

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 51, NO. 1

ASHLAND, KENTUCKY, JAN. 3, 1981

WHOLE NUMBER 2307

THE CHRISTIAN'S SPEECH

by Esther Weber

Does not have to be taken with a grain of salt. "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col 4:6).

Is not wild or careless. "Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:8).

Is not off-color. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Eph. 5:3,4).

Is not mere idle chatter. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy

words thou shalt be condemned" (Matt. 12:36,37).

Is characterized by simply honesty. "Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation" (Jas. 5:12). (Also Matt. 5:33-37).

Does not mount to a fever-pitch of excitement or indignation. "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, Te Lord rebuke thee" (Jude 9) (Also II Pet. 2:10,11).

Is marked by conscious restraint. "If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26).

Is not abusive. "Whosoever is

angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire" (Jas. 1:22).

Is pleasant and good-humored. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31) (Also Col. 3:8).

Is worth while. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29).

Includes no gossip. "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they out not" (I Tim. 5:13).

PRAYER

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Psalm 141:3).

DOES GOD HEAR A SINNER PRAY?

by Roy W. Snell
Charleston, W. Va.

Some one has said that "fools rush in where angels fear to tread" and I am about to do this in a measure at least. I will probably bring down the wrath of some of my sovereign grace brethren upon my poor old head and may even be charged with heresy. Nevertheless, I am beginning to believe that some

(Continued on Page 3, Column 2)

DIVINE HEALING

by Wade H. Miles
Raleigh, N.C.

Scripture: 2 Timothy 4:9-22 — Text: 4:20

Introduction:

To those who are present this morning there is probably some kind of sickness or physical ailment afflicting you or some one close to you in your immediate family. You have probably prayed many times for this infirmity of the flesh to be healed or taken away. But it has been your experience to have this sickness or whatever it is afflicting flesh to persist. You hear of so many people having been delivered from some horrible illness and, yet, you or your loved one have not been blessed in this matter. I had a young person tell me just a few days past that she had witnessed a deaf person receiving the ability to hear. Another person testified that he had seen a lame man receive the ability to walk. In both of these cases the person healed was given this ability to hear or walk by some one who had the gift of healing. When I testified to these people that my son had been healed by the Lord years ago in his youth they wanted to know when I had been baptized by the Holy Ghost and had spoken in tongues. I can speak only one language, and that not very well, and that is English. I have never been "baptized" by the Holy Spirit and yet, as the Lord is my witness, my son was very ill and I believe near death and I asked my Lord and Saviour to hear my son and He did, immediately. This has caused me to do some studying and searching of the New Testament of cases of Divine healing to see if there is anything to this modern day movement toward the charismatic, faith healing, speaking in tongues universal

church. I found an interesting case in the scripture that we have chose to expound upon today.

In the closing section of this Epistle Paul refers to some of his traveling companions and close friends, and one in particular will claim our attention in this sermon; he is mentioned in verse 20. "Trophimus have I left in Miletum sick."

This man was an Ephesian and he was undoubtedly a fine Christian, a servant of God and a fellow-laborer of the Apostle Paul. The important thing for us to notice is that he was so ill

(Continued on Page 8, Column 3)

The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

ALL SPACEMEN ARE EARTHMEN

Part V

Noah Takes Extended Journey

Earlier, we spoke of Enoch and Elijah going into "the cast-up things," the heavens! As we concluded, we were discussing the fact that Noah was a man who was technologically and perhaps engineeringly superior to many men or most men today. We took note of the fact that this may seem to be a rather strange approach because many think in terms of Noah's Ark being a primitive craft of some sort.

In reality, it was a craft indicative of considerable genius. If we can receive it, Noah's Ark was a human accomplishment which makes most of man's subsequent efforts to be, or at least appear to be, quite

primitive.

Expertise

We may note, first of all, that Noah's journey in the Ark was not a short one with reference to time. The Scriptures clearly indicate that Noah and his family, together with some of the creatures of earth, entered the Ark in the second month of his six hundredth year. Second, it was in the second month of Noah's six hundredth and first year that he "went forth together with his sons, his wife, and his sons' wives with him; every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds went forth out of the Ark" (Gen. 8:18-19).

We note that it was a whole year and more that Noah, his

family, and the creatures of earth were in the Ark. Since the flood began on the "seventeenth day" of the "six hundredth year of Noah's life, in the second month" (Gen. 7:11), and Noah was commanded to go forth from the Ark after the "second month, on the seven and twentieth day of the month" of his "six hundredth and first year" (Gen. 8:14 and 13), we are made aware that the journey upon the water in the Ark for Noah and all with him lasted more than a year.

We are aware, of course, that there are hosts of people — many of them presumably intelligent, sometimes learned, and often very religious — who deplore the thought and some who reject even the idea that

(Continued on Page 2 Column 1)

COME AND SEE

By: Harold Freese
Mansfield, Ohio

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, 'Come and see'. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer. And when he had opened the second seal, I heard the second beast say, 'Come and see.' And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword. And when he had opened the third seal, I heard the third beast say, 'Come and see'. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny: and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard the voice of the fourth beast say, 'Come and see,' and

they cried with a loud voice, saying, How long O Lord, holy and true, doest thou not judge and avenge our blood on them that dwell on the earth? And I beheld when he opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood" (Revelation 6:1-7, 10, 12).

These scriptures are the opening of the seals in divine order, containing a prophecy to the end of the world, as stated in Matthew 24:7, "For Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

These studies have passed through centuries of time, and many say, "I have heard this all my life," having doubts that the scriptures reveal that we are living in the last days, in sixty-six books is a divine revelation, a system of truth given by divine inspirations. There was the need of God to reveal Himself to His creatures and only God alone could have communicated these yearnings of the need of the soul to come to rest in Him.

Beloved, it is established as

(Continued on Page 6 Column 1)

THE SOVEREIGNTY OF GOD AND ISRAEL

by Martin E. Holmes,
Ocala, Florida

Scripture: Romans 10:1-21

In Romans chapter nine, ten and eleven Paul writes to the Local Church at Rome of GOD'S Sovereign plans and purposes for the future of the Nation of Israel.

In the ninth chapter of Romans, Paul, in verses one through five, expresses his burden for Israel, as a Nation. In verses six through twenty-four, Paul points out the fact that GOD'S plan for the salvation of either Jew or Gentile is all of HIS Sovereign Grace and Mercy, and nothing of man's works or merit. In verses twenty-five through thirty-three, Paul points out that all of the things he has thus far discussed with them, concerning

Grace in Salvation was prophesied of by the Prophets of the Old Testament in the years that are passed and gone.

Now, in chapter ten of Romans, Paul begins to explain phase two of GOD'S Sovereignty and Israel, as a Nation, concerning their salvation from sin. In verse one, of Romans ten, Paul opens by addressing these folk at Rome as Brethren. When Paul uses the word Brethren, he is not speaking of a Lodge Brother or a Labor Union brother; but a Born Again Believer in the LORD JESUS CHRIST, who in this case, are members of the Local Church at Rome. This word, Brethren, as Paul uses it here, expresses the great love that Paul held for the children of GOD. Oh, for the day, when Brethren will love and pray for one another instead of assassinating one another's character. To these, much lov-

(Continued on Page 5 Column 1)

EXALT CHRIST

IF WE PREACHED down ourselves and exalted Christ, the world would soon be reached. The world is perishing today for the want of Christ. The church could do without our theories and pet views but not without Christ; and when her ministers get behind the cross, so that Christ is held up, the people will come flocking to hear the gospel. Selfishness is one of the greatest hindrances to the cause of Christ. Everyone wants the chief seat in the synagogue. One prides himself that he is pastor of this church, and another of that. Would to God we could get all this out of the way and say, "He must increase, but I must decrease"! We cannot do it, however, except we get down at the foot of the cross. Human nature likes to be lifted up; the grace of God alone can humble us.—D. L. Moody.

(USPS 042-340)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

JOHN R. GILPIN, Jr.
Acting Editor

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

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied, without written consent.

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

SUBSCRIPTION RATES
One year \$4.00; Two years \$7.00
Five years \$14.00
CLUB RATE: 15 or more each \$3.00
When you subscribe for others or secure subscriptions each \$3.00
BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

SPACEMEN

(Continued from Page 1)

there was a real Noah, that Noah took a real journey, or that there was a real flood. Across the centuries, unnumbered men who have been deemed to be scholars have given their lives to disprove the existence of Noah and the reality of the flood. As men who look for "life" in the dead carcasses which they "crave," so these—many of whom have been respectable scientists in their own time — have given their lives to prove their negative theses and concluded by gloating in their own "wisdom"!

Humanly, such appear to be rational!

Scientifically, they are irrational!

Their efforts are such that they must reject or utterly defy the words given to Moses. Consequently, we must never forget that Jesus made belief in Himself dependent upon a person's acceptance of the words of Moses' as God's. There is no question and absolutely no equivocation, the words of Jesus are without recall, "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).

The words appear to be rather precise. If words can have any meaning, there is no qualification in this instance. It would seem that a person cannot reject the words of Moses and really believe the words of Jesus.

We are faced with an extremely difficult truth or perhaps a hard truth. Anyone who professes to believe in Jesus or on Jesus, or one who makes a profession of being "born again" or being a Christian, and

The selfish man, like a ball of twine, is wrapped up in himself.

who, nonetheless, rejects or disbelieves the words of Moses is "a liar, and the truth is not in him." Clearly, such an one is an evident hypocrite after the Pharisees of another day to whom Jesus said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in Him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it" (John 8:44).

Since Jesus most positively and definitively declared, "No man cometh to the Father but by me" (John 14:6), it should be understandable to all that one who cannot believe the words of Moses cannot believe the words of Jesus, and that such an one, of necessity, must be an unredeemed sinner! There are no alternatives! There is no alternative! The Word of God abides nothing to the contrary. The consummate conclusion of God is without recall, "The name of Jesus Christ of Nazareth...the stone which was set at nought...is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:10-12).

