

JESUS CHRIST: PROPHET, PRIEST AND KING

by Harold Brunson

"Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Remember them which have the rule over you, who have spoken unto you the Word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein" (Hebrews 13:1-9).

Verse eight presents Jesus the same yesterday, today, and forever. The "yesterday" of this verse of Scripture reveals His antiquity and reaches into all the regions of eternity past. The "today" of this verse of Scripture includes all of time and shows to us the ever-present Christ and His relationships to time. The "forever" of this verse of Scripture reaches into all the regions of eternity future. His eternal co-existence with the Father and His Deity are all revealed in this short verse of Scripture.

The work of Jesus can be summed up under three divisions: First, Christ the Prophet; second, Christ the Priest; and third, Christ, the King. Deuteronomy 18:15 pictures Him as the Prophet; Hebrews 5:6 pictures Him as the Priest; and Revelation 19:16 pictures Him as the King.

CHRIST AS PROPHET

In Deuteronomy 18:15 Moses wrote by divine inspiration these words, "The Lord thy God will raise up unto thee a PROPHET from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." I would like to point out five things concerning Christ the Prophet.

First, Christ as the Prophet came through the door of Bible prophecy. "Therefore, the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). There are hundreds of other prophecies in the Old Testament concerning the coming of Christ into the world, but suffice it to say that every prophecy concerning His first coming into the world was fulfilled to the minutest detail. All others who came before Him or who have come after Him, posing as Messiah, were and are imposters.

Second, Christ as the Prophet
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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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GRACE ABOUNDING

by C.H. Spurgeon

"I will love them freely" (Hosea 14:4). This sentence is a body of divinity in miniature. He who understands its meaning is a theologian, and he who can dive into its fulness is a true Master in divinity. "I will love them freely," is a condensation of the glorious message of salvation which was delivered to us in Christ Jesus our Redeemer. The sense hinges upon the word "freely." "I will love them FREELY." Here is the glorious, the suitable, the divine way by which love streams from heaven to earth. It is, indeed, the only way in which God can love such as we are. It may be that He can love angels because of their goodness; but He could not love us for that reason; the only manner in which love can come from God to fallen creatures is expressed in the word "freely." Here we have spontaneous love flowing forth to those who neither deserved it, purchased it, nor sought after it.

Since the word "freely" is the very key-note of the text, we must observe its common meaning among men. We use the word "freely," for that which is given without money and without price. It is opposed to all idea of bargaining, to all ac-

ceptance of an equivalent, or that which might be construed into an equivalent. A man is said to give freely when he bestows his charity on applicants simply on the ground of their poverty, hoping for nothing again. A man distributes freely when, without asking any compensation, he finds it more blessed to give than to receive. Now God's love comes to men all free and unbought; without our having merit to deserve, or money to procure it. I know it is written, "Come, BUY wine and milk," but is it not added "Without money and without price?" "I will love them freely;" that is, "I will not accept their works in barter for my love; I will not receive their love as a recompense for mine; I will love them, all unworthy and sinful though they be."

Men give "freely" when there is no inducement. A great many presents of late have been given to the Princess of Wales, and 'tis well and good; but the position of the Princess is such that we do not view it as any great liberality to subscribe to a diamond necklace, since those who give are honoured by her acceptance. Now the freeness of

God's love is shown in this, that the objects of it are utterly unworthy, can confer no honour, and have no position to be an inducement to bless them. The Lord loves them freely. Some persons are very generous to their own relations, but here, again, they can hardly be said to be free, because the tie of blood constrains them. Their own children, their own brother, their own sister — if men will not be generous here, they must be mean through and through. But the generosity of our God is commended to us in that He loved His enemies, and while we were yet sinners, in due time Christ died for us. The word "freely" is "exceedingly broad" when used in reference to God's love to men. He selects those who have not the shadow of a claim upon Him, and sets them among the children of His heart.

We use the word "freely," when a favour is conferred without its being sought. It can hardly be said that our King in the old histories pardoned the citizens of Calais freely when his Queen had first to prostrate herself before him, and with many tears to induce him to be merciful. He was gracious, but

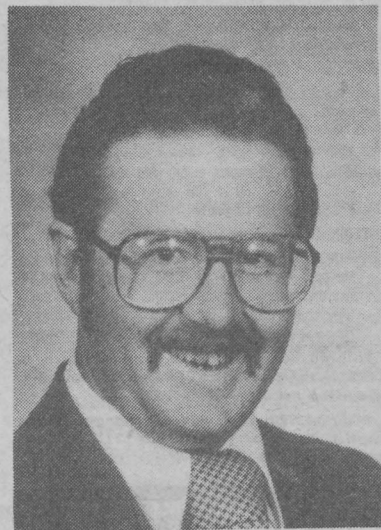
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THE DOCTRINE OF ELECTION

by Sam Wilson

II. Thess. 2:12, 13.

The doctrine of election is essential to understanding the way of salvation. I did not say essential to salvation, but to understand what the Bible teaches about salvation. Election is God setting in motion our salvation. It all began when we were chosen in Christ from the foundation of the world. Romans 11:7 teaches us that the reason Israel was saved (I



Sam Wilson

believe it refers to individual Jews) is not because of what they had done, but because of the election. The doctrine of election is not a non-essential. It is a very important teaching from God's Word. You cannot give the glory to God you ought to, without believing in the doctrine of election. It is very difficult to understand why a doctrine so God-honoring is so hated by those who are saved. The only explanation for this is the depravity of man. I heard a man say one time (and this man claimed to be a preacher) that anyone who believed in election was lost and headed for hell. Surely, this shows how much man hates the truth of election and any other doctrine which abases man and exalts God.

Let us begin to examine some false ideas about election. First, there is the belief that election is based on works or good deeds. Romans 9:11-13 refutes this

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE REVIVAL WE NEED

"Wilt thou not revive us again: that thy people may rejoice in thee?" (Psa. 85:6).

Revival is a very, very important subject. Really, what could be more important in these awful days in which we live? We need to give more time, attention and effort to the matter of revival. Now revival relates to the born-again child of God. The dead sinner needs "vival;" that is, the giving of spiritual life. The child of God needs revival: that is, the stirring up, and strengthening of the life he already has.

There is need of frequent revival. We go to church on the Lord's Day. We get lifted up and drawn closer to the Lord. We are on fire, and ready to really go to work for the Lord. We get out in the every day world, and this has an ice-water effect upon us. We grow cold and indifferent, and we need revival again. The devil works on the child of God. Now, I do not at all believe that a saved person can be indwelt by a demon, but I do believe that the demons and the devil himself works on the child of God in every way God will permit. I know that this often brings the child of God down to where they stand in need of revival again.

Then every believer still has the old nature of sin within. We are not holy-roller heretics. We do not believe in the eradication of the sin nature in this life. We have a constant battle with indwelling sin, and we will have this battle until we get our glorified bodies in which there will no longer be this sin nature. Now the combined effect of the world, the devil and the flesh is such that the child of God needs constantly a revival from the Lord.

This matter of revival is very important. It is important for the individual believer. It is important to his assurance of salvation. Brother, if I were always down, always cold and indifferent, always defeated, I would wonder if I had ever been truly saved. Thank God for the times of revival. Thank God for the lifting up of the downcast spirit. These times of revival give assurance that one is truly saved. I urge you to examine yourself by this test. Do you have times of sweet, blessed revival in your Christian life? Revival is important to the joy of the child of God. now, the believer cannot lose his salvation. Praise the Lord for this! The believer can lose the joy of salvation. Upon David's repen-

tance over his terrible sin, he prayed, "Restore unto me the joy of thy salvation..." David knew that, even with his awful sin, he had not lost his salvation. He knew that it was God's salvation, and could not be lost. But he knew that he had lost the joy of salvation. This is a terrible loss, and one needs to plead with the Lord to restore this lost joy.

Revival is important to the life and service of the child of God. How can the saved person live a good clean life before the world, or how can he serve God effectively without constant experiences of the reviving work of the Holy Spirit? He cannot do this. The reviving of the believer is important to his testimony before the lost around him. The cold, worldly, inconsistent, backslidden believer is a poor witness for Jesus Christ. However, we look at it, revival is important to the child of God.

Revival is important to the church. Years ago in another city, the church which I pastored caught on fire. I was informed of this and hurried to the building. The fire trucks were there, and oh! what a crowd of people were standing around. You see, the crowd will go to see

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REVIVAL

(Continued from Page 1)

a church on fire. I verily believe that if our church would get on fire for the Lord, we would have a better and more effective influence on the unsaved around us. Only a revived church can do the task which God has given it. As a church, we have the most important task in all the world. We cannot do it without experiencing frequent times of revival. Yes, revival is a very important matter.

What kind of revival do we need? This is also a very important subject. Let me say, first of all, that we do not want or need a revival which minimizes the matter of the doctrines of the Word of God. We need a revival of Bible doctrine in our land today. We need for God's people to believe the precious truths of the Word of God and to love them and stand for them without compromise. Brother, I am a doctrinal preacher. Our church is a doctrinal church. We will never, never weaken our stand on any doctrine of the Bible to have what the world would call revival — and we don't have to. Now, the religious world almost equates revival with the matter of compromise on doctrine. The world feels that we just cannot have a revival unless all the churches compromise their beliefs and unionize together. Brother, compromise is too high a price to pay for revival, and praise the Lord, it is not necessary. We will not give up the glorious doctrines of sovereign grace, of the Lord's true churches, of heathen holidays, of the proper observance of the ordinances of the pre-trib rapture, the glorious millennium or any other truth to have a revival. And we don't have to! It is a blasphemy on the Word of God and on the God of the Word to teach that one must compromise truth in order to have a revival. Away with such "revival" from the face of the earth. We need a doctrinal revival. We need a revival where saved people will believe

and preach the whole counsel of God.

We need a revival that is definitely and intimately related to the true churches of Jesus Christ. We do not desire or need a revival that is based upon a minimizing of the Bible truth about the Lord's church. Jesus Christ established a Sovereign Grace Landmark Missionary Baptist Church in the days of His earthly ministry. He promised perpetuity to that church, and praise God, He has kept that promise. He gave the commission to do His work in the world in this age to that church. He baptized that church — and only that church — in the Holy Spirit on the Day of Pentecost. He dwells in that church, blesses that church, and uses that church to His glory. Faithful members of that church will make up the Bride of Jesus Christ. Now these are the teachings of the Bible about the church, and we do not want or need a revival which ignores, makes light of, or compromises these truths.

