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## The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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### RESTRICTED RESTORATION

OSCAR B. MINK  
Crestline, Ohio

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11).

In theology, dealing with salvation, a person must subscribe to one of two views:

1. In the final restoration of all men; or
2. In the final restoration of a part of all men.

If a single person is presently in Hell, or shall ever be in Hell, then it cannot be successfully denied that the atonement of Christ was limited in its design to save. Again, it is an irrevocable fact, men are presently in Hell (Lk. 16:23), and multitudes are going to be in the eternal flames of the lake of fire (Rev. 20:12-15). Thus, we can readily see the theory which contends for the ultimate restoration of all men is false, and those

deceived thereby are not only unwise, but I fear, unsaved.

God is under no obligation to re-



OSCAR B. MINK

store all men, even as Christ was under no obligation to restore all the sick to health during His earth-

ly ministry. Christ chose to heal some, and leave others in their sickness. He chose to raise some from their graves, and He chose to pass by many a cemetery and leave the dead in the grave. In His infinite counsel, He has chosen some of fallen mankind to be saved from their sins, and He has passed by others, leaving them in their sins; to which He has appointed righteous retribution (Acts 17:31).

#### ARMINIAN THEOLOGY AND THE RESTORATION THEORY

Arminian theology regarding salvation demands the restoration of all men, for nothing could be more preposterous than to claim Christ paid the sin debt of a person, and yet that same person goes to Hell for the very sins which Christ suffered, bled and died to pay. II Cor. 5:21, "For He hath made Him to be sin for us, who knew no sin; that we might be made the right- (Continued on page 3, column 1)

### WASTE

RAY HIATT  
Hollywood, Florida

"And there he wasted his substance in riotous living" (Luke 15:13).

In terminology of other centuries this young man would be called a "wastrel." Poignant



RAY HIATT

term and very expressive. There are many more ways to be a "wastrel" than in riotous living. Quiet ways. Subtle ways. Ways to waste a lifetime by letting it dribble away unseen. Ways to waste your power by diluting it. Ways to waste your love by withholding it. Ways to waste your-

self by laxity. We only gain as we give. To reverse this is waste and ruin. Ways to consent to our own demise by inattention and inaction.

This is a paper that I must write in the first person and it is written in pain. I cannot deal with the general "they," the approximate "them" or the editorial "we." I must speak of "I."

I am under a burden from God to consider the utter waste I have made of so many things in so many careless ways. I have tried to deny it and failing that, to ignore it, but this also failing I must express it in print.

The child of God does sin willfully and when he does he looks for judgment to come. Willfully yes, but oh, how many times does he sin CARELESSLY? How many times is it not attention to evil but inattention to essentials that causes him to agonize in repentance? How much pain do we cause, how many friends do we lose, how much joy do we waste by simple care-less-ness?

I consider my readers to be my friends even though I know that I write for a limited audience. Those who are kind enough to follow my writings must surely be friends for I question that an enemy would have the patience. I cannot feel amiss if I share a (Continued on page 5, column 3)

## WE MUST THANK GOD FOR OUR TRIALS

By ROBERT CUTHBERTSON  
Yates Center, Kansas

I Thessalonians 5:18 instructs us, "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." Oh, how easy it is to thank the Lord for blessings in our life, but those tragedies and frustrations that come our way, are we ready to thank our Lord for them? Our attitude toward God in any situation should be one of thanks. God wants our gratitude for ordinary or extraordinary, perfect or imperfect, peculiar or common.

"God having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of his will" (Eph. 1:5). God has predestinated that we be conformed to the image of His Son. "Hath not the potter power over the clay, of the same lump to make one vessel unto hon-

our, and another unto dishonour?"

All of the human race are sinners, and have forfeited every claim to His mercy; therefore God may spare one and not another, make one vessel to honor and another to dishonor. God is under no obligation to give His grace to any, but He is sovereign as in fashioning the clay.

Thanking God is not just a passive acceptance of God's will, but rather an active thankfulness to God. Our spiritual attitude that actually rejoices and praises God for His ability to redeem even what we perceive as bad. Our Lord is in control for "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:39).

The Book of Job deals with the problem of evil. It also describes the sovereignty of God. By studying the ordeal of one righteous man, we can find some partial answers and come to a better un-

derstanding of why God permits suffering.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east" (Job 1:1-3).

The location of Uz was north of the Arabian Desert, lying towards the Euphrates. It was in this neighborhood, and not in that of Idumea, that the Chaldeans and Sabeans who plundered him dwelt. The name "Job" comes from an Arabic word meaning "to return, to God, to repent," referring to his end. It is also from a Hebrew word signifying one to whom enmity was shown, greatly tried.

Significant names were often given among the Hebrews from some event of later life. So the emir of Uz was by general consent called Job on account of his trials.

It is possible for a person to be rich and live a holy life to the glory of our Lord. Job demonstrates this to us. Job's wealth exceeded that of anyone else in his part of the world. Job not only did right things and trusted in God, but he also avoided evil. It was the fear of God that kept Job from evil (Prov. 8:13). Job 1:5 shows Job's exceptional piety. Job offered sacrifice to God for each of his seven grown sons just in case they had sinned in their hearts. Job did not want to offend God.

"And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? Hast not

thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:8-11).

God Himself first mentioned Job to Satan as an example of a godly person. God's children are on display for Him. We are ambassadors for our Lord. Satan believed that Job served God only for reward. God permitted Satan to remove Job's wealth and destroy his children (Job 1:12), but he did not allow Satan to touch Job's body. In rapid succession tragedy on tragedy befell Job. Enemies attacked his flocks and killed all the servants except the one who brought the sad news. Lightning killed the sheep. Lastly, a wind blew down the house in which his (continued on page 7, column 3)

### GOD'S WORD IS POWERFUL

AUGUSTUS HOPKINS STRONG  
(1836-1921)

The angel Gabriel concluded his message to Mary, at the annunciation, by saying, "For no word from God shall be void of power." The message must have cheered the Virgin, and it may cheer us also. The "word from God" is not the outward record alone, but the vital and vitalizing truth which the record contains. That word "shall not return unto me void," says God Himself; "it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

God never utters jests or speaks at random. His least word is a manifestation of His energy and life. Like a ray of sunlight which can be traced back to the sun, (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### THE TEN VIRGINS

Read Matthew 25:1-13.

This parable is one of the most impressive and beautiful of all the parables of the Saviour. In it our Lord is using material things to illustrate spiritual truths. But as is the case with all parables, it is not necessary that everything in the parable be applied in some way. Often the popular mind seeks to make too much of the minor details. Commentators and expositors widely disagree among themselves in their interpretations due to this fact.

Before any correct understand-

ing of this parable can come, the seeker for truth must acquaint himself with the marriage custom of the East. Elder John Gill relates this custom as follows: "The whole alludes to the solemnities of a marriage among the Jews, when the bridegroom fetched home his bride from her father's house, attended with his friends, the children of the bridechamber, and which was usually done in the night; and, at the same time, the bride was waiting for him, accompanied with virgins, or bride-maids who, when they perceived the

bridegroom coming, went out with lamps, or torches, to meet him, and conduct him to her" (GILL'S EXPOSITOR, Vol. VII, p. 301-302). Matthew Henry, A. T. Robertson, John Brodus, Benjamin Keach, Albert Barnes, J. R. Graves, and C. H. Spurgeon give similar accounts.

The bride's maids were usually ten in number, for the Jews never held a synagogue, circumcised, kept the Passover, or contracted a marriage without the presence of ten persons. When Boaz wanted (Continued on page 2, column 1)

### THE CROSS OF CALVARY

Of all places recorded in Holy Writ, Calvary, above every other, demands the serious contemplation of the intelligent inquirer after happiness. No spot of ground in the world will bear any adequate comparison to this. This will be obvious from the dignity of the glorious sufferer who there offered Himself unto God, a sacrifice for sin.

How desperate must have been the evil of sin in the sight of a holy God, to demand such an infinite sacrifice! and how glorious the offering which gave ample and full satisfaction to every requirement of divine law and justice!

The death of Christ was an absorbing theme with patriarchs and prophets. "Abraham," says Jesus, "saw my day and was glad" . . . (Continued on page 8, column 2)



## The Baptist Examiner

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BAPTIST PEOPLE

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## The Ten Virgins

(Continued from page one)  
to marry Ruth, ten witnesses were  
needed (Ruth 4:2).

A proper definition of the sym-  
bols used by Christ in the parable  
are essential to an accurate un-  
derstanding. Who is the bride-  
groom? The bride? The ten vir-  
gins? What do the foolish virgins  
represent? These principle ques-  
tions must be answered by serious  
study and earnest research. I am  
confident my conclusions shall not  
be received by all candid minds,  
but perhaps I can be instrumental  
in causing my brethren to reopen  
the questions involved and resur-  
vey the parable.

### THE KINGDOM OF HEAVEN

What is meant by the term  
"kingdom of heaven"? In this par-  
able it refers to the kingdom of  
Christ in its latter day stage, the  
time when Christ comes to give  
out positions in the kingdom at the  
Bema Seat. The time is a future  
reference to a stage in God's king-  
dom program when Christ appears  
as the Bridegroom.

Elder J. R. Graves has well  
said: "This parable, unlike any  
other, is introduced by 'then.'  
Clearly implying that the kingdom  
of heaven is not now, and never  
has been, but is only at some fu-  
ture time, to be likened unto ten  
virgins, and that time is clearly  
designated — i.e., when the Son  
of Man cometh, then will the  
events that will take place in con-  
nection with His coming be like  
unto those related in this parable,  
which is built upon the ordinary  
circumstances and events connec-  
ted with a wedding scene not un-  
common among the Jews, and still  
not unfrequent in Oriental coun-  
tries" (THE PARABLES AND  
PROPHECIES OF CHRIST, p.  
246).

### THE BRIDEGROOM

All interpreters agree that the  
Bridegroom represents the Lord  
Jesus Christ. Isaiah (Isa. 62:5)  
and John the Baptist (John 3:29)  
called Christ the Bridegroom.  
Christ compared His presence with  
His church to that of a bridegroom

in his bridechamber (Matt. 9:15;  
Luke 5:34-35). "And Jesus said  
unto them, Can the children of the  
bridechamber fast, while the bride-  
groom is with them? As long as  
they have the bridegroom with  
them, they cannot fast" (Mark 2:  
19). His ascension back to the  
Father would be like the depart-  
ure of a bridegroom from the  
bridechamber: "But the days will  
come, when the bridegroom shall  
be taken away from them, and  
then shall they fast in those days"  
(Mark 2:20).