It is understandable that unbelievers and those "who hold the truth in unrighteousness" (Rom. 1:18) would reject the writings of Moses and the Scriptural facts regarding creation, the flood, the wanderings of the Israelites, the word regarding God's own being redeemed from "the cast-up things," and many, many more such definitive truths. Nevertheless, it should be obvious that one who professes to believe in Christ Jesus and His Words cannot reject the truths or teachings as given by Moses and maintain his posture as a follower of Christ Jesus. Such an one, of necessity, is either an imposter, an unbeliever or very simply a hypocrite.

If we have even a measure of understanding, we should be able to realize that this truth is emphasized and reemphasized in, "He that is of God heareth God's words..." (John 8:47). Without equivocation, by the words of our Lord Jesus Christ, God declares that Moses' words are His words, but even in this hour we are faced with the reality that "many false prophets are gone out into the world" (I John 1:4). Such false prophets may appeal to their evolution in their rejection of the words of Moses and their defiance of the words of the Lord Jesus Christ.

But for believers the truth is clear!

It may be noted first that great genius would have been required to prepare the Ark. It would have required great genius to prepare the lumber, perhaps with only four of them working! It would have required great genius to treat the wood for a vessel the size of the Ark. Second, there is the nature of the structure of the Ark. It would have required great genius to engineer its transverse dynamic and its longitudinal stability. Its internal girding would require genius beyond that manifested by men until the last two or three generations in human history. Third, Noah certainly had to have technological expertise beyond anything known even today to provide for his family, the animals, the fowl, and the creeping things as they journeyed for more than a year in the Ark without any re-

supply.

Our generation and the last, needless to say, participated in the construction of some tremendous ocean-going vessels. Yet, it was not until 1960 that the Triton, one of our nuclear submarines which is only 447 feet and six inches in length — shorter, perhaps, than Noah's Ark — stayed out of contact for



Ray Waugh, Sr.

84 days. The Roman ship in which the Apostle Paul sailed toward Rome, only to be wrecked on Melita, was doubtless less than half the size of Noah's Ark. As late as the 18th century, the famed Victory Flagship of Admiral Nelson was likewise less than half the size of Noah's Ark.

Although it may be difficult to believe, it was not until the middle of the 19th century that the ship called the Great Eastern was built. It was a ship exceeding the dimensions of Noah's Ark, but it was, as some have said, the most discussed steam ship that has ever been built and the most historic failure, along with being the most expensive failure. At that time, men did not have the genius, the technical skill, or the engineering knowledge or capability to construct a seaworthy vessel the size of Noah's Ark.

Impossible though it may be, and strange, it was not until the turbin-driven Allen Liners, the Virginian and the Victorian, of 1904 that men constructed functioning ships comparable in size to Noah's Ark. Remarkably, and impossible to believe though it may be, to this very hour, no modern nation has ever constructed a wooden ship to compare with that of Noah's Ark.

Some may laughingly remark that they have not needed one. They do so, however, in the face of the reality that every year several modern ocean-going vessels are "lost at sea" with the loss of their crews and their passengers. Those lost may have had a "right to life," but the modern ship-building geniuses commit them to the deep without apparent conscience, while they laugh at Noah's Ark which endured turbulence beyond anything men have known subsequently. These modern "geniuses" may look like men, but they have the characteristics of monsters when they send their fellowmen out to die in ships which are not seaworthy!

To any and all who are even moderately rational, it should be evident that Noah had engineering knowledge and technological capability of a very sophisticated sort. Thousands of years ago, he stayed out of contact for more than a year, something of which men are not capable of doing corporately even now! He had adequate supplies to maintain himself and all who traveled with him for more than a year, a feat of which men have not deemed themselves capable in any recent generations. Noah built a great craft which endured a watery turbulence such as the world

had never seen and which the world, perhaps, has never seen since, a capability available only to the largest of our world's ocean-going craft designed for military ends.

Exulting

Some may fault us because they suppose that we are dispensing with the miraculous in making such comparisons and appealing to the possibility of such natural means. We must remember, however, that Noah and his family were real people according to the Scriptures. Likewise, according to the Scriptures, the animals, the fowl, and the creeping things were very real. The rain certainly was very real. The rising waters were real for, "All flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth and every man; all in whose nostrils was the breath of life, of all that was in the dry land died" (Gen. 7:21-22). If we can believe the Word, the Ark was made from real wood.

We may recognize — and we must — that the preservation of Noah and all on board the Ark was miraculous, certainly. The indication, however, from the Word of God is that God accomplished it all by natural means. If we read Chapters six, seven, and eight of Genesis with any degree of understanding, we see clearly that the whole of Noah's responses and efforts were very real! Nonetheless, in view of, God's sovereign determination, "But Noah found grace in the eyes of the Lord" (Gen. 6:8), and His specification, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7), the whole of Noah's effort was founded in the faith that He had in God's Word.

God expects His own to live by faith!

This is evidenced in Hebrews 11:1-40!

God expects His people to have real relationships; personal, family, community, national, and even international according to His multitudinous words regarding husbands and wives, parents and children, community responsibilities, and He command, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Too, God expects His people to feed themselves with real food. There will be moments for us all when "The Raven" will be sent with the morsels needful for living. There will be times when "Manna" will be provided in the morning hours and when "meat" will come in on the evening breeze, as it were.

Generally, nevertheless, God is rather explicit, "In the sweat of thy face shalt thou eat bread till thou return unto the ground..." (Gen. 3:19). Too, He expects men to avail themselves of the modes of transportation which may be available in any given time or any given generation in effecting needed relationships and in accomplishing His Commands to the fullest.

Jesus and His Apostles, on occasion, used the vessels which were available as they journeyed in their areas of Palestine. The Apostles later would use both horses and ships as they went

about to do God's bidding. In ancient times, the children of God utilized the services of beasts of burden as they journeyed across the well-traveled paths of the Middle East. Joseph, if we can believe the Scriptural testimony — and I believe that we can, availed himself of Pharaoh's Chariots. So, too, we may avail ourselves of whatever transportation is currently in use as we serve our God.

From another perspective, perhaps an analogy would not be amiss. A church, for example, should be a lighthouse and a bulwark of the faith in the sense that it consists of "two or three...gathered together" (Mt. 18:20) in the name of the Lord Jesus Christ. Yet, God, in the days of the Apostles as well as in ours, used and uses earthly material in order to provide a place for the people so related to the Lord Jesus Christ in Scriptural faithfulness to meet and fellowship, as well as worship. Such a way-station, as it were, is a place — and the only place of God's choosing since that hour when Jesus said, "Upon this Rock I will build my church" (See Acts 4:11, Eph. 2:20, and I Pet. 2:6) — from which those who are called and sent can "go into all the world and preach the Gospel to every creature" (Mk. 16:15).

God likewise provides that the faithful will even use "the coin of the realm," if we may, to assist in keeping the local church functioning, indicating in one place, "these ought ye to have done, and not to leave the other undone" (Mt. 23:23).

Today, we may keep some men locked into their space suits for a few days or in their space vehicle for a few weeks, or we may even keep a few men submerged in a submarine for a few months. Such accomplishments, nonetheless, hardly compare with the technological capability demonstrated by Noah as we have earlier noted.

Although I would make no claim of finality, perhaps we would not be amiss in noting, on the one hand, that Enoch left the earth prior to the flood. As we have referenced earlier, and as we shall note in greater detail further on, Enoch did not enter the Heaven where God has His Throne or that "Third Heaven" (2 Cor. 12:2) of which the Apostle speaks. God details, "And Enoch walked with God; and he was not for God took him" (Gen. 5:24), but God does not give us any of the details as to how or by what means he left.

God does provide us sufficient insight into the activities of Noah to enable us to know that he was a genius with engineering capability and technological skills equal to or greater than that of men even today. We do not have any specific Scriptural information regarding the transportation or traveling capabilities of men prior to the Flood, though ships designed to travel upon the water apparently were unknown if the mockery of the people at the building of Noah can provide us any indication. Nevertheless, people had "multiplied on the face of the earth...And God saw that wickedness of man was great in the earth..." (Gen. 6:1, 5). Jesus confirms this word concerning people on the earth prior to the flood, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they

(Continued on Page 3 Column 1)

SPACEMEN

(Continued from Page 2)

drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all" (Lk. 17:26-27).

Too, Moses, Nehemiah, and Jesus must have been cognizant of some means of transportation of which we do not have any specific details. As we have noted earlier, and as we shall elaborate a little further on, these spoke rather exactly concerning men traveling to and in the "cast-up things," the heavens. This is in rather dramatic contrast to the thinking of men today regarding those in other days being "primitive." when, in fact, the technology in that ante-diluvian era of earth's history may well have been far superior to anything of which mankind or men are aware today. Who can doubt the superiority of the engineering and technology of those who provided a "fiery chariot" or "a chariot of fire" (2 Kings 2:11) which was so earthy and so real that there was a "whirlwind" connected with it. Likewise, who can doubt the superiority of the engineering and technology which provided those space-vehicles, if you will, of which Ezekiel gives us considerable detail.

Noah and his family were saved by riding out the Flood in an Ark which we have shown to be superior in some respects to anything of which men are capable of building or using even today. Thus, just as God enables us to use planes, cars, trains, space capsules, and other technologically-advanced means of transportation to carry his name to other places and peoples, He may very well have been riding out the Flood in an Ark which we have shown to be technology of their ages in order to fulfill His purposes.

Let us never forget that those in the pre-flood era of the ante-diluvian civilization lived hundreds of years and were in full control of their physical and mental capabilities and faculties. Noah certainly proved this at the advanced age of 600 years. We need only contemplate what a DaVinci, or an Edison, or an Einstein might have accomplished for men and among men if he could have lived another 100 or 200 or even 300 years.

Before the flood, men lived hundreds of years "and begat sons and daughters." They, thereby, manifested their physical capabilities beyond anything of which men are aware today. Further, God details for us, that they were "mighty men" and "men of renown" (Gen. 6:4). If we can receive it, they were men of "great power" and men of "great knowledge." Those who despise the Scriptures and who hate God with a passion, denying without apparent conscience the Christ of God, would have us suppose that we are the epitome of evolution. God, however, details that, "When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things" (Rom. 1:21-23).

