

OF GOD AND ISRAEL

by Martin Holmes
Ocala, Florida

Scripture...Romans 9:1-11:36

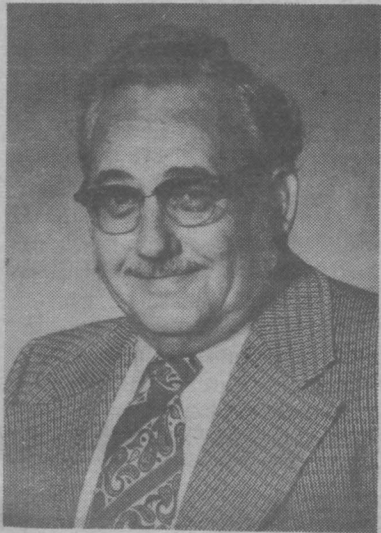
If, as you have studied the first eight chapters of Paul's Epistle to the Romans and you have tried to think as Paul thought and feel the feelings that Paul must have been experiencing in his innermost being, you will begin to understand, that spiritually or humanly speaking, Paul must write, as he has written, in these next three chapters of Romans, concerning GOD'S Sovereignty and

CHRIST by Israel was apparent, the LORD surveyed Israel's Capital City, Jerusalem, and spake against this great city these words, "Ye shall not see ME henceforth, till ye say, Blessed is HE that cometh in the name of the LORD." (Matthew 23:37-39).

In Romans, chapters 9, 10 & 11, Paul explains, how God in HIS Sovereign election, will by HIS grace and mercy, bring Israel to this state of heart and mind.

I believe Paul, humanly speaking, rejoiced to be able to write these next three chapters

(Continued on Page 5 Column 1)



MARTIN HOLMES

Israel, as a Nation.

Paul loved the unsaved, and especially so, his brethren after the flesh—the Jew—too much, not to be in mental and emotional anguish for them as he penned those wonderful promises of GOD to HIS Elect in Romans eight.

No doubt Paul also realized, as he is being led of THE HOLY SPIRIT, to write of GOD'S Sovereign and Electing Grace, he would arouse, almost maniacal hatred against himself and against the doctrines, now referred to as the doctrines of grace, amongst those that love their, "free will," so called, more than they love the truths of a Sovereign GOD.

As Paul established the truths of the fulness and freeness of GOD'S saving grace, the question must arise in Paul's heart and mind, what about the Jews to whom GOD had promised, in Abraham, a land that encompassed the territory from the Nile on the southwest to the Euphrates on the northeast and east? This is actually a land from the Mediterranean Sea on the west to the Euphrates on the east.

To Israel, in David, GOD promised an Eternal Dynasty of Kings of whom the last one would be an Eternal Person. Up to the writing of this Epistle to the Romans, by Paul, GOD had never fulfilled these promises to Israel. In Romans 9, 10 & 11 Paul explains the lack of GOD'S fulfilling these promises by calling Israel's attention to the fact, these promises were made to a spiritual people and Israel, was at this time, an apostate people.

Now: To my amillennial brethren, these promises were made to the nation of Israel, not to a "Universal Church," so called, that was conjured up in the mind of a heretic, from his understanding of some Scripture in the New Testament.

So! In the next three chapters of Romans Paul, led by THE HOLY SPIRIT, interjects into this Epistle, that GOD in HIS Sovereign Grace, will fulfill HIS promises to the Nation of Israel in HIS own time and in HIS own way.

When the full and final rejection of the LORD JESUS

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"HIS BELOVED SLEEP"

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"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep" (Psa. 127:2).

We have numerous examples in the Bible where people were frustrated and perplexed only to find later on that their state of affairs could not have been better. Mary, for example, was weeping at the tomb of our Lord only to find later on that she should have been leaping for joy. Mary and Martha were weeping because of the sickness and death of their brother only to find later on that they should have been praising the Lord. The woman who had an issue of

blood for twelve years also had every reason to rejoice since her condition was ordered in order to exalt the Lord. The old poem says it best when it states:

"There is so much now I do not see, my eyesight's far too dim, but come what may, I'll simply trust and leave it all to Him."

The Lord, in our text, admonishes His beloved to sleep and leave our burdens in His keeping. He has promised that He will never leave or forsake us. He asks that we believe Him and go to sleep. He knows that we are not made of steel so He will not try us beyond that



WILLARD WILLIS

which we are able to bear.

It is very important that we sleep since sleep is very valuable to us. Sleep, in fact, has cured more pains than the choicest items that are available in all the lists of pharmacy. Sleep will relieve fear, depression, stomach trouble, back aches, heart aches, eye strain, exhaustion, etc. God, then, when He gives His beloved sleep, is also giving us deliverance from these things. Our text, however, declares that there are some who deny themselves sleep. They, in fact, due to frustrations, rise up early and sit up late in an effort to overcome their anxieties. God, on the other hand, declares that "it is vain" for us to rise up early and sit up late in an effort to change things. We, in fact, according to Matthew 6:27, would not change our stature if we got up two hours early every morning and sat up two hours late every night for the rest of our days. The same applies to the color of our eyes. Our habitation, according to the Scriptures has also been predetermined. We, therefore, might as well stop fighting our lot among men. Work hard, yes, but then rest in the Lord. Plant your seeds, yes, but then leave the results up to Him.

The farmer is one person who is compelled to leave the results of his efforts up to the Lord. He, of course, doesn't expect results without effort. We all fall into the category of the farmer even though our lot appears to be different. The Lord sends sunshine and rain upon the farmer's crops and thus determines how much will be produced. God, also, in a sense of speaking, sends sunshine and rain upon our efforts and thus determines how much we will have as a result of our efforts. The following passages leave no doubt relative to this fact.

"The Lord killeth, and maketh alive: He bringeth down to the grave, and bringeth up. The Lord maketh poor, and maketh rich: He bringeth low, and lifeth up. He raiseth up the poor out of the

(Continued on Page 3 Column 1)

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HOW THE DEVIL DECEIVES IN THE WORK OF THE MINISTRY

A lot of people believe it, but it just isn't true, that the Holy Spirit is just waiting to bring the right person into contact with certain human personalities, and when that moment of contact arrives, said person will be saved. There is, of course, a sense in which certain people appeal more effectively to some than others, and in the matter of "feeding the flock" that factor may add or detract from the presentation. However, God does not allow salvation itself to hang upon such a slim support. Those who are by God elected to be saved will reach out and receive salvation from anyone who will give them the Word of God.

God uttered a mighty rebuke in this matter when He saved Charles Spurgeon. That young man, who later became one of the greatest preachers of all time, was seeking for salvation. In an effort to find it he walked long distances and whenever he heard of a "big" preacher

anywhere near, he went to hear him in the hope that he would speak the words needed to bring him the salvation for which he longed. One day he had set out for the distant city when a terrific snow storm arose, and he was forced to turn aside for worship in a small church beside the road. The storm was so intense that the preacher himself had been unable to get through the storm to conduct the meeting. As a consequence, one of the officers of the local church had to preach the sermon. He was no preacher. He took a text. In five minutes he had exhausted the audience. Then it was that he looked up into the balcony where the young Spurgeon sat all alone and said, "Young man, you look miserable. Look unto God and be ye saved." Charles Spurgeon looked and was saved. No invitation was given and the man never knew, probably, that he had won a soul to Christ. Spurgeon went back and tried to find him in later years but never

succeeded. Who would have believed the mighty mentality that was Charles Spurgeon should ever bow before the inarticulate preaching of an uneducated man? It didn't. It bowed before the omnipotence of the mighty God. The man was only God's instrument. That is all that was needed.

Paul had some trouble with the Corinthian church in this respect. It had been visited at various times by Peter, Apollos, and himself, and each of them had ministered the Word to the congregation gathered there. It is likely that each had also gathered his quota of converts from among the people of that locality. Controversy arose among the people as to which was the greatest preacher and, of course, each had his own favorite. There was nothing wrong with that until the difference of opinion developed into contention. Then it was that he had to intervene and write

(Continued on Page 6 Column 2)

The Baptist Examiner Pulpit

A Sermon by Ray Wough, Sr.

ALL SPACEMEN ARE EARTHMEN

PART III

Jesus Confirms Moses' Word

In our last message, we concluded that "UFO'S" or "Flying Saucers" could not be demons or be piloted by demons, as some would have us suppose. Today, we take a moment to note that Moses has some words which would appear to relate to space travel, and that Jesus confirms those words doubly.

In the midst of all of the wild-eyed speculations of men, the theorizing and the supposing, we have the sane and sound and secure Word of God. Some men may speculate theologically as some speculate scientifically without any apparent appeal to reason as it is available. God's Word, however, is quite clear,

definitive, and understandable if we will accept it.

Some with scientific interests often speculate regarding the earth and the universe and settle for any unreasoned theory and develop any unreasonable thesis just as long as it does not relate to creation and the work and ministry of God in the earth. God's Word, nonetheless, is rather explicit. Jesus made it plain that the words of Moses were as important and as inspired as His in, "For had ye believed Moses ye would have believed me; for he wrote of me. But if ye believe not his writings how shall ye believe my words" (John 5:46-47).

Exhibit

Moses declared for time and

for eternity, for men and angels, and for the earth and the whole universe, if you will, "And God said. Let us make man in our image, after our likeness, and let them have dominion...So God created man in his own image, in the image of God created he him; male and female created He them" (Gen. 1:26-27). Further, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7).

Men, in their speculative, fanciful, theoretical, and sometimes scientific efforts, have presented several ways as

(Continued on Page 2 Column 1)

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SPACEMEN

(Continued from Page 1)

to how man might have happen-
ed to appear on the earth.
Needless to say, not a one of
them is scriptural. Resultantly,
not a one of them is truly scien-
tific!

