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

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FIVE PHONY GENERALS

By John R. Gilpin

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

I am preaching to you this morning from a borrowed subject. I heard Brother Roy Mason use the expression a number of years ago. As I recall, he said that it wasn't original with him, that he had borrowed from some other brother. I wish to use it as a basis for my message - "Five Phony Generals".

I remember several years ago when the "Amos and Andy" program was on television that one time the Kingfish couldn't get in the army, though he tried to. So, he decided that he would play like he was in the army and fool everybody. He went away

for a few days, and when he came back home, he had pieces of clothing that belonged to every war from the days of the first U.S. war that was fought, down to the present. He had medals all over him. He had a



JOHN R. GILPIN

sword on one side hanging to him whereby he couldn't even get through the door, I think he was gone only four days and in four days time, he had become a Brigadier General.

Of course, if you looked at him, you would know that he was a phony. He had Cavalry puttees from World War I, and he had parts of uniforms representing all wars. He had enough medals that it would have taken him a lifetime to have earned them. As I say, just to look at him, you would know that he was a phony.

Some years ago, when I was in college, I went to a Halloween party and everybody was dressed up. One fellow had rented a general's uniform. He looked the part of a general, he acted the part of a general, but he was a phony. He wasn't a general; he was just dressed up as a general.

Then I remember a few years (Continued on Page 5 Column 2)

HALLIMAN GETS TYPEWRITER—AND TELLS ABOUT WORK

Dear friends,

Greetings to you in the name of the Lord Jesus Christ.

It has been a long time since I have had a report in T.B.E. But there has been a reason. It is not that I had nothing to write



FRED T. HALLIMAN

about, or that I did not want to write, nor that I could not find the time. To be sure I have been busy, but usually I have to cut loose from some of my work to write at any time.

The main reason for my not writing is that the typewriter that I have been using for the past 25 years has not only seen its best days but, apparently, has seen all of them. During the last month that I attempted to use it, I took it apart and repaired it five times. Sometimes I would not get one letter finished until I would have to stop and repair it again. The last time I repaired it and it broke again, I decided it was time to retire the old machine and that is what I did.

Realizing how hard it is to get and keep good help these days, I did not dare send in articles written long-hand, which would mean that someone would have

to type the articles for the linotype operators.

Sometimes I would get the urge to send in an article written long-hand, but one day I received a letter from an individual with whom I correspond and he said, "your handwriting is not so bad that I cannot make it out, but I have seen some chickens that could scratch better." In my next letter to him I told him that I suppose that was understandable in view of the fact that it was an 'old hen' that taught me to write.

Several people contributed sums of money in order that I could buy a new typewriter. Inasmuch as I am so far behind

(Continued on Page 5 Column 1)

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

ALL SPACEMEN ARE EARTHMEN

Part V

Strange Company On Mount

In the midst of our study, perhaps it would be well to remind ourselves that everything we do should be for the glory of the Lord. All of us need to be more faithful in our thinking about the things of the Lord. We need to be more faithful in our praying to our Lord. We need to be more faithful in our loving of the Lord and our fellowmen. We need to be more zealous in our efforts to study the Word and to proclaim the Gospel of the Lord Jesus Christ.

We have been looking at some strange subjects such as UFO's or unidentified flying objects, Ezekiel's Wheel within a Wheel, Noah's Ark, Enoch and Elijah's departures from the earth, and the fiery chariot. We have noted that Noah's genius or

technological capability was considerably superior to that of men until very recent times. In some things, it would seem that Noah's expertise was obviously superior to some of our most advanced capabilities even today.

Excellence

Strange, isn't it?

It seems that most think in terms of Noah being some sort of a primitive soul, and that his Ark was some sort of primitive or antiquated craft. Yet, it had to be an engineering masterpiece, equal or superior to anything men have accomplished to this hour. In a very real sense, it would seem that Noah was a master of excellence in technology and provision beyond anything of which men can boast today.

There are, nonetheless, some

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and of things in earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-110).

In II Sam. 18:3, as the army



JOE WILSON

of David is preparing to go out against Absalom, the people say to David, "If we flee away, they will not care for us; neither if half of us die, will they care for us: but now thou art worth ten thousand of us." So is it with respect to the captain of our salvation: Jesus Christ. In Philippians 1:12-21,

Paul says that the things which had happened to him had fallen out for the furtherance of the gospel. That he had been privileged to preach to some to whom he had not otherwise preached. That some had been emboldened to preach because of his bonds. He stated that some of these preached out of contention, hoping to trouble Paul while some preached out of great love. Paul said that he did not care about their motives just so Christ was preached. He would rejoice in Christ being preached. He went on to say that he wanted Christ to be magnified by him whether it was his life or death that did this. He explained all this by stating that for him to live was Christ. His life was so wrapped up in and with Jesus Christ. Jesus was his chief, if not his only concern.

Dear friend, it does not really matter what happens to you or me, just so Jesus Christ is glorified. What matters it if we go through great fires and deep waters? What matters if our names are cast out by men as the offscouring of the world? What matters about our shame, and persecution just so our wonderful and blessed Lord is exalted.

I point out that the final battle is the one that counts. One can afford to lose many battles just so he wins the war. The score in the eighth inning does

(Continued on Page 2 Column 4)

"THE GLORIOUS CLOUD AND THE GUIDING FIRE"

Elder Steven L. Hamilton
Marshall, MI 49068

Please read Exodus 13:21-22, 14:19-22, Numbers 9:15-23, Isa. 4:5-6.

We have just read the Divine account of the pillar of cloud and fire that led the children of Israel through the wilderness. This is truly a magnificent event in the history of God's nation, Israel, but its importance far surpasses the historical circumstances. Paul, in I Corinthians 10:1-6, speaks of this event as an example unto us as Christians living in the day of grace. Let us therefore, with

prayerful hearts and attentive minds, look into this wonderful portion of scripture, desiring to learn more of Him who gave His precious blood, that we may have the righteousness of God in us!

It would do us well, before getting into the message to consider that this Divine manifestation assumed three basic forms. Sometimes it appeared as a pillar, Exo. 13:21; sometimes it appeared as a wall, Exo. 14:19-20; and on occasions it appeared as a roof or an awning, Num. 10:34, Psa. 105:39. Each of these forms had a reason in the providence of God as we shall see in the course of the message.

I should also point out that this pillar had three basic movements. The cloud would become stationary, and would rest upon the tabernacle, and more specifically, the mercy seat; sometimes to such an extent that the priests could not go in and minister. The cloud would lift when Israel was to prepare to march, and then, it would descend when they were to camp.

I believe that if we will look close enough at this cloud, that we will learn much about the Lord Jesus Christ, and His redemptive work for the elect of God.

I. THE FIRST THING I WOULD LIKE TO POINT OUT TO YOU IS THE CLOUD ITSELF.

The first detail that we notice concerning this cloud is that it was supplied by God for His chosen people. We find that Christ also was supplied by God the Father for His chosen people. Isaiah tells us in chapter 9, verse 6, "For unto us a child is born, unto us a son is given;

(Continued on Page 7 Column 1)

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SPACEMEN

(Continued from Page 1)

heavens, never having died. Without stretching our imagination too far, perhaps we can note that Peter wanted to build a tabernacle for Jesus so that the fleshly folk then dwelling with Him on the earth might join Him in worship. Perhaps by stretching our imagination just a bit, we may be able to realize that Peter's desire to build a tabernacle for Elijah was in the interest of providing a place of worship for the fleshly folk who lived in the heavens, but who, as Elijah, could visit the earth as desired.

Third, though Moses, too, appeared on the Mount of Transfiguration, his experience had been somewhat different. God tells us, "Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisga... So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Bethpeor..." (Deut. 34:1, 5-6).

Moses had died and God had buried him. Since Jesus makes it plain that "No man hath ascended up to heaven but he that came down from heaven, even the Son of man" (John 3:13) prior to His death, burial, resurrection, and ascension, we can know that Moses had not gone into heaven after he died. Neither had he come to the meeting on The Mount of Transfiguration from Heaven where God dwells or from the heavens.

Though Moses was personally present with Jesus and Elijah there on the Mount, we can know that his body was still buried "in a valley in the land of Moab," awaiting that day when "the dead in Christ shall

It is better for a pot to boil over than never to boil at all.

rise first" (I Thess. 4:16). We, then, are faced with the truth that Jesus had come down from Heaven and was in the flesh on the earth, that Elijah in the flesh had come to the meeting from the Heavens, and that Moses had come to the meeting from Sheol or Hades, and specifically from the "Paradise side" of the grave.

Two other instances in the life of Jesus literally confirm the truth to which we speak. While yet hanging on the cross and while yet alive in the flesh, we looked at the thief who said, "Lord, remember me when thou comest into thy kingdom" (Lk. 23:42) and uttered tremendously important words to that dying man, "Verily I say unto thee, To-



RAY WAUGH

day shalt thou be with me in paradise" (Lk. 23:43). We may relate this to what Jesus would later say to Mary in the Garden, "Touch me not, for I am not yet ascended to my father..." (John 20:17).

The truth should be evident. Jesus would meet with the thief and, perhaps, a host of others on the "Paradise side" of the grave or the unseen state. If we can receive it, this is the place from which Moses had come to be with Jesus, Elijah, and the Apostles on the Mount of Transfiguration, though his body was yet "in a valley in the land of Moab."