If we are attuned to the Word of God, then, we should have no

problem of accepting the truth that the ante-diluvians were a people superior in many respects, perhaps, to men today. Those who cannot or who will not accept the Word of God as truth may be expected to continue to suppose that we are the epitome of evolution, and that men of the past were in some ways inferior to all subsequent generations. The very fact that Jesus came forth "in the fullness of time" and that almost 2000 earth's years have subsequently gone into history is evidence that the hypothetical, theoretical, conceptual evolutionary thesis has no basis in scientific fact.

The Perfect Man appeared, as we may know, in the midst of the year — not as the evolutionary climax to man's ever-present desire to counter God's goodness with Satan's evil, "Yea, hath God said?" (Gen. 3:1). And, whether men dwell upon the earth one year, a hundred years, a thousand years, or even ten thousand years, his future is sovereignly sealed, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13). The only hope for anyone is, "He that believeth on the Son hath everlasting life..." (John 3:36).

In our next word, we shall speak to "Strange Company on the Mount." In this, we shall elaborate on some of the words which we have shared and then go on into some even deeper truths.

—to be continued—

DOES GOD

(Continued from Page 1)

times we who hold so tenaciously to the doctrines of grace are prone to envelop ourselves within a tight little "Bride" circle — and that, at the ignoring and expense of other truths to be gleaned by "rightly" dividing the word.

Recently, there was an article in one of the stronger "grace" publications in which the writer appeared to be very dogmatic in asserting that "God heareth not sinners." A short time later I was conversing with one of the better informed Bible scholars in this area and he quoted me the same passage, excerpted from the book of St. John, chapter 9 verse 31.

Now one might rightly declare that it is written in the Bible that God heareth not sinners and such a one is entirely correct. But be pleased to remember that it is also written that "...there is no God" and I am entirely correct when I point this out. But, beloved, before you say that there is absolutely no connection here and that a little learning has surely made the writer mad, please allow me to apply just a bit of biblical hermeneutics to John 9:31. One of the important essentials in rightly dividing the Word is to note who is doing the speaking, who is being addressed and, from the context, what the occasion is for the dialogue.

In the case of the statement, "...there is no God" a quick look at the context will show the reader that "A fool has said in his heart, there is no God" which does utterly change the concept of what the passage is saying. Agreed? Well, then, we now take a closer look at John 9:31 and determine just who said that God does not hear sinners. Again, the context shows the speaker to be one who knew nothing of Jesus, a man who had been blind since birth, and



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Ruth 4:9-12

Intro.: Boaz has publically exhibited the unwillingness and inability of the nearer kinsman to redeem Ruth, and now he calls on the people to witness both his willingness and readiness to accomplish the redemption. He had come to the gate prepared with both the wisdom, and now the right, by fulfilling the law (Matt. 5:17), and with the love necessary to redeem. How beautifully God's hidden purpose was accomplished when it looked like all was lost (Acts 27:20; Isa. 46:9, 10).

VERSE 9

"And Boaz said to the elders, and unto all the people." The message of redemption was voiced in the hearing of all of the people, both for a witness and for a blessing. The "Good news" sets forth in picture to be proclaimed in all of the world, for "it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek;" are we ready to preach it? (Rom. 1:14-16). Many are so "sound" they have almost quit sounding forth the gospel (I Thess. 1:8). Others are failing to set the gospel forth in not keeping the ordinances, or in not keeping them properly (Matt. 23:18-20; I Cor. 11:2). Some have perverted the gospel by adding to it (Gal. 1:8, 9). May we ever be like Paul when he delivered that which he also received (I Cor. 15:1-4).

"Ye are witnesses this day." Both by seeing and hearing they, if truthful, could and should verify that which was taking place. The apostles were "eye witnesses of His glory." Therefore they were to be "witnesses unto him" (II Pet. 1:16; Acts 1:8. A witness is to tell what he knows (II Tim. 1:12; I John 5:13; Rom. 8:28; Job 19:25).

"That I have bought, all

more importantly, at the time he made such a statement, he was yet unsaved. See John 9:35, 36, 37 & 38.

In the clear light of other biblical verities shall we take the word of one obviously untaught, unlearned and unsaved or shall we take the time for searching the Scriptures to "determine whether these things be true."

The Scriptures tell us in Acts 8 that Simon Magus, the sorcerer, "believed" also, and I am perfectly willing for our Lord to be his judge, but I do read that later Peter used some pungent language in rebuking Simon, language which might pose a question as to the validity of his salvation. Be that as it may, Peter told Simon to pray. And, beloved, the word "believed" in our King James Bible does not always indicate that a new birth has taken place. The Book tells of Jesus discoursing with a group of Jews and they are reported as having "believed," and yet, as Jesus continues His dialogue with them He tells them that "ye are of your father the devil." Brethren, let this precious Word speak for itself.

I read, too, in Acts 2:21 and Romans 10:13 that "whosoever shall call upon the name of

that was Eumelech's and all that was Chilion's and Mahlon's, of the hand of Naomi." This was a total redemption of both the property and the person. This is vividly true in the spiritual realm, for Jesus has bought us with a price (I Cor. 6:20; Eph. 1:14); and also the world (Rom. 8:21). The Devil may be the "prince of the power of the air," but he is a usurper. This world is the Lord's, both by creation, and by redemption. Boaz redeemed the inheritance for the benefit and blessing of Naomi and Ruth. We, the saved, are to receive the benefits of redemption (I Pet. 1:3-5).

VERSE 10

"Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife." What a mystery this is, for all of the effort and work Boaz was enduring was to have this poor despised Gentile as his wife. The nearer kinsman had eyes only for the property, but Boaz primarily had eyes only for Ruth. There is no way we can properly appreciate the wonderful fact that Jesus had eyes for us. Boaz did not redeem Ruth for what she could add to him, although from the human standpoint that could enter into it, but for what he could do for her. This is true in the case of our Redeemer. Keep in mind, Jesus is to have a select wife (Rev. 19:7-9).

"To raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place." If the name had been allowed to die, the godly line would have ceased, but praise God, God would not let this happen. Spiritually, Jesus was cut off from the land of the living, but thank God, by resurrection His Name and His Seed with Him shall live on forever.

the Lord shall be saved." In both instances salvation is the point in question and "calling upon the Lord" for the same constitutes a prayer in any language.

Without proving beyond doubt that Cornelius was saint or sinner when prayers ascended up to God from him, the language would seem to indicate that he was yet unsaved until the visit from Peter who enlightened him. Be that as it may, also.

Beloved, if I endorse the thinking of my good brethren and say, dogmatically, that God never "hears" sinners, then I must needs tear out from my Bible the account of the thief on the cross. (Luke 23:42). And then I will become a good Campbellite.

Well, little children, agree or fault my theology but bear in mind that anytime you can find two Baptists you will find three opinions.

And if you have stayed with me thus far, then you have been made partakers of the "cake" of my exegesis — the "icing" of which is to be found in Luke 18:13 & 14 where our precious sovereign Lord taught the parable of the "praying" publican.

"Ye are witnesses this day." Boaz reminds them of their solemn obligation to verify this transaction. Jesus consistently reminded His disciples of their duty to be faithful in telling the gospel story. This is still true today. Our message is the same and our commission is the same. We are to "come and see" and "go and tell" (Matt. 28:6, 7).

VERSE 11

"And all the people that were in the gate, and the elders, said, We are witnesses." The response was unanimous of those in the gate. How good, when all of those "in the church," both Pastor and people, unite in the gospel story; unite in "holding forth the words of life" (Philip. 2:15, 16).

"The Lord make the woman that is come in thine house." They believed that God had providentially brought this union to pass, therefore they accepted it (Acts 11:17, 18). God's ways are not our ways (Isa. 55:8, 9). Do we acknowledge His sovereignty in all things? (Matt. 11:25, 26).

"Like Rachael and like Leah, which two did build the house of Israel." Ruth's first marriage was barren or fruitless, but in this marriage she is to bear much fruit. Our marriage to sin brought death, but our marriage to Christ brings fruitfulness.

"And do thou worthily in Ephratah, and be famous in Bethlehem." This came to pass in a great way. This calls to our minds the words of Matthew 1:21, "Thou shalt call His Name JESUS: for He shall save His people from their sins"; and also the words in Luke 1:76: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways" (Luke 1:76, 77) John the Baptist's ministry was fruitful also.

VERSE 12

"And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the Lord shall give thee of this young woman." They by faith looked forward to the blessings of God on this marriage because they had the assurance it was of God. When Simeon held Jesus in his arms, he could say in all confidence, "Mine eyes have seen Thy salvation" (Luke 2:30). He looked forward by the eye of faith to the salvation promised in Christ, so he could die in peace. We too, can look forward with expectation to the fulfillment of Revelation 5:9, for I Thessalonians 4:16, 17 shall soon take place and this, because of John 19:30 and Hebrews 9:12.

Conclusion: We should ever read this story in its relationship to the entirety of the Word of God, for step by step, God gives us a picture of the Person and Work of Christ and of our blessings in Him (Eph. 1:3).

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.

Christ sends none away empty but those who are full of themselves.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

There is only one Sovereign Grace Landmark Baptist Church in town. They are post tribs. Should a person join that church since it is the only Sovereign Grace Church in the area or should he put his membership some distance away?

CLYDE T. EVERMAN

108 Burdall Ave.
Ft. Mitchell, Ky.

Lay Member
Calvary
Baptist Church
Ashland, Ky.



A lot of Baptists find themselves in a similar situation. Should they join a near-by church which does not believe all the doctrines as taught in the Bible or should they look for one that does even if it is some distance away? Sometimes I think we make too much of our differences, yet there are differences which it is impossible to overlook. The subject of the second coming of our Lord is one of them. The Bible has too much to say concerning this subject to not consider it of major importance. The Word clearly tells us that we are to watch for His appearing at any time. It also has much to say concerning the chain of events that are to take place following His second coming.

For one who holds to the Pre-Trib position as taught in the Bible to belong to a church that holds to the Post-Trib theory and have to hear most of the truth concerning the second coming of Christ set aside is just too much.

One who is in that position would either have to remain silent and seemingly, agree to what was being taught, or by speaking against it could cause trouble in the church and possibly get excluded.