Within the realm of time,
history without exception even-
tually validates all truth
whatever its nature and likewise
invalidates errors. This was the
confidence of him who could
say, "For the invisible things
of him from the creation of
the world are clearly seen, be-
ing understood by the things
that are made, even His eternal
power and Godhead" (Rom. 1:20). This confidence
was expressed with much
assurance in, "These were
more noble than those in
Thessalonica, in that they
received the word with all
readiness of mind, and search-
ed the scriptures daily,
whether these things were so" (Acts 17:11).

All men do not have such con-
fidence!

All men do not have such

assurance!

Some attempt to dis-
countenance God!

Some battle against the Word
of God!

I remember an Old Testa-
ment Bible Class in college. My
professor whom I liked as a per-
son could not endure the
thought or the method of crea-
tion as God explains it in the Bi-
ble. He even had five different
ways that the Red Sea could
have been crossed, but none of
them was scriptural!

Although he had headed the
Department of Religion in this
school which had denomina-
tional affiliation for many,
many years, it seemed that he
lived to discountenance any
Biblical truth as scientifically
valid or any scientific truth as
having Biblical validity. Inter-
estingly, however, though he
was proud to be a Protestant, he
literally gave much of his life in
pursuing an artistic interest in
collecting "Madonna's"! Need-
less to say, he did not take
any of his sculptures or any of
his paintings with him when he
died, though he might have
taken the truth, had he known
it. He spoke of Jesus on occa-
sion, but he completely
disagreed with Jesus regarding
Moses. Thus, the death he faced
was darkness!

Nonetheless, for God, for
God the Son, for Moses, for His
prophets, and for the faithful
ones across the centuries, God's
Word has been final. And
despite the fact that most every
professor I had in the college,
university, seminary, and
graduate school was opposed to
the Word of God as truth, ab-
solute and infallible, I am con-
vinced it is truth without any
mixture of error. I believe
beyond any shadow of doubt
that "The Lord God formed
man of the dust of the
ground, and breathed into his
nostrils the breath of life, and
man became a living soul" (Gen. 2:7) right here on the
earth, and nowhere else in the

FINANCIAL REPORT THE BAPTIST EXAMINER November, 1980

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universe! By the grace of our
Living God, I have a similar
confidence in every other Word
of God from Genesis through
Revelation.

Men of faith can believe!
Not all, however, believe!
God explains very clearly,
"Now faith is the substance of
things hoped for, the
evidence of things not seen" (Heb. 11:1). He further ex-
plains, "By it, the elders ob-
tained a good report" (Heb. 11:2). Then, He speaks most
distinctly to the confusion which
rages in the councils of men and
elaborates on the wonder of
understanding which can come
only by faith. "Through faith
we understand that the worlds
were framed by the word of
God, so that things which are
seen were not made of things
which do appear" (Heb. 11:3).

This is something which is
beyond the comprehension of
those who expect to find that
men have "developed" on some
other planet or in some other
galaxy, as most scientists and
religious leaders of our day. On-
ly by faith can we know that
man anywhere in the universe
which God has created, and of
which we are a part, is a son of
Adam. Yet with that faith, God
gives Scriptural detail!

In their delusions, men may
fearfully cringe before fictional,
shiny monsters who supposedly
land in a pasture in New Jersey.
Some may even delight in the
comic strip and visualize a
protruding from her head. Others
may wonder about "little
green men" from Mars or
creatures of other shapes, sizes
and colors from our solar
system, our galaxy, or some of
the galaxies beyond. We
remember, however, that Satan
is the deceiver and the
counterfeiter who is in the
business of confusing his
followers and even some who
believe.

If those of us who believe can
be honest with ourselves and our
fellowmen, we must face the
truth that Moses declared the
fact of creation unequivocally!
Jesus confirmed the fact of crea-
tion as Moses gave it! You and
I, then, need to believe the fact
of creation as God accomplished
it, as Moses declared it, and as
Jesus confirmed it. As we do, we
simply live with the reality that
many — both professed
believers and certainly the
unbelievers — will continue to
indulge in unscriptural specula-
tion without any basis in fact.

I do not doubt there is life in
space!

But it not the product of
evolution!

When "life in space" is
validated in our life time or at
some time in the future, whether
flora or fauna, it will be earthly
life. When men are validated as
having been or being in space,
those who are found will be
humans, homo sapiens, men!
The men in space or from space
will be sons of Adam — not
some strange creatures which
have developed in some strange
or mysterious manner in some
distant planet in our galaxy or in
a galaxy beyond. The
spacemen, whether from ancient
times or from our own, will be
earthmen.

EXPERIENCE

Across many years, I had a
problem with the wonder of the
Word of God concerning "The
Mount of Transfiguration."
Nonetheless, I did not doubt

that it was the Word of God,
and that God would, in His own
time, if He desired, give me
some insight into it. My prob-
lem has related to "the
tabernacles" — one for a "dead
man" who apparently was alive,
one for a man who had been
caught-up in a whirlwind to get
a ride in a fiery chariot, and one
for the Son of God alive and in-
carnate in human flesh on the
earth.

I was troubled by Peter's
words, "Lord, it is good for us
to be here; if thou wilt, let us
make here three tabernacles;
one for thee, and one for
Moses, and one for Elias" (Mt. 17:4). Why, I asked
myself, would there need to be a
tabernacle for Jesus who had
come from heaven and who was
alive in human flesh on earth at
that very moment? Why, I asked
myself, would there need to be a
tabernacle for Moses who
had been buried in a valley on
Mt. Nebo by God Himself? Why, I asked myself, would
there need to be a tabernacle for
Elijah who had been taken up in
a chariot of fire or a fiery
chariot? Why three tabernacles
on the Mount of Transfigura-
tion when one might have been
sufficient for all three
"Visitors," if you will, and for
Peter, James and John?

If we can receive it, Jesus was
visiting earth from heaven, and
He was alive in human flesh.
God tells us that "Jesus the Son
of God...was in all points
tempted like as we are, yet
apart from sin" (Heb. 4:14-15)
and "that he himself also is
compassed with infirmity" (Heb. 5:2). God further ex-
plains, that Jesus the Son of
man "his own self bare our
sins in his own body on the
tree" (I Peter 2:24). Thus, He
had to have human flesh!

Moses apparently was visiting
from Paradise, the place of the
dead in the earth at that time.
Some insight is given in the rich
man's cry, "Father Abraham,
have mercy on me, and send
Lazarus, that he may dip the
tip of his finger in water, and
cool my tongue; for I am
tormented in this flame" (Luke 16:24), and in Abraham's
reply, "Son, remember that
thou in thy lifetime receivedst
thy good things, and likewise
Lazarus evil things; but now
he is comforted and thou art
tormented" (Lk. 16:25). By
means of a host of scriptures too
numerous even to mention, we
can know that Moses' body, at
that very moment, was still "in
a valley in the land of Moab,
over against Bethpeor," where
God had placed it, though
Moses, the man, was alive and
well on the Mount of
Transfiguration. Strange yet
wonderful!

Elijah, it would seem, was
visiting from the heavens where
he had gone in his fiery chariot.
He, doubtless, was yet in his
human flesh. We shall speak to
this in some detail a little further
on, showing that he was
translated — not changed or
metamorphosed!

Always, I believe, from very
early in my Christian
pilgrimage, I have been con-
scious that any true insight
which I might have would
necessarily depend upon the
working of the Spirit of God in
my heart and mind, I learned
early, "The natural man
receiveth not the things of the
Spirit of God; for they are
foolishness unto him; neither
can he know them because
they are spiritually discern-
ed" (I Cor. 2:14).

Although I have no recollec-
tion of any man dealing with the
truth, within the first three years

of my walk with the Lord, I was
apprised in the Word of God of
some of man's limitations. Be-
ing in the midst of a world that
was turning to the flesh and to
the might of men and their ar-
maments, I, needless to say, was
shocked almost beyond measure
when I discovered, "Cursed be
the man that trusteth in man,
and maketh flesh his arm,
and whose heart departeth
from the Lord" (Jer. 17:5).
And being deeply involved in
scientific studies, I was similarly
shocked when I read, "If
heaven above can be
measured, and the founda-
tions of the earth searched out
beneath, I will also cast off all
the seed of Israel for all that
they have done" (Jer. 31:37).
Already I was very familiar
with, "I will bless them that
bless thee, and curse him that
curseth thee, and in thee shall
all families of the earth be
blessed" (Gen. 12:3) and "So
all Israel shall be saved; as it
is written, there shall come
out of Zion the Deliverer, and
shall turn away ungodliness
from Jacob" (Rom. 11:26).

I later related this to the truth
that no "Doctor of Philosophy"
in any field, area, or discipline
of intellectual endeavor had or
has sufficient knowledge to
name all the creatures of earth.
Men, in attaining their various
levels of intellectual and profes-
sional expertise or preeminence,
study more and more about less
and less. Adam, nonetheless,
had a knowledge beyond
anything that any man can have
today. We read, "Adam gave
names to all cattle, and to the
fowl of the air, and to every
beast of the field" (Gen. 2:20).
The Apostle spoke with
remarkable wisdom to the folly
of men who "Professing
themselves to be wise, they
became fools" (Rom. 1:22).

EXPOSITION

Although I had "devoured"
many books of history,
philosophy, and science, I was
aware that knowledge and
wisdom — if ever I should have
a measure of such — would have
to be wholly of God. Thus, I
ever appreciate any insight
which a brother or sister in
Christ may have that enables
them to add to, subtract from,
or correct anything that I have
said or written. Words of en-
couragement are always
precious, but words of criticism
are often most profitable.

My Mount of Transfiguration
problem persisted!

I struggled for many years,
seemingly alone!

In due time, however, it
seemed that the Lord provided
some insight. He seemed to
enable me to relate Scripture
with Scripture and to see some
logic in the natural realm. As I
related the experience of Enoch
with that of Elijah, I saw
another truth, "No man hath
ascended up to heaven, but he
that came down from heaven,
even the Son of man who is in
heaven" (John 3:13).

