

AN OPEN LETTER TO PRES. FORD FROM JAPAN

By Timothy Pietsch
Missionary To Japan

October 18, 1974

President Gerald R. Ford
The White House
Washington, D.C., USA

Dear President Ford:

As you requested when you were inaugurated we have been praying



TIMOTHY PIETSCH

for you and trust that God will give you wisdom and understanding so that you can lead our beloved USA in righteousness and true unity. We have also been praying for Mrs. Ford and trust that she will be entirely restored to health.

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The Ark; Most Important Part Of The Tabernacle

By WILLARD WILLIS
Monroe, Ohio

The ark was a chest made of wood. It was a little over four feet long and about two and one-half feet wide and deep. It was overlaid with gold, both within and without, so that only gold could be seen.

It is interesting to note that Moses was given instructions concerning the building of the ark before anything else. Our Father informed Moses concerning the ark even before He informed him of the sanctuary which was to house it. This was because the ark was the hub of the Tabernacle. All of the activity that surrounded the Tabernacle would

have had no meaning without the ark. The brazen altar pointed straight to the ark, since the worshipper had no access to the ark without a sacrifice. The worshipper, of course, approached the



ELDER WILLARD WILLIS

ark through the high priest, his representative. The importance of the ark is also seen in that it, and it alone, was transferred

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A BIGGER FOOL

There is an old story of a king and his clown or "jester" who sometimes said very foolish things.

One day the jester had said something so foolish that the king, handing him a staff said to him, "Take this, and keep it till you find a bigger fool than yourself."

Some years later, the king lay on his deathbed. His courtiers were called; his family and his servants also stood round his bedside. The king, addressing them, said, "I am about to leave you. I am going on a very long journey, and I shall not return again to this place; so I call you all to say good-

Then his jester stepped forward and addressing the king, said, "Your Majesty, may I ask a question? When you have journeyed abroad visiting your people . . .

or paying diplomatic visits to other courts, your heralds and servants have always gone before you, making preparations for you. May I ask what preparations your Majesty has made for this long journey that he is about to take?"

"Alas!" replied the king, "I have made no preparations."

"Then," said the jester, "take this staff with you, for now I have found a bigger fool than myself."

"Till I come, give attendance to reading, to exhortation, to DOCTRINE. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the DOCTRINE; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

the children in the position of being critical of their parents.

Then there is the anti-Christ and anti-Christian poetry which is most blatantly blasphemous. The black poet, Gwendolyn Brooks has thus written, and I quote a portion of it:

"I think it must be lonely to be God.
Nobody loves a master . . .
But who walks with Him? —
dares to take His arm
To slap Him on the shoulder,
tweak His ear
Buy Him a Coca-Cola or a beer
Pooh-pooh his politics, call him a fool . . ."

Would you want your children to read a textbook which brings God down to the plane of a drinking man, guzzling a beer, or would

the Second Coming of Jesus Christ. It tears my heart out to read modern literature such as the children of West Virginia are asked to read wherein the Second Coming of Christ is treated in such a blasphemous manner.

It is true that these textbooks have been sold by the thousands—yes, even hundreds of thousands, and these textbook publishers say they are "surprised" by all the fuss. I am glad that they lived long enough to be surprised, and I am thankful that our mountain neighbors of West Virginia have had the courage to take their stand as they have.

Naturally, the West Virginia Council of Churches has taken a stand in support of these Godless textbooks. The Episcopal bishops and preachers of the Charleston, West Virginia, area have taken their stand against the protestors and in favor of the books. Of course, this would be expected. An unsaved Godless group such as these Episcopalians couldn't be expected to take a stand against

(Continued on page 8, column 5)

Thanksgiving. Appeal

We now have nine members of our mythical "50 years — \$50 club." These have been heard from since we mailed out our anniversary issue of October 26. I believe that God is going to lay it on the hearts of at least one hundred churches and individuals to assist us in our ministry in this manner. More details next week.

you want your children ever thinking of God as a fool? I don't blame the protestors for taking their stand and I'd like to say that I stand with them relative to such anti-Christian literature as this.

Then there is the poem by Lawrence Ferlinghetti entitled "Christ Climbed Down:"

"Christ climbed down
from His bare tree
this year
and softly stole away into
some anonymous Mary's womb
again
where in the darkest night
of everybody's anonymous soul
He awaits again
an unimaginable and impossibly
Immaculate Reconciliation
The very craziest of Second
Comings."

This is a slap at the Virgin birth, the crucifixion and the Second Coming.

To me, the hope of this world is



ELD. MILBURN COCKRELL

concerned men. Three of the utterances were addressed to the Father. Another was addressed to God, men, angels, and the host of darkness. Seven is the number of com-

GOD'S TRUTH REVEALED TO GOD'S BABES

ELDER WIL BANG
Tucson, Ariz.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in



WIL BANG

thy sight. All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." — Matt. 11:25-27.

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A Further Biblical Study In The Crosses Of Jesus

By MILBURN COCKRELL
Fulton, Mississippi

PART II

During the six hours our Saviour hung on the old rugged cross, seven amazing sayings fell from His Holy lips. Three of His utterances

pleteness and perfection. On the cross, as everywhere, the perfections of the Redeemer were displayed.

A Word Of Reconciliation

Sometime during the morning hours of Christ's crucifixion, His pallid lips pronounced a prayer for His enemies: "Father, forgive them; for they know not what they do" (Luke 23:34). This prayer was answered on the day of Pentecost when three thousand were converted. I glean this from Acts 3:17, where Peter said: "And, now, brethren, I wot that through ignorance ye did it, as did also your rulers." It was not Peter's eloquence which caused the three thousand to be saved; it was the Saviour's blood.

(Continued on page 7, column 1)

DOCTOR & PASTOR

A doctor mockingly asked a pastor, "You preach in order to win souls; have you ever seen a soul?"

"No."
"Or heard it?"
"No."
"Or smelled it?"
"No."
"But you have felt it?"
"Yes."

"Therefore, of the five senses, four testify against the existence of the soul."

"You are a doctor," the pastor rejoined. "Have you ever seen a pain?"

"No."
"Or heard it?"
"No."
"Or tasted it?"
"No."
"Or smelled it?"
"No."

"But you have felt it?"
"Yes."
"Yes."

"You note then that of the five senses, four testify against the existence of pain. What would you say if someone on the basis of this would try to prove that there is no pain?"—Orthodox Baptist.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SOUND DOCTRINE"

"Till I come, give attendance to reading, to exhortation, to DOCTRINE. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the DOCTRINE; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

—I Tim. 4:13-16.

You will notice in the 13th verse that one of the three things that Paul says that Timothy is to do, or to give attention to, till he comes, is to doctrine. The other things that are mentioned are reading and exhortation, but specifically, he mentions that he is to give attention to doctrine.

If you will notice in the 16th verse, he mentions doctrine again, for he says, "Take heed unto thy-

self, and unto the doctrine."

You will notice, beloved, that in these few verses we have two distinct references to doctrine, showing the importance of sound doctrine. That is what I want to preach to you about this morning—sound doctrine.

It is one thing to have doctrine. Every church has some doctrine. Whatever they believe or teach is doctrine. It is another thing to have doctrine. (Continued on page 2, column 2)

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JOHN R. GILPIN Editor

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King's Addition Announces Their Fall Revival

Elder Bill Jackson will be the evangelist for a meeting at the King's Addition Baptist Church of South Shore, Kentucky, November 18th through the 24th.

I have known Brother Jackson for a great number of years and have always thanked God for him. He and his wife, Goldie, have truly endeared themselves to me and I thank God for my every recollection of them.

Until recently, Brother Jackson has been pastor of the Grace Baptist Church of Rome, Ohio, but has resigned there and is now living in Bristol, Tennessee.

Pray for this church as they seek to find a new pastor. They are some of our dearest friends. We trust that God leads them to a good man at an early date.

Elder James E. Hobbs, pastor of King's Addition Baptist Church, extends a warm welcome to all of our friends to either visit with them during this meeting or to pray for them. Each evening during the week, services will be held at 7:30 and I'll assure you that you will be blessed greatly by your attendance at this church.

Revealed To Babes

(Continued from page one)

In these verses, methinks Jesus is teaching the sovereign electing grace of God. When He prayed to His Father, He prayed a number of things of which I think we should take special notice.

First of all, I want you to notice this great revelation. In verse 25 Jesus says I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and hast revealed them unto babes. I want you

to notice this great revelation once again in Matt. 16:13-18.

While interrogating His disciples, Jesus asked, "Whom do men say that I am?" The disciples told Jesus what man had to say. Finally, Jesus said, "Whom do you say that I am?" Peter answered and said that He was 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, who is in heaven." Revelation didn't come by flesh and blood to Simon Barjona (Peter), it came by Almighty God. God revealed His Son in Peter and that's exactly the way it is today. Blessed art thou Elect of God, for flesh and blood hath not revealed it unto thee, but your Father, who is in heaven!

Paul said the same thing in Gal. (Continued on page 7, column 5)

Bro. Cockrell To Hold Revival In North Ky. Church

The Faith Baptist Church of Sacramento, Kentucky pastored by Garner Ray Smith, will be having a revival meeting starting November 11, and the church is pleased to invite the readers of TBE to worship with them if possible.

Brother Milburn Cockrell of Fulton, Mississippi will be doing the preaching each night at 7:30 p.m.

