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

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JUSTICE & MERCY IN SALVATION

From a Treatise by
JAMES A. HALDANE
1847

UNCONDITIONAL FORGIVENESS would have entirely destroyed God's moral government, for it would have been inconsistent both with justice and truth. Infinite wisdom alone could solve the problem how, in God's dealings with mankind, mercy and truth should meet together, righteousness and peace should mutually embrace. In other words, how "glory in the highest" should redound to God, connected with "peace on earth, and good-will" to a countless multitude of our fallen race.

This was accomplished by the incarnation of the Son of God, and the reason why none but "the Man who was God's fellow" (Zech. 13:7) could make an atonement for sinners of mankind; that it behooved Him that sanctifieth and they who are sanctified to be both of one (Heb. 2:11); that He alone who "thought it not robbery to be equal with God" could endure the curse of the broken law—could offer himself a willing sacrifice—could lay down his life and take it again—could by His obedience magnify and put honour on that law upon which those whose Surety and Substitute He had become had trampled, and thus restore what He took not away (Phil. 2:6); Heb. 9:14; John 10:18; Isaiah 42:21; Psalm 69:4). All this was accomplished by the Lord Jesus. Not only

did He make reconciliation for iniquity, and bury the sins of His brethren in the depths of the sea, but He brought in everlasting righteousness, arrayed in which they might stand before God without spot or wrinkle. Many of them had gone the way of all the earth—many had not yet come into existence, but they had all been given to Him in the everlasting council; He had undertaken for them; their names were enrolled in the book of life, and having died for their sins and been raised for their justification, the great Mediator of the new covenant, uniting in His wonderful Person the divine and human natures, was invested with power over all flesh that He might give eternal life to all His blood-bought sheep; that as He who knew no sin had been made sin for them, they who had drunk up iniquity as the ox drinketh up water,

might stand before God in a robe of righteousness so glorious as to eclipse the lustre of the robes of the angels of light. . . .

The Scriptures teach us that by uniting Himself with His people, by becoming their Brother and near Kinsman, Christ had the right of redemption (Ruth 2:20); and that He came to do His Father's will in ransoming from destruction one of the two great families into which mankind had been divided on the first intimation of the coming of the Saviour. By enduring the curse which they had incurred, He obtained for them the blessing of eternal salvation. In this stupendous plan, there is not merely an expression of God's displeasure against sin, but a real satisfaction made for the breach of His holy law. Everlasting righteousness is brought in, in a way exquisite

"GO THOU AND DO LIKEWISE"

Indore Baptist Church
Indore, W. Va. 25111
July 14, 1980

To all past and present supporters
Of TBE and New Guinea Missions;

In April, 1980, we at Indore Baptist Church first heard the allegations charged against Bro. Fred Halliman, Calvary Baptist Church, and TBE. Because these charges were of a serious nature, we were greatly disturbed. Like a lot of our sister churches and fellow supporters, we voted to temporarily stop our support of TBE and New Guinea Missions, until we could ascertain the truth.

We met first with Bro. Halliman, then with Bro. Cockrell so as to hear both sides out properly and in an orderly fashion. After much prayer on the matter and some careful searching, the truth has finally emerged. We at Indore Baptist Church can find no fault with Bro. Halliman, Calvary Baptist Church, or The Baptist Examiner.

Also, let no man or organization say that we have been hasty in making our decision or that personal feelings or our past love of Bro. Halliman, Calvary Baptist Church, or TBE have influenced us. We have pored over dozens of documents of New Guinea Missions, Calvary Baptist Church, and TBE over the past three months. Brethren, the very documents which were presented to us with the accusations are the same documents which have proved Bro. Halliman and Calvary Baptist Church innocent, WHEN SEEN IN THEIR ENTIRETY.

We at Indore Baptist Church resumed our support of Calvary Baptist Church, TBE, and New Guinea Missions on July 13, 1980 by an unanimous vote. We would urge any sister churches or individuals who have stopped their support to contact Calvary Baptist Church as soon as possible for the complete facts. The work of TBE and New Guinea Missions has been tremendous. Please support these works so that our Lord's work may continue.

Your Brethren In Christ,

Indore Baptist Church
/S/ R. Brooks Legg, Jr., Church Clerk

THE LOVE OF GOD

WILLARD WILLIS
Monroe, Ohio

"He that loveth not knoweth not God; for God is love" (I John 4:8).
Our text states that "God is love." It is not merely that God



WILLARD WILLIS

loves, but God is love. He is love itself. We may say that love is His nature. It is the nature of an

apple tree to bear apples and it is God's nature to love. His love is spontaneous, free and uncaused.

It is the nature of an apple tree to bear apples. One does not influence the tree to bear apples. God's love, in like manner, is never influenced, that is, God does not love us because of who we are or what we have done. He, in fact, according to I John 4:19, loved us before we loved Him. This passage reads as follows:

"We love Him, because He first loved us."

This passage leaves no doubt relative to the fact that God's love is uncaused. Some have thought that God's love can be influenced at a mourner's bench or by good works in this life, but we should keep the above passage in mind in that God loved us before we ever loved Him. God, in other words, loved us before we ever performed one good work. How, then, can we say that God's love is influenced by our good works? The nail I am trying to drive is that the only reason God loves anyone is the result of His own free sovereign will. The following passage makes it crystal clear that God has not set His love upon us because of our works, but

(Continued on page 6, column 1)

MYSTERY OF CHRIST'S SUFFERING ON CROSS

WADE H. MILES
Winter Haven, Florida

Galatians 3:13—"CHRIST HATH REDEEMED US FROM THE CURSE OF THE LAW, BEING MADE A CURSE FOR US: FOR IT IS WRITTEN, CURSED IS EVERY ONE THAT HANGETH ON A TREE."

The pulpit, where God's Word is proclaimed is the most holy of places here on earth.

Suffering cannot be studied from a book. It must be written on the heart. You must go through the fire if you are to have sympathy for those who tread the coals. You yourself must bear the cross if you would feel for those whose life is a burden to them.

We live in a world of sin and sorrow, and we ourselves are sinful and sorrowful. We need One who can put away our sin and become a sharer of our sorrow. If he cannot go with us through all the rough places, how can he be our guide? If he has never traveled in the night himself, how can he hear our groans in our darkest hour?

As I meditated upon this subject of Christ's suffering on the cross, there seemed to be, oh! so much material to cover, and indeed there is. I will not venture to explain the death of the incarnate God. Indeed, I cannot. I am content to believe it and to rest my hope upon it. I ask you, can you plumb the depths of this mystery? How should the Holy One have sin laid upon Him? That also I do not know. Some of the world's wise have told us that there is no such thing as imputation of sin. In fact, sin is no longer sin, but acts which improve one's character. The doctrine of the

cross is to them that perish foolishness. We do know that in our Lord was no sin, and yet He, His own self, bare our sins in His own body on the tree. We do not know how the innocent Son of God could be permitted to suffer for sins that were not His own. It amazes me that justice should permit one so perfectly holy to be forsaken of God, and to cry out "Eloi, Eloi, lama sabachthani?" But it was so by the decree of the highest justice and we rejoice in this sovereign act of God.

These, however, are not what I have chosen to expound upon today. Let us read together Matthew 27:45; Luke 23:44-45. What a call must that mid-day midnight have been to the careless sons of men! They knew not that the Son of God was among them, nor that He was working out human redemption. There must be great teaching in this darkness. When we come so near the cross, which is the center of history, every event is full of meaning.

(Continued on page 8, column 4)

CHRIST IS LORD OF OUR TIME

By HERB EVANS
Pittsburgh, Pa.

"Walk in wisdom toward them that are without, redeeming the time" (Col. 4:5).

"Walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

The Lord considers our time to be important. He expects a portion of that time to be given to Him as He expects us to give Him a portion of our money. It would seem that an appropriate minimum goal to set for the time that we use for the Lord would be a tithe or 1/10 X a 168 hour week or 17 hours (16.8).

We use about 56 hours a week for sleep; 40 hours for work or school; 14 hours for eating; 8 hours for travel (work, groceries, etc.); and 6 hours for personal hygiene and preparation; a total of 124 hours. (Of course, these figures vary from person to person to person). This leaves about 44 hours to be used for the Lord, yourself, and whatever.

A Christian might use 17 hours for the Lord and still have 27 hours a week for family time, dates, sports, special events, and special offerings of his time for certain church projects, etc. He might use the 17 hours in the following way: (Continued on page 6, column 3)

A CALL TO PRAYER

By The late ROBERT G. LEE
Former Pastor
BELLEVUE BAPTIST CHURCH
Memphis, Tennessee

Our world is a sick world—disillusioned, war-scarred, head-dizzy, body-weary, sin-smitten—a world in despair. Human philosophy is bankrupt. Nations, weary and wicked, walk on the edges of abysses. Men and women everywhere are bewildered and distracted by the problems and difficulties of life. Some leaders "loose wild tongues that hold not God in awe."

There are so many problems that cannot be solved, so many dangers that cannot be averted, so many burdens that cannot be borne by human strength and wisdom, ingenuity, and genius. What we need is what God can do. What God can do will be done for us when God's

(Continued on page 3, Col. 1)

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The Baptist Examiner Pulpit

A Sermon by Sam Wilson

DID JESUS PREACH SOVEREIGN GRACE?

