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

Vol. 47, No. 15

ASHLAND, KENTUCKY, APRIL 22, 1978

WHOLE NUMBER 2168

PART 1 OF A SERIES . . .

THE LORD'S DAY, THE TRUE SABBATH

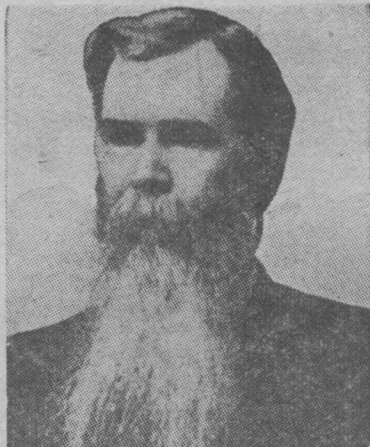
B. H. CARROLL
(1843 - 1914)

PART I.

"For if Joshua had given them rest, he would not have spoken afterward of another day. There remaineth therefore a sabbath-keeping for the people of God. For he that is entered into his rest hath himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest" (Heb. 4:8-11).

The text is cited from the Revised Version except in one word — "sabbath-keeping" is preferred to "Sabbath rest." The proper order in the study of God's Word is: (a) Determine the true text, i.e., find out exactly what the Spirit said in the original tongue. (b) Translate this text accurately into our tongue, giving the words their ordinary and most natural

meaning. (c) Fairly interpret this translation, i.e., find out what the Spirit means, gathering the



B. H. CARROLL

import of the whole passage in its connections. Text — Translation — Interpretation: these are

three distinct departments. In the first two, scholarship is king. In text and translation we must heed its voice. But when it comes to interpretation a good scholar may be a very unsafe guide. To be spiritually minded is here a high qualification. How often do we find the most scholarly productions barren as a desert of spiritual power.

Particularly in revival meetings are we constrained to turn from the labored criticism of great scholars to the simple, heart interpretations of childlike minds full of faith and love.

To illustrate in a general way: You may usually trust the Germans in determining a question of fact concerning text, translation, or grammatical construction, but their interpretations are not so reliable. An ignorant but (Continued on page 6, column 2)

Halliman Relates Need Of John Imah In Nigeria

By FRED T. HALLIMAN
Missionary To New Guinea

Dear friends,

Greetings to each of you in the name of our dear Lord Jesus Christ. I trust that this will find



FRED T. HALLIMAN

each of you rejoicing in the blessings of our Lord.

As I write this, I have just completed a tour of the supporting

churches that has lasted just over a month. God has been good to us in allowing us to visit some of His greatest of saints. Every church that we visited seemed to be richly blessed by our report of the mission work and in the ministry of the Word. Beloved, we were equally blessed by being in your presence. I have had about a week to rest up some before starting out again.

While on this tour, I learned that many people were not only interested in the mission work in Papua, New Guinea, but also that in Nigeria and that is the primary purpose for my writing this letter.

For some time I have been praying about trying to secure some type of transportation for Brother John Imah (this is pronounced E-MA). I could not take the money that had been allotted to the New Guinea mission work, as this would be misappropriation of that money. Before I left Papua, New Guinea, I even attempted to borrow the money at one of the banks and repay it a little at a time as I could, but they would not loan me the money, so I kept praying about the matter.

Since I have been back, I have (Continued on page 7, column 4)

WHAT IS "IT" THAT REALLY SAVES A SOUL?

By J. C. PHILPOT
1802 - 1869

PART II

SALVATION AS AN ACT IN US

Thus far have we traced salvation as an external act, as something done for us, and done out of us. In these covenant engagements and transactions, we had no participation as living agents. They were planned and executed before we had any existence, except in the predestinating mind of Jehovah. As the tree pushes out its buds, which buds had an existence in the tree before they came into visible growth, so do the predestinating purposes of a triune God bring us into being, that we may enjoy the benefit of all that was done for us, when we had no existence but in the mind of Jehovah.

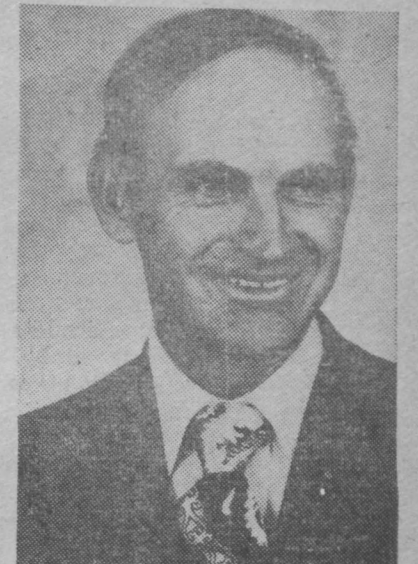
And this leads us to speak of salvation as a work wrought in us, as a mighty act whereby that which was originally and always ours becomes a personal reality, an enjoyed possession, a received inheritance, as an heir is invested, when he arrives at age, with that property which was his own, long before he was put into possession

of it.

God is all-wise, and therefore takes no rash, precipitate steps. As the original plan of salvation was devised by infinite wisdom, so all the successive steps of the execution of that plan are directed by the same boundless wisdom also. "Wherein he hath abounded toward us," says Paul (Eph. 1:8), "in all wisdom and prudence." Thus, in His dealings with His people, God does not put them at once into possession of all the blessings which He has laid up (Continued on page 3, column 1)

SPECIAL SERVICES TO BE HELD AT CALVARY BAPTIST

Elder Jimmy Davis of Fulton, Miss., will conduct revival services at Calvary Baptist Church of Ashland, Ky., May 1-5. Services will be nightly at 7:30 p.m. Bro. Davis is pastor of the Southside



ELD. JIMMY DAVIS

Baptist Church of Fulton and the Mount Lebanon Baptist Church near Fayette, Ala.

Bro. Davis is a sound and solid minister of God's Word. We invite all within driving distance to attend these special services each night.

THE THREE HOURS OF DARKNESS

JOE WILSON
Winston-Salem, N. C.

"Now from the sixth hour there was darkness over all the land unto the ninth hour. 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? . . . Jesus, when he had cried again with a loud voice, yielded up the ghost" (Matt. 27:45-50).

I am a firm believer in the fact that we should preach the whole Word of God as best we can in our ministry. But I do say that, if any part of the Bible demands and deserves pre-eminence, it is that part setting forth the Person and work of Jesus Christ. I will further say that if any part of that subject deserves pre-eminence, it is the truth about the death of Jesus Christ on Calvary for the sins of His chosen people. I desire to set before you

in this article what Jesus actually did for the salvation of the elect of God. I shall approach the sub-



JOE WILSON

ject from several different avenues, coming up to the subject, backing off and coming at it another way, and then putting it together.

Let us think of a common prac-

tice in indebtedness. Often when a person owes a debt, and he cannot or will not pay the full amount, the creditor will offer to take a part payment as full settlement of the debt. For instance, thirty cents on the dollar or some similar arrangement.

I want to insist that the death of Christ for the sins of His people is no such arrangement between the Father and the Son. The Father does not accept from Jesus Christ a payment of so much on the dollar as satisfaction for the elect's sins. Now you need to think this through carefully as we approach our subject. Christ did not pay ten cents on the dollar, but He paid the full amount. To set forth the death of Christ as if the Father accepted a lesser amount than was due is to besmirch the holiness and justice of God. These attributes demand that God will not forgive sins unless His just requirements are fully met.

Such a plan as the above would make light of the awful guilt of (Continued on page 6, column 1)

ETERNAL REUNION IN HEAVEN

P. ANSTADT

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:16-18).

The union with our friends in glory will be eternal. Separations on earth are often painful. When families are temporarily separated; when a son goes into business for himself, or a daughter gets married and moves to a distant place, the separation often causes sorrow; but we are consoled by (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

CONCERNING WORLD GOVERNMENT . . . THE WHITE HORSE OF REVELATION

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse; and he that sat upon him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer" (Rev. 6:1-2).

The Book of Revelation has a threefold division. This is stated in chapter 1, verse 19. First, Jesus Christ told John on the island of Patmos to "write the

things which thou hast seen." This is recorded in Chapter 1. Second, he was to write "the things which are." This is covered in chapters 2-3, which are the letters to the seven churches in Asia Minor. Third, he was to write "the things which shall be hereafter." In Chapter 4:1 John is caught up into Heaven to see "things which must be hereafter." The last section is chapters 4-22, which means that the greater part of the Book of Revelation is a book of "prophecy" (Rev. 1:3). The last section

primarily concerns the 7-year tribulation period on earth after the churches and the saints are caught up to Heaven (John 14:1-3; 1 Thess. 4:13-18).

In chapters 4 and 5 John is permitted to see the throne of God (Rev. 4:2-3), the four cherubs which stand before the Father's throne (Rev. 4:6-9), and the 24 elders who represent the redeemed host crowned in Heaven after the rapture (Rev. 4:4-5). Chapter 4 ends with the worship (Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE
BAPTIST PEOPLE

MILBURN COCKRELL --- Editor
Editorial Department, located in
ASHLAND, KENTUCKY, where
all subscriptions and communica-
tions should be sent. Address:
P. O. Box 910, Zip Code 41101.

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PUBLISHED WEEKLY, except last week
of December, with paid circulation in every
state and many foreign countries.

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Five years 14.00; Life \$50.00
CLUB RATE: 15 or more each \$3.00

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4, 1978, in the post office at Ashland,
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White Horse Of . . .

(Continued from Page One)
of the Father because of creation
(Rev. 4:9-11).

Chapter 5 presents the Father
holding a book of seven seals in
His right hand (Rev. 5:1). This
is doubtless the book the prophet
Daniel sealed centuries before
(Dan. 12:4). This is the book
which gives the fore-ordained
manner in which the Messianic
Kingdom of Christ shall be estab-
lished by Divine judgments and
the return of Christ. No one is
found qualified to open the book
in all Heaven (Rev. 5:2-4). Then
Jesus Christ, the Lamb of God,
comes forth "to open the book,
and to loose the seven seals there-
of" (Rev. 6:5-7). All Heaven re-
joices over this accomplishment.
The chapter concludes with the
worship of Christ because of re-
demption (Rev. 5:8-14).

In chapter 6 of the Book of Re-
velation we see the Lamb as He
opens the seals. John is favored
to see in advance what is to trans-
pire under these seals in the trib-
ulation period. The first four are
usually called "the four horsemen
of the Apocalypse." These four
horsemen form themselves into a
compact history of events to trans-
pire in the Seventieth Week of
Daniel.