There is no better preacher than Brother Cockrell. The fact that Calvary Baptist Church has had him for two revivals should speak for itself to tell our readers how much we appreciate his ministry.

This is a great church located in the greater Cincinnati area, and they have a great pastor, and will be having a great evangelist. Let us all pray that God gives them a great revival.

"Sound Doctrine"

(Continued from page one)

have sound doctrine. There is a lot of difference between eating an apple that is good and hard and sound and juicy and in eating one that is mellow, with a lot of rotten places in it. There is a lot of difference between eating nice fresh tomatoes that are free from blemishes, and eating tomatoes that have rotten specks in them that you have to pick out as you go along. There is a lot of difference in having feed for your livestock that is moldy and partially rotten and in having, in contrast, good sound feed to use.

We had an example of that recently on my farm. By mistake, one of the boys who works for me used some feed for the chickens that had molded. Do you know that for about three days we didn't get any eggs scarcely to speak of? Now if moldy feed affects chickens to the extent that they refuse to lay, then certainly we ought to be mighty sure that we give them sound feed.

Beloved, if that be true of chickens, how much more true is it of Baptists. I say to you, there is nothing in this world that is quite as important as sound doctrine.

This past Wednesday night we withdrew the hand of fellowship from two individuals who were members of this church, because of unsound doctrine. Now you might ask me the question, "Brother Gilpin, do you love them both? Do you think highly of both of them as far as individuals go? Have you counted on both of them in the past?" That is all true. You might say, "Brother Gilpin, what difference does it make as to what a person believes? If he wants to interpret the Bible one way, and you interpret it another, why? Why not just let it go on that way?"

Beloved, that is a great big "why" that you ask. The difference there is the same difference between eating tomatoes or apples that are moldy or poor or infected. It is the same difference that exists in eating imperfect food compared to perfect.

Paul said:

"Know ye not that a little leaven leaveneth the whole lump?" — I Cor. 5:6.

I tell you, beloved, a church needs to be mighty careful that there isn't any leaven put out, because even a little leaven leaveneth the whole lump.

I

WE ARE WARNED TO BEWARE OF FALSE DOCTRINE.

The Word of God is very specific in warning us that we are to beware of unsound or false doctrine. I say, the Word of God is very specific about this. Just before the Lord Jesus Christ established His church, in the same day in which He established it, we read:

"Then Jesus said unto them, Take heed and BEWARE OF THE LEAVEN of the Pharisees and of the Sadducees." — Mt. 16:6.

The disciples thought that Jesus was rebuking them because they hadn't taken any food along with them. They hadn't brought any bread that day. They thought Jesus was rebuking them because they hadn't brought any bread for dinner. But Jesus went further and explained to them, "Don't you remember how it was when I fed the five thousand? We picked up a lot of fragments then. Do you remember how it was when I fed the four thousand? We picked up a lot of fragments then. If it were a matter of natural food, I could perform a miracle and give that to you, but that is not what I am talking about when I say that you ought to beware of the leaven of the Pharisees and the Sadducees. I am not talking about natural food, because I could provide and supply that." Then the Word of God says that the disciples understood what He was talking about. Listen:

"Then understood they how that he bade them not beware of the leaven of bread, but the DOCTRINE of the Pharisees and the Sadducees." — Mt. 16:12.

You can see, beloved, that the Lord Jesus Christ warned these disciples about false doctrine. He refers to the teachings of the Pharisees and the Sadducees as "the doctrine of the Pharisees and of the Sadducees." Now that was their doctrine? What was their teaching?

The Pharisees were people who had gone to seed on ceremonialism. The law was everything. They had just gone to seed on the law. The Sadducees, in turn, were the modernists of that day. They didn't believe in the resurrection. They didn't believe in angels. They did not believe in anything of a miraculous nature. They didn't accept the miraculous.

So the Lord Jesus said, "You ought to beware of the teachings of the Pharisees and the Sadducees." While the disciples hurried about, and scurried hither and yon,

OUR GREETINGS TO THIS HOOSIER CHURCH



FALL CREEK BAPTIST CHURCH

Noblesville, Indiana

ELDER RICHARD FARNHAM, Pastor

Here is a group that we have visited with and that in turn have visited with us of Calvary Baptist Church, have attended our various Bible Conferences, and have been the closest of friends for years.

Accordingly, it's a joy to present them to the readers of our paper.

Brother Farnham is indeed a great man of God, and I am so thankful for the fellowship that we have had together. It's a blessing to know Brother Farnham and I am thankful for his stand concerning the Word of God.

The church of which Brother Farnham is pastor is housed in one of the most beautiful old church buildings that I have ever seen. I understand that it was originally a Hardshell Baptist church. However, the group that meets there now certainly is far from Hardshellism. They have been loyal supporters of our ministry and of our mission program for many years.

Thank God with me for them and on your way to eternity, stop by and pay them a visit.

thinking that He was rebuking them for not bringing any bread, Jesus said, "No, if it were a matter of bread, I could work a miracle. Didn't I do it when we had five thousand for dinner? Didn't I do it when we had four thousand? I could perform a miracle if I were talking about natural bread. I am not talking about that." Then the disciples got the point. "Jesus is telling us to beware of false doctrine — the doctrine of the Pharisees and the Sadducees."

I tell you, beloved, if the disciples of Jesus Christ were warned relative to the doctrine of the Pharisees and the Sadducees, then from this pulpit should go forth a warning today, and next Sunday, and every Sunday as long as time shall last, that we ought to beware of false doctrine. We have no business to tolerate it in any sense at all, remembering, as Paul said, that "a little leaven leaveneth the whole lump."

So, first of all, in studying about sound doctrine, I want you to notice that we are warned to beware of false doctrine.

II

WE ARE WARNED TO BEWARE OF NEW DOCTRINE.

The Word of God warns us that we are to beware of new doctrine

—that is, anything that is strictly new. Some people are given over to the idea of reading the Bible to just find something new in the Bible that nobody else has ever seen. Well, if that be true of you, and if you find something in the Bible that nobody else has ever seen, and nobody else has ever taught, be mighty careful yourself about teaching it. Just be mighty careful, if in two thousand years since the Scriptures were completed, you, and you alone, come up with something that to you is absolutely new and novel and unique, and nobody else has ever taught it — be mighty careful in teaching it yourself. In all probability, you are wrong. In all probability, what you are about to teach, is false.

The Word of God would indicate that the people in Jesus' day questioned things about whether they were new, for when Jesus cast out demons in Capernaum, we read:

"And they were all amazed, inasmuch that they questioned among themselves, saying, 'What NEW DOCTRINE is this? for with authority commandeth he even the unclean spirits, and they do obey him.'" — Mark 1:27.

Also, we find that when the resurrection was preached, the people questioned that, because it

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

NOVEMBER 9, 1974

PAGE TWO

"Sound Doctrine"

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was new to them. Listen:

"And they took him, and brought him unto Areopagus, saying, May we know what this NEW DOCTRINE, whereof thou speakest, is?"—Acts 17:19.

That was when Paul was in Athens, and he was called upon to preach on Mars' Hill, and the basis of the sermon was, "You tell us about this new doctrine that you are preaching." In other words, "Be sure that what Paul is about to preach is the truth — the resurrection." The people didn't know it. They wanted to be mighty cautious. They said "Explain to us about this new doctrine."

I come back to what I said a moment ago—anybody that comes up with something new and novel and unique that nobody else has ever taught before, had better be mighty cautious in his teaching of it, lest he be teaching something that is absolutely contrary to the Word of God.

That leads me to say this, that we have had, of recent date, within the past year, things taught here in this area that are new—really new and novel for this century. For example, the passage in I Corinthians 7 which talks definitely about the sexual relationship between husband and wife, that passage, we are now told, doesn't mean what it literally says, but rather it is talking about a true and false church. That is something new and novel.

Mark 9, which speaks about the hand and eye and the foot offending you, that it had better be cut off, and which tells us three different times, "Where their worm dieth not, and the fire is not quenched" — that passage specifically tells us about Hell. I don't see how anybody could ever read it and find anything except Hell, yet it is being taught today that the passage is talking about being in or outside of the church.

Now that is ridiculous. That is a novel interpretation. It isn't interpreting Scripture at all. It is just putting your own idea on to the Word of God.

We are also told today that the Holy Spirit doesn't live in the individual as such, but that the Holy Spirit resides in the church, and only in the church, and therefore you can't learn anything except when you are in church. For example, you can't learn anything by reading at home. You can't learn anything by hearing somebody else. You can't learn anything by talking to other people. You have to learn only by going to church.

Furthermore, carrying that idea a little further, some of them have even gone so far as to say that you can't pray except when you are in church. That surely puts you in an awfully bad shape, beloved. I tell you, I would hate to think that I couldn't pray except when I was in the house of the Lord, because I am only in the

house of the Lord about three hours a week. That would leave me about 33 hours out of three days and 24 hours out of four days that I would never get to pray at all. I tell you, beloved, it is something new, and you should be mighty cautious when you hear anything new.

There is a little group here and there who are teaching this. That group, beloved, just needs to go back and read the Anti-Nicaean church fathers that lived in the second and third centuries. Prior to the conference that was held at Nicaea in the fourth century, all the brethren that lived that were outstanding preachers, decided against this. This was an old heresy that grew up in the second and third centuries, and the Nicaean fathers pounced upon it like it were a plague, and said, "It is false; it is wrong. It is absolutely contrary to the Word of God." And that was the end of it until you find it now down here in this 20th century.