Peter, therefore, is manifesting great wisdom in this, apparently. He is manifesting wisdom in his petition to the Lord, and a concern that they should make three tabernacles, one for Jesus, one for Moses, and one for Elijah. Is it too much to suppose that Peter was expressing his belief that living, earthly people needed a tabernacle in which they could worship and fellowship; that people living in the heavens likewise needed a tabernacle in which they could worship and fellowship; and that the folk in or from the "Paradise Side" of the grave similarly needed a tabernacle in which they could worship and fellowship? Obviously, Peter was expressing a wisdom concerning the worship needs of the saved on earth, the saved in the heavens, and the saved in Paradise, at that time a division of the unseen state or the grave.

Had Peter been wholly out of line in these suggestions, I believe that our Lord would have quickly corrected him, even as He had in another instance when Peter's words were counter to God's purposes in the earth. In this instance, there was no such correction. There was no rebuking. Rather, it was simply a priority emphasis, "Hear ye Him" (Matt. 17:5).

Early in Jesus' ministry on the earth, we hear, "Upon this

Rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). During the confirming years, we hear, "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as we see the day approaching" (Heb. 10:24-25). Always, in this connection, there is the command, "Go ye into all the world and preach the Gospel..." (Mark 16:15).

It seems apparent that at that time Peter had not yet learned that at the ascension of the Lord, those imprisoned in the "Paradise Side" of the grave would ascend with the Lord beyond the heavens into the Heaven of God. This appears to be a truth which God would later make very plain in, "Wherefore, he saith, when he ascended up on high, he led captivity captive and gave gifts unto men" (Eph. 4:8). From that hour until this, the word for the saved who die has been, "absent from the body, and ... present with the Lord" (2 Cor. 5:8).

Perhaps it would be well to note at this point that the words, "He led captivity captive," would not apply to Enoch or Elijah. They had never been "captive" or in the "prison" house of death, the "Paradise Side" of the grave or the unseen state. In a sense, this dramatizes the words of Moses, Nehemiah, and of Jesus regarding their being "returned" or "gathered" from the SHAMAYIM or "cast up things."

Knowing something of the fleshliness of Peter throughout the years of Jesus' ministry on the earth, it is not difficult to believe that he doubtless felt that things and circumstances would remain much the same as they had been for the Jews or the Israelites for many centuries. Quite obviously, Peter did not yet know that Stephen one day would be able to look into the Heaven of God, the third Heaven, as the Apostle Paul speaks of it, and see the ascended Jesus at the Father's right hand. Neither did he yet seem to know that saved folk after the death, burial, resurrection, and ascension of Jesus, at death, would go into the very presence of the Lord in Heaven, even though their bodies would be left on the earth until that hour when "the dead in Christ shall rise first" (I Thess. 4:16).

Though wise beyond his years, but most of all chosen by God, it would seem that Peter had much to learn. This, too, would seem to be the emphasis of the words, "Hear ye Him"! Evidently, Peter had not yet attained the spiritual insight which would be expressed by the Apostle Paul in just a few years, "For to me to live is Christ, and to die is gain" (Phil. 1:21), "I... have a desire to depart, and to be with Christ which is far better" (Phil. 1:23), and "We are... willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8).

Expectations

My arrival at this juncture certainly has not been of my design. My first insight into the space-age thinking of Moses, Nehemiah and Jesus came as something of a shock in 1953, four years before Sputnik was put into the blue. At that time, I was teaching an Old Testament Class on the Pentateuch, or the first five books of the Bible. I

was using Hebrew rather extensively in my study. When we got to the 30th chapter of Deuteronomy, I was not really troubled by the fact that Jesus was planning on regathering the Jews from the nations of earth. I had understood this, in a measure, from my reading of Romans.

However, the word concerning the scattering of the Jews to the heavens and their regathering did pose something of a problem for my mind. At that time, I had access to two seminary libraries. I made use of these and searched the shelves of a great university library and one of America's large city libraries. I found very little help in any of them. Except for the information that SHAMAYIM meant "Cast-up" or "heaved-up" things which I already knew from my study of Hebrew, there was not a word in any of the many, many volumes which I perused that provided any explanation. In recent years, I have perused volumes in many libraries in several cities and universities, but the Bible-note writers and the commentators do not touch the subject.

Very simply, I have found myself shut-up, as it were, to my Hebrew and English Bibles and the Lord. As many who have preceded me in the study of the passage, I, too, was tempted to gloss over the references and the impossibilities, smile and go on. God, however, kept bringing me back to, "If any of thine be driven out unto the outmost parts of the heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee" (Deut. 30:4). And today, I sincerely believe that if the Lord were to conclude History today, there would be people of His in "the cast-up things," and that He would gather them from thence and return them to Jerusalem.

This latter emphasis is based upon the words of the Lord, "And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven" (Mark 13:27). The words of Moses and Nehemiah are referenced with the conditional "if"! This is not so with the passage in Mark. In this passage, the word is, "Then shall he send his angels..." The conditional element is gone! If we can receive it:

Some are already in the "Cast-up things"!

We can believe that Elijah is not alone!

Interesting? Perhaps a little strange?

Still, I trust that the words have been of some encouragement, perhaps an encouragement to study the Word of God as never before. Encouragement, if you will, to "search the scriptures... whether these things are so" (Acts 17:11)!

Study, show yourself approved!

The effort will be a blessing!
(To Be Continued)

CONTROVERSY

(Continued from Page 1)

not matter. The score at the end of the third quarter does not matter. What matters is the final score. I preach to you about the final settlement of the controversy about Jesus Christ.

Jesus Christ is the central figure of the Bible. One is reading a book. Another asks what is that book about. Well, if it is the Bible, I know what it is about. It is about Jesus Christ.

He is the hero of the book. It is all about Him. One can open the Bible anywhere - read forwards or backwards - and it will not be long ere he run into the glorious person of the blessed Son of God. The Old Testament is full of Christ. Sometimes one will think that the Jews believe the Old Testament, and we Christians believe the New Testament. Therefore they do not believe in Jesus Christ and we do. Not so, beloved. The Jew does not believe the Old Testament. Jesus said to the Jews in John 5:46, "For had ye believed Moses, ye would have believed me: for he wrote of me." The Old Testament prepares the way for the coming of Christ. But not only that, the Old Testament is full of Christ.

We open our Bible and begin to read. And we run into Jesus Christ as the Word who created all things. In the garden where sin entered the human race, hard on the heels of sin, there came the Saviour seeking and finding the lost sheep. We know who walked in the garden in the cool of the day and spoke the gospel to Adam and Eve: it was Jesus Christ the Son of God. The types of the Old Testament - how they point to Christ. How much one could preach about Christ by just expounding the types! The five offerings of Leviticus tell of the person and work of Christ. The two goats on the Day of Atonement speak of Christ dying for our sins and carrying them away into a place not inhabited where they would never be found against us anymore.

The prophets spoke of Christ. A very full picture of Christ in His person and work can be drawn from the material furnished by Isaiah. Who, with eyes anointed with the eyesalve of the Holy Spirit, can read Isaiah 53, and fail to see the form of the Beloved as He dies for the sins of the elect, rises from the grave, ascends into Heaven and makes intercession for those for whom He died. The Psalms sing about Jesus Christ. The sweet singers of Israel touched their harps and sang sweet songs about the Son of God Psalm 22 tells of the good Shepherd dying the death on the cross for His sheep. The 23rd Psalm tells of the great shepherd caring for, protecting, and traveling with His sheep. The 24th Psalm tells of the chief Shepherd coming in glory to reward the sheep. Yes, the Old Testament is about Jesus Christ.

The Four Gospels are about Jesus Christ. Oh, those few pages. How minute among the multiplied pages of writing in the world. Yet those few pages contain that which is of more value than all the writings in all the libraries in all the world. Had it not been for what is recorded in the few pages of the four gospels, we might as well close our books, dismiss the service, cut out the lights, close the door, go home, and go to hell. We have no hope at all. What is recorded in the Four Gospels constitutes the Sun in the sky of our hope of eternal salvation. I am not disparaging the rest of the Blessed Word of God. But I do say that all before these four Books point forward to them, and all that comes afterward look backward to them, and without these four gospels all the rest of the Bible is a sham, a fake, and a fraud and contains not one ray of light for a sin darkened world.

The Book of Acts is about Jesus Christ. His church goes forth in obedience to the Com-

(Continued on Page 3 Column 1)

If God has made your program, He will carry it out.

CONTROVERSY

(Continued from Page 2)

mission He gave them—and empowered by the Holy Spirit—proclaims the glorious gospel of Jesus Christ. Philip goes to Samaria and preaches Jesus to them. He sits beside the Ethiopian eunuch and opens his mouth and preaches Christ to him. Peter stands up on Pentecost and tells the multitudes that they killed Christ, but God raised Him from the dead. Paul - that greatest of all missionaries - travels to many places preaching Jesus Christ. Yes, Jesus Christ is the major theme in the Book of Acts.

The Epistles are all about Jesus. Paul tells of his determining to know nothing among the unsaved save Jesus Christ and Him crucified. Paul's determination is to glory only in the cross of Christ. The epistles explain and expand, and illustrate the person and work of Jesus Christ. They are full of Christ.

The book of Revelation is surely about Christ. He is the only worthy One who can open the seven-sealed Book and bring to pass the judgments which will dispossess the usurper, Satan, from the earth and establish the glorious kingdom of our Lord. He is the One who walks in the midst of the churches. He is the One who comes on a white horse and wins the battle of Armageddon. He is the One who reigns a thousand years. He is the One who is the light of the Holy City through all eternity. Oh, beloved, have I not proved that the whole Bible is about Jesus Christ.