This title of Bridegroom given  
to Christ is very suggestive. The  
usage of this term declares to men  
and angels that Christ has a bride,  
who shall live with Him in glory  
forever when He returns from  
Heaven. The solemnizing of the  
marriage is yet future. The church  
is His chosen bride-elect that must  
make herself ready to meet Him.

### THE BRIDE

The bride is never mentioned in  
this parable, yet she is implied  
throughout. A bridegroom must  
have a bride. The Jewish custom  
would indicate she was inside her  
father's house waiting for the  
Bridegroom's coming. The attend-  
ants of the bride went to sleep,  
but it is not said that the bride  
did. The implication is that while  
the virgins sleep she will be watch-  
ful and wakeful of the coming of  
the Bridegroom.

The bride is viewed in this il-  
lustration of Christ as distinct  
from her virgin attendants. The  
same is seen in Psalm 45:13-14:  
"The King's daughter is all glo-  
rious within: Her clothing is of  
wrought gold. She shall be brought  
unto the king in raiment of need-  
work; the virgins her companions  
that follow her shall be brought  
unto thee." Thus not all Christians  
constitute the bride, not even all  
virgins. The virgin attendants can  
never be more than honored and  
invited guests at the wedding.

### THE COMING OF THE BRIDEGROOM

What are we to understand by  
the coming of the bridegroom?  
Which of the two phases of the  
second advent is intended? In Re-  
velation 19:11-21 is a picture of  
Christ's return on a white horse  
followed by the armies of Heaven.  
He comes with a sword (Rev. 19:  
15) to make war (Rev. 19:11) and  
clothed with "a vesture dipped in  
blood" (Rev. 19:13). Can we be so  
foolish as to suppose He is coming  
in this attire to get His bride?  
Most assuredly not! Old Testament  
law forbade an engaged man to go  
to war (Deut. 20:7). It also ex-  
empted him from military service  
for one year (Deut. 24:5). Will  
Christ violate the law of God?

The Scripture teaches the second  
coming of Christ is to be in two  
phases. There is the coming to get  
the bride and the saints in the air  
by a pre-tribulation rapture. Then  
some seven years later Christ  
comes back with the bride and  
the armies of Heaven to end the  
tribulation and judge Antichrist's  
kingdom. At the first phase Christ  
comes as a Bridegroom, and at  
the second phase He comes as a  
warring King. The coming in Mat-  
thew 25:1-13 is the Bridegroom  
coming, the appearing in the air  
unseen by the dwellers on earth  
to take His virgin bride to His  
Father's house (John 14:1-3).

This position is confirmed by the  
preceding chapter. In Matthew 24  
Christ mentions the precise time  
of one phase of His coming as  
"immediately after the tribulation  
of those days" (vv. 29-30). The day  
and the hour of this phase is plain-  
ly given by Christ and is His post-  
tribulation coming. But in verse 36  
Christ refers to a sudden and sec-  
ret coming which is to its time is  
unknown. In this sudden appear-  
ing some will be taken out while  
others are left behind (vv. 39-41).

Then Christ goes on to speak of  
the need of His servants watching  
for His sudden coming (vv. 42-44).  
At the sudden coming of Christ  
there will be two kinds of serv-  
ants: a faithful or wise, servant  
and an unfaithful servant. This

corresponds to the wise and foolish  
virgins in Matthew 25: 1-13. In the  
parable of Matthew 24:42-51 the  
servants are waiting for their ab-  
sent Lord. In the parable of Mat-  
thew 25:1-13 the wise and foolish  
virgins are waiting for the bride-  
groom. The word "then" in Mat-  
thew 25:1 indicates the parable of  
the ten virgins concerns the sud-  
den and secret coming of Christ  
as the preceding parable did.

The coming of Christ in Matthew  
25:1-13 is His coming after He has  
tarried a long time (v. 5), a com-  
ing so long delayed that the virgin  
companions of the bride are all  
asleep (v. 5). It is the coming of  
"the Son of man" (v. 13) to con-  
summate the joy of Christ as a  
man in marriage to His virgin  
bride — the faithful members of  
New Testament churches from the  
apostolic age until the rapture.

### THE VIRGINS

The area of controversy centers  
around the identity of the virgin  
companions. There exists no small  
amount of disagreement among  
scholars as to just who these ten  
maids of honor are. I will first  
consider some unacceptable views.

### DISPENSATIONAL VIEW

Some men like William L. Pet-  
tingill, J. D. Pentecost, and John  
F. Walvoord maintain the virgins  
represent the remnant of Israel  
after the saints have been taken.  
The five wise virgins are the be-  
lieving remnant, the foolish virgins  
unbelieving, who profess to look  
for the second coming of Christ.  
H. A. Ironside and A. C. Gaebel-  
lein, although strong dispensation-  
alists, reject this view.

This view is unacceptable to me  
for the following reasons: (1) This  
is the coming of the Bridegroom,  
not Christ as a warring King.  
Some versions do add in verse 1  
"and the bride," but these are  
contrary to the Greek versions and  
are rejected by most scholars as  
belonging to this text. (2) This  
view is not in harmony with Jew-  
ish customs in the time of Christ.  
(3) "Then" in Matthew 25:1 in-  
dicates this is the sudden and secret  
coming of Christ mentioned in the  
last part of Matthew 24. (4) All  
the virgins sleep because the Bride-  
groom tarries. The remnant of Is-  
rael will not be able to sleep under  
the reign of Antichrist. They will  
preach the gospel and flee for their  
lives. (5) The Jewish remnant will  
not meet the Bridegroom, but the  
King of kings. (6) The virgins go  
forth to meet the Bridegroom, yet  
Christ comes to meet the Jewish

remnant. (7) It is hard to conceive  
of any Jewish hypocrites under  
the rule of Antichrist.

### LANDMARK VIEW

Those who are inclined to hyper-  
churchism among Landmark Bap-  
tists contend the five wise virgins  
are true Baptist churches, while  
the five foolish are apostate Bap-  
tist churches. Others of this school  
would make the five foolish Pede-  
Baptist churches.

This view is also incorrect. It is  
untenable for the following rea-  
sons: (1) The entire ten are called  
"virgins," and the term virgin is  
applied to a true church (III Cor.  
11:2). A false church is never called  
a virgin but a whore (Rev.  
17-18). (2) It is hard to believe  
there will be only five true church-  
es when Christ comes. (3) The  
Scriptures with reference to the  
marriage of Christ to the church  
speaks of the church in the singu-  
lar as "the bride" and a "chaste  
virgin." (4) It is hard to believe  
Christ will be a polygamist and  
marry five virgins at one time.  
(5) It is extremely difficult to hold  
that Christ will marry the virgin  
companions of the bride rather  
than the bride!

### THE MOST COMMON VIEW

Most expositors, regardless of  
their view of eschatology, are dog-  
matic in asserting that the five  
wise are saved while the five fool-  
ish are lost. They tell us oil is a  
symbol of the Holy Spirit, and the  
five foolish are without the Spirit,  
being false professors. It is said  
that the common grace of God en-  
ables the foolish to act like the  
wise. Most strict covenant theo-  
logians and dispensational scholars  
take this view.

(Continued on page 4, column 4)

## SUNRISE

By FERRELL KENNEDY  
Cedarville, West Virginia

Night, like a black velvet mantle  
Has covered the still-sleeping land  
But its reign of darkness is passing  
And the coming of day is at hand.  
A glow on the eastern horizon  
Betokens the coming of dawn  
To tell us that night's darkest shadows  
Will soon fade away and be gone.

The sun in all its splendor  
Is sweeping the waking land  
As night retreats to the hollows  
To make its last futile stand.  
The sun with its colorful banners  
Like an army in battle array  
Conquers the strongholds of darkness  
And changes the night into day.

Though spiritual night be around us  
And the shadows of sin hold full sway  
We wait for our SUN'S appearing  
To herald the coming of day.  
Our SUN will rise in His glory  
The hearts of His people to bless  
The LORD from the portals of Heaven  
LORD JESUS, our RIGHTEOUSNESS.

He comes, and the powers of darkness  
Are broken, and gone is the night  
For He is a conquering Monarch  
JESUS, our Life and our Light.  
Eternal day is our portion  
All things with Him to possess  
All praise to the ONE who redeems us  
LORD JESUS, our RIGHTEOUSNESS.

## BRIEF NOTES

Missionary Fred T. Halliman  
will be with the Zion Baptist  
Church, 8022 Ford of Warren,  
Mich., and Pastor J. Frank Mc-  
Crum on May 23, at 7:00 p.m.  
Should you have a problem in  
finding the church call Pastor Mc-  
Crum at 363-5290. The pastor and  
church invites you to attend this  
service.

The South Park Missionary Bap-  
tist Church, 8510 Eighth Ave., S.,  
Seattle, Wash., and Pastor Glen  
Tweet have called Elder Larry  
Killion to take the mission work  
at Tacoma, Wash. He will move  
to Tacoma sometime in June or  
July.

Bro. Killion was ordained on  
May 6th by the Bible Baptist  
Church in Clarksville, Tenn. He  
has been attending Clarksville  
Baptist College and will graduate  
this year.

Any church or individual inter-  
ested in helping Bro. Killion in  
this missionary work should write  
to South Park Missionary Baptist  
Church, 8510 Eighth Avenue South  
Seattle, Wash. 98108.

Elder Don Pimberton of Florida  
has accepted the pastoral call  
to the Sovereign Grace Baptist  
Church of Texarkana, Ark. He is  
to move on the field May 14.

The Southside Baptist Church of  
Fulton, Miss., and Pastor Jimmy  
Davis will have special services  
June 4-9. Services will be nightly  
at 7:30 p.m. with Elder David  
O'Neal of Tulsa, Okla., doing the  
preaching. The pastor and church  
invite you to attend these serv-  
ices.

On May 20, at 2:30 p.m., the  
Fellowship Baptist Mission of Mt.  
Sterling, Ky., will be formally or-  
ganized into Fellowship Baptist  
Church. The mission is located at  
210 N. Queen St., in Mt. Sterling,  
and Elder Tom Dunn is the mis-  
sionary pastor. The organization  
will be authorized by Fellowship  
Baptist Church, 1313 North Lime-  
stone, Lexington, Ky., and Pastor  
J. B. Fenison. All brethren of  
churches of like faith and order  
are invited to attend the organiza-  
tional meeting.

The New Testament Baptist  
Church of Bristol, Tenn., and Pas-  
tor Dan Phillips will host their 15th  
annual Bible Conference, May 26-  
28. Services will start at 7:00 Fri-  
day evening and end on Sunday  
evening. The church is located on  
Bethel Drive, southwest of Bristol,  
just off 11E and 11W. For more  
information call 764-3771.