In Revelation 6 literal facts are
presented under the form of strik-
ing imagery. It is a great error
to assume all the Book of Reve-
lation is symbolic as a-millennial-
ists do, yet it is equally wrong
to deny that it contains some sym-
bols. Verse 1, chapter 1, indi-
cates there are some symbols in
this book: "He sent and SIGNI-
FIED it by his angel unto his serv-
ant John." The meaning of the
symbols are found in the Bible
and are not left to human specula-
tion.

The four horses of the Apoca-
lypse are symbolic. They are in-
terpreted for us in Revelation 6:8
which says: "And power was
given unto them over the fourth
part of the earth, to kill with
sword, and with hunger, and with
death, and with the beasts of the

earth." The horsemen in many
ways resemble the fourfold judg-
ment of Ezekiel 14:21.

One "kills with the sword." Verse 4 shows this to be the red
horse. Another kills "with hun-
ger." Verses 5 and 6 indicate this
is the black horse. Still another
kills "with death." Verse 8 re-
veals the rider of the pale horse
is "Death." This leaves only the
killing "with the beasts of the
earth" to be the white horse.

"A WHITE HORSE"

Why does the Scripture employ
the term horse rather than an
eagle or a lion? What did the
horse suggest to the Oriental
mind? It indicated power and
conquest. Job 39:19-25 is a mag-
nificent tribute to the strength
and power of the horse. Proverbs
21:31 says: "The horse is prepared
against the day of battle." The
prophet Zechariah said that God
made the house of Judah "as a
goodly horse in the battle" (Zech.
10:3). Usually, in the Bible a
horseman and a warrior are syn-
onymous terms: ". . . they ride
upon horses, set in array as men
of war against thee, O daughters
of Zion" (Jer. 6:23). The white
horse in Revelation 6:2 is a war-
horse, for he carries his rider
"to conquer."

But before I can go further I
must identify the white horse and
his rider. Theologians cannot
agree on who he is. A-millennial-
ists point to Psalm 45 and Revela-
tion 19:11 and allege the rider is
Christ. Others of the a-millennial
school hold the horseman to be
the setting up of the Redeemer's
kingdom, with the glorious suc-
cess of the gospel when preached
by Christ's apostles and others
with the Holy Spirit sent down
from Heaven. Methodius so un-
derstood the first seal, and he was
followed by many early writers.
Tertullian made the rider to be
the Messiah as a warrior.

These are four reasons for re-
jecting the a-millennial view.
First, the rider of Revelation 6:2
cannot be Christ for He is still in
Heaven holding the book of seven
seals. It is confusing to have
Christ suddenly cease to be the
slain Lamb before the Father's
throne and to instantly change
into a soldier on a white horse.

Second, it is difficult to recon-
cile the progress of the gospel and
the setting up of the Messiah's
kingdom with the war, famine, and
death which follows in the chap-
ter. There is a connection be-
tween the horses as one follows
another. If the first is Christ,
then He is associated with great
woes upon earth. It is extremely
hard for me to believe that the
Prince of Peace is going to work
hand-in-hand with men like Ahab,
Herod the Great, and Adolph Hit-
ler.

Third, while there are some
similarities between the rider in
Revelation 19 and the one in Re-
velation 6, there is a much greater
contrast. In chapter 6 the rider
has a bow, in chapter 19:15 the
rider has "a sharp sword." In
chapter 6 no name is given to
the rider, yet in chapter 19:13-16
a name is mentioned. In Revela-
tion 6:2 the rider is given a crown
(Greek—STEPHANOS — victor's
crown in a race); in Revelation
19:12 the rider has "many crowns"
(Greek — DIADEMA — crown of
a sovereign monarch). The arm-
ies of Heaven follow the rider in
Revelation 19:14, but the rider in
Revelation 6:2 is followed by the
red, black, and pale horses.

Fourth, a-millennialists ignore
the interpretation given of the
horses in Revelation 6:8. They
reject the Divine revelation and
replace it with their conjectures.

JOHN'S INTERPRETATION

In Revelation 6:8 John appears
to make the white horse "the
beasts of the earth." Some would
make this to mean the wild beasts
of the earth will roam the coun-
tryside in search of food, eating
the lame and sick who cannot
help themselves (Ezek. 5:17; 14:
15; 29:5). But if this is the true
meaning why is there no refer-
ence to the man-eating beasts
elsewhere in the Book of Revela-

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RHAPSODY IN BLACK by Richard Ellsworth Day. An old clas-
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of Elder John Jasper, the Negro Baptist preacher of Vir-
ginia. Although born a slave he became the most famous
black preacher of his day. White folk as well as black
thronged the church he founded. All people, both young
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BENEDICT'S HISTORY OF THE BAPTISTS. Wow! It is back
in print again for the first time in many years! Contains
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A BODY OF DOCTRINAL AND PRACTICAL DIVINITY by
Elder John Gill. Yes, it is back in print again! This time
the book has large print and is about 8 by 11 inches. Price
\$20.00 (hardback only).

tion? There are a number of later
references to war, famine, and
death in chapters 6-18, but not one
to literal beasts eating people.

You will observe the word
"beast" is plural in Revelation
6:8. Revelation 13 mentions in
detail two beasts: the Antichrist
and the False Prophet. Revela-
tion 6:8 says "the beasts of THE
EARTH," and Revelation 13:1-10
describes a beast rising out of a
sea on earth and "another beast
coming up out OF THE EARTH"
(Rev. 13:11). In chapter 6:8 the
beasts of the earth are said to
"kill." The Antichrist is seen in
Revelation 11:7 as a killer-beast
and so is the False Prophet in
Revelation 13:15. The Bible often
employs the term "beast" to de-
scribe evil earthly rulers (Prov.
28:15; Dan. 7:17; Tit. 1:12). Thus
I conclude that John identifies
the white horse and his rider as
the Antichrist and False Prophet.

Some will object saying that the
rider of the white horse is called
"he," not "them." But remem-
ber the horse and his rider are
symbols. A literal horseman is
not meant. This objection is over-
thrown by noting that the rider of
the pale horse is called Death and
Hell, even though the rider is
spoken of in the singular (Rev.
6:8).

CHRIST'S DEFINITION

The parallel between the Olivet
Discourse, recorded in Matthew
chapters 24-25, and Revelation
chapters 6-19 is well known to
students of the Holy Scriptures.
It is my firm belief that Jesus
Christ identifies these horses in
Matthew 24:4-7. The first thing

He mentioned was false Christs.
"Take heed that no man deceive
you. For many shall come in my
name, saying, I am Christ; and
shall deceive many" (Matt. 24:
4-5).

The entire period between the
first and second advents of Christ
is to be characterized by false
Christs. In the days of the Apost-
le John there existed "many anti-
christs," but all of these were
forerunners of the future and final
"Antichrist" (I John 2:18). The
Man of Sin will come at the be-
ginning of the tribulation and say
to the Jews: "I am Christ."

It is worth observing that both
John and Christ mention the Anti-
christ and False Prophet in their
writings (Matt. 24:23-25; Rev. 19:
20). Both start the tribulation
with the appearance of the False
Christ.

PAUL'S IDENTIFICATION

In II Thessalonians 2:3-4 Paul
describes a person who claims
to be God: "Let no man deceive
you by any means: for that day
shall not come, except there come
a falling away first, and that man
of sin be revealed, the son of
perdition; who opposeth and ex-
alteth himself above all that is
called God, or that is wor-
shipped; so that he as God sitteth
in the temple of God, showing
himself that he is God."

According to the Apostle Paul,
the first event to follow the de-
parture of the saints is the revela-
tion of the Man of Sin. When the
Holy Spirit, the churches, and
the saints are taken out of the way
by the rapture, "then shall that
wicked one be revealed" (II
Thess. 2:8). Is it accidental that
Jesus Christ, the Apostle Paul,
and the Apostle John begin the
tribulation with the appearance
of the Antichrist?

WHY IS IT WHITE?

Among the Romans it was cus-
tomary for a mighty conqueror to
ride into a city in triumph on a
white horse. John pictures the
Antichrist's rise and reign by this
symbol. The Man of Sin rides upon
a white horse, the emblem of in-
nocence, purity, and prosperity.
He rides on this color of horse to
imitate Christ, who rides from
Heaven on a white horse in Reve-
lation 19:11. In the Antichrist on a
white horse we are to see Satan's
imitation of the Second Coming
of Jesus Christ and His Millennial
Kingdom on earth.

"HE THAT SAT ON HIM HAD A BOW"

What is the meaning of the
white horse having a rider with
a bow? The bow was a common
instrument of defence or attack
found in all rude nations (Gen.
27:3; 48:22; 49:24; Josh. 24:12;

I Sam. 18:4; Ps. 37:15; Isa. 7:24).
It must tell us something about
the political power of Antichrist
which effects political changes
upon earth. This hieroglyphic
painting of a man on horseback
represents the sovereignty gained
by the conquest of the kingdom of
the Man of Sin. Antichrist has a
bow, but no arrows. This suggests
bloodless conquest. This royal
warrior of world-wide fame is to
have a brilliant career of almost
bloodless victories. Here is all
the triumphs and conquests of
Alexander the Great without a trem-
endous amount of bloodshed and
slaughter.

The Jews who returned from
Babylon in Nehemiah's time were
armed with "swords, their spears,
and their bows" (Neh. 4:13). In
Bible days hand-to-hand combat
required a sword. A battle at a
short distance required a spear,
while in a more distant warfare
a bow was used. The idea in Revela-
tion 6:2 seems to be wars and
rumors of wars afar off, yet not
of a deadly nature at the home
of Antichrist.

The Antichrist will engage in
some wars at the beginning of
his career (Dan. 7:24); however,
his main approach will be to go
around crying "peace and safety"
(I Thess. 5:3). The world dicta-
tor will be skilled in diplomacy
(Continued on page 5, column 3)

BRIEF NOTES

The Faith Missionary Baptist
Church, Danville, Ky., consisting
of less than twenty people, are
struggling hard to carry on the
ministry of their church. Pastor
Wendell P. Furlong relates their
financial condition as follows:

"In February of 1976, our peo-
ple borrowed \$5,000 from the
Farmers Bank at Somerset, Ky.,
to serve as a down payment on
the former church building we
were to purchase in Danville. We
gave \$25,000 for the former church
building in Danville. We borrowed
\$4,000 from two banks in my
hometown of Glasgow, Ky., to pur-
chase a vacant lot next to the
church building for parking area.
We now owe the Farmers Bank
at Somerset a sum total of \$3,800.
We now owe the two banks at
Glasgow a sum total of \$2,500. We
now owe the Farmers Bank at
Danville, for our church building,
a sum total of \$18,000."