Now, Jesus Christ made some tremendous claims during His earthly ministry. In John 5, Jesus healed a man who had an infirmity for thirty eight years. In sovereign mercy and power, Jesus did for him what none else could do or he himself could do. Jesus told the man to take up his bed and walk, which the man did. It was the Sabbath day. The Jews saw this man walking and carrying his bed, and they spoke critically to him of this. They cared not for the good of this man. They only cared that some of their silly rules had been broken. The man was later found by Jesus and knowing now Who had healed him, the man went and told the Pharisees that it was Jesus who had made him whole. The Jews sought to kill Jesus because He had done these things on the Sabbath day. Jesus told them God was His Father - His very own Father in a way that He was no one else's Father—His Father in a way that made Jesus to be equal with God. Then the Jews sought to kill Him because He made Himself equal with God.

Jesus did not abate His claims or water them down or back off from them. He preached a great sermon on His equality with God. Equal in work, will, judgment, life, life-giving power, sovereignty, knowledge, honor, etc... Jesus then presented witnesses to substantiate His claims. He told them that John the Baptist had witnessed to this, that the mighty works performed by Christ testified to who He was, that the Father had testified to Christ, and that the Scriptures testified of Him. So, we see that Jesus claimed to be God, claimed to be the Son of God in a special way, claimed to be equal with God.

Jesus claimed to be the only Saviour of men. "If ye believe not that I am he, ye shall die in your sins" (John 8:24). Jesus did not claim to be one among many saviours. Jesus

taught and claimed that men must come to Him and believe in Him as Lord and Saviour, or go to hell. Oh, beloved, Jesus is the way, not a way, He is the shepherd, not a shepherd. He is the door, not a door, and we could go on and on. This modern day hates exclusiveness in religious matters, it hates dogmatism. But that is the way it is. It is Christ or hell. There are no other alternatives.

Jesus claimed to be the final judge of all men. "And hath given Him authority to execute judgment also, because he is the Son of man" (John 5:27). Men are going to have to do with Jesus Christ. They may reject Him here and now. They may ignore His claims. They may insult and persecute His preachers, but men are going to have to do with Jesus Christ: now in saving grace and power, or then in judgment. Jesus claimed to be God. He claimed to be the only Saviour. He claimed to be the sole and final judge of all men.

Now those claims still stand. The years of time have not dimmed them at all. The One who made them has not withdrawn them. He made those claims. He makes those claims. All men will have to deal with these claims. Now, there have been a multitude who have received those claims. A multitude have believed in Him and like Thomas have said to Him, "My Lord and my God." Multitudes like the thief on the cross have seen beyond the outward guise of humanity, and seen His Deity and His glory, and His Kingly Power, and have cried out to Him for mercy. And none have so believed and so cried who have not received His saving grace.

When the disciples reported to Jesus the various opinions about Himself, and when He then asked, "Whom say ye that I am," Peter replied, "Thou art the Christ, the Son of the Living God." Peter was informed that he did not learn this in the schools of men, but had been taught likewise, and have gladly bowed in submission to Jesus Christ as Lord, as God, and as Saviour. Let me add here that one cannot recognize His claim as Saviour and receive Him as such, without also, at the same time, recognizing Him as Almighty God.

Another multitude have vehemently rejected the claims of Jesus Christ. They nailed Him to the old rugged cross in their hatred and their rejection of His claims. They mocked Him as He died, and belittled His claims to be the Son of God and the Saviour of men. And down through the ages, there have been many who have been enraged as a mad bull, as a wild animal at the claims of Christ. One can hardly speak to them of the Lovely Son of God and His claims without risking life and limb.

Another multitude, perhaps the larger group have just ignored His claims. They do not violently reject them, neither do they receive them. They could actually care less about Him. They will not take the time to discuss or even think about those claims of the Son of God. They are much too busy about important things to bother with such trivial matters. Let me say here that ignoring the claims of Christ will not make them go away. These men will have to face those claims some day.

There is a controversy in the world today between God and the world about Jesus Christ. God says that this is His beloved Son and that men are to listen to Him. The world says we do not



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — First Baptist Church of Naples Park, Florida

Ruth 4:13-22

Intro.: How beautifully the story of Ruth sets forth the truth, "The grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Who would have imagined that this outcast of Moab would one day be allowed to enter the land of Israel, the field of Boaz, the house of Boaz, sit at his table and finally, through redemption, be purchased to be his wife! Yes, God's ways are higher than our ways and His thoughts than our thoughts (Isa. 55:8,9), so we hear Paul exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" (Rom. 11:23). Therefore what I am, I am by the grace of God (I Cor. 15:10) and His grace is sufficient (II Cor. 12:9). We can all say with Peter, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me" (Acts 12:11). May we ever preach the good news of the "so

have time to pay Him any attention and we are not concerned about what He has to say. God says that all men should honor the Son even as they honor the Father, and that not to honor the Son is to not honor the Father. The world says that they will give no glory to the Son of God. Rather, they will dishonor that fairest of ten thousand to the extent of their ability. They will use His precious name in foul language. They will speak against Him in words which makes one's blood to run cold. God says that Jesus is to reign over men. The world says, we will not have this man to reign over us. Yes, there is a controversy in the world between God and the world about Jesus Christ.

My text tells us that this controversy is to have a final and conclusive settlement. The battle will not always rage as to who Jesus Christ is and as to what His claims deserve. It will have a final, conclusive and eternal settlement. All moral beings will agree on this subject. Throughout an assembled universe, and throughout all eternity, there will never be raised one dissenting voice as to Jesus Christ. God says that Jesus is His beloved Son whom all should honor, and that Jesus is King of king and Lord of Lords, I say that eventually there will be none who will disagree with that.

The saved agree with the Father now on this subject. They have been effectually taught this glorious truth by the Holy Spirit. It is the chief delight of their soul to own this truth. They would rather bow submissively to Jesus Christ than to have all the treasures and the authority of a hundred million earthly kingdoms. They know who Jesus is, and gladly confess it. The angels of God are in agreement with the Father. They gather around the throne of Christ and cry out, "Holy, Holy, Holy is the Lord God of

(Continued on Page 4 Column 5)

great salvation" portrayed in this story. As we view the marriage of Boaz and Ruth, may we look upward, for our redemption draweth nigh (Luke 21:28) and may we be faithful til the setting of the sun as we labor in His field.

VERSE 13

"So Boaz took Ruth." The events leading up to this moment seem relatively simple, and because of God's power and providential dealings this is true, and yet, may we not lose sight of the fact that only God could have arranged this with certainty. May we ever remember that we are not sufficient of ourselves but our sufficiency is of God (II Cor. 3:51). Boaz took Ruth both by choice and by purchase. In a much greater sense, God took us to be His (Eph. 1:3-7). He took the ugly duckling of the family, the wayward prodigal, and by grace and mercy clothed him or them, the elect, with the garments of salvation (Isa. 61:10). To think out of all of the maidens of Boaz, he took Ruth! She would have been ignored or overlooked by the world, but Boaz came by where she was (Luke 10:33).

"And she was his wife." They two became one flesh, a blessed union indeed. A union which brought joy and happiness. A union which brought fruitfulness. Boaz lovingly assumes the responsibility to care for her in protecting and in providing all her needs. She in turn, responds with love and gratitude in yielding herself to his happiness and well being. Yes, in giving and receiving, a marriage can be a blessed experience indeed. This doesn't mean there were no problems or difficulties, but when a husband fulfills his responsibilities and a wife hers, problems can be solved. Remember, she was his wife and he was her husband. They were to cleave together and let not man put asunder. It is sad when sin hinders this relationship.

"And when he went in unto her." Because of sin, it seems almost impossible to think of a proper relationship between husband and wife and yet this is to be a natural and normal thing; a true expression of love. However keep in mind, each husband is to have his own wife and each wife her own husband. All other relationships apart from marriage result in sin and bring sad results.

"The Lord gave her conception." The Lord gives and the Lord takes away and there is a reason for both. Sometimes He restrains form bearing (I Sam. 1:5). It is sad when people, for selfish reasons don't want the responsibility of children.

"And she bare a son." This brings to our minds, Matthew 1:21: "And she shall bring forth a Son, and thou shalt call His Name Jesus." God's over shadowing providence is seen in the birth of this Son and in all other cases when known (Gen. 21:1,2; Ex. 3:1,2; Luke 1:13). Of course this is true of daughters also!

VERSE 14

"And the women said unto

Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman." The glorious provisions of God are clearly set forth in this story. May we never doubt the words of Paul under inspiration, "My God shall supply all your need" (Philip. 4:19). Abraham, in faith said, "God will provide Himself a lamb" (Gen. 22:8). Praise God, through God's Lamb, we have been given all spiritual blessings (John 1:29; Eph. 1:3; Rom. 8:32).

"That His name may be famous in Israel." I am sure the majority only saw the immediate connection of this statement, but when seeing by faith it reached all the way to the Name of the Lord Jesus Christ, for He has been given a Name above every name (Philip. 2:9-11). One day His Name will be famous in "all Israel" and among all of the redeemed.

VERSE 15

"And he shall be unto thee a restorer of thy life, and a nourisher of thine old age." God had blessed the latter end of Naomi (Job 42:12). In the spiritual realm, we can readily see the application of this truth, for Jesus came that we might have life and that more abundantly (John 10:10). How many times can we say with David, My cup runneth over" (Psa. 23:5).

"For thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him." What a beautiful description of Ruth. Even though she had been blessed abundantly, she never forgot Naomi. May God give us more of this spirit today.

VERSE 16

"And Naomi took the child, and laid it in her bosom, and became nurse unto it." Again we see the way it should be in our homes, for we see the proper relationship of husband and wives, of in laws, mother and child, etc.