The following speakers are on  
the program: James Hobbs, David  
West, Willard Pyle, Don Penning-  
ton, Mike King, David O'Neal, A.  
E. Massey, Luther Hilton, Dan  
Stepp, Gerald Price, E. G. Cook,  
Vilus Peevy, Oscar Mink, Fred  
Halliman, Cecil Laurence, Don  
Prewitt, Malcolm Lilly, Ralph  
Hawkins, Charlie Buford, Harry  
Balmer, Edmond Dempsey, Stan-  
ley Bugansky, Sam Wilson, Joe  
Wilson, W. V. Murray, James  
Green, and Milburn Cockrell.

The pastor and church invite  
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## Restricted Restoration

(Continued from page one)

**ousness of God in Him.** It is Christ's substitutionary death that made us righteous in Him, and for one to go to Hell for whom Jesus died is to place imputed righteousness in Hell. For the Lord says, "... My salvation shall be for ever, and My righteousness shall not be abolished" (Isa. 51:6). The apostle Paul, by inspiration, states, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is everyone that hangeth on a tree" (Gal. 3:13). The curse or penalty for the transgression of God's law is eternal death, "The wages of sin is death." If Christ, as Arminian theology contends, bore in His body on the tree the penalty for all of mankind, why is it that some men go to Hell? Are they not in Hell suffering the curse of God's broken law? They who go to Hell go there because of their sin. The curse is yet charged against them, or else, God demands payment twice for the same debt. I will not be so foolish to charge God with so great an injustice. Neither will I reproach Christ by saying, the sacrifice which He provided in Himself was ineffectual, and could not achieve the forgiveness of sins for all whom He represented on Calvary.

## GENERAL JUSTIFICATION DEMANDS TOTAL RESTORATION

"... Death passed upon all men, for that all have sinned" (Rom. 5:12). God's standard of righteousness is absolute and perfect holiness, anything less is abominable in His sight. Therefore, man in himself can never meet God's standard of righteousness. Man, by sinning, did not merely disqualify himself but became ill-qualified, and merits eternal and woeful retribution. Man, as a sinner, is under a merited curse, and God's inflexible justice cries out for the stated penalty. The holiness of God looks to Christ for satisfaction, and it finds in Him the perfect, obedient, and righteous life.

God's justice looks to Christ for satisfaction and finds in Him the spotless and blemishless sacrifice which the righteous law of God demanded. Yet, it is made apparent throughout Scripture that Christ did not represent all of mankind in His holy life and sacrificial death. Had He done so Hades would have been emptied of all its inhabitants on the morning of Christ's resurrection, for the infallible record speaking of Christ, says, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25).

It is the moral responsibility of human courts to imprison those whose crime merits it, and it is equally the court's responsibility to set at liberty those the jurors declare not guilty. For a judge to sentence to death a man whom the jury found innocent would not only be a violation of every judicial ethic, but it would be an intolerable outrage of justice. This being true in the judicial process of man, how much more is it true with Heaven's unerring tribunal? In the eternal and infinite counsel of God, Jesus Christ had laid on Him the iniquity of all His people, and by Divine reckoning was their sacrificial Lamb slain from the foundation of the world (Rev. 13:8). Therefore, we are driven to two conclusions:

1. There never was nor shall ever be any person in the unquenchable fires of Hell whom Jesus represented in His holy life and sacrificial death. "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33).
2. And from Cain (Jude 11) to the consummation of evil (Rev. 20:15), multitudes of Adam's children have gone and others will be going to the everlasting burnings to suffer for their sins. Christ did not die for them, and Divine justice will not be deprived of full satisfaction.

In view of these errorless conclusions the doctrine of general atonement which demands justification and total restoration of mankind to the favor of God is seen to be a diabolical and God-degrading heresy.

## A SHORTHANDED OBJECTION

The Arminian remonstrates by saying, "You misrepresent us. We do not teach that all men shall be ultimately restored to the favor of God. What we teach is that Christ by His death made atonement for all men, but it is efficacious only for those whom the Lord foreknew would hear and believe the gospel." Such a contention is equal to saying, "A man buys forty dollars worth of groceries at store retail price, but the store manager allows the buyer to take home only ten dollars of the forty dollar purchase. The best thing one can say about such a premise is, that it is the ultimate absurdity. Would any man with half sense patronize such a store? To ask the question is to answer it."

Although the devil be the (subordinate) manager of this world, he has not the power to keep back a single one whom Christ purchased with His own blood. God gathers His purchase up with His arm, lays them on His bosom (Isa. 40:1) and carries them out of the world (John 6:37, 17:12). All who Christ interceded for on the cross, He now intercedes for with the crown, and all whom He interceded for now with the crown shall without the loss of one enter Heaven's country. While Christ was a representative Man on the cross, He did not represent all men. He represented in His death all that the Father had given Him "out of the world," and all of these given ones shall be drawn to Christ by the Father, and they shall be eternally restored to the favor of God. All others shall end their sojourn in this earth on the broad road that leadeth to destruction and go in thereat.

In spite of the glaring fallacy in the theory which advocates that election is based on God's foreknowledge or foresight of them who would have faith in Christ, the devil has deceived millions with it. This theory limits election exclusively to the foreknowledge of God, whereas Divine foreknowledge has a part in election but it is not the basis of it. Election as well as all other actions of God is based on the good pleasure of His sovereign will. Those who take the position that God foreknew who would hear and receive the gospel, and based on this foreknowledge of their faith elected them unto salvation are faced with an insoluble dilemma. The first horn of the dilemma reveals, God foreseeing who would believe, He saw them as a definite number, never to be increased nor diminished. That is, unless the Arminian wants to limit God's omniscience, and charge the great "I AM" with a deficiency of wisdom. He must admit that God from the dateless eternity knew who would have faith. Their ugly perforation from the first horn of the dilemma comes when they charge God with sending His Son on a mission that He knew beforehand could only be partially successful.

The second horn of the dilemma reveals that God not only knows from eternity who will believe, but that He also knows those who will not believe. Seeing that both of these companies are eternally known to God, and that there is not third company in the family of man, these two companies are eternally and definitely set the same as if God had in His sovereign good pleasure elected the first company unto salvation, while passing by and leaving the second company to their sins. Either horn of the dilemma which the Arminian takes he finds himself pierced. In an attempt to dodge the charge of preaching total restoration of mankind, the academically advanced Arminians have invented



# The Baptist Examiner

## BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

For May 28, 1978

I Thessalonians 5:1-4.

Intro: In I Thessalonians 4:13-18 we have words of comfort and consolation for the children of God. We have the unvailing of the "blessed hope." We shall be "like Him," "changed into the same image"; for "this corruptible shall put on incorruption, and this mortal shall put on immortality." Praise God, for "we have the victory through our Lord Jesus Christ" (Titus 2:13; I Cor. 15:51-57). However, what about that vast multitude "which know not God"? The fifth chapter of I Thessalonians opens with a solemn reminder of the just recompense of reward which shall begin to be administered to the wicked. In this lesson we deal with this thought.

## Verse 1

"But." Here we have a transition from God's dealings with those in Christ, who are caught up to meet the Lord, and those who are "left" on this earth in their sins. So we have the contrast from the "words of comfort" for the saints, to the words of judgment for the sinners. Contrast "let not your heart be troubled," and "men's hearts failing them for fear." Surely this is "the beginning of sorrows" for the ungodly! "Who shall be able to stand?"

"The times and the seasons." This has to do with God's prophetic time table. We are dealing with those things which "must shortly come to pass." Even though we cannot know the exact time, we can know some things concerning the second coming in relation to the saved and the lost. We can know in the last days "perilous times" will come (II Tim. 3:1). We can know "in the latter times some shall depart from the faith" (I Tim. 4:1). We can know at the coming of Christ in the air the times of the Gentiles will be fulfilled (Luke 21:24; Rom. 11:25), and that then "all Israel shall be saved" which

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means a restoration of Israel; but it also means the "time of Jacob's trouble," which is preceded by the revelation of the Anti-Christ as we shall see in II Thessalonians chapter two.

It is then the devil knows he has "a short time" (Rev. 12:12). So the times and seasons has to do with the duration of certain periods and the characteristics which identify these periods. There are some times and seasons God has not seen fit to reveal (Acts 1:7; Rev. 10:4). Also God has kept veiled some times and seasons for a period, but as we approach the fulfillment they shall be manifested (Compare Dan. 12:4 and Rev. 22:10; Rev. 1:1-3).

"Brethren, ye have no need that I write unto you." Although there was a definite need to elaborate on what would happen in connection with those saints who had died whose bodies were in the earth, and those saints who were alive when Christ came, there was no need to enlarge on this point. This didn't mean Paul did not believe it to be essential, but that he had already covered it earlier in his personal ministry while he was with them. Also he does cover some more details in II Thessalonians and in other portions of his writings.

## Verse 2

"For yourselves know perfectly." Thank God, there are some things we can, and I trust like the Thessalonians and others, know (Job 19:25; I Tim. 1:12; Rom. 8:28; I John 3:2). We know because of the revealing to us by the Holy Spirit guiding us into all truth (Matt. 16:17; John 16:13; II Cor. 4:6). This is the only way we can know perfectly and for a certainty. We have a more sure word of prophecy (II Pet. 1:19). "If it were not so I would have told you" (John 14:2).

"The day of the Lord so cometh." Here is what they knew perfectly, for I believe Paul had taught them previously "showing by the scriptures" these things were so. This is the duty of every God-called preacher. This is the means of strengthening, establishing the saints of God (Acts 18:27, 28). The expression, "the day of the Lord," refers to the consummation of all things. We have the expression "in His day" in Luke 17:24 and also the expression "the days of the Son of man" (Luke 17:26). So we are dealing with a period of time not to be distinguished merely by 12 hours or 24 hours.

We are dealing with events that shall take place in relationship to the saints, to the sinner, to Israel, to the nations, to the churches, and to false churches. Therefore I'm sure we, like the early disciples, have asked the questions, "When shall these things be? and what shall be the sign of the coming, and of the end of the world?" (Matt. 24:3). We are dealing with events of tremendous significance, and again, thank God, for the answers we need are recorded in His Book.

"So cometh." This brings out the fact He will come in a particular fashion. We have this emphasized in Acts 1:11 when the angel assured the disciples that Jesus would "so come in like manner as ye have seen Him go into Heaven." Here he is saying the Lord will come in a particular way in relation to the unsaved. In the fourth chapter he had already shown Jesus would come in a particular fashion for His saints.