Recently, while discussing the Doctrines of Grace with a so-called Baptist, I was informed that Paul and Jesus were not necessarily in agreement as to the way of salvation. Since Romans 9 was written by Paul, it only shows what Paul believed and not Christ. I had a similar conversation with a counselor at Oral Roberts University which did not surprise me in the least. I don't expect lost people to understand the inspiration of God's word. However, I did not expect to hear such blasphemy from the mouth of a "so-called" fundamen-

tal Baptist. The more Arminian Baptists I meet, the more shocked and disappointed I am in "so-called" Sovereign Grace churches accepting the baptism of organizations which blaspheme the name of Christ, be it purposely or out of ignorance.

Brethren, there are no contradictions in God's word. I am a firm believer in the verbal plenary theory of inspiration. I believe, without compromise, that every word and every part of the Bible is God-breathed (II Tim. 3:16). The words of Paul, Peter, Moses,

or any other writers are equally as important and equally as applicable as the words of Jesus Christ himself. If Paul wrote it by inspiration of the Holy Spirit, you'd better listen and adhere to what it says.

I think it is very important that people realize how they are saved. You can not really appreciate your salvation and the work of the God-head therein, until you realize that you did nothing and God did it all. You will not love God as you should until you realize how unde-

(Continued on page 2, column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41101.

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BRIEF NOTES

There will be special revival services held at the Memorial Heights Baptist Church beginning August 3-8. Elder James Green from Washington, Illinois will be the evangelist and services will be held each evening at 7:30 p.m.

The church is located at 521 Carroll Blvd., Perry, Georgia. The church and pastor would like to invite everyone within driving distance to attend.

Elder Gary M. Harris, P.O. Box 540, Nicholasville, Kentucky 40356 would like to announce that he is a young ordained minister and is ready to serve the Lord wherever He would have him to go.

If you are in need of a young, but dedicated minister, give this young man a call at (606) 887-2071.

His crowd. What kind of preaching today drives away the crowd? Certainly not blasphemous Arminianism which tickles the ears of its listeners. Certainly not any form of theology which gives man his share of praise for his part in salvation. However, if you preach that man is "dead in trespasses and sins," unable to assist God in salvation, that his eternal destiny is completely in God's hands; it won't be long until you're preaching to less people than you were (if this is not what you have been preaching). Preach a sovereign God and a debilitated, feeble, and impotent man and see if your results aren't the same as our Lord's. Also in John 6:60, we hear the Lord's preaching described as "a hard saying". Arminianism is an easy saying; it exalts man and gives men a false hope. Sovereign Grace is "a hard saying" because man is proud and rebels at the Bible's abasement of himself. Many times Arminians have labeled sovereign grace as a hard, harsh, and cruel doctrine. Let us remember this is what they said of our Lord's preaching. I will add here that sovereign grace is in no way hard or harsh, it gives all glory to our gracious God in our salvation. It promotes a greater love for Christ than other systems of theology. It assures the salvation of all God, in His infinite mercy, desires to save. Praise God for the revealed truth of salvation by sovereign grace!

Now let us search the words of Christ and see if He preached the doctrines of grace. I wish to inform you the few verses I give will in no wise exhaust the teachings of our Lord on this subject. Due to limited space, I will only mention a few verses for each point. However, if I were to only produce one verse showing Jesus taught these blessed truths, it should be acceptable to all true believers. Let us ask the following question, "Did Jesus preach total depravity?" The root of understanding man and salvation is tied up in the doctrine of total inherent depravity. Does man help in his salvation? Does he do anything at all to aid God? Let us see what Jesus says. In John 6:63, Jesus said, "The flesh profiteth nothing." We all must agree that belief and faith in Jesus Christ is the greatest profit possible. There is no greater profit than for a man to "gain his soul." Jesus clearly tells us that the flesh or natural man profits or gains absolutely nothing. The verse is teaching man's inability to do any-

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thing to appease the Godhead. Surely this verse teaches total depravity. In John 5:24, Jesus speaks of passing from "death unto life." It would take a spiritual ignorant not to realize this is speaking of spiritual life and death, and not physical. This verse teaches the condition of man before the Holy Spirit imparts faith. Jesus said, "the man is dead." A physical dead man can do nothing physical or mental whatsoever, even so a spiritually dead man can do nothing spiritual. Again, Jesus teaches the total helplessness of man to please God or aid him in any way.

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by

E. G. COOK

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In John 3:3-8, Jesus again teaches man's depravity. He tells us a "man must be born again." Not made better, or reformed, or healed; but born again. Again, we must agree this is speaking of a spiritual birth. Jesus here teaches depravity by saying man must be made a new creature due to the extent of evil in the old. John 5:40 speaks of man's inability to will to be saved. Jesus being God and omniscient, said: "Ye will not come to me that ye might have life." Jesus could only say this if He knew that their will was incapable of itself to come to Christ. To see what Jesus thought of man's heart, read Matthew 13:15. Read Matthew 23 and the description Jesus gave of the Pharisees. From these few verses, honesty forces us to admit that Jesus did preach total depravity.

Next we ask, did Jesus preach Unconditional Election? Due to and the condition of the natural man, an unconditional election could be the only kind possibly preached. Since man is dead and unprofitable and unable to choose God, election has to be the act of God, NOT man. In John 17:2 and 9, Jesus speaks of "giving life to" and "praying for" only those "given Him by the Father." The "given" are the elect of God. Those the Father chose to save before the world began (Ephesians 1:4,5). In John 17, you will find two classes of people; in verse 2 "live and dead"; in verse 9, "the prayed for and the world." Election is what makes the difference in these people. In John 15:16, Jesus clearly denounces freewillism. "Ye have not chosen me, but I have chosen you." For those who say Judas would be included, Jesus answers that in John 13:18, "speak not of you all, I know whom I have chosen." He goes on to speak of His knowledge of Judas and his betrayal. For those who say election is only unto service, I urge you to read John 15:16 more carefully. Jesus says He chose them, speaking of salvation, then "ordained them unto good works" as a result

"King Of Kings And Lord Of Lords"

MRS. FRANK PARISH
Courtland, Virginia

Jesus Christ, the great Creator, made the Heav'n and earth,
And by His Almighty power, rules the universe;
We see His glory all about, His holy Word leaves no doubt
That He is KING of kings and LORD of lords!

Jesus Christ came down from glory to this sinful earth;
He became our blessed Saviour by His virgin birth;
He was God come down to man, was crucified by wicked hands,
Though He was KING of kings and LORD of lords!

Jesus Christ, the mighty conqueror, from the tomb arose!
He arose with mighty power, triumphant o'er His foes;
Oh, great salvation, full and free, wondrous love, beyond degree,
Oh! He is KING of kings and LORD of lords!

Jesus Christ, the King Eternal, every eye shall see;
Precious Saviour, by men rejected, He their Judge shall be;
Every knee shall bow to Him, every tongue confess to Him,
That He is KING of kings and LORD of lords!

of salvation. The truths taught here are, election unto salvation and works after salvation. Matthew 20:16 tells us "many are called but few are chosen." For more verses where Jesus taught election, read John 6:64, Mark 13:20, Matthew 24:31, and several others too numerous to mention. From the preceding verses, we see without question that Jesus did preach election.

Did Jesus preach a Limited Atonement? Jesus would certainly know who He was dying for. He was not dying for a number, but for a few people He loved beyond comprehension. First, let me make this point: there were already people in hell suffering the eternal wrath of God that hated them. Certainly, you would not insult my intelligence and Christ's deity by saying He died for those already in hell. Due to fact, I had a recent article in this paper on the atonement, I mentioned only a couple of verses. In John 17:9 we find Jesus not praying for everyone, certainly He would pray for all those He was to die for. In John 15:3, Jesus says He laid down His life for "his friends." The book of Hebrews tells us His "enemies will be made his footstool." Jesus did not die for those omniscience revealed as His enemies. In John 10:26, Jesus speaks of giving His life "for His sheep." Matthew 25:32 tells us all are not sheep but many are goats. Jesus shed not one drop of blood for a goat. In Matthew 20:28, Jesus tells us He "gave his life a ransom for many." Notice many, not all. Pay particular attention to the ransom. It shows a price paid to redeem. If Jesus paid the price for all, then a grave act of injustice would be committed each time a soul went to hell. From these verses we see Jesus preached a Limited Atonement.

Did Jesus preach Irresistible Grace? You will find no long invitation, trickery, or games used in the Bible to save a sinner. You will simply see the word of God

preached and the Holy Spirit making that word effectual by His power. If man were able to resist the call of the Spirit, all would be lost; because we love sin and evil and hate that which is righteous and just. John 17:2 speaks of God "giving life to whom he will." John 1:12 speaks of God giving "power to become sons of God." Jesus also says in John 6:44, "no man can come to me except the Father which sent me draw him." John 6:65 says about the same thing. Jesus said in John 6:37, "all that the Father giveth me shall come unto me," etc., not they might come, but SHALL. Only a powerful God can say SHALL. Also, see John 3:27 and John 10:27. We learn from these verses that Jesus preached Irresistible Grace as the sinner's hope.