We need a revival within the local church. We are not looking for revival outside the church. We are hoping and praying and working for a revival within the church. We need a revival which will make the revived one a better church member. Now this will always be the result of revival. That person is not revived who is not a more faithful, better giving, harder working member of one of the Lord's true churches. Get off your spiritual high horse. Stop your acting so pious, holy, dedicated, and revived — unless you are a better church member than you have ever been before in your whole life. Yes, we need a revival in the local church which will make revived ones to be better church members.

We need a revival of holy, consecrated, Godly, separated-from-the-world living by the children of God. Now this is the only kind of revival that is truly a revival. If you are not living better than you ever have before, you have not been revived as yet. You can not live like the world, smell like the world, dress like the world, look like the world and act like the world and be a revived Christian. It just can't be done! I plead today for a revival in the lives of the professed children of God. Oh, how we need this! We need revival in this area more than anywhere else. The cause of Jesus Christ is damaged more by the inconsistent lives of church members than by any other one thing. How often have you heard: "If that's Christianity, I don't want any part of it," or "If he is a Christian, the woods are full of them"? Brothers and sisters, most church members today would be excluded from Baptist Churches of fifty to a hundred years ago.

Let us look at this more closely. We need a revival which will cause the children of God to give up worldly pleasures. It is a shame that the children of God have to get their good times the same place the world does. Why can't the children of God find their pleasure in reading the Bible, in praying, in witnessing, in church meetings, etc., etc.? Why do the children of God have to go to the same hell-holes of worldly pleasure that the world does in order to have "fun"? Brother, we need a revival of saved people giving up the pleasures of the world.

We need a revival of saved people giving up worldly habits and worldly companions. Why do saved people indulge in the same smelly, dirty habits in

which the world indulges? Why do saved people have to run around with a worldly crowd? Why not make our companions to be like-minded brothers and sisters in Jesus Christ? Brother, I am suspicious of that professed believer who is continually with the worldly crowd, in the worldly place, doing the worldly things. Such a person badly needs one of two things: to get saved, or, if saved, to get revived.

We need a revival of faithful, dedicated service to the Lord in and through His church. We need a revival of giving tithes and offerings to the Lord in His storehouse. And remember, the storehouse of the Lord is the true church of Jesus Christ — A Sovereign Grace Landmark Missionary Baptist Church, if you please — or if you don't please. When folk get revived, they will quit robbing God, and when one does not give a tithe and an offering to the Lord through a true church, such a one is robbing God. Amen! Brother, believer it or not, that does not change the matter. You are a tither or a God-robber. And God robbers need to get saved, or, if saved, they surely need to get revived. We need a revival which will cause church members to be willing to serve the Lord in any place and in any way in the church. Oh, to hear saved men and women asking, "What wilt thou have me to do?" To see men and women who have a mind to work in the church. The church is the greatest institution in the world. The work of the church is the most important work in the world. A revival will cause saved men and women to give their lives to the Lord in serving Him through His church.

We need a revival of concern about, interest in, and witnessing to the unsaved. Oh, the unsaved! The unsaved! On their way to the burning flames of an eternal hell. Yes, there is real, burning fire in hell. Yes, it will last eternally. Nothing in time or eternity is equal in importance to the salvation of the soul — "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36).

We need a revival where saved people will get concerned about the salvation of lost souls. Can I be sure that I, myself, am a saved person if I am not concerned about the salvation of others? We need to be concerned about our loved ones. We need to be concerned about our neighbors. We need to be concerned about those with whom we work. We need to be concerned about any man, woman, boy or girl anywhere in the whole wide world. We need a revival of concern about the unsaved, and that person who is not concerned, is either not saved, or, if saved, in need of revival. Amen!

We need a revival of real interest in lost people. We need a revival of faithful witnessing to lost people. We are not hard-shell heretics. We are not even of the new breed of hardshells who still wear the "Missionary" name, while they spout forth the same heresies the hardshells have for years. We are Missionary Baptists. We believe that the Holy Spirit uses the gospel in giving spiritual life to dead sinners. Yes, we do. I, for one, wish that all hardshells would wear the proper label, so it would be easier to tell them apart. The gospel! The gospel! The glorious gospel of Jesus Christ! "That Christ died for our sins according to the Scriptures, and that He was

buried, and that He rose again the third day according to the Scriptures," and that any one anywhere who will repent of sin and believe on the Lord Jesus Christ will be saved. This is what men need to hear, and must hear, if they ever are to have spiritual life and be saved from sin and hell. We need a revival where saved people will "go into all the world, and preach the gospel to every creature." People who do not believe in and practice this are hardshell heretics, and need to get saved, or, if saved, need to be revived.

We need a revival of first love for Jesus Christ. Remember when God saved your lost and undone soul? Remember how you loved Him then? Oh, how our hearts filled to almost bursting with the love we had for Jesus Christ! Gladly would we have died for Him then. He was the chief love of our souls. We loved Him, then, more than anyone else or everyone else in all the world. We desired constant fellowship with Him. We ran to do His smallest bidding. Yes, brother and sister, we need a revival of first love for Jesus Christ. This is our chief revival need. If we have a revival of this, all else will follow in due time.

We need a revival of Bible reading, of study and of great love for the Word of God. How we neglect that precious Book! We have time for the newspaper, the radio, and for that horrible monster: the T.V. set, but we have no time for the Bible. Shame on us! Shame on us! We ought to love the Bible. We ought to read the Bible. We ought to study the Bible. We ought to tell others what the Bible says. That is not a revival — whatever it may be called — that does not cause God's people to become avid readers, diligent

students, and obedient doers of the Word of God.

We need a revival of deep interest in spiritual things. How worldly we are! How fleshly we are! How little we talk about spiritual things! Friend, how do you interpret this Scripture, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace."? How do you interpret this? It is surely a cutting test of one's profession of faith in Jesus Christ. We need a revival or interest in spiritual things. I get so tired of talking with saved people about worldly things — where is that speaking often to one another about the things of God?

We need a revival of prayer. Here is a key to it all, is it not? Would not a revival of prayer solve all our problems as children of God? Would not a revival of prayer bring a revival in all other areas where we need a revival? Yes, we need a revival of persistent, humble, believing prayer among the children of God.

Now this is the revival we need. This is the only thing that will really answer to the meaning of the word "revival." Anything else is not worth bothering about. This is a costly revival. It is well worth the cost, but are we willing to pay the price? I don't know. I must answer this question for myself. You must answer for yourself. Do you need this kind of revival? Do you want this kind of revival? Will you pay the price for this kind of revival? May the Lord pour upon us the Spirit of supplication for just such a revival in our midst in our day! God bless you all!

FROM THE EDITOR

We have just closed a very wonderful Bible Conference at Calvary Baptist Church. The conference took place November 24th, and 25th. It was a time of rich spiritual blessings for Calvary Baptist Church and for those who visited with us.

We had fourteen fine sermons from different preachers. These men greatly blessed our souls. We might say that they gave us real "soul food." We thank God for each one of these men.

Brother Jerry Caves led the singing for the conference and sang many special songs. His work was a real addition to the blessings of the conference. We thank him for his work with us at this time, and thank the Lord for sending him our way.

We had very good attendance during the conference. We truly thank our God for every person who blessed us with their presence at any or all of these services. It was a great joy to the pastor and editor to meet many dear friends of many years. Oh, how I praise the Lord for brother and sisters in Jesus Christ!

The members of Calvary Baptist Church were great hosts and hostesses. They blessed their pastor's heart with their willingness to do all they could towards the conference. I truly praise the Lord for the privilege and honor of pastoring this great church.

God willing, we will have another conference next year. I feel sure that we will change our conference to a different date, but am not sure just now what it will be. Announcement will be made in this paper in the near future. We do hope that many of you will make plans to be with us at that time.

It was a special and added blessing for us to receive brother and sister Harry Danner of Tullahoma, Tenn. into our church membership during this conference. They are personal friends of many years. They were so blessed by the conference, and came to realize that they could not remain in the religious organization they were in as it was not sound. Since there is no church near them teaching the truth of God's Word, they felt led of the Lord to put their membership in a sound and true church. We thank God for them and feel sure that they will be a blessing to our church.

Well, I feel that I am getting somewhat adjusted to the work of editing this great paper. I finally feel that my head is above the water, and that I will be able to do the work of pastoring this church and editing this paper and still have a little time for Katie, for the home, and to rest a spell. I do desire that any reader of this paper feel free to write me relative to the paper and to anything therein. It is my sincere purpose to prayerfully consider any advice, criticism or counsel given to me either pro or con. I desire to make this the best paper I possibly can. Please pray for me. May the Lord richly bless you all!

PROPHET

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theory. Secondly, there is the belief that election is based on foreseen faith. This is very close to the first belief. This is the most popular opinion in our day. Popularity, however, does not make it right. This is refuted by Romans 9:13, 16; also, notice Romans 11:5. If this is true, then man is the elector and not God. This presents a greedy God that just wants to get in on the act. Beloved, God is the act. Furthermore, every verse that teaches election took place before the world began, refutes this theory. Thirdly, there are those that present election as being God choosing when man chooses. This theory is evidenced at the foreordained time He was to come into the world. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galatians 4:4-5). This verse declares that Christ came in the fulness "of the time." Whose time? Certainly not man's or the world's time! At the very split foreordained second that Christ had from all eternity purposed to come into the world, at that time He came. Solomon declares, "To every thing there is a season, and a time to every purpose under the heaven" (Ecclesiastes 3:1).

Third, Christ as the Prophet was a missionary Baptist preacher. A missionary means one who is sent. In John 3:17 we find that God sent not His Son into the world to condemn the world, but that the world through Him might be saved. Truly He was a Missionary. In Mark 1:9 we find that Jesus came from Nazareth of Galilee and was baptized of John in Jordan. John the Baptist was the first Baptist preacher and he baptized the Son of God. We find in Matthew 4:17 that Jesus preached, "Repent: for the kingdom of heaven is at hand." Jesus was the Prince of preachers; He also was baptized by a Baptist preacher, and He was a preacher. Therefore, as a prophet Jesus was a Missionary Baptist preacher.

Fourth, as a Prophet Jesus organized the New Testament Church. The Greek word for church means a called-out assembly. Jesus called out saved brethren who had been baptized by John the Baptist. "And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, men-

ding their nets; and he called them. And they immediately left the ship and their father, and followed him" (Matthew 4:18-22). My conviction is the New Testament Church was not started in the mountain after Jesus had prayed all night, but by Lake Galilee when He called these first four brethren unto Himself. This puts the time of the church's organization long before the day of Pentecost, and forever does away with the theory that the church had its beginning on the first Pentecost after the resurrection.