I found it difficult to accept
the insight that Enoch had left
the earth, but that he had not
gone to heaven. Similarly, I
found it difficult to accept the
truth that Elijah had left the
earth, but that he could not have
gone to the Heaven of God from
which Jesus had come; that
heaven into which Stephen look-
ed, and that "third heaven" to
which the Apostle went. Since
neither had died, I did not sup-
pose that they had gone or could
have gone to the "Paradise side"
of the grave.

Although the King James
Version is equal to or better than
most translations or versions,
(Continued on Page 6 Column 1)

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SLEEP

(Continued from Page 1)

dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and He hath set the world upon them" (I Sam. 2:6-8).

Let me hasten to add that we are not to expect results without effort. The farmer, in fact, who does not harvest his crops can expect to be hungry during the winter. It is as stated in the following passage:

"He that gathereth in summer is a wise son; but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5).

Let us now look at the word "sleep" from a spiritual side. We will begin by noting I Thessalonians 5:6 and Romans 13:11:

"Therefore let us not sleep as do others; but let us watch and be sober."

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."

Life, as the old song states, is like "Old Man River" in that it just keeps rolling along. We, as another song states, "are floating down the stream of time and our life will soon be gone." How foolish, then, is it for us to be sleeping during harvest time. How foolish it is for a farmer to be sleeping on his front porch while the fields are laden with fruit and the nip of winter is in the air!

Were we able to see the future, we would learn all the Scripture we could absorb. We would be leaving no stones unturned in our effort to hear and heed God's Word. We would make every effort to make our "calling and election sure." We would spend our lives as a ball player spends the last few moments of a close game. Those, in fact, who sleep through this life are going to encounter an awful awakening. They shall awake to find that life has passed them by while they wasted it with riotous living. The Bible, in the following passages, admonishes those who are following such a course to diligently consider the habits of the ant.

"Go to the ant, thou slug-gard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelth, and thy want as an armed man" (Prov. 6:6-11).

We have a multitude in the world today who are sleeping the sleep of carnal security. These are those who have not believed on the Lord Jesus Christ and yet consider that all is well with them. They are sleeping on the very edge of an eternal hell and yet they think that all is well. They are like a man walking through the hills at night while not being aware of the fact that he is approaching a very deep gorge.

The Bible also speaks of another kind of sleep. It is the kind of sleep that Samson experienced when he lost his locks of hair. He put the things of this world ahead of spiritual things and when he awoke he found that he had been stripped and

ruined.

The Bible also refers to a miraculous sleep. This was the sleep that Adam fell into when God made a woman from one of his ribs. Jacob, according to Genesis 28:10-16, also experienced such a sleep. Joseph also experienced the same when he dreamed that the other sheaves made obeisance to his sheaf, and that the sun, moon and seven stars were subject unto Him. The record shows that David and Daniel also experienced miraculous sleep from God.

We may also state that our text, when it declares that God "giveth His beloved sleep," also refers to the fact that He gives His beloved sleep of a quiet conscience. The apostle Peter experienced this kind of sleep (Acts 12:5, 6) on the night before he was to have been crucified or slain in some other method. The record shows that Peter, in spite of the dark cloud which hung over him, enjoyed a restful sleep for a period between the guards. He slept soundly because he had a quiet conscience. If was quiet because he knew in whom he had believed and he was fully persuaded that the Lord would keep that which he had committed unto Him.

There is also a sleep which we will call the sleep of contentment. I'm sorry to say that few people enjoy the sleep of contentment to any degree. Mr. Spurgeon said it best when he said:

"The great majority of mankind are always on the wing; they never settle; they never light on any tree to build their nest; but they are always fluttering from one to the other. This tree is not green enough, that one is not high enough, this one is not beautiful enough; so they are ever on the wing, and never build a peaceful nest at all."

Contentment is something which we must learn how to accomplish. It does not come easy. Paul, in the following passages, informs us that he had learned to be content.

"Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me" (Phil. 4:11-13). (Please note carefully that Paul gave all the honor for his contentment to the Lord Jesus Christ).

God also gives His beloved a sleep which we will term a quietness of soul relative to the future. The future to most people is a very dark path. People dread to grow old and face the many problems of old age; especially, their impending death. God, however, has likened death unto sleep. You will recall that our Lord termed the death of Lazarus as sleep. This thought should help relieve the fear of death since those who lie down to sleep can expect to rise from their sleep. Those who sleep are not in any pain nor do they have any fears, tears or other problems. Children who lie down to sleep can expect to be called from their beds in the morning. We, in like manner, will be called from our beds when our Lord returns for us.

There are many, on the other hand, who have every reason to fear death. Death to them will be but the beginning of sorrows. Death will hurl them into judg-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Ruth 3:18-4:1-3

Intro.: We bow our heads in adoration and raise our voices in exclamations of joy and praise as we view this story which sets forth in illustration the redemption and the blessings which flow from it, of our Redeemer; Who, having obtained eternal redemption, entered into Heaven with His own blood (Heb. 9:12). Boaz, like all of the other bible characters, could only portray the person and work of Christ. Therefore he, like John the Baptist, must decrease while Christ increased.

CHAPTER 3, VERSE 18

"Then said she." In view of the words of Ruth concerning Boaz and in view of the bounty he had sent through Ruth.

"Sit still, my daughter." Naomi assured Ruth that all was well and that she need not fear. In faith, she is exhorted to sit still. How many times the children of God want to take things into their own hands instead of patiently waiting on God (Isa. 40:31; Rom. 8:25). Preachers need to relate the words of our spiritual Boaz and to show His bounty and exhort the saints to "have faith in God."

"Until thou know how the matter will fall." Thank God, the saved do not have to depend on luck, chance, or fate, for we have the assurance that God "worketh all things after the

counsel of His own will" (Eph. 1:11). Therefore we know the matter will fall according to His purpose and will work for the good of the saints (Rom. 8:28).

"For the man will not be in rest, until he have finished the thing this day." Ruth could "sit still" because she had one working on her behalf who would not cease until he had finished the matter. One need not ponder long the application for our Good Shepherd, our Great High Priest, would not be in rest until He finished the work God had given Him in the redemption of His people (Matt. 1:21; John 17:4; John 19:30). So again, He entered into Heaven with His own blood having obtained eternal redemption and "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). In view of this, He will yet finish the work of redeeming our bodies and of making all things new (Rev. 21:1-6). "I will come again and receive you unto Myself; that where I am, there ye may be also." So, "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philip. 1:6). Moreover, on this basis we can sit still even in the temporal affairs of this life, knowing God is over all; and as we "seek first

the kingdom of God, and His righteousness" these things shall be added (Matt. 6:32, 33).

CHAPTER 4, VERSE 1

"Then went Boaz up to the gate." Naomi's faith was not in vain, for Boaz goes up to the gate where the legal transactions were taken care of. Jesus suffered without the gate (Heb. 13:12, 13), as He was treated as a common criminal and was made to be sin for us.

"And sat down there." He did this, not idly, but looking for the opportunity to accomplish what was necessary.

"And, behold, the kinsman of whom Boaz spake came by." In God's providence He brings things, or people together in order to bring to pass His will (Acts 8:26-35; 16:23-34).

"Unto whom he said, Ho, such a one! Turn aside, sit down here." Boaz urgently and persistently invited the kinsman to tarry or to stop in order to deal with the matter which lay heavy on his heart. The business was a vital matter to him (Luke 2:49). What are the things on our hearts? Is our affections set on things above (Col. 3:2)? or are we careful and troubled about many things, when one thing is needful? (Luke 10:41, 42).

"And he turned aside, and sat down." Thank God, not only is the king's heart in the Lord's hands, but so is all men's. What the kinsman expected, we are not sure, but we know what God had determined.

VERSE 2

"And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down." This is indicative of the seriousness of the matter, for lesser matters only took two or three witnesses. In the church of Jerusalem, seven men were called upon to deal with the matter of the widow, and the temporal affairs of the church, which would show the seriousness of even outward affairs, because they affected the well being of the church, spiritually (Acts 6:1-7).

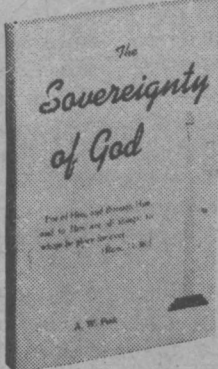
VERSE 3

"And he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's." To begin with, the matter seemed relatively simple, but of course, the kinsman did not understand all involved. Many times, matters which appear not to amount to much, develop into major problems. Therefore we should keep our eyes open and ask for wisdom in dealing with the temporal matters of this life. We must also deal with wisdom in regard to those who do not know the teachings of the Bible, or are not concerned about spiritual matters.

Conclusion: May we ever keep our eyes on Heaven as we deal with matters on this earth.

(EDITORS 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).

THE BAPTIST EXAMINER
DECEMBER 20, 1980
PAGE THREE



THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK

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If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain II Peter 3:9.

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We have an interesting passage here, one that is used by the advocates of a general atonement. However, to take such a passage as this and make it teach a general atonement is a terrible misuse of scripture.

First, let me admonish you to look at the passages surrounding this verse. The message is summed up in verse 13. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The entire message is concerning the last days. Verse 9 is telling us about God's longsuffering. "The Lord is not slack concerning His promise, as some men sound slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

What do we see here? A sovereign God who is rich in mercy and grace. "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ. (By grace ye are saved;)." (Eph. 2:4, 5). He will not pour out His wrath upon this earth until all His people are saved. It is not for the salvation of all the non-elect that God withholds the return of Christ. Oh no, but the return of Christ will not take place until all of God's elect are called into the fold.

Note the words "any" and "all" in this verse, they refer to the "usward" of the phrase before. The "usward" is identified in Chapter 1, verse 1: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ."

God is longsuffering. He will not send forth His wrath until all of His elect who are to be saved before the tribulation are called and saved.