Lastly, did Jesus preach Eternal Security? The verses for this are extremely numerous, so we will only mention a couple. Jesus teaches in John 10:27-29 that His sheep shall be eternally saved because they rest in the "Father's hand" and "no one can pluck them out." What comfort to rest in the power of God. Jesus tells us in John 5:24 that we, who believe, have "eternal and everlasting life" and "shall not enter into condemnation." For more proof see John 6:51, John 3:16, John 17:2, etc. Let us be thankful for eternal salvation; and yes, Jesus did preach eternal security.

In closing, let me give three reasons Jesus preached Sovereign Grace. First, He knew the truth and preached the truth He knew about salvation. Second, He knew it was the only hope of the lost being saved. Third, it is the only system of theology which gives the Godhead their proper honor and glory.

Let us preach these truths that are such a comfort to our hearts and which bring such great glory to God's name. May God bless you.

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A Call To Prayer

(Continued from page one)

people pray. There is nothing so necessary in the lives of the churches and individuals today as earnest, continued, importunate prayer.

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The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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For August 17, 1980

Ephesians 6:18-24.

INTRO. Paul concludes this letter by showing the need for proper communication between the saints and their Heavenly Father and between themselves. Any and all difficulties could be averted or corrected if this would be practiced. True worship and fellowship naturally would be the end result.

VERSE 18

"Praying." The child of God is moved by the indwelling presence of the Holy Spirit to cry out "Abba Father," which evidences a new life; thereby he proceeds to a proper reverence and dependence on God. He receives the Word of God readily (Acts 2:41; I Thess. 2:13) and carries it to others while constantly seeking God's leadership and strength (Ezra 8:21; Acts 4:24-31). This, too, is a part of the Christian's putting on the whole armour of God, and is vital if he is to be a good soldier of Jesus Christ.

"Always." Paul, who had been with the saints at Ephesus "at all seasons," also knew the need to be with God at all seasons (Acts 20:18; I Thess. 5:17). The great need in our churches today is consistent Bible study (II Tim. 2:15) and prayer.

"With all prayer." The variety and value of prayer is little known by most professing Christians. It includes more than just asking or rushing into God's presence in time of need.

The needs of the world are so many and varied and complex. The evils that threaten to lead our greatest graces to the grave and leave the world no copy are so strong, defiant, daring. Apart from the right kind of prayer, there is little hope for us to achieve what God wants us to achieve.

Jesus said: "Men ought always to pray, and not to faint." Andrew Murray said: "In relation to His people, God works only in answer to their prayer." Jowett said: "I'd rather teach one man to pray than ten men to preach." Spurgeon said: "Cares are manifold; therefore let your prayers be manifold, for prayer is the sword that will cut the Gordian knot if it cannot be untied."

By these words we learn that great is the law of intercession. Abraham interceded for wicked Sodom. Moses for wayward and complaining Israel, Samuel for the nation changing its form of government. Elijah for an apostate nation in disaster and for the Zarephath widow in poverty and sorrow, Paul for the churches he founded, Jesus for the disciples He called.

Knowing that intercessory prayer is our mightiest weapon and the supreme call for all Christians today, I pleadingly urge our people everywhere to pray. Believing that prayer is the greatest contribution that our people can make in this critical hour, I humbly urge that we take time to pray—and when we take time, really pray.

Let us remember that Goodell said: "He who prays most, helps most"; that Pierson said: "Every step in the progress of missions is directly traceable to prayer"; that Eugene Stock said, "He who faithfully prays at home does as much for foreign missions as the man on the field"; that the poet said: "The place where we can reach the store of hoarded gold and free it for our Lord, the place where God Himself descends and fights for us is the place of prayer."

You can pray. You may muzzle a man so that he cannot articulate a syllable, but you have not made it impossible for him to pray. You may cast a man into a dungeon and load his limbs with chains, keeping him from all manner of

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"And supplication." A realization of a definite need and the desire for God in His mercy to grant it in accordance with His will. Zacharias' and Elizabeth's desire for a child is a good example.

"In the Spirit." I'm afraid most of our prayers are in the flesh and are thereby selfish in nature. However, as we rely on the Holy Spirit, we are led to prayer in accordance to the will of God (Rom. 8:26). There is no real praying apart from this.

"And watching thereunto." We must keep constant vigil if we are to maintain a life of prayer, for the Devil is always seeking to keep us too busy to communicate with our Father. His success is evidenced in the lack of spirituality in our churches.

"With all perseverance and supplication for all saints." How sad that we talk about our brothers and sisters in Christ more than we talk to God concerning our brothers and sisters in Christ, therefore tearing them down more than seeking to build them up. We should never talk to someone else about others until we have first talked to God. May we heed the admonition to persevere in this matter.

VERSE 19

"And for me." Every saint, regardless of how strong spiritually, needs to be carried daily to the throne of grace. This is what helped to make Paul the great servant he was.

"What utterance may be given unto me, that I may open my mouth boldly." Paul, like Jeremiah and all true preachers, knew his inability, and had no confidence in the flesh. He wanted God's power to abide on him that he might so speak that man would believe.

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Notice, an application of this is seen in the case of Lydia. Paul was moved to open his mouth and declare God's message and Lydia's heart was opened to receive (Acts 16:14; 4:32).

"To make known the mystery of the gospel." Even though the gospel—the death, burial, and resurrection of Christ—according to the Scriptures (I Cor. 15:3,4) is simple in itself, it can't be understood by human reasoning (I Cor. 2:14).

VERSE 20

"For which I am an ambassador in bonds." This evidenced the enmity and the offense of the cross on the gospel, but it is not a mark of shame, but on the contrary, a mark of distinction (Matt. 5:10-12). Notice especially, true Christians have never had an easy time in the world (Heb. 11:36-38). The world crucified the Head of the church and has opposed all sound preachers in all ages.

"That therein I may speak boldly, as I ought to speak." How vividly this brings out that the heart of preaching centers around the Person and Work of Christ. Therefore if any man or angel preach any other gospel, he is to be accursed (Gal. 1:6-8).

VERSE 21

"But that ye may know my affairs, and how I do." Paul did not write about his sufferings in order to discourage the saints, but to warn them and to prepare them for trials in their ministry and in order to assure them that God would use even sufferings to further the gospel (Philip. 1:12). He also wanted them to know the sustaining grace of God (I Tim. 4:17,18; II Cor. 12:9). It might be well to note, he had nothing to hide when it came to his ministry. Those of us who are ministers should take note of this. Paul made it a habit to report to the churches, especially to the one he was sent out by (Acts 14:27).

"Tychicus, a beloved brother and faithful minister in the Lord." What a worthy recommendation for any man of God.

"Shall make known to you all things." Again, Paul wants them to know not only by a personal letter, but by a personal friend. He wanted them to know all things; both the blessings and the trials.

VERSE 22

"Whom I have sent unto you for the same purpose, that ye might know our affairs." This report had been carried to others, as well as to the Ephesians. The report included not only Paul, but those with him, which is a blessed thought. God has more than one preacher or missionary.

"And that he might comfort your hearts." How much Paul loved these saints is evidenced by the special effort he made to make sure they received help.

VERSE 23

"Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." What a glorious benediction! He had begun this letter in the same manner (1:2). This is a distinguishing mark of true Christianity. It separates the false from the true. May the Spirit of God apply this thought to all.

Conclusion: As we move on to additional studies, may God help us to carry this Book in our hearts and help us to give it forth to others.

(EDITOR'S NOTE:—If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers Fla. 33908.)

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

Daniel 12:2 states: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Question: by saying "some," does this mean that not all will see the resurrection (perhaps meaning young children or people not in contact with the Word of God)? Is there much New Testament Scripture concerning this subject?

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It is the consensus of evangelical Christendom that there is a literal resurrection of all who go down to the grave, but there is within evangelical Christendom much disagreement as to time, quantity of resurrections, participants, and character of the resurrections. The Scriptures teach there are a plural number of resurrections, and that there are great intervals of time between some of the resurrections. Lazarus was raised from the dead, only to die again (John 11:44). Christ and "many" others rose from their graves a brief while after the resurrection of Lazarus, and they arose never to die again (Mt. 27:52).

There has not been an actual resurrection from the grave since that of Christ's, and those who arose with Him. So it is, at the present date, there has not been a resurrection for nearly two thousand years. However, we have entered the prophetic season wherein a resurrection is imminent. The rapture is imminent, and so is the resurrection which the rapture demands (I Thes. 4:13-18; I Cor. 15:51-57). The resurrection simultaneous with the rapture will bring from their graves all who have died in Christ from their graves—all who have died in Christ from Adam up to that point in time. Speaking of this resurrection, Paul says, "The dead in Christ shall rise" (I Thes. 4:15). There are other resurrections subsequent to the one connected with the rapture, and Daniel 12:2 sheds some light on the resurrection next in order after the rapture. The word "many," in Daniel 12:2 means "many," not all. Some are left in their graves at this resurrection.

