

A man may have another heart and yet he may not have a new heart. This was King Saul's experience.

PRAISE

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

THE TRINITY

# The Baptist Examiner

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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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## SOVEREIGNTY AND SALVATION

by Raymond A. Waugh, Sr.  
Part I

The matter of grace and works is the watershed of all theology, and it has been throughout history. In the Garden of Eden, it was not Adam seeking God because of a repentant heart. Rather, it was God seeking Adam, and the Word is very clear, "Adam, where art thou?" This must forever be the corollary to man's wilful and sinful response to, "Yea, hath God said?"

Early in the history of man, a lost Cain came in defiance of The Word and the Will of God with his worship of works. It accomplished nothing for him other than continuing dissatisfaction with the life that he was living and the life that he would live. He had no place for The Grace of God in his heart, because he was a lost man. Therefore, he came with a worship of works!

This is the plight of the religious!

This is the fate of the multitudes!

Abel, on the other hand, came as a saved man. He had the Spirit of God. He believed the Word of God. He came as a man of faith and a man in the faith, and his testimony has resounded across the ages. As a saved man,

he came in faith, and the worship in which he indulged manifested that faith. God, in His Sovereignty, had already worked in the heart of Abel, making him the saved man that he was.

There are, needless to say,



Raymond Waugh

many other comparisons which we might note in order to demonstrate that salvation is something that God accomplishes — not something that men effect. We could note Jacob and Esau or Moses and Pharaoh, but a word was given concerning them previously. Therefore, we shall refrain from extensive elaboration concern-

ing a truth that is so obvious in the Word of God that one wonders how man can assume and we, in our mortality, and in our being "dead in trespasses and sins," can have anything whatever to do with our own salvation or that of any others.

God decrees: responsibility!

That is preaching the gospel!

And the man whom God sovereignly reached even while he "was breathing out threatenings and slaughter" gives us the Word which should alert all of us to the reality that "salvation is of God." If we have the Spirit of God, perhaps this Word will make the truth most evident to us, "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God." Do you get the impact? "Unto us who are saved it is the power of God." In other words, or in very simple words, the gospel has meaning to us and for us after we are saved, and that by God who employs the blood of His Son to accomplish it by His Spirit.

The man who could recall the testimony and the preaching of Stephen was able to explain, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the

(Continued on Page 5 Column 4)



James Hobbs

(1). Tritheism — three separate but equal gods, as three human being. There is no division of nature, essence and being.

(2). Sabellianism — three aspects or manifestations of one person (i.e., something like a person with multiple personalities).

(3). Arianism — The Son is subordinate to the Father.

(4). Swedenborgianism — three essentials of one God as soul, body and spirit make one man.

While all of these could sound good to some, they are not the true definition of trinity. He is not three separate gods nor is He a split personality. One person in the Godhead is not subordinate to the other.

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### A CHOSEN PEOPLE, AN IRRESISTIBLE POWER, AND AN APPOINTED TIME

"Thy people shall be willing in the day of thy power..." (Psa. 110:3).

There is a great depth and fullness in the precious Word of God. This is one of a multitude of evidences that it is inspired of God, for no man can write so much in so little space. This is also a source of joy in and an encouragement and inducement to the searching of the Word. Let us dig deeper, for there are yet veins of choicest gold we have not yet reached. This portion of a verse is an evidence of this fact. Let us see what we can find herein.

God has a people referred to in the text as "Thy people." They are a particular part of and not all of mankind. From among fallen mankind, some are His people, and there are some to whom He will say, "I never knew you." Please note this: The people referred to as His people are not just those already saved. They do not in this text, or anywhere else in the Bible, become His people by being saved. They are saved because they already are His

people. In the text, they are called His people before they are "made willing." This is very important. It is not that they become His people because they are willing, but it is because they are already — even eternally — His people that they are made willing. Oh, ye free-willers, what will you do with this Bible truth? This verse lays the axe of the Word of God to the root of free-will heresy. The free-willers say that it is all up to the will of man, and that men become the people of God by using their free will. The Bible teaches that men are depraved in their wills, and will never, of themselves, come, to Jesus Christ. The Bible teaches that, because men are already the predestinated people of the Lord, the Lord makes them willing by His mighty power.

God's people have been His from eternity. They have always been His. Before they were born, before they were saved they were His people. He has loved them as His own elected people with an everlasting love, (Jer. 31:3). They always been

His. They always will be His. The people of God are a definite and particular people. There will never be any more, any less, or any other than they always have been. Those whom He foreknew in electing love and predestinated to be conformed to the image of His Son will all be glorified some day. Please note again this statement relative to the elect people of God: They will always be, no more, no less, and no other.

The people of God are differently designated in the Bible. They are called "His people" in the text. Also called such in Acts 18:10 where God says, "...I have much people in this city." Note that they were the people of God though not yet saved, and this truth was an encouragement to Paul to continue preaching in the city. In Galatians 4:6, the people of God are referred to as sons of God. Note the verse, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." They were the sons of

(Continued on Page 2 Column 1)

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by Bob Belanger  
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Psalm 117: "O PRAISE THE LORD, ALL YE NATIONS: PRAISE HIM, ALL YE PEOPLE. FOR HIS MERCIFUL KINDNESS IS GREAT TOWARD US: AND THE TRUTH OF THE LORD ENDURETH FOR EVER. PRAISE YE THE LORD."

Such wondrous thoughts are brought to mind as we gaze upon these words of holy writ. How so little praise is heard to come up from the earth unto the throne of an all worthy and holy Lord! Ah, but what a day of promise is mentioned here in the soon future reign of the Lord Jesus Christ upon earth, when all nations and all people shall praise Him as He sits upon His throne in the holy city of Jerusalem ruling the earth.

And then, we also briefly consider that "His merciful kindness is great toward us" having chosen us to be heirs of salvation from the foundation of the world; shedding His precious blood that we would be forever washed from our sins. Behold the merciful kindness of the Living God personified in the Lord Jesus Christ! Him who is the truth that "endureth forever."

Yet, beloved, have we not noticed that in our day and time, how that the praises for MAN seem to continually fill the air? Man praises man in so-called songs of love (?). Man praises man with all sorted and various awards and rewards. Alas, and it is even so with children how that they, because of their nature, seek constant praise. But the idea and the subject of praise is widely misused and abused, for the very word signifies an adoration, a worship, as divine, as a diety.

Again, one of the most abused sayings of our time amongst some so-called "Christian groups" is "PRAISE THE LORD." It grieves me to say that though these words are supposedly often spoken with good intent, the full gravity of them is hardly realized by the many "holy roller" groups that continually use them at times even without reservation or regard as to what they really mean. It also saddens me to say that even amongst our own circles of true churches, these words are hardly even uttered either in the house of worship or out in the presence of the world due to what I feel, is the influence of the so-called Pentecostal movement upon some of us in the wide abuse and misuse of the words. The result is that we, who have much more reason to praise the Lord than all others, refrain ourselves from even using them. But, beloved of the Lord, this ought not to be so! If you notice, beloved, at your leisure, that in the last five Psalms the opening words are, "PRAISE YE THE LORD." To whom, do I ask, is this directed?

Notice also in Psalm 147:1, concerning praise: "PRAISE YE THE LORD: FOR IT IS GOOD TO SING PRAISES UNTO OUR GOD; FOR IT IS PLEASANT; AND PRAISE IS COMELY (i.e., becoming)."

No one can deny that Baptists are well known for their singing of praise unto the Lord. There is

(Continued on Page 3 Column 1)



The Bible is the only book for thinkers, readers, scholars, speakers, men, women, and children. If we can have only one Book, save us that.

## The Baptist Examiner

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THE BAPTIST PEOPLE

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## CHOSEN

(Continued from Page 1)

God, by election, from eternity. Because of this, at the appointed time, God sent forth the Holy Spirit to work regeneration within them, and they became sons of God in experience. Only those who are already sons of God by election will ever become sons of God by regeneration. Regeneration is that work of the Holy Spirit which manifests and evidences that one has been eternally the son of God by election, and makes real in one's experience that which has been purposed from eternity.

God's people are often designated as His sheep. The sheep in Luke 15:4 was as truly a sheep before it was found as afterward. It did not become a sheep by being found — which expression denotes the salvation experience, but it was found because it was already one of the Lord's own sheep. The good shepherd is not interested in or looking for goats. But He will truly "find" everyone of His chosen sheep. Psalms 100:3 tells us, "...it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture." The "making" here does not refer to creation or to birth, but to making us His sheep. He made us to be His sheep.

God's people are His by sovereign choice. He elected them of His own will, not because of anything in them, but because it seemed good in His sight. He, from eternity, predestinated them to be His sheep. This doctrine is a prominent doctrine of the Bible. There is absolutely no excuse for anyone who is saved not believing in the doctrine of election. It is not because they just can't see it in the Bible, but because they just do not believe the Bible. Only blinded rebellion against the Bible can cause one to disbelieve this precious truth. Nothing is more repeatedly said about saved people than that they are the chosen and elected

of the Lord. Note the following: Mk. 13:20, 22; Lk. 18:7; John 15:16; Acts 14:48; Rom. 8:29-31; Rom. 9:11-13, 15; Eph. 1:4; II Thess. 2:13; and II John 1, 13. We call saved people "Christians" which word is only used three times in the New Testament, and I do not object to this. However, the Bible calls saved people the chosen or the elect a multitude of times.