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II Peter 3:9 is a favorite text with the Arminians. Upon the least inference that God is not trying to save all of mankind, the Arminian runs with jet speed to this text, and once he arrives, he, as a general rule and with a gloating smile on his face, misquotes it, leaving out the word "usward." If God is not willing that any or none of mankind should perish, then rest assured none will, for the God of the Bible is absolutely Sovereign, and "worketh all things after the

counsel of His own will" (Eph. 1:11).

Many other passages are given this reckless treatment by the Arminians, the context is avoided, the text is mutilated and made palatable to the carnal intellect. Terms which seem to be generic, such as "world," "all," "any," are often restricted in their scope by the text or context. Arminian failure to recognize these divine limitations has led to many of their absurdities. Christ says to unregenerate humanity, "And ye will not come to Me, that ye might have life" (John 5:40). Holy Spirit generated belief or faith is the imperative which gives the will holy inclination, and enables it to choose pleasingly unto God. "But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). God-given faith or belief (Eph. 2:8, 9) precedes righteous willing, and the "whosoever" of John 3:16 is not the world of mankind, but the world of God's elect as opposed to the "world of the ungodly" (II Pet. 2:5).

In exposition of II Pet. 3:9, let us first notice to whom these words are addressed. First and Second Peter are both written to the same people. This is clearly seen or evidenced by Peter's reference in the second epistle to his first, wherein he says, "This second epistle, beloved, I now write unto you..." (II Pet. 3:1). The addresses of both epistles are the same people; in the first epistle, they are connoted, "elect" (I Pet. 1:2). In the second epistle, the same people are referred to as "beloved" (II Pet. 3:1, 8, 14, 15, 17), and as those "that have obtained like precious faith" (II Pet. 1:1).

It is unmistakably clear that the "usward" of II Peter 3:9, whom God will not suffer to perish, are the elect of God, the beloved of God and Peter, and those who have obtained like precious faith. Going back in the context to verse 4 we learn what the "promise" of our text refers to; it is not the promise of redemptive salvation as the Arminians would have you believe, and by which they beguile their unsuspecting hearers, but it is the promise of the coming again of the Lord in the last days (Vs. 3). God is long-suffering toward His people, the "usward" of II Peter 3:9, not willing that any of them should perish. God is not only willing that some people should perish, but He provides the means whereby their eternal sufferings shall be greatly increased (Isa. 66:4; II Thes. 2:11).

The antagonistic "scoffers" of verse 3, and the "usward" of verse 9 do not merely represent two diverse companies of people, but the "scoffers" are objects of God's eternal hatred, for "whom the mist of darkness is reserved for ever" (Job 21:30; II Pet. 2:17; Jude 13), and the "usward" are the vessels of Divine mercy to whom God grants repentance. The "usward" of Psalm 40:5, who are the objects of God's "wonderful works," the "usward" of Ephesians 1:19

"who believe according to the working of His mighty power," and the "usward" of II Pet. 3:9 with whom God is longsuffering, and who shall be brought to repentance, are a part of that infinite host who were given to the Son, by God the Father in the covenant of eternal redemption (John 17:9; Eph. 1:4; II Tim. 1:9; Heb. 13:20).

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"The Lord is not slack concerning His promises, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

"...What His soul desireth, even that He doeth" (Job. 23:13).

"Whatsoever the Lord pleased, that did He..." (Psa. 135:6).

"...He doeth according to His will..." (Dan. 4:35).

You will note that I quote the whole verse, which is something the Arminian will rarely do. He does not do this because this verse is contrary to his heretical belief that God wants to save every member of the human race. So, Mr. Arminian quotes a part of the verse to try to support his heresy. This verse is a sovereign grace verse. By no stretch of the imagination, can this verse be made to support Arminianism. This verse is one of the mighty weapons in the armory of sovereign grace.

To understand this verse, we must note that I Pet. 1 is written to the elect of God, 1:2; and that II Pet. 1 is written to the same people, 3:1. We further need to note the word "usward" in the verse itself. This word is nearly always left out by the Arminian. This verse teaches that all of the elect will be saved. That it is the will of God that none of the elect should perish, but that all the elect should come to repentance. The man who does not see this in this verse, fails to do so because he is blinded by preconceived opinions. It is very plain that this verse says that all the elect will be saved.

This is further seen by comparing all the Scriptures quoted above. If it is not God's will that a thing be done. Then, it will not be done. All those whom it is not God's will for them to perish — they will not perish. Poor little, feeble, weak Arminian god! He cannot do what he wants to do unless man will let him do it. Poor little god! I feel so sorry for him. But that is not the sovereign, Almighty God of the Bible. For the God of the Bible has an elect people, and He is not willing that any of them perish, and He will see to it that they do not perish but that they

do come to repentance.

This verse does not teach that all of the elect will be saved before the rapture. Sovereign gracers sometimes err in this respect as they defend the truth of sovereign grace. There will be multitudes saved during the tribulation and Millennium which follow the rapture.

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Unmindful of the Lord's appointed time, those scoffers and mockers reasoned that, up to that time, the Lord had plenty time to come, if, indeed, He was coming. So they concluded that this was sufficient proof that He was not going to fulfill His promise. In other words, they see their own time for the Lord's fulfillment of His promise.

However, in their pretended impatience for the Lord's coming, they deny the fact that the time of the Lord's return was pre-determined by His "long-suffering toward us," who are His elect people, as determined before the foundation of the world (Eph. 1:4). Indeed, it is for them for whom He is "longsuffering" toward, "not willing that any should perish, but that all should come to repentance." (2 Pet. 3:9).

The antecedent of the pronoun "us" is evidenced, as to whom Peter was speaking in both of his Epistles. Yes, in verse two of the first chapter of his first Epistle, Peter designates that the "us" are the "elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2). Then, also, in 2 Pet. 1:1, Peter addresses his second Epistle "to them that have obtained like precious faith with us, through the righteousness of God and our Savior, Jesus Christ."

Nevertheless, there are those who willfully, or mistakenly, through ignorance, give a universal application to the pronoun "us," as if it applied to everybody without exception; yes, this "longsuffering toward us," who were chosen in Him before the foundation of the world. This, most certainly, does not apply to any of the non-elect, such as the scoffers, who are classified with those who are "reprobate...because the Lord hath rejected them" (Jer. 6:30; also, Jude 4).

So, in taking this scripture out of its context, many falsely justify the doctrine of universal redemption by relating "any" and "all" generally to everybody without exception, when, in fact, it relates only to "us," as called of God to redemption.

It is clear, then, that the elect are those of whom God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

Then, too, judging from many other scriptures, it is very definite that God did so decree that only His chosen people, without exception, will all be saved, because of His longsuffering, for "the Lord's hand is not shortened, that it cannot save" (Isa. 59:1). Thus it is true that all within God's own limitation, who, by His eternal

decree, belong to the same electing grace, will have His grant of eternal repentance to eternal life in God's own pre-determined time.

Consequently, it is only to such that God is long-suffering until He brings all of His pre-chosen people to salvation. So, not one of those for whom Christ died shall ever perish. This, most certainly, is in accord with what Jesus said, when He said: "all that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out" (Jn. 6:37).

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"The Lord is not slack concerning His promise, — but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." How many times this verse is used by the Arminians in their attempt to show that God is trying to save the whole human race! But we do not need to go out of the book of Second Peter to see that is not so. In chapter 2 verse 3 we see there are some "Whose judgment now of a long time lingereth not, and their damnation slumbereth now." Also in the verse nine of chapter two, "To reserve the unjust unto the day of judgment to be punished." In verse twelve it is said, "And these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;" Also in verse seventeen, "To whom the mist of darkness is reserved for ever." From these passages we see that there are some of the human race God is not trying to save.

Now that we have seen that the verse does not mean what the Arminians try to make it mean let us see just what Peter is saying to us. Since we see that the words, "us-ward," "any," and "all" does not include the whole human race, let us see just who is included. It is plain to see that the scoffers mocking at the promise of Christ's coming are not included. The apostle Peter began the letter by addressing the letter to, "Them that have obtained like precious faith—" (II Peter 1:1). In verse 10 of chapter one he calls them brethren and in chapter 3: 1, 8, 14 and 17, they are called beloved.

We see from a study of the book of Second Peter that the Apostle is writing to establish and to comfort the saints with the coming of Christ. He is telling us that the Lord is not going back on his promise. What was His promise? "All that the Father giveth Me shall come to Me; and him that cometh to Me I will no wise cast out" (John 6:37).

Who are the "us-ward," the "any," the "all"? They are the "Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" (I Peter 1:2). Peter is saying we can be sure of one thing and that is every one for whom Christ died will come to repentance. Yes, he is saying that what

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FORUM

(Continued from Page 4)

Christ said in (John 6:40) is true when He said, "And this is the will of Him that sent Me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day."

SOVEREIGNTY

(Continued from Page 1)

that he might clear himself of any accusations, that in his going to the Gentiles, he has forgotten his love for the Nation of Israel and now is moved only by feelings of hostility and indifference towards them.

So! Now let us examine the first five verses of Romans 9. "I say the truth in CHRIST," or what I am saying is truth without any mixture of falsehood as one who is in yokefellowship with JESUS CHRIST. I cannot, therefore, lie to you. My conscience, that is under the control of The HOLY SPIRIT, bears joint testimony to the truthfulness of what I am saying.

"I have great heaviness" (great pain in my heart) caused by my unceasing and consuming grief. For I have been wishing (past imperfect tense) that if it were a possibility (which it isn't) that I could have remained in that accursed state I was in before I met CHRIST, if this could have been the means (which it couldn't be) of bringing about the salvation of my beloved kinsmen in the flesh, The Nation of Israel.