I tell you, beloved, it is not new; it is old. It is an old worn-out theory — an old worn-out heresy, that has been worn out and lambasted to death in the second and third centuries by the Anti-Nicaean fathers.

I want to tell you, I don't care what I preach, or anybody else preaches, that is new and novel and unique, you had better turn it aside now, because new things are contrary to the old Book — God's own Word.

III

WE ARE WARNED TO BEWARE OF SUBSTITUTING THE COMMANDMENTS OF MEN FOR THE DOCTRINES OF GOD.

One day the Lord Jesus Christ was talking to His disciples about this very matter, how that people were substituting what man said for the doctrines of the Lord. It is a very interesting presentation, for it says:

"But in vain they do worship me, teaching for doctrines the commandments of men." — Mt. 15:9.

This would tell us, beloved, that the doctrines of God are final and we are not to substitute the commandments of men.

Let me cite you a few of these commandments.

There is the thought that a preacher is so much better preacher if you give him the title of Doctor in front of his name, and it is commonly conceded that no man is really a big preacher unless he has been "Doctored." Of course, the majority of preachers like the idea of having a doctorate attached on to their name, for it just sounds good. Doesn't it sound much better to say Doctor Gilpin than it would be to say Brother Gilpin? Well, beloved, that might sound better to the flesh and cause our ego to be elevated, but it is just not according to the Word of God. The Bible warns specifically against this. Listen:

"Neither be ye called masters: for one is your Master, even Christ." — Mt. 23:10.

The only one that is above us is Christ. There is not a one of us to be master above another, but the Lord Jesus Christ is the only one that is above us.

Listen again: *substituting*

"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." — Mt. 23:8.

We are just brethren here in this world. In this church we are just brethren and it isn't right for one of us to be elevated, to be called Doctor, while all the rest are just brethren. The only one that is to be above us is the Lord Jesus Christ.

Now that is a commandment of men that is substituted for the doctrine of God.

Look at it from this standpoint. I don't think that anybody that has ever read the Bible would have any doubt seeing that baptism is by immersion, yet people will say that it is so much simpler, it looks better, and it is not so vulgar and common to baptize by sprinkling. Therefore it is much better to sprinkle a little water on the head of the individual than it is to have them get their clothes wet, especially the women, and cling to their bodies — therefore it is much nicer to use sprinkling than it is to use immersion. Be-

EXTRA COPIES

If you wish extra copies of the Anniversary issue (October 26), please feel free to ask for them. We will count it a joy to send them to you.

loved, that is exactly how it has evolved and come down to us today, to the extent that a lot of Baptist churches will accept sprinkling as valid baptism. I want to tell you, so far as I am concerned, that is the acceptance of a commandment of man in place of the doctrines of God.

In connection therewith, there is one other that is very closely related and that is the idea of sprinkling babies. How did it come about? If a baby is dying, certainly it ought to be baptized before it dies and you can sprinkle it much easier than you can immerse it. Therefore the Pedo-Baptists will sprinkle the babies.

Beloved, there is not a hint in the Word of God about baptizing babies to start with; not a hint in the Bible about sprinkling at all; but there are brethren who talk in terms of the sprinkling of babies and when they do, they are teaching the commandments of men for the commandments of God.

I might go further and say this concerning the matter of Xmas and Easter, the Bible never one time says that we are to remember the birth of the Lord Jesus Christ. The only way that we are to remember His death is when we come to the Lord's Supper. But when men set aside a day for the birth of Jesus and another day, as they say, to celebrate the resurrection of Jesus, they are going contrary to the Word of God. God never said in any wise to ever celebrate His birth, and the only way He said to celebrate His death was in the observance of the Memorial Supper. His resurrection is taught in the observance of the Memorial Supper, but that is the only way we are to remember it. I tell you, beloved, when you have "day worship" you are substituting the commandments of men for the doctrines of God, and the Bible says that we are to beware of substituting the commandments of men for the doctrines of God.

Substituting is a pretty poor thing at best. Haven't you gone to buy something and the store didn't have it, yet they would offer to substitute something else instead? Haven't you bought the substitute lots of times and gone home and you found the substitute was a mighty inferior product to what you really went to the store to buy? Beloved, substituting is a very dangerous thing, and when you substitute the commandments of men for the doctrines of God, it is a most dangerous procedure.

IV

WE ARE WARNED TO BEWARE OF THAT WHICH IS CONTRARY TO THE DOCTRINE YOU HAVE BEEN TAUGHT.

Paul said:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them"—Rom. 16:17.

Paul is saying that there are people who teach things contrary to the doctrines that you have learned. It says that you are to do two things with them. You are to mark them, and you are to avoid them. I think, beloved, if ever there were a time when those two things need emphasizing, it is today. God says to mark them and to avoid them.

I can remember the time ten years ago when Independent Baptists were pretty well united on all of the doctrines, but that certainly isn't so today. Independent Baptists are divided today seemingly, hopelessly, and irrevocably on various truths. For example, most of us who call ourselves Independent Baptists love to talk about the pre-millennial return of the Lord Jesus Christ. I will go further and say that I love to talk about the coming of Jesus Christ before the tribulation. That is, I refer to myself as a pre-tribulation, premillennial believer in the return of Jesus Christ. Beloved, there are lots of Baptists today, good men and good women, of my acquaintance who would not agree with me at all relative to the return of Jesus Christ. They would talk in terms of the Mid-tribulation, or the Post-tribulation — how that God's people are going to pass through the tribulation before the return of Jesus, which I think is absolutely ridiculous in every particular.

Then there are some of them who have gone a step further and say that they are A-millennialists. That is where a Mid-tribulation or a Post-tribulation adherent always ends. There isn't anything else. When he starts down hill on the tribulation, relative to the coming of Jesus Christ, there isn't anything he can do but go on completely to the other end, to the A-millennial position, that there isn't going to be any millennium at all.

I tell you, beloved, we ought to mark such an individual and avoid

him. That is the thing that I am having to do, and that is the thing I feel everyone should do. Some of them have probably marked me, and are avoiding me, and they are perfectly at liberty to do so, but I surely don't find any ground of fellowship or any ground for fellowship with those individuals who have gone so far relative to the millennium.

Then, beloved, there are so many other things that divide among the Baptists — Baptists who used to pride themselves on being called Independent Baptists. Oh, how many divisions there are today! When I think about it, I say that we are to mark them, and we are to avoid them.

When a man comes along and says that you find the church back in the early chapters of Genesis when you read about the sons of God marrying the daughters of men, that that is the picture of the true church and the false church, just mark it down, that was four thousand years before the church was ever thought of, and to say that that is a picture of true and false churches, to say the story of Samson and Delilah is a picture of true and false churches, is just definitely ridiculous. God would say to us, as He said through Paul to Timothy, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

The time has come now, beloved, to mark and avoid. That is what I plan to do. I say to you, I can have no personal fellowship — I can have no kind of fellowship, with any individual who goes contrary to the truth of God's Word. I am going to mark him and avoid him in everything so far as life is concerned. I have no ground for fellowship with any such individual.

V

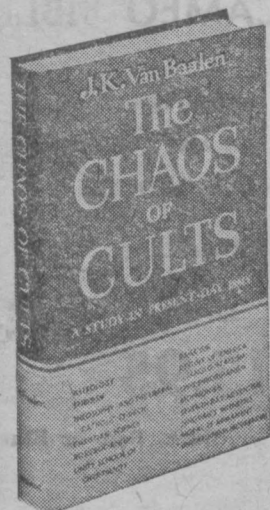
WE ARE WARNED TO BEWARE OF THE CHANGING WINDS OF DOCTRINE.

The Bible very specifically speaks about how some people change from one position to another. Paul said:

"That we henceforth be no more children, tossed to and fro, and carried about with every WIND OF DOCTRINE, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—Eph. 4:14.

I was reading a few days ago from Washington Irving's "Knickerbocker Tales." I don't know when I have picked up a book of that type. Ordinarily, my eyes are so poor that I just have to neglect all kinds of reading except the Word of God and things pertaining to THE BAPTIST EXAMINER. But I was looking for one of his stories in particular and I happened to run on to this one. One thing that I noticed was that there was the old Burgher at the head of the vil-

(Continued on page 4, column 5)



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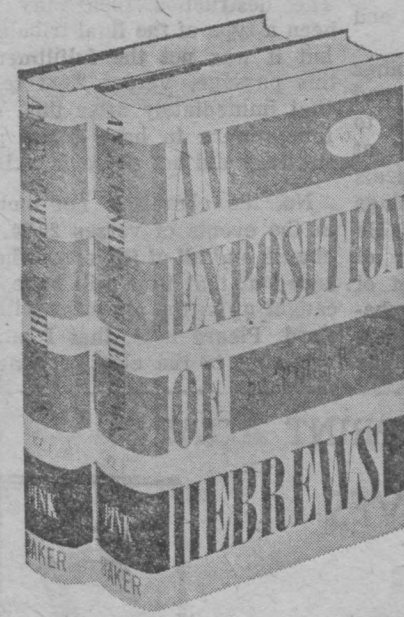
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THE BAPTIST EXAMINER

NOVEMBER 9, 1974

PAGE THREE

The Baptist Examiner FORUM

"Please explain Matthew 24:20, 'But pray ye that your flight be not in winter, neither on the sabbath day.' Does this refer to the church?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH

1643 Lee Road
Cleveland Heights,
Ohio



There are many kinds of churches — true and false, but what is meant by "the church?"