Any church who wishes to help
this small group should send their
checks to: Kenneth C. Phelps,
church treasurer, Faith Mission-
ary Baptist Church, 627 East Main
Street, Danville, Ky., 40422.

* * *

Mr. William Jacks, 2032 Col-
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a 1960 bound volume of TBE for
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you are interested.

* * *

In our issue of Feb. 18, 1978, in
an article by Bro. Nabors Brewer
on "Obedience To God," we stated
that Amy Carter is now in a pri-
vate school. This information is
incorrect. Amy is still attending
a public school in the District of
Columbia. We deeply regret this
error. We offer our apologies to
President Carter and his daughter
Amy.

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What Is "It" That . . .

(Continued from page one)

for them. He has pardoned, for instance, their sins; but He does not immediately when He calls them by His grace, put them into possession of this blessing. He has first to teach them their need of it. He has to prepare their heart for the right reception of it. It is no common gift, and He has to teach them how to value it. They are saved from wrath and eternal misery, from His dreadful displeasure and ever-burning indignation against sin. They have need to be shown, and made deeply to feel, from what they are saved, as well as to what they are saved. And as the oak does not grow to its full stature in a day, but needs years of sunshine and storm, of beating winds and howling tempests, to give it strength and consistency, a deep and wide root, as well as a lofty and branching stem, so do God's children need months and years of trial and temptation that they may push a deep root downwards, and shoot up healthy and vigorous upwards.

Thus, before the soul can know anything about salvation, it must learn deeply and experimentally the nature of sin, and of itself, as stained and polluted thereby. It is proud, and needs to be humbled; careless, and needs to be awakened; alive, and needs to be killed; full, and requires to be emptied; whole, and needs to be wounded; clothed, and requires to be stripped. It is, by nature, self-righteous and self-seeking; is buried deep in worldliness and carnality; is utterly blind and ignorant; is filled with presumption, arrogance, conceit, and enmity, and hates all that is heavenly and spiritual. Sin, in all its various forms, is its natural element. Covetousness, lust, worldly pleasure, desire of the praise of men, an

insatiable thirst after self-advancement, a complete self-abandonment to all that can please and gratify every new desire of the heart, an utter contempt and abhorrence of every thing that restrains or defeats its mad pursuit of what it loves — these are some of the features of the unregenerate nature of man.

Education, moral restraints, or the force of habit, may restrain the outbreaking of inward corruption, and dam back the mighty stream of indwelling sin, so that it shall not burst all its bounds, and desolate the land; but no moral check can alter human nature. A chained tiger is a tiger still. "Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23).

To make man the direct contrary of what he originally is; to make him love God, instead of hating Him; fear, instead of mocking Him; obey, instead of rebelling against Him; and to tremble at His terrible majesty, instead of running upon the thick bosses of his buckler — to do this mighty work, and to effect this wonderful change, requires the implantation of a new nature by the immediate hand of God Himself. Natural light, natural love, natural faith, natural obedience, in a word, all natural religion, is here useless and ineffectual. To turn the stream does not alter the nature of the waters. Let the muddy brook be diverted from its southern course, and made to run north, it is a muddy brook still. Thus old nature may be restrained, modified, and directed into new and different channels; but it is old nature still. And this is the employment of hundreds, who call themselves ministers of Christ, and labourers in His vineyard, to use pick-axe and spade, and cut out various channels for the waters of old nature to run in; and when, by much toil and labor, they have drawn off a few streamlets into their narrow canals, they dignify their success with the names of "conversion," and "regeneration," and "a work of grace." Thus one cuts out a channel in the Sunday School, another digs a broad canal for the Bible Society, a third opens a new cut for decided piety, and a fourth excavates a wide channel for self-righteousness, under the name of Christian holiness.

But after all their pains, and after all their success in leading the streams of nature to flow into these new channels, it is old nature still, as fallen, as ignorant, as blind, as carnal, as dead, as full of enmity against God, and as unable as ever to enter into the kingdom of Heaven. To white-wash, to paint, to gild over, to clothe, to trick out, to put a gloss upon, in a word, to reform the outside of old nature, is the religion of the day.

Hundreds of churches and chapels are built, thousands of sermons are preached, and millions of money are expended with the sole purpose of hewing out the rough block of nature into the shape, limbs, and features of a man; and all this labour produces nothing but a statue, a dead image, a lifeless resemblance of vital godliness, which has a mouth, but speaks not; eyes, but sees not; ears, but hears not; hands, but handles not; feet, but walks not; neither speaks through its throat. Churchman and Dissenter, Orthodox and Evangelical, Baptist, Independent, and Methodist, all join hand in hand in the good work. "They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved" (Isa. 41:6,7).

But reformation is not regeneration, neither is a change of life the same thing as a change of heart. There may be abundance of zeal, devotedness, consistency, studying of the Bible, private and

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

May 7, 1978

I Thess. 3:5-13

As you have seen in our outline on I Thessalonians there are repetitions, but notice there are repetitions in the Scriptures we have covered, so we have line upon line and precept upon precept. This reveals to me the importance of what God is saying.

In this lesson, we continue our thought on Paul's desire to find out the condition of the church at Thessalonica and the effect it had on him.

VERSE 5

"For this cause." Because we know that wherever the gospel is preached, and people are saved, and churches are established, the tempter is near by. He goes about as "a roaring lion seeking whom he may devour" (I Pet. 5:8). We see the slimy trails of the devil from the Garden of Eden until he is cast into the lake of fire. Paul had just said in chapter two and verse 17 that Satan had hindered him, so he wonders if the devil had had any success in Thessalonica. We read how he bewitched the Galatians (Gal. 3:1) and divided the church at Corinth (I Cor. 3:3).

"When I could no longer forbear." The same expression is used as already seen in verse one. Here it is used to combine the concern Paul has for the saints and the concern he had for the ministry given into his hands. He was concerned about "their faith" and also about his labour.

"I sent to know." We should never speculate, suppose, or even just hope everything is alright, we should seek "to know." Because of this Paul sends to get first hand information. Many times he went back personally to see how the churches were doing, and when he couldn't go he sent.

"Your faith." Even though I'm sure Paul was interested in the church as a whole, he also had a special care for each member. One way "to know" their spiritual condition was to find out about their faith. Were they still depending on and trusting in the Word of God, especially in the gospel of Christ (I Thess. 2:13; I Thess. 1:10)? How many times the Lord has to say, "O ye of little faith"; or "O fools, and slow of heart to believe all that the prophets have spoken."

"Lest by some means." I trust we can say with Paul, "We are not ignorant of Satan's devices" (II Cor. 2:11) or of "the wiles of the devil" (Eph. 6:11). Paul refers to these means in (II Cor. 11:3) which the devil used to beguile Eve. These means are basically three: the lust of the flesh, the lust of the eyes, and the pride of life (Gen. 3:6). These are the same means the devil used on Christ (Matt. 4:1-10). So we have common temptation as well as common salvation.

"The tempter." Just like we have many names in reference to the Lord which reveal His person and attributes, we have many names to give us a description of the devil. We need to study both. Here are some names in reference to the devil. We have the Tempter used again in (Matt. 4:3). Beelzebub (Mk. 3:22), Satan (Mk. 3:23), Great Dragon and Old Serpent (Rev. 12:9), Ruler of the World (John 12:31), Enemy (Luke 10:19), the Prince of the Power of the Air (Eph. 2:2), the God of this Age (II Cor. 4:4), and Belial (II Cor. 6:15). So you can see the devil is a very real person and he has many means to attack the people of God. Therefore we need to "Put on the whole armour of God" and also de-

pend on the One Who is "greater" (Eph. 6:11; I John 4:4). It is well to remember that God will not suffer us to be tempted above that we are able; "but will with the temptation also make a way to escape" (I Cor. 10:13).

"Have tempted you." The purpose of the devil's temptations is to distract, deceive, and discourage the child of God, thus to destroy his life as far as his witness and service is concerned and to wreck the church. Paul then says this would make "our labour in vain."

VERSE 6

"But now." There was a low note in verse five, as Paul had his doubts and fears, but we have a high note in verse six. How quickly the night gives way to the day as the sun of faith arises anew in our hearts!

"When Timotheus came from you unto us." Timothy had been sent and Paul, as he saw him go, waited longingly for his return trusting for a good report. How Paul must have looked down the road each day and when he finally saw Timothy come into sight he strained to see some sign in his face that would indicate all is well.

"And brought us good tidings." How blessed are the feet of them that bring good tidings of great joy as they preach the gospel, and how blessed when they can bring good news in connection with the accomplishments of that gospel in the lives of God's people in this world.

"Of your faith and charity." Paul had given thanks in chapter one in connection with their

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work of faith and labour of love, and Timothy can say it is continuing and growing. Like the members of the church at Jerusalem, they were continuing in the things of God (Acts 2:41,42).

"And that ye have good remembrance of us always." Timothy could say, not only do they remember who Paul was and what he was doing, but they were remembering him in prayer. What an encouragement to a missionary!

"Desiring greatly to see us, as we also to see you." Here we have a mutual relationship. God's people love each other's company and when they have opportunity they assemble together. Sad to say, sometimes sin disrupts this fellowship, but this is not normal.

VERSE 7

"Therefore, brethren, we were comforted over you in all our affliction and distress by your faith." God's people can "rejoice with those that rejoice." They are always soothed by the faithfulness of others, even though they may be in pain and suffering themselves.

VERSE 8

"For now we live, if ye stand fast." Paul's spirit was revived by the good news he had received. It was as a shower from Heaven which revives the grass. Of course, the opposite is true when a preacher hears a report of backsliding among the people of God.

VERSE 9

"For what thanks can we render unto God again for you."

Paul sought a way to praise God afresh for the mighty blessings of God on the Thessalonians, and was so overjoyed, he found it difficult to put into words.

"For all the joy wherewith we joy for your sakes before our God." Here is joy unspeakable and full of glory. This is how we should come before God with thanksgiving and make a joyful noise unto Him with psalms (Ps. 95:1,2).

VERSE 10

"Night and day." Christianity is a full time vocation. We are to "labour night and day" (I Thess. 2:9). We are to "rejoice evermore" (I Thess. 5:16). We are to pray night and day (I Thess. 5:17).

"Praying exceedingly." "The effectual fervent prayer of a righteous man availeth much" (James 5:16). We are to make our requests known unto God (Philip. 1:6).

"That we might see your face." How we need ministers who are anxious to minister to others. There is no better way than face to face.

"And might perfect that which is lacking in your faith?" Paul is not saying that the Thessalonians were sinful, but this expression refers to the need for growth. They are young in the faith and need to be established.

VERSE 11

"Now God Himself and our Father, and our Lord Jesus Christ." Here again is the co-equality of the Godhead. For Paul looks to both for the answer to his prayers. I believe it also brings out a faithful expectation of the answer.