This choice by God of some from among fallen mankind to be His people is sovereign and unconditional. He chooses according to the good pleasure of His will. The Arminian doctrine of election based on foreknowledge is a dodge of the devil. It was born in hell, and has been propagated by the devil to deceive man and oppose God. God's election of some to be saved rather than others is not because of foreknowledge, but in spite of it. What does God foreknow about man? He foreknows that man will be a vile and filthy sinner. He foreknows that no man will, of



Joe Wilson

himself, ever repent of sin and believe savingly on Jesus Christ. In spite of His foreknowing this, He still chooses some of fallen mankind to be the objects of His saving grace. I say again, that God's election is not because of His foreknowledge, but in spite of it. Praise the Lord! Brother, are you not glad that God did not decide to save you or not on the basis of what He foreknew about you? I know enough about myself to know I deserve an eternity in hell, and I know that God knows more about me than I do.

Why God chose some and not others is a mystery which is hidden in the eternal counsels of His own will. Beware of the idea that "God had a reason, but we do not know what it was." The truth is that election is according to the will of God, and there is no reason for His discriminating election except that it seemed good in His sight. He says, "...I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15). God's sovereign will is the sole and sufficient reason for any and all of His actions.

God's people are, by nature, just like the rest of men; "...and were by nature the children of wrath, even as others" (Eph. 2:3). Our text tells us that they are made willing in the day of His power, which teaches us that, of themselves, they were not willing. All men, by nature, are vile, filthy, wicked sinners. All are lost and undone. None of them, of themselves, desire to be the people of the Lord. There is absolutely no way of telling who the elect are until the Lord distinguishes them by His work of saving grace. There is no mark upon man by which we can tell if one is of the elect or of the reprobate. The elect are made known by the salvation experience. The reprobate are made known when they die without Christ and plunge into

the flames of hell. Beware of trying to learn what God has not yet revealed. We are to go into all the world and preach the gospel to every creature. The elect will, at the predestinated time, and because of irresistible power, believe that gospel. The reprobate will reject that gospel. Our responsibility is to preach the gospel. We leave the results with the Lord.

But, praise the Lord, He knows who the elect are and where they are. Note these Scriptures: "...he calleth his own sheep by name" (John 10:3), "I am the good shepherd, and know my sheep..." (John 10:14), "My sheep hear my voice, and I know them..." (John 10:27), and "...the Lord knoweth them that are his" (II Tim. 2:19). We do not know who the elect are. The unsaved elect do not know who they are. The Lord knows them from eternity, and will call them effectually at the predestinated time.

Now let us note from our text that there is the exercise of God's irresistible power in the salvation of His chosen people. Men are not saved by the exercise of their own power. Salvation is a work that greatly exceeds the power of man. It is a creation, a resurrection, and a birth. These descriptions of the salvation experience forever place such an act outside the domain of the power of man to perform. Men are not saved by the power of others. No man can save himself and no man can save another man. Men can make men two-fold more the children of hell by getting a false profession out of them, but one man cannot save another man. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). Salvation is of the Lord. That which man cannot do is easily done by the Lord. People who are truly saved know, by their own experience, that this is true. They are aware that a power other than their own wrought salvation within their souls.

This power is irresistible. We know this because it is the power of the Holy Spirit. The Holy Spirit is God, and no man can resist the power of God. What a puny god is the Arminian god! He is a god that cannot do what he wants to do, a god that has to obtain permission from man before he can do anything. The Arminian god is a caricature of the God of the Bible. Poor little arminian god. Won't mean old man let you have your way? It would be well if Arminians would give serious thought to the character and power of the god they preach. We know that this saving power of God is irresistible because we resisted as long as we could. We despised God's grace and God's salvation. We would have none of it. But praise the Lord, He was determined that we would have such, and effectually called us there unto. Now we are eternally grateful that He did so.

The irresistible power of God which saves His chosen people is exercised at a predestinated time. Our text refers to "the day of his power." Just as "there is a time to be born" in the physical realm, and no one is physically born ahead of or behind than pointed time, so there is a time for each one of the elect to be born again. The Arminian will tell us that it is easier to be saved when one is young, that it is harder to be saved after each rejection of Christ, that it is easier to be saved in a revival meeting and that

the saved wish they had been saved before they were. All such thinking is unknown in and contrary to the Bible. Search and see. All such thinking is based upon the false idea that man saves himself, or at least is the deciding factor in his salvation. Anyone who talks like this has not yet fully seen that salvation is by the sovereign, unconditional, irresistible and everlasting grace of God.

The Bible teaching on this point is that man does not have anything to do with his salvation and that it is altogether of the Lord. The Lord chooses those from among fallen mankind whom He will save. He also predestinates the exact moment of the salvation of each one. The Bible attitude is that man does not do the saving, and is just so thankful that the Lord ever saw fit to save him at all. Note Galatians 1:15-16, "But when it pleased God, who separated me from my mother's womb, and called me by His grace, To reveal his Son in me..." We learn here that God has an elect people who are separated unto Him from their mother's womb, that He calls them by His grace, and that this is done at the time which pleases God. Brother, away with the Arminian thinking as to the time of one's salvation, and as to one time being easier than another time. The fact is that man's salvation is at any and every time of his life, totally impossible to man; and that at any and every time in his life, it is possible to God. Brethren, let us have our minds purged from Arminian thinking as to salvation, no

matter how good it might sound to fleshly sentiment. Let us be swallowed up in the contemplating of the grace of God in our salvation, and be occupied in giving all the glory to Him.

Now look again at our text and what it teaches. 1. God has an elect people who by nature are the same as others. 2. These elect ones are saved by the irresistible power of God. 3. They are saved at the predestinated time. From these things, we learn again, with emphasis, that salvation is of the Lord. This is a wonderfully blessed doctrine to those who are taught by the Holy Spirit. Others may rebel against these things, but those who are submissive to the Word of God bow reverently before these truths and praise the sovereign God of the Bible for such. This doctrine is one — and the only one as to salvation — which gives God all the glory for salvation. This is why men hate this doctrine. It robs them of any grounds for boasting. The natural man is incurably proud, and demands some room for self praise. These truths give us blessed confidence in God as to our own salvation. They also give us confidence as we faithfully witness to and earnestly pray for others. Brother, our hope for success in our labor for the Lord, and our hope that others will be saved is not a hope in our strength or in the willingness of others; our hope is in the grace and power of God. What glorious peace this gives to the soul! May the Lord richly bless you all!

## FROM THE EDITOR

### ON RECEIVING MEMBERS FROM OTHER CHURCHES.

All churches should be very careful to be Scriptural in this matter. We should never allow our desire for more members to allow us to violate Scriptural teaching in this matter. The Scriptural teaching involved in this is that of **CHURCH AUTHORITY**. Each church has authority over its members until it releases them from that authority. A saved person is free to join or not to join such and such a church. A church is free to receive or not to receive a member. However, after one joins a church, they are not free to leave that church except upon that church releasing them from its authority. Also each church is to recognize another church's authority over its own members. This means that one church should be exceedingly careful to be Scriptural in receiving members from other churches.

One church should never, except as explained below, receive an excluded member of another church. Such action is a denial of church authority, an insult to the excluding church, and so far as possible nullifies the Scriptural practice of church discipline.

One church should never, except as explained below, take a member of another church by statement. Such action is an ignoring of the authority of the other church. Immediately someone is going to say that the practice of granting and receiving letters is a man-made tradition. Be that as it may, the matter of church authority is not a man-made tradition, but is the teaching of the Word of God. The practice of requesting, granting, and receiving letters is a convenient way of practicing the recognition of church authority. Now, I do not care how you do it — use the telephone — make a personal visit to the church — write a letter — do it as you please, but one should never, never take a member from another church without honoring the authority of that church over that member until that church releases that member from its authority. Now, brethren, no believer in church authority can argue with this.

Now, for some exceptions. A church can take an excluded member or can take one by statement when the other church is not recognized as a true church of Jesus Christ. Or when the other church was unscriptural in its exclusion. Or when the other church would not grant a letter that it should be willing to grant. However, the receiving church should investigate all these exceptions very carefully and be fully persuaded that they are valid. Scriptural exceptions. Remember that each church will answer to God for its actions along these lines. Brethren, let us be very careful and very sure that we show the same respect to other church's authority that we desire them to show unto us. The golden rule would be a good rule to apply in this matter.





A rock which is in nobody's way may stand where it is.

## PRAISE

(Continued from Page 1)

no sweeter sound that can ascend unto the heavens from the earth, than that of songs of praise being sung by the people and children of God unto their heavenly Father. Psalm 147:1 tells us that praising the Lord is GOOD! That it is PLEASANT! That it is BECOMING! It is the testimony of light shining in a dark and sin-stricken world. It is "good works" and "fruits" of the child of God. It is the laying up of treasure in heaven.

As I pondered over these things the question was aroused in me: Just how much do I praise the Lord? Not just in songs of joy and gladness, but with my entire being! It is a question we would all do well, as the redeemed of the Lord Jesus Christ, to ask ourselves. How often do I praise the Lord gladly with unbounded joy in my heart, whatever may befall me?

The subject of praising the Lord may be felt by some as not so necessary to be spoken about, and if this is our attitude, then it is perhaps that we have a misunderstanding concerning this wonderful subject of praise.