If all the saved are meant, we don't know anything about that kind of church.

We believe that a peculiar group of people are referred to in this verse — namely saved Jews.

The period of time is that which we call the Great Tribulation. The description of events from Matt. 25:15-31 seem to be tribulation events as they relate to Jews during the tribulation. This seems to parallel Revelation, chapter 12 in which the woman (Israel) is persecuted and flees into the wilderness (Rev. 12:13-17).

We guess that what the querist has in mind is an event which is called the rapture, at which time he expects the "universal invisible church" to be suddenly taken up.

The rapture will occur — the times are ripe for His coming for His own. We are constantly exhorted to "watch for Him"

Certainly, sound Baptists, who love their Lord, are living for Him, and are expecting Him, will not suffer the "Great Tribulation." (I Thess. 5:4-11).

"Seeing that these things most surely must come to pass, what manner of men ought we to be?"

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



To understand this passage, one needs to read the context carefully. Also, it is good to read the story as it occurs in other gospels, and I refer particularly to Luke 21:20-24. Jesus and the disciples were on the Mount of Olives, and in response to his teaching concerning future events, they asked, (Matt. 24:3): "When shall these things be? and what shall be the signs of their coming, and the end of the world (age)?"

Christ's reply related to things that would soon take place, and then He went far beyond this to the things that would happen at the end of the age. Luke deals with and emphasizes the things that would soon come to pass. He foretold the Roman invasion of Palestine, and the destruction of Jerusalem. Matthew gave emphasis to the things that would happen at the end of the age. True, he tells

us that Jesus foretold the things that would happen at the end of the age. With reference to the Roman invasion Jesus foretold that awful happenings would take place, and He warned them to get out of Jerusalem in order to avoid the horrors of what would take place there. He urged that they pray that the invasion might not take place during the cold of winter, and that their flight might not be called on to take place on the Sabbath. This was because most Jews would not travel beyond the short limit prescribed for the Sabbath.

Since the age will end with still another invasion of Jerusalem, the same things Jesus said concerning the Roman invasion, may well apply. Read the last chapters of Zechariah to get a picture of this. I have read repeatedly that the followers of Jesus, who lived around A.D. 70, when the Roman armies besieged Jerusalem, remembered the words of Jesus, and fled from Jerusalem before the Roman armies closed in on the city.

As to Matt. 24:20 referring to the church, I don't think so. I don't believe that his words were directed to the church as such.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



The discourse given by Christ to the disciples is dealing mainly with the events that will take place in the last days. Verse 3 tells us that He is talking to the disciples "privately" about these matters.

While Chapters 24 and 25 deal with the Second Coming as a whole — including the two phases and the tribulation period, we must understand that much of this is prophecy to Israel. The particular verse of which you are referring is speaking of the tribulation period. There are some who think that we are in the great tribulation but we are not. It is true that we go through some tribulation, but the saints of this age will not go through the seven year tribulation period. Others believe that this passage was fulfilled in the destruction of Jerusalem in A.D. 70. The destruction then may have been a type of the final tribulation, but it was not the fulfillment of this passage. Verses 23-31 tell us that immediately after this, some things were to have taken place and they did not do so in A.D. 70.

No, the church is not included in the events of verses 20-24. The church and all of His elect who are saved at that time will have been caught up in the air to be with the Lord. Please note, that I am not referring to the elect who are to

be saved during the tribulation period.

Verse 20 as well as the five verses previous to it are all dealing with Israel and not with the church. Christ is saying that the people should be concerned about this time that is to come and pray that it not be during certain events or times, because of the terrible tribulation that is described in the next verse, "or then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (v. 21).

The events to take place begin with the rapture where the Lord meets His people in the air. At this time the abiding Comforter will be taken out of the earth and sin will rage uninhibited. If we think sin is bad now, wait until the Holy Spirit leaves this world. After the rapture, comes the seven year tribulation period during which time the two witnesses will be put to death and the man of sin will arise. This ends with the battle of Armageddon which ushers in the 1000 years reign of Christ.

The Lord's church will not be here from the rapture to the Battle of Armageddon. At that time all of His saints will come with Him as He sets foot upon the earth to take over as king.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



It is true that our Lord is talking to His disciples who made up the original church. But it is also true that they were still thinking of the kingdom to Israel. Even after His time when Christ would restore the resurrection, we hear these same disciples saying in Acts 1:6, "Wilt thou at this time restore the kingdom to Israel?" They were utterly unable to get their minds off the coming kingdom. In fact, they never did let the church have her rightful place in their thinking until Pentecost.

In Mt. 23:38 our Lord says, "Behold, your house is left unto you desolate." And in 24:2 He tells of the destruction of the temple. Jerusalem being left desolate, and the temple being utterly destroyed had absolutely nothing to do with the church. But in verse 3 they ask, "When shall these things be?" Their minds are absorbed with things pertaining to Israel, and only to Israel.

In verse 14 we are told that the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Just what is the gospel of the kingdom, and when will it be preached? In Mt. 3:2, we are told what this gospel is. Here John the Baptist came into the wilderness of Judaea preaching, "Repent ye: for the kingdom of Heaven is at hand." Not only did John the Baptist preach this gospel, Jesus and His disciples preached it up till His crucifixion. The kingdom of Heaven was at hand because the King was there present. But after our Lord's crucifixion, burial, resurrection and ascension back to the Father, this could no longer be preached due to the fact the King was no longer present with them.

After Pentecost a different gospel was preached. In I Cor. 1:3-4 we find this gospel that we are to preach throughout this church age. But Jesus said the gospel of the kingdom was to be preached in all the world, and then the end would come. But we have shown that the gospel of the kingdom cannot be preached during this church age. However, when this age ends with the rapture of the saints, I Thess. 4:16-17, our Lord will again deal

with the Jews during the last week of Daniel's prophecy. During this seven years we are told in verse 14 that the gospel of the kingdom is to be preached in all the world. From verse 21 we learn that this will take place during the terrible tribulation which is called in Jer. 30:7, "the time of Jacob's trouble." Let us remember that after the saints are caught up to ever be with the Lord He will then deal with the Jews to finish out Daniel's seventieth week. It is during this time that the gospel of the kingdom which would not be appropriate in this age will be preached in all the world. It is true that the King will not be present with them at that time, but it can be preached because the time has come for the kingdom to be at hand.

Now let us see if we can determine just who is under consideration in Mt. 24:20. In verse 16 we read, "Then let them which be in Judaea flee to the mountains." I contend without any fear of successful contradiction that it is the people who live in Judaea that are under consideration in verse 20. And everyone knows that Judaea is the home of the Jews. And I stand to be corrected if I am wrong, but

"Sound Doctrine"

(Continued from page three) lage. He would have his little colored boy get up every morning and set his weather vane with the wind. It wasn't one like I have on my house that automatically sets itself, but it was one that had to be set each day. He would have the little colored boy climb upon the roof and set the weather vane, pointing the way that the wind was going for the day. Then everybody in town would climb upon his roof and set his weather vane the same way.

I thought as I read it, how many people there are that are tossed to and fro, and carried about by every wind of doctrine. Somebody will say something and it sounds good and they set their weather vane the same way. They hear somebody preach and say something that tickles their fancy and immediately they jump up and say "That must be it," without thinking, without studying, without prayer, without meditation, and without communion with the Lord. They jump at these winds of doctrine.

Sometime ago I was in a home and a party came by representing

BLEST THROUGH TBE

No one can measure the spiritual food that has been distributed by the efforts of Calvary Baptist Church thru The Baptist Examiner. I myself have received much spiritual insight from the pages of the Examiner and for this I am eternally grateful.

We covet your prayers.

CARL SITES

Chesapeake, Ohio

I do not believe our Lord has even the Russellites. He didn't know that I was a Baptist preacher and I very cautiously kept still about the fact, for I didn't want an argument with him. I kept still and listened to him as he talked to this family. Presently, one of the daughters of the home, who was about 24 or 25 years old, who had tried out every kind of religion thus far, began to clap her hands and said, "I am so happy that I am here today to hear this, that the grave is our Hell." She was just carried away with the idea of the Russellites that Hell doesn't mean what it says, but that the grave is Hell. You know, beloved, if I were in the shape she was in, I would think that that sounded mighty good too. I tell you, if I knew I was going there — and getting closer every day, and the flames were leaping out for me, I think I would be glad to argue it away, too, and say, "Well, the grave — that is Hell."

The only way to get a church in this verse is to do a lot of spiritualizing. And since I am no good at that, I simply have to leave the church completely out of the picture here altogether.

Let me tell you something, be-
(Continued on page 5, column 2)

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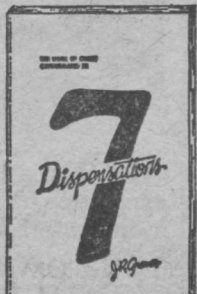
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"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods"—Luke 12:17,18.