Fifth, Jesus as the Prophet declares there was only one way to heaven. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). Jesus is not one of many ways to Heaven, for there are not many ways to Heaven. It is true that God has many ways to man, but it is also true that man has only one way to God. This one way is through His Son, the Lord Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus" (I Timothy 2:5).

Sixth, as a prophet, Jesus offered Himself for us. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Corinthians 5:21). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed" (I Peter 2:24).

CHRIST AS PRIEST

Jesus as the Priest made the atonement for sin. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:11, 12). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Hebrews 9:24). By separating the word atonement, it will spell "at-one-ment." It is my firm conviction that the atonement was particular and limited. Jesus died for all men without distinction, but He did not die for all without exception. If He died for all without exception, the millions in Hell and millions of others who will go to Hell could cry out, "We have a defeated Saviour"; but the atonement being limited and particular finds Him victorious in His sacrificial death. This, of course, brings in the doctrine of election which is so hated and perverted and abused by man; because, as Dr. J.R. Graves said, "All men are by nature Arminians." The atonement was once for all, and Christ will never have to offer Himself and His blood the second time.

Second, Christ as the Priest makes intercession for believers. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore, he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:24-25). The glorious doctrine of the eternal security

of the believer is wrapped up in the priesthood of Christ. He ever lives to make intercession for believers. Before a believer could lose his salvation, it would be necessary for Christ to die in Heaven. This, of course, is absurd and Scripturally impossible.

Third, Christ as the Priest deserves our tithes. Abraham paid tithes to Melchizedek. "And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all" (Genesis 14:20). Abraham is a type of all believers. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:29). Melchizedek is a type of Christ. "As he saith also in another place, Thou art a priest for ever after the order of Melchizedek" (Hebrews 5:6). This gives to us the Scriptural example that all believers should pay tithes to our great High Priest, the Lord Jesus Christ. "And here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth" (Hebrews 7:8).

Fourth, Christ as Priest gives free grace to every repentant sinner. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). "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" (Ephesians 2:8, 9). Somebody said we are either saved by election or grace. This seems to me to be a slight left-handed, subtle swat at God's sovereignty. WE ARE SAVED BY GRACE; but grace comes as the free gift of God, because election is of grace. God elected in eternity to save by grace in time; Hence, we have complete harmony in God's sovereign election and God's saving grace.

CHRIST AS KING

We have viewed Christ as the Prophet and Christ as the Priest; and finally, we shall view Christ as the King.

First, Christ as the King will dethrone the Anti-Christ. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send

them strong delusion, that they should believe a lie" (II Thess. 2:3-11).

While the Anti-Christ is ruling and the saints are in the air for the Judgment Seat of Christ and the Marriage Supper of the Lamb, the Tribulation period will be in full sway upon the earth. The Great Tribulation will be the last part of this period; and the Man of Sin will be a world dictator imposing upon all who would buy or sell the mark of the beast, which is the number 666. His ruthless reign will be ended by he lightning-like revelation of the Lord Jesus and His saints from Heaven. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Revelation 19:11-16).

Second, Christ as King will inherit the throne of His Father, David. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:31-33). "Behold, I stand at the door, I will come in to him, and will sup with him, and he with me. To him that him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches" (Revelation 3:20-22). This reference in Luke lists seven "shalls" concerning Christ. Four of these "shalls" were literally fulfilled in His first coming. The last three of these "shalls" remain to be fulfilled and will be fulfilled in connection with His second coming. As the first four were literally fulfilled, we are perfectly right with every principle of sound interpretation, to expect the last three to be literally fulfilled. Christ is not presently seated upon His throne, but rather upon the Father's throne (Revelation 3:21). One day when Christ comes as King He will sit down upon His own throne. This is the throne of his Father David and it is mentioned in Luke, the first chapter, and in Revelation, the third chapter, plus many other references in the Old Testament which refer to the Davidic throne. We also have a beautiful reference to His throne in Matthew 25:31. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon

the throne of his glory" (Matthew 25:31). Here the throne of His Father David is called "...the throne of his glory."

Third, Christ as King will rule and reign upon the earth for a literal one thousand years. This period is commonly referred to as the Millennial Reign, the Millennium Kingdom, or the Kingdom Age. The world in its planning seeks to create the long hoped for Utopian Age. The hope of man creating such an image is doomed to failure in the light of Bible prophecy. Man cannot create a Utopian Age! It will not come gradually by man's efforts; but it will come miraculously by the return of the King of Heaven, the Lord Jesus. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20:1-6).

Fourth, Christ as King will deliver the kingdom at its ending up to the Father. "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all" (I Corinthians 15:20-28). After the Millennium has ended, and after the second resurrection (the resurrection of the wicked) has taken place and the doom of

(Continued on Page 8 Column 4)

ANNOUNCEMENT

The Sovereign Grace Baptist Church of Raleigh, North Carolina is in need of a sound pastor. This is a true, sound and strong church and would require such a man as pastor. Anyone who might be interested in this matter can contact Titus Dickerson at 5813 Dogwood Drive, Raleigh, N.C. 27604, or call him at (918) 876-0180. This editor is acquainted with this work and gladly recommends it.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain John 20:16-17. (a) Why did Jesus say to Mary "touch me not"? (b) Why did Jesus have to go to His Father first and for what reason?

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During the 40 days between the resurrection and ascension of our Lord, He is recorded as having appeared only to His disciples on ten occasions. However, five of those occasions occurred on the very day of His resurrection, which, according to the Hebrew calendar, was reckoned from sun-set on Saturday unto sun-set on Sunday, as constituting the first day of the week.

So, exactly at the close of three days and three nights (72 hours) in the grave, our Lord's body was resurrected at the conclusion of the Sabbath (Saturday) at sun-set, the beginning of Sunday (the first day of the week).

However, He did not appear to any one until early in the morning of the first day of the week, when He appeared only to Mary Magdalene (Mk. 16:9-11; Jn. 20:11-18). In this, it is very significant that this first appearance was to a woman, since by a woman (Eve) there came the first message of death; so, also, in God's design, the first message concerning the resurrection of the body of the Lord from death to life, was to a woman.

The stage for this event was set when our Lord God informed the Serpent (Satan) that—"I will put enmity (an enemy) between thee and the woman, and between thy seed and her seed (Christ, as virgin-born): it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Consequently, "Now to Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. 3:16).

Hence, our Lord, in resurrection, completely recovered from the "heel-bruise," and forthwith proceeded (true to the promise to Eve in the garden) to address another woman in a garden, as "woman," as recorded in John 20:15.

Having thus identified her as "woman," Christ tenderly and intimately spoke to her as Mary, and, immediately, she recognized Him and addressed Him as Lord, and, evidently, proceeded to worship Him (Jn. 20:16).

Consequently, at this juncture, her response was to touch Him. But, for Scriptural reasons, He forbade her by saying—"Touch me not; for I am not yet ascended to my Father..." (Jn. 20:17).

Yet, believe it or not, it was on this very day of the week, "the next day after the Sabbath" that the high priest waved

the sheaf of the first-fruits of the harvest (Lev. 23:10, 11). Hence, as the Anti-Type in the fulfillment of this Scripture, Christ, in entering into His high priestly duty on His way to the Holy of Holies of heaven with a sheaf of resurrected saints (as the first fruitage of His resurrection), He was not to be touched until this duty was performed to the satisfaction of the Father, as was true of the Levitical high priest. Those, first fruitage of saints, after His resurrection, are appropriately mentioned in Matthew 27:52, 53.

So, in having performed this mission as High Priest, Jesus (the same day) appeared to the women returning from the tomb with the angelic message, as related in Matthew 28:8-10, when—"they came and held him by the feet, and worshipped him." It was then that He commissioned them "not to be afraid; go tell my brethren that they go into Galilee, and there shall they see me."

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To answer these questions we need to first take a look at the instructions given to the high priest concerning the atonement that was to be made for himself and the people of Israel. It is recorded that after the high priest had made an offering for himself and his house, "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood as he did with the blood of the bullock, and sprinkle it before the mercy seat;" (Lev. 16:15).

We are told in verse seventeen of the same chapter that no one except the high priest was to be in the tabernacle while this was being carried out. In Hebrews we have a detailed explanation of what this all was a picture of and what it represented, "But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:—The Holy Spirit this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present,—" (Heb. 9:7-9).

We are also told that these were patterns of things in heaven, "—but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us:—Not once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. So Christ was once offered to bear the

sins of many.—" (Heb. 9:23-28).

In answer to the questions, I believe that when Mary met Jesus in the garden, He was then in the process of taking His own blood (our sin offering) into the holy of all (heaven itself) and as the high priest of the earthly tabernacle was not to have anyone around while the atonement, which was only a picture of the real, was being made, neither was one to interfere nor interrupt while the real atonement was being completed—"by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

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"Why did Jesus say to Mary 'Touch me not'? Why did Jesus have to go to His Father first and for what reason?" The first question is answered in the second, Jesus first must ascend unto His Father. "Touch me not; for I am not yet ascended to my Father..." (John 20:17).

"For what reason?" Actually, there were two appearances of Christ in heaven after His resurrection. He ascended and appeared in heaven on the first day of His resurrection, and then again on the fortieth day of His resurrection stay on earth. The Lord said unto Mary in the same verse (John 20:17), "I ascend unto my Father and your Father; and to my God, and your God." The ascension referred to in these words are immediate. "Go to My brethren, and say unto them, I ascend unto my Father," which is equal to saying, "I am presently ascending unto my Father." Jesus need not to have sent Mary to His brethren to inform them of His latter ascension, for He would be with them in person on many an occasion prior to that ascension, and they would in due season be eye witnesses to that ascension (Acts 1:9-11).

His first ascension after His resurrection was to enter into heaven and that place which is called "the holiest of all" (Heb. 9:8), and there make an atonement unto His Father for His people by presenting His blood, the blood of the everlasting covenant. This particular ascension and offering is referred to in Hebrews 9:12, which reads "Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." And then again, we read of Christ's priestly ministry in that most holy place, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God..." (Heb. 9:14). The

sinless sacrifice, Jesus Himself, was killed and His blood shed on earth, but the atonement was made in heaven itself, behind the veil through which only Jesus could enter.