Now I know some of the Brethren will disagree with my way of wording these three verses. But the one who so loved and expressed, so clearly, the doctrines of GOD'S sovereign grace would never be found guilty of violating their teachings in fanciful wishings. This is just Paul's way, as he is controlled in his writing by The HOLY SPIRIT, of expressing his deep and loving concern for those who were unsaved, especially the Nation of Israel. This Paul did, just as Moses expressed the impossible in Exodus 32:30-32. It was Moses' way of expressing his loving anguish for the rebellious people of GOD. Only one, whose heart is deeply burdened for the lost and the dying, will fully understand the anguish of the heart of these two great men of GOD.

In verses four and five, Paul begins by saying, "Who are Israelites." My sorrow of heart for these kinsmen after the flesh is intensified by who they are and the great privileges which were their and how they so rebelliously cast them aside in their rejection of their Prophet, Priest and King, the LORD JESUS CHRIST.

Paul begins to enumerate these privileges and blessings of GOD to Israel as a nation. These Israelites, this most honored of GOD of all nations under Heaven, who are possessors of the adoption, the nation that GOD took out of sin and idolatry and placed in the position of a son, who saw the Glory of GOD on the Tabernacle in the Wilderness and experienced the wonderousness of the Glory of God at the dedication of Solomon's Temple; this nation GOD gave the covenants in Abraham and David; this nation GOD gave the law at Sinai through Moses; who were allowed to render services unto GOD in The Tabernacle in the wilderness and Solomon's Temple in Jerusalem, to whom GOD gave great and precious pro-

mises; of whom is the twelve Patriarchs, of whom CHRIST is come in HIS humanity, who is over all and everything, the blessed of GOD eternally. Amen. (So let it be.)

Paul's heart, as his mind raced over these magnificent thoughts and as these words were being penned, must have been breaking into shivers, as he thought of Israel's glorious calling of GOD in comparison to their now state of rebellion and rejection of the SON OF GOD and their wretched servitude to such a nation as the Roman nation was in the day of this writing.

In verses six and seven of Romans nine, Paul "goes on" the offensive, lest some would arrive at the conclusion that GOD'S success in the salvation of Israel depends on sinners in the nation of Israel being saved by their obedience to the law of GOD. So! Paul begins verse six by saying that though my heart is suffering unceasing and consuming grief over Israel's sin and rebellion, you are not to deduce from my words that GOD'S Word has failed to attain the goal GOD sent it to attain. All who are born of the twelve Patriarchs are not the Israel of GOD. That which is born of the flesh is flesh. The Israel of GOD is the Israelite that is born again by the Word of GOD as it is revealed to the sinner's heart by THE HOLY SPIRIT. See John 3:1-7.

In verse seven Paul returns to the first Hebrew, the father of the Jewish Race. From Abraham's seed, through his son Isaac, is the Promised Seed, from which come the Children of GOD, of the Nation of Israel.

In verses eight through thirteen Paul explains or clarifies what he has just stated as a fact. The sonship of Israel after the flesh is a separate people from the sonship of Israel after the SPIRIT. The sonship of Israel after the SPIRIT is the children of GOD by virtue of the promises of GOD not by any works of the flesh. In verse nine Paul goes back to Genesis 18:14 where GOD tells Abraham the Promised Seed will be through a child produced by Sarah and his name would be Isaac, or joy and laughter. In verse ten Paul continues by pointing out that Rebecca, the bride chosen for Isaac, would conceive and bear children unto Isaac.

In verses eleven and twelve Paul narrows the choice of GOD of a Promised Seed more and more. The children (plural) not yet having been born in this world's time, neither having practiced any good or any evil, in order that GOD'S eternal purposes, in selecting a people for HIS name, might be brought to pass in this world's time, not by any works of righteousness on the part of the folk selected by GOD, might not fail. But as the ONE who calleth out HIS own, has predetermined, GOD said to Rebekah in Genesis 25:23, "Two nations are in thy womb, and two manner (manner is from the Hebrew "derek" which means a people who will travel different roads in their lives) of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder (Esau) shall serve the younger. (Jacob)" Verse eleven, as it is written above, is not from any translation of the Scriptures in print to-

day; But is of my own understanding of what verse eleven states. To me, GOD is telling Rebekah, though you will bear two sons, one first then the other a little later, but actually twins, the last one to be born or the younger of the two, have I chosen for MYSELF.

Verse thirteen bears this out. Here Paul quotes from Malachi 1:1,2,3. Before we can understand verse thirteen of Romans nine or Malachi one verses one, two and three, we must ascertain what GOD means when HE states that HE hates Esau. In order to do this we must allow GOD to define HIS own terms in HIS Word and not be found guilty of trying to define GOD's terms for HIM. So let's go back to Genesis 29: 15-31 and see how GOD first uses this word, hate in this sense. Here we find the story of Rebekah's youngest son, Jacob, marrying his first two wives. You can read all of the story at your leisure, for we are primarily interested in only verses thirty and thirty-one of this story. In verse thirty we read that Jacob loved Rachel more than he loved Leah. Now it doesn't say Jacob didn't love Leah at all, it simply states that he loved Rachel more than he loved Leah. Don't try to read something into this verse that is not found in it. But, now, in verse thirty-one of Genesis 29, GOD says, that Leah is hated. Why would God say such a thing? Because her husband, Jacob, loved her sister, Rachel, more than he loved Leah, or Jacob loved Leah less than he loved Rachel. Now, would it not be right and proper to say then, when GOD uses the word hate HE means to love one person more than another? Could we not say, then, that GOD chooses some folk, out of all the folk, born in this world's time, that HE might love these folk, that HE has chosen, with a special love? Look at John 13:1 and see if this isn't true, that GOD has chosen to love some folk more than others? Some will immediately object to this by saying this makes GOD a respecter of persons. But it doesn't, HE didn't have to love any of us. The fact is that HE does make HIS love for HIS chosen a very special love. If you, like Jacob, followed the desires of your own heart and chose one person out of a hundred to love more than you loved the other ninety and nine, would that make you a respecter of persons? In John 3:35 we read, "The FATHER loveth the SON, and hath given all things into HIS hands." Now read John 6:35-40 and John 17:1-4. Does this make GOD a respecter of persons because HE loved HIS own SON more than HE loved me and that my salvation depends on GOD'S love for HIS own SON and not on HIS love for me? Read Ephesians 1:3-6 and thank GOD that HE loved any of us and gave any of us, as a love gift, to HIS own SON. If HE hadn't loved HIS own SON and given some of us, as a love gift, to HIS own SON, all of us would have died lost. Does this make GOD a respecter of persons? Would you rather everyone went to Hell rather than allow GOD to be absolutely Sovereign in HIS plan of Salvation for those that HE gave as a love gift to HIS SON?

Some would protest, "you are teaching and preaching a limited Atonement." No I am not, the Atonement isn't limited in that it will save all that GOD purposed it to save. You limit the Atonement by your not wanting it to save anyone unless it saves everyone. GOD didn't

THE ANSWER

Who measures the trials
Each pilgrim must know?
Who dispenses the burdens
On this earth below?

Who has a design
For each heartache or fear?
Who knows the purpose
For each fallen tear?

Who sees our need
For more patience and trust?
And knows that heartaches
For us is a must?

Who is able to give
The problems we shun?
Who knows the amount,
We must overcome?

Who gives the trials
That faith might increase?
And underserving sinners,
Might have inward peace?

There is a Sovereign
An all-mighty God;
Who directs all our steps
As the earth here we trod,

He uses each one
In His own perfect way;
And calls His sheep
Who have gone astray.

He gives us salvation
And rest from our care,
And a hope of Heaven
Till we meet over there.

Mrs. J. P. Morgan

purpose the Atonement to save everyone. HE purposed the Atonement to save those that HE, in HIS love for HIS SON, gave, as a love gift to HIS SON, before the foundation of the world. Bless GOD, the Atonement cannot be limited, it will save all that GOD purposed for it to save.

In verse fourteen we hear the natural cry of the carnal mind of man. If we were discussing any other than GOD, if we were discussing a man, we would be right in accusing a man of being unrighteous to love one baby and to hate the other one, before they were even born. But since we are discussing our Sovereign GOD who is the creator, ruler and controller of all things, we cannot charge HIM with unrighteousness though we do not understand what HE is saying or doing.

I used to say, "GOD said, I believe it and that is all there is to it." I don't say this anymore. Now I say, "GOD said it and that is all there is to it." It doesn't change things one bit whether I believe what GOD has said or not, HE still said it and the facts remain unchanged.

Therefore, as Paul is quoting in verse 15, GOD said to Moses in Exodus 33:19, "I will have mercy on whom I will have mercy." The word mercy includes the selection and the appointment on whom GOD will bestow HIS grace, mercy and compassion. In essence, then, GOD is saying, "I will have mercy on whom I desire to bestow MY mercy whenever I desire to bestow MY mercy." Again, we see, from the Scriptures, that GOD is absolutely sovereign in HIS bestowal of HIS grace and mercy. So it is only reasonable to conclude, as Paul states in verse 16, that GOD's bestowing of grace and mercy is not based on anything that man has done, will do or will continue doing. The

bestowing of grace and mercy in the salvation of mankind is the sovereign act of our sovereign GOD. As GOD states to Pharaoh in Exodus 9:16 and Paul quotes in Romans 9:1, GOD raises man up to fulfill HIS Sovereign plans and purposes and these men will fulfill them. Therefore verse 18 brings us to another reasonable conclusion, that GOD touches some men with the bestowal of HIS Grace and Mercy and others, that HE desires to harden, HE hardens.

In verse nineteen we see the carnal mind of man cannot, so easily, be silenced. It cries out, "if GOD bestows HIS Grace when and where HE wills and hardens when and where HE wills to harden, why does HE charge sin to sinners?" "Who can maintain his resistance to GOD'S Will?" Here we see the carnal mind of man trying to understand the infinite mind of GOD and wanting an explanation, from GOD, for the things that GOD says and does. The only answer Paul could have given here and the only answer I have, is GOD said it and what I can't understand I must accept, as true by faith. Someday, out yonder, we will have all the answers. Today we accept these things in faith believing that all GOD says and does is true and righteous.