This man is interested in the things of this world. He has prospered greatly. His major concern is in preserving all his wealth. And so, when he talks to himself, we hear him planning and providing for his earthly life. Listen to him as he tells himself how he can pull down the small barns and build bigger and greater barns. Barns that will hold more and more of his earthly possessions. He visualizes in his mind how nice it will be at retirement. He can confidently say, "Soul, take thine ease. Eat, drink, and be merry for many years to come."

The second man we want to listen to is a Pharisee.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican"—Luke 18:11.

This is the religious person. He talks to himself concerning the spiritual realm. He likes to brag to himself how saintly he is. He is not a sinner like others. He is even better than that poor publican. We hear him as he is critical of the people of God.

The third person we want to listen talk to himself is the prodigal son.

"And when he came to himself, he said, How many hired servants of my father's have bread enough to spare, and I perish with hunger! I will arise and go to my father, and will say unto Him, Father, I have sinned against heaven and before thee"

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—Luke 15:17,18.

This person is talking to himself rightly. He is not trying to lay up treasures on earth. This world had only brought him to the pig pen. He was not critical of others. He says to himself, I am a sinner. Surely I will perish except I repent and return to my Father. This kind of talking to yourself brings joy and gladness to the heart.

Do you talk to yourself? What do you say? It might be interesting to listen a little more carefully next time you begin daydreaming or talking to yourself. Is your mind filled with visions of more possessions? A bigger and better barn? Do you find yourself being critical in your mind of others? Do you talk to yourself after hearing a good sermon and wish so-and-so had been there to hear it? Do you find yourself glad you are not as bad as some of the other women in the Lord's church? Or when you talk to yourself, do you find yourself being reminded of the sinfulness of your flesh — the inability to do anything good except you go to the Father for grace in time of need? May it please our Lord to teach us to talk to ourselves wisely. That we may, like the prodigal, arise and go to the Father.

"Sound Doctrine"

(Continued from page 4)

loved, I have thought of that lady many, many times down through the years, how that she just jumped at this wind of doctrine. But there's many a person just like that. They flop around from one position to another and any false doctrine that comes along, they accept it, yet the Word of God says to study your Bible, learn what the Word of God has to say and stand for it, and don't be tossed about like a baby. That is exactly what an individual is that jumps at all kinds of new and novel and false ideas. Such an individual is nothing more than, as Paul says, babies, tossed about by every wind of doctrine.

I tell you, beloved, it is good to grow up and to stand for what the Word of God says, and to read it and accept it, and let the Word of God be final.

VI

WE ARE WARNED TO BEWARE OF STRANGE DOCTRINES.

We read:

"Be not carried about with divers and STRANGE DOCTRINES. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein"—Heb. 13:9.

Without going into a lengthy interpretation, may I say this, that Paul is saying that you ought to be established and not carried about with strange doctrines. Instead, be an established Baptist.

I often think about the terms that we used to put in front of our beliefs. We say that we are Missionary Baptists. We say that we are Independent Baptists. I would like to add one this morning which I think is best of all — an Established Baptist.

I like for a person to study and come to learn truth, and as they learn that truth to become more and more established, and to stand for it, and not switch about, and not go from one position to another.

Beloved, I am nearly seventy years of age and I have gone through life for nearly fifty years preaching the Word of God. I can look back across my life to say to you that these changes and this fluctuation that brethren are taking today makes no appeal to me. I have been established in the truth a long, long time, and I am going to stand for it. I would urge each one of you today to become more

and more and more established in the Word of God.

I can't see why individuals change. I know the change is not for the better, but for the worse. I know it is not according to the Word of God that they change to, but far from the Word of God in most instances. I beg you and I plead with you to be an established Baptist — established in the teachings of the Word of God.

CONCLUSION

I would like to read to you three other verses relative to doctrine. Paul says:

"All scripture is given by inspiration of God, and is profitable for doctrine"—II Tim. 3:16.

For what is the Word of God profitable? For doctrine. If you want to know doctrine, study your Bible. I have several good books on doctrine that you can study that may be of help to you, but if you want to really know doctrine, then study your Bible. As Paul says, "All Scripture is given by inspiration of God, and is profitable for doctrine." If you want to be a doctrinal individual, then study your Bible.

Notice another Scripture:

"And they continued steadfastly in the apostles' doctrine and fellowship"—Acts 2:42.

They had fellowship. Why? Because they first had doctrine. Beloved, if you are going to have the apostles' fellowship, you have to, first of all, have the apostles' doctrine. You just can't have the apostles' fellowship a part from the apostles' doctrine.

Listen again:

"If any man will do his will, he shall know of the doctrine"—John 7:17.

Beloved, if you want to learn the doctrines, then you be submissive to the will of God as you read your Bible, knowing that the Word of God has been given for doctrine; that it is inspired of God, and that if you want to learn doctrine, you learn it out of the Bible, and knowing, furthermore, that if you be submissive to Him, you will know the doctrine. There isn't any doubt in my mind but what you will know it. Just stay close to the Book, submit to Him, and see if God doesn't teach you the great doctrines of His Word.

Oh, how I thank God for the privilege I have of preaching to you, and how I thank God for the privilege I have of bringing to you these messages from time to time in which I urge you to contend for the Word of God. Beloved, this is a terrible day in which we are living, with men and women going away from the Word of God. I beg you in Jesus' Name to stand firm and to stand true until Jesus comes again, and beware of the doctrines of men.

May God bless you!

An Open Letter

(Continued from page one)

It is very courageous of you to plan to come to Japan with Mrs. Ford at this critical time. However, we are concerned that you might be scheduled to go to a Shinto Shrine while you are in this

country. Undoubtedly, you will be under very great pressure to go to either Yasukuni Shrine or Meiji Shrine, as a token of good will to the people of Japan, in reciprocity for the visit to the Tomb of the Unknown Soldier, by the Prime Minister of Japan. However, a visit to a Shinto Shrine is not similar to the laying of a wreath at the Tomb of the Unknown Soldier. Yasukuni Shrine is the Shinto Shrine where war dead are deified and worshipped. Meiji Shrine is the Shinto Shrine where the Emperor Meiji is deified and worshipped. It is not his tomb for that is at Momoyama, but it is a place of Shinto worship.

When President Eisenhower was scheduled to come to Japan in June of 1960, he was scheduled to lay a wreath at Meiji Shrine. Some of us, who are American citizens here in Japan, strongly protested to the American Embassy, but we got no satisfaction and so it was a sad relief when it became impossible for President Eisenhower to come to Japan because of the riots against the Security Treaty. We surely did want to welcome the President of the USA to this country, but not at the price of a breach of the principle of separation of state and religion.

I pray most earnestly that you will not allow a visit to a Shinto Shrine to be put on your schedule while in this country as an official state guest. Rather than being a token of good will, it can cause much misunderstanding and in the long run, ill will. It would be considered an insult by some, for not (Continued on page 6, column 1)

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An Open Letter

(Continued from page five)

all war dead are deified at Yasukuni Shrine. Why should a place of worship of one religion be honored by a visit of the President of the United States. If it was put on your schedule that you were going to lay a wreath at a Christian church, I would protest just as strongly such a breach of the principle of freedom of religion and that no religion was to be given special privileges.

When Mr. Nixon came to Japan in November of 1953, when he was the Vice President, it was on his schedule to lay a wreath at Yasukuni Shrine, but fortunately he did not keep that part of his schedule. So, no President or Vice President of the USA, has ever visited a Shinto Shrine up to the present time.

No President of the USA has ever come to Japan while in office and what you do while you are here as a State guest, will be setting a precedent for others and setting the pattern for the showing of good will to the people of Japan by other Americans who reside here. If you go to a Shinto Shrine, those of us who cannot conscientiously go, because we respect and honor the only true God and His command, "Thou shalt have no other gods before me," will be considered lacking in good will.

You undoubtedly are aware that at a Shinto Shrine, Shinto priests are in attendance, prayers are offered to the gods enshrined and offerings of money, food and drink are made. Under normal circumstances, no one lays a wreath at a Shinto Shrine any more than one would before the altar of a Christian church. A Shinto Shrine is not a place to show good will, but a place of Shinto worship. This is quite different from the Tomb of the Unknown Soldier, where no priests are in attendance, and where no offerings are made and which is not connected with any religion or denomination and where no prayers are made to the spirit of the dead.

At present, a very intense controversy is raging in Japan in regard to the Nationalization of Yasukuni Shinto Shrine. For some years a bill has been before the National Diet to Nationalize Yasukuni Shrine and to support it with tax money. This bill has been rejected by the National Diet several times and if it should pass, it would make Japan again officially a Shinto country. With all the serious problems you already have, I trust that you will not get in-

volved in this one. If you can prevent in time any scheduling of a visit to a Shinto Shrine you can avoid involvement and embarrassment.

I will send a copy of this letter to Mr. James D. Hodgson, the American Ambassador here in Tokyo, so that he will see what I have written to you and I trust that he will do every thing possible to keep a visit to a Shinto Shrine from being put on your schedule. In the past we have found that the Japanese newspapers report that such a visit is on the schedule and then the American Embassy goes along with it. This is how it got on the itinerary. Praying for you very earnestly,

Respectfully,
Timothy Pietsch
Tokye Bible Center

The Tabernacle

(Continued from page one)

from the Tabernacle to the temple.

Why was the ark of such great importance? It was because it was the symbol of God's presence among the people. It declared that God's covenant blessing was resting upon the people. Thus the Tabernacle was built for the purpose of housing the ark.