Christ's last ascension unto His Father and to His mediatorial throne is mentioned in Hebrews 9:24, "For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us." The word "now" in this text serves to distinguish between the two ascensions of Christ, and His two separate ministries in heaven. His first ascension and ministry, was to enter the "holiest of all" places, and to offer the blood (His) of an accomplished and eternal redemption. That part of His priestly ministry in heaven was gloriously and everlastingly completed in His first ascension into heaven, and that to the absolute and perfect satisfaction of His Father (Is. 5:11). "Now to appear in the presence of God for us." "Now," from the time of His second ascension, onward to the time of the writing of the book of Hebrews, and every day since. He has appeared in the presence of God and on the merits of His shed blood makes intercession for all of the elect.

Why did He say to Mary, "touch me not"? Because the atonement had not been formally made in heaven's perjureless court, and in the presence of the God of all grace.

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The most popular answer today is that Christ had to take His blood to heaven and apply it to the mercy seat there. I have a great deal of difficulty in accepting this interpretation. I feel there are too many unanswered questions for me to believe this. I would not say dogmatically that this interpretation is wrong, just that it is a very difficult question and I do not hold to this view. I would like for you to notice that there is no mention of Christ's blood here. One of the major difficulties for me in accepting the afore mentioned theory is questions about the blood. Please don't think for a moment that I am belittling the blood. My questions have nothing to do with the efficacy of Christ's blood but rather the chemistry. I know without the shedding of His blood there is no remission of sins. I rejoice in the power of the blood. There are many other questions I have concerning this theory but space will not allow them.

Let me seek to answer the whys of this question. It is my opinion that Jesus did not want to be defiled by human hands before he presented Himself before the Father as our mercy seat. Jesus ascended to the Father perhaps to rejoice together in the triumph that was theirs. One other interpretation which is held by many old writers is that Christ wanted Mary to realize He would no longer be there for her to cleave to; but that he was ascending to The Father and would only be with her Spiritually.

Let me close by saying this. The most important thing is that

Christ did rise from the dead and He is ascended to the right hand of God. I believe He did not want to be touched by the filth of human hands and depravity before he presented himself to the Father. This is why He told Mary "touch me not." I do believe Jesus ascended to the Father between the time Mary left Him and He appeared to the disciples. As for the why? I am not sure the Bible gives us an answer. My opinion is as I have already stated: that he wanted to rejoice with the Father over this great victory. May God enable us to do more rejoicing over this victory.

DOCTRINE

(Continued from Page 1)

ed by songs like "A New Name Written Down In Glory." Brethren, the elect were written in the Lamb's Book of Life from the foundation of the world. Fourthly, the idea that election is a hard, harsh doctrine, that condemns those who are not elect, is a false notion about this great doctrine.

Let us always remember that it is that great monster sin that condemns man. No man has ever been condemned because he was not chosen by God. Men are not condemned because he was not chosen by God. Men are condemned because they trample on the law and character of our Holy God. If you say we who believed in unconditional election believe men go to hell because they are non-elect, then you terribly misrepresent us. There is nothing in the Bible that even hints that election is a hard and harsh doctrine. We find the Apostle Paul giving thanks to God for the election of the Thessalonians. When you read of election in the Bible it speaks only of good things—not bad. It always speaks of salvation and not condemnation.

Some use election only as a subject of argumentation. Don't get me wrong. I believe in fighting for this wonderful truth, but surely, that is not the primary purpose for this doctrine. The primary purpose is to give honor and glory to our God. Some say the doctrine of election discourages sinners. I will assure you it has never kept one of God's elect from being saved. Election is not a discouragement, it is the only hope for a dead sinner. God in His sovereignty may use a message on election to show someone they are one of His elect. No, beloved friend, I do not preach election to discourage sinners, rather I preach it to give them hope.

Lastly, and this is as bad as any of the other perversions about election. God forbid that we wear the name Missionary Baptist if we are guilty of this horrible misuse of the glorious doctrine of election. The misuse I speak of is excusing our lack of evangelism by the doctrine of election. Beloved, God not only chose who would be saved, but He also predestinated the means whereby they would be saved. One of those means is the preaching of the gospel. Election is one of the greatest reasons for the preaching of the gospel. If there is no election, then there is no reason to preach. In Acts 18:10 Jesus told Paul to stay in Corinth and preach because He had much people in that city. God knew His elect were there and told Paul to preach to them. Why? Because the preaching was

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DOCTRINE

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necessary for their salvation.

Beloved, if we are going to be Missionary Baptists, then let's be MISSIONARY BAPTISTS. Let's not wear the name if we would use the doctrine of election as an excuse to not witness. Let us never be guilty of saying, or even thinking, that if they are the elect of God they will be saved anyway. They will not be saved any way, they will be saved God's Way.

Let us notice next what the Bible teaches about election. First, election is a Bible doctrine. Let me give you some verses of Scripture that prove election is taught in the Bible. Matthew 20:15; Mark 13:20; John 15:16; Acts 9:15; Matthew 24:22; II Timothy 2:10; I Peter 1:2; Romans 8:33; — These and many others can be given as proof that unconditional election is taught in the Bible.

In the second place, we find the Bible teaches that God is the author of election. Election was not discovered by John Calvin. It has been the eternal choice of a sovereign God since before the world began. The Bible attributes election solely to God. I Peter 1:2 says "elect according to the foreknowledge of God the Father." Please notice it says foreknowledge and not foresight. The Biblical teaching about foreknowledge is that it refers to the love God had for His people before they were born. John 15:16 plainly tells us "I have chosen you, you have not chosen me." II. Thessalonians 2:13 says "God hath from the beginning chosen you to salvation." Surely, from these verses we learn that God is the author of election and that this election is based on nothing more than His sovereignty.

In the third place, the Bible teaches election is not salvation and is not unto service, but it is unto salvation. Those who combat unconditional election by saying it is only unto service, mutilate this great doctrine. Beloved, election is unto salvation; salvation is unto service. I think John 15:16 teaches this. Jesus says "I have chosen you," I believe, referring to salvation; then He says "and ordained you, that ye should go and bring forth fruit," referring to the service that every child of God should engage in and does engage in to some extent. II. Thessalonians 2:13 says "God has chosen you to salvation." Ephesians 1:4, 5 teaches us election is that we might be made holy and become children of God. That is salvation in Romans 8:29 we are predestinated to be conformed to the image of His Son. That is salvation. Election does not save anyone; rather, one is saved because they are elected.

In the fourth place, the Bible teaches election is unconditional. This truth will only be understood when man will yield to what the Bible teaches about the condition of man. When men swallow their pride and accept the fact that man is dead and totally depraved, then they will accept the clear teaching of unconditional election. If conditional election were true, God could choose on nothing less than perfection and surely we all know there never has been a perfect man. In fact, the Bible says there has never been a good man, or a profitable man. So we should be able to plainly see that there was no condition in man that prompted God to choose him. Romans 9:11-13 teaches us that before Jacob or Esau was born or had done any good or

evil, God loved Jacob and chose him and hated Esau and left him in his sins. The time of election proves it is unconditional, as it took place before any of us were created.

In the fifth place, the Bible teaches that election is personal. Many will say that election is only for the nation of Israel. This will not stand the test of the Word of God. I believe the Bible teaches there is an election within an election. Let me explain this. First, God chose Israel to be His nation and of all the nations of the world. He only knew (loved) Israel. Then, out of the nation of Israel God elected certain Jews unto salvation. Remember Paul said "they are not all Israel which are of Israel." Paul is here teaching that there is no salvation just because one was born a Jew. We find Paul thanking God for the elect at Thessalonica which was a Gentile city. We find a book in the Bible written to the elect lady — II John 1. Thessalonians 1:4 says "knowing brethren beloved your election of God." That verse is personal. I ask you earnestly, do you know you are one of God's elect? This is a most important question. You can only know this by the fact that you have been effectually called by God.

We cannot go around saying this one is elect and that one reprobate. We must preach the gospel to all men and know that if they are one of God's elect they will be saved, and if not, then we are free of their blood. It is my desire that you know by experience the personal election of God unto salvation.

I will add that election is the historical position of Baptist Churches. If you claim to be Baptist and do not hold to the doctrine of unconditional election, then you are not Baptist in your beliefs. I would urge you to study first the Word of God to learn the truth about election and, then, study Baptist history as this will bear out the fact that true Baptists have always held to the doctrine of unconditional election. Brethren, please either hold to this glorious God-honoring doctrine or remove the name Baptist from your Church.

Let us notice now how men handle the doctrine of election. Surely, if this is a Bible doctrine, then it is important how we handle and treat this doctrine. First, there are many who are ignorant of this truth. They are willingly ignorant of this truth. The truth is clearly revealed in the Word of God, yet these people are not willing to accept this truth. They will avoid, pervert or ignore this because it does not fit their picture of what God should do. Many of them will say they would not want a God that chooses some and passes others by. Beloved, I say that is much better than having a God that chooses none at all unless they will choose Him, which the Bible plainly says they are unable to do. I believe with all my heart that a honest Spirit-led study of The Bible will lead one to believe in the doctrine of unconditional election. Ignorance, is not the way in which we should handle this great doctrine. God will not hold them guiltless who deny and fight this truth. There are many in this day who preach and would not have any idea what you were talking about if you mentioned election. May God show them the truth!

In the second place, there are those who detest and fight against the doctrine of election. I fail to understand how a

saint of God can hate something so much that gives so much glory to God. I know several Arminian preachers who will tell you, without apology, that they hate the doctrine of election. How terrible to hate something so clearly taught in the Word of God! I have heard, at some Sovereign Grace Bible conferences, sound men of God brag on the love of Arminians. If this is your case, then I submit that you probably have not stood for the truth as you should. The Arminian Baptist and Protestant Arminians are the staunchest enemies of this truth. I remember a group of Arminian Baptists(?) in Winston-Salem trying all in their power to get us thrown off the radio because of the doctrines of grace. If you hate the doctrine of unconditional election, then you hate a portion of the Word of God. I hear many of you thinking to yourself that we all have a right to our own opinion and interpretation. No one has a right to any opinion that is contrary to the Bible.