"Direct our way unto you." Paul was desiring all hindrances may be removed by the power of God and in God's providence he might have a straight course to them.

VERSE 12

"And the Lord make you to increase and abound in love one toward another." An additional desire for the advancement of the saints in the inward experience of love and the outward expression of their love. Especially is this true among themselves (Gal. 6:10).

"And toward all men." Our love in expression is to reach upward in adoration and outward in ministration to the needs of others.

"Even as we do toward you." Paul's love for them had been demonstrated in many ways and was a worthy example of how love is to conduct itself.

VERSE 13

"To the end He may establish your hearts unblameable in holiness before God, even our Father." Paul's desire for the saints was not just for their temporary well being and blessings, but their eternal well being and blessings. Love produces a holy conversation and conduct.

"At the coming of our Lord Jesus Christ, with all His saints." Jesus will soon come in the air, as we will emphasize in chapter four, and Paul desired the saints to be faithful unto this coming. When Jesus comes in the air He will bring the souls of the departed saints and we will all, living saints, and the bodies of dead saints, be changed and caught up to meet the Lord. After this will be the judgment seat of Christ for the saved (II Cor. 5:10).

Where do you stand in view of this coming?

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"How do you explain 'one body' in Ephesians 4:4, if it is not a universal body?"

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May I begin my answer by asking a similar question. How do you explain "one baptism" in the next verse, if it is not a universal baptism? Who would dare say there is just one huge universal baptism? The religious world has three or four kinds of baptism. But the Bible says one baptism, meaning one kind of baptism. So it is with the body. The religious world has two kinds of bodies, meaning a local body, and a universal body. But the Bible says there is one body, meaning one kind of body.

The subject under consideration is a body of people belonging to our Lord. And it is just as impossible to have a universal body of people as it is to have a universal assembly, or congregation. An assembly is a congregation. And an assembly is a body of people gathered together. There simply cannot be a body of people unless they are gathered together in one place. So there is just no such thing as an universal body of Christ, except in a befuddled mind.

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The questioner said, "How do you explain the 'one body' if it is not a universal body? When I first received the list of questions I looked them over and wrote little comments after each one. The comment that I jotted in after this one was 'easy.' I could just send in the one word, but, of course, I won't.

Frankly, it is difficult for me to see how people can question the fact that the church is a local body. I know that they do, because years ago, before I really began studying the Scriptures instead of what people told me, I believed in a mystical universal, invisible church. I am so thankful that God allowed me to see the truth so that I no longer am misled by such a terrible error.

Since the word that is translated church CANNOT mean anything but a local assembly, then there can be no question but the church is a local body. If anyone tries to say that it can mean something else that person is guilty of deliberately misapplying the Word of God and that is a dangerous thing to do.

The one body of 4:4 is so clear that I wonder about a person who won't see it. There is only one institution or organization. There are many religious organizations but they are not the body of Christ. Only the church that the Lord organized — the Baptist church — is His body. The King's Addition Baptist Church is the body of Christ. The Calvary Baptist Church of Ashland is the body of Christ. Each local church is the

body of Christ. It is the same as the "one Spirit." The Holy Spirit is one yet each Christian has the "ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). There is one Spirit, yet He is in each saved person completely. There is one institution (Baptist church), yet each local body is that one body completely.

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There is a consensus among students of ecclesiology regarding the metaphorical term "body" used in this text. All agree it is a reference to the Lord's church. The parting of the way comes when the question is posed, what kind of a church does the term refer to? The Romanist answers with great pride, "The universal Catholic Church is the church referred to by the term 'body' in this text." Catholics believe the church is a world-wide organism under the human headship of the pope at Rome. This concept of the church is refuted simply by the Greek word "ekklesia," which in original usage meant, a called out assembly. It is this designation (Ekklesia) the Lord used in reference to His church (Mt. 16:18; 18:17). The term "Universal Church" is a misnomer, for such a church can never assemble. Therefore, the Roman Catholic concept of the church is erroneous.

The universal invisible church theorist is not long in answering the question, what kind of a church does the term "body" in Eph. 4:4 refer to? With a feeling of certitude, he replies, "It refers to the true church, the universal invisible church." To be consistent with this answer the proponent must deny the existence of the local church, for whatever Paul refers to with the term "body" we know it is "one."

Adherents of the universal invisible church theory have two kinds of churches: One which they call the true church, the universal invisible church which includes all believers, and a local visible church which is constituted of a fragment of the believing aggregate. When one of two things is referred to as true, by inference the other is denied genuineness. Thus it is, the universal invisible church theorist, by his doctrine which calls for two kinds of churches places himself outside of the Lord's church. The Lord's body, in the ecclesiastical sense is not anything, more or less, than a local visible true church. The Lord's churches are chaste and virtuous (II Cor. 11:2), and shall enter glory in "fine linen, clean and white" (Rev. 19:8).

If the "one body" of the text can be dualized, then the other six elements which constitute the foundation of church unity may also be dualized. The impossibility of which is seen when one considers such an interpretation has Paul saying, there are "two bodies, two Spirits, two hopes, two Lords, two faiths, two baptisms, and two Gods." Such an interpretation would be ludicrous, if it was not so ridiculous.

The "one body" in the text does

not mean one in number, but one in kind, the same as "one baptism" in the text means one in kind. Paul, in writing to the church at Corinth, says, "Now ye are the body of Christ . . ." (I Cor. 12:27). Now, we know every saved person on the earth at the time was not in the church at Corinth. Yet, Paul says to the Corinthian church, "Ye are the body of Christ." In admonishing the church at Corinth, Paul says, "There should be no schism in the body . . ." (I Cor. 12:25). There are not only an infinite number of schisms and divisions in the so-called universal invisible church, but many of their differences are of such nature that they are irreconcilable apart from the abandonment of all reasoning.

It is the devil's delight to take those who are wise in their own conceit, having turned their ears from the truth and are feasting on fables and use them in building his ecumenical church. They are victims of that vain philosophy which says, "Nothing is either black or white, everything is a beautiful shade of grey." So they conclude that their dissimilarities are only imaginary, and the ecumenical architect realizes his diabolical designs. The last word, or the bottom line concerning the ecumenical harlot is: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked and shall eat her flesh and burn her with fire. For God hath put in their hearts to fulfill His will" (Rev. 17:16-17).

What Is "It" That . . .

(Continued from page three)

family prayer, hearing of the Gospel, religious conversation, attention to the ordinances of the New Testament, and a great show of outward piety and holiness, where there is not a spark of divine life in the soul. Man's religion is to build up the creature in good works, in piety, in hearing the Word, in reading religious authors, in activity, in all the busy ferment and excitement of societies and schools. God's religion is to throw the creature down into the dust of self-abasement and self-adoration. Man would teach religion as he teaches arithmetic or mathematics. This rule is to be learned, this sum is to be done, this problem is to be understood, and thus progress is to be made. The fire is to be kindled, the bellows to be blown, the steam to be got up, the engine to be set to work, the prescribed task to be done.

Religion, according to the received creed, is something which a man is to be urged into. He must be made religious somehow or other. He must either be driven or drawn, wheedled or threatened, enticed or whipped into it by human arguments or human persuasions. Religion is set before him as a river betwixt his soul and Heaven. Into this river he is persuaded, invited, exhorted, entreated to jump. He must leap in, or be pushed in. His feelings are wrought upon, and he takes the prescribed spring. He becomes a professor. He hears; he reads; he prays; he supports the cause; he attends the Sunday School; he models his garb according to the regimentals of the corps to which he belongs; he cashiers shirt collars, combs his hair smooth, and trims off his whiskers; he furnishes his head with the creed of the sect which he has joined, talks as it talks, believes as it believes, and acts as it acts. And all this is called "conversion," and "de-

cided piety," when all the time there is not an atom of grace, a grain of spiritual faith, or a spark of divine life in the poor wretch's soul.

Now, God's way is very different from all this miserable system, so widely prevalent. He does not build up, until He has first pulled down; nor save, before He has made the soul to feel itself lost. He does not take the sticks and stubble of old nature to lay a foundation with, or does He use slime instead of mortar, to build up a rotten Babel. Man's way is to put a stick here and place a stone there; to fill up this corner with a brick and the other corner with a tile; and in this progressive way to build a tower, whose top may reach unto Heaven. God's way is to come down, and confound their language, to scatter every stick and every stone to the four winds of Heaven, and not to leave one stone upon another that shall not be thrown down.

He is a jealous God, and will have no partner in the way of salvation. He will not put the new wine into the old bottle, nor a new patch on a threadbare garment. Joshua's filthy garments (Zech. 3:4) must be taken away from him, before he is clothed with a change of garment. Thus killing goes before making alive; poverty before riches; beggary and the dunghill before the inheritance of the throne of glory; the grave of buried hopes, and the dust of self-adoration, before exaltation to a seat among princes (I Sam. 2:6-8). Sowing in tears precedes reaping in joy; ashes go before beauty, mourning before the oil of joy, and the spirit of heaviness before the garment of praise. Salvation is not an outward thing. It stands not in the letter, but in the spirit; not in a sound creed, but in the enjoyment of it as a balm to a broken heart.

Thus, in answering the great

question, "What is it which saves a soul?" we must first premise that the very word "save" implies a previous state, for which, and from which, it is a remedy, an escape, a deliverance. That salvation implies previous loss, ruin, and misery, and that it is a deliverance from all these, everybody admits. But it is not so readily admitted, or, if acknowledged in words, it is not put forward as a fundamental truth, that it is a felt loss, ruin, and misery, from which salvation is an escape. All who acknowledge the truth of the Bible, admit in words the fall of man; and that to be saved is to be delivered from the terrible consequences of that fall. But that a man must deeply know and feel it; that he must have his soul weighed down and burdened by it; that the conviction of guilt, wrath, and alarm, must be wrought by a supernatural power into his experience; and that he must be ground down by the upper millstone of the law, and the nether millstone of a guilty conscience: these great and solemn truths are shunned, shirked, and muffled by nearly all who profess to show the sinner the way to Zion. "Go to Christ; look to Jesus; devote yourself to the Lord; lead a consistent life; read this and that author; attend to known duties; be up and doing; join our society; become a member of our church; hear our minister; set up family prayer; send your children to the Sunday School; diligently cultivate holiness; hate all sin; watch against all evil tempers; exercise faith in the atonement" — these, and similar exhortations, are lavished in boundless profusion upon seeking sinners from thousands of modern pulpits.