"As a thief." Not said to identify Jesus with law breakers. This

is not a reference concerning the saved, because "they knew perfectly," so it must apply, as clearly seen in the context, to the unsaved world. Since we read in Rev. 1:7, "every eye shall see Him," we either have a contradiction, God forbid, or we must have two different times referred to because every eye doesn't see the thief or hear him and surely doesn't expect him. He comes unannounced, unheard, and unseen in contrast to a shout from Heaven and the trump of God in relation to the saved. Yes, the day of the Lord will dawn on a sleeping world; on a world revelling, a world drunk with sin and blinded by the bright lights of the devil, and deafened by the noise of wild music.

"In the night." This has to do both with a reference to darkness so as not to be observed, and also with the condition and conduct of the unsaved. "As the days of Noah." "Knew not" (Matt. 24:37-39).

## Verse 3

"For when they shall say." Those ignorant of the word of God or those who deny the Word of God (Ex. 5:2; II Peter 3:3-5). Those who depend on human wisdom and human logic and ignore the Bible. Those who are striving to create a Utopia on this earth apart from God and in reality contrary to God's Word. They really believe they are about to do that.

"Peace and safety." How misleading and deceitful. We have heard this repeatedly on the news reports in the last few years, and people are being brainwashed into thinking we are on the verge of a true and lasting peace in spite of God's reminder of the certainty of "wars and rumors of war." What they don't know is this world is being prepared for the ride of the white horse in Rev. 6:2, the great counterfeiter who will bring a false peace and security temporarily. He will be the people's choice of a king, for they will receive him, honor him, serve him; they will receive his mark. What a sad portrait of fallen humanity! They don't have Christ, but will run freely after the Anti-Christ. Then will follow the other horses (Rev. 6:3-8) so:

"Then sudden destruction." Surely the expectation of the wicked shall perish. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments" (Luke 16:23). "Thou fool, this night thy soul shall be required of thee . . . so is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20,21). "And upon a set day Herod, arrayed in royal apparel, sat upon his throne . . . and immediately the angel of the Lord smote him" (Acts 12:21-23).

"Cometh upon them." Just as surely as Jesus comes to catch up His children for an unending time of joy, He will come in judgment on the wicked, "for they shall not escape."

"As travail upon a woman." The birth pains of a woman when a child is born into the home of a husband and wife who truly love each other is a time of joy, and the pain is forgotten, but not so in the way it is used here, for the tribulation of the wicked will be unending. Of course the thought here is that tribulation that shall come upon this world in the seven years of tribulation referred to as

THE BAPTIST EXAMINER

MAY 20, 1978

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*"What is the difference between the soul and the spirit?"*

PAUL  
TIBER

PASTOR

New Testament  
Baptist Church  
1272 Euclid-Chardon  
Road  
Kirkland, Ohio



As far as I can tell there is no difference.

There is substantial scripture which speaks of both the eternal spirit and eternal soul, but the preponderance of it speaks of "soul" with respect to salvation. "What is a man profited, if he shall gain the whole world and lose his own soul" (Matt. 16:26) — or "we are not of them who draw back unto perdition; but of them who believe to the SAVING of the soul" (Heb. 10:39).

I conclude that since both soul and spirit are spoken of in eternal terms, and since the Scriptures do not give distinction between them, that soul and spirit are the same and are used interchangeably.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR

Philadelphia  
Baptist Church  
Birmingham, Ala.



As I understand it, those who hold to the dichotomy theory must consider the soul and the spirit to be one and the same thing. And there are some references that seem to substantiate that theory. But I find it utterly impossible for me to see it that way. In the Old Testament everywhere you find the word "soul" except in Job 30:15 it comes from the Hebrew word NEPHESH while the word "spirit" comes from ROOAH, ficult. I regret to say that the an altogether different word. In the New Testament the word "soul" comes from the Greek word PSUCHE while the word "spirit" comes from the Greek word PNEUMA which is an altogether different word. If there is no difference between the soul and the spirit, why do they come from altogether different words in both Hebrew and the Greek? Then in Heb. 4:12 we learn that these two things can be separated, one from

the other. If they are one and the same thing there would be no way that they could be divided, or separated. So they must be two separate and distinct things.

So, as I see it, by means of our soul we are world conscious. By that I mean we are conscious of the things round about us. By means of the spirit we are God conscious. I believe that even those who claim there is no God in a sense are conscious of a higher being.

JAMES  
HOBBS

Box 2, Box 182  
McDermott, Ohio

PASTOR

Kings Addition  
Baptist Church  
South Shore, Ky.



Frankly, I don't know what the difference is, but I believe that there is a difference. There are some who hold to the Dichotomous theory believing that the soul and the spirit is the same. I believe in the Trichotomous theory which teaches that they are different.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

OSCAR MINK  
219 North Street  
Crestline, Ohio  
44827

Pastor

Mansfield  
Missionary  
Baptist Church  
Mansfield, Ohio  
44906



The distinction between soul and spirit is not easily ascertained. However, the task of making them one and the same is equally difficult. I regret to say that the great majority of commentators whom I have consulted agree that the soul and the spirit are synonymous. Their conclusion being, man is a duality, constituted of body and soul. It may be considered presumptuous of me to disagree with such a body of learned men, yet I believe man is a tripartite being, constituted of body, soul and spirit. Therefore, I confess that I cannot adopt their opinion. The question allows for the existence

of both soul and spirit in man, so we will give our time and space to the effort of distinguishing them. However, in so doing it will be necessary to refer on occasion to the material part of man, the body.

Body and soul are often used in Scripture to speak of the whole man (Matt. 6:25; 10:28; Luke 12:20, etc.), then, too, so is body and spirit (Luke 8:55; I Cor. 5:3; 7:34; James 2:26). To leave unmentioned in a text something the existence of which is already established in other Scriptures was the common practice of the inspired penmen. Many examples exhibiting this truth could be cited, but I will mention only one. Christ said to the twelve, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" Matt. 10:47. Although the Holy Spirit is not specifically mentioned in Matt. 10:40, we know the person who receives the Father and the Son also receives the Holy Spirit. So it is, where the soul is mentioned in Scripture, it bespeaks the presence of the spirit, and vice versa. Compare Ecclesiastes 3:8 with Luke 12:20.

While Hebrews 4:12 points up the difficulty of differentiating between soul and spirit, it does at the same time declare the existence of both. "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of the soul and spirit . . ." (Heb. 4:12).

With the physical body, man has world-consciousness, with the soul he has self-consciousness, and with the spirit he has God-consciousness. The body is fed with chemical nutriment, the soul with reason, the spirit with God. It is with the regenerated spirit that man worships God, thus we read, "God is a Spirit; and they that worship Him must worship Him in Spirit and in truth" (John 4:24). And Paul says to the church at Philippi, "For we are the circumcision which worship God in the spirit . . ." (Phil. 3:3).

In the resurrection the believer's union with Christ will be so absolute that he will worship God with body, soul, and spirit. Paul's progressive view carries him forward to that blessed time, and he says of the body, "It is sown a natural body, it is raised a spiritual PNEUMATIKOS — Greek) body . . ." (I Cor. 15:44). In the resurrection the body does not lose its materiality, on the contrary, the redeemed body is ultimately perfected, and adapted to dwell in the presence of God.

Every form of organic life in this world, from the highest to the lowest, is sustained by something eternal to itself. Every peculiar type of life has its appointed means whereby its existence and development is maintained. And so it is with the three organic elements of man — his body, soul and spirit — each must be fed with that sustenance peculiar to it.

Christ's concern for the health of His spirit caused Him to refuse Satan's suggestion to turn stones into bread, rebuking Satan with the words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). Job in view of this truth, said, "I have esteemed the words of His mouth more than my necessary food" (Job 23:12). The redeemed soul, which is the seat of the will, the emotions and reason, may leave the banquet house (church) of divine truth, and gorge itself with the intellectual wood, hay, and

stubble of science falsely so-called. The spirit may be imposed upon the deleterious doctrines of Arminianism, but God will hold both soul and spirit responsible for the neglect of proper diet.

Let the saved spirit be denied the vital tonic of meditation upon God, and it will be dwarfed, defeated, and appear before God empty handed. When each organic element of man receives its proper food — physical, intellectual, and spiritual — health in all three is the result. The tendency is, when the spiritual life is properly cared for, the body and soul are greatly benefited. On the other hand, when the spirit is neglected the body and soul suffer decimation.

The chief distinction between soul and spirit is, the spirit has to do with the things of God, and the soul has to do with the human intellect, will, and emotions. The present body, the body under the curse is so constituted that it is subservient to the soul. The saved are now awaiting the experiential redemption of their bodies, wherein they will receive a body fashioned like the glorious body of Christ (Rom. 8:23; Phil. 3:21). Then the body will be the efficient organ of the spirit. Then body, soul, and spirit will be in perfect accord eternally praising God. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23).

## The Ten Virgins

(Continued from Page Two)

But this view must be rejected also for the following reasons: (1) The kingdom of Heaven is likened to all ten, not merely five. (2) Oil may not be always a type of the Holy Spirit. Is it so in James 5:14? It is to be doubted if oil is ever a type of the Spirit in the New Testament. In the New Testament oil means oil (Mark 6:13; Luke 7:46; 10:34; 16:6; Rev. 6:6; 18:13). (3) The margin reading in verse 8 is "Our lamps are going out." If the oil is the Holy Spirit, then the five foolish virgins are seen losing their salvation. (4) The term virgin is never employed of unsaved persons. (5) Common grace is not needed to make men hypocrites. Grace is a Divine perfection which God exercises only toward the elect.

This view is exposed by a careful examination of all the facts in Matthew 25:1-13. The foolish virgins took no extra oil in a vessel in addition to the oil in their lamps (Jer. 40:10). Note especially verses 3 and 4: "They that were foolish took their lamps and took no oil

with them: But the wise took oil in their vessels with their lamps." Most modern versions make these verses plain. Charles Williams renders verse 4: "But the thoughtful ones not only took their lamps but also extra oil in their oilcans." Some try to escape this by saying the wicks burn for a time in the lamps of the foolish. But can a wick burn until midnight?

A. T. Robertson says on the lamps mentioned in Matthew 25: "Probably torches with a wooden staff and a dish on top in which was placed a piece of rope or cloth dipped in oil or pitch. But sometimes 'lamps' has the meaning of oil lamp ('luchnos') as in Acts 20:8. That may be the meaning here" (Word Pictures in the New Testament, p. 196). The problem of the foolish virgins was the dish on top of their torches was running out of oil. They had no extra oil to put into the dish. More oil would keep a burning torch from going out, but it will not light a torch. The foolish said: "Give us some of your oil, for our lamps are going out" (v. 8 Williams' Translation).

These lamps represent the written Word of God (Ps. 119:105; Prov. 6:23; II Pet. 1:19). How can we conceive of the lamps or oil being the Holy Spirit? Can the Spirit be bought with money as the virgins went to buy oil? The answer is found in Acts 8:19-20. How can we suppose the oil stood for grace in regeneration? Can salvation be bought with man's money at some Arminian store? The answer is found in Isaiah 55:1.