Beloved, there are multitudes of reasons why the child of God ought to praise the Lord, for the Word of God expresses the idea of praise in a most bountiful manner. Time would not allow us to search every verse in the Bible that mentions praise, so I will, by His grace, briefly mention some of the reasons why we ought to give continual praise unto the Lord, and if we heartily consider them, our praise indeed would never cease! When we consider the Holy majesty of God, His sovereignty and all His wondrous ways and attributes, we surely need to understand how He alone is worthy of praise. For by His grace, His longsuffering, His mercy, His preservation, our praise is made to become entirely acceptable through, and only through, His Son Jesus Christ, as we consider His utter perfections. The Word of God tells us that all creation, all of mankind both small and great, young and old, high and low, are obligated to give praise unto Him, from the heavenly angels to the heathen, but most of all, the saints are to praise Him. For it is the saint, above all, that has the most to praise God for! Psalm 30:4 speaks of the songs of praise and tells us who are saved: "Sing unto the Lord, O ye saints of His" being ever so mindful that "ye are not your own, ye are bought with a price," ye are HIS saints, His sanctified separated people. A people set apart for the Praise and glory of HIS holy name. Then further we read... "and give thanks at the remembrance of His holiness." Because He is holy, all that concerns Him must be holy. Oh! beloved, how

blasphemously does mankind, and in particular the church (?) of Rome, assign this title of "His holiness," the title of the living God to their idolatrous ruler, the pope. It is the absolute holiness of God we are ever to remember and to give thanks and songs of praise for.

Psalm 149:5-6 again states: "Let the saints be joyful in glory: let them sing aloud upon their beds." Beloved, whether we be in a bed of rest and comfort or in a bed of affliction, let us strive to sing praises aloud upon them. What better way to end the day as we retire, going off into the rest which He gives us, with praises to His name as our last words of the day. Verse six further states, "Let the high praises of God be in their mouth, and a two-edged sword in their hand." Yea, praise the Lord as we daily go forth to battle, ever having our two-edged sword with us, even the Word of God. SING unto the Lord at the REMEMBRANCE OF HIS HOLINESS, be JOYFUL in praise, sing aloud upon our beds. Let the high praises of God be in our mouth, bursting forth from a gladdened heart. Yet, what must be the promoter of such high and joyous praise?

It must be done with understanding. Psalm 47:7 states: "For God is the king of all the earth: sing ye praises with UNDERSTANDING" (I Cor. 14:15 further adds, "What is it then? I will pray with the Spirit, and I will pray WITH UNDERSTANDING. also; I will sing with the Spirit, and I will sing WITH THE UNDERSTANDING also." Understanding, that is, to know the meaning, to know the importance of the living God. To understand is to know the nature and the character of God; to have a mastery in knowledge of Him through His Word. To understand is to have an awareness of what He tells us of Himself. This encompasses belief by faith! Understanding, that is, right understanding, of the purposes of praise and the necessity of it is what is totally lacking in many of the so-called religious groups. To understand that God is a sovereign God, King of all the earth, "who ruleth ALL things after the council of His own will." The God who will in no wise acquit the wicked, Who will in on wise turn away His wrath from the unbelieving and unrepentant. Yet, the same God will bow down His ear and hearken unto the praises of the creatures formed of the dust of the earth. He who is highest above all that is — will hear the praise of the lowest who praises with understanding.

The Word of God tells us that the offering of praise is not only to be with understanding, but in that understanding praise should come from the very depths of our being, even our very soul. Praise should come from

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## ANNOUNCEMENTS

The Cornerstone Baptist Church of 2122 E. Cedar Avenue, Flagstaff, Arizona, invites you to attend their services at any time. On Sundays they meet at 9:45 a.m., 11:00 a.m. & 6:00 p.m. On Wednesday they meet at 7:30 p.m. John M. Alber is the pastor of this church.

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Memorial Heights Baptist Church, 521 Carroll Blvd., Perry, Ga. will hold their annual Bible Conference January

13-16. Guest speakers and singers will be Elders Bob Jones, Bobby Lakes, Carl Morton and Ronnie Wolfe. Evening services will begin at 7:30 p.m. Sunday Services at 10:00 a.m. and 5:00 p.m. Noon and evening meals will be served for all who attend Friday and Saturday. Everyone within driving distance is invited to attend. For additional information call Elder Gordon Buchanan, (912) 987-5486 or J.F. Mann (912) 987-4158.



## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Naples Park Baptist Church of Naples Park, Florida

Psalm 37:16-22

Intro.: In this Psalm, we are looking at the contrast and comparison between the righteous and wicked; which is seen in their condition, as well as in their conduct. This contrast is distinct and vivid, although on occasion the wicked conceal themselves under the role of religion. We further see God's dealings with both in the present and in the future.

#### VERSE 16

"A little that a righteous man hath." That is, in comparison with the outward prosperity and position of the wicked, for generally the righteous are not laying up treasures on this earth. In the eyes of the world, they are looked down upon, but in the eyes of God they are favored. Their true wealth is much more than the wicked (Rev. 2:9).

"Is better than the riches of many wicked." This is true because God can make the little last and do more than the wealth of the wicked. It is true because the wealth of the wicked usually is his downfall, for he makes it his idol. It is true because the righteous handle their resources better, and realize from whence it came. Read the story of the woman of Zarephath and Elijah; of the loaves and the fishes; of the rich man and Lazarus, etc. (I Kings 17:9-14; Matt. 14:15-21; Luke 16:19-25).

#### VERSE 17

"For the arms of the wicked shall be broken." This is a further argument or proof that the little of the righteous man is better than the riches of many wicked; for his riches won't sustain in the hour of God's judgment. Further, his ability to obtain riches and a lofty position, many times, is taken away, even in this life. The arms, or power he used to take from the righteous will be broken as God takes vengeance.

"But the Lord upholdeth the righteous." The everlasting and mighty arms of God are used to uphold the righteous. How we should rejoice that

"underneath are the everlasting arms." This is proof positive of the security of the saints. Praise God, "they shall never perish" (John 10:27-30), for they are "kept by the power of God" (I Pet. 1:5). The saints persevere because they are preserved. They in no wise will be cast out (John 6:37). This is magnified in the following verses.

#### VERSE 18

"The Lord knoweth." He knows our needs (Matt. 6:32). He knows how to save or deliver (II Pet. 2:9). The Shepherd knows His sheep (John 10:27). This, of course, reveals the fact that God is all-wise. He knoweth fully and continually. His eternal purpose demands His perfect wisdom.

"The days of the upright." From the human standpoint there are accidents and surprises, but not with God. God knows because He ordains and arranges for the good days and the outwardly bad days. Job's days of prosperity are followed by days of adversities, and his days of adversities are followed again by days of blessings, and they all worked together for his good.

"And their inheritance shall be forever." Come what may, it can never change the fact that the saints have an eternal inheritance received in Heaven which fadeth not away (I Pet. 1:3, 4). They, in God's providence, may lose houses and lands on this earth because they are followers of Jesus; but they have in Heaven a better and an enduring substance (Heb. 10:34). "In the Father's house" are blessings beyond imagination or calculation.

#### VERSE 19

"They shall not be ashamed in the evil time." Stephen's face could shine, even as he faced the blood thirsty mob; for he could see what they could not see. The world may strip the saints of their belongings, but the saints need not be ashamed. Further, when the evil time comes on the world, the saints

will experience deliverance.

"And in the days of famine they shall be satisfied." Since the Lord has promised to supply all of our need according to His riches in Glory, we can be assured this means in the days of famine. The manna shall be supplied. Our daily bread will be on the table. This doesn't mean we will never miss a meal, but it does mean God will sustain us. The child of God is content in whatever state he is in (Philip. 4:11).

#### VERSE 20

"But the wicked shall perish." It matters not how great or how small, for the judgment of God sweeps away the wicked. They will be turned into Hell. They shall be cast into outer darkness. They shall depart. The Lake of Fire is reserved (Psa. 9:17; Rev. 20:14, 15).

"And the enemies of the Lord." Those who are rebels against the saints are enemies of the Lord (Acts 9:4, 5). "I have sinned against Heaven" is a great crime. Fallen man is enmity against God (Rom. 8:70). We were all by nature enemies of the Lord until Jesus reconciled us.

"Shall be as the fat of lambs: they shall consume; into smoke shall they consume away." This signifies total judgment, but it in no way means annihilation.

#### VERSE 21

"The wicked borroweth, and payeth not again." The sinner's nature and methods are such as to make him to deceive and to be deceived. He, many times, has no intention to repay, and even when he intends to repay, his manner of life renders him unable to do so; for he wastes his substance on riotous living (Luke 15:13). Our country is in serious trouble because of this very thing. Even politicians are caught up in it.

"But the righteous sheweth mercy, and giveth." Instead of being a burden on society, the righteous are a blessing; for they work, if possible, and seek the well being of those round about them. They don't lend, hoping to make undo gain, or to take advantage of the poor. They perform the service of the Samaritan.

#### VERSE 22

"For such as be blessed of him shall inherit the earth." They have to give because they are blessed of the Lord, and they give because they are blessed of the Lord. Therefore, they are rewarded for their faithfulness in God's providence. Their service is not out of selfishness, but out of love.

"And they that be cursed of him shall be cut off." The wicked's efforts, even though done under the guise of charity, are under the curse of God, and in the end shall result in greater condemnation.

Conclusion: Beloved, the saints of God are blessed, and are a blessing.

(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).

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## FOUR VIEWS OF CHRIST

by Andrew Jukes

Surely, the Four Gospels are the greatest portion of all the Word of God. All that goes before them point to the person and work of the Lord contained therein. All that follows them is based upon that contained therein. Were it not for the Person and Work of Jesus Christ set forth in the four gospels, we would have no hope of eternal blessedness.