The ark, of course, was a type — a type of our blessed Lord. The wood of the ark being a type of His humanity and the gold a type of His divine nature.

The fact that the two tables of stone which contained the law, were preserved in the ark, is not without great significance. Such pictured the fact that our Lord kept the law to the letter. He obeyed its every precept.

All of the sacred vessels in the Tabernacle, except the ark, pointed to a particular aspect of our Lord's work. The ark, however, pointed to His person and work. The ark declared that which He is, while the other vessels declared that which He has done.

We see, then, why the ark is mentioned first. It has always been so, relative to our Lord, that is, the Scriptures always place His person before His work. This is very evident in John 1: 29 where "behold the Lamb of God" (His person), precedes "which taketh away the sin of the world" (His work).

It stands to reason that the material from which the ark was made would be something that was very special. One of the spe-

cial materials was that of "shittum wood." There are many who contend that "shittum wood," which grew in the arid desert, has an imperishable nature. It not only has an imperishable nature itself, but it is a means toward the healing of others. This is because gum arabic is produced by this tree — a medicine which is obtained by piercing the tree at nightfall. The "shittum wood" therefore is a beautiful type of the person and work of our Lord. It is a type of His person in that it is imperishable, and it is a type of His work, in that it grows in the arid desert and provides healing for others.

The "shittum wood" (imperishable nature of Christ) which made up the ark was overlaid with gold, within and without. We, in the gold, are to behold the Divine nature of our Lord. The gold covered the wood so that gold was all that could be seen. It was also true of our Lord. No weakness of humanity was to be found in Him. He was the light, and in Him was no darkness at all. He

spiritual bread for us weary travelers.

The golden pot in which the manna was stored speaks of Christ in His glorified state. This fact is made evident from Exodus 25:18 where the cherubim of "gold" are termed the cherubim of "glory." The golden pot, then, speaks of the man Jesus, now crowned with glory and honor. It is from Him that the manna—God's food for His people, is to be found. All else is of no value. All other food is only straw which can never nourish the eater.

"Our fathers did eat bread in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the

for the tribe of Levi. The rods were then laid up before the ark, with the understanding that the rod on which blossoms were found was to be the priestly tribe. The next morning, after the rods had been laid up before the ark, it was found that Aaron's rod had "brought forth buds, and blossomed blossoms, and yielded almonds." Later, the Lord ordered Moses to bring Aaron's rod before the testimony "to be kept for a token against the rebels." God, by this action, removed all question relative to which family was the priestly family.

Aaron's rod looked forward to our Lord. His authority, like that of Aaron's, was also questioned. He, however, forever sealed His authority when He came forth from the lifeless tomb, fulfilling the type of Aaron's lifeless rod that budded.

It is interesting to note that Hebrews 9:4 (quoted above) does not mention the fact that Aaron's rod blossomed and yielded almonds. The probable explanation here is that the blossoms and almonds point forward to the raising of Israel from the dead. It points forward to the fact that all Israel shall be saved and enter into the Millennium.

We come now to take a very close look at two other items in the ark. My reference is to the two tables of stone on which the ten commandments were written. You will recall that Moses broke the first two tables of stone when he dashed them to the ground after observing the idolatry of the people (Exodus 32). Moses' action declared that fallen man could not keep the law. The second set of tables, however, were not broken. They were placed in the ark — a type of Christ.

"At that time the Lord said unto me, Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood. And I will write in the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark"—Deut. 10:1,2.

The ark, of course, in the verses before us, refers to our Lord Jesus Christ. The gold of the ark, however, is not mentioned in these verses, leaving us to understand that Jesus, the perfect man, kept the law to the letter. The law was broken by the first man, Adam, but it was kept by the second man, Jesus. The fact that God's law was kept by His Son is brought out very clearly in Isa. 40:7 and 8:

"Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do thy (Continued on page 7, column 4)

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was strength, and there was no human weakness to be found in Him. He was love, and there was no human hatred to be found in Him. He was man, and yet He could walk on the water and even raise the dead; thus His gold of Divinity covered His wood of humanity.

The ark was two and one-half cubits in breadth and one and a half cubits in height. You will note that the breadth and height are equal. The breadth, no doubt, speaks of Him in His relationship with man, while the height speaks of His relationship with God the Father. There is a wideness in His love and work for us like the wideness of the sea and yet He did not, in His work here, lose sight of, or fail to meet the requirements of the Father. This fact is seen in the height of the ark.

The ark was not only made of imperishable wood, and overlaid with gold, but its contents were also that which should cause us to bend down and take a very close look inside.

"And after the second veil, the tabernacle which is called the holiest of all: which had the censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded; and the tables of the covenant"—Hebrews 9:3,4.

The first object that meets our eye as we look down into the ark is the golden pot of manna. The ark, of course, which contained the manna, was a type of Christ; therefore, the manna prefigures that which is in our Lord for us. You will recall that manna was the particular food which God gave to Israel during the wilderness journey — the journey that began in Egypt and ended in the promised land — the journey which is a type of our journey from the day we believe until we reach the promised land. The manna, then, was a type of our Lord as the bread of life — the

bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst"—John 6:31-35.

We, by looking again into the ark, will find another article there. This article being Aaron's Rod that budded. The historical account of the budding of Aaron's rod is recorded in Numbers 17. We read in Numbers 16 of a revolt against Moses and Aaron — a revolt that was headed by Korah — a revolt that was caused by jealousy of the authority which God had vested in Moses and Aaron. God's judgment was vent upon the rebels and the authority which He had vested in Aaron was confirmed.

The particulars that led up to the rod that budded are very interesting and instructive. The Lord commanded Moses to take twelve rods, one for each tribe, writing Aaron's name on the rod

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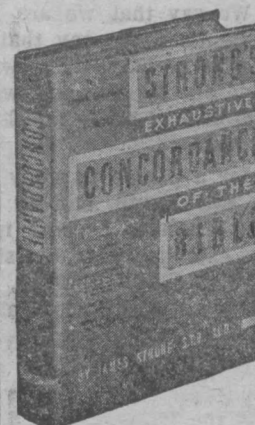
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Crosses Of Jesus

(Continued from page one)

viour's prayer. Here I see the blindness of the human heart. "They know not what they do." Christ's enemies were not ignorant of their actions in crucifying Him. None of the crucifiers of Christ were mentally deranged. Christ meant by this saying that these people did not realize the enormity of their crime. They did not understand fully that they were murdering the Messiah, "for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:7). The emphasis is not on "they know not" but on "they know not what they do."

In this saying I see the triumph of redeeming love. When human hearts had displayed their climactic devility by crucifying Christ, we might think He would have uttered a awful maledictions over them. But He did not ask the Father to destroy them. Instead, He "made intercession for the transgressors" (Isa. 53:12). In the sermon on the mount Christ had said: "Love your enemies" (Matt. 5:44). Now He is seen practicing what He had preached. What a lesson to us! We ought to pray for our enemies, even if they do not repent of their offense against us.

A Word Of Salvation

The second of Christ's cross-utterances was spoken in response to the request of the dying thief. Our Lord was "numbered with the transgressors" (Isa. 53:12). He hung between two wicked thieves. One of them died as he had lived, a wicked, hardened, impenitent criminal. The other in his dying hour repented of his wickedness and called on Christ for pardon. Luke 23:42-43 reads: "And he said unto Jesus, Lord, remember me when Thou comest into Thy kingdom: And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

How can we account for the salvation of one thief and the impenitence of the other? They heard and saw the same thing, yet one was melted and the other unmoved. It cannot be accounted for apart from Divine intervention and supernatural operation. The faith of the thief was a miracle of the working of God's sovereign grace. This thief was utterly undone. He could do nothing whatever to help himself. He could not walk in and join some church and receive baptism at the hands of some preacher. He could not perform any good works. He was nailed to a tree. His salvation was wholly the work of Christ. His salvation was of the Lord.

If this dying thief was not beyond the reach of God's grace, then none need to despair. Here was one case of death-bed repentance. There is only one such case recorded that none might despair, yet only one that none might presume.

A Word Of Affection

"Now there stood by the cross of Jesus His mother. When Jesus

therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, held thy Son! Then saith He to the disciple, Behold thy mother!" (John 19:25-26).

How Mary's faith must have been tried. What anguish must have been hers when she saw her son crucified when he was innocent! What grief must have been in her heart as she beheld her son hated and persecuted by His own nation! We will never fully know what she passed through as she stood by the cross.

It is remarkable indeed that she is said to stand there. There is no show of feminine weakness; no wild outcry of uncontrollable anguish; no fainting. Not one word ever fell from her lips. She endured it all in unbroken silence. The crowd is mocking, the thieves ridiculing, the priests jeering, the soldiers cursing, the Saviour dying, yet Mary stands by the cross in transcendent courage. In all the annals of the history of our race there is no parallel!

What a lesson on how to treat your parents. Christ asked the disciple John to take care of His mother in His dying hour. Thus it behooves all followers of Christ to "Honor thy father and thy mother." How are you treating your parents today? Have you forgotten them in their old age? Does Christ's example put you to shame?

A Word Of Tribulation

"And about the ninth hour Jesus cried with a loud voice, Saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast thou forsaken me?" (Matt. 27:46).