But the nature, the depth, the power, the feelings, the cutting convictions, the groaning cries, the tearful anguish, the gloomy pros-

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FOR CHRISTIAN GIRLS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"PREEMINENCE OF LOVE"

MRS. SHARON R. HAYNES
Chardon, Ohio

Dear Christian girls: I wrote an article for you before on love, but now I would like to go into more detail on this supremely important subject.

For those of you who have done any studying in I Corinthians 13, you will recall that the Apostle Paul taught that all good deeds, no matter how excellent, are nothing without LOVE. This is important for you to understand in your daily life, or much of your service for your Lord will be in vain.

Most all of us think we love our brethren. We say we love our brethren, but do we really understand what scriptural love is? Romans 12:9 says, "... love without DISSIMULATION." This means our love must be SINCERE; a flower rooted deeply within, blossoming forth with a beauty and fragrance for all to enjoy. A true godly love is so self-less that it is always overflowing to the blessing of others.

Hopefully all of you have what you would call a "home church." Scriptural love in a church makes you as one family and the joy experienced in the love and sharing is inexpressible.

Then there are what we might call, "our distant cousins," in other churches. We might not know them as well as our brethren in our "home church," but we love them because we are in the same family. I don't know my brother at the Calvary Baptist real well, but I love him because Christ loves him. I know if we sat down over God's Word I would grow to love him more because we love the same Lord and the same truths. Our love for our brethren is a proof of our discipleship (John 13:35).

Then why is it, with all this love we profess to have, there is so much criticism? It would seem sometimes we resemble more the Pharisees than our Lord. If you remember, the Pharisees were a very strict group of men

who were very careful to keep the law, but they had no love and were constantly criticizing and accusing our Lord. Be careful not to be as the Pharisees, for you can't love someone you are critical of.

Psalm 50:20 says, "Thou sittest and speakest against thy brother..." It's so easy to criticize a brother or sister if they don't act the way you think they should or wear their hair a certain way or dress like you, but it's hard to love as Christ loved.

Christ loved you and me while we were yet rebels. So can't you love that brother or sister who's struggling to serve your Lord, but may be doing it a little differently than you, or may be at a different stage on his pilgrimage than you. Sometimes I have to stop and remind myself that maybe I have more faults than that sister I'm looking down upon. Maybe I'm picking at a mote in her eye when there's a beam in my eye (Matt. 7:3).

Think upon Christ's love. His love is unchanging. He loves me today and He will love me tomorrow. Will you? My sister may have to put up with my moods, my state-of-mind, or my disposition for the day. But thank God, I know if I sin against Him, I may repent and be forgiven. In the mean time, He has loved me just the same. Can we say that of ourselves and our relationship with others?

This is what we must strive for. Cast aside your faultfinding and critical nature. Look for good in your brothers and sisters, and you will be surprised at how much of Christ you will find. Above all, you will be helping to fill your church with LOVE.

"... love shall cover the multitude of sins" (I Pet. 4:8).

John, the apostle of love, says we should be ready to sacrifice ourselves for the brethren as Christ did for us. Also we are to love, not in word, but in "deed and truth" (I John 3:16-18).

The next time you think you see a fault in one of your brethren,

pray for them or perform an act of love and maybe your prayer and deed will help them to overcome that fault. I know it will help more than criticism, and you'll be a better person, too.

"Though I speak with the tongues of men and of angels, and have not LOVE, I am become as sounding brass, or a tinkling cymbal" (I Cor. 13:1). Let us put on LOVE, girls, and sound as beautiful as the song of a bluebird in spring.

White Horse Of . . .

(Continued from Page Two)
and a master of negotiation (Dan. 11:21). To him Satan is to give "a mouth speaking great things" (Rev. 13:5) by which the non-elect world is deceived (II Thess. 2:9).

The United Nations today have many problems facing them which seem to defy solution. We live in a time when the leaders of the nations of earth have failing hearts because of "those things which are coming on the earth" (Luke 21:26). Nations in the United Nations war among themselves. There is the problem of pollution, the lack of needed energy, overpopulation, and the demand for food to feed earth's starving millions. Human reasoning maintains that all these problems can be solved by a one-world government which is controlled by a strong man. Any man who could solve these problems with limited war and bloodshed would be welcomed by all nations on earth.

The Man of Sin will come on the world scene backed by world Communism, a system which already controls over half of the world and influences the rest. Antichrist goes forth with the power of the one-world church behind him, an organization which at present has swallowed up all major Protestant denominations and is now ready to devour the Catholics and apostate Baptists. This noble strategist comes with a solution to the Middle East mess. This bionic man promises to solve all the economic and social problems of the whole world. The whole non-elect world is destined to wonder and worship the Beast of Revelation 13, the Devil's false Christ who will be given the rule of the world.

"A CROWN WAS GIVEN UNTO HIM"

The "crown" mentioned here is STEPHANOS in the Greek, which means a chaplet of laurel leaves which was bestowed upon the victor at the Grecian games. John tells us the crown was "given" to the rider, signifying the rider had been victorious and would continue to be victorious. He has conquered and would conquer. John does not inform us here who the giver of this crown was. He merely reveals that a crown is given to him by another.

By looking to other chapters we discover the grantor of this victor's crown. Revelation 13:2 discloses: "And the dragon gave him his power, and his throne, and great authority" (ASV). The dragon in this verse is identified as "the Devil and Satan" in Revelation 12:9. A crown is the symbol of sovereign power. Thus Antichrist is to receive "all the kingdoms of the world" from the Devil, an offer Jesus Christ refused (Matt. 4:8-9; Luke 4:5-6).

At the beginning of the tribulation period Satan will bring the Antichrist to power by a confederacy of ten nations in the land of Europe (Dan. 7:24-25; Rev. 17:12-13). The Antichrist having conquered three of the ten nations (Dan. 7:24) in Europe, he will go forth to conquer more. His conquest will culminate when power is "given him over all kindreds, and tongues, and nations" (Rev. 13:7). The Devil's Masterpiece, Antichrist, is to become the Master of the United Nations of earth.

The hour is late in the history of the earth. The stage is set for the appearance of this world dictator. The only reason He has

not appeared is because the saints have not been taken out of the world. His identity can only be known after the departure of the saints. The next great event in God's program for His people is their rapture to glory. This will be immediately followed by the rise and reign of Antichrist.

Unsaved friend, if the rapture occurs today you will be left behind to endure the rule of Antichrist. It would be far better to know Christ and be ready to go in the first stage of the first resurrection. At any moment Christ may come secretly and suddenly to catch away His elect to glory. Paul tells us the Lord is "coming to gather out only those who 'believe that Jesus died and rose again'" (I Thess. 4:14).

What Is "It" That . . .

(Continued from page 4)
pects, the sinking despondency, the utter helplessness, the thick darkness, the wretched unbelief, in a word, all those inward transactions which are carried on in a seeking sinner, are passed over by all the letter ministers of the day. These things are taken for granted, and are either totally omitted, or slightly alluded to.

But if we wish to know what it is that saves a soul, we must know what that state is out of which it is saved. If we have not the beginning, we cannot have the middle, nor ending. But our modern professors and preachers never had a beginning to their religion. They were pious from childhood; or they had the advantage of religious parents; or they were brought up at the Sunday School; or they sat under a gospel minister; or a good book fell into their hands, and made them pious; or they became serious, and impressed with the necessity of religion; or they married a religious wife, or husband, and so they became religious, too. Such, and similar accounts are daily given to the public in pious periodicals, related in conversation, or given in at church meetings, and implicitly received by universal charity as a true experience, and as a genuine work of grace.

But where is one to be found out of a thousand who can tell how the Lord began with him, and what were his feelings under His divine teachings? Who can describe the path by which he has been led, the ups and downs which he has experienced, the changes through which he has passed, the vessels from which he has been successively emptied, and the conflicts in which he has been engaged? Who, of a thousand professors, can speak feelingly of the wormwood and the gall of sin, the poisoned stings of guilt, the arrows of God in the conscience, the mire and filth of a desperately wicked heart, the strugglings, sinkings, and wrestlings, the alternate hopes and fears, the beams of light and the shades of darkness, the short-lived confidence and soon-returning despondency, and all the varied experience of an awakened soul?

Self-loathing, and self-aborrence in dust and ashes, gloomy forebodings of eternal punishment,

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cries unto God out of the pit of guilt, succeeded by fits of sullen silence, alternate repentance and hardness of heart, being now overcome by sin, and now mourning and sighing over his weakness against it—such exercises as these, how few speak of with that feeling, unction, and power, which show that they have passed through them! Or, again, the heavy burden of sin, the daily weight of evil, the floods of infidelity and atheism, the torrents of filth, lust, and obscenity, the sudden rushings in of blasphemous thoughts, dreadful imaginations, foul ideas, horrible cursings, and all the heavings up of the filthy bed of a sensual and devilish heart, what minister in a thousand carries any evidence in his preaching that such a track has been trodden by him?

But if salvation implies a previous state, from which it is a deliverance, then, I say, that it is childish folly to talk of being saved, if we know nothing experimentally of what we are saved from. If a man ask me, then, "What is it that saves a man's soul?" I answer, "Why do you ask that question? Before anything about salvation can be known, there is a previous lesson to be learned. If you have not learned this, you have nothing to do with the other. You might as well think of learning vulgar fractions, without first learning to read. But what is your motive for wishing an answer to this question? To learn a few notions, to inform your judgment, to adopt a sound creed? If this be your motive, my business lies not with you. You have to go and learn first another lesson, and until you have been taught this, I can give your question no answer."

Salvation is a gift, the choicest and richest gift which the hands of a triune God, whose name is Love, can bestow. It is a portion, an inheritance, an estate, a treasure, an eternal reality. The full possession, the entire enjoyment, the complete acquisition of this predestinated weight of glory, is indeed reserved until a future state; but the earnestness, the first-fruits, the early ripe clusters, the first dewdrops of this eternal inheritance are given to the elect while upon earth. The everlasting enjoyment of the presence and glory of Christ, is often compared in Scripture to a wedding. Thus we read (Rev. 19:7) of the Lamb's wife, and of "the marriage of the Lamb." So the church is said to be "brought unto the king in raiment of needlework," as the bride, in eastern countries, was brought by the father (Gen. 29:23) to the bridegroom. But we read of "espousals" also, which always preceded the celebration of the marriage. "I remember thee, the kindness of thy youth, the love of thine espousals" (Jer. 2:2). "I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). So Joseph was espoused to the virgin Mary "before they came together" (Matt. 1:18), that is, before they became man and wife. Now this espousal was a necessary prelude to marriage, though it was not the same thing. And, therefore, a betrothed virgin was punished as an adulteress by the Levitical law (Deut. 22:24), if she was unfaithful to her espoused husband. To be betrothed had the nature of marriage in it, though it was not the same thing as marriage. The parties did not live together, and were not put in possession of each other. Thus, it is in this life that the spiritual betrothment takes place, and the spiritual marriage in the life to come. "I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies; I will even betroth thee unto me in faithfulness; and thou shalt know the Lord" (Hosea 2:19,20).