## THE BEST VIEW

I believe all of the ten virgins were saved. The term virgin signifies persons morally chaste and pure in the Bible (Matt. 1:23; Luke 1:27; Acts 21:9; I Cor. 7:25,28,34,36,37). It is applied to the male sex to show purity (Rev. 14:4). Never is it applied to the regenerate or enemies of Christ. The kingdom of Heaven is likened unto all ten, not merely the five wise virgins. The foolish are as much virgin as the wise. It is not said they professed to be virgins, but they are called such by Christ Himself.

All ten are called virgins by Christ. They all went forth to meet the Bridegroom with lighted torches. They all desire His speedy coming — something no lost person desires. They all had oil in their torches, but only the wise had extra oil in a cruse. They all slumbered and slept — even the wise. They all awoke when the Bridegroom came. Their lamps were all burning, although the lamps of the foolish were "going out."

These virgins are the attendants of the bride. They represent a group of Christians at the coming of Christ distinct from the virgin bride. They are to be guests at the wedding of Christ to the church. Psalm 45:14 mentions "the virgins her companions." In the parable of the marriage of the King's Son it is said that "the wedding was furnished with guests" (Matt. 22:10). In Revelation 19:9 it is written: "Blessed (Greek means 'happy to be envied') are they which are called unto the marriage supper of the Lamb." The reference in Revelation 19:9 is to the guests.

It is silly to assume the bride is invited to her own wedding feast! Yet this is the position most universal, invisible church advocates are forced to take to save doctrinal dogma. The parable of the ten virgins as well as Revelation 19:9 proves that not all saved people are in the mystical (oops!) church. There is to be a bride and her virgin companions at the second coming of Christ.

Some object to this view by saying God never calls His people foolish, but on this point they are mistaken (Luke 24:25; I Cor. 15:36; Gal. 3:1). Still others declare the foolish were unknown by Christ. But observe that Christ

(Continued on page 8, column 3)

## THE MEANING AND USE OF BAPTIZEIN

By T. J. CONANT

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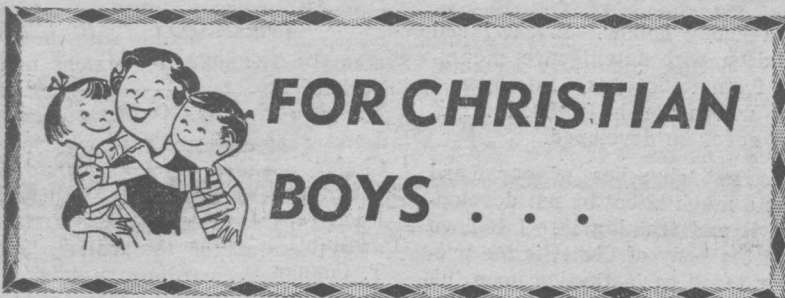
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MAY 20, 1978

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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.

### "THE INCONSISTENCY OF MODERN THEOLOGY"

JIM SCHAFER  
Jacksonville, Texas

Among modern day "religions," there is a great misconception of God's Word. People around the world are deceiving themselves and others by the teaching of doctrine foreign to God's Word. They say God is sovereign, but deny the Bible doctrines of election and reprobation. And brethren, how inconsistent can one's teachings be?

As in the days of Babel they are building a tower of pride and conceit to Heaven, but "pride goeth before a fall" and the result thereof is a deeper confounding of the Bible. They try to make salvation on a "50-50 proposition" when it is all "of the Lord." Man can not have a part in his own salvation. If he does, as the Arminian will have you believe, it is not of grace but a partnership and both parties are the benefactors.

But the Biblical explanation of salvation is that man is dead, and being so, cannot hear, see, feel, breathe, or any other life performing activity until the Holy Spirit by sovereign mercy brings the sinner forth from the dead. Let's look at Lazarus. Did he call on Christ? Did he "let" Jesus save him? Did he "come" to Christ? My brethren, Lazarus could not, even if he so desired, come to Him for you see HE WAS DEAD. Dead in the world; dead to life; dead to sound; his corpse was totally void of life. Is this not the case of the sinner?

Yet the Arminian tries to deny this Biblical truth by the excuse that God is fair, and God is just and good! Well said, but what is fairness, or justice, or goodness in the eyes of a Thrice Holy God toward a sinner? If man received fairness or justice, man would have been in Hell because it was man who violated God's law and "the wages of sin is death."

The Arminian will tell you that all men, everywhere, have some goodness within. But the Bible declares "As it is written, There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes."

But still the Arminian insists that the goodness of man out-

weighs the evil. In whose eyes, God's or man's? In man's, of course, for one man is just as depraved as the next and man sees others with respect to himself. "I'm just as good as the next man," he will say, which is very true. There is no goodness within any man, therefore, his absence of goodness equals that of the next man.

Another inconsistency proclaimed, is that of the teachings that Christ died for the world inclusively. But the Greek term "kosmos" can be divided into eight different concepts: (1) universe, (2) an apt and harmonious arrangement or constitution or order, (3) heavens, (4) the earth or the circle of the earth, (5) inhabitants of earth, (6) ungodly multitude, or Gentiles, (7) worldly affairs, and (8) collection of particulars.

Let's look at the 5th, and 6th explanations: the inhabitants of the earth, and the ungodly multitude, or Gentiles. We see in these the elements of mankind. All mankind can be divided into either category; either ungodly or inhabitants of the earth. If the Holy God loved the ungodly inclusively, He didn't love them enough to save them inclusively. But if we look at it in the light of Scripture, we see there is another meaning, for Christ cannot ever fail to accomplish anything He ever determined to do.

Thus in the reading of John 3:16 in the light of Romans 9:16 we have a vivid picture of the world spoken of here. It is not the world of physical being, nor the world of human inhabitation, but rather it is the world of ransomed souls. The atonement was supplied before the foundation of the world, before there ever was an atom or molecule of being. For we see in Revelation 13:8 that "Christ stood as a lamb slain from before the foundation of the world."

If Christ's atonement was made before the foundation of the world, and if the term "atonement" means to make amends for evil or sinful doings, either Christ's atonement was ineffectual, or it "bridged the gap" between God and man.

No one will hold that the atonement was ineffectual, yet most believe Christ died for the world inclusively. If this be the case, why are people paying that debt again that once was paid? Why are there souls in Hell when Christ died for that soul on Calvary? Is God charging twice for the same sin? If He died for the world and the sinner pays again for the same debt, then God is unjust by sending that soul to Hell. But let every man be a liar and let God be true.

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### TBE Bible Study

(Continued from page three) the "great tribulation" which is a prelude to the final anguish of the wicked.

#### Verse 4

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." What a contrast between the saved and the lost! How we should ponder the difference (I Cor. 8:11; Eph. 2:14) and the One Who makes the difference (I Cor. 4:7; I Cor. 15:10).

"Not in darkness." Both darkness and death are vivid terms

describing the awful condition of the lost. There is no light nor life spiritually in the unsaved. But in salvation the elect are translated out of the kingdom of darkness into the kingdom of His dear Son (Col. 1:13; I Peter 2:9; Acts 26:18). Because of this the saints at Thessalonica had the capacity to know and see spiritual things. Therefore they should not be surprised at the coming of Christ. They should be looking for that blessed hope and glorious appearing of the Great God and our Saviour Jesus Christ. They should be waiting as we read in chapter 1, verse 10. They should have their lamps trimmed and burning and be listening for the cry, "Behold the Bridegroom cometh; go ye out to meet Him."

### Waste

(Continued from page one)

burden with my friends. Perhaps my waste might redirect an erring step or a wayward saint.

By far the greatest of my waste is of TIME. Oh, the days that are gone and the precious moments lost to trivia. Books that were not worth reading; leisure that so easily turns to laxity; television (that great thief) that can snatch a lifetime away almost before you can begin to realize it; thoughts that were not worth thinking; places that were not worth going; words that were not worth speaking; games that were not worth playing; skeletal structures that were not worth building; facades that were not worth sustaining; wars that were not worth fighting; victories that were not worth winning; writings that were not worth typing; pettiness that was not worth pursuing; friends that were not worth making; songs that were not worth singing; jobs that were not worth starting; visits there was no point making; pain that is never worth causing; studies that were no profit; projects that were no gain; enemies there was no need making; things that were not worth buying; various and varied vanities that were not worth existing; intrigues that were not worth hearing; pride that was not worth owning; childishness that was seldom admitted; feelings so easily offended; conversations that were not worth joining; miles that were not worth driving; backslidings so easily accomplished; stupidities so easily succumbed to; blunders so readily made; decisions so casually taken; PEOPLE SO FOOLISHLY TRUSTED; obvious pitfalls that were not avoided; services that did not serve; knowledge that was not worth knowing; wisdom so seldom applied; comfort infrequently given; friends infrequently contacted; prayers that were to no purpose; love sporadically manifested; vows so easily ignored; sermons that were not worth preaching; classes not worth attending; courses that did no teaching and teaching that supplied no learning.

All these and a score besides have robbed me of time to fellowship with Christ. Thank God for eternity for time is so fleeting. I mentally raise my hat to the man who can economize on his time; for lost time is a commodity that can never be regained. Even eternity will not give lost time back again. You can reclaim strip-mined land; you can reclaim a brother gone astray; you can restore a love grown cold but time gone is gone forever. Time. Fleeting time. Time when I did not study. Too little time for my friends. Precious time taken from my children. Time wasted and forever gone. Forever beyond my reach.

Enough of me for I quite candidly lack the courage to go further. I will now honor the time-honored literary tradition that says when you lack courage you must drift from the particular to the general. So I shall.

When I consider Israel the

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overriding message is WASTE. Here was an elect nation that had everything and who cast it aside for chaff. Here is a people who ate angels food and drank from God-made springs. A people of bounty and blessing. A people redeemed from the house of bondage who cast their treasure aside in favor of hilltop idols and heathen alliances. If this is not cause for weeping what could be. Read Jeremiah without weeping and I question your compassion. Read Psalm 137 dispassionately and your tenderness is suspect.		Acts—The Expanding Church—Everett F. Harrison	7.95
"Every good gift and every perfect gift is from above" (James 1:17). I deplore the waste of talent for I have little and therefore other saint's talents become doubly precious to me. Talents are like muscles; use them or lose them. A dormant talent is soon a decayed talent for it dies of neglect. Perhaps your talent is to smile, to talk, to witness, to sing, to make peace, to preach, to encourage, to lead, to follow, to teach, to study, to pray, to cook, to bless, to build, to remember (in a world of us who forget). Whatever or however it might perhaps be, do not waste it. DO NOT TELL ME IT IS INSIGNIFICANT. I deny it. If it is from God, can it be insignificant? I know dear old saints of God whose very presence and sweet voices are a talent. Their talent is stability (in a world of the mutable). Use your talents wisely and well. Do not be among those who arise one day barren and bereft because they neglected the gift within them.		Acts—H. A. Ironside	8.00
To further avoid talking of my waste I shall now speak of the brotherhood. The presbytery if you please. MINISTERS CALLED (Continued on page 6, column 1)		Life and Epistles of St. Paul—Conybeare and Howson	7.95
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## Restricted Restoration

(Continued from Page Three)  
ed the sufficiency-efficiency view of the atonement of Christ. The sufficiency-efficiency view of the atonement argues that Christ's death was sufficient to save the human race, but was efficient only for those whom the Lord foreknew would believe the gospel.