Why are there four gospels? What is the purpose of the Holy Spirit in presenting this portion of the Bible in this way? Why do we not just have one harmonized life of Christ given to us? We believe that the Bible is totally inspired of God, and that the presentation of the person and work of Christ in four gospels instead of one is a part of that inspiration. We are sure that a part of the purpose of God in this is that we should study separately each one of the four gospels, and see each one of them as a complete whole.

The best idea I have seen

relative to there being four gospels is that each one is a picture or view of the One Lord Jesus Christ. Neither of them, nor all of them together, profess or attempt to be a complete biography of the earthly life of Christ. But each one of them presents a picture of Jesus Christ from a special viewpoint, setting forth differing aspects of His glorious person, life, and work.

The above book is of great value in assisting one in studying the four gospels from this viewpoint. Here one can be introduced to and greatly assisted in studying and preaching Jesus Christ as set forth in the four gospels. I heartily recommend the above as a valuable addition to the library of any preacher, or any student of the Word of God. There are not many books to assist one in this part of total Bible study, and the above is surely one of the best.

Order from our bookstore. The price is \$3.95. Remember, the profit goes into the ministry.



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

*In Ephesians 1:10 are Satan, fallen angels and lost men in hell included in those that God is going to bring together in Christ? If not, why?*

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No, Satan, fallen angels, and lost men in hell are not included in those brought together in Christ. A very important rule to remember when interpreting the Bible is that of comparing Scripture with Scripture. We must also remember there are no contradictions in the Word of God. John does not teach one thing and Paul another; but throughout the Bible there is perfect harmony.

Let us first ask the question: what is the fullness of times? Personally, I believe it refers to the eternal state. I take the phrase "fulness of times" to teach all other periods are now over and the eternal state is at hand.

Secondly, who is it that is going to be gathered together in Christ. I believe we can go to the context of Ephesians I and answer this question. They are the ones chosen in Christ in verse four; the ones predestinated in verse five. They are the ones accepted in the beloved in verse six. They are the ones redeemed and forgiven in verse seven. Not all men are chosen, predestinated, accepted, redeemed and forgiven. Those who are not will certainly not be brought together in Christ.

Thirdly we know there are many who will spend eternity in hell and Christ is not in hell. The lost will not be brought together in Christ, but they will be brought before Christ. It will not be a happy gathering as The Son of God condemns them to eternal misery in the flames of hell. Following are some verses teaching the eternal punishment of those that die without Christ: Matt. 5:22, 5:29; 30; 10:28; 18:9; 23:15, 23; Mark 9:43, 45, 47; Luke 12:5; Rev. 20:10; Matt. 25:46. If man is to be punished eternally, then he cannot be brought to the presence of Christ.

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In order to answer your question we must first be reminded of the destiny of Satan, fallen angels and lost man. Rev. 20:10 tells us "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophets are, and shall be tormented day and night for ever and ever." Verses 11-15 speak of all lost men in the lake of fire forever.

Since they will be in Hell for eternity, they obviously could not be included in those of Eph. 1:10. Reading the entire first chapter, we realize that the chapter is speaking of God's elect or His chosen people.

Much as many people try to deny it, the Bible tells us plainly that God has a chosen people who will be His forever and ever. Jesus said "...I told you, and ye believed not: the works that I do in my father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me..." (John 10:25-27). In the verses before that Jesus had said plainly that He died for His sheep.

Verse 10 that you asked about is speaking of His elect both in heaven and on earth.

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This verse of Ephesians 1:10, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him," is, within itself, limited in its meaning by the phrase "all things in Christ," which excludes "all things not in Christ." Too, also, this verse is qualified by the preceding verses as well as the following verses, which speaks only of a redeemed people, "...being predestinated according to the purpose of him who worketh all things after the counsel of his own will..." (Eph. 1:11-14).

Then, also, in Acts 3:20, 21, we are told that "he (God, the Father) shall send Jesus Christ, who before was preached unto you, Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Please note how "the times of restitution of all things" is limited by what "God hath spoken by the mouth of all His holy apostles since the (age) began."

Further, in all the Scriptures, I find no prediction of the conversion of Satan, the fallen angels, or even the lost men in hell. Hence, there is no restoration of such in any other manner (Cf. Rev. 20:11-15).

This declaration in Ephesians 1:10 concerning "the dispensation of the fullness of times," marks the culmination of all preceding dispensations, when it pleased God to mark time off into dispensations or periods of time, in which He chose to deal with man in His procedure unto the accomplishment of His pre-determined and promised redemption of His elect people and all creation, both of which were placed under the curse

because of sin.

Yes, in the confirming of the culmination of all dispensations, God, in Ephesians 1:10, speaks of "the dispensation of the fullness of times."

But, adversely, it is amazing that such clear teaching in the Scriptures can be so despised and mis-represented by many and, by others, ignored.

Nevertheless, in this short treatise, we have set forth the revelation of God's purpose, plan, and consummation of our redemption.

Hence, "in the dispensation of the fullness of times," we come to the apex of the pyramidal blessedness of the believer in Christ, in his being made the heritage of God, as coming to Christ by the drawing of the Father (Jn. 6:44).

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Eph. 1:10 "That in the dispensation of the fullness of the times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

"...Gather together in one all things in Christ," is a reference to all kinds of things that fell in Adam, including the animal kingdom. It refers to restoring the condition which existed before the fall, but it does not mean the salvation of all mankind. God restores nothing independent of the nail-scarred Christ and His atoning blood. It is as the text says, "all things in Christ" shall be restored. Outside of Christ all is eternally reprobate, and shall not be restored, but eternally destroyed. The doctrine of absolute and total restoration of all things is mind-pleasing, but it makes a mockery of the sacrifice of Christ, and is more untenable than the doctrine which teaches annihilation of the unredeemed.

The advocates of absolute and total restoration of all things and all people, belabour Acts 3:21, which reads, "Whom (Christ) the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of His holy prophets since the world began." The "all things" of Acts 3:21 which are to be restored are the things "which God hath spoken by the mouth of all His holy prophets." At the time the "holy prophets" spoke, they did not think that any nation except Israel would be eternally restored. Israel as a nation was commissioned by God to be a light unto the Gentiles, as the church is commissioned to be a light unto the world (Isa. 42:6, 49:5; Matt. 5:14; Matt. 28:19, 20; Acts 13:47). Israel, up to this point in time, has failed to fulfill her commission, and for the last two thousand years the church has had Israel's mantle

and banner. With Christ's first advent a new age was introduced at which time the church was instituted, and Israel's commission was superseded by the commission of the church. In this age the Lord is calling out His restoration material through the church, but this call is not all-inclusive or universally effective, and at the climax of the age many nations "shall go away into everlasting punishment" (Matt. 25:46).

After the rapture wherein the church is called from earth to glory, Israel shall be irrevocably restored to the manifest favor of God, and shall be used mightily of the Lord during the tribulation period in turning multiplied thousands from darkness unto saving light and it is to these the Lord speaks from His millennial throne saying, "...Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Matthew 17:11, "...Elias truly shall first come, and restore all things." In these words, Christ speaks of John the Baptist, "Then the disciples understand that he spake unto them of John the Baptist" (Matt. 17:13). If as the Restorationists teach that the "restitution of all things" of Acts 3:21, and the "all things" of Ephesians 1:10, mean the restoration of all things without exception, then Christ erred (perish the thought) when He said John the Baptist would "restore all things." The force of language is no less powerful in Matthew 17:11, than in Acts 3:21 and Ephesians 1:10, yet we now John the Baptist did not restore all things without exception. The question which logically follows is, What does Matthew 17:11 teach concerning John the Baptist and his ministry of restoration? Simply, it means John shall accomplish all things which are written of him, such as "turning the hearts of the fathers to the children," and the preaching of repentance, which without all men would perish (Lk. 13:3). Repentance, like faith, is a gift of God (Acts 11:18, Eph. 2:8), but to all men without exception, it has not pleased God to grant repentance. The consequence of which is, all men are not restored, nor shall they ever be.

The doctrine of the universal restoration of all mankind does not have a Scriptural leg to stand on, it is humanism plain and simple, it is heresy of the basest sort, and they who are deceived thereby stand on the highest peaks of spiritual ignorance with their heads in the thick clouds of absurdity.

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"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him."

This verse tells us what God has in store for the universe. This is to take place at the end of the times (fulness of times), or ages, or seasons. "So that, at the coming of the climax of the ages, everything in heaven and on the earth should be unified through Christ" (Eph.

1:10 - Williams Trans.). By the fullness of these times (ages) is meant the time when the series of ages will have come to a close in the plan of God. We are now living in the time of the age of Grace. The last age or time will be that of the Messianic Kingdom.

After this last age comes to a close, God will, "gather together in one all things in Christ, both which are in heaven, and which are on earth, in Him."

At the close of the Messianic Kingdom, the Great White Throne judgment will take place at which all unsaved human beings, fallen angels, and demons will be judged (Revelation 20:10-15). The universe, cursed by the fall of man, will be brought back to its former state. The saved individuals will live on the new earth as the eternal ages begin. From this we see that Satan, fallen angels, and lost men will have already been taken care of by being cast into the lake of fire, therefore, will not be included in those whom God brings together in Christ.

## FROM A PASTOR'S NOTEBOOK

I Introduction:

1. In Matthew 13:13-15 Jesus in quoting Isaiah 6:9-10 said that those who heard him speak were DULL OF HEARING. These were not the ELECT of God.

2. In Acts 28:25-28 Paul said the same thing as to UNBELIEVING JEWS.

3. In Hebrews 5:11 Paul was talking to BELIEVERS.

II Literal interpretation of Matt. 26:1-13. Corresponding passages, John 12:1-11 and Mark 14:3-9.