The next five verses are not an answer to the question raised in verse nineteen but simply more facts of Scripture concerning GOD'S sovereignty. You might just as well accept the fact that GOD is absolutely sovereign and does as HE pleases, when HE pleases, where HE pleases and with whom HE pleases. So, who are you "little" man that insists on sitting in judgment on what our sovereign GOD says or does? Shall the one created say to the one doing he creating, "why have you made me thus?" Does not the potter, who is for-

(Continued on Page 8 Column 1)

IS "THAT" IN THE BIBLE?



Question:—

Who named his daughter after a kind of spice?

Answer:—

Job, Job 42:14 - "And he called the name of the first, Jemima; and the name of the second, Kezia;..." Kezia was the Hebrew for cassia, a coarse kind of cinnamon.

SPACEMEN

(Continued from Page 2)

some translations, versions, or paraphrases make the point even more definitively. Phillips, for example, gives us, "No one has ever been up to heaven except the Son of man who came down from heaven." Williams is equally specific, "And yet no one has gone up into heaven except the Son of man who came down out of heaven."

Very simply, Enoch and Elijah both left the earth. But the Word of God is rather absolute that they could not have gone into Heaven where God has His Throne, the Heaven from which Jesus came! The question arises, if they did not go to Heaven, where did they go?

We may remember that the Russian Astronaut, Uri Gagarin, sneeringly remarked that God was nowhere to be found in space or the heavens. Had Uri Gagarin known just a little about the Word of God, he would not have looked for Him in the heavens or the universe around the earth. It was not long, however, until Uri took a fateful flight and a fatal one. He, perhaps, has had occasion to learn something of, "It is appointed unto man once to die, and after that the judgment" (Heb. 9:27).

Regardless, we can know that Enoch and Elijah are no longer on the earth. Had they died, we could assume that they would have been in the Paradise side of the grave when Jesus was on the earth.

The Word of God, however, is rather explicit. "Enoch was not because God took him" (Gen. 5:24). In the book to the Hebrews, we learn, "By faith Enoch was translated that he should not see death; and was not found, because God translated him; for before his translation he had this testimony, that he pleased God" (Heb. 11:5). The word "translated" which is used in this passage of Scripture is sometimes used as though it referred to a metamorphic change such as, "we shall be changed" (I Cor. 15:52). God, however, distinguishes between the experience of Enoch and those who shall be changed.

The word God used for Enoch's experience means a transposition or a transference from one place to another. The word "changed," however, means to change one thing for another or into another.

In the experience of Enoch, we see movement from one place to another place. In the experience of the Christians who will be living when Jesus returns, the reference is to a

metamorphic change; a change from one condition of nature to another. God is also explicit regarding the experience of Elijah. That is, Elisha actually saw Elijah going up in the fiery chariot. Since Elijah did not die, he could not have gone to the grave or the "Paradise side" of the grave. And if we can believe John 3:13, I believe we can declare without any fear of contradiction that Elijah did not ascend into the place of God's throne which the Apostle calls, "the third heaven" (2 Cor. 12:2).

In our next message, we shall go into this matter of Enoch and Elijah a little more fully. We may, the Lord willing, even give some indication as to where they may be at this time.

—to be continued—

DEVIL

(Continued from Page 1)

them a letter to set them straight. His message to them was; "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

He makes very plain the fact that, no matter who they may be discussing, the all important factor was not the human personality, but the message that they were called of God to bear. We can well imagine that there were people in that church who were saying of some unsaved friend, "If only Paul would come this way, I think he could win Jacob to the Lord." Another would be bound to reply, "You're all wrong. Apollos is the man we need for that job." And so the contention grew.

The general idea seems to be that it takes a certain amount of spiritual pressure to shove people into the kingdom of God. That pressure is contained in the personality of some man and when that is applied salvation will result. Some years ago a preacher came to us in a most disturbed state of mind. People were not responding to his leadership in the church as he thought they should and sinners were not being saved as he wanted them to be. In the course of our conversation he said, "I have half a mind to get _____ here (mentioning a leading evangelist). He's the boy that would turn things bottom-side up." Here is the old idea in one of its many forms. I haven't been able to stir things up the way they should be. We need a man with more power to get these sinners over the line.

His attitude was characteristic of a good many who have fallen into the devil's trap and we might add that he finally resigned against our advice, and left his flock to drift at will. However, the man was down discouraged and that is about as good as one can expect from such a person. The attitude that we have been writing about ultimately leads to discouragement. That is its worse feature. This is the reason that we have such a rapid turnover in the ministry. A man finds ready reception during the first years of his ministry in a locality, only to see a drifting away on the part of his converts as the years multiply. Too many times he starts to look around for another field, and other fields are not hard to find because preachers are on the

march all over the land.

We speak of these things because we have been through the mill. We know with what self-condemnation a preacher is tempted to view himself when his people begin to live like devils instead of Deity. Retiring to his study he pours his heart out before God and bitterly questions, "Lord, what is wrong with me, that my converts don't seem to make a go of it?" In agony of soul that must please the devil no end, he pours out his heart to God with bitter tears. What he had tried to do in a given field appears to have been fruitless, and the people he thought to influence for God are still far from the kingdom. Well, heart-searching is good for preachers—it is even better for the pew, but in a majority of cases here is no reason why a preacher should reproach himself for the failures of those who professed conversion under his ministry and no reason why he should be disturbed because the many he hoped to win were not won.

This responsibility does not lie at the door of the preacher if he is born again and God called. It is well for him to search his heart, but there is no reason why he should assume the blame. The responsibility is not at his door. All preachers make mistakes. They are human, but in a general way they keep themselves within the center of God's will. After all, the greatest reflection comes against them if things do not go right in their churches and they are anxious for that reason, if no other, to have things run smoothly and according to the Word of God. He has a greater interest in the condition of the church than anyone else there.

God does not hold preachers responsible for winning the lost. He only holds them responsible for telling them. Men say, "But he preaches such poor sermons." We wonder where such people get their standards. Who knows what a sermon should consist of if he has never preached one? We have had at various times, sitting under our ministry, various people who were most critical about our preaching. They didn't criticize us to our face, but their criticism came back to us just the same. The truth is that in every case we could have criticized the way they were living, which to us was far more serious than the way we were preaching. Our experience with listeners leads us to believe that the "good sermon" is usually the one that doesn't hit the sins of that particular method of sinning. The truth is that the very sermon that is labeled "bad" by the listener may have the unqualified approval of the One who inspired it.

Certain responsibilities appeal to certain people, but it is not "personality" that saves souls. That is the work of the Holy Spirit. From time to time there arises among the sons of men a preacher with an amazing personality and with it, the ability to attract huge crowds to the preaching of the Gospel. Now this gift is not distinctly the possession of those who believe the Bible. There are many, who think of the Bible as only another book, who attract even greater crowds than those who preach it as the Word of God. We submit that if the same gift seems to be possessed alike by those who stand for the Truth and those who stand against it, that it is not the power of God in either case, but is rather the power of human personality.

Let us disabuse our minds of a lot of hysteria in this matter. We don't know just what these men have that we, the rank and file of the ministry, do not possess. We have tried to analyze it, but it defies all analysis. In the case of some whom we have heard, we often felt that what they had was not only not of the Lord, but actually Satanic in origin. When we were studying theology in Los Angeles, Calif., Aimee Semple McPherson was at the height of her power. She had built a huge church and was attracting huge crowds, probably the biggest crowds that any regular pastor of any church had ever attracted in that great city. She not only attracted them to the regular services of the church, but conducted a Sunday afternoon service that was as largely attended as were the others. It was a Sunday afternoon service that this preacher and his wife finally decided to attend. There was nothing wrong with the message that we could put our finger upon but, as the service concluded, we whispered to Mrs. Dewey, "Let's get out of here. The Devil is here in power." That was our feeling and we will stand by it. Aimee had power with people, but it was the power of the Devil.

At the same time we know of any number of people who would condemn her for her ministry (and properly so) who will commend others for the same thing simply because in the latter case the theology agrees with their own. We are not attempting to judge any man, but we do question as to whether the power of a lot of these crowd gatherers may not be more Satanic than spiritual. We seem to recall that the Lord Jesus once said to His disciples, "If they have kept my sayings they will keep yours also."

Before proceeding farther, let us pause and ask a few questions. In spite of all efforts, it is literally true that only a small proportion of the population can be visited by these "whizz bang" preachers. New York, Philadelphia, Washington, Los Angeles, and many other big centers can be visited by them and many professionals counted in their wake. But how about Oshkosh, Pine Tree Corners, and other "whistle stops" that cannot afford to have these men in their churches for even a short time? All that these places can afford is "little" men. They do not gather huge crowds to their church and, in spite of their efforts a great many sinners will not yield to the claims of the Lord Jesus Christ. Now these "little" preachers, believe it or not, are born again, called of God people who have been called to these "little" localities by the Holy Spirit, but the poor benighted people in the "whistle stops" just do not have the same chance for salvation that the people in the large centers possess because they can never see and hear the "big shots" who attract such huge crowds to their churches. Of course, there are a few "easy cases" that the little man can reach alright, but there are many hard cases that demand the attention of an "expert" and the expert just cannot get there. As a consequence the hard cases must go to Hell. What rot! Why leave God and the facts of the case out of the matter? Let's get down to basic facts.

Human personality, no matter how powerful, cannot save souls. It can attract people to church and into a profession of faith in the Lord Jesus Christ. It can even attract those people so

that they make a fairly good appearance before the people of the church and perhaps go down to their graves still in the church.

This preacher does not claim to have that attractive personality possessed by these "big" preachers. Nevertheless we recall that in one church that we pastored we succeeded in attracting to church a man who had paid no attention to such things for years in spite of the fact that his name was on the books. Upon our arrival he started coming and his interest grew to such an extent that he was elected superintendent of the Sunday School. His interest amazed even his wife. To the last day of our pastorate there he was one of our most faithful supporters and he openly wept the morning we read our resignation. Wonderful! What a wonderful preacher I must be.