The Scripture answers the sufficiency-efficiency argument with a question, "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11). To paraphrase this question, let me ask, did God send His Son to Calvary as a Lamb and a Lion at the same time? Nay, He went to Calvary as "the Lamb of God," yet, the Arminians contend that it is the rejection of God's Lamb-offering that fixes their condemnation. Did Christ shed His blood to save and to condemn at the same time? Nay, to save only. The world was already condemned. The sprinkling of blood (Ex. 12) saved Israel, but Egypt was already condemned. Israel's deliverance and Egypt's destruction was the fulfilling of a 400-year-old prophecy (Gen. 15:13-14) and surely none would be so vain as to say, the blood of Israel's lamb was shed for Egypt as well as for Israel. Would audacity be so bold as to say that Christ's blood was shed for the false prophet and the anti-Christ who are by Divine mandate predestined for the lake of fire (Rev. 19:20)?

The general atonement doctrine is the mother of the theory which declares that all men shall ultimately be restored to the favor of God, and it sets forth:

1. An atonement that does not actually atone,
2. An election that does not elect,
3. A Saviour that does not save,
4. A substitution that does not satisfy,
5. An intercessor that does not intercede,
6. And a deity that is defeated.

Although the Arminian will continue to mock the great truth of eternal unconditional election, saying, "I cannot sing like angels nor preach like Paul, but I can say, Jesus died for all," there will ever be standing near by a lover of the Bible, who will post-script the Arminian by saying, "Jesus died for all His elect."

—SOVEREIGN GRACE ADVOCATE.



## Waste

(Continued from page 5)  
TO PREACH THE RICHES OF CHRIST ARE TALENTED AND GIFTED MEN. They are salt but what if the salt has lost its savor? What then? What a waste for many do. The talents that God gives them they pollute and they sell out for the opiate of the ministry which is the praise and promotion of men. They have their reward and it is cheap at any price. Many a good man has debased his talents by becoming a courtier to the base schemes of men.

It is a somber thing to observe how ministers of Christ soil themselves and fling their talents away on things that are not worth doing. Called ministers who are marred by the temptations of the flesh and the ways of the world are very, very rare. The occasional preacher who is overcome by common temptation and makes a public spectacle of himself receives so much publicity that people with untidy minds imagine that he is the common rule rather than the extremely rare exception.

For every minister who succumbs to fleshly enthrallment and wastes his talents there are a score who became ecclesiastical serfs as they become ensnared by

power and promotion. HOW MUCH REAL ABILITY AND SKILL IS EATEN UP BY SERVING MACHINES RATHER THAN CHRIST? All waste is lamentable but a minister who wastes his talents is a just object of pity and scorn. God endows so much to talented ministers that the waste of their talents is surely a sadder plight than that of others. A wasted minister is a luminary who is no longer able to shine.

God's ministers must be orators, administrators, psychologists, social scientists, teachers, leaders, pre-eminent warriors, indefatigable workers, scholars, examples, builders, artisans and a constant moving force on the flock they pastor or the work they perform. Each must have these talents and host of others and they must be in daily use. It has become so fashionable to debase the talents of the ministers out of false humility that few are willing to honestly recognize his talents at all. Just as it has become so fashionable to demean intelligence that when intelligence is occasionally shown among the elect it is regarded as an affectation.

I simply cannot leave the subject of ministers so suffer with me a bit longer. I hear of ministers who are wasting away idle as they brood about hurt feelings and other ministerial calamities. I even hear of frauds that refuse to labor among the sheep because they say that they are so terribly profound that people simply do not appreciate their level of expertise. I hear of other frauds who say that their preaching is so strong and their doctrine so unequivocal that people will not have them. Begone with such nonsense and get to work, and cease wasting your talents. IF GOD HAS CALLED YOU TO PREACH, THEN PREACH OR DIE. Do not wave these lame excuses about like a tattered banner fresh from the wars.

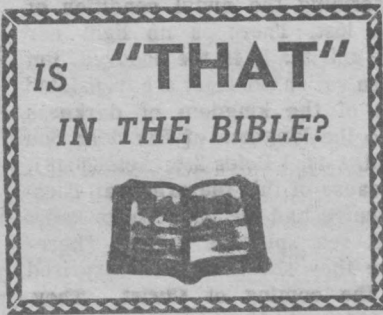
Not many things have the capacity to upset me anymore for I have seen great volumes of the duplicity of people, however easy-time ministers can accomplish it in a moment. The simpering excuses of the flock are terrible enough but I refuse to listen to the whining of easy-time ministers. I am more than a little tired of wasted ministers who never get a sabbath day's journey from their front door and who would not consider a ministry afar off unless it had all the comforts of home. Where did we get such men? Did God call them?

I am weary of lessons on Homiletics taught in air-conditioned class rooms to bright eyed scholars who never seem to go into the field. The only thing a soldier needs to know is what will help him fight in the field. Away with sophistry that debilitates rather than aids. Take most Baptist ministers from their comforts and they would fold up and waste away.

I do not fault the animation of youth too much for youth is a learning experience attended by everyday waste. Youth wastes much in experimentation. It has always been such and always shall be. It is soldiers with age on them that I fault. Skilled warriors who waste their martial attainments. Spartan women had a word for their departing braves, "Return WITH your shields or UPON them"; Spartan shields being used as stretchers and biers.

If you are one of God's warriors then fight the good fight of faith. Don't tarnish your shield by inaction and waste.

When Michelangelo finished the Sistine ceiling he was 39 years old and said, "My life is there on the ceiling of the chapel of the Sixtus." He thought he had done his last work for he was deformed by his four years labor. It is perhaps unwise to compare ministers to Michelangelo but there is a practical correlation here. Many a minister has been marred and



Question:  
"WHERE ARE FISH-HOOKS MENTIONED?"

Answer:  
Amos 4:2 — "The Lord God hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fishhooks." See also Job 41:1 and Matthew 17:27.

deformed by the work of God during a monumental effort. When the work is completed he imagines he has found a lounging place but it is not so. Ministers are not stationary curios but living soldiers.

Talent wasted is tragic but what of wasted potential? I remember an experience from Eastern Kentucky. A one-room school house

in a lonely hollow. Bright faced children with intelligence gleaming from their eyes. Intelligence that will never be utilized for it will never be developed.

Do not churches of our Lord waste much talent by not developing it and training it? I believe that the body of Christ is the premier teaching institution upon this ignorant earth. Yet, our people are untrained and talent lies wasted like fallow ground without a plowman. IT IS NOT SUFFICIENT TO SERMONIZE FROM THE PULPIT. The church must ever be on the lookout for talent that can be trained in the service of Christ. We rob our people of blessings by not encouraging their feeble efforts unto growth and maturity. Treasure hidden is still treasure and how our churches suffer from the lack of the discovery of it, and the developing of it.

In many Baptist churches it seems that they are afraid to develop talent for fear the talent once developed might perhaps prove a threat to the established order of things. Many a young minister is trotted off to Bible College when what he really needs is not education but TRAINING.

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Training under the wise hand of a skillful and kind pastor. Some of the finest and wisest ministers I know are not educated at all but they have been superbly trained by caring pastors. They are worth a gross of the rubber-stamped young graduates of modern schools.

There is a branch of economic philosophy called "laissez-faire," which simply translated means "let it alone." It was laissez-faire capitalism that this country enjoyed up until part of this present century. Business was simply "let alone" by the government. I very much fear that many pastors and churches have a "laissez-faire" outlook concerning potential talent in the church. I know of Sovereign Grace churches that have enough latent talent within them to turn this world upside down. Perhaps it is YOUR church I am speaking of, dear friend, so examine it carefully, for to fail is waste and waste is sin. Pastor, is there talent in your church you haven't developed? Is there?

Paul "wasted" the church of Jesus, Galatians 1:13, but I haven't time to deal with this for I have avoided talking about my waste long enough. Ah well, back to me at the last.

We are not Romanists who dote on confessions but we are told to "Confess your faults one to another." I hope that I have done this, albeit in a cowardly, half-hearted fashion. Mark Twain once said that no man can write a true autobiography of himself for he lacks the brutal honesty for the task. He is probably right. It is not an easy task to stand outside your own personality and give a public evaluation. We do not mind so much being referred to as sinners but we do object to having our sins particularized.

Perhaps it is best that we do not confess too boldly or too extensively. But, whether or not to men, we must confess our waste to God. We must be precisely honest in this. A child of God is presently a symbiosis — a co-joining of two dissimilar parts — the spirit and the flesh. The spirit demands honesty but the flesh cringes. Symbiosis is an adversary relationship and the two elements are mutually antagonistic.

We have a waiting legacy but a present heritage. "God hath revealed them unto us by his Spirit." Like the prodigal we waste volumes.

I started out strong in this essay but withered along the way and generalized in order to fill up space. Such is ever the coward's way. However, there is this oblique consolation, that if I have been unable to deal with this subject as faithfully as I would like, perhaps there is some reader who could write the sequel to this paper. If you have the courage then please feel free to do so. I will never write the sequel unless God gives me greater courage than I presently have. I would like to see the sequel written but not, and never, by me.

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

According to an article in the JERUSALEM POST (4-11-78) the Passover prohibition "extends to a whole range of foodstuffs, mainly those things liable to leavening and fermentation." These regulations concern even those products derived from what the Malacha calls "the five species of grain (various types of wheat and barley). Even the alcohol derived from these grains is forbidden on Passover, and hence the prohibition on such items as whisky and beer."

The article goes on to tell how "Orthodox consumers insist that wines from Pessah come in brand-new bottles, and not in bottles that have been used previously and returned to the wineries." Despite such well-attested facts we have some Baptist preachers who say the Jews do not use wine in the Passover.

INDIANAPOLIS (EP) — While 1,000 delegates from 43 countries attended the Second World Conference of Baptist Men at the Indiana Convention Center, a group of fundamentalists held a protest outside charging that Communists were influencing the sponsoring group, the Baptist World Alliance.