VERSE 17

"And the women her neighbors gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Jesse, the father of David." His name was given to show the blessings which had come because of him. You can make the application in regard to Jesus.

VERSES 18-22

We will not copy these verses in order to save space, but may we ever remember, "all scripture is given by inspiration of God, and is profitable." The Godly line was in tact and would continue.

Conclusion: Whatever the need is, may the Lord apply the teachings of this Book to all of our hearts.

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

THE BAPTIST EXAMINER
JANUARY, 10, 1981
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Is it possible for an unsaved man to believe the doctrines of grace, etc?

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When someone is brought up in a church, he is bound to learn something about the church. One form of teaching is to keep repeating the subject so that the student eventually commits it to memory. Thus we learn the math facts or poetry. It stands to reason that a person can learn the "mechanics" of the doctrines, including the scriptural reference.

This does not mean that they would believe them to the extent of trusting in them and relying on them. Yes, they can believe them to be right, but not to the extent of trust. I have known people to even argue them with others who do not believe them.

Nobody can accept them spiritually unless he is saved. "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14).

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I Cor. 2:14 "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"The light of the body is the eye..." (Mt. 6:22). The eye is the vehicle or channel by which light is transmitted to the body. Light without power of vision or means of receiving it, is of no value. All the light in the universe is of no benefit to the person who has no faculty to receive it.

The same is true regarding Bible truth. Where there is no spiritual faculty or organ to receive spiritual light, there remains gross darkness and consequently no appreciation of the light. The ultimate natural intellect is of no avail in properly discerning the things of God's Book. Appropriation of Divine truth can only be realized by Holy Spirit enabling. Even the born again person, Divinely equipped with the spirit of discernment must constantly study the Bible in order to receive light in spiritual matters. The natural mind is unable to receive spiritual truth, but has

an insatiable hatred of the Word of God (John 3:20). All the human learning of all the ages of history, leaves the natural man at zero level as to correct comprehension of the infallible record God gave of His Son.

The religious lost man with a powerful intellect may go a long way in knowing much about the Bible, but he cannot know anything about the Truth of God's Word as he ought to know it (I Cor. 8:2). Tares may look like and act like wheat, and a pretender of the true faith may for a while look and act like a child of God, but in due season their true nature will be made manifest, and they will go out from among the saints (I John 2:19). The man who dies unsaved, no matter how correct his intellectual views of the Bible may be, is as eternally lost as the Scripture - quoting devil. An unsaved man cannot believe in his heart the least elementary truth of God's Word, much less sovereign grace and church truth. No, an unsaved man cannot of a truth believe the doctrines which TBE stands for. But worse yet, many saved people professing to be Baptists, through spiritual ignorance, fight against the God exalting truth which TBE propagates.

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Regarding this query as to the possibility of an unsaved man to receive such pertinent truths, as named, I wish, first of all, to ascertain what is impossible for such a man, at his own behest, to properly understand, in a saving manner, such truths, which God, alone, imparts, in the way of God-given faith to His elect-people, in giving them hearing ears for the message of salvation.

Therefore it is said concerning the non-elect that "though He (Jesus) had done so many miracles before them, yet they believed not on Him" (Jn. 12:37). In this, then, though they could not deny or disapprove those miracles, their unbelief was so great, in being reinforced by prejudice, that their unbelief was further aggravated. Such, then, indeed, is the innate nature of sinful man that, when sin is deeply rooted, they are so impervious that the means of the mighty and visible works of God will not bring them to Christ, without the powerful and efficacious grace of God, which, alone is given to His pre-chosen people.

All of this was "That the saying of Isaiah, the prophet, might be fulfilled, which he spake, Lord, who hath believed our report? And to whom hath the arm of the Lord been revealed?" (Jn. 12:38).

Though this was not the purpose of those men, in their unbelief, to fulfill the prophecy

of Isaiah 64:4; yet, nevertheless, in conformity with God's eternal foreknowledge and purpose, they fulfilled this prophecy.

So, in consideration of their dismal unbelief, the question is asked, "Lord, who hath believed our report?" (Isa. 53:1). This was asked in a plaintive manner of impatience that very few, if any, would respond to the message of the Gospel concerning the Messiah. Consequently, the ensuing question was asked, "And to whom hath the arm of the Lord been revealed?" This, then, in particular, relates to the sufficiency of the efficacious grace of God toward His elect-people, who are the objects of that grace, and, consequently, could and would believe in the time of their efficacious calling, as was related in Act 13:48.

Again, regarding the non-elect in their unbelief, it is affirmed: "Therefore, they could not believe, because that Isaiah said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (Jn. 12:39, 40).

In this, "they could not believe," because God had, in His eternal wisdom, determined to leave them alone in their own blindness and hardness of heart, by denying them of His efficacious grace, which would enable them to believe to the saving of their souls.

Note that this action of God was not positive, in that God, for reasons of His own, simply left them alone to their own desired blindness and hardness of heart, by denying them the benefits of His efficacious grace.

"Nevertheless, among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue; For they loved the praise of men more than the praise of God" (Jn. 12:42, 43).

Therefore "Jesus cried out, and said, 'He that believeth on Me, believeth not on Me, but on Him that sent Me' (Jn. 14:44).

We find here that Christ is the object of faith, as is proposed in the Gospel and advised by the Father, that His elect-people should and would believe in Him; however, they do not believe in Christ as a mere man, but as God, the Father, incarnate in sinless flesh through the agency of the Holy spirit. So, in this sense, we cannot have the Son apart from the Father. Who sent Him; nor the Father apart from the Son, Who is the Mediator before the Father for the sins of His people, who are saved from their sins (Mt. 1:21), in being regenerated by the Holy Spirit in their hearing of the word of God. So none can come to the Son, except the Father draw them (Jn. 6:44).

So, at best, the natural man can only know (in his own reasoning) the literal and grammatical sense of the word of God only in theory, notionally and speculatively, but not savingly

by a spiritual experience, because they are spiritually discerned.

Then, as there must be a natural and visual faculty in order to discern natural things, so there must be a God-given spiritual faculty in order to discern, judge, and approve of spiritual things in a saving manner.

Consequently, then, it is not possible for a man (in an unsaved condition) to believe in the sovereignty of God in respect to truths of the New Testament Church and the absolute sufficiency of Christ in His ability to save His people from their sins (Mt. 1:21), which TBE stands for. To such Jesus said: "...ye believe not, because ye are not My sheep" (Jn. 10:26).

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"Thou believest that there is one God; thou doest well: the devils also believe and tremble" (Jms. 2:19).

This verse implies that the devils also believe there is one God, but does not state that they believe any more than this. I would assume that an unsaved man could believe all that devils believe and still be an unsaved man. In fact, I take the position that the only heretics are in this world. I believe that when the saved reach Heaven they will all believe the whole truth of God's precious Word. I believe that all those who go to hell will then also believe the truth taught in the Bible. Now, I believe that the things TBE stands for are true and Biblical. Therefore, I believe that all men and angels and demons will some day believe the truths that TBE stands for. So my answer to the question is yes, an unsaved person could believe the truths TBE stands for.

"No man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3).

I suppose that if he cannot say this, that he cannot believe it. So according to this Scripture, an unsaved man cannot even believe that Jesus is Lord. If he cannot believe that Jesus is Lord, which is a truth that TBE stands for, I suppose that he could not believe any of the truths that TBE stands for. And also John 3:27 tells us, "a man can receive nothing except it be given him from Heaven." I understand that the ability to receive it must be given from Heaven.

To understand these Scriptures, we must understand that there are two kinds of faith. There is an intellectual acceptance of a truth. The demons know that the Bible teaches certain truths. Man can know that a certain thing is taught in the Bible. He can believe it intellectually - in the head. Then there is a heart faith. One receives the truth and believes it to the working of its power in his own soul. He believes it. He loves it. It does something to him. It thrills, and blesses him. It motivates him and he goes forth in believing obedience to God's Word. Now, the unsaved man does not and cannot—as long as he remains unsaved—have this kind of belief or faith. For this is the work of the Holy Spirit of God. So my answer to the question is: No, an unsaved man

cannot believe the truths TBE stands for. This might seem confusing, but I believe that we can see the meaning and truth of the answers I have given.

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The Scripture which came to mind when I read this question is found in I Corinthians 13:2: "And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing." The Apostle Paul here is implying that one may believe all the doctrines. He may have many gifts, he may do many wonderful works, yet it will profit him nothing if he has not love. This love spoken of here is a divine love which comes only from God. In I John 4:7 we are told, "...And every one that loveth is born of God." The Word also tells us that to be born of God we must believe on the Son of God. John 3:14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. That whosoever believeth in Him should not perish, but have eternal life."

As to the question, I believe that an unsaved person could believe all the doctrines concerning the church, the sovereignty of God, the sufficiency of Christ, and all the other doctrines of the Bible except one. He could not believe that Christ died for his sins and be unsaved, for I John 5:1 tells us, "Whosoever believeth that Jesus is the Christ (his Saviour) is born of God." Also, in I John 5:13: "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

CONTROVERSY

(Continued from Page 3)

hosts." They delight to spend their unwearying strength in praising and exalting the Lord Jesus Christ.

The devil and the demons agree with the Father as to who Jesus is. The demons said, "We know thee, who thou art, the holy one of God." There is no argument there. They do not own His lordship. They do not bow before Him in faith and worship, but they know who He is and are forced to admit it when in His presence.