The doctrines of General Atonement, General Resurrection, and General Judgment, are the result of a superficial study of the subjects, and are without scriptural support. Daniel 12:2 is often, and unnaturally pressed into use to support the doctrine of a General

Resurrection, when in fact the text refers to a very limited resurrection in regard to those who are brought forth at the time to "everlasting life." The resurrection spoken of in Daniel 12:2 is a reference in the primary sense to the people of Daniel ("thy people" 12:1) who are martyred in the seven-year tribulation period at the end of this age. In the broad sense the word "many" of Daniel 12:2 includes all the martyrs of Christ, Jew and Gentile, who die in the end-age tribulation. Daniel 12:2 and Revelation 20:4 have reference to the same resurrection that is, the resurrection which occurs at the close of the reign of the anti-Christ. This resurrection restores Israel to their covenant land (Gen. 17:7,8) from which they will never again be dispersed or plucked out of (Amos 9:14,15). Following this resurrection and the permanent restoration of Israel is a time lapse of one thousand years. "But the rest of the dead lived not again until the thousand years were finished..." (Rev. 20:5). The one spoken of as "The rest of the dead" (Rev. 20:5), are identical with those referred to by Daniel 12:2 who are raised to "shame and everlasting contempt." The last or final resurrection mentioned in Scripture (Dan. 12:2; Rev. 20:6, 20:11-15) is the resurrection of "damnation" or of the "unjust" (John 5:29; Acts 24:15). This last or final resurrection is strictly a resurrection of the wicked, for heretofore all the righteous have been glorified.

There is no such thing as a mixed resurrection, where the righteous and the wicked come out of their graves at the same time. This mixed resurrection view is the popular theory with Christendom so-called, but it is destitute of scriptural warrant. It will help to clear away a lot of exegetical fog which our poor benighted minds have created and caused to hover over and around Daniel 12:2, if we will remember that in Scripture prophecy many events, while recorded in the same text or immediate context may be separated in fulfillment by thousands of years. This truth is readily seen in Genesis 3:15 where it is recorded the first prophecy of the coming of Christ, His subsequent death and His ultimate bruising of the serpent's head.

Yet, Christ's death and Satan's final defeat is separated by at

least three thousand years. So it is, the two resurrections of Daniel 12:2 are separated by the thousand-year reign of Christ on earth, which begins with His glorious second advent to earth (Rev. 20:4-6). "All that are in their graves shall hear His voice and shall come forth" (John 5:28), but "all" shall not hear His resurrection call at the same time. Daniel 12:2 plainly teaches a resurrection that is everlasting and unto consciousness. God will hold all those who die in their sins in "everlasting contempt" and they shall be tormented day and night with their "everlasting shame."

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This is a difficult question, and I do not know much to say about it. The word "many" shows more than one resurrection. The word "some" shows that some are saved, others are not.

Even though I cannot say much about this verse, we do know that all mankind will be resurrected for either everlasting life or Hell. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection... and I saw the dead, small and great, stand before God... and whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:5:15).

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In the Bible there are different kinds of resurrection. When a person is born again it is said that he is quickened (made alive) who was dead in trespasses and sins. See Ephesians 2:1. This is a spiritual resurrection — John 5:24 calls it a "passing from death unto life."

Then there is a resurrection of the dead body. When a person dies the body goes into the grave. The bodies of ALL WHO DIE WILL BE RAISED, both the righteous and the wicked (but not at the same time). There is no Scripture either

when they are to be revived and restored to their own land. We see this coming to pass in part in our day. This will not be completed until later, then as Paul said, "all Israel shall be saved" (Rom. 11:26).

In Ezekiel's vision of the "Valley of Dry Bones" it was told him that the bones represented the "whole house of Israel," (Ezek. 37:11). In the 12th verse Ezekiel was told to prophesy, "Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." In the 21st verse we see that the graves the Lord is referring to are the nations of the heathen (Gentiles), "I will take the children of Israel from among the heathen, whither they be gone, and gather them on every side, and bring them into their own land" (Ezek. 37:21).

From these Scriptures we see that there will be a resurrection of the nation of Israel, when Jews from all over the world are brought back to their own land. Daniel 12:2 says they are now sleeping in the dust of the earth (lands of the Gentiles), but shall be awakened and brought back home. This chapter of Daniel tells us that this will take place after the "time of trouble" (the Great Tribulation). I believe Matthew 24:29-31 is speaking of this same event, "Immediately after the tribulation of those days — He shall send His angels with a great shout of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

Daniel 12:2 tells us that both the saved and the unsaved will be brought back to the land of Israel. The "many of them" would indicate that not all will be returned.

Justice And Mercy

(Continued from page one)

actly conformable to the introduction of sin. As by one man's disobedience many were made sinners, so by the obedience of one are many made righteous; and as sin hath reigned unto death by the rebellion of Adam, and the consequent condemnation and depravity

of all his posterity, so grace reigns through righteousness unto eternal life, by the obedience unto death of the second Adam, and the communication of His Spirit by which His children are created anew and brought into the glorious liberty of the sons of God.

In consequence of the unity between Adam and his posterity,—a unity as real as that between the head and the members of the body—all were involved in his guilt and condemnation; and in consequence of the unity of the elect with the Son of God, who was made of a woman, made under the law, His obedience and death procured for them pardon and eternal life, while justice received full satisfaction. The truth of God, who had denounced death to be the wages of sin, was fully vindicated by the redeemed enduring the penalty in the Person of their glorious Head, Representative, and Surety; they thus becoming dead unto sin and alive unto God by Jesus Christ.

That God has mercy on whom He will (Rom. 9:18), is unquestionable. The redeemed were chosen in Christ, before the foundation of the world, out of the mass of mankind; but sovereign grace reigns through righteousness. The Son of God came to do His Father's will; and we are taught that by this will His people are sanctified by the offering of His body once for all, — that He bore their sins in His own body on the tree—that the counsel of peace stood between the Father and the Son, that if He made His soul an offering for sin He should see His seed, should prolong His days, and should see of the travail of His soul and be satisfied (Isa. 53). Accordingly, He purchased the church with His own blood; He gave His life a ransom for many (Acts 20:28; Matt. 20:28). What was forfeited by their guilt is restored by His righteousness. The Gospel is the revelation of that righteousness, and is therefore the power of God unto salvation to every one that believes the report. It exhibits God as not only faithful but just in forgiving the sins of His people (I John 1:9), for the law which they had broken has, by Christ's obedience, been magnified and made honourable.

(Continued on p. 5, Col. 1)

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in the New Testament or the Old which says that some bodies will not be resurrected.

Again, there is another resurrection which refers to the Jewish people as a nation. This is the resurrection that I believe that Daniel 12:2 is referring to. The Jews have been scattered throughout the nations of the world. They have been nationally dead for a long, long time—buried among the Gentile nations. In Jeremiah 16:14-15 we see that there is coming a time

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Justice And Mercy

(Continued from page four)

The Scripture expressly teaches us that Christ is the Surety of the new covenant which secures pardon and eternal life to all His people, that it was ratified with blood; that the Father hath in consequence committed all judgment to the Son, who is thus invested with supreme authority that He might give eternal life to the children of the covenant, of whom therefore none shall be lost (John 5:22). But does the efficacy of the atonement made by the Lord Jesus interfere with the exercise of mercy and grace (as has been suggested)? Far from it. Who provided the Surety? Whose will did Christ come to do? For what purpose did He receive power over all flesh, but to give eternal life to as many as the Father has given Him (John 27:2)? Having purged their sins, He will present them unto Himself a glorious church, without spot. To suggest that if God in His manifold wisdom has opened a channel in which mercy flows in perfect harmony with His unsullied justice, there is no room left for the exercise of His grace, is to object to the perfection of the divine procedure. It evinces a readiness to acknowledge God as a Saviour, but not as a just God and a Saviour (Isa. 45:21).

The plan of salvation was the eternal purpose of God, by which He was to make known to the principalities and powers in heavenly places His manifold wisdom (Eph. 3:10). Each of the divine Persons performed a special part in the accomplishment of the great design. The Father chose the heirs of salvation in Christ to whom He consigned them; the Son appeared in the form of a servant, to redeem them from the curse of the law, according to the Father's will, and through the eternal Spirit offered up Himself, as their Substitute, without spot unto God. Having finished the work, He entered into glory and received power over all flesh that He might give eternal life to as many as the Father had given Him (John 17:3) quickening them by the Holy Spirit which, as the Head of the body, He received without measure (John 3:34). The Son can do nothing of Himself; there must ever be the most perfect harmony among the Divine Persons, for they are One. All the fulness of the Godhead dwells bodily in the Son, and the eternal salvation of His brethren — all with whom He took part in flesh and blood, and whose sins He bore in His own body on the tree — necessarily results from the immutability of God. Truth and justice demanded the

condemnation of those who, in the Person of their glorious Head, have magnified the law and made it honourable, and who in the resurrection of their Surety have received a full discharge. For He both died, and rose, and revived, not as an isolated individual, but as the covenant Head and Representative of the church, which is His body, the fulness of Him that filleth all in all (Eph. 1:23).

The plan of salvation is the fullest disclosure of all the Divine attributes. It harmonizes what appears irreconcilable — the justification of those who had incurred God's righteous condemnation. But all this would be marred by the figment of universal atonement, which is no atonement, for it does not prevent the greater part of those for whom it was made going down the broad way to destruction.