In the third place, there are

GRACE

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he was not free in his grace. When a person has been long dogged by a beggar in the streets, though he may turn round and give liberally to be rid of the clamorous applicant, he does not give "freely." Remember, with regard to God, that His grace to man was utterly unsought. He does give grace to those who seek it, but none would ever seek that grace unless unsought grace had first been bestowed. Sovereign grace waiteth not for man, neither tarrieth for the sons of men. The love of God goes forth to men when they have no thought after him; when they are hastening after all manner of sin and wantonness. He loves them freely, and as the effect of that love, they then begin to seek His face. But it is not our seeking, our prayers, our tears, which incline the Lord to love us. God loves us at first most freely, without any entreaties or beseechings, and then we come both to entreat and to beseech His favour.

That which comes without any exertion on our part comes to us "freely." The rulers digged the well, and as they digged it they sang "Spring us, O well!" In such a case, where a well must be dug with much labour, the water can hardly be described as rising freely. But yonder, in the laughing valley, the spring gushes from the hill-side, and lavishes its crystal torrent among the shining pebbles. Man pierced not the fountain, he bored not the channel, for, long ere he was born, or ever the weary pilgrim bowed himself to its cooling stream, it had leaped on its joyous way right freely,

ANNOUNCEMENT

The Lord's Baptist Church of Tacoma, Washington will have a one week revival, Jan. 24-30. They will have a special fellowship day on Sat. Jan. 29th in celebration of their 3rd anniversary. Harold Harvey of Sacramento, Ky. is the guest preacher. Larry J. Killion is pastor of the church. Everyone is invited to attend. For further information call Larry Killion at (206)-537-0129.

those that pervert this truth. I have already dealt with this earlier, so I will pass on by just saying that this is not the proper way to handle election.

In the fourth place, there are those who will say they believe in election, but will not preach it. If you will not preach it then I don't think you really believe it. I am a firm believer in the fact that belief brings about action. I fear these people have a head knowledge and not a heart knowledge of this truth. I know of a preacher that said he believed these truths, but to preach them would split his church. If this doctrine splits a church, then that church needs splitting. Others will tell of troubles they would have if they preach election. I assert that this is a doctrine worth having trouble over. It is not a non-essential. Anything taught in the Bible is essential. If you believe in this doctrine, then I would urge you to preach it regardless of the consequences. It is a form of compromise to believe something, and then, not preach and stand for it. If it's worth

and it will do so, as long as the moon endureth, freely, freely, freely. Such is the grace of God. No labour of man procures it; no effort of man can add to it. God is good from the simple necessity of His nature; God is love, simply because it is His essence to be so, and He pours forth His love in plenteous streams to undeserving, ill-deserving, hell-deserving objects, simply because He "will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion," for it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

If you ask an illustration of the word "freely," I point to yonder sun. How freely he scattereth his life-giving beams. Precious as gold are his rays, but he scattereth them like the dust; he sows the earth with orient pearl, and bejewels it with emerald and ruby and sapphire, and all most freely. You and I forget to pray for the sun's light, but it comes at its appointed season; yea, on that blasphemer who curses God, the day ariseth, and sunlight warms him as much as the most obedient child of the Heavenly Father. That sunbeam falls upon the farm of the miser, and upon the field of the churl, and bids the grain of the wicked expand in its genial warmth and produce its harvest. That sun shines into the house of the adulterer, into the face of the murderer, and the cell of the thief. No matter how sinful man may be, yet the light of day descends upon him unasked for and unsought. Such is the grace of God; where it comes, it comes not because sought, or deserved, but simply from the goodness of the heart of God, which, like the sun, blesseth as it wills. Mark you the gentle winds of heaven, the breath of God to revive the languishing, the soft breezes. See the sick man at the sea-side, drinking in health from the breezes of the salt sea. Those lungs may heave to utter the lascivious song, but the healing wind is not restrained, and whether it be breast of saint or sinner, yet that wind ceaseth not from any. So in gracious visitation, God waiteth not till man is good before He sends the heavenly wind, with healing beneath its wings; even as He pleaseth so it bloweth, and to the most undeserving it cometh. Observe the rain which drops from heaven. It falls upon the severest as well as upon the fertile

believing, it's worth preaching.

Lastly, thank God there are those who handle the doctrine of election properly. They believe it and preach it. We have no reason to be ashamed of this truth. I believe the Bible teaches that we as preachers should declare the whole counsel of God. I believe election is a part of that counsel. We should preach and teach His people. You should not have to worry about a guest speaker upsetting your members by preaching the doctrines of grace. Your members should already be grounded in these truths. We should preach election outside the church. I believe we have a responsibility to teach those the truth who are saved and outside of the truth. I see nothing wrong with those who believe the truth trying to proselyte those who are in error. We have a radio program here in Gladwin and, I assure you, we use it at times to preach election. Someone told me one time we shouldn't preach election over the radio for we might discourage people

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field; it drops upon the rock that will refuse its fertilizing moisture as well as upon the soil that opens its gaping mouth to drink it in with gratitude. See, it falls upon the hardtrodden streets of the populous city, where it is not required, and where men will ever curse it for coming, and it falls not more freely where the sweet flowers have been panting for it, and the withering leaves have been rustling forth their prayers. Such is the grace of God. It does not visit us because we ask it, much less, because we deserve it; but as God wills it, and the bottles of heaven are unstopped, so God wills it, and grace descends. No matter how vile, and black, and foul, and Godless, men may be, He will have mercy on whom He will have mercy, and that free, rich, overflowing goodness of His can make the very worst and least deserving the objects of His best and choicest love.

Do understand me. Let me not leave this point till I have well defined its meaning. I mean this, dear friends: when God says, "I will love them freely," He means that no prayers, no tears, no good works, no alms givings are an inducement to Him to love men; nay, that not only nothing in themselves, but nothing anywhere else was the cause of His love to them; not even the blood of Christ; not even the groans and tears of His beloved Son. These are the fruits of His love, not the cause of it. He does not love because Christ died, but Christ died because the Father loved. Do remember that this fountain of love has its spring in itself, not in you, nor in me, but only in the Father's own gracious, infinite heart of goodness. "I will love them freely," spontaneously, without any motive ab extra, but entirely because I choose to do it.

In the text we have two great doctrines. I will announce the first one; establish it; and then endeavour to apply it.

I. The first great doctrine is this, that there is nothing in man to attract the love of God to Him.

We have to establish this doctrine, and our first argument is found in the origin of that love. The love of God to man existed before there was any man. He

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GRACE

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loved His chosen people before any one of them had been created; nay, before the world had been made upon which man dwells, He had set His heart upon His beloved and ordained them unto eternal life. The love of God therefore, existed before there was any good thing in man, and if you tell me that God loved men because of the foresight of some good thing in them, I again reply to that, that the same thing cannot be both cause and effect. Now it is quite certain that any virtue which there may be in any man is the result of God's grace. Now if it be the result of grace, it cannot be the cause of grace. It is utterly impossible that an effect should have existed before a cause; but God's love existed before man's goodness, therefore, that goodness cannot be a cause. Brethren, the doctrine of the antiquity of divine love is graven as with the point of a diamond upon the very forehead of revelation; when the children were not yet born, neither having done good nor evil, the purpose of election still stood; while we were yet like clay in the mass of creaturship, and God had power to make of the same lump a vessel to honour or a vessel to dishonour, He chose to make His people vessels unto honour; this could not possibly have been because of any good thing in them, for they themselves were not, much less their goodness. Our Saviour's words — "Even so, Father, for so it seemed good in thy sight," reveal not only the sovereignty but the freeness of divine affection.

Do you not know, dear friends, in the second place, that the whole plan of divine goodness is entirely opposed to the old covenant of works. Paul is very strong on this point, where he expressly tells us that if it be of grace it cannot be of works, and if it be of works it cannot be of grace, the two having no possibility of mingling. Our God, speaking by the prophet, says, "Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them." The covenant of grace is as wide as the poles asunder from the covenant of works. Now the tenor of the covenant of works is this — "This do and thou shalt live;" if then, we do the thing which the covenant of works requires of us we live, and we live as the result of our own doing. But the very opposite must be the case in the covenant of grace. It can never be as the result of anything we do that we are saved under that covenant, or else the two are the same, or at least similar, whereas, the whole Bible through they are set in contradistinction the one against the other, as arranged upon opposite principles, and acting from different springs. Oh! you who think that anything in you can make God love you, stand at the foot of Sinai and learn the only thing that can lead God to accept man on the ground of law, and that is perfect obedience. Read the ten commandments through and see if you can keep one of them in the fulness of its spirit, and I am sure you will be compelled to cry

out — "Thy commandment is exceeding broad. Great God, I have sinned." And yet, if you would stand on the footing of what you are, you must take the whole ten, and you must keep them throughout an entire life, and never fail in the slightest point, or else abhorred of God you must certainly be. The covenant of grace does not speak on that wise at all. It views man as guilty, and having nothing to merit; and it says "I will, I will, I will;" it says not "If they will" but "I will and they shall; I will sprinkle pure water upon them and they shall be clean, and from all their iniquities I will cleanse them." That covenant does not look upon man as innocent, but as guilty. "When I passed by I saw them in their blood, and I said live; yea, when I saw them in their blood I said, live." The first covenant was a contract: "Do this and I will do that;" but the next has not the shadow of a bargain in it; it is — "I will bless you, and I will continue to bless you; though you abound in transgressions, yet I will continue to bless till I make you perfect and bring you to my glory at the last." It cannot be, then, that there is anything in man that makes God love him, because the whole plan of the covenant is opposed to that of works.

Thirdly, the substance of God's love — the substance of the covenant which springs from God's love — clearly proves that it cannot be man's goodness which makes God love him. If you should tell me that there was something so good in man that therefore, God gave him bread to eat and raiment to put on, I might believe you. If you tell me that man's excellence constrained the Lord to put the breath into his nostrils, and to give him the comforts of this life, I might yield to you. But I see yonder, God himself made man; I see that God, that man, at last fastened to the tree; I see Him on the tree expiring in agonies unknown; I hear His awful shriek — "Eloi, Eloi, Lama sabachthani;" I see the dreadful sacrifice of God's only-begotten Son, who was not spared but freely delivered up for us all, and I feel certain that it would be nothing short of blasphemy if I should admit that man could ever deserve such a gift as the death of Christ. The very angels in heaven with an eternity of obedience, could never have deserved so great a gift as Christ in the flesh dying for them; and oh! shall we who are all over foul and defiled, shall we look to that dear cross, and say, "I deserved that Saviour?" Brethren, this was the height of infernal arrogance; let it be far from us; let us rather feel that we could not deserve such love as this, and that if God loves us so as to give His Son for us, it must be from some hidden motive in His own will, it cannot be because of any good thing in us.