But, wait a minute. A couple more ministerial administrations came along. One day the church and town were electrified. This man's wife was suing him for divorce. She charged and proved in court that he had been untrue to her. In fact, if our memory serves us right, he admitted the charges and accused her of the same kind of conduct. So far as we were able to find out, this sort of thing was going on while we were his pastor. After his wife divorced him he married one of the young women of the Sunday School. As of this moment he is an active member of that church. What shall we say of the manner which he was attracted to church through our efforts. Our personality appealed to him, that is all. Evidently he had no salvation of any kind. We do not feel any responsibility for his condition. We did our best, got him as far as he would go—but it wasn't far enough.

So we say of the greater personalities. The people who flock to hear them and profess salvation under their ministry are not necessarily saved. Fundamentally, a man can only be saved by God, and will only be saved by Him as he is predestinated to salvation from the foundation of the world. Such people do not need a "whizz bang" preacher to save them. The simple presentation of the Word of God is the thing for which their hearts long and they will respond to that alone, no matter who presents it.

Or course, we are discussing born-again preachers in this article. We carry no brief for the other kind. To them the

(Continued on Page 8 Column 3)

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

WASHINGTON

(EP)—Public schools may continue to observe religious holidays, including Christmas, after the Supreme Court declined to review whether the practice violates the Constitution. By refusing to review the complaint of a group of Sioux Falls, S.D., parents, the high court put to rest a controversy that began more than two years ago and threatened to result in a landmark legal test of the traditional practice of observing religious holidays in schools.

The Sioux Falls parents who brought the suit against the local school board for permitting the observances argued throughout the lengthy appeals process that presentation of religious music, drama, literature and symbols violates the "no establishment of religion" clause of the First Amendment. They argued further the school board guidelines favored religion over non-religion and favored Christianity over other religions.

Holidays specified as acceptable for public school observance by the guidelines were Christmas, Easter, Passover, Hannukah, St. Valentine's Day, St. Patrick's Day, Thanksgiving and Halloween. These may be observed, the guidelines stated, "if presented in a prudent and objective manner and as a traditional part of the culture and religious heritage of the particular holiday."

Attorneys for the school board argued that the designated holidays are being observed in Sioux Falls in a manner that

respects the neutrality toward religion prescribed by the Constitution. "It was never the purpose of intent of the school district to authorize or promote a program with religious effect," the board argued in a written legal brief. Further, to eliminate observance of all holidays with religious content "would lead public schools to assume a position of hostility toward religion," a position also held unconstitutional in previous court decisions, the school board maintained. By declining to review the lower decisions, the Supreme Court technically stopped short of announcing its approval of the practice. At the same time, however, by turning down the case the high court left standing the lower court rulings.

TRENTON, N.J. (EP)—TV evangelist Jerry Falwell expects President-elect Ronald Reagan to "produce" for the Moral Majority and calls the election results a mandate for the conservative principles of his fundamentalist group.

The Moral Majority movement will be "discredited" if Ronald Reagan fails to espouse its conservative principles, Mr. Falwell said. "The burden is on Mr. Reagan's shoulders now. If he doesn't produce, all of us will be discredited."

Once in office, Mr. Reagan's primary concerns should be dealing with reviving the economy, preserving Israel, dealing with the nation's "military unpreparedness" and passing an anti-abortion

"human life amendment," he said.

Mr. Falwell appeared with his "I Love America" college singing group, which ended a 33-state tour with patriotic songs and imprecations against sexual permissiveness, abortion and homosexuality. He told a rally of about 1,500 people that he wants to enlist 1,000 New Jersey pastors as members of his fundamentalist Christian movement within the next year. The state is one of 17 where Moral Majority movements are to be set up in the coming year.

Mr. Falwell said he was a "close friend" of Mr. Reagan but wanted no official role in the new administration. "I don't want to be an adviser," he said. "I just want to be a noisy preacher on the sidelines."

FORT WORTH, Tx. (EP)—Evangelist James Robison recognized the important role which evangelicals played in the Presidential election, while at the same time stressing the importance of maintaining the interest level of many people who have become politically active for the first time.

"If the people who have taken a stand go back to sleep, we're in trouble," said Mr. Robison who is vice-president of the Religious Roundtable. "Now is the time to plant our feet and stand firm. I believe the role that evangelicals played was that of the messenger heralding the truth. They alerted the people and awakened them to their responsibility."

Robison stated, "It would be vanity for any single group to try to claim they were responsible for what happened." He added, "I believe concerned Americans who are tired of excessive government masquerading as God rose up to say that we love the family, we believe in basic morality and we want to return this nation to the foundational strength of the past. The future of this nation will depend upon the kind of men with whom Mr. Reagan surrounds himself. If he doesn't call upon strong, competent, godly individuals, then Mr. Reagan will join the ranks of mediocrity."

NEW RINGGOLD, Pa. (EP)—For three days and three nights 32 speakers in turn lambasted Watchtower doctrines and bragged on Jesus at the Second National Convention of Ex-Jehovah's Witnesses for Jesus at New Ringgold, Pa., in early November.

Dr. Milton Fisher, a Hebrew scholar, spoke on the Watchtower Society's insistence that Jehovah is the only acceptable name for the true God. Dr. Fisher said the tetragrammaton YHWH is improperly rendered Jehovah. A more accurate pronunciation is Yahwe, according to Dr. Fisher. He said Jehovah, or Yahwe is the third person form of the same Hebrew verb translated I AM in Exodus 3:14, and has the same meaning. Dr. Fisher is president of the Reformed Episcopal Theological Seminary and professor of Old Testament and Missionary Linguistics. He was one of the translators of the New International Bible.

Dr. Randolph Yeager, a Greek scholar, said one reason why many people become involved in cults such as the Jehovah's Witnesses is because they are "intellectually lazy" and do not study the Bible for themselves. "The Bible is a perfect revelation of everything God wants us to know," Dr. Yeager said, and he defended

the inspired Bible as "that which is perfect" prophecied in I Corinthians 13:10.

Rod Bias, a publisher from Phoenix, Arizona, showed results of his research with manuscripts the Watchtower Society cites in its New World Translation (NWT) appendix and footnotes. According to Mr. Bias, many of the manuscripts the NWT translators claimed to have used render Jehovah in place of Lord when speaking of Jesus Christ the Lord. But the NWT has changed the word Jehovah to Lord to fit their doctrine which denies that Jesus Christ is Jehovah.

HONG KONG (EP)—Talks to resume the services of the Salvation Army in mainland China are now going on between the Army and ministerial levels of the Chinese Government. The Army's international leader, General Arnold Brown, who was in Hong Kong recently to celebrate the Hong Kong Army's 50th Anniversary, disclosed the above at a news conference.

The local South China Morning Post quoted General Brown as saying that the Army is planning to build from scratch hospitals, clinics, and dispensaries in remote areas, and to construct schools and "render whatever help we can to those people in need."

He said talks are going on between the Army and the Chinese Government. The Chinese Ambassador in London has also been contacted. "Our Chinese-speaking officers are ready to start work at a moment's notice and it is up to the Chinese Government to decide when our service should start," he said.

WASHINGTON (EP via Religious News Service)—Too much civil religion has reduced the church to the status of a "sociological phenomenon" in England and the United States, a noted British evangelical leader said here.

Dr. John R. W. Stott, vicar emeritus of London's All Souls Church, said upon arriving for an American lecture tour what "what we are seeing, both in your country and mine, is a resurgence of nationalism rather than a resurgence of Christianity." He declared that for a Christian, "the lordship of Jesus should permeate the whole of life and make him critical of every other loyalty."

Dr. Stott cautiously criticized both the Christian left and Christian right extremes, one of which he felt was possibly too critical and the other not sufficiently so. He defined nationalism as "my country right or wrong" and patriotism as "a critical love of country." He warned that "if you love Christ and you love your country, you should not be so involved as an American citizen that you are not able to stand back and look at it objectively. You mustn't withdraw. You must permeate your community, but in a way that is distinctively Christian."

The role of the church's leaders in their teaching should be one of a delicate balance "between the authoritative and the tentative, between the dogmatic and the agnostic, between the biblical point of view and the complex issues of today," he said. Dr. Stott stressed that "I always say, 'This is what it appears the Bible says.' Often the biblical teaching is plain, but we have a way of letting our dogmatism, our enthusiasm, creep into things."

Both telling parishioners what to believe and avoiding con-

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controversial subjects "condemn believers to perpetual immaturity," he said, adding that what the pastor should do is "lead them to pasture in such a way as to develop their Christian minds under the lordship of Christ."