One, at the close of a service where this theory was preached or taught, could not thank God for the service.

One could not recommend the church as being entirely sound in doctrine.

One's tithes and offerings would of necessity go to the support and spread of this theory, thereby becoming a helper in the spreading of this erroneous teaching rather than the truth as taught in the Word of God.

No, my advice is, do not join a church that holds to the Post Trib theory, but try to find a church that holds to not only the truth concerning the second coming of the Lord but all the truths of God's Word.

OSCAR MINK
219 North Street
Crestline, Ohio
44827

PASTOR
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



The doctrine of post tribulationism does not in itself destroy the N.T. status of a church. I do not mean to imply that it is not a serious matter, it most certainly is, but I consider regular or consistent N.T. church attendance to be vitally important to the spiritual health of the saint. At present, I cannot see the

variance which I take with my post-trib brethren to be of such magnitude as to make it a test of fellowship. It lies with each respective church to determine the scope and bounds of their fellowship. If we had a post trib man to speak for us in conference, and some brethren stayed away from the conference for that reason, I would respect them for their conviction, but would hope that our action in having one disapproved by them would not serve to impair our otherwise fellowship. It has not caused me to question the integrity of those with whom I had fellowship before they embraced the post-trib view. If all things apart from the post-trib position were in biblical order in the church, and it was the only Sovereign Grace Church one could attend without forsaking the blood-bought assembly of the saints, I would recommend membership in the post-trib church rather than to be without functioning membership. I believe this to be more honoring to God than having mere legal or technical membership in a Sovereign Grace pre-trib church, which membership existed only in mail correspondence or a name recorded in a membership book. Distance which creates an attendance handicap, or inactive membership, gives,

1. No oral a-mens to the preaching of pre-trib doctrine, or other truths.

2. Partakes not of the Lord's Supper.

3. Cannot rejoice at the sight of the symbolical burial when new converts are added to the church.

4. Cannot join in congregation singing of praises unto God.

5. Must forego the warm and friendly handshakes of the church members.

6. Cannot be called on to lead in prayer, nor bow the head in the assembly while another is praying.

7. Cannot study collectively the Word of God with the church.

8. Cannot hold an office or know how to vote properly.

9. Etc. Etc.

While these forfeitures are not absolute in every case, they generally prevail. There is much more to church membership than sending in tithes and offerings. Allowing that post-trib doctrine per se does not destroy the N.T. status of a church, I judge thusly, it would be better to join a post-trib church than to have an acutely circumscribed membership in a pre-trib church.

JOSEPH M. WILSON
Route 3
1450 Old Hollow
Road
Winston, Salem
N.C. 27105
PASTOR
Grace Baptist
Church
Stanleyville, N.C.



"And the Lord added to the church daily such as should be saved" (Acts 2:47).

I am sorry to have to answer this question. I have many preachers friends who are post trib. I love them much in the Lord. I would not want to hurt or offend them in any way. Until this year I always had some post trib preachers in conferences I hosted, unless it be the first one which was before so many went post-trib, I will likely have post-trib preachers in the next conference I host. I said years ago in closing a series of articles on post-trib, that I did not desire to make it a matter of fellowship. That I would preach for them and they could preach for me and we would just leave this subject alone. I have, so far, abided by that. I will say that it has been some time since I was invited to a conference in a post trib church. But, I must answer this question as truthfully as I know how. This can be considered as my advice to one in such a situation.

Every saved person ought to be a member of a true church. If possible they ought to be a member of a true church close to their home. But here may be churches, which we would recognize as true churches, but we would not want to join them or advise someone else to do so. I am beating around the bush because I hate to answer the question.

I can fellowship a post-trib preacher, brother, or church, I can preach for them and they preach for me. But I would not and I could not be a member of a post-trib church. I could, maybe listen to a post-trib sermon, but I could not and would not be a member of a church where this was the position of the church and where I would hear this frequently.

To the person in the situation described in this question I would say: Do not join a false church. Do not join an Arminian church though it pretend to be Baptist. I would advise such a person to put their membership in a church some distance away which was a Sovereign Grace Landmark Baptist Pre-Trib Church. To attend such a church as often as possible. To move to that location if possible within reason. To support that church. If they could not move to that location, to seek authority from that church to have a mission where they lived and work toward having a church there as soon as possible that was a Sovereign Grace Landmark, Pre-trib, Baptist church. I hope the post tribber who sent this in will not be offended or angry with me. I love you, brother.

HANSFORD HOLMES
506 Bream St.
Charleston, W. Va.
25312

LAYMAN,
TEACHER
and
WRITER



Job, in decrying against the injustices of his time,

remonstrated thus. "Why, seeing times are not hidden from the Almighty, do they that know Him see His days" (Job. 24:1)? Then, with this in consideration, Job lamented that, "Some remove the landmarks" (Job. 24:2).

It seems strange that this is the only place in the Bible where the word "landmark" is used, and then in conjunction with the "times" that "are not hidden from the Almighty."

Yet there is a so-called "Sovereign Grace Baptist Church" which is content to be confused about the eschatology of God's times; in other words, they seek to "remove the landmarks" of such times by blending and distorting the dispensations of God, which are clearly distinguished in His word.

Basically, then, in this, the church was imbued with the post-trib theory, as described by its proponent, Alexander Reece, who stated his proposition thus: "The Church of Christ will not be removed from the earth until the advent of Christ at the very end of this present Age: the rapture and the appearing take place at the same crisis: hence Christians of that generation will be exposed to the final affliction under Antichrist."

Thus, forthright, in this proposition, there is seen a confused blending of two events into one event, which identifies this post-trib doctrine as "a system of denials" of Bible prophecy by the process of blending.

Now, further, at this point, let us examine more closely the essential basis on which this theory of post-tribulationism rests. First, it is based on a denial of distinctions between the various dispensations, as is plainly distinguished in the Bible.

As an example, they place the church in that period of time, which is distinctly called "the time of Jacob's trouble" (Jer. 30:7). Consequently, this consists of a denial of the distinctions between Israel and the Church, which also rests upon a denial of the Scriptural teaching concerning the nature and purpose of the tribulation period in the economy of God.

Further, such unwarranted deductions lead to the denial of the distinctions between the rapture of the church and the beginning of the millennial reign of Christ on the earth when He returns with the church. This involves the denial of the imminent return of Christ for His Church before He returns with the church to reign. So, again, we see how they confuse both comings as one and the same event.

Following the same line of reasoning, their tendency is to apply God's plan for Israel to the church age by taking out of context such major passages of Scripture that outline God's program for Israel (Mt. 13; Mt. 24, 25; Rev. 4-19) and apply them to the church in order to support their diverse views.

Finally, arguing from the review of history, the post-tribs treat the doctrine of the pre-tribs as a new doctrine that is only about 150 years of age; therefore they affirm that it should be rejected as unscriptural. Also, in agreement with this view, are the "Plymouth Brethren, as "good news" sets forth in picture to be proclaimed in all of the mid-tribs in unison with a millennialism.

Such argumentation of the silence of history is unjustifiable for the reason that they reject the plain teachings of the Word of God. Failure, then, to discern Scripture on this basis of reason-

ing from the seilence of history can also deny the doctrine of justification by faith, apart from works and most any other Bible doctrine, as promoted by pre-trib rapturists.

So, in conclusion, I wish to affirm that the pre-tribulationists are thoroughly justified in their protests against those opponents who allegorize and spiritualize away pertinent Bible passages, while, at the same time, utterly perverting their original significance.

Basically, then, my answer is that I could not join such a so-called church; so, instead, I would give myself to more zeal in the study of the Word of God in seeking fellowship with those of like precious faith and order in the Word of God.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This is a difficult answer to give so that all concerned will understand.

To begin, let us first understand that a church that has embraced the Post-trib position could very well be a scripturally organized church. The pastor and members could be brethren who love the Lord and who could be godly in their lives. I personally know some post-trib people whom I love in the Lord.

There are, however, a couple of reasons why I take the position that I fo relative to church membership. The first reason that I present as a reason why you should not join such a church is because of unity. "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1). Paul told the Ephesians that all preachers and teachers were to work for one main thing in the church. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith..." (Eph. 4:12, 13). Each member is to work toward this end. "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Anyone who joins a post-trib church and who holds the pre-trib position would be breaking the unity of that church.

Another reason that I give is that we believe that the Bible is plain and clear as to its teaching concerning the return of Christ. "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). Multiply this verse many times and we see that we are to be expecting Him at any time. This serves to keep reminding us that we should be living in such a way so as to not be ashamed when He comes. Those who hold the post-trib position look for the anti-Christ and then they will know the time of the return of Christ. Any doctrine that does not keep you looking for and expecting the immediate return of Christ is dangerous.

No, you should not join the post-trib church. It would be better to join a pre-trib church even if it is a distance away.

SOVEREIGNTY

(Continued from Page 1)

ed Brethren, at Rome, Paul expresses, again, his deep love and concern for the salvation of Israel as a Nation.

In verses two through four, Paul bears testimony for the reason Israel failed the promises of GOD, stating this failure was due to their unbelief. Verse two states their zeal for (not of) GOD, is a zeal that is not based on the knowledge of what GOD'S Word has to say concerning HIS plan and purposes concerning their salvation.

In verse three, Paul, goes on to say, the ignorance Israel had of GOD'S Righteousness, was due to the fact, they were trying to make themselves righteous in GOD'S sight, apart from submitting themselves to the true righteousness that only a Sovereign and Holy GOD could give them. Since Israel was ignorant of the fact that the Law was given to bring men to JESUS CHRIST and to the acceptance of HIM as their LORD and Saviour, and since Israel, as a Nation, rejected JESUS CHRIST as their Messiah Saviour, there was but one thing left for them to do and that was try to gain the Righteousness of GOD through Law-keeping works.

In Verse five, Paul, shows they had grounds for this thinking in the Old Testament: But, Israel, by trying to establish themselves in GOD'S Righteousness by Old Testament Law Works, were depriving themselves of the Righteousness of GOD; For GOD'S Righteousness comes when one who is led, by The HOLY SPIRIT, to see that the Law was given, to demonstrate to the sinner, that Salvation can only come in a GOD-given substitute, which is JESUS CHRIST, the LORD, GOD HIMSELF.