(Continued to Next Week)

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Three Hours Of . . .

(Continued from page one)

sin. If God would accept less than full payment, then sin is not the black, vile, wicked and terrible thing we thought it to be. Such a plan would belittle the death of Christ. Is the death of Christ a mere token payment for the sins of men, or is it a full and exact payment of the terrible debt owed to the justice of God by those for whom it was made?

Now let us think a while of the awful torments of Hell. Think of Hell for the least guilty one who is there. How awful and terrible the punishment! What screams of terror and suffering arise from those lips! Then think of Hell for the most guilty of all those who are there. I have wondered if the unsaved among those who lived before the Flood lived long lives as did the ones mentioned in Genesis 5. Think of one who would live over 900 years in sin against God. How such would treasure up wrath against the day of wrath, and what would be the enormity of the degree of punishment in Hell for such a one. Then think of the total amount of suffering of the total number of those who go to Hell. What computer can come up with the sum total of such suffering? Such is beyond the power of the imagination of man. Then think of the total amount of the suffering of the total number of the saved had they gone to Hell. A multitude which no man can number — chosen, redeemed, called, saved and preserved from among fallen mankind. What sins they have been forgiven! But had they not been saved, how much would their Hell have amounted to?

Now let us think awhile of the words "ransom" and "redeem" as used in the Bible. Redeem means to deliver by paying a price. Ransom refers to the price that is paid. The death of Christ for His people is constantly pictured by these words. Jesus Christ has redeemed His own from the curse of the law by being made a curse for them (Gal. 3:13). The curse is the wrath of God against those who have broken His law. The redeeming is the delivering from that curse. The method of redemption is that of the Redeemer bearing the curse. Beloved, the Bible consistently and repeatedly sets forth the saving work of Jesus Christ as that of paying a proper and adequate price for the redemption of His chosen.

In I Timothy 2:6, the word "ransom" is used. This is the translation of the Greek word "antilutron." This word is made up of "anti" which means over against and "lutron" which means price or the paying of a price. The two words together means that Jesus paid a corresponding price, that the object and what it cost was put on one side, and that what Jesus paid was put on the other side, and there was an exact correspondence between the two. He did not pay less. He did not pay more (the sufficient-efficient theory). He paid the exact equivalent of what the redeemed would have suffered in Hell had He not redeemed them.

Now let us think awhile upon the physical sufferings and death of Christ. Surely these were terrible sufferings, and our hearts are stirred within us when we consider them. The horrible piercing crown of thorns upon His precious brow. Piercing into the flesh and causing streams of blood to flow down His face. The beating with the vile hands of wicked men. The plucking out of His beard. The terrible scourging which was not Jewish but Roman — where the back was laid open with cruel cutting — which often caused the death of those subjected thereto. Then the cruel death by crucifixion — a most terrible way of execution. Oh, our wonderful Lord!

Oh, the awful sufferings He underwent at the hands of men. Then He dies there upon the cruel cross. We would not want to undervalue or in any way make light of these sufferings. Let us meditate thereupon.

Yet, and I desire it to be understood that I am in no way underestimating the awfulness of His physical sufferings, and I am not saying that they had nothing to do with our salvation. But I do say that these physical sufferings and this physical death is not that which saves us from our sins. This does not constitute a proper and adequate ransom price. Take the total suffering of the total number of the saved had they gone to Hell. Put down over against that the six hours of physical suffering of Christ and His death with a resurrection three days later. Is this an "antilutron"? Is this a corresponding price? Is this the exact equivalent of what the redeemed would have suffered in Hell? I hope no one will think I am belittling the sufferings of my precious Lord in the flesh. But I must say that these alone are not a proper and adequate ransom price for His people.

Many of the sons of men have suffered as much and more of physical sufferings than Christ suffered. Think of those who have suffered terrible pain for long years before being released by death. Before the advent of the pain killing drugs — and sometimes even now — men suffer much more physical pain and for a longer period of time than Jesus did. Think of the millions of martyrs of Christ. Have not many of them suffered much more physical pain and for a much longer time than Jesus did? Think of the slow roasting on heated gridirons, of the hours and days and weeks of terrible torture before they died. Surely what I say here is shown to be true.

I know I tread here on the ground of difficult and difference of interpretation. But the truth remains even with difference of interpretation. What was it that brought the horror and sore amazement, and the exceeding sorrow, and heavy burden to the soul of Jesus in Gethsemane? What was it that brought the sweat as great drops of blood to His body? I take it that in that cup, He saw the total amount of the wrath of God that He must bear for the salvation of His people. See His start in amazement. Hear Him cry out that if it be possible the cup might pass from Him. Then look at the martyrs as they travelled with song and rejoicing to the stake and the arena to die horrible deaths for their Lord. What made the difference? It was in the fact that there was so much more than physical suffering and death involved in the cross of Christ. It was not the physical suffering that saved us.

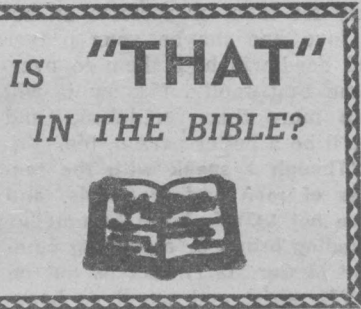
I appeal to the reader who is saved. You have a dearly loved one who is not saved. Would you be willing to suffer the six hours of physical suffering that Christ did, and to die knowing you would

Lord's Day . . . Sabbath

(Continued from page one)

loving child may more nearly gather the real meaning of a father's words than an unloving expert in etymology. Of course you will understand there is danger of an extreme. But so there is in the other direction. In shunning Strauss you must beware of Origin.

Let us apply these reflections to our subject. There is no dispute among scholars as to the original text of our passage. The manuscripts and versions are in accord. There is no difficulty as to translation. The disagreement is all on interpretation. Interpretation and not scholarship translates "SABBATISMOS" by "rest" or "Sabbathrest" instead of "Sabbath-keeping."



Question:

WHAT STAR WAS NAMED WORMWOOD?

Answer:

The great star of the Apocalypse, Revelation 8:10-11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell on the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter." Wormwood, because of its bitter taste, was popularly but erroneously supposed by the Jews to be poisonous, hence it became associated in their minds with dire calamity. (See Proverbs 5:4, Lamentations 3:15, and Amos 5:7). Hence the star of destruction naturally is named Wormwood.

But even these disagreements in interpretation relate more to details than to general, substantial results.

Generally those who differ from me in the interpretation of a specific word or clause yet find in the whole passage a strong argument for the perpetuity of the Sabbath in some form.

In the common version of the context we have the word "rest" several times without regard to the original text. For example, verse 5: "If they shall enter into my rest" (Greek, "KATAPAU-SIN," a noun). Again, verse 8: "For if Jesus (Joshua) had given them rest" (Greek, "KATERPAU-SIN," a verb, literally "had caused them to rest").

Yet again, verse 9: "There remaineth therefore to the people of God a rest" (Greek, "SABBATISMOS," a verbal noun, meaning literally "a keeping of a Sabbath").

Now, "KATAPAU-SIN," meaning

"rest," may be used as a synonym for "SABBATON," the Sabbath, as it means "rest," but not for "SABBATISMOS" meaning the "keeping of a rest." Interpretation

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tion, not scholarship, translates "SABBATISMOS" into "rest."

I say there is no dispute about the text. The word is "SABBATISMOS." Nor will any scholar deny that "SABBATISMOS" means literally "a keeping of a Sabbath." So that in the only field where we must bow to scholarship, text and translation, the field is clear. Nor will this canon of interpretation be disputed: Words must be given their ordinary, most natural meaning, unless the context or general trend of Scripture, absolutely requires a different meaning. One must not bend the Scriptures to fit his opinions. Let God's Word mean what it wishes to mean.

The burden of proof is on the one who would make "SABBATISMOS" mean anything than "a keeping of a Sabbath." My own deliberate judgment is that the immediate context, the whole letter to the Hebrews, and the whole Bible of which it is a part, call for the word "SABBATISMOS" and no other, just where it occurs, and meaning just what it does, "a keeping of a Sabbath."

One other word just here. Some good people do not discriminate between "SABBATON," the Sabbath, and "HEBDOMOS," the seventh. The words are not necessarily interchangeable. One can be a Sabbatharian and not be a seventh day Sabbatharian. There may be a Sabbath which is not hebdomadal. That there should be a Sabbath-keeping is a moral law. That it should be on the seventh day of the week is a positive statute, which for good reasons may be abrogated in favor of some other day of the week, without the least detriment to the moral element.

That the particular day of the week is a positive and not a moral element of the fourth commandment is self-evident. What is moral is permanent and irrevocable. What is positive may be repealed. If the very constitution of our physical and mental being calls for regular rest-periods, if our spiritual nature and relations to God call for regular worship-periods, and for a recognition on our part of God's sovereignty over our time, then it is morally requisite that there should be these periods.

And I think we may safely venture somewhat beyond this. For if when God, who knows best, has fixed the frequency of these rest periods at one-seventh of our time, that is, one day in every week, our experience then finds that less or more than one-seventh does not so well secure the ends in view, it would seem to follow that one-seventh of our time is also a moral requisition.

But no kind of argument from the essential nature of things, apart from positive law, can ever make the observance of a particular day in the week inherently moral. That must be determined by authority. And in view of human infirmity, God's method has been not to rely on abstract authority alone in fixing the particular day, but to couple it with some stupendous past event, so making it a type. Thus present observance is aided by memory, which awakens gratitude by pointing to a signal blessing in the past, and by hope, which stimulates by pointing to a greater blessing in the future.

The first stupendous event was creation. God rested on the seventh day from all His works. Therefore, by positive statute, He blessed and hallowed it, not for Himself but man. Its background was creation. Its foreground was the rest Adam would have gained by obedience in paradise. The second stupendous event was deliverance from Egyptian bondage. Israel rested that day from hundreds of years of slavery. Do you doubt it? Turn then to the record: "And remember that thou was a servant in the land of Egypt, and that the Lord thy God brought thee out thence through

a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day" (Deut. 5:15). Their deliverance began on Saturday — the seventh day. This was the background for memory. It pointed to a promised land of their own, where after slavery and weary pilgrimage, they should rest. This was the foreground of hope.

