answers your question as to how our church's mission money and mission work is handled.

Now, as to Fred Halliman's marital status. Yes, it is Scriptural. He is the husband of one wife as Scripture says he should be. Anyone who says differently is a Scriptural ignoramus and a liar to boot. Fred Halliman has been married previously to his present marriage. He has a Scriptural divorce which Scripturally breaks that marriage bond. He is thus Scripturally married to his present wife.

The Bible is very clear in Matt. 19:9 and I Cor. 7:15 that fornication or desertion gives ground for a Scriptural divorce. The word divorce means to break the bond, and I Cor. 7:15 says, "a brother or sister is not in bondage in such a case." Therefore, a Scriptural divorce breaks the bond and entitles to a Scriptural remarriage. Also Jesus said in Matt. 19:9, "and marry again," which gives His authority to the second marriage. The person who does not believe there can be a Scriptural divorce and remarriage is ignorant of God's Word, can't read, or is so blinded by prejudice, he does not want to see the truth. The one who has a Scriptural divorce is not the husband of the person divorced, and so if married again, is the husband of one wife.

Why is it that BFM supporters pretend to want to be so Scriptural about the married status of Fred Halliman, yet they are so unscriptural about mission boards in the Bible. It is almost a joke when one pretends to see mission boards in the Bible, and then pretends to be unable to see Scriptural divorce and remarriage in the same Bible. It seems that these "mission board glasses," which cause one to see what is not in the Bible, also blinds them to what is in the Bible.

Now, I have answered your questions. Will you answer some for me? Does the Bible teach that mission work should be under the authority of a true church? Can you give any proof for mission boards from the Bible? If not, why don't you get out of a church that supports them? Answer this please. Do you know of any church that sends its mission money to John R. Gilpin? If not, will you admit your mistake, and stop spreading this lie? Do you know of any way in which John R. Gilpin is a board of directors? If not, will you admit your error, and stop spreading this lie?

Do you know that Fred Halliman's marital status is unscriptural?

tural? Will you study and believe the Bible on divorce and remarriage, and not spread any slanders about Bro. Halliman? If you will not do this, you can go on wondering about Bro. Halliman's qualifications. He will just go on doing the greatest foreign mission work you or I have ever heard of. You are right when you said in your letter that I probably thought that the work Halliman is doing is the best. What do you think about the work he is doing and about the way God has blessed and used him? Answer this please.

Now, I am your friend, the friend of Bible missions, and the friend of Calvary Baptist Church, her honored and noble pastor, and her great mission work. I would help you if I could. I urge you to face the facts. Face the true and clear Bible teaching about how to do mission work. Learn and obey the Word of God on this subject. Then you will no longer think that the anti-scriptural Baptist Faith Missions is the best mission work there is. May God bless you, teach you, give you wisdom to know, and strength to do what is taught in the Word of God about missions and about other things. Pray for me. Continue to read The Baptist Examiner. Study the Word of God, and may the Lord bless you and use you as He sees fit.

Yours by sovereign grace,
Joseph M. Wilson

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