Led by Greg Dixon, pastor of the independent Baptist Temple here, the 150 demonstrators urged delegates to the meeting to pray for Baptists imprisoned in the Soviet Union. They also distributed literature charging that the BWA keeps silent about persecution of dissident Soviet Baptists.

The protestors were particularly critical of Alexie Bichkov, general secretary of the All-Union Council of Evangelical Christians-Baptists in the Soviet Union and a member of the BWA General Council, and of Michael Zhidkov, senior pastor of the Moscow Baptist Church and a BWA vice-president. Both men were alleged by the demonstrators to be Communists and agents of the Soviet secret police.

No Russian Baptists attended the conference of Baptist men, and BWA officials insisted that they had no indication that any were planning to come. Dixon maintained, however, that the protest had frightened them away.

Carl McIntire, president of the fundamentalist International Council of Christian Churches, joined Dixon at a counter-rally at Baptist Temple held on the third night of the Baptist men's meeting.

NEW YORK (EP)—Of 211 Christian religious bodies surveyed by the editor of the Yearbook of American and Canadian Churches, only 76 Churches ordain women.

Women comprise 4.12 per cent of the total clergy force of those bodies.

And 29 per cent of all women clergy counted in the survey were ordained by the Salvation Army.

These are the findings of Constant H. Jacquet, Jr., in the first survey of women in the North American clergy since 1951.

NEW DELHI (EP) — To the dismay and consternation of India's drinking minority, Prime Minister Morarji R. Desai has set his country's sights on total prohibition by 1981.

The Prime Minister has made the banning of alcoholic beverages a major goal of his year-old administration, reversing a trend toward more liberal liquor laws.

When bars and liquor stores in several parts of India began shutting up shop, the ascetic Mr. Desai hailed the closings as "an important beginning."

"Prohibition is not a fad," he said. "It is an essential part of the fight against poverty and the struggle for peaceful domestic environment. I do not mind if my

government goes out of office because of prohibition."

NEW BRIGHTON, Minn. (EP)—A physician told members of Cross of Glory Lutheran Church here that people with faith in God live better, do better during illness and die better.

Dr. John Brown, president of the Minnesota chapter of the American Cancer Society, said years of caring for the terminally ill have taught him: "People with faith just do it better."

The absence of fear of dying "is really a positive force," Dr. Brown said. He added that patients without faith suffer more. "They become bitter because they think they're about to lose all they have. To them, this life is the whole ball game."

CHRISTANSTED, Virgin Islands (EP) — The mystical Rastafarian cult, a movement of marijuana-smoking blacks who want to drop out of what they call a corrupt white society, is spreading from Jamaica to other Caribbean islands.

"The Rastas," as they are frequently called, use the Bible as a guide but do not accept it as the complete word of God.

"We, the lost children of Africa, are looking for our Moses," said Horace Richardson, 36, of Trinidad.

Rastafarians use an esoteric language. It is based upon English but lacks pronouns except for the first person "I" which they use constantly.

WEST CHESTER, Pa. (EP) — The stabbing death of a fetus still in its mother's womb cannot be considered murder, a Chester County judge ruled here in the first such case since 1900 in Pennsylvania.

Holding that the state legislature "did not intend the act of feticide, as distinguished from abortion, to be murder or manslaughter in Pennsylvania," Judge Leonard Sugarman dismissed one of two murder charges against Stephen C. Brown, 20, who was accused of the Oct 31 slaying of his wife and 9-month-developed fetus. Mr. Brown is still being held, without bail, charged with the murder of his wife.

While both prosecution and defense agreed at a January hearing that "Baby Boy Brown" died as a result of one or more stab wounds inflicted upon the child's mother, Patricia Brown, Judge Sugarman was asked to decide if, according to the state's Crime Code, the fetus could be considered a "human being."

Since the code does not define the term "human being," Judge Sugarman said he had to seek precedents in common law to make the ruling.

DALLAS (EP) — The declining value of the dollar coupled with skyrocketing inflation around the world has rocked the international financial community in recent months. But it has cut possibly even deeper into another area of international activity — the flow of American missionary activity.

For more than 100 years American churches have shipped thousands of missionaries to a wide network of countries to aid in development and to spread Christianity.

But the shrinking buying power of the dollar has put a severe strain on these activities as well as those of international religious agencies that rely heavily on American support.

The dollar has declined 54 per cent in value over the last seven years and 20 per cent just since

last spring in the foreign exchange market. It has dropped about 20 per cent against the Japanese yen since the beginning of 1977 to a post World War II low.

INDIANAPOLIS (EP) — What do you tell a man with 10 wives who has just embraced a religion that limits him to one?

Harry Ambonisye Mwasanjala, pastor of the Kibisi Baptist Church in Tukuyu, Tanzania, and a delegate to the World Conference of Baptist Men here, fielded that question here with expertise.

His answer: "I show the man what the Bible says, then I leave the decision up to the man and Jesus."

NEW YORK (EP) — Peter Vins of Kiev, the Ukraine, the 27-year-old son of Georgi Vins, the imprisoned leader of dissident (unregistered) Baptists in the USSR, has been sentenced to a year in prison for "hooliganism" and "parasitism."

"Parasitism" is a Soviet term indicating that the offender refused to work and was content to live off the state and its people. In the case of Peter Vins, however, it meant that he could not find a job because, like his father before him, he was a controversial person and unemployable.

REEDS SPRING, Mo. (EP) — After trying for almost two months to bring his mother's body back to life, evangelist Daniel Aaron Rogers conducted a burial service for the corpse at Eisenhower Cemetery here.

The body of Gladys Rogers, who died at 80 years of age on Feb. 2, had been frozen by her son and moved from Harrison, Arkansas, to a church in Deer, Arkansas, for a memorial service. It was then moved back to Harrison and transferred to an upright freezer.

After obtaining permission from Arkansas authorities to move the corpse across the state line, Mr. Rogers moved it to the Clarkson Mortuary at Reeds Spring, Mo., where he and other preachers held prayer services in an effort to bring the woman back to life. Mr. Rogers, 41, is affiliated with the Church of Christ with the Elijah Message, a tiny group that split off from the Church of Jesus Christ of Latter-Day Saints in 1929.

### Thank God For Trials

(Continued from Page One)

ten children were eating and drinking, killing them all.

Job 1:20-22 records Job's reaction. As he worshipped God, he said, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Satan had failed. He was wrong. Job did not sin; he did not renounce God; he did not charge God with wrongdoing.

Satan is still our accuser, "That accuseth them before God day and night." But we have by God's grace an advocate, "And if any man sin, we have an advocate with the Father Jesus Christ the righteous" (I John 2:1).

When tragedy comes we are tempted to renounce God and to fall out of fellowship with Him. To resist such a temptation is not easy. But God's Word tells us: "There hath no temptation taken you to be tempted above that ye are able; but will with the temptation also make a way to escape that ye may be able to bear it" (I Cor. 10:13). God desires us to be a showcase for humanity, displaying His sovereign handiwork. God desires to prove that there are those who fear God for nought and thereby prove their pure hearts and sincere faith (Job 12:13). "With him is wisdom and strength, he hath counsel and understanding" (Job 12:13). Let us look at Job to see God's eternal purpose and sovereignty will proven.

The Lord is glorified through the

lives of His followers. We have already said that Satan charged that Job served God only for reward. Satan believed that if God took Job's blessings, Job would not obey God, in fact, he would curse or renounce God to his face. Satan challenged God to put forth His hand and touch or remove Job's possessions. God permitted Satan to remove Job's wealth and destroy his children (Job 1:12), but not allow Satan to touch Job's soul. The Bible clearly teaches that God never tempts us with evil. James 1:13 says: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."

Satan is the tempter. "And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread" (Matt. 4:3). God is holy and is not the author of sin. Rev. 15:4 says: "Who shall not fear thee, O Lord, and glorify thy name? for thou only are holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

Job did not sin, he did not renounce God, he did not charge God with wrongdoing. Once more the angels came before the Lord (Job 2:1-3) and a dialogue took place between God and Satan. God again introduced Job to Satan although Satan had been proven wrong. Job remained loyal to God when he lost his children and possessions, yet Satan did not give up. Nor does Satan ever give up on us today. The spiritual warfare is a continuing battle in this life. Our foe is the Devil, for God's Word says in Ephesians 6:12: "For we wrestle not against flesh and blood, but against the rulers of darkness of this world, against spiritual wickedness in high places." The next test proposed was that God afflict Job's body. The Lord again permitted him to carry out this test, so Satan afflicted Job with sore boils (Job 2:7). Job had not lost his wife in Satan's previous attack, and she now came to play a role which seems to have been Satanically inspired. She encouraged Job to curse God and die (Job 2:9). "Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die."

Job, in his response to her, pointed out her ignorance of the things of God. Job confessed God's right to send evil as well as good (Job 2:10). "But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." God orders all things according to his will!

Job expressed the belief in God's providence when he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21); and when he asked, "What? shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10). The providence of God was the bedrock on which Job founded his faith. He did not renounce God's goodness, although he certainly questioned it in the later dialogue about why he was suffering.

The Lord Jesus Christ believed in the good providence of God our Heavenly Father. In the Sermon on the Mount, Jesus repeatedly spoke of the Father who knows all our needs (Matt. 6:8) and will supply them as we seek His will (Matt. 6:33). The Father cares for the birds of the air and the lilies of the field (Matt. 6:26,28), and He likewise superintends all things to care for us, His children. Paul believed in the good providence of God when he wrote: "And we know that all things work together for good to them that love God, to them who are called according to his purpose." Those words are so beautiful and so true for no man can love God unless God calls him effectually to our Saviour, the Lord Jesus Christ.

The suffering of Job cannot be denied. There was physical suffer-

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ing, which Job experienced in his body. There was emotional suffering, which Job felt at the loss of his children. There was spiritual suffering, which Job knew intensely as he wrestled with the meaning of his tragedies. But God is always faithful, and He reveals Himself to us in the midst of what we consider tragedies. To curse God is to renounce Him, perhaps the Old Testament equivalent of the sin against the Holy Spirit (Matt. 12:41-43) or of apostasy (Heb. 6:4-6). The Scriptures tell us Job resisted this temptation. He did not attribute evil to God. Resisting temptation victoriously is hard enough even when we are not suffering. God's desire for us is that we may come through whatever trial He permits without yielding to sin.

A dialogue of alternating speeches between Job and three of his friends makes up the largest part of the Book of Job. Job 29:31 contains Job's last contribution to the debate. Job's friends had accused Job of sin since they believed that God punished sinners and the righteous in this life. They believed that because God was permitting or causing Job to suffer intensely he must be a great sinner.