Only among the unsaved do we find those who disagree with the Father as to who Jesus is. But it will not always be thus. They will one glad and glorious day bow the knee to Christ and confess that He is Lord to the glory of the Father. So speaks my text, and so will it assuredly be. Some of the unsaved will yet be brought in life and in time to bow before Him in saving faith, and rise to live for Him and serve Him. Others will go through life in rebellion, and die in rebellion, and plunge into hell. But, still they will confess who Jesus is. They will be brought before a great white throne. They will be forced to

(Continued on Page 5 Column 1)

CONTROVERSY

(Continued from Page 4)

look upon the One on that throne. Oh, what horror! Oh, what terror, when the wicked Christ rejecters, and Christ haters, and Christ ignorers of time will see Him and recognize Him on that great white throne of final judgment. He will judge them. They will be speechless. They will have no defense to offer. Then as judgment is passed, and as that judgment is over, all the unsaved, the lost, the condemned will go to their knees; willingly or otherwise, they will go to their knees, open their mouths, and with one great and mighty voice, will all men confess that Jesus is Lord.

Oh, glad day, Oh, glorious day! And we shall be there. We have heard that blessed name which means so much to us—we have heard it so terribly dishonored. It has grieved us greatly. But, praise God we shall hear it honored by an assembled universe. Praise God, Praise God! This will be the final, conclusive, and eternal settlement of the controversy about Jesus Christ. May God bless you all!

HALLIMAN

(Continued from Page 1)

now in my correspondence and since all that contributed for the machine are readers of T.B.E., please accept my sincere thanks as expressed in this article for your contribution to help me secure this machine.

The money has been here for about a month now so that I could buy the machine; however, due to the road from Koroba to Hagen being closed for about two months, and due to air charters being so high now it was not until a couple of days ago that I was able to get out to get one. With this I will conclude the report on the typewriter, and the reason as to why I have not had any articles in T.B.E. for so long.

The work continues to progress here in spite of the fact that several individuals seem to never cease in their efforts to hinder or stop all progress, if not close down the work completely. Apparently many folk, who claim to believe in a sovereign God, only give lip service to this precious doctrine.

It would be foolish on my part to say that the work has not suffered in the past few months. I have had to curtail several things and cut down drastically on many others. I have had to eat more sweet potato than usual, and wear shoes with more holes in them longer than usual, but the main thing is I have kept right on going. I suppose our Bible School has suffered more than any one project that we have going. I had hoped by now to, at least, have started some decent buildings for the school, but we have not been able to get any started, and there are no prospects in sight just now. The school is still meeting and having classes in an old bush material building with a dirt floor. The students that live a long way from the Mission Station and have to stay here, have only a small bush material building with a dirt floor. But in all this we praise God for what we do have, and trust Him to supply us with better accommodations for the school, or else to continue making us happy with what we have. Above all, may we help the students to gain a better knowledge of His precious Word.

Likewise, we have been

unable to get any further than the cement work on the new church building here on the Mission Station. We have had the logs cut and up here at the mill house on the Mission Station for well over a year now; but, due to the lack of having something to power the sawmill with, we have not been able to mill the timber. It was a year ago this month that I took the old tractor to the work shop at Tari to see if it could be repaired. Eventually after about six months I was told that, since the tractor was over 20 years old, there were no spare parts available and no used ones of like make could be located in Papua New Guinea, the tractor could not be repaired. I have tried other routes for a power source for the mill, but to date no success. The church here on the Mission Station is meeting in an improvised shed with no sides, while we wait upon the Lord for a power source for the sawmill, so we can mill the timber and finish the church building.

Well, we cannot give a complete report in one article, so we will close this and hopefully have more for you in the next issue of T.B.E. This is meant mainly to let you know that we do have a typewriter now, and will be sending in reports more frequently. May God bless you all.

GENERALS

(Continued from Page 1)

ago there was a fellow who lived in Columbus, Ohio, who was originally from Russell, Kentucky, who at the end of World War II came to Russell to visit his mother. He wore a general's uniform. He had everything perfect from the standpoint of dress. His mother said, "Son, I didn't know that you were in the service." He said, "I kept that from you." He walked about on the streets of Russell with that uniform on and told everybody that he had been in the army, and he paraded around town as a general.

Of course I might add this, the FBI pretty soon was notified and when they checked into it, they found that he had been a general for about two days, and that he likewise had rented a uniform before he came to visit his mother. He was a phony.

Beloved, I want to talk to you about five phonies that are just about as phony as the Kingfish, or the young man that was dressed as a General at the Halloween carnival years ago, or this boy that was dressed as a General at Russell, Kentucky. There are five of them that are just as phony.

I

GENERAL ATONEMENT

Mark it down, if there ever was a phony in all this world, general atonement is one.

I talked of recent date to a man who said that he believed in the general atonement. He said, "I am certain as can be that everybody has an opportunity to be saved—that Jesus' death was for all of Adam's family." I said to him, "If that be true, are they all saved?" He said, "No, it is up to you to be certain about your salvation, but atonement was made possible for everybody to be saved." I said,

If atonement were made possible for everybody to be saved, and if the general atonement is a reality, then Judas ought to be in Heaven, Benedict Arnold ought to be in Heaven, and Pharoah ought to be in

Heaven." Of course I didn't agree with him on any of his conclusion, but he said that the atonement had been made and everybody could be saved.

Beloved, I am saying to you that such a position as the general atonement is a ridiculous position for any individual to take. The Word of God, to me, is very specific in that it tells us that Jesus died for a certain number. As the Lord Jesus Christ was coming to the cross, nearing Calvary, He instituted the Lord's Supper, and He said concerning the wine:

"For this is my blood of the new testament, which is shed for MANY for the remission of sins" (Matt. 26:28).

You will notice that He didn't say that He was dying for everybody, but He said, "My blood is shed for many."

Notice again:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29, 30)

What does it say? He foreknew a certain group from before the foundation of the world, and that group that He foreknew, every one of them He predestinated. Those that He predestinated, He called. Those that were called, He justified. Those that He justified, He will also glorify. So the same group that God foreknew before the foundation of the world, is the group that is going to be glorified after a while in Eternity. That doesn't sound like a general atonement, does it?

I go back to the Old Testament and I read concerning His death: "He shall see of the travail of his soul, and SHALL BE SATISFIED" (Isa. 53:11).

In other words, some of these days, our Lord Jesus Christ is going to see the crowd that are saved - those that have been saved as a result of His death, and He will then see of the travail of His soul, and He shall be satisfied.

Don't tell me that He will be satisfied if He has died for some who will not get there? Don't tell me that He will be satisfied, if He has died for everybody, and yet only a limited number are saved? I insist, beloved, the very fact that this text says He is going to be satisfied with those whom He sees saved in Glory, proves to me that all those for whom He died are going to be saved, and nobody else is going to be saved except those for whom He died.

This man with whom I talked of recent date kept citing Revelation 22:17, which says, "And whosoever will, let him take the water of life freely." I said, "Yes sir, I believe that just as strongly as you, but I will tell you who the 'whosoever wills' will be. If you read I Peter 1:2, you will find that it says, 'Elect according to the foreknowledge of God the father'." I said, "Every one of the 'whosoever wills' that believe on Jesus Christ is one of those who were 'elect according to the foreknowledge of God the Father' before the foundation of the world."

I said, "It is something like this: I stand on the outside of a

"SOVEREIGN GRACE"

by Mrs. Frank Parrish

Spiritually blind, and deaf, and dumb,
To the Saviour I would not come;
Dead in sin, altogether depraved,
Heavenly things I did not crave.

But even before I was created,
I was chosen and predestinated;
To save my soul was God's decree,
Before He made the earth or sea.

Salvation came by God's own plan,
Not by my will or the will of man;
How thankful I am to be among
Those people He chose and gave to His Son.

He drew me with His cords of love,
Gave me life from heaven above;
Oh, I've never known such love as this,
The Spirit of God I could not resist!

I saw my wicked, deceitful heart,
And knew that from sin I must depart;
He gave me faith that I might see
The Son of God who died for me.

Praise God! I'm saved forevermore,
Kept by His pow'r, 'till on heaven's shore,
One day, in glory, I'll take my place;
Oh, I am thankful for sovereign grace!

door and I see an inscription over the door which says, 'Whosoever will may enter,' and since it says 'whosoever will,' I walk in. When I get on the inside and then turn back and look up over that door. I see another inscription which says, 'Elect according to the foreknowledge of God the Father.' I see it then. To me as an unsaved man, the message was 'whosoever will,' and when I come to Jesus Christ, I realize that I came, and that I was one of the 'whosoever wills,' only because of the fact that I was elected according to the foreknowledge of God the Father. If it had not been for the foreknowledge of God the Father; if it had not been for His foreknowledge whereby that I was elected in Christ Jesus, I would not have been saved."

I say to you, this idea of a general atonement—that Jesus Christ died for everybody—is the most ridiculous, insane theological concept that I ever heard of. I am certain that it is a vagary. I am satisfied that there is no truth to it. I tell you, if it were true, then the Lord Jesus Christ died in vain for the majority of Adam's race, because the majority of the earth's population are on the road to Hell and will never be saved.

I say then, the general atonement is a phony general.

II

GENERAL RESURRECTION

A general resurrection is just as big a phony as the general atonement.

There used to be, and I think maybe there still is, living nearby, a Hardshell Baptist preacher by the name of Andy Kiser. Bro. Andy and I are good friends. I have known him for a long time—for many years. He was county judge of Carter County when I first came to know him years ago, and he was a whole lot better judge than he was a preacher. As I say, he was a Hardshell Baptist preacher and his "long suit" was the general resurrection—everybody is going to come out of the grave at the same time. It didn't make any difference what he was called upon to preach, some place in his sermon he talked about the general resurrection.