1. Facts about the above Scripture.

A. The TOWN was Bethany.

B. They were in the house of Simon the Leper.

C. The woman who anointed Jesus was - Mary of Bethany.

D. The indignant disciple was Judas Iscariot.

2. Note Matthew 26:2, 11, 12. Definite and implied statements as to the death and burial of Jesus Christ. THEY WERE DULL OF HEARING...

A. The term SON OF MAN IS USED (24 times) BEFORE THE 26th chapter of Matthew.

III What does DULL OF HEARING MEAN AS TO BELIEVERS? Based on Heb. 5:11-13.

1. People who have been TAUGHT but did not learn, who need again FIRST PRINCIPLES.

2. These believers (BECAME) this way and need MILK or (FIRST PRINCIPLES.)

3. They are UNSKILLFUL in the WORD OF RIGHTEOUSNESS and are BABES.

IV WHAT DO YOU DO ABOUT DULL HEARING? Based on Heb. 5:14.

1. You MUST (USE) THE WORD OF GOD.

2. You MUST (EXERCISE SENSES) HEARING of course one of five senses.

3. This will result in being able to DISCERN BOTH GOOD AND BAD.



## PRAISE

(Continued from Page 3)

the saint with his whole heart, a heart no longer of stone, but a heart of flesh which is moved with love, joy, and peace with and for the Lord God. And from this new and glad heart praise will begin to fill our entire being, until it is made to burst forth and overflow from the mouth and lips with joy, gladness, and humble thanksgiving.

The offering of praise with Psalms and hymns is to be done continually, throughout the world, day by day, and day and night. Oh! beloved, how the sounds that proceed forth from this earth, even at this very hour, should provoke the instant wrath of God as mankind proceeds on his daily course of taking the name of the Lord in vain, as many gather on this, the day that the Lord hath made, to partake of their own pleasure, cursing because they cannot fulfill their lusts. Yea, and on this day, the Lord's day, taking His name in vain as they preach the God of "freewill" offering praise unto a God who does not exist. This is what men seek to have ascend unto heaven, that they might present it before Him as Cain of old, making offering day and night to a god of the imagination of the heart. But such a glad day when the Lamb sits upon the throne of David and all the earth shall truly praise His name for the glory of Him! Yes, we even now, are those who have been highly privileged to give the offering of true praise, and because we have bestowed upon us this honor of the living God, praise then, is commanded of Him and thus it becomes our duty. Notice Isaiah 43:21, "This people have I formed for MYSELF; they SHALL show forth my praise." Again, I Peter 2:9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye SHOULD shew forth the praises of Him who hath called you out of darkness into His marvelous light."

Yes, "this people have I formed for myself"! Oh! beloved, that we all would consider the matchless love of God, that before He formed thee in the belly He knew thee. When we consider the great doctrine of Divine Election from the foundation of the world, that God had considered thee in unbounded love and set His mark upon us, saying unto Satan, "Touch not mine anointed" for they are reserved unto me. How we should praise Him! What was in us that we should become part of that chosen generation? What was in us that we should be so honored to serve the King of all the earth in a royal priesthood administering the Word of God, serving in His true churches? Having this treasure in earthen vessel? A peculiar people indeed, a people beyond the ordinary, a people acquired by the travail of the soul of the very Son of God. Chosen and formed only for Himself; and for such as this, God is jealous over us, that we should show forth His praise, having called us out of darkness into His marvelous light!

I recall that when I was but a child, I would sometimes be left in the care of my aged grandfather who could speak no English, but through many threatening gestures made me to understand that I should not be playing around a certain door which led downstairs into the coal black basement. Well, the time came, as with most

children, that I disobeyed and one day dared to open the door and step forward, missing the first step and tumbling down the remaining. I could see nothing before me except utter blackness. How a great fear filled my heart as I cried out in realization of the depth into which I had plunged! How I needed someone to save me from this awful fearful blackness! Then I heard a sound above me and looked as light from the above opened door filled the doorway in which my grandfather stood. How I was grateful even to hear his angry voice speaking a language I knew not! How I hastened to the light, his scoldings and even receiving a rap on the side of the head, when I reached the top, for my disobedience. Yet, when I came to the light, all seemed well and secure. Does this not in some small way relate to us who have been called into that exceedingly marvelous light of Jesus Christ? Does this not fill our hearts with desire to praise, and praise again, the mighty and living Savior, even the Lord Jesus Christ?

Again, as concerning praise, we find a most blessed account of this subject in Acts 16:22-25, in that even in the most adverse circumstances, praise ought to be offered unto God. Now in this account, Paul and Silas had been brought before the magistrates as "exceedingly troublesome" to the peace of the city and, as a result, we are told in this portion of Acts: "And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. And at midnight Paul and Silas prayed, and SANG PRAISES UNTO GOD: and the prisoners heard them."

Beloved, how we need to consider this lesson here! How we need to consider the purpose for praise and why the Lord has commanded it of us! Paul and Silas had been dragged by the feet before the magistrates — beaten with many stripes — deprived of their clothing — cast into prison — and held fast by stocks. These peculiar people suffered physical and mental afflictions in grievous pain and were treated as if they were common dogs; but for all this evil, they would yet sing praise unto the Lord, for they knew that in all this was the perfect will of the Lord for the glory and honor of His precious name. Had not the Lord told Ananias concerning Paul: "for he is a chosen vessel unto me... for I will show him how great things he must suffer for my name's sake"? Is this not also a charge

unto us? Is this not also our calling? And in the fulfillment of our calling and the experiencing of affliction for His name's sake, should we not also do likewise and sing praises unto our God? For who of us can tell, but that those prisoners, those of the world, who are yet held in bondage by Satan, will listen, will hear, and cry out as the jailor in verse 30, "WHAT MUST I DO TO BE SAVED?"

There is a further question we might ask ourselves as to why we are often seemingly lacking the offering of praise unto the Lord. Often enough the cause is usually sin in the life of the saint. Perhaps such sin as has not been fully realized, fully repented of, or fully grieved over. Yet, the Lord will have His honor of us all even when we, through daily weakness, forget His mercies. Consider David after his grievous sin against the Lord was made

known in Psalm 51:15: "O Lord, open thou my lips (this was his prayer; a prayer of a man in great grief — a prayer of a man that had realized his own inability to do the very will of God) and my mouth shall shew forth thy praise." Here is a full realization of what the mercy of God really means. That He indeed will put away sin from us forever, that our sorrow will be forever turned to joy, yea, a joy which "no man taketh from you."

By fervent praises, we are graciously enabled to express our joy of Him and His works in us, that He may ever be glorified. Praise to the Lord should be the joy in all and in each of our days on earth. A preparation and the forming of a good habit for that glorious day when we shall, by His grace, spend eternity in the praises of His holy name. "Is any merry, let him sing psalms," and in

that joy recall the words of our brother David in Psalm 34:3, "O magnify the Lord with me, and let us exalt His name together." Again, Psalm 95:1, "O come let us sing unto the Lord: let us make a joyful noise to the rock of our salvation."

In closing, let this which follows seek to be our resolve: Begin every morning in prayer and praise of our God. I Chronicles 23:30 tells us to "stand every morning to thank and praise the Lord, and likewise at even." This, beloved, begins what will be an eternal practice. Nehemiah 9:5 states, "Stand up and bless the Lord your God forever and ever; and blessed be thy glorious name which is exalted above all blessing and praise." Yes, beloved, I trust that we have all seen this morning, in these feeble attempts, why praise is good, pleasant and comely. "Praise ye the Lord!"

## TRINITY

(Continued from Page 1)

The correct definition of the Trinity is "three separate and distinct persons in the one Godhead — each equal in every respect to the other, and in perfect unity and harmony with the other."

As we prepare to search the Scripture relative to the Triune God, let me remind you that nowhere do we find an attempt to prove God in the Bible, it speaks of Him as He is.

First, let us consider the unity of the Trinity. As we consider this subject remember that God is one, yet three persons. There are Scriptures that show clearly that He is one God: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6:4). "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (I John 5:7). There are also scriptures that shows clearly that our God is a triune God. "In the beginning God created the heaven and the earth" (Gen. 1:1). The Hebrew word for God here is "Elohim" which is called a uni-plural noun. It is a plural with a verb used in a singular sense, thus we have it translated "God" (singular). Yet, in verses 26 and 27, note the plural pronoun: "And God said, Let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created He him; male and female created He them." Again, in chapter 3 and verse 22, He said, "and the Lord God said, Behold the man is become as one of us..."

There are other Scriptures that speak of the Trinity in example or precept. For instance, the priestly blessing given to Moses: "And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: The Lord make His face shine upon thee, and be gracious unto thee: The Lord lift up His countenance upon thee, and give thee peace" (Num. 6:22-26). You will note the triple blessing. When we

read of angels singing praise to God, it is always "Holy, Holy, Holy" (three times, see Isa. 6:3 and Rev. 4:8). The baptismal formula given to us in Matthew 28:19: "...baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Paul ended his letter to Corinth with these words, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the

## SOVEREIGNTY

(Continued from Page 1)

Lord gave to every man? I have planted, Apollos watered; but God gave the increase." Even the belief, as we should be able to see, is something that God accomplishes. "God," as the Apostle explains, "gives the increase."

This truth should help us to comprehend or understand, at least in part, that every so-called "soul-winning scheme" or all of the so-called "soul-winning schemes" in which supposedly religious men indulge are satanic deceptions. What they are doing, really, is making merchandise or scheming to profit from those who are already saved, but who have been so deceived by the legalistic theology of the time that they cannot comprehend that salvation is wholly "by grace through faith." It is no marvel, then, that these labor to get on or make it a point to get on "religious radio and television stations."