But let me say again, that Israel did have grounds, in the Books of Moses, for their thinking they could achieve GOD'S Righteousness through Law-Keeping. In Romans 10 verse five, Moses' Authority must be kept unimpeachable. GOD'S Grace, in the Books of Moses, gave the Law, through Moses, whereby man by keeping, both the Ceremonial Law. (The offering of the proper Blood Sacrifice) and the Law of Commandments was saved. (Leviticus 18:1-5 from which Paul quotes in Romans 10:5). But when the Legalist and Pharisee rejected JESUS CHRIST as their Saviour Messiah, they rejected the one GOD promised, in these same Books of Moses, to send to fulfill the Law and Types for them. So the Jew knew, in his heart of hearts, it was not his Law-Keeping that brought to him GOD'S Righteousness, but it was GOD'S Grace and Mercy shadowed in the Law and Types.

Notice, how Paul, in verse six goes back to Deuteronomy 30:12-14, "It is not in Heaven, that thou shouldest say, who shall go up for us to Heaven, and bring it unto us, that we may hear and do it? Neither is it beyond the sea, that thou shouldest say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Paul uses this very familiar passage from the Old Testament to

demonstrate this passage actually speaks of JESUS CHRIST and the Gospel, which brings, to the believing sinner, salvation Righteousness. Faith in what the Word of GOD says about JESUS CHRIST the LORD, who came down from Heaven to save those who believe in HIM, is what saves the believing sinner, not Law Works. Examine, closely, the wording of verses six, seven and eight and compare them to Deuteronomy 30:12-14. Isn't Paul saying to the Jew, as well as to the Local Church at Rome, "The words of the Message are very near to you? They are in your mind. They are on your tongue, the Message of Faith in JESUS CHRIST, which we are preaching to you."

In verses nine, ten and eleven Paul begins to develop more and more the thoughts he had been expressing in verse six, seven and eight. "If you will confess, now that JESUS CHRIST is the LORD of Glory, and if you can believe in your heart the Death, Burial and Resurrection of JESUS CHRIST were for you, that you might have the Righteousness of GOD, through faith in JESUS CHRIST and HIS finished work to you, you shall be saved." In verse ten, the word "for" refers back to verse nine. "For faith in JESUS CHRIST excites the heart to fully trust HIM as LORD and Saviour and the mount will proclaim what the heart has been led, by The HOLY SPIRIT, to believe." Now I know, that I have to a great extent, paraphrased verses nine and ten; But I believe this is the meaning of what Paul is saying in these two verses. In verse eleven we have another "for" This "for" refers back to what verses ten and eleven have been saying. For, the Scripture saith. Paul is now quoting from Isaiah 28:16 "Therefore this saith the LORD GOD, Behold I lay in Zion for a foundation a stone, a precious corner stone, a sure foundation; he that believeth shall not make haste." (Haste is the Hebrew word "koosh" which means to hurry). Isaiah is saying to the Nation of Israel that whosoever believes in this foundation stone or corner stone will not get impatient, but patiently wait for GOD to bring this prophecy to pass. When Paul brought his passage from Isaiah 28:16 over to the Roman Epistle, he ends the quotation with the word "ashamed" instead of the word "haste" Ashamed is from the Greek word "Kataischuno," meaning to shame down. So Paul us saying, to this Local Church at Rome and to Israel as a Nation, if you put ypur faith and trust in the LORD JESUS CHRIST and HIS finished work at Calvary, for you, you will not be shamed down by sin when you stand before HIM in Judgment.

In verses twelve and thirteen we begin both verses with the word "for," which refers us back to what Paul has been saying in verses nine, ten and eleven. In verse twelve, in GOD'S plan of salvation there is no difference between Jews or Gentiles, all sinners are saved by the Grace and Mercy of GOD, not by any Law-Keeping or Merit of works on the sinners part. In verse thirteen, we are the "for" referred back again to verses nine, ten and eleven, as in verse twelve, verse thirteen tells us, all who have been led to believe the Scriptural truths concerning JESUS CHRIST, as LORD and Saviour, can now

call on HIM for salvation. But regeneration and faith come first, then the calling to HIM. There is no point in asking the LORD to save, if the one asking hasn't first been regenerated by The HOLY SPIRIT and been led to believe that JESUS CHRIST is GOD and will save all who believe on HIM. Let's not, as many, get the cart before the horse and have sinners, dead in their trespasses and sins, asking the LORD for Salvation if they don't first believe that HE will save them.

Paul plainly states in Hebrews 11:6; "He that cometh to GOD must believe that HE is." Must believe that HE is what? Must believe, first of all, that HE is GOD. In I Corinthians 12:3; Paul tells us. "no man calleth JESUS LORD but by The HOLY SPIRIT." So! before a sinner can or will, call on the LORD for salvation, his heart must first be prepared by The HOLY SPIRIT, through the Word, to believe some things about or concerning the LORD. Paul states in I Corinthians 1:21, "GOD has chosen by the foolishness of preaching to save those that believe." There must be the proclamation of the Word and the work of The HOLY SPIRIT if sinners are to be saved.

Now, these above thoughts bring us to verses fourteen through seventeen. In these four verses Paul has something to say, not only to the Church at Rome, but to all Local New Testament Baptist Churches of our day, that should challenge hearts to put Jewish Missions in the place of importance that GOD does.

In verse fourteen Paul asks three very serious questions that demand answers from Local Baptist Churches of our day:

Question 1 — "How shall they call on HIM in whom they have not believed?" This question demands an answer from the Church at Rome and from our kind of Local Churches of today. Faith in the LORD JESUS CHRIST comes before calling on the LORD for salvation. The sinner must be led, by The HOLY SPIRIT, through the Word, to believe some things about JESUS CHRIST before they can or will, call on HIM for salvation.

Question 2 — "How shall they believe on HIM of whom they have not heard?" This question demands an answer from the Church at Rome and from our kind of Local Baptist Churches of today. Are we to go to the Gentiles only? Are we to support only Gentile Missionary works? Do we not have a grave responsibility to tell the Jew about Jesus as well as Gentiles?

Question 3 — "How shall they hear without a proclaimer or preacher?" This question demands an answer from the Church at Rome and our kind of Local Baptist Churches of today. GOD said to Isaiah, in Isaiah 6:8, "Whom shall I send, and who will go for us?" Who, of us, are going to the Jew today that they might hear the gospel Story? Sinners are saved by hearing the foolishness of our preaching. Not that what we preach is foolish, but to the unbeliever, the story of the Cross is foolish. (I Corinthians 1:18-21). But ours is to go and the work of hearing is the work of The HOLY SPIRIT (John 6:44,45).

In verse fifteen, Paul asks his fourth question that demands an answer from the church at Rome and our kind of Local Baptist Churches of today. This

A BAPTIST FAMILY TREE

by Medford Caudill
Starkville, Mississippi

The Baptists have a family tree
That stretches back to Galilee;
From the first church in Jerusalem
Founded there by God's own Son,
One after another, all the way
Down to those that exist today.

In their names they have been diverse,
But in doctrine, pure from the first;
Hidden in caves to escape the pope,
Persecuted by sword, fire, and rope
Some fifty million shed their blood—
But persecution could not stop their flood!

In America they thought to be free,
So to these shores they did flee.
But even here they were outlawed,
As Puritan laws their suffering caused;
At the whipping post Obadiah Holmes was flayed
Till only on his knees and elbows could he lay.

Today they would do the same
If given the chance, for they hate His name—
The name of the head of the Baptist churches.
They and they only are His churches—
Jesus Christ, Her guide and protector,
Will keep Her safe from those who would molest her!

question is: "How shall they preach or proclaim, except they be sent?" Who does the sending of these preachers or proclaiming? Turn back, with me to Acts 13:1-4 and we will find who sent Paul to do the work for GOD, that he was doing when he wrote this Epistle to the Local Church at Rome. In Acts 13:1-4 we find, that as the church leaders, teachers and preachers fasted and ministered or worshipped, the LORD, the HOLY SPIRIT spoke to them and told them "to set apart Saul(Paul) and Barnabas for the work whereunto HE had called them." The church leaders, teachers and preachers fasted and prayed, laid their hands on these two Holy SPIRIT - called men and sent them on their way. Acts 13:3 also states, they were sent by The HOLY SPIRIT Who does the sending then? The HOLY SPIRIT and the Local New Testament Baptist Churches.

How many have we sent, or how much financial help have we sent for the work of Jewish Missions? Look at Romans 10:15b or the last part of the verse at the commendation of GOD for those who are so occupied. This part of verse fifteen is quoted from Isaiah 52:7. Why does Paul quote so much from the Old Testament and, especially, from the Book of Isaiah? Remember we are discussing GOD'S Sovereignty and the Nation of Israel. You may disagree with me concerning my convictions on these three chapters in Paul's Epistle to the Local Church at Rome. That is your privilege but GOD'S Promises to Israel, as a Nation, have never been fulfilled, but they will be fulfilled because GOD'S Promises are without repentance or change of attitude and mind (Romans 11:29). I have encouraged every church I have pastored or have been active in, to consider seriously and to support liberally, the work of Jewish Missions.

I am sorry I digressed for a few moments, but with age comes certain privileges, and I reckon an old man digressing from his subject, for a few moments, is one of them.

Let us hasten on to verse sixteen and seventeen of Romans ten. In verse sixteen do we detect a note of sadness flowing from Paul's pen? Paul, speaking only of Israel, quotes again from Isaiah 53:1, "Lord, who

hath believed our report?" Paul knew, Israel as a Nation, were without excuse. If they would have just listened to the Prophet Isaiah and especially the fifty-third chapter they would have known JESUS of Nazareth was their GOD-given Messiah Saviour. "Faith cometh by hearing and hearing by the Word of GOD," as we read in Romans 10:17. The Nation of Israel has the Word of GOD. They had the Book of Isaiah. They saw the glory of GOD, they had the Covenants, they had the Law, they had the Temple Sacrifices and Services. They had all of this.