Further, if you will remember the objects of God's love as well as the substance of it, you will soon see that it could not be anything in them which constrains God to love them. Who are the objects of God's love? Are they Pharisees, the men who fast twice in the week and pay tithes of all they possess? No, no, no. Are they the moralists who touching the law are blameless, and who walk in all the observances of their religion without a slip? No; the publicans and harlots enter the kingdom of heaven before them. Who are they who are the chosen of God? Let the whole



QUESTION: — Who describes a baker preparing bread?

ANSWER: — Hosea, Hosea 7:4 — "They are all adulterers, as an oven heated by the baker, who ceaseth from raising after he hath kneaded the dough, until it be leavened."

tribe now in heaven speak for themselves, and they will say, "We have washed our robes; (they needed it; they were black,) and we have made them white in the blood of the Lamb." Appeal to any of the saints on earth, and they will tell you that they never could perceive any good thing in themselves. I have searched my own heart I hope with some degree of earnestness, and so far from finding any reason in myself why God should love me, I can find a thousand reasons why He should destroy me, and drive me forever from His presence. The best thoughts we have are defiled with sin; our very faith is mixed with unbelief; the noblest devotion which we ever paid to God is far inferior to His deserts, and is marred with infirmity and fault. Remember that many of those who are the true servants of God were once the very worst servants of Satan. Does it not surprise you that men who were the companions of the harlot are now saints of the Most High? The drunkard, the blasphemer, the man who defied man's laws as well as God's — such were some of us, but we are washed, but we are cleansed, but we are sanctified. I never did meet, and I never expect to meet with any saved soul that would ever for a moment tolerate the thought of there being any goodness in itself to merit God's esteem. No; vile and full of sin I am, and if thou hast mercy on me, O God, it is because thou wilt, for I merit none.

Further, Constantly are we informed in Scripture that the love of God and the fruit of the love of God are a gift. "The wages of sin is death, but the gift of God is eternal life." Now, if the Lord stands bargaining with you and with me, and says, "I will give you this if-if-if —" then He does not love freely; but if, on the other hand, it is simply, and purely, and only a gift bestowed as such, not for any recompense afterwards to be given, then the gift is a pure and true gift, and so the text is warranted in saying, "will love them freely." Now the gift of God is eternal life, and dear friends, if you and I ever get it, we must obtain it as a free gift from God, but by no means as wages which we have earned, for our poor earnings will bring us death; only God's gift can yield us life.

Everywhere throughout the Word the Lord's love is greatly and wonderfully commended. We are told that as high as the heavens are above the earth so high are His ways above our ways. Now, if the Lord loved men for some loveliness in them, there would be nothing wonderful in it; you and I can do the same. I hope I can love a man

who possesses moral excellence. You feel, each of you, that if a man's conduct towards you is grateful and good, you cannot but love him, or if you do not, it becomes a fault on your part. With reverence let me say it, if there be something good in man it is no wonder that God should love him; it would be unjust if He did not. If naturally in man there be any virtue, if there be any praise, if there be any commendable repentance, or any acceptable faith, man ought to be loved; this is not a thing to amaze the ages, nor to set the angels singing, nor to move the mountains and hills in astonishment; but for God to love a man who is bad all over; to love him when there is every reason for hating him, when there is not a trace of goodness in him, oh! this is enough to make the rocks break their silence and the hills burst forth into music.

This is the first doctrine. I cannot preach upon it as I would this morning, for my voice is very weak, and the pain of speaking distracts my mind; but it matters not how I preach upon it, for the subject itself is so exceedingly full of comfort to a really awakened soul, that it needs no garnishing of mine; choice dainties need no skill in the carver — their own lusciousness secures them rich acceptance.

But what is the practical use of it? To you who are going about to establish your own righteousness, here is a death-blow to your works, and carnal trustings. God will not love you meritoriously; God will love you freely. Wherefore go ye about, then, spending your money for that which is not bread, and your labour for that which satisfieth not. You may boast as you will, but you will have to come to God on a par with the worst of the worst; when you do come you will have to be accepted, you that are the best of men, just on the same terms as if you had been the foulest of the foul. Therefore, go not about, busy not yourselves with all this fancied righteousness, but come to Jesus as you are, come now, without any works of yours, for you must so come or not at all. God has said, "I will love them freely," and depend upon it He will never love you in any other way. You may think you are toiling to heaven, when you shall be only tunnelling your way through mountains of self-righteousness down to the depths of hell.

This doctrine offers comfort to those who do not feel fit to come to Christ. Do you not perceive that the text is a death-blow to all sorts of fitness? "I will love them freely." Now if there be any fitness necessary in you before God will love you, then He does not love you freely, at least, this would be a mitigation and a drawback to the freeness of it. But it is, "I will love you freely." You say, "Lord, but my heart is so hard." "I will love you freely." "But I do not feel my need of Christ as I could wish." "I will not love you because you feel your need; I will love you freely." "But I do not feel that softening of spirit that I could desire." Remember, the softening of spirit is not a condition, for there are no conditions; the covenant of grace has no conditionality whatever. These are the unconditional, sure mercies of David; so that you without any fitness may come and venture upon the promise of God which was made to you in Christ Jesus, when He said, "He that believeth on him is not con-

demned." No fitness is wanted. "I will love them freely." Sweep all that lumber and rubbish out of the way! Oh! for grace in your hearts to know that the grace of God is free, free to you, without preparation, without fitness, without money, and without price!

Nor does the practical use of our doctrine end here. There are some of you who say, "I feel this morning that I am so unworthy I can well believe that God will bless my mother; that Christ will pity my sister; I can understand how yonder souls can be saved, but I cannot understand how I can be; I am so unworthy." "I will love them freely." Oh! does not that meet your case? If you were the most unworthy of all created beings if you had aggravated your sin till you had become the foulest and most vile of all sinners, yet "I will love them freely," put the worst on an equality with the best, sets you that are the devil's cast-aways, on a par with the most hopeful. There is no reason for God's love in any man; there is none in you, you are no worse off than the best of men for there is none in them; the grace and love of God can come as freely to you as they can to those that have long been seeking them; for "I am found of them that sought me not."

Yet once more here. I think this subject invites backsliders to return; indeed, the text was specially written for such — "I will heal their backsliding; I will love them freely." Here is a son who ran away from home. He enlisted for a soldier. He behaved so badly in his regiment that he had to be drummed out of it. He has been living in a foreign country in so vicious a way that he has reduced his body by disease. His back is covered with rags; his character is that of the vagrant and felon. When he went away he did it on purpose to vex his father's heart, and he has brought his mother's grey hairs with sorrow to the grave. One day the young lad receives a letter full of love. His father writes — "Return to me, my child; I will forgive you all; I will love you freely." Now if this letter had said — "If you will humble yourself so much, I will love you; if you will come back and make me such-and-such promises, I will love you;" if it had said, "If you will behave yourself for the future, I will love you," — I can suppose the young man's proud nature rising; but surely this kindness will melt him. Methinks the generosity of the invitation will at once break his heart, and he will say, "I will offend no longer, I will return at once." Backslider! Without any condition you are invited to return. "I am married unto you," saith the Lord. If Jesus ever did love you He has never left off loving you. You may have left off attending to the means of grace; you may have been very slack at private prayer, but if you ever were a child of God you are a child of God still, and he cries "How can I give thee up? How can I set thee as Admah? How can I make thee as Zeboim? My repentings are kindled together; I am God, and not man; I will return unto him in mercy. Return, backslider, and seek thine injured Father's face. I think I hear a murmur somewhere — "Well, this is very, very, very Antinomian doctrine." Ay, objector, it is such doctrine as you will want one day; it is the only doctrine which can meet the case of really awakened sinners. "God com-

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BRIEF STUDIES IN REVELATION

By The Editor

"And she brought forth a man child, who was to rule all nations..." (Rev. 12:5).

I hope you are studying Revelation with me. It is a great book. I really consider it to be one of the easiest books in the Bible to understand. I hope these lessons are a blessing to you and a help to your understanding of Revelation. However, that will be up to you, for you must study the book yourself. My studies are only designed to be of help to you, and will not take the place of personal study. I urge you to read Revelation through many times with the help of these studies, and to read one or more of the suggested commentaries on this book (see first study for recommendations). Remember there is a special blessing promised to the readers of Revelation 1:3.

Note my suggested chronology of the tribulation period. This is one of the more difficult matters of this book. Time is moving along during the seals, trumpets and vials. The other sections of the book are parenthetical and deal with characters and events of the tribulation. I consider this very important and very helpful as one studies this book. Time is moving in chapter six during the six seals. Chapter seven is parenthetical, dealing with the saved of the tribulation. Time moves in chapters eight and nine during the six trumpets. Chapters ten through fourteen are parenthetical — telling of the mighty angel and the little book (ch. 10), the two witnesses of the first half of the tribulation and a summary of events under the seventh trumpet (ch. 11); Israel, Christ, Satan, war in heaven and Israel's persecution in the Tribulation (ch. 12); the trinity of hell; the devil, the anti-christ and the false prophet (ch. 13); previews of coming events (ch. 14). Chapters fifteen and sixteen has time moving along during the vial judgments. Chapters seventeen and eighteen are parenthetical, dealing with the destruction of Roman Catholicism in chapter seventeen and the destruction of rebuilt Babylon, which will be the commercial capitol of anti-christ's kingdom, in chapter eighteen. Chapter nineteen, verses 1-10 are parenthetical dealing with the Alleluias of heaven and the marriage of the Lamb: when faithful members of true Baptist Churches will be married to Christ. As to time, chapter nineteen, verse eleven follows immediately chapter sixteen, verse 21. From this point the book moves forward as to time. It will help you to get this fixed firmly in your mind.

Now to continue our study from the previous one. The woman in 12:1-2 is the nation Israel. Jesus Christ came of this nation. Brother, remember that our Lord, according to the flesh, was a Jew and beware as to your attitude towards this nation. I consider this interpretation to be so clear and certain that I marvel that anyone could understand this woman being anything else. Some interpreters make this woman to be the church, but thus manifest their total ignorance of "church truth."

The man child who was born

of this woman and who is eventually to rule all nations, is, of course, the Lord Jesus Christ. He will not always be the rejected and despised One. He will rule this earth for a thousand years, and those saved before the beginning of that kingdom will rule with Him. I am utterly amazed at those who, with an open Bible before them, and professing to honor and believe that Book, can deny the Millennial reign of Jesus Christ. How can any Bible student be an A-millennialist? Only by a disastrous method of hermeneutics, that's how!