The third stupendous event was the giving of the manna. A double quantity fell on Friday. This was the background of memory. It pointed primarily to the old corn of Canaan which they should eat when they should enter Canaan. This was the foreground of hope. The type ceased when the anti-type came (Josh. 5:12). So we shall see directly a still more stupendous event than creation, or deliverance from Egypt, or giving of the manna, pointing to a more glorious blessing than Canaan or Canaan's fruit, or the rest which might have been gained by an obedient Adam, and by parity of reasoning the establishment of a "Sabbath-keeping" which should memorialize the great event and excite hope for the more glorious rest.

Let us now advance in the interpretation. The next verse of our text, the tenth, reads thus: "For he that is entered into his rest hath himself also rested from his works, as God did from his." The only question here is: To whom does the pronoun "he" refer for an antecedent? Evidently not to God the Creator, for "he" who rested is contrasted with the Creator, and his work and rest are contrasted with God's work of creation and his rest thereafter. To whom then? "Why," say some interpreters, "it refers to any Christian who believes."

Excuse me, if my words seem uncharitable or presumptuous toward great men; but if ever there was a lame, impotent, inconsequential conclusion from grand premises, this is one. It is the absurdity of an anti-climax, a leap from the sublime to the ridiculous. With such premises shall we pass from God to a man! The very thought of it strips the whole grand argument of sublimity, clips

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

Only one Minnesotan in every 25 believes he or she deserves to go to Hell, according to the Minneapolis Tribune's Minnesota Poll. More than seven out of ten state residents (70 per cent) believed in Hell.

The National Broadcasting Company radio network has refused to broadcast the April 9 "Lutheran Hour" because Bro. Oswald C. J. Hoffman was preahning against abortion. Tommy Thompson, manager of domestic radio for the sponsor, the International Lutheran Laymen's League (ILL), called the decision a "clear violation of our rights under the First Amendment of the U. S. Constitution."

The network said in a statement that "NBC, by policy, does not sell time for the presentation of views on controversial issues."

In Russia abortion is legal, and their rate is 10 times higher than in the U. S. Any woman over 18 can get one on demand, and it is free if she makes less than 80 dollars a month. Otherwise it will cost her about seven dollars. At least 10 million abortions are performed each year in Russia.

The pro-abortion people in America are working hard to help America catch up with Communist Russia.

Union meetings are growing among Southern Baptists even in the deep southland. During Thanksgiving of 1977, such a meeting occurred at Edgil Grove Baptist Church near Jasper, Ala.

A newspaper near the church reported: "A number of people from several of our local churches met at Edgil Grove Baptist Church Wednesday evening. Mrs. Haskell Tinker of the Saragossa Nazarene Church brought the message. A bountiful meal was served in the fellowship hall following the services."

This Baptist (?) church is listed as a member of the Walker Baptist Association of Southern Baptists in the state of Alabama. What would H. Boyce Taylor have to say about this if he were living today?

Immigration from the Soviet Union spurted last month to 838 arrivals, compared with 442 in February, 1977 — but the total still lags far behind the peak figures six years ago, which averaged over 2,500 a month.

The increase in newcomers from the USSR boosted the total immigration figure last month by 21.4 per cent, with 1,810 Jews coming to Israel (JERUSALEM POST, 3-21-78).

Prof. Dale Moody of Southern Seminary in Louisville, Ky., has done it again. In the March 22, 1978, issue of the WESTERN RECORDER he attempts to reply to Harold Lindsell who challenged him for saying women ought to be ordained as preachers and deacons. Moody makes the rash statement: "There is no instance in the New Testament where a church has only one elder, but there is an example of one bishop and many deacons and many elders (I Tim. 3:1-13; 5:17-25)."

Moody confesses in the paragraph above this that the "terms elders and bishops seem to be interchangeable also in Titus 1:5,7 where elders are in the plural and bishops is single."

It is strange that a Baptist (?) professor can admit the terms "elder" and "bishop" are used interchangeably, then turn around and declare that "there is no instance in the New Testament where a church has only one elder." Mr. Moody failed to tell his readers that the term "elder"

(Greek PRESBUTEROS) occurs in the singular four times in the New Testament (I Tim. 5:1,19; II John 1; III John 1).

Moody ends his article by dogmatically asserting: "Pastor, like teacher, is a function of an elder in the New Testament, and there are no examples of a single pastor." Moody seems to forget I Timothy 3:1 and Titus 1:7. He does not mention that all the seven churches in Revelation chapter 2-3 had one single pastor. John wrote: "Unto the angel of the church," not angels as Moody might affirm. My appeal, as well as Bro. Lindsell's, is not to Baptist tradition but the Holy Scriptures.

It should be evident to all Baptists that Dr. Moody is a Southern Baptist professor whose "divinity" needs to be "doctored." The D.D. in his name must stand for "Doubly Doubtful" or "Doctor of Damnation."

ANNAPOLIS (EP)—Acting Gov. Blair Lee III of Maryland has signed into law a bill which permits the death penalty for 10 types of first degree murder.

LONDON (EP) — In one year, overall membership of Britain's Free Churches decreased by 19,788 — from 1,203,085 in 1976 to 1,183,297 in 1977, according to the recently published 1978 Directory of the Free Church Federal Council.

The Council embraces Britain's main Free Churches, including the United Reformed Church, the Methodist Church, and the Baptist Union of Great Britain and Ireland.

The biggest drop in membership reported in the Directory's statistics was in the United Reformed Church, from 181,445 members in 1976 to 166,378 in 1977.

Three Hours Of . . .

(Continued from page six) be raised from the dead in three days to save your loved one from eternal Hell. Oh, that I might be reverent and careful here. But think on this. I think that any one of us would be willing to suffer any amount of physical suffering we could bear, and to die knowing we would rise in three days if this would save a darling loved one from eternal Hell. I am not seeking to make light of the physical sufferings of Christ. I am trying to honestly get at the truth of what He did to save His people.

Now let us think of the spiritual sufferings of Christ. I fear that we seldom get beyond the physical suffering in our thinking. But they were a very minor part of what Christ suffered that day. Isaiah 53:10,11 tells us that "his soul was made an offering for sin" and that "he shall see of the travail of His soul." His soul was offered. He suffered in His soul. It is the suffering of His soul that saves His people. Zechariah 13:7 informs us that Jesus is the fellow of His Father. He is of like nature with the Father. Yet there came the time when the Father drew the sword of His ineffable holiness and His unblemished justice, and His holy hatred of sin. He drew that sword and plunged it in the bosom of His own dear Son. That sword drank of the blood of the Son of God. That holiness, and justice and wrath was fully satisfied, and then returned to its resting place never to be drawn against the sins of the elect of God. The Father punished the Son for the sins of the elect people of God.

Now look at the three hours of darkness, from 12 noon till 3 in the afternoon. I take the position it was a worldwide darkness. Man had done his worst to the Son of

God. Man had manifested his worst. Man had told out the depths of his depravity in his cruel treatment of God's dear Son. But this is not what redeems the elect. This is not the ransom price. This is not the "antilutron" — the corresponding price. Now, the Father turns the light out. Supernatural darkness covers the scene. And a deeper darkness than that, a spiritual darkness covers the soul of the Son of God. Oh, what mystery surrounds those three hours. None of the ransomed ever knew how deep were the waters crossed or how dark the night that the Lord passed through ere He found His sheep that was lost. All the billows of God's wrath against the sins of the elect rolled over His head. The darkness of eternal Hell covered Him. During that three hours of darkness, the Father laid on His Son the sins of us all (all the elect) and poured out the Hell of His wrath against sin upon His own darling Son. In those three hours of darkness, I believe that Christ suffered the exact equivalent — the "antilutron" — the corresponding price — all that the elect would have suffered through an eternity in Hell. I believe these three hours are the place in the earthly life of Christ where we must place the making of His soul an offering for sin, the travail of His soul, and the smiting by the Father. Where else could we place it?

The cry of the Lord as the darkness nears its end confirms the above interpretation of the three hours darkness. When before or after this had He been forsaken of the Father? The Father's presence had ever been His delight — even in eternity past — and certainly through His earthly ministry. When men forsook, persecuted, misunderstood Him, He ever turned to the Father. Once

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He said that He was not alone, but the Father was with Him. The Father's presence sustained and encouraged and gave Him spiritual delight until the hour of the 14th of Nisan as He died for His people. But now, hear His cry — the cry of the doomed and damned in Hell — forsaken by the Father. During those three hours He was forsaken — during those hours His soul was made an offering for sin and He was smitten by the sword of the Father. Oh, beloved, it was this — this bearing of the Hell of the Father's wrath during the three hours of darkness — not the physical sufferings, but this spiritual suffering that saves our souls from eternal Hell.

One might ask how He could suffer in three hours the exact equivalent of what the total number of the elect would have suffered eternally in Hell. We might answer it like this. An infinite being (Jesus Christ) could suffer in finite time (three hours) what finite beings (the elect of God) would suffer in infinite time (Eternity). I believe this sets forth the truth of the matter. Now I realize that all this is mysterious. Yet I believe it must be true for there to be a reality to the atonement of Christ. I cannot believe that six hours of suffering and physical death knowing one to be raised three days later is a true, proper, and adequate payment for the sins of the elect of God. This is not a corresponding price — an "antilutron" — a proper ransom for the eternal Hell of all the elect. But the spiritual sufferings do constitute such a ran-

som. Herein is a proof and a reason for the necessity of the incarnation. That Jesus Christ must be man and yet be God is demanded if such a ransom is to be made. He must be man that He might enter into such sufferings. He must be God that He might be capable of doing what was necessary to our salvation.

Now let us meditate upon the tremendous and overwhelming greatness of what He did. Oh, the mountain He removed! Oh, the load He bore! Oh, the suffering He underwent! We will never climb the height, or plumb the depth, or measure the breadth of what He did, but let us meditate thereupon till our hearts shall burn more brightly with love to Him.

How absurd to think that man can add anything to what Jesus did in getting saved or staying saved. What a dishonor it is to that great and finished work to offer to add our little tidbit to it and think that all that Jesus did is of no avail unless we "do our part." Oh, what horrible blasphemy is this! Then consider how absurd it is to think that one could go to Hell for whom Christ had already paid a ransom — an "antilutron" — an exact equivalent. Brethren, the man who believes in a universal atonement has not studied to the full the subject of what Christ did for His people; has not been taught by the Spirit the genuine meaning of the atonement of Jesus Christ.

Then when I look at what Jesus did for the salvation of the elect, when I look at the three hours darkness. When I see His soul made an offering for sin, and the Father smiting the Son. When I look at this I know that all those for whom He thus suffered will be saved with a perfect and an everlasting salvation. How could it be otherwise?