Yes, Brethren, I agree one hundred percent with Paul, as he penned the words of verse eighteen. Israel had heard, they did have the Word, they did have the Prophets, they did have their Messiah Saviour in their midst, they did reject and crucify HIM. The greatest percentage of them are rejecting HIM today and are going into a CHRISTless Eternity to suffer the torments of the doomed and the damned. GOD did set them aside and HE did send Paul to the Gentiles. Yes, Brethren I agree with you on all of these points.

But, Brethren, let me ask you a few questions. Is not Epistle being addressed to the Local Church at Rome? Isn't Paul speaking about the Nation of Israel and their need of a Saviour? Now I agree with you that salvation is by the Sovereign Grace of GOD, but I never heard of a sinner being saved that didn't first hear what the Word had to say about the LORD JESUS CHRIST. Do not the four Gospels, the book of Acts and all of the Epistles of Paul and Peter, James and John speak of the fact that individuals and Churches have an obligation to tell the Gospel Story to every creature? Can you prove to me that a Jew is not a creature? If they are creatures of GOD, then do we not have an obligation to the Jew as well as to the Gentile?

I know, in verse eighteen, Paul is quoting from Psalm 19:1-4 and telling the Church of

(Continued on Page 8 Column 1)

IS "THAT" IN THE BIBLE?



Question:— Where is a "very lovely song" mentioned?

Answer:—Ezekiel 33:32 - "And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not."

COME

(Continued from Page 1)

noticed in the phrase used, 'Come and see.' Constructively used in its revelation 'move hither' to look to examine, to scrutinize, or to come in haste to see, used four times in the opening of the seals. The inferiority in their theoretical limitations of knowledge, love to see all types of earthly attractive pleasures, being common attributes of the flesh. Having desires only of corrupt 'filthy lucre', being their God. John the writer of Revelation, by the interpretation of God, is called the 'seer', exiled on the Isle of Patmos, separated from the rest of the world, but not from God, deprived from all earthly attractions, with only the sounds of the 'sobbing of the sea.'

How many of humanity living under today's modern methods and benefits would give up worldly attractions, and deprive themselves of modernistic pleasures, to serve the Lord as John did? Living on a diet of locust and wild honey, denying the pleasures of sin for a season, to bring glory unto the Lord Jesus Christ for all eternity.

The inspiration of Revelation is the divine order of the last things to come. Its great value of manner in which it supplements the scriptures, in a final and detailed outline of the occurrences to come to pass at the close of the age; in the midst of this being the dominance of evil, strife, and distress, when situations become the darkest, the coming of Christ crushes these evil foes; bringing the new, set forth in such glowing terms, as illustrated in and by the old testament prophets.

Beloved, it is essential to illustrate these last things to come as revealed by John, as revealed unto him by the vision of the Lord, would we be obedient unto the commands of God, as to the conditions John served our Lord, or would we be such as "Jonah, the man who ran from God?"

These last occurrences which are to come to pass, as we "come to see" his revelations are outlined by the five phrases as illustrated.

1. The coming of Christ will take place in the midst of dire distress, strife and diabolical operations of Satan.

2. That the first resurrection will occur at that time, the resurrection of the saints, and that these will accompany Christ and reign with Him.

3. That the coming of Christ, the beast and the false prophet will be destroyed, and Satan will be bound for a thousand years, during the millennium Christ and His saints shall reign.

4. At the end of the thousand years, "The rest of the dead", those who had no part in the first resurrection, will be raised to life, which is called the

It is not where we are but what we are that makes our happiness.

"second death", and then will occur the judge ment of the Great White Throne.

5. At the expiration of the thousand years Satan will be loosed and be permitted for a season to engage in evil activities. In giving this order of events this special period of a thousand years is mentioned SIX times, the beginning of the thousand years, the reign of Christ during the thousand years, at the end of the thousand years. This period is called 'the Millennium.' (For the manner in which Paul formerly set forth the events in order so the reader is referred to our notes on the two Epistles of the Thessalonians. (The apostle Paul's work at Thessalonica was hindered by a woman called Thessalonice, from which the city received its name, who was a half-sister of Alexander the Great. In company with Silas and Timothy, Paul founded this church. He first appealed to the Jews, but after three Sabbaths was not allowed to enter the synagogue, because of the animosity stirred up by this woman, which reveals the fact among the Greeks his preaching was a success. The envy of the Jews was aroused and Paul was compelled to go to Berea. Satan has form the nung caused a resentment among the Jews, denying Jesus as the Messiah.

Psalm 66:5-6, "Come and see the works of God: He is terrible in his doing toward the children of men. He turneth the sea into dry land: they went through the flood on foot; there did we rejoice in Him."

Exodus 14:13, "And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you today: for the Egyptians whom ye have seen today, ye shall see them again no more forever."

In these Psalms it denotes the great significance, for the exhortation of praising God's Omnipotent. How plainly it does emphasize the teachings of the stressed and familiar, of man's constant extremity, denotes God's sovereign opportunity to teach man many crucial lessons. Each and every one of God's elect need more of this type of influential type of teaching stressed upon us causing us to have more realization of God's omnipresence.

To the Hebrew, the Red Sea is known as the "Sea of Weeds." Their theosophy of interperation is that it was, "It was crossed by the Israelites in which God allowed them to escape from the oncoming strife of the Egyptians." This was a great crisis for the Hebrews when they were backed up against the Red Sea. In their own approach there was nowhere to escape. It would appear that they had escaped from Egypt only to die in the waters of the sea or to be recaptured by the pursuing Egyptians, who had not had sufficient evidence of the power of Jehovah; and at the death of their firstborn would crush their obstinacy in refusing to let the people go. However, this was only man's view. Here these chosen people were in the state of consternation, between two deaths, when their imagination was the only fear, this showed that Jehovah will manifest Himself so mightily in his marvelous signs and wonders of keeping His promises of not deserting His people.

John 4:6-29, "Now Jacob's well was there, Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the

sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. (For his disciples were gone away unto the city to buy meat). Then saith the woman of Samaria unto him. How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have ask of him, and he would have given thee living waters. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep; from whence then hast thou that living water? Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself, and his children and his cattle? Jesus answered and said unto her: Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go call thy husband, and come hither. The woman answered and said, I have no husband, Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband; in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet. Our fathers worshipped in the mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus said unto her, Woman believe me, the hour cometh when ye shall neither in this mountain, nor yet in Jerusalem worship the Father. Ye worship ye know not what: We know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit: and they that worship him must worship him in spirit in truth. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he. And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her. The woman then left her waterpot, and went her way into the city and saith to the men, Come and see a man which told me all things that ever I did: is not this the Christ?

There are thirteen phases in which these determine the life of Jesus during His sojourn of His earthly life and ministerial activity of pleasing the Father, and having finished the tasks set before Him, as the Father ordained them to come to pass.

1. Jesus Christ the name of the virgin born son of God announced by the angel as that divinely selected.

2. Date Jesus was born is only a man-made supposition which man surmises, a date between years one to five. (A.D.)

3. Political situation, in Palestine was complicated and

seething with discontent.

4. Religious situation, the religious life of Judaism during the time of Jesus was at low ebb. Formal religion was dominated by two powerful sects, the Pharisees and the Sadducees, they added much religious tradition.

5. Early life, the event of circumstances of the birth of Jesus, the genealogy of the family is traced by Matthew to Abraham by Luke to Adam.

6. His baptism, was performed by John the Baptist, to proclaim the approach of the day of the Lord. John called upon individuals and nations to repent and be baptized. Among the Galileans who came to the region of the call, into the lower region of the Jordan to be baptized was Jesus. As an individual, Jesus had no need of baptism but submitting to it, Jesus identified Himself with men as the Redeemer, at this time the Heavenly voice of the Father declaring His submitting saying "This is my beloved Son, in whom I am well pleased."

7. His temptation. After His baptism, Jesus was led by the Spirit into the wilderness to be tempted, the attractions of the world were presented unto Him in three successive visions, yet He yielded not.

8. Early Judean ministry. After certain informal opening events which included calling of some of His disciples and the miracle at Cana, then began His work in Judea, cleansing of the Temple, conversations with Nicodemus, and the woman at the well.

9. The early or main Galilean ministry. The fame which Jesus achieved in Judea preceded Him into Galilee, with many numerous discourses and parables.

10. The later Galilean ministry in northern Galilee and beyond. In these northern districts, including the vicinity of Capernaum and Decapolis, where He exercised His ministry for approximately six months. His divine purpose was preparing His disciples for His approaching death. He elicited from Peter his great confession, foretelling His death and resurrection and had manifested to certain ones His transfiguration.

11. The Perea Ministry. This period illustrates that Jesus moved to and from Perea and Judea, His seventy disciples had been sent out to announce His coming. At which time He uttered many of His famous Parables, Jesus offered discourses on prayer, on the coming of the kingdom, and against the Pharisees.

12. Passion week. Six days before the passover, Jesus went to Bethany where Mary anointed His head with precious ointment. On the next day He made His triumphal entry into Jerusalem, there is much more than space allows.

13. His death, burial and resurrection, termed as CRUCIFIXION. After three days He arose, despite the huge stone which had been placed at the door of the tomb, and the watchman which had been placed on guard, He arose the third day. Matthew 28:6, "He is not here: for he is risen, as he said, Come and see the place where the Lord lay."

During the earthly ministry of Jesus Christ, He always had the proper knowledge to appear at the proper place at the exact

time, to witness to those whom were transformed by the Father, being divine objects of His favor, many of the Samaritans were converted by His ministry who were residents of a town called Wychar, near Jacob's well. Christ being the water of life, for them who thirsted.

Matthew 12:22-28, "Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, inasmuch, that the blind and dumb both spake and saw, and all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub, the prince of devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against its self is brought to desolation; and every city or house divided against itself shall not stand; and if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do you children cast them out? Therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come upon you."

These are the words of our gracious Saviour, who always spoke with much wisdom, beyond the comprehension of "Never man spake like this man." The infallible, Omnipotence is very limited in the minds of man. The term Beelzebub is the title of a heathen deity. A slight change in its spelling is Baalzebub, the god of Elohim, to the Jews, prince of evil spirits, Jesus identifies him with Satan. The plural of Elohim is Eloah, it possesses to be used sometimes in the sense of gods, true or false, the plural is Jehovah which represents God in His special relations to His chosen people, revealing Himself as their guardian being the object of their worship. Elohim represents God in His relation to the world at large, as Creator providential, ruler in the affairs of men, controlling operations of nature, He is not God, unless there is a specific reference of Jehovah.