The great red dragon is the devil. This symbol shows forth his murderous character and intentions I suggest that his dragging the third part of the stars to the earth is the portion of angels who followed him in his rebellion against God, and fell with him. The devil tries to destroy the man child. He knows that this child, according to Genesis 3:15, is going to bruise his head. He has tried through the long centuries to keep Christ from coming into the world, and tried to kill Him at His birth and during His earthly life. Praise God! The devil failed. Christ did come, and did that work which saves the total number of the elect, recovering for them more than they lost in Adam, and He will eventually destroy the devil himself. Note some gaps in time here. It is essential in studying Bible prophecy to note the matter of gaps in prophecy relative to the time of fulfillment. There is a gap in verse five from the birth of Christ until His ascension to heaven, covering the whole of His earthly life. There is a gap between verses five and six from the ascension of Christ to the middle of the tribulation period.

I most definitely do not believe that there is a gap between verses one and two of Genesis one, but do hold to the fact of many gaps in prophecy.

In verses 7-9 we have war in heaven. This is the middle of Daniel's seventieth week (Dan. 9:24-27). This event brings about the start of what is called The Great Tribulation. Satan and his angels are defeated by Michael: the arch-angel and his angels. Satan, at present, has access to heaven where he accuses the people of God before the throne of God. (Thank God, we have an advocate there, Jesus Christ the righteous, who successfully pleads in our behalf.) At this point, Satan is cast out of heaven to the earth, and his angels (the demons) along with him. It is probable that the Judgment seat of Christ for all saved before the rapture takes place during the first half of the tribulation, that Satan accuses the saved before this judgment, and following this is cast out of heaven forever. Note the names of Satan in verse 9: the great dragon, that old serpent, the Devil, Satan. These names set forth his horrible character. Note that he is the arch-deceiver. What an horrible being!

Note the outcome and results of this war in heaven! 1. The accuser is cast down. 2. Salvation, strength, the kingdom of God and the power of Christ come to be openly manifested. Note the sure victory of the saints of God.

Truly, we shall overcome! This overcoming is by the blood of the lamb, the word of their testimony and their not loving their lives to the death. Note Satan's knowledge of his soon final defeat and his consequent wrath. This paragraph relates to verses 10-12.

In verses 13-17 we have Satan's persecution of Israel during the last half of the tribulation along with God's protection thereof. The woman who brought forth the man child (v. 13) is Israel. Satan has always persecuted this chosen nation, but now he manifests all his hatred in a final outburst of persecution. However, God has a great love for this nation, and has prepared the tribulation, it will primarily be the time of Jacob's trouble (Jer. 30:7). Satan uses every effort to seek to destroy Israel. God uses sufficient means to protect and preserve her. I believe it is likely that the 144,000 will flee to the city of Petra, where they will be preserved alive during the last half of the tribulation. How men treat this 144,000 during this time will evidence whether they are saved sheep or reprobate goats at the judgment of the nations (Matt. 25:31-46).

Now would be a good time to list some things which I believe will occur at the middle of the tribulation. 1. The anti-christ breaks his covenant with Israel, stops their renewed outward worship, and sets himself up in the rebuilt temple as God, demanding worship. 2. Russia is defeated in its invasion of Israel, paving the way for anti-christ's kingdom to become world-wide. 3. Satan is cast out of heaven and begins his persecution of Israel which starts the second half of the tribulation. 4. The Roman Catholic church is destroyed, paving the way for the worship of the anti-christ. 5. The martyrdom of the two witnesses. Study these things and get them clearly in your mind, for they mark a turning point in the tribulation time.

In Chapter 13 we have the trinity of hell: the devil, the anti-christ and the false prophet. These are imitations of the Father, Son and Holy Spirit of the Trinity of the Godhead. Verses 1-10 tell of the first beast. I feel certain that this beast is the anti-christ, though many Bible teachers believe the false prophet to be the anti-christ. Note some Scriptures referring to this person: I John 2:18; Dan. 7:8, 20, 24-26; 8:23-25; 9:26-27; 11:36-45; John 5:43; II Thess. 2:3-10; Rev. 6:2; 11:7; all of ch. 13 and 17:8-13. Study these to learn what the Bible says about this one.

I feel sure that the anti-christ will be one who dies and is raised from the dead: Rev. 11:7; 13:3 and 17:8. He is definitely an individual and not a system or a continuing line of persons. Some think that Judas, returned from the dead, will be the anti-christ. They base this on the following Scriptures: John 17:12 & II Thess. 2:3; John 6:70-71; John 13:26-27; Acts 1:25 and Rev. 17:8. I doubt this, but it may be true.

I am certain that the anti-christ will come to power as the head of the revived Roman Empire. Daniel chapters 2 and 7 show that there will only be four world empires from the time of Daniel to the millennial reign of Christ, and that the fourth one will exist in the form of a ten-kingdom empire at the coming of Christ to set up His kingdom. No nation since Rome will rule over the whole earth. The

world-wide kingdom of anti-christ will be a continuation of the Roman empire. See Rev. 17:9-12 and Dan. 9:27.

The beast who pictures the anti-christ is described as: 1. having seven heads, ten horns and ten crowns. 2. The name of blasphemy. 3. Like a leopard, feet like a bear, and a mouth like a lion. See the four beasts of Dan. 7:1-7. The Roman empire combined the beastly qualities of preceding kingdoms which will reach their worst form in the reign of anti-christ.

The devil gives the anti-christ his throne and great authority. the anti-christ accepts those kingdoms which Christ refused in His temptation in the wilderness. Note the wounding to death of the anti-christ and his coming back to life. This wonder causes the world to worship him. But thank God for election, for the elect will not worship the anti-christ. Note that "all the world" of verse 3 does not include the elect of verse 8. Here is a clear limitation of the phrase "the whole earth." This answers the Arminian perversions of this phrase.

The anti-christ is a great orator who sways the multitudes thereby. Verse 7 shows that God, in His sovereignty, gives the anti-christ power over the saints for a period of time. The saints manifest their faith in patiently submitting to the persecution of the anti-christ. Arminians sing "There's a new name written down in glory." Not so, saith the Scripture, the Lamb's book of life was completed before the world began. Let Arminian heretics answer this if they can.

Verses 11-15 tells of the false prophet. He is not the anti-christ for he leads men to worship the anti-christ. He takes the place of the Holy Spirit in this trinity of hell. He is the religious leader of the last half of the tribulation. The Roman Catholic church and restored Judaism will be the religion of the first half of the tribulation. This will be stopped by the anti-christ in the middle of the tribulation. Then anti-christ will demand worship of himself, and the false prophet will enforce and lead the earth in meeting this demand. This one imitates the lamb, but speaks like the dragon. The false prophet is enabled by Satan, and allowed by God, to perform many miracles which are lying wonders. A lying wonder is not a fake miracle, but a miracle performed to support a lie. We must admit that the devil has power to perform miracles. We are to judge the source of a miracle, not by its reality or lack thereof, but by that which it is performed to support. The devil wins many followers by and because of his supernatural power. The false prophet causes fire to come down out of heaven, gives life to the image of the beast and thus deceives the unsaved of earth and leads in the persecution of those who will not worship the anti-christ.

In verses 16-18 we learn of the mark of the beast, and this is very simple if we just read it and believe it. However, it is impossible to understand if we seek to find some deep mysterious meaning. I must say that the world is being conditioned to readily receive this mark by the use of credit cards, etc. This mark is some identifying mark upon the forehead or in the right hand. This mark is the mark name, or number of the name of the beast. In the Greek language, letters are used for

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numbers. The letters which spell the anti-christ's name will add up to 666. All men will be forced to receive this mark or face persecution, starvation, and death. Those who do receive it will thereby be assured of eternal damnation (14:11). I believe this number will be the mark of the beast followed by the person's own identifying number, that likely it will be invisible to the naked eye, but visible to some instrument run across it, and be connected to a computer. Cash money will, I believe, be outlawed and all business be carried on in this way. Therefore, those without this number will not be able to engage in any buying or selling whatsoever.

In the kingdom of anti-christ, the government will control the armed forces, the economy and the religion of the whole world. Our society is surely being conditioned for just such a government take-over in every department of human life.

Praise God, that before things reach this point, all the saved till the time of the rapture will be in their hiding place with the Lord (Isa. 26:20). May the Lord bless you all!



Beginning Balance	
November 1	\$1,583.84
Receipts	4,479.05
	\$6,062.89
Expenditures:	
Labor	\$ 823.33
Printing	905.32
Postage	795.56
Supplies	44.94
Taxes — FICA	
(labor)	223.44
Misc.	2.65
Total Expend.	\$2,795.24
Balance -	
November 30	\$3,267.65

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JANUARY 15, 1983
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GRACE

mendeth His love toward us, in that while were we yet sinners, in due time, Christ died for the ungodly."

II. Since it is written, "I will love them freely," we believe that nothing in man can be an effectual bar to God's love.

This is the same doctrine put in another shape. Nothing in man can be the cause of God's love, so nothing in man can be an effectual hindrance to God's love — I mean such an effectual hindrance as to prevent God from loving man. How shall I prove it? If there be anything in any man which can be a bar to God's grace, then this would have an effectual hindrance to its coming to any of the human race. All men were in the loins of Adam, and if there were a bar in you to God's love, that would have been in Adam; consequently, being in Adam, it would have been a block to God's love to the race altogether. If there be some sin in you, I say, which can effectually prevent God from showing grace to you, then that was in Adam, seeing you were in the loins of Adam, and it would therefore have been an effectual hindrance to God's grace from the race in any one of its members. Seeing God's grace found no barriers over which it could not leap, no floodgates which it could not burst, no mountains it could not overtop, I am persuaded there is nothing in you why God should not show His grace to you.