In the plan of salvation, judgment is laid to the line and righteousness to the plummet. The demands of justice are not in the slightest degree compromised. Full obedience has been rendered by Christ, as the Substitute of His people, both to the precept and the penalty of the law; not one jot or tittle has passed, all has been fulfilled. Consequently, the justice of God, so far from being an obstacle to the salvation of the redeemed, is, in fact, their security. It is just that those who have answered all the demands of the law (in their covenant Head) should be absolved; it is just that those who are made the righteousness of God in Christ should reign in life by Jesus Christ. Hence the gospel is termed the revelation of God's righteousness. "Deliver me," says the Psalmist, "from blood guiltiness, O God, thou God of my salvation, and my tongue shall sing aloud of Thy righteousness" (Ps. 51:14). He had much reason to sing of God's mercy; but as righteousness and peace kiss each other (Ps. 85:10), he sings aloud of God's righteousness in forgiving his sins. At the same time, the sinners owe all to the grace of God. On what ground does his salvation rest? On the gift of Christ. And to what are we indebted for the gift? God was under no obligation to give His Son to die for sinners. He left the angels that kept not their first estate, in everlasting chains under darkness unto the judgment of the great day (Jude 6). Why did Christ take on Him the seed of Abraham and not the nature of angels? Why does He quicken some who are dead in sins, and give up others to the blindness of their own hearts? Surely it is to grace that believers are indebted for the difference between them and angels, as well as between them and others of their own fallen race.

And shall it be alleged, because the fullest demands of justice have been satisfied, that there is the slightest impeachment of His grace, who provided the Substitute, who gave a countless multitude to His Son to be ransomed from destruction — and who, by the almighty energy of the Spirit, made the gospel the power of God unto salvation? It is true that Divine justice demands that those who have suffered and obeyed in the Person of their Surety, should be justified; but it was free and sovereign grace which formed the wondrous plan into which the angels desire to look (I Peter 1:12), and which is described as the revelation of the righteousness of God.

The objection made by some, that the full satisfaction made by the Son of God on behalf of His people, which gives them a title to draw near to their covenant God with boldness and confidence (Heb. 10:22), is inconsistent with their being wholly indebted to grace — is utterly groundless. The justified sinner traces all to free and sovereign grace. He has nothing of his own which entitles him to boast. It is true he stands before God in a righteousness more glorious than that of holy angels, and which through eternity shall remain unimpaired. In his justification, the justice of God is most illustriously displayed. Still, while the believer rejoices that no charge can be brought against him — that the eye of omniscience can discover no flaw in his title to eternal life, he will most cordially cast his crown down before the throne of God and of the Lamb, acknowledging that he owes all to sovereign grace; that all the praise is due to Him who spared not His own Son — to Him who left the throne of glory to effect his redemption, and who washed him from his sins in His own blood — to Him who enlightened his mind in the knowledge of the truth, and quickened him when dead in trespasses and sins. In short, the boundless riches of the grace of the triune Jehovah will be his theme through the endless ages of eternity.

Nothing can more clearly prove that God's ways are not our ways nor His thoughts our thoughts, than the objection that this representation of His being laid under an "obligation of justice" is inconsistent with the exercise of grace. The wisdom of God in the plan of redemption is too wonderful for us. It is high; we cannot attain unto it. We are apt to be dazzled with its brightness, and consequently, to take a partial and distorted view of its grandeur. In Christ are hid all the treasures of God. It is the glory of the gospel that the believer rejoices no less in the justice than in the mercy of God. The incarnation of the Son, His entire conformity to the Father's will, and His offering Himself a ransom for many in obedience to His Father's commandment, were all completely gratuitous. The redeemed had no claim upon God, no reason to expect His favour; but when Christ had made His soul an offering for sin, justice and truth equally required that He should see of the travail of His soul, and be satisfied.

In virtue of their union with Him, all His people can plead their title to the adoption of sons, and to the inheritance of which, as their elder Brother, He has taken possession of in their name. When the proclamation is made: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice;" it is added, "and the heavens shall declare His righteousness" (Ps. 50:5-6). So perfect is the sacrifice by which the everlasting covenant was ratified, that the heavens are represented as declaring God's righteousness in the justification of His saints. Hence, He condescends to bear the name of "THE LORD our righteousness."

"Thou wilt perform (says the prophet) the truth to Jacob and the mercy to Abraham, which Thou hast sworn unto our fathers from

ED KITTLE JUNE MISSION NEWS

Dear Friends in Christ:

In spite of the cold, rainy weather God has blessed abundantly here in Sao Paulo.

On June 14, we had a record crowd with about 125 in attendance to hear the gospel and to see a Christian film that we rented for the occasion. The following Sunday night we had 71 for church services and just last night we had 12 first time visitors in our Sunday night services.

We have three awaiting baptism now with others very concerned about their souls. Continue to pray that we will have a rich harvest of souls in Piraporinha. All of our services have been well attended, but we haven't seen as many souls

saved as we would like. Of course I know that it is God's business to save souls, but that doesn't keep me from rejoicing when one is saved.

On June 14, we also had a tract campaign in which about 50 young people from our work and two others passed out nearly 5,000 tracts in the neighborhood of our church. We are beginning to see the fruits, as a family of 11 visited our work for the first time and a lady was saved who came because of receiving a tract.

All in all, it has been a very rewarding month working here in southern Brazil and we thank you all for making it possible with your prayers and offerings.

SAINTS SHOULD WAIT AND WATCH FOR THE RETURN OF OUR LORD JESUS CHRIST

The first epistle to the Thessalonians, which is believed to be the first written to a Gentile church shows what characterized the

the days of old" (Micah 7:20). God's favour to Abraham was pure mercy; he had no claim upon God. But it was truth to Jacob: God had bound Himself by an oath. But this did not diminish Jacob's weight of obligation, or prevent the grace of God flowing to him through the promise.

In the resurrection of Christ all the redeemed were justified. They died and rose in Him, and none can now lay anything to their charge. It be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto. Now to Abraham and his seed were the promises made. Was not, then, the veracity of God pledged by the fulfilment of the promises to all the seed (Rom. 4:16)? God cannot lie (Titus 1:2; Heb. 6:18). He cannot but fulfill His promises, for He is the God of truth. But are the heirs of promise less indebted to His grace? A man is bound by his promise; circumstances may occur which he did not foresee, and which had he been aware of he would not have made the engagement; but if he be a man of truth, he will keep it, notwithstanding. Now, God condescended to pledge both His promise and His oath to the Son of His love, and in Him to all His people. Nothing has happened or could happen of which He did not possess the most absolute control, and shall it be considered an impeachment of His grace that He is laid under an obligation, both by truth and justice, to bestow upon the redeemed eternal life? The great Surety of the covenant fulfilled all righteousness, yielded to the law all the obedience it required, endured its curse, and consequently, all the children of the covenant must inherit the blessing.

Christ is our Advocate with the Father. He pleads for sinners, yet is He Jesus Christ the Righteous; for His intercession is founded on the perfection of His offering. He disclaims praying for the world, declaring He never knew them. But He knows His sheep; He gives them eternal life. They shall never perish, neither shall any pluck them out of His Father's hand. He and His Father are ONE (John 10:28-30). That His people may have strong consolation, He teaches them to rest equally on the mercy, truth, and justice of God.

early believers. "Ye turned to God from idols, to serve the living and true God; and to wait for His Son from Heaven" (I Thess. 1:9-10).

Centuries have passed and many have fallen asleep, but in these closing days there are still those who wait for His return. "Let your loins be girded about and your lights burning and ye yourselves like unto men who wait for their Lord" (Luke 22:35, 36). This exhortation given to believers is still needed. Waiting will test believers in many ways.

OUR FAITH IN HIS PROMISE

Many promises have already had their fulfillment, and this is an aid to the believer's trust. There is one promise waiting to be fulfilled, i.e., "I will come again and receive you unto Myself;" "After ye have done the will of God, ye might receive the promise, for yet a little while, and He that shall come will come and will not tarry" (Jn. 14:3; Heb. 10:36,37).

This subject will be the special object of attack in the last days by the scoffers who will say, "Where is the promise of His coming?" (II Peter 3:3,4). The question is only asked to be ridiculed. If truth were sought, John 14:3 would satisfy any inquiring mind. The longer we wait the greater will be the test, but faith will be rewarded, and all who have exercised it will prove that they have never waited in vain.

OUR LOVE TO HIS PERSON

The presence of Christ with His disciples when on earth was sufficient to draw forth their love, but His absence for only a little while caused a coldness in some hearts, and led Him to say, "Lovest thou Me?" (John 21). The complaint against the Ephesian church was, "Thou hast left thy first love" (Rev. 2:4). Affection for Christ is a great reality in young converts, but there is real danger in losing it in after-life. Love begets love, and we love Him because He first loved us. "Whom having not seen ye love, in whom, though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory" (I Peter 2:8).

Mephibosheth could never be happy without David and was content to wait for his return. He lost no love for him while exiled. David may have questioned it but he was fully convinced when he said, concerning Ziba and the land, "Let him take all, forasmuch as my Lord the king is come again in" (Continued on page 8, column 2)

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The Love Of God

(Continued from page one)
because of His own free sovereign pleasure.

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9).

There is nothing in you or me to attract the love of God. A young girl is attracted to a young man because of his personality or looks, but there is nothing in man to attract the love of God. The Bible declares that all our righteousnesses are as filthy rags. We can be positive therefore that God does not love our righteousness. We can be positive that filthy rags will not attract the love of God.