Jesus through the Omnipotence of God did many miracles of wondrous healings, doing the will of the Father, these whom were in physical deformity being born with physical infirmities, their causes were to bring glory unto God; this one possessed with a devil, was blind and also a mute, while those in conspiracy being devisers of evil.

II SAMUEL 10:2-3, "Then said David, I will shew kindness unto Hanun, the son of Nahash, as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon. And the princes of the children of Ammon, said unto Hanun their lord, "Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? Hath not David rather sent his servants unto thee to search the city, and to spy it out, and to overthrow it?"

Our adversary Satan never leaves an opportunity go by, in which he can interfere to bring about animosity, by hostile action, of intervention resentment, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, (Continued on Page 7, Column 1)

COME

(Continued from Page 6)

walketh about, seeking whom he can devour" (I Peter 5:8).

Satan is entirely too shrewd for humanity, this has been proven again and again, yet we who are His sheep try to outwit him. There is only One who has all and complete power of Satan, and the integrity Job retained. Job's wife told him, "Dost thou still retain thine integrity? Curse God and die." Job replied, "Thou speakest as one of the foolish women speaketh." In all this did not Job sin with his lips.

To be transformed unto God is not compatible to the carnal human mind. God is excluded by resisting emotions, by which man loves to dwell upon that which is appealing to the flesh. Several years ago, in northern Ohio, a herdsman experienced a calf being born into his herd with a rare deformity, having two heads. The natural curiosity was to "come and see." Having never before seen such a deformity many came from miles away, the motive being curiosity-seekers, which became so extensive that the farmer was compelled to place an article of warning in the newspaper, and at the entrance of his premises. "Do Not Come and See". There were too many hazards involved of injury and diseases that can be spread. Man's desire is to be inclined, wanting to see earthly and physical attractions. This illustrates that if Jesus Christ were available to be seen here on earth, some would delight in seeing their Saviour to worship Him for His 'Amazing Grace', while the numerous others that do not know Him, would only prefer to see Him, curiosity-seekers, having no desire to have eternal security in Him.

John 1:34-41, "And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; and looking upon Jesus as he saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say being interpreted, Master) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, interpreted the Christ."

In the support of Divinity of Christ, John records seven great miracles: water turned into wine, healing of the nobleman's son at a distance, feeding of the five thousand, walking on water, healing the man born blind, raising of Lazarus to life, and the draught of the fishes after the resurrection. Matthew and Mark made us aware of the walking on water, and all synoptics records the five thousand. There are two of these miracles, which are the healing of the nobleman's son at a distance, and raising Lazarus from the dead after he had been dead four days, these being the most two that are unusual incidents and gave His divinity an outstanding character.

In elevating the infallible omnipotence of the Lord Jesus

Christ, John was unmoved and undisturbed by those non-believing foolish and slanderous criticisms in which he was conscious of the enduring strength that the Lord had given him, declaring the kingdom of God to the people. "Repent ye, for the kingdom of heaven is at hand."

Those who disowned him were not able to conceive his great magnitude in his promotion of the glorious gift of benevolence of eternal life.

John 20: 24-25-28-29. "But Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou has believed: blessed are they that have not seen, and yet have believed."

The entire human race is guilty of not fully believing as we should, especially, we who are His sheep, having spent years in searching out and learning the Word of God, yet not fully confident of all its aspects, after three years of following the Master needed.

Psalms 51:12, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

It was necessary for Jesus to restore the confidence of Thomas, that He was the virgin born Saviour, having sojourned here on earth, virgin born Son of God, being God 'incarnate' (meaning God incarnate embodied in human form). This sin of unbelief places man into a category of not being able to realize sin has many patented devices of modern day false teachings, with one handle to fit all its corruption of tools.

Genesis 44:23, "And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more."

Beloved, it is our solemn duty to realize just how few and evil our days are, when God permits evil to intervene in our lives, this causes His servants to realize just how few and evil we are, which materializes in the minds of His servants are for His glory.

This situation being relative to the life of Joseph, the interpreter (may be added). The eleventh son of Jacob, his mother was Rachel, he was Jacob's favorite son, because he had interpreted some dreams unto his brethren as to how God was going to bless him with authoritative knowledge, as to the future responsibilities they became insanely jealous over Joseph. They placed him in a pit, he was sold for a slave and carried into Egypt, because of the continued intuition the Lord blessed him with, he was able to interpret Pharaoh's dream, he was placed in the high position of governor of the land, to prepare and ration the foods against the famine to come, later Jacob sent his sons into Egypt, account of the famine in Israel to buy food. Upon their departure Joseph commanded to restore every man's money into his sack. This did Joseph on two different occasions. Joseph concealed himself before his brethren. Later, he revealed himself unto them, he knew them but they knew him not, during which time after he plac-

ed them in prison, upon releasing them he comforted them. Judah made a very humble supplication unto Joseph, then Joseph sendeth for his father, Jacob's spirit was revived to know his son Joseph was alive, during which time Jacob was comforted by the Lord at Beersheba, prior to going into Egypt, at which time Pharaoh giveth unto them habitation and maintenance in Egypt. Joseph presented five of his brethren and his father unto Pharaoh, to whom he giveth the Egyptian's property, the priest's lands were not sold. Then Jacob lived in the land of Egypt seventeen years, so the age of Jacob was one hundred and forty seven years. Jacob became sick and Joseph and his sons visited his sick father. He blessed Joseph's sons, Jacob repeateth God's promise, and taketh Ephraim and Manasseh as his own. Jacob calls his sons together, he denounceth Reuben, Simeon and Levi, he chargeth them concerning his burial, and soon afterwards he died. Joseph comforted his brethren, as he commanded before he died, God will surely visit you and bring you out of this land unto the land which He sware to Abraham, to Isaac and Jacob.

Genesis 50:19-20, "And Joseph said unto them, Fear not, for I am in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive."

The life of Joseph is a marvelous example of his divine devotedness unto God. As a servant in the house of Potiphar, his purity of character proved his integrity through the false statement of a very vile woman put him in prison, when she pulled off his coat, demanding for him to lay with her. His release from prison was made possible by his interpretation of two of Pharaoh's dreams. These dreams added much wise counsel, being placed in a position next to Pharaoh.

God has never failed in any of His promises. In this one God declared unto Abraham, that his seed would for a period be out of the promised land, thus we see the place Joseph occupied in Israel's history. During the year of 1948 Israel became a sovereign nation, in which the Jews who were scattered over most all the nations of the world, have since been returning to their native land. The Infinity of God is, "His infinitude expressed in all things, are in no manner limited" (I Kings 8:27, Psalm 139:8, Acts 15:18, Hebrews 4:13).

Matthew 13:13-15, "Therefore speak I to them in parables: because they seeing see not: and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at anytime they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

A parable or a fable is for the illustration or moral of religious truth. It is not to be confused with simile metaphor, figures of speech. John's Gospel makes use of one of the latter, but not of parables in the proper use of the word. In the discourse on the

Good Shepherd the word parable is used (John 10:6). But is not the word for the parable commonly used by the Synoptic Gospels? In order to make the truths of the kingdom more intelligible and impress them upon the memory, Jesus clothed them in images and narrative form.

This thirteenth chapter of Matthew within itself consists of eight parables of the infinite Omniscience of Jesus, "Never a man spake like this man" (John 7:46). These parables consist of the following subjects. Verse 3, Parable of the sower and the seed. Verse 18, The exposition. Verse 24, Parable of the Tares. Verse 31, The mustard seed. Verse 33, Of the leaven. Verse 44, The hidden treasure. Verse 45, Of the pearl. Verse 47, Of the dragnet cast into the sea. Verse 53, Christ condemned of His own countrymen.

Parables are a comparison, a short fictitious narrative, consisting of spiritual truths, in which there are no persons of singular name, the incident of the "rich glutton and Lazarus." In an actual incidental occurrence, actual or specific names are never used in parables.

One of the parables that has much essentiality is the parable of the Fig tree in Luke 11:2-14 at which time Jesus cursed it, then it withered in Verses 20-26. This is an illustration of those who will not, or can not, "Come and see" or hear. We must be able to see, in order to comprehend the Omniscience of God, therefore there are four different types of hearers which can only likewise see according to the abilities granted them, three of them in the vague position of no understanding.

1. The thoughtless hearer who is heedless, rash, destitute of thought, being inconsiderate, no comprehension of consideration, or response to knowledge reaction.

2. The shallow hearer, having no intellectual, power of reasoning or proper capability to understand, not able to comprehend the expounding of divine logic.

3. The intermediate hearer, lying or being in the middle place of decree, being limited a step between the initial material and the finished product, assuming the scriptures to be a legend of self assumptions.

4. Those who it pleased God to be divine objects of His favor, scriptures not being concealed, the gift of logic by communications of the Holy Spirit, realizing their unjust condition of depravity, these are the only hearers that are saved.

Matthew 28:6-10, "He is not here, for he is risen, as he said, Come, see the place where the Lord lay, And go quickly and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

Jesus Christ is the saved person's only guide, refuge and stay. There is only one mediator, no man on this earth can forgive our sins. The redeemer Christ Jesus is the only trustworthy lasting endurance

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to: New Guinea Missions c/o Calvary Baptist Church P.O. Box 71 Ashland, Kentucky, 41101

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

Write Brother Halliman frequently. His address is: ELDER FRED T. HALLIMAN, Sovereign Grace Baptist Mission, P.O. Box 19, Koroba, via Mendi, Papua, New Guinea.

forever of recovery to the lost and dying world, although He being God (incarnate) by the strength that the Father granted Him. At the crucifixion many of His own followers forsook Him. Peter had shamefully forsook, in which they wanted no part of enduring Him unto the end. John and a few of the women were the only ones present. The Father placed helplessness upon Jesus during His agony, being the assertion of the Father's authority.