These words reveal the sufferings of the Saviour. The very word "forsaken" is one of the most tragic in all human language. It is distressing to see a forsaken city, a man forsaken of his friends, a wife forsaken by her husband, a child forsaken by its parents! But a creature forsaken by its Creator, a man forsaken by God — this is the most frightful of all. This is evil of evils. Of old David said, "I have never seen the righteous forsaken," but at Calvary we behold the Righteous One forsaken.

Christ was now hanging in the sinner's place, receiving the wages of sin. For three hours Christ suffered separation from the Lord of life. The Father had charged our sins to our Substitute and was making "his soul an offering for sin" (Isa. 53:10). God spared not His own Son when He hung in the sinner's place. He caused His Son to tread the winepress alone.

Here I see Christ's unswerving fidelity to God. Our Saviour had formally said: "And I knew that thou hearest me always" (John 11:42). He had also said: "And He that sent me is with me: the Father hath not left me alone" (John 8:29). But now He cries: "My God, My God, why hast thou forsaken me?" He could rest upon nothing now but the covenant and promise of the Father. He was supported only by His faith. This cry was a cry of distress, but not of distrust.

A Word Of Lamentation

Just a little while before Christ expired He uttered another saying. "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst" (John 19:28).

Here I see the humanity of Christ. Jesus Christ was not a Divine man, nor a humanized God; He was the God-man. He was God with us. He was both the Son of God and the Son of man. Not two separate personalities, but one Person possessing two natures — the Divine and human.

To get the primary force of this fifth cross-utterance we must note its setting. "Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." The reference is to the 69th Messianic Psalm. This prophecy had not been accomplished. Though passing through unparalleled suffering, He remembers there is one prophetic Scripture unaccomplished. Christ thirsted that His people might never thirst any more (Rev. 7:16).

Here is an expression of human need. Man lives in a state of dissatisfaction. Over all the cisterns of this world's providing is written, "Whosoever drinketh of this water shall thirst again" (John 4:14). Natural things cannot quench this spiritual thirst. God who made us is the only One who can satisfy us. Jesus Christ said: "Whosoever drinketh of the water that I shall give him shall never thirst" (John 4:14). He again said: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

Unsaved friend, do not reject this Saviour, for if you die in your sins your eternal cry will be, "I thirst." This is the moan of the damned in Hell. If Christ suffered to the point of thirst in just three hours when enduring the wrath of God, what will it be like when you endure it for all eternity? There is everlasting thirst in Hell from which there is no relief!

A Word Of Jubilation

The sixth saying was a cry of triumph: "When Jesus therefore had received the vinegar, He said, It is finished" (John 19:30). This is only one word in the original, yet it contains the gospel of God. In this word is contained the believer's ground for assurance. It is the very spirit of all Divine consolation.

This was not the cry of a helpless martyr. It was not the last gasp of a worn-out life. It was the cry of a mighty conqueror at the end of a great battle. "It is finished" does not just mean the prophecies concerning His suffering were fulfilled. It means that His entire work was completed. He had finished the work which the Father gave Him to do in the everlasting covenant. The Father's purpose had been fully consummated and everything determined to be done was done. The work had been rightly done; it had been done once for all.

The work of atonement was finished. Nothing is left for the sinner to add. No works from us are demanded as the price of salvation. All that is necessary for the sinner is to rest by faith upon what Christ did. "The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). If God laid my sins upon Christ, then they are not upon me. Sin there is in me, but there is no sin on me. Christ bore my sins in His own body on the cross. The work of my redemption is finished, for Christ Himself so declared.

Christ said: "It is finished." Do you believe Him? Or are you trying to add something of your own to the finished work of Christ to secure God's favor? You need only to accept the pardon which He purchased. The moment you believe God's testimony concerning His Son, that moment every sin you have committed is blotted out and you stand accepted in Christ.

"Some years ago a Christian farmer sought to set before his unsaved carpenter friend the gospel of grace. He tried to get him to see the need of trusting in the finished

work of God to no avail. One day the farmer asked the carpenter to build him a gate. After the farmer carried the gate home, the carpenter came the next day to see how the gate looked. He was surprised to see the farmer standing by the gate with an ax in his hands. "What are you going to do?" he asked. "I am going to add a few cuts and strokes to your work," was the response. "But that is not necessary. I have finished the work on it," replied the carpenter. The farmer did not seem to hear a word and began to cut the gate to pieces. When the gate was completely spoiled, the carpenter said: "Look at what you have done. You have ruined my work." "Yes," said the farmer, "and that is exactly what you are trying to do. You seek to nullify the finished work of Christ by your own additions to it!" God used this forceful object lesson to show the carpenter his mistake, and he was led to cast himself by faith upon what Christ had done for him. Will you not do the same?

A Word Of Consummation

"And when Jesus had cried with a loud voice, He said, Father into thy hands I commend my spirit: and having said thus, he gave up his spirit" (Luke 23:46).

This was the last utterance of the Saviour. He died the death of the righteous because He has lived the life of the righteous. He committed His spirit into the hands of His Father because it had been in the Father's hands all through His life!

Christ voluntarily laid down His life. He voluntarily committed His spirit to the Father. Never again will He be at the mercy of the wicked. Never again will He suffer shame and disgrace. He committed Himself to the Father and now the Father looks after His interests. Three days later the Father raised Him from the dead. Forty days later He exalted Him above all principalities and powers and every name that is named. The Father set Him at His own right hand in heavenly places till His enemies be made His foot stool.

The Father will one day send back the One whom the world cast out. He will send Him back in power and glory to rule and reign over the whole earth with a rod of iron. Then the situation shall be reversed. When He was here before, man dared to arraign Him, but then shall He sit and judge them. Once He was in their hands, then they will be in His. Once they cried, "Away with Him," then shall He say, "Depart from me." And in the meantime, He is in the Father's hands, seated on His throne, awaiting His pleasure!

Every true Christian will dismiss his spirit in death. His body will return to the dust, but his spirit to God who gave it. Death may be the king of terrors to the unsaved, but to the born-again, death is simply the door which admits into the presence of the Lord. "Father, into Thy hands I commend my spirit" will be the cry of all God's elect, when they go through the valley of the shadow of death.

Have you, sinner, committed your spirit into the hands of God? If so, you are in safe keeping. You can say with the Apostle: "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).

The Tabernacle

(Continued from page 6)
will, O my God: yea, THY LAW IS WITHIN MY HEART."

The lid that covered the ark was called the mercy seat. We, however, will not speak concerning it now, since we plan to speak of it in our next message. We do, however, wish to consider the covering for the ark at this time. These are referred to in Numbers 4:5 and 6:

"And when the camp setteth forward, Aaron shall come, and his son, and they shall take down the covering vail, and cover the

ark of testimony with it: and shall put thereon the covering of badger's skins, and shall spread over it a cloth wholly of blue, and shall put in the staves thereof."

It is to be carefully noted that the ark was wrapped first in the "covering veil" — the most precious of all the curtains. The veil, according to Hebrews 10:20, represented the perfect humanity of our Lord. We see, then, that the veil which covered the ark typified the fact that our Lord's Divinity, when He was here in person, was covered with His flesh.

He took upon himself the form of a servant.

The "covering vail" (our Lord's flesh) was covered with badger's skins. Badger's skins are very unattractive when compared to the coats of some of the animals of the forest. The same was true with the outward appearance of our Lord.

"... He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him"—Isaiah 53:2.

The outer covering for the ark was "a cloth wholly of blue." This beautiful blue cloth is all that could be seen as the ark was carried from place to place. It was the covering of blue that enabled one to distinguish the ark from the other sacred vessels. We do not have to look very far to determine why the covering was of blue. This covering speaks of Heaven. It declared that heaven has come down to us in the person of our Lord Jesus Christ. The blue over the badger's skins, speaks to us of the God-man.

May we all be convinced in heart and mind that only our God and Father could have written the Scriptures that have been set before us. No man, or a number of men, could have made such a pattern as we have been studying, and then fulfilled it as the Father has done in His own Son. May we all say thanks, and show our thanks by being faithful members of His church.

Revealed To Babes

(Continued from page two)

latians 1:15 and 16 where we read the testimony of his conversion and there he says concerning that great and blessed gift, "But when it pleased God . . ." I like that, brethren. It doesn't make any difference what man thinks or says about salvation. The old "free-will" preaches that it's up to you, but Paul preached, "But when it pleased God . . . to reveal His Son in me . . ." You know how the revelation came to Paul, don't you? Sure, you remember that great revival meeting down there at the Arminian free-will Baptist (?) church (?) where Paul was sitting on the front row, seeking to do good. You remember the story of Paul's conversion — that old Arminian preacher was saying "Salvation is up to you; this could be your last chance. If your heart is in the right spot and you come up front, you'll be saved." You've got to first do this and that before Jesus can save you. Now according to the Arminian's thinking, that's the way Paul's conversion would had to have been. But as you and I know, the Scriptures teach that Paul was on the road to Damascus enroute to persecute the Christians. Paul didn't have any thoughts or desire of salvation the day God revealed His Son in him.

The words of the Apostle John declare that revelation is from God in John 3:27. The revelation comes from Heaven. It comes from God.