Years ago, I attended a funeral he preached. A friend of mine had died and I went to the funeral service, and Brother

Andy Kiser was called upon to preach the sermon. He was doing a pretty good job - in fact, one of the best sermons that I ever heard him preach, and I had heard him preach a number of times. He was around the corner of the house and he didn't see me. But you know how crowds move, and as the crowd standing around the house moved, I moved with them and that brought me in view of Brother Andy who was standing on the porch preaching. As soon as he saw me he went off on the general resurrection.

I often think about Brother Andy Kiser. As I say, he and I have been real good friends through the years, and I have often noticed this, he never preached except that he mentioned the general resurrection - that everybody is going to come out of the grave at the same time. Yet, beloved friends, there is not one thought in the Bible that would give him any grounds whatsoever for making such an assertion. We read:

"Marvel not at this: for the hour is coming in which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

I have heard Brother Andy many times say that this message of Scripture just talks about one hour in view of the fact that it says, "for the hour is coming." Beloved, it does say the hour is coming, but it doesn't say that the righteous and unrighteous are going to come out of the grave at the same time. In fact, all the rest of the Word of God is contrary to this. For example, when the Apostle Paul wrote to the church at Thessalonica, he said:

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the DEAD IN CHRIST shall rise FIRST" (I Thess. 4:16).

Notice, it says that the dead in

(Continued on Page 6 Column 1)

IS "THAT" IN THE BIBLE?



Question:—Who wrote on the plaster on the wall?

Answer:—Presumably God, Daniel 5:5. "In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall the king's palace: and the king saw the part of the hand that wrote."

GENERALS

(Continued from Page 5)

Christ shall rise first, as if to say there is going to be another resurrection of those who are not in Christ.

Listen again:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the REST OF THE DEAD LIVED NOT AGAIN UNTIL THE THOUSAND YEARS WERE FINISHED. This is the first resurrection" (Rev. 20:4,5).

How a person can take this passage of Scripture and then say that there is just one resurrection is beyond me! It says specifically that all these that are saved, who lived and reigned with Christ a thousand years, are the first resurrection.

Then he talks about the thousand years of the millennial reign and how Satan was cast into the lake of fire and brimstone. Then John tells about the judgment of the great white throne, whereby the unsaved—the unrighteous—those who know not Jesus Christ, come out of the grave to be judged. Listen:

"And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death" (Rev. 20:12-14).

Notice Revelation 20:5 talks about the first resurrection: Revelation 20:12,13 talks about the second death. I say to you, in view of the fact that there are a thousand years that intervene between the first resurrection and the second death, I am convinced that the general resurrection is nothing but a phony.

III

GENERAL JUDGMENT

A lot of people believe in a general judgment, and they get

it from Matthew 25 where it talks about the nations being judged - the sheep nations and the goat nations - one standing on the right hand and the other standing on the left hand of the Lord Jesus Christ. Notice:

"And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:32,33).

A lot of people have read this passage of Scripture without any thought of studying it, and without any idea of trying to harmonize it with the rest of the Word of God, and they have jumped to a conclusion. When I say jumped, that is exactly what they had to do. They jumped to a conclusion that there has to be a general judgment, with all the saints of God judged at one time, along with the unsaved.

Let me call your attention to three things.

First, the believer's sins are judged at the Cross of Calvary. Mark it down, every believer's sins are judged at Calvary. The Lord Jesus Christ speaking says:

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24).

Notice, the word "condemnation" is the word for "judgment". In other words, a believer in Jesus Christ has everlasting life and shall not come into judgment. The Believer's sins are judged in Jesus Christ and he will never come into judgment for those sins.

That is what Paul meant when he said:

"There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

There is no judgment for the man who is in Christ Jesus. The believer's sins, I say, were judged in Christ Jesus, and there will never be any judgment for that individual to come into, so far as his sins are concerned.

But the believer will be judged for his works. Listen:

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10).

Some of these days, you and I are going to stand in the presence of Jesus Christ at the judgment seat of Christ, that we may receive the things done in the body. Not the things that we do out of the body, and not the things we do after we are dead, but the things done in the body, whether good or bad.

Beloved, the judgment seat of Christ means a lot to me. There are going to be a lot of wrongs righted at the judgment seat of Christ. You and I ought to, every day, live with our eyes on the judgment seat of Christ. Some day we are going to be rewarded. Wrongs are going to be adjusted. Perfection is going to reign at the judgment seat of Christ, and you and I ought to live daily with our eyes on the judgment seat of Christ.

This is not our sins being judged; this is our works being judged. Our sins were judged in the Person of Jesus Christ the day He died on the Cross, but our

works will be judged at the judgment seat of Christ.

The judgment seat is taken from the Greek word "bema". The bema had to do with the Olympic games. When a man would participate in the Olympic games and win some event, he would come up before the bema, on which the judge sat, and the judge would hand out to him a little wreath that he would place upon that man's lapel. That man wore that wreath on his lapel as a trophy - the fact that he had won some event in the Olympic games.

The Lord Jesus Christ is going to be the judge, and He is going to give out, not a wreath, but rewards, at the bema—the judgment seat of Christ, when we are rewarded for what we have done, whether it be good or bad. You are going to be rewarded at the judgment seat of Christ for the works which you have done.

How about the unsaved? They are going to a judgment, too, but they are going to a judgment at the end of the millennium. What Paul talks about in II Corinthians 5:10 is at the beginning of the millennium, but the judgment of the unsaved is going to be at the end of the millennium. Listen:

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

Notice this says the unsaved will stand in the presence of God at the judgment of the great white throne, and then they will be cast into Hell, and this is the second death.

I heard a preacher sometime ago say that he was looking forward to the great white throne judgment. Beloved, I am not. I want to tell you, I am not looking forward to it. I am not expecting to be there. I have no thought that I will ever be at the great white throne judgment. I am looking forward to another one. I am going to be at the bema, when the Lord Jesus Christ is going to reward me for the deeds done in my body. My sins are already judged in Jesus Christ and one day I will be rewarded for the deeds done in the body. The unsaved, a thousand years later, will be judged at the great white throne judgment and then will be cast into Hell as a result of the life that they have lived.

Beloved, the idea of a general judgment just doesn't fit in with these Scriptures. I say to you, when ever anybody talks about a general judgment and cites Matthew 25:31-46 where the nations are judged because of the way in which they have treated the Jews—when ever anybody cites that, he is taking a Scripture completely out of its context, and he is giving it a

false interpretation. Furthermore, he is denying all other Scriptures which tell us that the believers sins are judged in Christ - the believer's works are judged at the bema, and a thousand years later the unsaved are judged at the great white throne judgment.

I say, beloved, the general judgment is as great a phony as a general atonement and the general resurrection.

IV

GENERAL CHURCH

When a person refers to a general church he is referring to a universal, invisible church.

I think that you know without any question and without any doubt that I believe the church is a local institution. I do not believe in a church that might be called universal or invisible.

When I was a boy, I used to do everything I could to make a little money in the early part of the spring so I would have some money to go to the circus when it came to town. I looked forward to the circus. That was the biggest thing in my life when I was a boy - going to a circus. Sometimes we would have enough extra time on the farm that I could hire out to other farms nearby. Sometimes I would have a few dollars, and sometimes I would only have a dollar or two. But whatever I had, I held onto it, looking forward to the time when the circus was coming. If I had enough money, I would go into the Big Top and I would also take in the side shows on the side, but if I didn't have enough money for both the side shows and the Big Top, I saw to it that at least I had enough to get into the Big Top.

There are a lot of people who hold this idea about the church. Be sure you get into the Big Top - the general assembly - the universal, invisible church. If you want to get into one of these side show - a Baptist Church, or a Methodist Church or a Presbyterian Church, or some other so-called church, that is all right if you can do so, but be certain that you are a member of the general church - the universal, invisible church.

Brother, sister, mark it down, there is no such institution as a general, invisible church. The Lord Jesus Christ, when He was here in the days of His flesh, said:

"I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

That word "church" that Jesus used was a word that was in common usage in His day, and it meant an assembly and nothing else but an assembly. If Jesus Christ meant to give a different meaning to that, then He very unwisely passed it by, using a word that had a common meaning. I tell you, beloved, I can't conceive of Jesus Christ doing so. If He meant that He was organizing something different to what the word "church" ordinarily meant, I think Jesus Christ would have taken time to have explained Himself. The fact that He did not, makes me know that the word "church" means a local organization, and not a general universal, invisible organization.

Do you know where the idea of a universal, invisible church came from? It was brought about by the Protestant Reformation. The Catholics had been talking about a universal, visi-

ble church, when the Protestants left the Catholics. They didn't go far enough to become Baptists. What are they going to do? What kind of church are they going to have? "We are going to have to have something that is opposite to the Catholic; the Catholics have a universal, visible organization." Beloved, that is where it came from.

Beloved, listen, whenever you talk about a general church—a universal church—that just means this, that you are taking the clothes of the harlot of Rome and the harlot daughters of Rome, and you are trying to put those clothes over on the Bride of Christ—Baptist churches. I say to you, it is the super, deluxe phony of all phony whenever you talk about a universal church.

V

GENERAL FATHERHOOD

When a person speaks about the general fatherhood, he means that God is the father of all men.

I was visiting a man several years ago and he kept telling me that he was a Mason, and he seemed to think that that was something to be exceedingly proud of. I don't know how many times in the course of the conversation that he came over the fact that he was a Mason, a member of the Masonic Order. I said to him, "I am not a Mason. I don't even believe in the Masonic Lodge." "Oh," he said, "everything in it is founded on the Bible." I said, "Tell me, what is the first principle of the Masonic Lodge?" He said, "The Fatherhood of God and the Brotherhood of man." As he said it, I turned to the Word of God and read:

"Ye are of your father the Devil" (John 8:44).