Reaching the lost! Is not their game! Money-making and earthly kingdom-building are their objective sin life. They make a mockery of the local churches of the Lord Jesus Christ. As fully as Cain, they despise a salvation and a worship which is not a work of their own hands. Therefore, they defy God's sovereign dealing in the hearts of men and lead their deceived hosts to suppose that by heeding their words they can be a part of "God's Kingdom," or be saved.

As a part of that host who indulge in a false theology and who give themselves to the schemes which are obviously and wholly satanic, they boast of what they are doing and what the ones to whom they speak can do. They may reference, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast," but their attempted manipulation of the people — both as to "salvation"

Holy Ghost, be with you all" (II Cor. 13:14). We are told clearly that God was manifested in the flesh in I Timothy 3:16.

The Triune God works in all things. For instance, in salvation, God the Father chooses us before the foundation of the World, God the Son took our place as a sacrifice, and God the Spirit quickens us and applies the message.

and in the seeking of "funding" for the worldly kingdoms they are building on earth — demonstrates their hatred of God's Holy Word, their hatred of the Churches of the Lord Jesus Christ, and thereby their hatred of the Lord Jesus Christ, though they may bandy His Holy Name about to delude the ones they deceive.

They give themselves in the pretense that there are some in their audiences who are "seeking the Lord" or "seeking salvation," and that the people by giving to them can "help win them" or win "the world to Christ." In this, tragically, they do "lie and know not the truth." In this, they defy the Lord. Needless to say, for God clearly indicates, "There is none that seeketh after God." Then, ere their "effort" is concluded, they advise those who have "made this supposed decision to be saved" to "write in for material which will help them in their Christian walk" and "in their Christian growth." In this, they play upon the ignorance of that saved host who do not understand the Scriptural teachings regarding the grace of God or the sovereignty of God.

This ignorant host supposes that these so-called "evangelists" are serving God or are in the service of God, so they join in the sending of support "to keep them on the air" or "on the tube." The supposed "appeals to the lost," then, and their resort to some form of the so-called "sinner's prayer," is — whether wittingly or unwittingly is not mine to say — just a SHOW which is demonic sham or a demonic DEVICE whereby they get the people to open up their purses or, in some instances, actually go to the local bank and borrow and obligate themselves for years to keep these religious shysters "on the air" or "on the tube."

Some who do not even appear

(Continued on Page 6 Column 1)

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## SOVEREIGNTY

(Continued from Page 5)

to be shysters yet become enamored of the power which they suppose is theirs. One, in recent years, for example, sold his people on the idea that "The Church needed new carpeting to the tune of \$90,000." What had happened, of course, was that he had a friend in the carpeting business for whom he wanted to do a favor.

Some, in response to his supposed Christian call, drained their savings of every dime and every dollar. Today, they are living on a fixed Social Security income, though their pastor was turning some \$100,000.00 a year, and until the day that he died was "rolling in wealth" almost unlimited. Others who were "moved" and "swayed" and "persuaded" by his "appeals" concerning this supposed great need actually borrowed from their banks in order that they might respond and "give generously" so "the Lord could bless them, too." What heinous hypocrisy, and that in the name of religion, and, tragically, sometimes in the name of Christ.

Then, he and his peers — fellow pastors who felt the need to "twist the arms" of some in their congregations — boasted of the more than \$120,000, that was received, and this all for new red carpet for the sanctuary. Do you suppose, by any stretch of the imagination, that these were serving Him who was born in a Manger? Do you suppose that the Son of God who "had not where to lay His Head" approved or blessed such "appealing" and such "giving"?

I tell you, NAY! There is nothing in any such depraved human antics concerning "Paul planted, Apollos watered, and God gave the increase." There is nothing regarding the obedience of Stephen in his preaching of the gospel and God's eventual use of this gospel in the reaching of Saul. These men are so intent on convincing their deluded hosts that they are "getting the job done for God," that they would never reference the sovereign purposes of God in the earth or His Sovereignty in Salvation. Their "kingdom building now" is their only criterion, and their "earthly successes" are wholly dependent on their keeping the people who listen to them steeped in ignorance.

They devise salvation schemes!

And despise God's sovereignty!

Perhaps, to the man, they are insistent that "it takes two to tango," or that God has His part and that man has his part. They have no interest in knowing that Abel was saved when he gave his testimony as he worshipped concerning the death, the burial, and the resurrection of the coming Messiah, and that Cain was lost when he brought the works of his hands. Likewise, these have no interest in the folk before whom they speak coming to the realization that God already had saved the man who "was breathing out threatenings and slaughter" when he said, "Lord, what would you have me do?"

Since I have previously referenced the two malefactors who hung on crosses at the time Jesus was hanging on His Cross, I do not think it apropos to speak of this again.

Perhaps, however, it would be apropos to compare Peter and Judas Iscariot. Peter, you will recall, responded to the Lord's question with, "Thou art the Christ, the Son of the Living God." Later, when the cross was much nearer, Judas Iscariot — with earthly, religious interests — made his appeal. "Why was not this ointment sold for three hundred pence, and given to the poor?"

Later, Judas Iscariot, the man who was never saved, betrayed the Lord. Later, Peter denied his Lord, as we learn in, "Then, began he to curse and to swear, saying, I know not the man." After his betrayal, Judas would repent, "Saying, I have sinned in that I have betrayed the innocent blood," and then "Cast down the pieces of silver in the temple." Peter, too, repented, and as the Scriptures explain, "He went out and wept bitterly."

Following his repentance, Judas Iscariot "went and hanged himself" and went on to hell. It needs to be noted, however, that he went to hell because he was never saved — not because he killed himself. Samson did the same, and he is accounted among the saved and among those among the men of faith.

Following his repentance, Peter would meet his resurrected lord, be instructed along the way, stand and preach marvelously on the Day of Pentecost, and subsequently give his life in the service of the Savior. If one, by repenting, could be saved, then both would have been. The Scriptures, however, are most absolute regarding the divergent or different destinies of the two men.

Jesus informs us that Judas Iscariot, the lost sinner who was never saved, and who never would be saved, was "the son of perdition," and thereby doomed forever. Peter, the saved sinner, however, was promised, "But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." The one would be eternally doomed, and the other would be eternally blessed. In the context of God's sovereignty, herein we see once more the holy purposes of God as they are expressed in "Jacob have I loved, but Esau have I hated."

Difficult though it may be, since men have given themselves and since men are giving themselves to a philosophy or a theology of "works for righteousness," we need to understand "belief," "believe," "trust," and "faith" in relation to God's sovereign purposes in the earth and His sovereign dealing with His creation which, of course, includes men. If there were anything that men could do to effect their salvation, accomplish their salvation, ensure their salvation, or consummate their salvation, then Jesus died in vain. This is the burden of the Word of God in, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain," and in many other parts of the Word of God, as well.

I have spoken earlier to this truth, but it seems proper to repeat it here, "For the preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God" to those of us "who are saved." We are saved by grace and that through faith, but that faith unto salvation is wholly effected by God — not by anything we have done,



QUESTION: — When did one man execute 450?

ANSWER: — Elijah, in his contest with the priests of Baal, First Kings 18:22, 40 — "...but Baal's prophets are four hundred and fifty men... And Elijah said... Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there."

not by anything we do, and not by anything we might do. Until one grasps this truth in its fulness — in "a measure" of course — the wonder of God's Grace and His Sovereignty are truths which one battles against, whereas the Scripturally-informed man of faith rejoices in such truths. It is only after we are saved by God — by means of "the blood of His Cross," of course — that such truths can have any meaning for us.

Therefore, I would hope that you would not become bogged in the mere semantics of "believe," "belief," "trust," and "faith" which men often bandy about without any Scriptural knowledge whatever. Too, they, in some instances, are translated from one Greek word. Many lose their perspective by becoming involved in semantics, when God's interest is that we might be involved in truth.

This may be one of the reasons that the Lord has advised that we need to be "as wise as serpents and as harmless as doves." Many, in the day when Jesus walked upon the earth, had the "proper words," if you please, or the "proper wording," as it were, but their hearts knew nothing of the truth. The Lord is most exact in this regard, "This people honoreth me with their lips, but their heart is far from me; and in vain do they worship me, teaching for doctrines, the commandments of men." These, on occasion, may make reference to a Sovereign God, but when they are dealing with what they call "salvation," they work out the details in accord with their human proclivities. That is, they "teach for doctrines the commandments of men."

For example, the word "Sovereign," as well as the word "Encounter," is bandied about among those who are "Neo-orthodox" or those who have proclivities toward "Neo-orthodoxy." Not too many people, however, are aware that these have no regard whatever for Scriptural Sovereignty. Rather, by means of the Barthian theology which spills into many denominational philosophies by way of Brunner and Bultmann and others, men even climax their reasoning in what is a "universalism"; that is, in due time, everyone will be eventually saved, even Judas Iscariot, they say. Needless to say, the teaching of all such must begin with "Yea, hath God said?"

These may indulge in the verbal niceties of speaking of "A Sovereign God," but they will have no part of God's sovereignty in salvation. They are "Judaizers" at heart, and the whole of the book of Galatians is

raised against their abject heresy and their heresies. It is no marvel, then, that Barth's "Universalism" permeates as the leaven of old every so-called theological school in America. There is no exception!