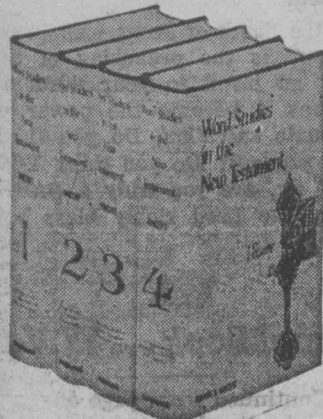
We also read in I Cor. 4:7 as the Apostle Paul is talking to the Corinthians concerning their regeneration and redemption in Jesus. "For who maketh thee to differ from (Continued on page 8, column 1)

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Revealed To Babes

(Continued from page seven)
another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I might ask you that same question. If you're born again, what caused you to differ? The Arminian will go into his long, lengthy ordeal on what he did on the day he was converted. But, brethren, the Bible doesn't teach what you did or what I did! It teaches what God did! Paul said in the book of Galatians, when it pleased God, He revealed His Son in me. He said in Corinthians what are you bragging about? What caused you to differ from the old unregenerated reprobate outside the door? You haven't anything spiritually that you didn't receive from God. That's why it's bad terminology to use the word "accept Jesus as our Saviour." That makes it sound like a choice—like it's up to you. We "receive" Him! When He revealed His Son to you and me, that was a revela-

tion from God. We received it from God because God is the giver of light. God is the one that makes the dead alive. It is Jesus Christ that quickens the dead and reconciles them unto God. We receive all things from God and have been redeemed by the mercies of God.

Let us notice some of the things Jesus did. Most people when they read the Bible see only what they want to see. They see only what justifies their position. You can quote 25 verses of Scripture to some Arminian that lay before him that salvation is of the Lord, and then he'll take one verse of Scripture, twist and rent it out of its context, and say this proves you're wrong. Usually, He will use this one, "Come unto me all ye that are heavy laden and I will give you rest." Jesus obviously isn't talking to unregenerated people. He's talking to the born again. "No man cometh unto me except the Father draw him." Man doesn't come unto Jesus by his own will, nor does he find Jesus waiting for him at the front of some altar. "Salva-

tion is of the Lord."

What I am about to say will be hard on you if you're a grace-hating, God-robbing, Arminian. This will be rough on you if you don't believe in the sovereign grace of God. I want you to notice that Jesus thanked His Father for hiding these things. There are those that say Jesus doesn't want to see the non-elect go to Hell. They'll quote a number of Scriptures, one being "He's not willing that any should perish" (II Peter 3:9). NONE will, brethren, because those that He died for will go to Heaven. He's not willing that any of the elect (to us-ward) should perish but come unto repentance, and they ALL will. Jesus said I thank Thee God that you hid that from the wise and prudent? Notice with me, "At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent. . . ." Now what are the Arminian, grace-denying, flesh-exalting, free-willers going to do with that? Don't these verses mean that Jesus thanked His Father? They'll say, "Well, that doesn't mean salvation." Read the context of Matt. 11 and you'll see that's exactly what it means (Matt. 11:11).

If there is a revelation to some and a hiding from others, it ought to be obvious that the atonement is limited only to those Christ called "Babes." Look what Jesus said to the 70 disciples in Lk. 10:19-20: "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." He says don't rejoice in the fact that I've given you power over demons, but rather rejoice because your names are written in Heaven. Look also at that limited atonement in Rev. 13:8: "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." All these so-called "religionists" who go off on these different things, that's all they rejoice in. Jesus said don't rejoice that I've made the spirits subject unto you, but rather rejoice in God's sovereign electing grace! Now, brethren, if Jesus can tell His Apostles and Disciples to rejoice in the doctrines of grace, you'd better believe I'm going to rejoice. I rejoice in the fact that Jesus hid these things from the wise and prudent. I rejoice in the fact that He revealed them unto babes. I rejoice in the fact I'm a babe! Not only did Jesus tell us to rejoice in a limited atonement, He likewise rejoiced in it. Lk. 10:21: "In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." HALLELUJAH!

You may say that Jesus is not willing that any (meaning all mankind) should perish. You may think He's sitting up in Heaven wringing His hands, moaning and groaning because some sinner dies and goes to Hell. But, the Bible says He thanks His Father. That same hour He rejoiced in His spirit and said O Father, I thank thee that you hid these things from the wise and prudent. Boy, I can't stand it when someone takes God's sovereign grace and makes mockery out of it. Jesus rejoiced in the salvation of God's elect! He rejoiced also in the hiding of the same salvation in the non-elect. We don't need to be afraid of preaching the doctrine of a limited atonement. We don't have to be hesitant of saying Jesus died for God's elect and He rejoiced in the damnation of the non-elect. Jesus will say, "Depart from me ye workers of iniquity, I never

knew you." Brethren, there'll be great victory that day. Both large and small will come before the Lord Jesus Christ. Don't believe that Arminian when he tells you God is sitting up in Heaven bawling, fussing, and crying because He's going to pitch them into the pits of the damned. Don't be silly. He'll crush them with His power and rent this earth of their ungodly, wicked ways. Brethren, I don't believe Jesus is heartbroken over that one bit. I just don't know how an Arminian can believe what he believes without feeling guilty. But, I know how we can believe what we do because God REVEALED IT UNTO BABES.

Turn to I Corinthians, chapter 1. Please read with me verses 18, 23, 24, 30 and 31. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called both Jews and Greeks, Christ the power of God and the wisdom of God. . . . But of him are ye in Christ Jesus, who of God is made unto wisdom, and righteousness, and sanctification, and redemption; that according as it is written, He that glorieth, let him glory in the Lord." All of these verses teach a limited atonement. Paul went into excessive verbiage if he wished to teach universal atonement on the basis of man's willingness to accept that atonement. In fact, if universal atonement is Biblical, Paul lied!

In verse 26 Paul said not many wise are called. Does that mean they never had a chance? That sickens me. One thing should be clear, if salvation was left up to chance, if Jesus died on the cross and just pitched it out there and said now everybody has got a chance, there would be no one in Heaven but God the Father, God the Son, and God the Holy Spirit. If salvation were left up to chance, we'd ALL go to Hell. Brethren, the wise and prudent, God has hid these things from. I Cor. 1:19-21: "For it is written, I will destroy the wisdom of the wise and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Notice in verses 27-31 of that same chapter where we read, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us the wisdom, and righteousness, and sanctification and redemption. That according as it is written, He that glorieth, let him glory in the Lord."

How was I made righteous brethren? I was made of God. In Jer. 9:23 and 24, we read: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord."

Please read I Cor. 2:7-14. Notice verse 10, "But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God." Ah, I like that! Paul just went through about four or five verses there talking about what God didn't do for the non-elect (vs. 7-9) and then says, "But God hath revealed them unto us. . . ." Also note in verse 12

"Now we have received not the spirit of the world, but the Spirit who is of God; that we might know the things that are FREELY GIVEN TO US OF GOD. In verse 14 we read, "But the natural man receiveth not the things of the Spirit of God. . . ." Why not? How come? Well, first of all, because God hasn't revealed them. God has hidden those things from the natural man. I thank thee, O God, that thou hast hid these things from the wise and prudent and revealed them unto babes!

Jesus prayed a number of things in Matthew. He thanked God for hiding these things from the wise and prudent and revealing them unto babes. In John 17:5-10 He prays similarly. Note verse 8, "For I have given unto them the words which thou gavest me and THEY HAVE RECEIVED THEM. . . ." One might say, well, they can reject the revelation. Let's not be silly. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son that thy Son also may glorify thee; As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:1-3). In verse 10, we read, "And all mine are thine, and thine are mine; and I am glorified in them." Now if Jesus is talking about all mankind, I just can't believe that He is glorified in them that He died for if they go to Hell. However, we know that they don't, because Jesus said they believed that thou didst send me. We have Christ's own words for confirmation.

Look in Matt. 11:27, "All things delivered unto me of my Father and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him." No man is going to be saved unless Jesus reveals Himself unto him. You can preach, and preach, and preach the gospel but to them it will be foolishness. To them that perish, the gospel is foolishness. Can you imagine the death, burial and resurrection being viewed as foolishness? Yes, to them that perish, it is. But to us that are saved, it is the power of God unto salvation. "All things are delivered unto me by my Father. . . ."

Notice in Matt. 11:26, "Even so, Father; for so it seemed good in thy sight." God does what He wants to do. He does just exactly what He pleases. God has never been dethroned, neither has His desires been thwarted or destroyed by man. In Acts 15:18 we read, "Known unto God are all His works from the beginning of the world."

Turn to Psa. 135:6: "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." The more I study the grace of God, the more blasphemous these Arminian doctrines become. What did God do in heaven and earth? Whatever He pleased!

Is the death of Jesus foolishness to you? Is the preaching of the cross an insult to your wisdom? Or, has it become the power of God unto salvation. Do you think YOU prudent? Do you think YOU wise? Or, are you truly a BABE. May the Lord richly bless you all.



School Book . . . W.Va.

(Continued from page one)
ped to stand for anything but Godlessness.

Today, we say more power to the demonstrators. I hope they keep on protesting even if necessary, to close down every mine and business in West Virginia—until these textbooks are banned completely from the school rooms—not only of West Virginia but of America as well.

God bless the protestors!

STANDS WITH US

I am writing you thanking you for your stand on the Word of God. I do not know why God opened my eyes to the truth and left other saved elect blind, believing in freewillism. I rejoice in standing with you. I am going into full-time gospel ministry and I promised God to stand on the meat of His Word.

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