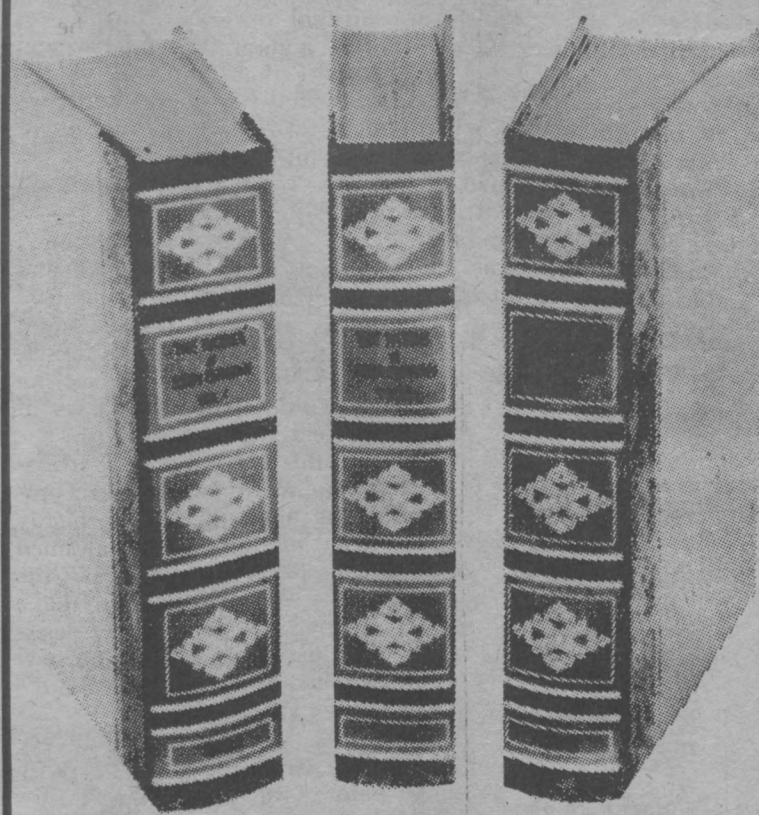
WAKE FOREST, N.C. (EP)—The faculty of Southeastern Baptist Theological Seminary has unanimously adopted a statement of "reaffirmation of our love and support for the Jews." Although the statement does not mention the current controversy over remarks made by the president of the 13.4 million-member Southern Baptist Convention, Bailey Smith, it does express concern for the current "manifestations of anti-Semitism" and "deplores its resurgence in our time."

Mr. Smith, pastor of First Southern Baptist Church of Del City, Okla., told a national religious-political gathering in Dallas that "God does not hear the prayers of a Jew." The remark, made as an aside during a sermon on the distinctiveness of Jesus Christ, set off a storm of protest and criticism, both from within and without the denomination. It even was mentioned during the recently concluded presidential election campaign.

LOS ANGELES (EP)—The fourth annual Jubilate New Year's Eve Celebration will attract more than 700 prominent Christians Dec. 31 to the Universal Sheraton Hotel, North Hollywood, Calif., as they gather to honor RALPH CARMICHAEL, president of Lexicon Music, Inc. With JOHNNY MANN as m.c., entertainers include DINO, DAVE BOYER and GEORGE BEVERLY SHEA with DR. JAMES DOBSON presenting the devotional.

THE BAPTIST EXAMINER
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SOVEREIGNTY

(Continued from Page 5)

ming clay vessels, from a lump of clay, have a right to take part of the clay and make one vessel to hold clean water and from the balance of the clay, make another vessel to pour the dirty water into? This was the practice of Paul's day. You kept clean water in one vessel from which you would take a pan of water to wash your visitor's feet. After washing your visitor's feet you would pour the dirty water in the other vessel, chosen, by you, for this purpose. Now, who is to say which of these two vessels, which are yours, that you are to keep the clean water in and use the other for the dirty water? If they both belong to you, aren't you the one to make that choice?

In verse twenty-two, following the line of reasoning of verse twenty-one, what if GOD, willing, (willing here comes from the thought that GOD'S will), coming from HIS Holy Character, demands that HE demonstrate HIS wrath on sinners to show that HE has the power to do so. But GOD's electing grace, having chosen a number to bestow HIS grace

and mercy upon, demands that HE endure, with patience and longsuffering, these terrible sinners, whose sins have fitted them for the final destruction of HIS wrath: until HE does, in the time period of these terrible sinners, make known the riches of HIS glory and grace on these folk HE has chosen and prepared in the eternal past, to be the recipients of HIS glory and grace, those of us that HE has called unto HIMSELF, not only Jews but Gentiles also? Now I know that what we have just written is a long question but then it is worth studying until you see that sinners are protected by the blood of CHRIST, until they pass through physical death or CHRIST come, from GOD'S wrath. For in the same progressive present time period, the death of CHRIST at Calvary has secured redemption for a number that GOD has chosen to bestow HIS Grace and Mercy on. So GOD'S Electing Grace has for a certain length of time secured a stay of execution of GOD's wrath on sinners, who by virtue of their terrible sin, are deserving of the quick execution of GOD'S just condemnation upon them.

Now, as Romans 9, 10 & 11 are to show, not only GOD'S

sovereignty in salvation, but also to show GOD'S sovereignty concerning Israel, let's look at Romans 9:25-33 and see how GOD's sovereign dealings with Israel brought about GOD'S plans and purposes for the salvation of some Gentiles.

Paul, to demonstrate that it was GOD'S plan and purpose, not only to call Jews but also some Gentiles unto HIMSELF, quotes in Romans 9:25 from Hosea 2:23 to show that GOD would call some who were not of HIS people, Israel, and would call them HIS beloved, who were not of HIS beloved, Israel. Now, Hosea is writing these words (Hosea 1:10) some 250 years before Paul was led of The HOLY SPIRIT to write this Epistle to the church at Rome, showing the conversion of some Gentiles was according to the eternal purposes of GOD. But, lest we forget the main thrust of this study, Hosea 3:5 also tells of the time when Israel, as a nation, will be, by GOD'S grace and mercy, turned to GOD, for it is HIS eternal purpose to do so.

In Romans 9:27, 28, 29, Paul quotes from the Prophet Isaiah 10:20-27 showing that, were it not for GOD'S sovereign grace and mercy, no Jews of Gentiles would ever be saved. But also in these three verses especially in Romans 9:27, we are again reminded, GOD will keep HIS eternal covenant promises to Abraham, Isaac and David.

In Romans 9:30-33 we are asked a solemn question and then given the scriptural answer to that question. (Vs. 30)—"What shall we say then?" The Gentiles, who knew nothing of righteousness are made the Righteousness of GOD in JESUS CHRIST by faith. (Vs. 31-33) —Israel, which tried to find GOD'S Righteousness through law keeping, failed, because they failed to understand what the stumbling block was, that it was the person of the LORD JESUS CHRIST they must receive by faith in what HE would do for them by fulfilling the Law for them. For everyone who believes in HIM as LORD and Saviour, will never be ashamed or lost but will be saved eternally.

Have you believed on the LORD JESUS CHRIST and received HIM as your own personal LORD and Saviour?

DEVIL

(Continued from Page 6)

ministry is just a profession, a way to make a livelihood. To say that they did their best or put their hearts into their work is far from the truth. They just do not belong. Unfortunately, they represent a large sector of the men who man the pulpits of our land. Theirs is a tremendous responsibility and they will bear their shame before the judgment seat of God.

It is the real God-called born-again ministers that we are here discussing. A majority of them are not big men. They labour on with little pay and not many "thank yous." They are criticized and maligned. They are blamed if people don't get saved and blamed again if they do. They have to know that their labour is not in vain in the Lord in order to keep sweet and steadfast. They can only do it as they realize that the rejections that they must face are not their responsibility. It is not because they lack power that people are not converted. The elect of God are amazingly easy to bring into

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a knowledge of the Lord and the rest are not worthy of worrying about. It is true that the Word of God seals to Hell more people than it seals to Heaven. That is their responsibility, not ours. As God told Ezekiel: "Yet if thou warn the wicked way, he shall die in his iniquity; but thou hast delivered thy soul."

—The Tabernacle Trumpet

HOW IS YOUR CROP

by A. M. Overton
(Now Deceased)

A common greeting of one farmer to another is "How's your crop?"

By this he raises the question of the condition, growth, and prospects of harvest of the various plantings and sowings in the fields according to God's well known laws of seedtime and harvest. Everything must be planned in harmony with these laws of God, and everything produces "after its kind."

How's your crop, Christian friend?

What have you planted? Where have you planted? How have you planted?

God declares that, as God's children, we reap according to what we plant. If we plant that which is of, and according to the directions of the flesh, even though it may be a highly respected religious fleshliness, we are sure to reap that which perishes. But, if we plant under the directions of the Holy Spirit, we are sure to reap life everlasting in those who are reached by the ministry we support.

By noting verse 6, "Let him that is taught in the word communicate unto (share with) him that teacheth in all good things," we see that it is not the matter of salvation from sin that is under discussion, but

that of sharing in the teaching and preaching of the Word of God.

Child of God, how are you investing your Lord's money? You are a steward of God and must give a full account one day? Are you one of those who have been lulled to sleep by the sweet assurances of highly paid "leaders" that certain programs, movements, etc., are "of the Lord," and you unquestioningly pour your investments into the well-organized man-made religious programs, and into the well-greased religious machinery?

Do you know where and how your Lord's money is being spent? Do you know whether or not those you are helping to support are faithful to the Lord and to His Word? Are you taking this advice and guidance of the Holy Spirit, or of men, in this important matter?

In emphasizing the eternal importance of the doctrine of Christ (the teachings of God's Word concerning the Christ as Saviour and Lord, the Holy Spirit says through John, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (II John 10, 11).

It is terribly serious matter to be guilty of endorsing and supporting that which is untrue to our Lord Jesus Christ. We are certain to reap what we sow. If we support the faithful ministry of His Word, we shall reap rich spiritual rewards. But, if we, even ignorantly, endorse and support that which is of the flesh, and not of the Lord, we must take the consequences of an awful harvest.

How's your crop, Christian friend?

Are you using as much wisdom in this spiritual and eternal matter as the farmer uses in his crops of corn, cotton, wheat, potatoes, etc. No farmer would be so foolish as to disregard God's plain laws of the field. Why be less wise?

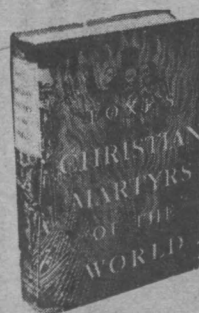
In this day of apostate Christianity, man-made religious programs, and with so many highly paid "high-pressure" salesmen seeing what they label as "the Lord's work," we need to make sure, as sure as humanly possible, just what, where and how our investments of the Lord's money are being used.

Let us investigate every preacher and every activity before we invest the Lord's money. If he, or it, is true to the Lord and to his Word, then invest as much as possible. If the Lord Jesus Christ is not exalted and His Word not faithfully taught then let us be good stewards and beware!

"Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

Christian friend, how's your crop?

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