Beloved, every unsaved man has a father, but the Devil is his father. As this man continued to tell me how great an organization he was a member of, I turned to another portion of God's Word and read to him:

"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Beloved, you are not a child of God except by faith in Jesus Christ. The Masons say that every man has God for a spiritual Father, but the Word of God says, "For ye are all the children of God by faith in Christ Jesus" Only the man who has believed in Jesus Christ has God as his spiritual Father.

Then I said to this man, "If that be true, then why would Jesus say, 'Ye must be born again?' If God is already the Father of everybody, if the general Fatherhood is true, then why did Jesus say, 'Ye must be born again?'"

I said to him, "If God is the Father of everybody, why does the Bible say:

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

I am trying to say to you that this idea of a general Fatherhood is just a phony—just exactly like these other phony generals that I have been talking about. I am convinced from my study of God's Word that every man who has God for his Father, has Him as such

(Continued on Page 7 Column 1)

GENERALS

(Continued from Page 6)

because Jesus Christ is his Saviour and the Son of God died for his sins. Other than that, no man would have God for his spiritual Father.

Suppose you would go into the courthouse today as a Father, and you would say, "I want to adopt this child." The judge would look at you and say, "Who is this child?" You say, "Well, this child is mine. He was born into my home." The judge says, "And you want to adopt the child that is born into your home of which you are the father and your wife is the mother?" "Yes, I want to be sure that he is adopted into my family." Beloved, if you were to do so, the judge would think you were crazy—and you would be crazy, but no crazier than the preacher who stands in the pulpit, and says that you are already God's child, yet you have to be adopted to get into God's family. That is just as insane.

I thank God for the Fatherhood of God. I thank God that He is my Father, Jesus Christ is my Elder Brother, and Heaven is my home. I am thankful for it, for that means when I come down to the end of the way, I am going to be with my Father, with my Elder Brother, and I am going to be at home there with Him.

CONCLUSION

Here are five phony generals—the general atonement, the general resurrection, the general universal church, and the general Fatherhood of God. I thank God that as you read the Bible you can see that all five of them are phonies. My prayer for you today is that you brush all these aside in the light of the Word of God and just take what God says in His Book, realizing that in the light of what God says these are phonies and may you come to see the truth that Christ didn't die generally for everybody, but that He died for His elect. May you see the truth that everybody is not going to be judged generally, but rather, we are resurrected with two resurrections, and we are going to be judged with two judgments. I hope that as you study the Word of God you will see the truth that there is no such thing as a general church, but rather just a local church here and there—each of them a complete entity in itself. I sincerely trust that you might see as you study the Word of God that the Fatherhood of God and the Brotherhood of man is the biggest hoax in this world, and that there is no truth to it in the light of God's Word.

May God bless you!

GLORIOUS

(Continued from Page 1)

and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." This wonderful cloud led Israel, and Israel only, to the promised land. Likewise, I want to say that Jesus Christ came for a specific group of people, the elect of God. Jesus tells us in Matthew 20:28, "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." The Lord

God will accept a broken heart, but He must have all the pieces.

plainly tells us in this verse that He came for many, not all. When instituting the Lord's Supper a short while later, He says, "For this is my blood of the new testament, which is shed for many for the remission of sins." Here again, Jesus specifically tells us that He shed His blood for many." Now, beloved, I know this is hard for some of you, but the Bible plainly teaches that Jesus Christ provided a definite atonement for a definite people. Paul tells us in Hebrews 2:10, "For it became Him, from whom are all things, and by whom are all things, in bringing many sons unto glory."

It is plain from this verse that Christ gave His life for many. The Holy Spirit said that Christ would bring many sons unto glory. Now, if Jesus died for all, then this would have said so, but the Holy Spirit says many. Paul in Hebrews 9:28 tells us, "So Christ was once offered to bear the sins of many." The Prophet Isaiah tells us in the 53rd chapter of his book, and verse 4: "Surely he hath borne our griefs, and carried our sorrows." Who was he speaking of? The answer is in verse 10 and 11: "Yet it pleased the Lord to bruise him, he hath put Him to grief: when thou shalt make His soul an offering for sin, He shall see his seed, he shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Now if these verses do not teach a definite atonement, what do they teach? Isaiah is telling us here that when Christ died on the cross, that God the Father would see the elect suffering in Him, and His holy wrath and righteousness would be satisfied. It says, furthermore, that the Lord's pleasure would prosper. Dear friends, Jesus is not trying to save anyone! The angel told Mary to call his name Jesus for He SHALL SAVE HIS PEOPLE from their sins. If you desire to know what the Lord's pleasure is read Ephesians 1:4-11 and you will find that it is the salvation of an elect people. Now I can just hear someone asking, "What difference does it make?" It makes a whole lot of difference! Jesus said in John 6:39: "And this is the Father's will which hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at the last day." Those that teach that "Jesus has done all He can do, and the rest is up to you...won't you please let him save you," are either ignorant of the scriptures, or in rebellion to the truth of God's Word. Jesus said that he would lose none. Not one of God's elect that He shed His blood for will end up in hell. To teach any otherwise is to teach Christ-dishonoring lies!

The next thing we would like to point out is that this cloud and fire were actually one substance. Likewise, Christ Jesus was perfect God and perfect Man together in one flesh. In theology this is referred to as the hypostatical-union. Hebrews 10:5 tells us "Wherefore when He cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body thou

hast prepared me." Dear reader, Christ has to be perfect God in order to provide the price for the sins of His people, but He also had to be perfect man to suffer the punishment that was due the elect. Galatians 4:4 informs us, "But when the fulness of time was come, God sent forth His son, made of a woman made under the law." This informs us that at the exact time predestinated by God (see Daniel 9), that God sent His son born of a virgin woman. Let me say here, that if you hear some man saying to you that he does not believe in the virgin birth of our Lord Jesus Christ, then you can mark it down, that man is a heretic! Jesus came born of a virgin to be crucified, spat upon, laughed at, because this is what it took to satisfy the outraged holiness of God the Father because of our sins! Peter tells us in 1 Peter 2:24, "Who his own self bare our sins in His own body on the tree that we, being dead in sins, should live unto righteousness, by whose stripes ye were healed." We know from chapter 1:2 that Peter was addressing the elect, and he informs us that Christ bare our sins in His own body. Christian friend, it should cause each of us to be truly thankful to Jesus Christ for what He has done for us, and that thankfulness should be expressed not only by words, but according to Peter, it should be expressed in holy living!

The next thing we would like to point out, is that this cloud could not be moved, or affected in the least bit by the assaults of man. The Egyptian army could have yelled at it, they could have made fun of it, they could have denied it, but, my beloved friends, they could not move it an inch! Likewise, our Gracious God is a Sovereign God. He cannot be disappointed, or told what to do by man. Job said in chapter 42 of the book that bears his name, and in verse 2, "I know that thou canst do everything, and that no thought can be withholden from thee." This is not the God that many preach about today. Many preach about a God that wants to do good for everybody, but nobody will let him. Beloved, this is rank heresy! Job tells us there that he can do everything. Daniel takes it a step further by not only saying that he can do everything, but that he does do all things, according to His will! Daniel 4:35 says: "And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven and among the inhabitants of the earth, and none can stay His hand, or say unto him, What doest thou?" Yes, our God is an all-powerful Sovereign God who can and does do all things according to His holy will!

Notice furthermore, concerning this cloud, that it was a pledge of mercy, because it rested upon the mercy seat, Lev. 16:2. Likewise Jesus Christ is our pledge of mercy. The High Priest would enter into the Holy of Holies once a year on the day of atonement, and offer up the sacrifice for the people's sins. This was their pledge of mercy and forgiveness. Likewise, Jesus Christ offered Himself as an offering for the sins of His elect people, and forever stands as their pledge of mercy! John 6:35-40 tells us that He came to provide eternal salvation for His people. Oh, wonder of wonders, that Christ Jesus would love those who are dead (Eph. 2:1); those who are filthy (Isa. 64:6); those who are enemies (Rom.

8:7-8); and come and shed His precious blood for such unworthy people as ourselves!! This is truly a doctrine which should drive us to our knees in thankfulness to our Great God!

II. SECONDLY, I'D HAVE YOU NOTICE THE GLORIOUS BENEFITS OF THIS CLOUD.

The first thing we learn about this cloud, is that it shielded them from the hot rays of the sun, because it was a cloud in the daytime. The desert region through which the Children of Israel passed is a very arid region of the world, but this cloud stood between them and the scorching rays of the sun. Likewise, my beloved, Jesus Christ shields us from the wrath of Almighty God. Isaiah relates to this in chapter 4: 5-6. My dear friends, each of us deserve eternal damnation in the fires of hell! Our God does not owe us anything. But, standing between us and the hot rays of God's wrath, is the pure, precious, effectual blood of the Lamb of God!

Notice, also that this cloud was a certain guide to them! Moses tells us in Deuteronomy the first chapter and verse 33: "Who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you by what way ye should go, and in a cloud by day." The children of Israel did not have to worry at all about where they were going, because they were being led by Jehovah God Himself! Psalm 48:13 informs us, "For this God is our God for ever and ever: he will be our guide even unto death." What a blessed thought it is to know that God leads us in every detail of our life!

The next thing I would mention here is that this pillar of fire led them through the darkest of nights! No night was too black, no fog too thick, nothing was able to hinder this leading of the pillar of fire. Likewise, David penned, "though I walk through the valley of the shadow of death, I will fear no evil." My favorite portion of Scripture is in Isaiah 43:1-2, where the Lord says, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: For I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Now, beloved if that isn't a glorious truth, then there is none! In case someone is saying that I am misapplying this I shall quote verse 7 of the same chapter: "Even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him." As we can see, all of God's elect certainly fit those credentials!