Then when I think upon this for awhile, I am made to realize our debt to the Saviour. I am made to know that I am not my own, but I am bought with a price, and I ought to glorify God in my body and my spirit which are God's. And the body here is not the church. It is that I am to love and serve the Lord with all my body and the members of my body, and with my whole heart, mind, soul and strength. I am to give Him a heart filled with love to Him for what He has done for me. I am to give Him a clean life, separated from the world and lived to His glory. I am to give Him the rest of my life in service to Him in any way I can please Him. I am to give this, not to be saved — surely not to stay saved — not to pay Him back for salvation — but because my heart burns with love for Him. I love Him because He first loved me.

May God bless this to your good and His glory. May the dear Lord be more precious to you and to me because we have thought once again about His amazing love.

Halliman, John Imah

(Continued from page one) mentioned this to a few people and find that many other people are interested in this also. A few churches have said they would like to help get this piece of transportation for Brother Imah. I wrote to Brother Imah and asked him to send me information as to the cost of a motorcycle and also a small car, so I will share with you what he wrote and told me. He sent me a Proforma Invoice on a Honda C.D. 185 motorcycle and also an invoice on a Volkswagen, Type 113-1500.

The price for the motorcycle in American dollars would be \$1604. This would include license, insurance, etc., ready for immediate use. The price for the Volkswagen would be \$5,360.86, also licensed, and insurance, etc.

So far, all of the pastors that I have talked to about this are in favor of getting the Volkswagen,

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELD. FRED T. HALLIMAN
Route 1, Box 153
Garrison, Ky. 41141

as it would be so much more serviceable than the motorcycle.

In the past, some folk have sent money to Brother Imah in various forms, and he has had trouble in getting any kind of a check cashed. Therefore, he has sent such checks back and asked the individual to send any money in bills, 10's, 20's, etc. However, after being over there and seeing how things are operated at the post-office in Calabar, this would be the last way that I would ever send any money, even if it were registered.

While visiting Nigeria in 1976, I got acquainted with one of the bankers there in Calabar and he would accept a check in any amount with a note from me. In view of this, some of the brethren have suggested that if anyone would like to give an offering in any amount to help get this Volkswagen, that they send the money directly to me and when it arrives I will issue a receipt to the donor and hold the money until sufficient has been received to purchase the vehicle and then send the full amount in one cashier's check. I will also send a complete list of all donors with the amounts to Brother Imah. If there is more received than is needed to purchase the vehicle, I will send whatever comes in on to Brother Imah.

To me, the above sounds like a good policy, for if separate amounts are sent along it could be used for other needed things, since money with those folk is so hard to come by it would be a great temptation, therefore, I highly suggest that we follow the above plan.

Should you send money to me for Brother Imah, be sure to state that this money is for him and we will promptly send you a receipt for the amount. This letter is not to beg anyone, but simply to let you know of a worthy need. Neither do we intend to use The Baptist Examiner as a "Santa Claus," for either the New Guinea mission work or for that in Nigeria. After having talked this over with Bro. Cockrell, we decided it would be the proper thing to do at this time. We ask each of you to pray about this matter and then do as God would lead you.

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Eternal Reunion

(Continued from page one)

the hope that we may meet sooner or later again; occasionally they will revisit the parental home; sometimes there is a family reunion.

So also when a member of the family is taken away by death the survivors go forth and weep together, but they are consoled by the hope that the loved ones are not lost, but only gone before. The idea that the separation must be eternal would be overwhelmingly dreadful. Temporary separations there may be, even in Heaven, when God shall commission us or any of our sainted friends to go on some errand in a distant part of the universe, like the angels who are His ministering spirits. But the separation will be only temporary, and the reunion after a temporary separation will cause rather an increase of our joy.

One of the most beautiful thoughts and blessed hopes is that of the reunion of the Christian family in Heaven; there should not and there need not be a sep-

aration of the Christian family in the world to come. Here on earth they lived together in peace and love and hope; they shared one another's joys and sorrows; they ate at the same table; they slept under the same roof; they were buried side by side in the graveyard, on a lot not as large as the house in which they dwell; on the morning of the resurrection they rise up together to meet their Saviour coming in the clouds of Heaven; before the judgment throne they all stand on the right hand, not one lost or missing, nor father, nor mother, nor brother, nor sister; but all hear that joyful welcome: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

Methinks I see the children rising up to bless their parents as instruments in leading them to Christ and salvation. Methinks I hear them say, We remember our home in yonder world, consecrated by your piety and your prayers, as the house of God and the gate of Heaven. There we knelt with you at the family altar in prayer, we walked with you to the house of God and heard the gospel preached, and went with you to the communion table of our Lord. Your Christian example, your fervent prayers, your faithful instruction, your parental admonitions brought down upon us the blessing of our God, and now we stand in these white robes of Christ's

righteousness on these heights of Zion to bless you, our father, you, our mother, as the instruments in the hand of God of our salvation.

No pen can describe, no tongue can tell, no heart can conceive the happiness of such a family. Dear reader, would you make this blessedness your own? Then begin, if you have not already begun, the use of every means of grace and the performance of every duty that by the grace of God may bring about the union of your whole family in Heaven.



Lord's Day .. Sabbath

(Continued from page six)

the eagle wings of their upward flight and converts solemnity into humorous sarcasm. I cannot help it, it carries me back to schoolboy days when I used to recite with humor that famous rhetorical anticlimax:

"And thou Dalhousie — great god of war
Lieutenant-colonel to the earl of Mar!"

It is true that "we who believe do enter into rest" even here on earth, but it is such a foretaste only as were the grapes of Eshcol to the promised land — a mere earnest or pledge of greater things reserved. Our text exhorts Christians "to give diligence to enter into that rest" which the "he" entered into when He like God had finished His works. To "him" it is accomplished now. To us it is future.

To whom then does "he" refer for an antecedent? Surely if ever an immediate context, or the scope and trend of a whole book yea, of an entire Bible, imperiously demanded another antecedent, this is pre-eminently the case. Our Lord Jesus Christ alone is the antecedent of the pronoun "he." It was Jesus who entered into His rest and rested from His works as God did from His.

Let us make the proofs overwhelming. Do, therefore, let them sink deep into your minds. Here are the more important:

1. His finishing His work and resting from His labors is expressly and directly assigned as the reason that His people must keep a Sabbath. Our text makes verse nine dependent upon verse ten. Listen again: "There remaineth therefore a Sabbath-keeping for the people of God. For (or because) he that is entered into his rest hath himself also rested from his works, as God did from his." Language could not be more explicit.

2. This establishing "a Sabbath-keeping" as a type of the rest He entered, and a memorial of His finished work is made by the context directly analogous to the previous sanctification of the seventh day as a memorial of the Creator's finished work and rest. How readest thou verse four: "For he hath said somewhere of the seventh day on this wise. And God rested on the seventh day from all his works."

3. The dignity of person, the greatness of work, and the glory of the rest in one case stand in honorable antithesis over against the dignity of person, the greatness of work, and the glory of the rest in the other case. Again how readest thou: "For he that is entered into his rest hath himself also rested from his works as God did from his." The idea of a mere man is abhorrent to the terms of this comparison. I might well say, is blasphemous.

4. Both the immediate and remote contexts specifically point out Jesus Christ alone as the glorious person who thus entered into His rest. See verse fourteen: "Having then a great high priest, who hath passed through the heavens, Jesus, the Son of God, let us hold fast our confession." Again:

"Whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek" (Heb. 6:20, R.V.).

5. The Sabbath-keeping of a Jew, with its background deliverance from Egypt, has as its foreground Canaan, the promised land of rest, into which Joshua led them. But these were types. What saith our text: "For if Joshua had given them rest, he would not have spoken afterward of another day." Here intervenes the greater Joshua who can cause His people to rest. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:21). "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself that where I am, there ye may be also" (John 14:1-3). This is the rest that we are "to give diligence to enter." It is the glorious prospect to which, as a type, the "Sabbath-keeping that remaineth to the people of God" must ever point.

6. The whole trend of the letter to the Hebrews demands that Jesus be the antecedent of the pronoun "he." He is the one hero of the book. He is expressly compared to God. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." "From henceforth expecting till his enemies be made his footstool" (Heb. 1:3 and 10:13). Ah! that sitting down is His rest after His toil.

7. I said that the whole Bible demands that Jesus should be the antecedent of that pronoun "he." Take some examples from just one other book. "Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. But Jesus answered them, My Father worketh hitherto, and I work" (John 5:16,17). Compare this with Genesis 2:1,2, and with the text. Again, on the eve of another Sabbath miracle He says: "I must work the works of him

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that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Again: "I have finished the work which thou gavest me to do" (John 17:4). And yet again, on the cross: "It is finished" (John 19:30). Now who can read these passages and then read the text, "For he that is entered into his rest hath himself also rested from his works as God did from his" without intuitively referring both to the same person.

8. I will add one other proof from prophecy. Carefully read for yourselves all of the eleventh chapter of Isaiah. It tells of "a rod out of the stem of Jesus and a branch . . . out of his roots" upon whom the Spirit of the Lord should rest, and of His quick understanding and righteous judgment, and of the results of His work in that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," and in that "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But particularly note the tenth verse: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious."

Yes, glorious! His rest! "He that entered into his rest," His rest shall be glorious. Oh, the finished work of Jesus! Oh, the glorious rest of Jesus. Oh, the Sabbath-keeping which typifies that rest! "Let us give diligence to enter into that rest." Did Joshua give Israel any such rest? Was there permanent peace in Canaan? Was this prophetic rest a rest from the works of creation? Ah! this is rest from the work of redemption.

Oh, land of rest, for thee I sigh,
When will the moment come
When I shall lay my armor by,
And rest with Christ at home.

While the notes of that song were fluttering around me like the rustling of angel wings, and while the Scripture was illumined before my eyes, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you . . . And ye shall find rest unto your souls, for my yoke is easy, and my burden is light" — even then was my soul converted, and ever since the hope of that heavenly rest has been in my heart. It was as if, according to Dr. Chalmers' supposition, an island of the blessed had loosed from heavenly moorings and glided on a gentle tide before my sight. I caught a glimpse of its heavenly radiance. I inhaled a breath of its fragrant flowers. I heard a strain of its melodious music. I felt the drawings of its peace and light. And never again could this world be my home. That vision made me a pilgrim and stranger here. It caused me to seek for a city which hath foundations, whose builder and maker is God. I know there is no night there, nor any pain. I know its inhabitants shall never say, I am sick. I know that sorrow never broods over its smile-lighted walls and that the tread of death shall never echo in its golden streets. Ah! His rest shall be glorious!

(To Be Continued)

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