Isaiah 53:11, "He shall see the travail of his soul and be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."

All these came to pass to fulfill the Scriptures as the Father had ordained them to come to pass. It was necessary for Jesus to suffer the equivalent of an eternity of punishment for sin He bore for the corruption of man. These necessary revelations are to stress the price paid by Jesus for His to "Come and see."

Revelations 1:7, "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of (mourn over) him. Even so, Amen." Beloved, it shall come to pass! There shall be TWO judgments, Mercy Seat and White Throne. Which are you going to be in?

WHY BE A BAPTIST?

By H. B. TAYLOR, SR.

\$7.00

*Plus Postage—See Page 8

If you want to know why you should be a Baptist, or why others are Baptists, you will find the answer in this book. Very strong for the doctrines of the Word of God.

—Order From—

Calvary Baptist Church Book Store

P.O. Box 71 Ashland, Ky. 41101

THE BAPTIST EXAMINER
JANUARY 3, 1981
PAGE SEVEN

ON ALL BOOK STORE ORDERS—PLEASE ADD POSTAGE AND HANDLING

Avoid delay...include Postage and Handling with your order.

IF YOUR ORDER IS:

Up to \$5.00	Add \$1.00
\$5.01 to \$10.00	Add \$1.75
\$10.01 to \$20.00	Add \$2.50
\$20.01 to \$30.00	Add \$3.25
Over \$30.00	Add \$3.75

SOVEREIGNTY

(Continued from Page 5)

Rome the Nation of Israel is without excuse before GOD. I also know in verse nineteen that Paul expresses the thought that GOD'S Revelation to Israel and Israel's lack of understanding of that Revelation are incompatible thoughts. In verse nineteen Paul returns to Israel's favorite, Moses, as the quotes form Deuteronomy 32:21, proving to them their failure to understand GOD'S Revelation to them was their own fault.

In verse twenty and twenty-one of Romans 10 Paul returns to the Prophet Isaiah in Isaiah 65:1-3 to remind the Local Church at Rome and Israel, as a Nation, that Israel has no excuse, what-so-ever, for failing to understand GOD'S Revelation to them. In verse twenty-one Paul speaks of GOD stretching forth, twenty-four hours a day. HIS loving arms to Israel as a Nation. This is a quote from Isaiah 65:2.

In all of this we see man's responsibility to GOD'S command in Acts 17:30, "all men everywhere to repent." Israel, as a Nation, is totally without

excuse, for not receiving the LORD JESUS CHRIST as its Messiah Saviour. That isn't the problem. The problem is, that you and I know that, apart from the LORD JESUS CHRIST, both Jews and Gentiles are locked up in GOD'S Prison House of the doomed and damned awaiting only the consummation of their sentence to be cast into Hell.

The problem is, GOD has commissioned HIS kind of Local Baptist Churches to do the Evangelizing, the Baptizing, the Teaching of, both, the Jew and the Gentile (Matthew 28:16-20; 1 Timothy 3:14, 15). The problem is that most of HIS Churches are not doing too good a job of Missionary work among the Gentiles, and very little if any, Missionary work among the Jews. In Romans eleven, I believe, the teaching is clear, that GOD is going to again, deal with Israel as a Nation and fulfill HIS Covenant Promises to them.

But, in this Age of the Local Baptist Church which has been given by GOD a job to do, are we even trying to get the job done? How much time, how much money does your Local

Baptist Church give to get the Gospel Story to the Jew?

Please give it some thought and a lot of prayer, will you?

GOD bless you.

Martin E. Holmes
3608 N.E. 22nd. Court
Ocala, Florida 32670
(904)-732-4181

DIVINE

(Continued from Page 1)

that Paul had to leave him at Miletum. Why was it that Trophimus was not healed? He was God's child and God's servant. On a number of occasions Paul had exercised a healing ministry, but not so on this occasion. Why not?

Please permit me to answer this with some pertinent questions concerning the whole subject of divine healing.

I. DO THE LORD'S PEOPLE SUFFER WITH BODILY SICKNESS AND ILLNESS?

Do God's people suffer? Are they subject to sickness and incapacity of body and mind? Yes, they are, and in some cases God's people are called upon to suffer some terrible sicknesses. Some even die because of these maladies. On every hand there are many Christians who are in some degree experiencing bodily suffering. Paul himself had an illness that the Lord did not cure.

II. DOES THE LORD EVER HEAL HIS PEOPLE?

Yes, indeed! I Philippians 2:25-30 Paul writes about another one of his friends, Epaphroditus, who was so ill that he was "nigh unto death," but God had mercy on him. This means that God raised him up, doubtless in answer to the Apostle's prayer.

In Acts 9:36-43 we read of Dorcas, a beloved sister in the Church at Joppa, who died. When Peter came and prayed, God raised her up and brought her back to life. All through the history of the Baptist Church and right up to the present time there have been similar instances of the putting forth of God's power in healing.

III. DOES THE LORD ALWAYS HEAL HIS CHILDREN?

Even though much prayer is offered and the sick one is a dedicated Christian, and even though it would seem best to us that healing should be given, in many, many cases healing does not come. The sickness remains and persists. Is it because some one does not have enough faith or has never been "baptized in the Holy Ghost," or has never been given the gift of "unknown tongues" that the sickness hasn't been cured? "Trophimus have I left in Miletum sick."

We may be perfectly sure that Paul prayed much for his friend. I would say that he even anointed him with oil and layed his hands on him. I would say that Trophimus prayed for himself, and his prayer was answered, but not in the way that he would have at first liked. Let us look up II Cor. 12:7-10.

Please note this very carefully: there are those who teach that it is always God's will to heal the sick and that no Chris-

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial	Watts
WEAM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM
WCAK, Catlsbrg., Ky.	Sun.—8:30-9:00 a.m.	92.7	3000 FM
Radio Caroline (Near London, Eng.)	Mon.—6:30-7:00 p.m. (English time)	962*	50000 AM

*319 meters

tian has any right to endure sickness. The Bible does not teach this. The experience of tens of thousands of God-fearing, dedicated Christians who are sick and suffering in body will confirm the fact that God does not always heal His children. This leads us to the next question:

IV. WHY DO GOD'S PEOPLE EXPERIENCE BODILY SICKNESS?

(1) One reason is that often sickness comes upon God's children because they have broken the laws of healthy living.

If a Christian persists in overworking, overeating he will suffer for it. If we neglect our diet and get insufficient rest and sleep, if we overwork and abuse our bodies, we must suffer the consequence — even though we are Christians and God's servants.

(2) Sometimes sickness comes upon Christians because of willful sin.

Let me emphasize the fact that this is not always the case, but sometimes it is. I Cor. 11:29-32: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."

The primary interpretation of this passage of Scripture applies to the unworthy manner in which the church was observing the Lord's table; however, it does reveal the fact that it is a very dangerous thing for a Christian to observe the Lord's table with hidden and unconfessed sin. Because of this many of the members of the Corinthian Church were weak and sickly, others even died.

(3) Sometimes God permits sickness and suffering and withholds healing. He always has a loving purpose in view.

Nothing happens by chance in the life of a child of God. You have only to read Romans 8:28—"And we know that all things work together for good to them that love God, to them who are the called according to His purpose,"

God is our loving Heavenly Father, and yet He permits many of His Children, as He permitted Trophimus, to remain sick. Please let me ask one final question:

V. WHAT IS GOD'S PURPOSE IN PERMITTING BODILY SICKNESS AND SUFFERING?

(1) He permits sickness and suffering in order to draw us closer to Himself.

So very often we do not really feel our need of Him when we well in body or well off financially. When everything is going well with us, we sort of put God on a shelf to use in the time of trouble, and so we experience what David spoke of in Psalm 23:2 "He maketh me to lie

down in green pastures: He leadeth me beside still waters"

(2) He permits sickness and bodily sufferings in order that we may be sanctified.

If you will consider Hebrews 12:5-11 very carefully you will see that this truth is clearly stated there. It will dwell for you to remember that the word "chasteneth" means "to train a child." When sickness falls upon us we do not know what God's purpose is, but we do know that He has a gracious purpose in permitting that sickness. John 11:4: "When Jesus heard that, He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." (3) He permits suffering and sickness in order that our testimony may bless others.

Paul longed for healing and even prayed that the thorn in his flesh would be removed but it wasn't, and what a tremendous blessing has been released unto the lives of God's chosen people down through the ages. Philippians 1:12. "But I would that ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

The good news that Jesus came into the World to seek and save that which was lost is very often magnified by the suffering of a Child of God. Before I was quickened by the Holy Spirit of God I often wondered in amazement at the ability of a Christian to suffer such an illness as cancer and still be happy. But no more is this a mystery unto me. Not since I have been saved and God has opened up Scripture, such as II Corinthians 12:7-10: "And lest I should be exalted above measure through the abundance of the revelation, there was given to me a thorn in the flesh, The messenger of Satan to buffet me. lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then I am strong." Praise the Lord!

Now I would not, my dearly beloved brothers and sisters in the Lord, want to diminish your belief that God is able to heal the sick when it is His will to do so. I have experienced this in my own life. I would pray and hope that this message would lead us all to the point where, recognizing that there is a ministry of suffering and also a ministry of healing, we are able to rejoice in the fact that God's will is best and to be able to say along with the great Apostle Paul in Romans 14:8: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

At Least Five People To Whom You Can Send TBE YOU KNOW WHO NEEDS IT!

GIVE 5 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. BOX 71 — ASHLAND, KENTUCKY 41101

SEND US 5 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

5 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year! (PLEASE PRINT)

1. _____ (A SINNER)	Address _____ Zip Code _____
2. _____ (A PREACHER)	Address _____ Zip Code _____
3. _____ (A SUNDAY SCHOOL TEACHER)	Address _____ Zip Code _____
4. _____ (A CHURCH MEMBER)	Address _____ Zip Code _____
5. _____ (A YOUNG PERSON)	Address _____ Zip Code _____
Enclosed \$ _____ for _____ Subs	Your Name _____ Address _____

**GIVE US READERS
We Will Give Them The Truth**

THE BAPTIST EXAMINER
JANUARY 3, 1981
PAGE EIGHT