With this desperate theological "humanism" there comes the "faling from grace syndrome" which the foremost and the most famed of the Theologians — whether Baptist, Roman, Presbyterian, Methodist, Anglican, Pentecostal, Church of Christ, Church of God, Brethren, Reformed, Congregational, Evangelical, Lutheran, United Church of Christ and many, many others — rationalize and

promote with every energy at their command. Perhaps, the most violent attack that I have heard against "Once saved always saved" fell from the lips of Jimmy Swaggart in recent years, and yet multitudes of Baptist suppose he speaks as God and for God.

"The blind leaders of the blind" are all about us. Understandably, such want nothing whatever to do with a God who is a sovereign. Such want nothing whatever to do with a God who is sovereign in His provision of the redemption of His Elect, even their salvation. And certainly, such want nothing whatever to do with His Sovereignty in Salvation.

(to be continued)

## GOD OF THE BIBLE

by Chuck Sandelin

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

The God of the Bible loves some and hates others with perfect hatred. The god of most men's imaginations is a god that tolerates and allows everyone to do whatever they want to, but still loves them. People have made their god to be just what they want him to be by their imagination of mind; in almost direct disregard for what the Scriptures very vividly describe God, the Lord Jesus Christ, to be. Now, please allow me to explain myself.

I. Let's take for example the god that is in the imaginary mind of the Seventh Day Adventist. He doesn't think there is a literal hell that has fire and brimstone; where there is continual conscious pain for the God-hating, Christ-rejecting, Bible-denying sinner. Several times have we heard them say, "I wouldn't serve a God that would put people in hell." My friend, these people are not serving anything but the god of their imagination. The God of the Bible is the God that He is, and the God He has described Himself to be and says, "I change not," or "Jesus Christ the same yesterday and today, and forever" (Heb. 13:8). Puny little man with his depraved will, fallen nature, and "deceitful heart" goes about to make up a god in his mind that he thinks God should be; and then spouts off, "I wouldn't serve a God that did thus and thus." Isn't that the height of the creature's pride? Thinking he can force God to operate at his sinful level, and makes himself — bigger than God.

What is this poor fellow going to do when God laughs at him when He has him in hell? People say, why God won't laugh at those He has put in hell. You need to read Psalm chapter 2 and Psalm 52. That is the problem we are discussing. People no longer know the God of the Bible because they spend their time before the cursed "garbage box" (T.V.), reading Mickey Mouse, Readers Digest, Lady's Home Journal, Redbook or you name it; instead of reading their Bible so that they might know something about THE GOD OF THE BIBLE. This is the same cult that teaches that there is no hell fire for the lost man to shun; that when you die the grave ends it. Now people would like to "make up" this god who is not going to sentence anyone to hell. (so that heaven is going to be just like it is here). Why, the Bible has so many hell-fire verses we can not quote them all here. Jesus said, "Where their worm dieth not, and the fire is not

quenched" (Mk. 9:44). Jesus said in Luke 16 the rich man died and went to hell and there he "IS" in torment of flame! Brother, that's fire! Would you recommend that a man go down and join up with a bunch of religious people who would teach this kind of stuff instead of what the Bible taught? Why, not by Bible principles you wouldn't. When the Bible says, "have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). It's either the God of the Bible or the god of some man or woman's imagination.

We talked with a man here, who had no doubt been listening to some "Jehovah's Witnesses" (?) and he didn't believe in a Tri-union God or that is, that the One God is in three persons. When shown in the Scriptures that "there are three that bear record in heaven: the Father, the Word, and the Holy Ghost, and these three are One" (I John 5:7), or "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28), etc., it then became very apparent that the god of the Jehovah Witness is not the God of the Bible.

Some Rare gods.

Then there are some imaginations that run so wild that the gods of their warped conceptions cannot clearly be described with pen. Some think that God does not care in the least what is done with His Holy Day. They say they are Christians (many say they are Baptists), yet on the first day of the week you find them working, playing sports, or you name it. They sometimes even call it, as we do, the Lord's Day, yet believe it to be nothing to desecrate that which they call "the Lord's." The Bible says, "not finding thine own pleasures" (Isa. 58:13). Then there is this "Christian" who has this painting of a long-haired Jesus hanging up and thinks that this is the God of the Bible. Now Jesus Christ wore a beard, His hair was "bushy and black as a raven" (S.S. 5:11), but it was not long. I Cor. 11 in God's Word says, "It is a shame for a man to have long hair." It goes on to say, "We have no such custom neither the churches of God." That stands on one side while a pants-wearing woman with bobbed hair as short as my boy's stands on the other, and says it doesn't matter what the exterior is like — it is the interior that counts. The Bible teaches that the outside is the expression of the inside, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34). "Therefore, if any man be in

(Continued on Page 8 Column 2)



## BRIEF STUDIES IN REVELATION

By The Editor

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire" (Rev. 10:1).

Revelation Chapter ten tells us of The Mighty Angel and the Little Book. We learn that angels are mighty in power, and come from heaven to do the bidding of the Lord. We need to study the ministry of angels as revealed in this book and thus learn that they have a mighty ministry from the Lord towards the earth. I believe that, though we do not see them and their activity, they are continually active towards the children of God. I think we will be surprised when we learn in heaven how much of a part the angels of God played in our lives on earth.

Many, probably most, expositors take this angel to be the Lord Jesus Christ. I think not. I know that Jesus Christ often appeared in the Old Testament as The Angel of the Lord. I consider these to be pre-incarnate appearances of the Lord Jesus Christ to, and in behalf of, His people. I do not believe that after His incarnation, Jesus ever again appears in the Bible as an angel of the Lord. It seems to me that such an appearance would be inconsistent with His incarnation. He appeared in the form of a man and as an angel in the Old Testament, but at His incarnation, He took a human nature in permanent conjunction with His eternally Divine nature.

Note the description of this mighty angel. What glorious beings the angels are! Remember that you and I who are saved are predestinated by God to someday have a higher position and a greater glory than even the mighty angels of the Lord. This angel had a little book in his hand and it was open. He placed his right foot upon the sea and his left foot upon the land. I consider this a symbolical act signifying the taking possession of the sea and land in the name of and for the Lord. The mighty angel cried with a loud voice as seven thunders uttered their voices. What did the seven thunders utter, you ask. I do not know, for God has not revealed this. Isn't it strange that men are so overly concerned about what God has not seen fit to reveal, while, at the same time, they are unconcerned about what He has revealed. We will do well to pay heed to that which the Lord has revealed, and leave the rest in His strong box of Deuteronomy 29:29. The angel swears by the ever-living God, the creator of all things and makes an important statement.

This statement is, "that there should be time no longer." I understand that the word "time" here has the meaning of "delay." God has, due to His longsuffering, delayed many long centuries of time in bringing deserved judgment upon the earth. Oh, how merciful God is! But now the predestinated time has arrived and God will delay no longer. Judgment is about to fall in its windup fury upon this sinful earth.

I believe that the mystery referred to in verse 7 is that of God's long delay in putting up

with sin. Now that mystery is finished. We learn that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." This statement furnishes proof of the position that the seventh trumpet contains, and is, the seven vials of wrath. So, the sounding of the seventh trumpet produces the vials of wrath. The events of these seven vials bring us to the closing of the tribulation and the setting up of the Millennial Reign of Jesus Christ.

In verses 8-11, we have John's eating of the little book. We see the command of the angel and John's obedience. Oh, that all the servants of the Lord would be so obedient to the commandments of the Lord! Are we really His servants when and if we do not obey His commands? John tells us that this book "shall make thy belly bitter, but it shall be in thy mouth sweet as honey." I take this book to be the Word of God, or especially, the book of Revelation with its judgments upon the earth. These things are sweet to the child of God, but are also bitter as to the coming judgments upon the earth. Yes, there is a sweetness in the Word of God, "sweeter than honey and the honey-comb." But many things recorded in that Book have their bitter aspects as well.

In verse 11 we learn that John will be released from his imprisonment on the Isle of Patmos and will preach the Word again to many peoples. Some take this to mean that the following events go over the same period of time already covered with new revelations as to that time. I think it means as already stated.

In verses 1-2 of chapter 11, we have the measuring of the temple of God and the time of the great tribulation set forth. This temple is the rebuilt temple of the tribulation period. The anti-christ makes a seven year treaty with Israel, which signals the start of Daniel's seventieth week. Under the terms of this treaty, Israel will rebuild the temple in Jerusalem and re-establish the Jewish religious system of the Old Testament. In the middle of this period, the anti-christ will break this treaty with Israel, stop their religious services, set himself up in that temple claiming to be God and demanding the worship of the whole world. This worship will be given except for those whose names were recorded in the Lamb's Book of Life from before the foundation of the world. The three and a half years of verse 2 and verse 3 are two different time periods, and together make up the seven years of Daniel's seventieth week. Those of the latter verse precede those of the second verse.

In verses three through fourteen, we have the marvelous testimony of two witnesses during the tribulation, or part thereof. Who are these two witnesses? The commentators have a field day with this question. They are not a multitude of witnesses, they are two. They are not the preacher and the church, they are men. They are two men who will be sent of God to bear testimony on the earth

and will be given marvellous miraculous powers. I am sure that they are not men raised up from those living on the earth at that time, but are two who lived on the earth previously and are sent back to the earth for this special ministry. I am sure that one of them will be Elijah, for the bible definitely tells of His coming again to earth. John the Baptist came in the spirit and power of Elijah, but as he said himself, he was not Elijah. I believe the other one will be Moses. Jude verse seven tells of a dispute between Michael, the archangel, and satan over the body of Moses. What does this tell us? It tells us, I think that the body of Moses was raised from the dead and is being preserved by God for Moses to return to the earth for this ministry. Notice the similarity between the miracles of these two witnesses and those of Elijah and Moses. Many think the second witness is Enoch, but I feel they will be two Hebrews and will be as previously stated.