Besides, one would think that if there be a bar in any, it would have prevented the salvation of those who are undoubtedly saved. Mention any sin you like, and I will assure you, upon divine authority, that men have committed such sins and have yet been saved. Talk of a deed that has blackened the man's character for ever, that deed of foul adultery and murder; yet that did not stop God's love from flowing to David; and even if you have gone that length, and I suppose there is no person here who has gone farther, even that cannot prevent divine love from lighting upon you. As God does not love because there is excellence, so He does not refuse to love because there is sin. Let me select the case of Manasseh; he shed innocent blood very much; he bowed before idols; what was worse, he made his children to pass through the fire to the son of Hinnom, put his own child to death as a sacrifice to the false god, and yet for all that, God's love laid hold upon him, and Manasseh became a bright star in heaven, though once as vile as the lost in hell. If there be anything in you, then, that makes you think God cannot love you, I reply, "Impossible," for surely your sins do not exceed those of the chief of sinners. Paul says he was the chief of sinners, and he meant it; he spoke by inspiration, and there is no doubt he was. Now if the biggest of sinners has passed through the strait gate, there must be room for the next biggest; if the greatest sinner in the world has been saved, then there is a possibility for you and for me, for we cannot be such great sinners as the very chief of sinners. But I will dare to say that even if we were, even if we could exceed Paul, yet even that could be no barrier; for man's sin, to say the most of it, is but the act of a

finite creature, but God's grace is the act of infinite goodness. God forbid that I should depreciate your offences — they are loathsome, they are hellish in themselves; still they are only a creature's deeds, the deeds of a worm that today is and tomorrow is crushed; but the grace, the love, and the pity of God, oh! these are infinite, eternal, everlasting, boundless, matchless, quenchless, unconquerable, and therefore, the grace of God can overcome and prove itself mightier than your guilt and sin. There is no bar, then, or else there would have been a bar in the case of others.

Would it not mar the sovereignty of God if there was something that would effectually prevent God's love from flowing to him? Then it would not be, "I will have mercy on whom I will have mercy; now, it would be, "I will have no mercy on him, for he is gone too far." No, glory be to God for that sentence — "I will have mercy upon whom I will have mercy." The devil may say, "What, on that man, on that man! He has gone too far." "Ah!" but says God, "if I will it, he has not gone too far; I will have mercy on him." I do not know that I ever felt more the boundless sovereignty of the grace of God than when I looked that text in the face and saw it — not "I will have mercy on those that are willing to have it;" or "I will have mercy on penitents;" no — "I will have mercy on whom I will have mercy." And so, if God wills to save you, there can be no bar to it, or else that would be a marring and a limiting of the sovereignty of God.

Would not this be a great slur cast upon the grace of God? Suppose I could find a sinner so vile that Jesus Christ could not reach him; why then the devils in hell would take him through their streets as a trophy; and they would say, "This man was more than a match for God; his sin was too great for God's grace." What says the Apostle? "Where sin abounded" — that is you, poor sinner; — "where sin abounded" — what sins you plunged into last night, and on other black occasions, — "where sin abounded" — what? Condemnation? Hopeless despair? No, "Where sin abounded grace did much more abound." I think I see the conflict in the great arena of the universe. Man piles a mountain of sin, but God will match it, and He upheaves a loftier mountain of grace; man heaps up a still huger hill of sin, but the Lord overtops it with ten times more grace; and so the contest continues till at last the mighty God plucks up the mountains by the roots and buries man's sin beneath them as a fly might be buried beneath an Alp. Abundant sin is no barrier to the superabundant grace of God.

And then, dear friends, would it not detract glory from the gospel, if it could be proved that there was some man in whom the gospel could not work its way? Suppose that the gospel which is "worthy of all acceptance" could not meet certain cases. Suppose I picked out twelve men who were so diseased that the gospel remedy could not meet their case; oh! then I think I should stop my mouth from all glorying in the cross. I could no more say with the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ," for then it would not be the power of God unto salvation to every one that believeth. No, it would be the

power of God unto all except that dozen. But oh! as often as I come into this pulpit, it gives me joy to know that I have a gospel to preach which is suitable to every case. A friend told me the other day that many notorious characters stole in at times. A friend told me the other day that characters stole in at times. Thank God for that. "Ah!" said some, "but they come only to laugh." Never mind; thank God if they come. "Oh! but they will make mockery of it." Nay, the Lord knows how to turn mockers into weepers. Let us hope for the worst, and labour for the most hopeless.

The love of God has provided means to meet the extremest case. They are two-fold: the power of Christ, and the power of the Spirit. Do you tell me that sin is a barrier? I answer, "All manner of sin and of blasphemy shall be forgiven unto men." "The blood of Jesus Christ, His Son, cleanseth from all sin." The atonement of Christ is capable of removing from men, all sorts, sizes, and dyes of iniquity. "Though your sins be as scarlet they shall be as wool; though they be red like crimson they shall be whiter than snow." "Ah," cries one, "man's hard-heartedness stands in the way of God's love." Beloved, the Holy Spirit is ready to meet the case of the hard heart. "Limit not the Holy One of Israel." Is anything too hard for the Lord? You tell me that unbelief is a bar. I answer "No," for cannot the Holy Spirit make the unbelieving believe, yea, if the Holy Spirit once comes into effectual contact with the most unbelieving and obstinate spirit it must believe at once. Look at the jailer; a few minutes ago he had been putting Paul in the stocks. What, what, what is this that comes over him? "What must I do to be saved?" "Believe," says the Apostle, and he does believe, and becomes as pliant as a child. But on the men who think that man is master over God! If He willed to stop at this moment the most bloody persecutor, the most filthy and licentious man, if He willed to turn the blackest-hearted atheist into one of the most brilliant of saints, there is nothing in His way to stop Him; in a moment omnipotent love can do it; the means are provided, both in the blood of Christ for cleansing, and in the power of the Spirit for renewing the inner man. Therefore, I say it is established beyond doubt, that there is nothing in man which can conquer divine love.

"What is the practical use of this," says one. The practical use of this is to set the gate of mercy wide open. I like always to preach sermons which leave the door of mercy on the jar for the worst of sinners, but this morning I set it wide open. A man has dropped in here who has been thinking for year. "I gave myself up to sin in my youth, and I have gone astray ever since — there is no hope for me." I tell you, soul, all that you have ever done is no bar to God's love to you, for He does not love you because of anything good in you, and that which is black in you cannot prevent His loving you if He so wills it. I tell thee what I would have thee do. I have seen those like unto thee come to the foot of the cross, and they have said — "Just as I am, and waiting not; To rid my soul of one dark blot; To thee whose blood can cleanse each spot; O Lamb of God, I come." If thou in thy soul canst

now trust the love of God in Christ, thou art saved; no matter whosoever thou mayest be, thou art saved this morning, and thou shalt go out of this house a regenerate soul, for thou hast believed in Jesus, therefore the love of God is come to thee; all thy past life is forgotten and forgiven; all thy past ingratitude, and blasphemy, and sin are cast into the depths of the sea; and, as far as the east is from the west, so far hath He removed thy transgressions from thee.

I have known the time when, if I had heard the sermon of this morning, faint and feeble though it be, I should have danced for joy. I feel an intense inward satisfaction and delight while preaching it, for I believe it is the opening of the prison to them that are bound. Christ died not for the righteous but for the sinners. He gave Himself for our sins and not for our righteousness; this old Lutheran doctrine — this grand doctrine which shook old Rome to her very foundations, methinks must give poor sinners comfort and peace. I know that many will see nothing in it. Of course, none but the sick see any value in the healing medicine. I know there are some here who will think the sermon is not for them. Oh! may the Spirit of God make some accept of this comfort; but they will not unless the Spirit of God makes them. Too many of us are like foolish patients, who will not take the physician's medicine, and he

has need to hold us, and thrust it down before we will take it. This is how the Lord dealeth with many, not against their will, but yet against their will as it used to be. He giveth them the medicine of His grace, and maketh them whole.

To sum up all in one, what I mean is this: there have straggled in here this morning the poor working man, the struggling mechanic, the gay young fop, the man who leads a fast life, the wretch who leads a coarse life, the woman, perhaps, who has gone far astray; I mean to say to such, you are lost, but the Son of man is come to seek and to save you. I mean to say to you, sons and daughters of moral parents, who are not converted, but perhaps feel yourselves even worse than the immoral, I mean to say to you that you are not past hope yet. God will love you freely, and this is how His love is preached to you — "Whosoever believeth on the Lord Jesus Christ shall be saved." Come as you are; God will accept you as you are. Come as you are, without any preparation or fitness; come as you are, and where the cross is lifted high with the bleeding Son of God upon it, fall flat on your face, accepting the love manifested there, willingly receiving this day the grace which God willingly and freely gives.

As sinners, without any qualification, as sinners, as undeserving sinners, my Lord will receive you graciously and love you freely!

PROPHET

(Continued from Page 3)

the lost has been pronounced at the White Throne of Judgment, then the Son will deliver the Kingdom up to the Father; and God shall be all in all. We shall move into the Eternal Age never to be separated from Christ the King.

What a friend we have in Jesus.

All our sins and griefs to bear!

What a privilege to carry Everything to God in prayer!

Do thy friends despise, forsake thee?

Take it to the Lord in prayer; In His arms He'll take and shield thee.

Thou wilt find a solace there.

DOCTRINE

(Continued from Page 5)

from coming to our services. That, I believe is a cop-out. We preach it over the radio that, the Lord willing, we can be of help in bringing people to a knowledge of the truth. I refuse to compromise — and silence is compromise — in order to get people to come to church. I preach the same thing over the radio that I do at church and vice-versa. I feel this is the proper way in which we are to handle the doctrine of election. We should preach this doctrine to the Arminians. If we don't, I assure you no one else will. We should preach this doctrine to the Arminians. If we don't, I assure you no one else will. We should preach this doctrine to the lose; not as a doctrine, but as a hope for their eternal destiny. I see nothing wrong with telling a sinner that his hope rests in the election of the Father, the redemption of the Son and calling of the Holy Spirit. We should preach it strong and hard. Let people understand what we believe. Don't disguise it with big words and terms so

that most will not discern what you are saying. Don't preach apologetically. This great truth needs no apology.

Let us now make a quick summation of this doctrine! 1. This doctrine should serve as a great exhortation to preach the gospel to lost sinners. It is this truth that gives a lost man hope. 2. If we are going to worship God in the Spirit and in truth, then, we must believe and preach the doctrine of election. 3. This is a doctrine that should cause God's people to rejoice in their salvation. This doctrine should lead us to seek, in all things, to give God the honor and glory He is due. May we make a habit of thanking God for electing us unto salvation!

In closing, let us take a quick look at some results of election: First, election puts the sinner in his place. He is completely at the mercy of God. He has absolutely nothing to boast about for he has done nothing. Second, election puts all saved men in their place. Because this teaches God's sovereignty, it should make us humble. It should also lead us to give God all honor and glory. 3. This doctrine puts God in His place — receiving all the credit and praise for the salvation of such undeserving sinners.

May God give us a greater understanding of this doctrine and make us busy with the practical aspects of this truth. May God bless you is my prayer!

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