Let us go a step further and observe that there was never a time when God did not love us. God's love, in other words, is an eternal love. This fact is confirmed by the following passage which informs us that God does not change:

"For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

God's love, then, on the basis of this passage, is an eternal love. There was never a time when God began to love us. This is an obvious fact, since God would have changed if there had been a time when He began to love us. One definite reason for God's love being eternal is because He himself is eternal. He had no beginning and will have no ending. His love, therefore, must be eternal, too. The following passages bear out that which I am saying.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31:3).

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him IN LOVE: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, whereon He hath made us accepted in the beloved" (Eph. 1:4-6).

Let us now dwell for a moment on the fact that God's love is a sovereign love, that is, He loves only those that He pleases to love. This is a self-evident fact, since God is sovereign and His love, therefore, must be sovereign, too. God, in fact, is not under obligation to love anyone. I, when I drive down the highway, may or may not pick up a hitch-hiker. I'm under no obligation to pick up anyone. God, in like manner, loves only those of His own choosing. It is as stated in the following passage:

"As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13).

Why did God love Jacob and hate Esau? Did Jacob do something to influence the love of God? Was there something in Jacob which attracted God's love? We all know from the life that Jacob lived that there was nothing in him which would have attracted the love of God. Esau, in fact, appears to have had, in some respects, a higher moral conduct than Jacob; yet, God loved Jacob and hated Esau. His love, therefore, was not determined by who or what these twin boys were. God, in fact, ac-

cording to Romans 9:11, loved Jacob and hated Esau before they were born — before either had done any good or evil. This passage states:

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth" (Rom. 9:11).

Let us now consider the fact that God's love is infinite. It is not only that God's love is infinite but every thing relative to God is infinite. His knowledge, for example, is infinite. There is nothing that He does not know relative to the past, present or the future. His power is also infinite. There, in fact, is nothing which is too difficult for Him to accomplish. His love, in like manner, is infinite. Some one has said, "There is a depth to His love that none can fathom; there is a height to His love that none can scale; there is a length and breadth to His love that defies measurement."

The fact that God's love cannot be scaled or measured is brought out clearly by the word "so" in John 3:16 and the word "great" in Ephesians 2:4. These passages read as follows:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"But God, who is rich in mercy, for His GREAT love wherewith He loved us."

The words "so" and "great" defy measurement and so does the love of God. The love of God, then, as the song states, is "Greater far than tongue or pen could ever tell." I can inform you of the love of God, but my finite mind cannot begin to fathom it, since, according to Ephesians 3:19, it "passeth knowledge." This passage states:

"And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

It would be easier for me to drink the ocean dry by using a small cup than to drink in all the love of God.

Let us now consider the fact that God's love is unchangeable. We have already noted from I John 4:8 that God is love, or love is His nature. This fact informs us that whatever His nature is, will carry over into the expression of His love. God's nature, according to James 1:17, is one with which there is "no variability, neither shadow of turning." This statement, among other things, means that there is no variability, neither the shadow of turning relative to God's love. Jacob is an excellent example of this fact. We have already noted how that God loved Jacob before he was born—before he had done any good or evil. Did God's love for Jacob change when He found him to be selfish, scheming, deceitful, treacherous and untruthful? We know, of course, that God never did stop loving Jacob. He, out of love, chastened Jacob, but He never stopped loving him. This same truth applies relative to our Lord's disciples. All of His disciples forsook Him in that final hour. They left Him to suffer and die alone, yet He loved them to the end. This fact is confirmed by John 13:1, which states:

"Now before the feast of the Passover, when Jesus knew that His hour was come that He should

IS "THAT" IN THE BIBLE?



Question:

"WHAT HYGIENIC MEASURES WERE SPECIFICALLY COMMANDED TO PREVENT THE SPREAD OF VENEREAL DISEASE?"

Answer: Leviticus 15 gives elaborate directions for the washing of everything and every person coming in contact with a person who had "a running issue out of his flesh." The AV margin gives the alternate translation "running of the reins." Moffatt translates it "a discharge from his private parts." The Hebrew word used here is the one used for gonorrhea, and is also found in Leviticus 22:4; Numbers 5:2; and II Samuel 3:29.

depart out of this world unto the Father, having loved His own which were in the world, HE LOVED THEM UNTO THE END."

Beloved, there is nothing which can separate us from the love of God. There is nothing we can think of or name that is able to quench the love of God. This fact is more than confirmed by the following passages:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are MORE than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

May we never, no matter what our circumstances in life may be, question God's love for us. A look at Calvary should dispel any question from our minds.

May our Lord bless you with the message He has set before us!

Christ Is Lord Of . . .

(Continued from page one)
(includes travel and preparation)
Sunday Services ----- 6 hours
Wednesday Service ----- 2½ hours
Visitation ----- 2½ hours
Prayer & Bible Study -- 6 hours
Total ----- 17 hours

REDEEMING THE TIME BY WALKING IN WISDOM

In order to redeem the time by walking in wisdom toward them that are without, as our Texts admonish, and to not walk as fools; it would seem that we need to spend some of our time on something that can make us wise. God, through His Word, is able to make us wise.

"O how love I thy law! It is my meditation all the day. Thou, through thy commandments hast made me wiser than mine enemies. I have more understanding than all my teachers: for thy testimonies are my meditation" (Ps. 119:97-99).

The Psalmist spent his time meditating in the Word of God. By meditating in God's Word, he gained wisdom and understanding. Young Timothy was told that the Scriptures were able to make him wise unto salvation and that the Scriptures would thoroughly furnish a man of God unto all good works (II Tim. 3:15-17).

REDEEMING THE TIME BY WALKING CIRCUMSPECTLY

Besides the need to have wisdom, we need to walk circumspectly before the lost. We must be careful of our every move and must judge whether our moves will

make either us or the Saviour or our brethren ashamed. We, like a feline, need to know where to step; to know what is right and what is wrong, both in principle and by commandment.

The Word of God can give us this circumspect walk. We are told that we must study the Word of God so that we will not be ashamed (II Tim. 2:15). The Word of God will keep us from taking many a foolish step.

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

"Thy word have I hid in mine heart that I might not sin against thee" (Ps. 119:11).

"Through thy precepts I get understanding: therefore I hate every false way" (Ps. 119:104).

The Word of God is a cleansing agent that will clean up a person's life and walk. Not only will it cleanse a person, but it will act as a sin preventative. Moreover, it will give a person solid convictions and even cause him to hate sin. Cleansing, prevention, and conviction are the basic ingredients to a circumspect walk.

THE WORD OF GOD IN SYMBOL

The Word of God and its benefits to us and this evil world is symbolized in many places. If our wills need to be broken, the Word of God is the "Hammer" that will do it (Jer. 23:29); if our hearts need to

be melted, the Word of God is the "Fire" that will melt it (Jer. 5:14); if we need to be cleansed, the Word of God is the "Laver" that will cleanse us (Eph. 5:26); if we need guidance, the Word of God is the "Lamp" that will guide us (Ps. 119:105); if we need to harvest some souls for Christ, the Word of God is the incorruptible "Seed" that will give birth to them (I Pet. 1:23); if we need spiritual sustenance, the Word of God is the "Bread" that will feed us (Matt. 4:4). If we need our motives discerned, the Word of God is the "Sword" that separates the soul, spirit, body and discerns the heart.

We must use a portion of our time to study this invaluable source of wisdom and strength.

Our God is eternal, without beginning and without end. He has all the time in the world; for, with Him, a thousand years is as but a day. However, with mankind, it is a different story. The lost are warned that they may be suddenly cut off from the land of the living to enter a Christless Hell and eternity. The saved are constantly admonished that the time is short and that we are in the last time, and even, the last days. Whatever we are going to do, we must do now. Let us resolve to make Christ the Lord of our time and to spend more time on prayer and Bible study. Let us redeem the time, for the days are evil!

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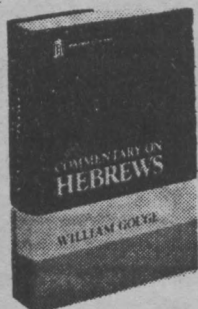
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THE BAPTIST EXAMINER

AUGUST 2, 1980

PAGE SIX

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

ST. LOUIS (EP)—The Southern Baptist Convention has gone on record for the first time as favoring legislation, including a possible constitutional amendment, to restrict the availability of abortions. At its 123rd annual meeting here, the nation's largest Protestant denomination called for legislation forbidding abortion except to save the life of the mother. It also condemned the use of public funds for non-therapeutic abortions.

The previous abortion statement of the 13.4 million-member SBC, adopted at its 1976 convention, had condemned the practice of abortion "for selfish non-therapeutic reason" and supported "the right of expectant mothers to the full range of medical services and personal counseling for the preservation of life and health."

The SBC reaffirmed its position of support for the U.S. Supreme Court's rulings outlawing mandatory prayer and devotional Bible reading in public schools, and specifically recorded "its opposition to attempts, either by law or other means, to circumvent the Supreme Court's decisions" in this area. It opposed the Equal Rights Amendment (ERA), but affirmed that women who work outside the home should be treated fairly in "compensation, advancement, and opportunities for improvement."

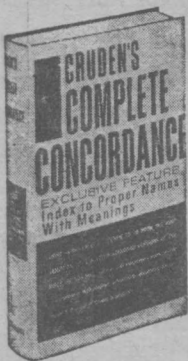
WHITEVILLE N.C. (EP)—Children whose library cards are restricted because their parents don't want them bringing home "adult" books will no longer be permitted to check out the Bible from the Columbus County Library.