When will these two witnesses exercise their ministry? I am astounded to find many who say it will be during the last half of the tribulation. I am certain that it will be during the first half thereof. God will give the earth over to the power of Satan and the anti-christ in a special way during the last half of the tribulation, and this ministry would not be possible at that time. Concerning their ministry, note that they are specially empowered by God, that they are the two candlesticks and two olive trees of the Lord, and that they have miraculous powers which they may exercise as often as they will. Note the utter helplessness of their enemies as long as God protects them. The anti-christ would desire and will try to get rid of these two thorns in his side, but will be utterly

unable to hurt them til their work is done.

Praise God! Note that it is not until their testimony is finished that the beast has power to kill them. Brother, there is a predestinated time on earth, and a predestinated work for each one of the servants of the Lord, and they cannot die until their work is done. Someone says that others die in the midst of their life, and before their work is done. Not so! There is a time to be born and a time to die, and neither event will occur before that time. Brother, we are immortal until our work is done. The enemy cannot touch us until permitted by God, and this permission is according to the sovereign will of God, and for our own good and God's glory.

We learn in verse eight that they are killed in Jerusalem, which is spiritually called Sodom and Egypt. Again, we see evidence that, where we are not told differently, we are to interpret this book literally, and again I insist that a literal interpretation is the one and only way to understand this book. Notice the great xmas party of rejoicing and sending presents which takes place in celebration of the death of these two witnesses. You say, this is not a xmas party. Sure it is. Can't you read? And it is just as honoring to God as the xmas celebrations of our day.

Man's terrible depravity is manifested in that it is not permitted to bury the bodies of these two witnesses. They lie dead in the streets while the wicked rejoice therein. But watch now, as the T.V. cameras of the world are trained on this scene, and as the world expresses its unholy joy, behold! the breath of life enters these two men, they stand upon their feet, they hear a voice from heaven, and they — in the sight

### "THE FUTURE"

Mrs. Frank Parrish  
Courtland, Virginia

Great tribulation is coming soon upon this wicked world,  
When God's unmitigated wrath will surely be unfurled;  
But when this happens Christ will have His people safe above,  
For God's wrath won't fall on those whom He foreknew in love.

The Lamb of God will take the book and open up the seals,  
Then everything will come to pass which God's Word has revealed;  
And when it is all over, 'tis finished, and 'tis done,  
This world will then become the kingdom of God's Son.

Sitting there upon David's throne, on beautiful Mount Zion,  
Christ, the King, will rule this world with a rod of iron;  
Knowledge of Him will fill the earth, as waters cover the sea;  
His people will rule and reign with Him, for this is God's decree!

Oh, what a wonderful kingdom God's children will enter in.  
For all creation will then be free from its bondage of sin;  
Like a beautiful garden of roses, the desert then will be;  
In place of thorns and thistles will come up the myrtle tree.

Men will no longer go to war, as sinful nations do now;  
War-instruments will then be beaten into shears and plows;  
Man will sit under his own fig tree, his God-given place,  
And of the former lust and greed you will not find a trace.

Wolves and lambs will lie down together in peace and harmony,  
While a child may play on the hole of an asp, and perfectly safe shall be;  
Nothing at all will hurt or destroy in the kingdom of God's Son;  
A man of a hundred years will be considered very young.

Satan will be bound for a thousand years, while Jesus reigns in peace,  
But after that, for a little while, Satan must be released;  
Deceiving the nations, he will gather them, to compass the saints around,  
But they will be devoured by fire, which God in heav'n sends down.

Into the lake of fire and brimstone, Satan will then be cast,  
To be tormented forever, thank God, he will, at last!  
The wicked dead will then be judged; I'm sure they will tremble and quake,  
For all not written in the Book of Life will be cast in the fiery lake.

Then will be a new heav'n and earth, an earth with no more sea;  
God will dwell with His people there, and He their God shall be;  
Former things will pass away: they will live forever with Him,  
Eternally blessed and glorified, in the new Jerusalem!

## Missionary To New Guinea



ELD. FRED T. HALLIMAN

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of the watching world — are caught up in a cloud into heaven: a second rapture of the saints, and this one also takes place before the tribulation is over. Where do post-tribbers place this rapture?

In that same hour, God sends further judgment upon this earth that is already reeling like a drunken man from the blows of the wrath of Almighty God. There is a great earthquake, a tenth of Jerusalem is destroyed, and men are forced to give glory to God. Brethren, if men will not glorify God's grace in receiving Jesus Christ as Lord and Saviour, they will glorify His holiness and justice in experiencing His wrath. Either way, God will eventually get His due glory from each and all of mankind. Next, in verse 14 we have an announcement that the second woe (which was the hellish horses and their demon riders) is past, and the third woe is coming on. This third woe is the seventh trumpet which is the seven vials of wrath which close out the tribulation period.

Verses 15-19 give us a summary of events which will take place under and following the seventh trumpet. Many misunderstand that this is a summary of such events and wrongfully place the rapture in the middle of the tribulation. These events will wind up the tribulation and bring in the kingdom of Jesus Christ over the earth as described in verse 15. Praise the Lord! there is coming a day when the kingdoms of this world will give way to the kingdom of Jesus Christ and He will reign over the whole earth for a thousand glorious years, and His saints will reign with Him. How can anyone read the Bible, believe it, and be anything but a pre-

(Continued on Page 8 Column 1)



There is not a shaft in the quiver of the Devil but what has been fired at the Bible and failed.

### TUNE IN TO THE CALL TO CALVARY

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## BRIEF

(Continued from Page 7)

trib, pre-millennialist! Such is beyond me. I long for that day and rejoice that I will be here and share in my Lord's reign over the earth. He is yet to get glory where once He was despised and rejected. The crown of thorns will be replaced by a crown of gold. King Jesus has been appointed by His Father to rule the earth, and He surely will.

The twenty-four elders, who are of the glorified saints of God, give glory to God for this coming kingdom. And surely, all the saved and glorified who will share in that golden age will give God the glory. Yes, under and following this seventh trumpet, the nations are angry, God's wrath is come, the dead will be judged, the saints will be rewarded with their place in the Millennium. What a glorious time will be introduced by the events of the seventh trumpet! Go back to chapter five. It contained the events by which the Lord would dispossess the usurper from the earth and set up His own glorious kingdom. The last seal of that book being opened led to the events of the seventh trumpet, which leads to the glorious kingdom of Jesus Christ over all the earth.

Dear friend, these things will surely take place whether you believe them or not. But believing them will be a blessing to your life here and now. I trust that you are, or will be, saved and will share in these things which will be ushered in by the events of the seventh trumpet. May God bless you all!

## THE GOD

(Continued from Page 7)

Christ, he is a new creature" (II Cor. 5:17).

We meet the "1981 Christian" with booze on the breath, snuff in the shirt pocket, cigarettes in the ash tray, and a few more habits, and they talk about their "Christianity" when there appears (at least to me) to be no change in the life of that person — only a talking of "The god of their imagination" who loves everyone and died for everyone. They know nothing of the God of the Bible who has chosen some FROM their rightful sentence in the lake of fire to life eternal; or others, He hates as He did Esau, Pharaoh, Herod, etc., and will laugh at them "when He has them in His derision" (Ps. 2:4 & 52:6). Until you study the God of the Jew, the God of Abraham, Isaac, and Jacob, the God of the Bible, then probabilities are that you know only the god of your imagination!

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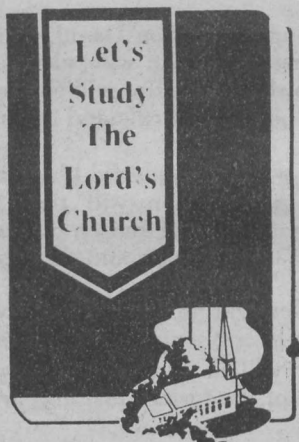
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Mr. Ritchie does not understand "church truth" as we do. He may, at times be a little "over-dispensational." But, remember, that no book is perfect except the blessed Word of God. These three books can be of great help to the preacher who desires to enrich his ministry by giving more attention to the Old Testament, and can help the personal understanding and life of any who read them. I suggest the purchasing and reading of these books.

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## WOULD YOU LIKE TO HELP YOUR CHURCH GROW?

1. List names, addresses, ages of anyone you know who is not in church attendance. Turn names in to the pastor.
  2. List any area in the church in which you would be willing to serve if needed, and hand it to the pastor.
  3. Pray often for the church, for its leaders and workers, and for those whom you know that are unsaved. Pray for your brothers and sisters in Christ.
  4. Take advantage of every opportunity God gives you to witness for Him. God opens doors for you to enter.
  5. Always strive to encourage your brothers and sisters in the church. If you cannot encourage, never discourage. Cultivate an optimistic attitude.
  6. Never, under any circumstances, take any church problem, difficulty, disagreement, or short-coming to anyone outside her membership. I have known people who would actually criticize their church to outsiders whom they were trying to get to attend. Why should they come when you have indicated that you are displeased with it? Take the problems to the Lord and do your part to solve them.
  7. Remember that you represent Christ and His church wherever you are and whatever you are doing, so always conduct yourself so as to cast a good reflection upon them.
  8. Practice faithful and regular attendance in all services.
  9. Prepare your heart both to contribute and receive the most possible benefits from each service. This will require daily prayer and meditation.
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