Let us not be misunderstood that God will chasten His children if they are disobedient. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Throughout his responses, Job defended his innocence and questioned God's fairness. He desired to meet with God, to plead his case, and to find out why God had become his enemy rather than the friend He used to be.

Following Job's final speech Elihu, a younger man who witnessed at least part of the efforts of Eliphaz, Bildad, and Zophar, gave an impassioned series of speeches, which stressed the discipline and power of God (Job 32:1-37).

In Job 29:1-5, along with the rest of the chapter, records Job's remembrances of the past. He recalled the days when he rejoiced in God's blessings. He recalled his own behaviour toward others, which he believed was righteous and not deserving of punishment. (Continued on page 8, column 4)



## God's Word Powerful

(Continued from page one)  
every truth, however seemingly insignificant, can be traced back to God, and is a revelation of His very being. "Heaven and earth," says Christ, "shall pass away, but my words shall not pass away." Because God's word manifests God, "no word from God shall be void of power."

The least word of God is part of a system of truth. "The doctrines of theology," said Andrew Fuller, "are united together like chain-shot, so that, whichever enters the heart, the others must certainly follow." Because God is one, His law is one; and "he that offendeth in one point is guilty of all." The demand of love is the substance of all the commandments; and "whosoever shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Because the least word of God is part of a system of truth, "no word from God shall be void of power."

God is not only the source of truth, but He is personally present in His truth. As He is present in every molecule of His universe, so He is present in every word that has gone forth from His mouth. The external word indeed is only the expression of the imminent Word, who is Christ. To receive that word is to receive Him, and to reject that word is to reject Him. When that word is received and obeyed, even among the heathen, Christ is received, and the word becomes the power of God unto salvation. "No word from God shall be void of power," because Christ, the eternal Word, is ever with and in His written and uttered word, to make it effective.

Let us cherish the least suggestion of truth; value our own impressions as to the meanings of

Scripture; give confidently to others what the Holy Spirit has given to us. What moves us will move others. Our utterances will not be in vain. The seed sown may be hidden long; but the harvest-time will surely come. "Light is sown for the righteous, and joy for the upright in heart." We may die without seeing the fruit of our labor; but "the word of the Lord abideth forever." And the great harvest-day will reveal fruit that we knew not of. Like the snowballs which the boys roll up in the early spring, our works shall follow us, their results ever widening and enlarging, until we say, "Lord, when saw we thee hungry, and fed thee?" So no word from God shall be void of power.

## The Cross Of Calvary

(Continued from page one)  
"Prophets and kings desired it long." This great mystery engaged the inquiries of the heavenly host. "Which things the angels desire to look into." No marvel that these ministering spirits figure so conspicuously in the scenes and transactions of our redemption.

Wondrous Cross! the groans of thy innocent victim, and His dying accent, "It is finished," shall vibrate through Eternity itself!

The Cross is a refuge for the sin-oppressed, heart-broken penitent. A believing view of the Cross, will chase darkness from the mind

and inspire hope, joy, and peace in the Holy Ghost. There we now behold written in legible characters, "Mighty to save." Come then, my fellow-sinner, whoever thou art, dry up thy tears; the prospect brightens before thee; for however numerous and aggravated thy sins, He who hung upon that Cross is able and willing to save thee!

The Cross of Christ affords matter for holy exultation and triumph in life and in death, and will be the object of our enlarged powers of conception and admiration in the heavenly world, when, in the company of Patriarchs, Prophets, Apostles, and Martyrs, we shall behold the Lamb in the midst of the throne. "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his father, to him be glory and dominion for ever and ever, Amen!"

(THE BAPTIST REPORTER, Vol. I, p. 154, 1844 edition.)

## The Ten Virgins

(Continued from page four)  
said: "I know you not," meaning present blessing and enjoyment. Christ knew them not as a guest at His wedding. He did not say to them what He will to the unsaved at the judgment: "I never knew you" (Matt. 7:23). The foolish virgins were improvident friends rather than enemies of Christ.

### THE CENTRAL TRUTH

The primary meaning of the parable is given by Christ in verse 13: "Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." All parts of this parable are to be interpreted in view of this admonition. The parable is used by Christ to teach that all Christians are to look for the Bridegroom (Luke 12:36-37; Heb. 9:29). We live in the time when the Bridegroom tarries, but "yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:37).

The rapture coming of Christ will surprise many of those who are saved, for even the wise virgins "slumbered" and "slept." The word "slumbered" means to "nod or become drowsy." The word "slept" means "lying down to sleep." Here is seen two stages of spiritual declension. There is a drowsiness and lethargy which is followed by inactivity. The ten virgins have sunk into a state of insensibility. None of them were watching for the Bridegroom as they should have been. To be always ready for His appearing is not to be in an idle stare into the eastern sky, but to be actively doing those things that are commanded. They are always ready who are always doing His will (Matt. 24:46).

The parable implies that there will be great ignorance about the coming of Christ before He comes to rapture the saints to glory. The Scriptures will be perverted in such a manner to cause Christians to be so poorly informed about His return that they will be like sleeping virgins. The coming of Christ will surprise these sleepers who claim to watch for Him. The Saviour is to come at the midnight hour — when they least expect

Him. This is happening in our own generation! Men like George Ladd are teaching throughout Christendom: "Nowhere are we told to watch for the coming of Christ" (THE BLESSED HOPE, p. 115). Such teaching has so confused many that they are looking for Antichrist instead of the Lord Jesus Christ.

I believe this trend will continue until nearly all Christendom will be ignorant of the rapture coming of Christ. The only exception will be that the true virgin bride will be expecting the Bridegroom. It is the bride inside her father's house who cries out to the sleeping virgins: "Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). Let all true New Testament Baptist churches cry far and wide: "Behold, the bridegroom comes." Let us do it that men not be ashamed before Christ at His coming (I John 2:28). Let this message be preached to counteract servants of Christ who preach: "My Lord delayeth his coming" (Matt. 24:48). Woe to those who disobey the command of Christ in Matthew 25:13. Verily "the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. 24:50).

The waiting for the Bridegroom is a testing time for all. It is a time of opportunity for the foolish virgins who will not be permitted to be guests at the marriage of the Lamb. It is the time when they should go and buy the oil they need. Our Lord has tarried now for more than 1900 years; what a long opportunity for lamp-trimming! When the wise sleep it is no wonder the foolish become unconscious of their danger. Every day and every hour we must be ready for the Bridegroom. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).

## Thank God For Trials

(Continued from page seven)  
He named specific areas, such as care for the poor, the fatherless, and the widow, and his punishment of the wicked.

Job also remembered the guidance God had given him. The phrase "secret of God" refers to the friendship or the counsel of God. Tabernacle is simply Job's dwelling or tent. As Job looked back to his early days, he could clearly say, "The Almighty was yet with me" (Job 29:5).

"Then answered the Lord unto Job out of the whirlwind and said, Gird up thy loins now like a man; I will demand of thee, and declare thou unto me. Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him" (Job 40:6-9).

The eagerly sought meeting with God did take place. In cries of agony, Job had expressed his longing to appear before God to argue his case (Job 19:23-27; 23:3-5). He wanted an answer to the question, "Why am I suffering although I am innocent?" He could not agree with the belief that only and always the wicked suffer. He could not accept the charge that he was suffering for secret sins. He wanted direct answers from God Himself.

God began to speak to Job immediately after the prolonged speech of Elihu (Job 38:1). God answered Job "out of the whirlwind" (Job 37:5) which itself was a demonstration of God's power. What did God say to Job?

Did He reveal why the wicked do in fact sometimes prosper and the righteous sometimes suffer? No! Rather than answer Job's questions He asked Job more questions.

Beloved, we have no right to question God's will, but be obedient to Him. First, the Lord presented rhetorical questions about the glories of creations (Job 38-

39). He asked, "Where were you when I made the universe? When I set the bounds of the sea and arranged the stars?" The Lord also spoke of the animals and their instinctive ways and the mountain goat, the wild ass, the ox, the ostrich, the horse and the hawk. Second, God asked Job a question which He paused for Job to answer: "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it?" (Job 40:2). At this majestic word from God, Job was overcome and wisely admitted his inability to answer (Job 40:3-5).

The Lord gave descriptions of peculiar and frightening creatures (Job 40-41), describing further His sovereignty in creation. Job 41:11 says: "Who hath prevented me, that I should repay him? Whatsoever is under the whole heaven is mine." Job 40:6-9 gives a view of what God said to Job. Job was in no position to teach God or even to comprehend all that God might say. God focused on Job's suggestions that God was unfair in His treatment of him. "Wilt thou also disannul my judgment? Wilt thou condemn me, that thou mayest be righteous?" (Job 40:8). The Lord was asking whose evaluation of right or wrong is correct, mine or yours? God's will and wisdom, even if unknown to us, has rightful priority over our own will and wisdom. "For the children being not yet born, neither having done any good or evil according to election might stand, not of works, but of him that calleth."

The Lord asked Job to compare himself with God and His power. This questioning disarmed Job to the point that his resentment and his questions faded into insignificance. He accepted that he was beyond his depth in demanding an answer from the Lord.

Job repented of what he had come to see of himself and his sin. He was not guilty, as his comforters had charged, of some hidden sin of hypocrisy. He did not curse God, although he complained to Him and severely questioned Him. As a result of his personal experience of God, Job now abhorred himself and repented, even in dust and ashes. The might and majesty of God's sovereign rule had humbled Job.

After Job's repentance, God reaffirmed Job's integrity by telling his three friends that they had spoken incorrectly of God while Job had not (Job 42:7-9). The Lord commanded them to offer sacrifice and told Job to pray for them. The Lord went beyond that and actually restored to Job "twice as much as he had before" (Job 42:10). God had tried Job, but even in this life He rewarded his steadfastness with honor and blessing.

Beloved, would many of us today stand Job's test? Job experienced terrible tragedies. People have to endure such things today. How should we respond? Is Job in all ways our example? He was a model of steadfastness during suffering (Jas. 5:11). Our model is the Lord Jesus Christ. While in the flesh he was in complete obedience to the Father. We have seen from the Scriptures Job found it necessary to repent. He sensed something wrong in his reaction to his suffering. Job did allow doubt, bitterness and even pride into his life. He did not continue to thank God in everything. I Thessalonians 5:18 instructs us, "In everything give thanks; for this is the will of God in Christ Jesus concerning you."

If we love our Lord let us be obedient to Him. God was a faithful friend even when Job thought He was his enemy. God loved Job and desired his best. The justice and love of God administer the altogether deserved and merciful correction. Affliction to the godly is thus mercy and justice in disguise. The afflicted believer on repentance sees this, as Job did. "That he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

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