The Bible is included on the library's shelf of "adult" books—not because it is considered too racy, but because it is felt to be too difficult for children to read easily, librarian Amanda Bible said.

"We didn't change the classification of the Bible," Miss Bible said. "The trustees simply voted to begin a restriction policy which those who were against adult books had demanded."

The policy was adopted after one resident of this rural county of 50,000 people in the southeastern part of the state complained in April because her 12-year-old daughter had checked out the novel "Wifey" by Judy Blume.

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WASHINGTON (EP) — The political action committee of the National Abortion Rights League (NARAL) has given \$5,000 to the general election campaign of independent presidential candidate John Anderson. Rep. Anderson (R.-Ill.) has always objected to government regulation of abortion and has "carried our banner from the beginning," said Karen Mulhauser, NARAL executive director. She said Rep. Anderson's strong pro-choice views have put him on the "hit list" of a conservative anti-abortion lobby.

ROCKFORD, Ill. (EP)—The best known lay member of the First Evangelical Free Church of Rockford was absent when the parent denomination held its annual conference at the church. Independent presidential candidate John Anderson ignored the conference of the Evangelical Free Church of America and the conference ignored him. The congressman holds views on abortion and gay rights that are unacceptable to many in the conservative denomination and was rebuked for them earlier this year by the denomination's official journal.

The only action taken by the conference that could be construed as referring to Mr. Anderson or the presidential campaign was a resolution urging Free Church members to "become involved in the political process," to pray for leaders and "to express concern when biblical precepts and political policies are in conflict." Another resolution affirmed "the infinite value of human life, created in the image of God, whether it be the unborn child, the handicapped or the aged."

LOS ANGELES (EP) — Two clergymen offered here to marry couples without telling the state about it so they can avoid the higher taxes their combined income would subject them to. Mr. Robert D. Johnson and Rabbi Allen Malke, speaking at a press club news conference, said a religious ceremony would allow couples to commit themselves to each other but retain their status in a low tax bracket in the eyes of the IRS.

"We want to say we will perform marriage ceremonies in the eyes of God, but not in the eyes of the IRS," said Rabbi Malke, spiritual leader at Temple Akiba in Culver City. "It's not a legal ceremony, but it is not an illegal ceremony," according to Mr. Johnson, pastor of the Grace Lutheran Church also in Culver City.

Both clergymen contended their plan arose from recently enacted federal tax laws which put a heavier tax burden on legally married couples filing joint tax returns than singles who live together. By our action, both clergymen said, "we hope to continue the institution of marriage while protesting unfair and unjust tax laws."

CORPUS CHRISTI, Tex. (EP)—Evangelist Lester Roloff, the fundamentalist preacher who has refused to seek a state license for his homes for troubled youths, said here he is \$2 million in the red because of legal expenses and planned expansions of his youth homes.

He said he expected a "tremendous day in court" (Aug. 26) when he will again refuse to request state licensing for his unlicensed child care facilities on the grounds of the constitutional separation of church and state.

Mr. Roloff has been fighting orders of the Texas Department of Human Resources to have his three youth homes licensed. The homes were finally ordered closed by court order.

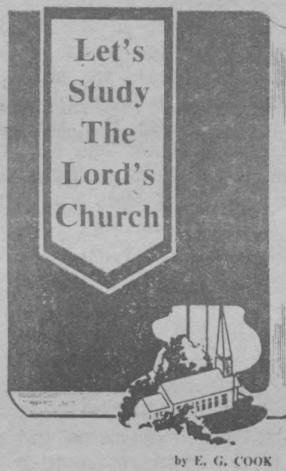
RIVER FOREST, Ill. (EP) — A tenured Bible professor at Concordia College has been barred from teaching for the second time in three years because of alleged theological liberalism. The professor, Mr. Roger W. Uitti, 45, has taught

at the Missouri Synod Lutheran school for 18 years. He has been suspended with pay from teaching classes in Old Testament for failure to cooperate with the administration in its investigation into the charges.

The charge against Mr. Uitti rests with some of the books he had listed on a bibliography for students' outside reading and whether some of the positions discussed in those books are in harmony with the Scriptures and the Lutheran Confessions, according to the professor. He said that while he does not hold every position in the books, he should be "free to present, but not advocate, in fairness and objectivity, other views or understandings."

VATICAN CITY (EP)—The Vatican has issued a declaration on euthanasia that affirms the right of patients faced with imminent death to refuse medical treatment that would prolong life in agony. The document approved by Pope John Paul II defends "the right to

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die peacefully with human and Christian dignity."

While it emphatically rules out "mercy killing," the direct taking of life to end suffering, it condones not using "disproportionate" medical treatment in the face of death. It states that "nothing and no one can in any way permit the killing of an innocent human being, whether from an incurable disease, or a person who is dying." The declaration elaborates on principles to guide doctors and terminally ill patients in the choice of treatment.

DENVER (EP)—"The magazine's primary goal is to promote aviation and the Christian ethic," reads the want ad in Writer's Digest.

There's nothing unusual about that, unless it's an inflight magazine for a major airline. The ad was for Frontier Magazine, read by an estimated 3.6 million persons each year, about 80 percent of the people who fly the Denver-based airline. C. A. (Chick) Stevens, who was a Frontier pilot for 32 years, is the editor of the magazine, which he operates independently of Frontier.

Mr. Stevens started the magazine in 1972 and works out of his home, buying some and writing some of the bi-monthly articles. He said the one per-issue religious articles are "low-key. You can't get real deep in this type of magazine." A

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AUGUST 2, 1980
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born-again Christian, Stevens said many articles are about persons who overcome disabilities or other problems and who testify to the help of God or Jesus Christ in surviving or overcoming hardships.

DANGERFIELD, Tex. (EP)—A heavily armed man who opened fire in a crowded Baptist church here was apparently seeking revenge against some church members who refused to testify for him in an incest trial. Alvin Lee King 3rd, 45, a former local high school teacher, burst into First Baptist Church dressed in combat gear and carrying four weapons and 200 rounds of ammunition. He opened fire, fatally wounding five persons and injuring 10 before he was wrestled out of the church by members. Mr. King, a loner and an atheist, later shot himself and was in critical condition.

Church members said Mr. King had asked several of them to serve as character witnesses for him in an incest trial scheduled to start June 23, but they had refused. They said their refusal to testify may have contributed to the shooting rampage at the church, June 22. Mr. King indicted in 1979 on incest charges after his daughter filed a complaint.

Morris County District Attorney Mack Cobb has charged Mr. King with five counts of murder and 10 counts of assault with intent to commit murder. One of the church members who was injured later died. Two of the three men who wrestled Mr. King out of the church were killed. Police said the action of the three men probably saved dozens or hundreds of lives.

WASHINGTON (EP)—President Carter's request for money to register young men for a possible military draft has cleared the final congressional hurdle. A class action suit was immediately filed to block the new law.

Once the bill was enacted, the American Civil Liberties Union sued for a permanent injunction against it in Washington federal district court. The suit, filed June 26, charged Bernard Rostker, director of the Selective Service System, with sex discrimination because the registration plan excluded women. Also named as a defendant in the action was Post Master General William F. Bolger, because the registration will be administered through the post offices.

YORBA LINDA, Calif. (EP)—A Jehovah's Witness, who refused a cancer operation for religious reasons, gave birth to a premature baby but died of a hemorrhage here.

Anita Brown, 25 might have lived if she had found a doctor willing to remove her cancer without a blood transfusion, when the tumor was discovered more than two years ago, said Dr. Ronald Lapin of Esparanza Intercommunity Hospital here. By the time Mrs. Brown of Lovelock, Nev., contacted Dr. Lapin who was willing to operate without the transfusion, it was too late. Jehovah's Witnesses are forbidden to use blood transfusion.

Missionary To New Guinea Eld. Fred T. Halliman



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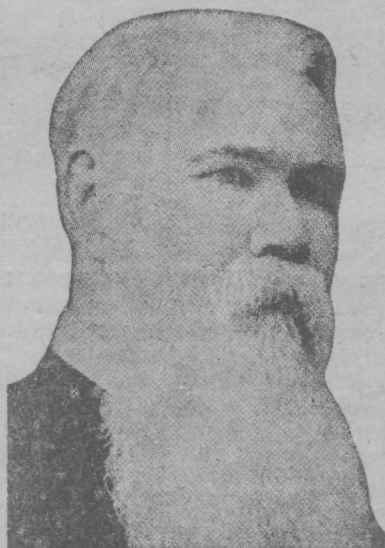
Mrs. Brown also refused chemotherapy for the malignant tumor on her jaw, for fear it would endanger her unborn child. Doctors said the baby had no signs of cancer and had a good chance of survival.

JACKSON, Miss. (EP) — Mrs. Molly McBride, the state's first woman Episcopal priest, did not come here with the idea of "making a point." Others, however, are making one. Eight Mississippi priests opposed to women's ordination have protested her appointment as outreach director at St. Andrew's Episcopal Cathedral. In a letter to the diocesan publication, The Episcopal Church News, they vowed "not to participate in any sacramental functions in which she or any other woman acting in the role of a priest or bishop participates."