"Kindle upon thee." Now, beloved if that isn't a glorious truth, then there is none! In case someone is saying that I am misapplying this I shall quote verse 7 of the same chapter: "Even every one that is called by my name: for I have created him for my glory, I have formed him, yea, I have made him." As we can see, all of God's elect certainly fit those credentials!

Something else here is worthy

THE BAPTIST EXAMINER
JANUARY 10, 1981
PAGE SEVEN

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:
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of note, and that is the fact that the pillar of fire provided warmth for the people as well as guidance. Much in the same way that the cloud shielded them from the heat in the daytime, the pillar of fire provided heat for those passing through the wilderness, which I am told gets very cold at night. Likewise, it is Jesus Christ that gives our religion warmth! I recall two disciples talking to the resurrected Saviour, and their reaction to His teaching was, "And they said one to another, Did not our heart burn within us, while He talked with us by the way, and while he opened to us the scriptures?" It is Christ, and His precious Redemptive work that gives warmth to religion. Without the truths of Christ, and His blessed work, religion is but a cold shroud.

Then we will note one more thing before moving to the next point, and that is that this cloud provided protection from their enemies. (See Exo. 14:19-20, 24-25). The careful reader will immediately see the similarity between that portion and Romans 8:28-37. Oh, what blessed thought, that the very God of Heaven protects us from day to day!

III. THIRDLY, I'D HAVE YOU SEE THE SELECTIVITY OF THE CLOUD.

Even a casual reader will notice from Exodus 14:26-28 that this cloud was darkness and destruction to the Egyptians, but it was salvation to the people of Israel! Likewise, Christ Jesus is Saviour and Lord to those who are the elect, but to the non-elect He will be their judge! Some today speak of the love of Christ, and indeed He is a God of love; but, my beloved, He is also a God of wrath. The Bible plainly teaches the doctrine of reprobation. Paul speaks of this in Romans 9:11-23 where he says, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, The elder shall serve the younger.

(Continued on Page 8 Column 1)

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GLORIOUS

(Continued from Page 7)

As it is written Jacob have I loved, but Esau have I hated." (The reader is encouraged to finish reading this passage in the Bible). Now, my beloved friend, The Holy Spirit of God says that the same God that loved Jacob hated Esau. This does not mean that he loved him less, because the Holy Spirit could have used a Greek word that means exactly that (a lesser love), but instead the blessed Holy Spirit said hate which in the Greek means exactly that! Jude informs us in verse 4, "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness." Yes, beloved, the Scriptures teach that the elect of God who were chosen from the foundation of the world by an omnipotent, omnipresent God will be saved for all eternity, and the non-elect will never be saved. The elect have always been the objects of God's everlasting love, Jer. 31:3; but the reprobate are not loved now,

but indeed are hated by Almighty God! If that is hard to swallow for some of you, then let me ask you this: Did God love everybody in the days of Noah, when Noah and his family were the only ones saved out of the entire earth? Did God love the inhabitants of Sodom and Gomorrah when He destroyed it with fire? No, the Scriptures are exceedingly plain to anyone who will study with an open mind.

The biblical record of this miracle in Exodus 14 tells us that the cloud led every Israelite safe to the other side. Likewise, the angel told Mary, "Call His name Jesus for HE SHALL save His people from their sons" (Mt. 1:21). Again, the Bible says he shall, not "he will try to" as a lot of preachers are saying today. Also it qualifies it for us, "Save His people." Not everyone, but His people. Please read John 17:9 if you think Jesus wants to save everybody! I will point out to the reader also, that if he will check out Revelation 13:8, and 17:8, he will find the elect had their names written in the Lamb's book of Life from all eternity. Now just in case someone says that only one book of the New

Testament teaches this, then please read Philippians 4:3. I know that this gets people's druff up quicker than any subject, outside of the truth about the local church, but it should be no surprise! Our dear Lord received the same reaction in John 6:63-71 where He preached the same truths (compare verse 65 with 66).

We learn also that this miracle of salvation for the Children of Israel was the result of a covenant agreement. In Genesis the fifteenth chapter our dear Lord promised Abraham that "know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years, and also that nation whom they shall serve, will I judge: and afterward shall they come out in great substance." Our Lord brought this very thing to pass in Exodus 14:30 just as He promised to do. Likewise, in Hebrews 13:20 we find that our salvation is because of a covenant agreement, and, my beloved, be assured that our Sovereign God will accomplish that which He has purposed (See Job 42:1-2).

IV. NEXT LET ME DRAW YOUR ATTENTION TO THE MANNER IN WHICH THIS CLOUD WAS TO BE FOLLOWED.

Numbers 9:23 informs us, "At the commandment of the Lord they rested in the tents, and at the commandment of the Lord they journeyed: they kept the charge of the Lord, at the commandment of the Lord by the hand of Moses."

This verse informs us that the people had to follow this cloud completely. It may lead in the darkest of nights, but it had to be obeyed. It may lead in the hottest of the daytime, but it was to be followed. It may stay in one spot so long that the people think they are never going to reach their destination, but it was to be followed. It may lead for many hours at a time, with little opportunity for rest, but again, it must be obeyed completely. My beloved, the thing we see here, is that this cloud had to be followed by faith, because often the people may have thought they had a better way. Romans 8:1 informs us that we are led by the Spirit of God, and Paul says in II Cor. 5:7, "For we walk by faith, not by sight."

V. THEN LET US THINK FOR A WHILE, ON THE CHARACTERISTICS OF THE CLOUD'S LEADING.

We find, firstly, that it was perpetual; continuing until they reached the promise land. The Lord's Word tell us, "I am with you always; He tells us, "I will never leave you nor forsake you." The Lord never left these people alone for one second! He

was with them day and night, never leaving their side. My beloved, our God is always near us, too. He never leaves us alone, not even for one moment.

We note also that this cloud led them into many difficult areas. Likewise, we are not guaranteed an easy time here on this earth. Indeed the Lord tells us to expect troubles in this life, (Cf. Jo. 16:32-33).

We observe also that this cloud was beneficial to them in all circumstances! Our Christ is our song in times of rejoicing (Phil. 4:1-4); He is our stronghold in times of trouble (Psa. 91:1-6); He is our shelter in times of storm (Psa. 61:3). Beloved, Jesus can and does meet all of our needs! Paul tells us in Phil. 4:19, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

We find that Our God led them on a route that was predestinated in all eternity. Likewise, our God leads us on a route that He has preordained for us (See Acts 17:26-33).

Then we must note also from Exodus 13:17-18, that our dear Lord led them through the safest way. He did not lead them the way they wanted to go, but He led them His way. Praise God, that He leads us according to His wonderful Sovereign will and not ours! As long as he is leading, then what have we to fear?

VI. THEN, MY BELOVED, ONE LAST POINT IN CASE YOU HAVE MISSED THE INTENT OF THE MESSAGE, LOOK A LITTLE DEEPER AT THIS GLORIOUS MANIFESTATION AND SEE OUR PRECIOUS REDEEMER!

Exodus 14 and verse 19 informs us, "And the angel of God, which went before the camp of Israel (in the cloud), removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them."

Any student of Scripture knows that the phrase "Angel of God" or "Angel of the Lord" always applies to Christ in the Old Testament Scriptures. Those who would like to research this out may look at such scriptures as Genesis 16:7-14, Genesis 17:1, Genesis 22:11-18, Genesis 31:11-13; Exodus 3:2-5, 23:20, 32:34; I Corinthians 10:4; Numbers

22:22-35; Judges 6:11-23, 13:2-25; I Chronicles 21:1-27; I Kings 19:5-7; II Kings 19:35; Zechariah 1:11, 31, etc.

I believe the above Scriptures support my position that the angel in the cloud was none other than our precious Redeemer in pre-incarnate form. Oh, my beloved, our Christ is supernatural in every way, (I Tim. 3:16). This leadership never ceased until these people reached the promised land. What a type of our Lord Jesus Christ!

We again remind the reader that these people were totally undeserving of this divine protection. Likewise, there is nothing within us at all that merits the Lord's love, it is all of Grace (Rom. 4:4-8).

Something else I will remind the reader of is the awesome wrath of our Lord against sin. In Revelation 14:4-5, we find the Lord coming in another cloud for judgment. Praise God, that His blood-bought children will be gone years before this (I Thess. 4:13-18).

One more thought here before I close is that divine manifestation, and the fact that it rested upon the mercy seat shows forth the final offering for sin that Jesus Christ would offer for His people (Cf. Leviticus 6 with Heb. 9).

Dear Child of God, rejoice because we are led by the same Sovereign God as the Children of Israel were. If you do not know the Lord Jesus Christ, and the Lord has been pleased to open your eyes and show you your need of a Saviour, let me direct your eyes to Jesus Christ! As this cloud was lifted above the earth so was our dear Lord.

APPRECIATED COMMENTS

Gentlemen:

Greetings to all of your staff members and anyone else who has a part in your ministry there in the name of our Lord Jesus Christ. I see by the calendar it is time for me to make my annual Thanksgiving offering to help defray the expense of printing THE BAPTIST EXAMINER, of which I thoroughly enjoy so much and am so thankful for my Saviour, health, home, family, country and a church that believes and preaches the doctrines of grace. I wish I could give more, but you know a person who is retired has a fixed income which limits his giving, but we do pray for the staff members that God will get glory from your paper. May each one of you have a joyous Thanksgiving.

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