Mrs. McBride, 29, was ordained to the priesthood last May. Her husband, Jerry McBride, 28, has been ordained a deacon, the step before the priesthood. He will work as an assistant to the rector at St. James Episcopal Church here. As St. Andrew's outreach director, Mrs. McBride will direct the cathedral's social project. Someday, she hopes to have "a team ministry with my husband to work together in the same parish as co-leaders."

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*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
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A NOTE TO OUR RADIO LISTENERS

Calvary Baptist Church would like to hear from any and all who listen to our radio programs sponsored by the church. We will soon be evaluating each station in the particular areas listed above. If you as a reader of TBE listen to any of the above stations, please drop us a card and let us know. Your cooperation will be deeply appreciated.

A Call To Prayer

(Continued from page 3)
communication with his fellow men, but you cannot keep him from having conversation with God. And what is more, and better still, you cannot keep God from coming to the help of His people—to the help of His people against their foes, for God has promised to be, in our behalf, an enemy to our enemies. The door has never yet been forged, the dungeon never yet constructed, the adversary never yet so mighty that can exclude God from His people.

Prayer is the highest of all our privileges as followers of Jesus. Of that privilege no human power can deprive us. Let us prize it highly and prove it thoroughly in these serious days through which we are passing.

Let there be prayer at sunup, at noonday, at sundown, at midnight—all through the day. Let us all pray for our children, our youth, our aged, our pastors, our homes. Let us pray for our churches, that they may fill their God-appointed missions. Let us pray for all agencies of our Conventions, that they may have the wisdom which is from above. Let us pray for our

missionaries at home and in foreign lands. Let us pray for ourselves, that we may not lose the word concern out of our Christian vocabulary. Let us pray for nations in distress, for our own nation, for those who have never known Jesus Christ and redeeming love, for moral forces everywhere, for our national leaders, for all hearts that they may hold no malice, for our tongues and pens, that we be not hurtfully critical. Let prayer be our portion. Let prayer be our pastime. Let prayer be our passion. Let prayer be our practice. Let us be found at the throne of grace, not only with holy boldness, but with serene confidence—knowing that God is faithful to perform that which He has promised, and that God is able to do exceeding abundantly above all that we ask or think, according to the power that in us worketh.

Saints Should Wait . .

(Continued from page 5)
peace" (II Sam. 19:24-30). Faithfulness to Christ during His absence proves that no one but Himself can satisfy the heart.

OUR OBEDIENCE TO HIS COMMANDS

While we are not under the ceremonial law, we are in-law to Christ, and before leaving this scene He left special instructions for His disciples to observe during His absence. "Behold, to obey is better than sacrifice and to hearken than the fat of rams" (I Sam. 15:22). These commands are not less binding throughout the dispensation than they were when they were given, and how it gladdens the heart of the Lord to see His people carrying out His will.

Great prominence is given in Holy Scripture to such subjects as (1) Believer's Baptism; (2) The Lord's Supper; (3) Loving one another; (4) Separation from the world; (5) Laying up treasures in heaven; and many others of equal importance. Surely those who are waiting for Christ will take heed to His commands.

OUR SERVICE IN HIS NAME

The first question by Saul of Tarsus after his conversion was, "Lord, what wilt Thou have me to do?" He was conscious that he was saved to serve, and was not this the secret of his devotion to Christ and diligence in His service (Phil. 2:16-17)?

As we learn that we are to occupy till He comes (Luke 19:13) and that a stewardship of the Gospel has been committed to us (I Cor. 9:17; I Thess. 2:4), we shall be found abounding in the work of the Lord (I Cor. 15:58). Our time for labor is the present, and our ambition should be to be well pleasing unto our Lord (II Cor. 5:9) while we wait for His coming. Knowing the time, it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand (Rom. 13:11-14).

OUR PATIENCE UNTIL HIS TIME

Few things have tested the patience of the saints more than the apparent delay of Christ's coming. It is nearly two thousand years since the promise was given, "I go to prepare a place for you. I will come again and receive you unto Myself." The Lord is not slack concerning His promise. "Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh" (James 5:7-8).

The cry has already gone forth, "Behold, the bridegroom cometh, go ye out to meet Him" (Matt. 25:6). Patience will be abundantly rewarded, for when we shall see Him we shall be like Him, for we shall see Him as He is. There is a difference between waiting and watching for Christ. All who are watching and waiting, but it is possible to be waiting for the fulfillment of this grandest of all events, without expecting Him at any moment, the Lord Jesus Christ who is our Hope (I Tim. 1:1). We sometimes sing, "Nothing between, Lord, nothing between," and if we allow anything between, it interferes with our immediate expectation. Misinterpretation of prophecy has often been used to hinder believers joyfully anticipating Christ's return in the very near future.

Failing to see the difference between the two aspects of Christ's coming for and with His saints has led not a few to accept the theory that the saved will go through the great tribulation. Where this is held it cannot but hinder believers expecting the Lord immediately, and will thus rob them of much joy (Rev. 3:10, 11).

While we would especially exhort one another to be watching for our Lord we should be warned against accepting the teaching that only the watching ones will be taken when He comes. How easy to misinterpret Scripture, and by doing so the remedy applied for correction is worse than the shortcomings existing. "Our Lord Jesus Christ who died for us, that whether we wake or sleep we should live together with Him" (I Thess. 5:9-10). All who are Christ's at His coming will be taken to be with Him (I Cor. 15:23). Our citizenship is in Heaven from whence also we look for the Saviour (Phil. 3:20), "Looking for that blessed hope" (Titus 2:13) is to be the Christian's attitude until He comes.

Watchman, what of the night.

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The watchman saith, "The morning cometh" (Isa. 21:11-12). "May we be preserved blameless until the coming of our Lord Jesus Christ" (I Thess. 5:23). "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

I am waiting for the dawning
Of that bright and blessed day,
When the darksome night of
sorrow

Shall have vanished far away;
When for ever with the Saviour,
Far beyond this vale of tears,
I shall swell the song of worship
Through the everlasting years.
I am looking for the brightness
(See it gleaming from afar)
Of that clear and joyous beaming
Of the Bright and Morning
Star.

Through the dark grey mist of
morning

Do I see its glorious light,
Then away with every shadow
Of this sad and weary night.
I am waiting for the Coming
Of the Lord who died for me;
Oh, His words have thrilled my
spirit,

"I will come again for thee."
Faith can almost hear His foot-
fall

On the threshold of the door,
And my heart, my heart is long-
ing

To be with Him evermore.

Mystery . . . Suffering

(Continued from page one)

I. This Darkness Which is Now
Pronounced Impossible, As So
many of the Things That God Has
Done.

It was a time of full moon and there cannot be an eclipse of the sun at this time. It lasted longer than an ordinary eclipse, and it came in a different manner. According to Luke, the darkness did not begin with the sun, but darkness all over the land came first and the sun was darkened afterwards.

It was unique and supernatural. Now, among all griefs no grief is comparable to the grief of Jesus. Of all woes, none can parallel the woes of our Great Substitute. Other men die but Jesus was "obedient unto death." Others drink the fatal substance and die, but He "tasted death." "He poured out His soul unto death." Every part of His being was darkened with that extraordinary deathshade, and this darkness did but shroud a special death.

II. This Darkness Was A Con-
cealing Veil.

I must confess I never read the story of The Master's death, know-

ing what I do of the pain of crucifixion, without deep anguish. Crucifixion was a death worthy to have been invented by devils. The pain which it involved was beyond measure.

There was more than anguish of pain upon the cross. Mark those dogs around the cross who united to dishonor the meek and lowly one. Those jests, those cruel jibes, those mockeries. It was a terrible sight! The pain of the victim was grievous enough, but the abominable wickedness of the mockers, who could bear it? Upon this sinless One was placed the sin of the world. God would not permit these evil ones to gaze upon the final humiliation of our Saviour. It was too much for wicked eyes to gaze so rudely upon that immaculate person. It was not fit that brutal eyes should see the lines made upon that blessed form by the growing trial of sorrow. It was not meet that revellers should see the contortions of that sacred frame, indwelt with Deity while he was being broken beneath the iron rod of divine wrath on our behalf. It was meet for God to cover Him, so that none should see all He did and all He bare, when He was made sin for us. Brothers, I would sin against the Lord if I were to pretend that I could tell you what the sorrow was which oppressed the Saviour's soul (I Peter 2:23).

Have you ever felt a deep and overwhelming horror of sin—your own sin? Have you ever seen sin in the light of God's love? Has an unknown sense of wrath crept over you like midnight gloom; and has it been about you, around you, above you, and within you? Have you ever felt shut up in your own feebleness and, at the same time, shut out from God? Have you ever looked around and found no help, no comfort even from God? No hope? No peace? Someone has said that if we address our sermons to troubled hearts, we are assured of having someone a message. In all of this, we have sipped a little of that salt sea into which our Lord was cast.

"My God, my God, why hast thou forsaken me?" It was not the crown of thorns, or the scourge, or the cross which made Him cry, but the darkness, the awful darkness of desertion which oppressed His mind and tortured His soul. He bore the equivalent of hell, nay, He bore that which stood for ten thousand hells so far as the vindication of God's Holy Law was concerned.

What more can I say? Well may I tell you that this unutterable darkness, this hiding of the Divine face, expresses more of the woes of Jesus than words can ever tell. (Gal. 6:14).

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