

*We see nothing truly till Jesus is our Light.***AMAZING GRACE**by Sam Wilson
Gladwin, Mi.

I Peter 5:10: "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

Ephesians 2:8-9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of



Sam Wilson

God: Not of works, lest any man should boast."

These are just a couple of the verses in God's Word that speak of His amazing grace. There are few, if any songs that are more true than the song, Amazing Grace. This song is somewhat the motto of those who believe in salvation, solely by the grace of God. Only those people who believe in the doctrines of grace, should sing this song. The Arminian, baptismal regenerationist, and those who believe in works for salvation have no right to sing this great hymn. They will sing this hymn and then turn around with their games, gimmicks and high pressure evangelism and teach

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THE SURE WORDby David Darragh
7036 N. 76th Ave.
No. 1, Glendale Az.
85303

TEXT: II Peter 1:19: "We have also a more SURE WORD of prophecy..."

Contemporary society insists that no one is "sure" of what the Bible means and says. To substantiate their claim they maintain that there are so many



David Darragh

different "interpretations." To further stipulate their allegations they add, "no one really knows where they are going when they die." Caught in the treadmill of daily existence the deeper needs of the inner self aren't important. Most people really want reassurance about the future, but they search all but the Bible for the answers. They look to astrology, palm readers, and other soothsayers for the immediate future, but neglect their eternal habitation.

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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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WILL A CHRISTIAN WHO COMMITS SUICIDE GO TO HEAVEN?by John R. Gilpin, Sr.
(Now In Glory)

"For the time would fail me to tell of Gideon, and of Barak, and of Samson" (Heb. 11:21).

Whenever a Christian commits suicide, naturally there is much comment relative to his death and many question are asked as to his salvation. I believe that a preacher ought to be ready to give a scriptural answer at any time concerning any matter. We read:

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

With the thought of this Scripture in mind, I therefore attempt to answer this question in the light of God's Word.

There are six cases of suicide in the Bible. Ahithophel who had been a faithful servant to David, was one of those who rose in rebellion against David. On failing to become the close friend and adviser to Absalom for which he had hoped, he committed suicide. Listen:

"And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and gat him home to his house, to his city, and put his household in order, and hanged himself and died, and was buried in the sepulcher of his father" (2 Samuel 17:23).

Judas Iscariot was, of course, a suicide.

"Then Judas, which has



John R. Gilpin, Sr.

betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have

betrayed the innocent blood. And they said, What is that to us? See thou to that, and he cast down the pieces of silver in the temple, and departed, and went and hanged himself" (Matthew 27:3-5).

"Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out" (Acts 1:18). These verses taken together would indicate that Judas hanged himself, and possibly by the breaking of a rope, or in some manner, he fell so that his body was burst open as a result of the fall.

King Saul of the Old Testament was also a suicide. He had been mortally wounded in battle at Mt. Gilboa, and fearful lest he suffer abuse at the hands of the Philistines, he took his own life with his sword. "Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not for he was sore afraid. Therefore

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WAS CHRIST'S ATONEMENT FOR ALL MENby T.P. Simmons
(Now In Glory)

BAPTISTS STAND IN GREAT NEED OF A FRESH AND CAREFUL EXAMINATION OF THE ATONEMENT. I do not believe that the last word has been written on this question.

The words "all men," as used

in the title, mean, of course, all men without exception — every descendent of Adam. The burden of proof rests properly upon the one who contends that Christ died for all men in this sense rather than upon the one who denies it. It must be admitted by all honest and capable Bible students that the words

"world," and "all" are not always used in the Bible in the absolute sense as comprehending the totality of the human race. Quite truly and much to the point does J.M. Sanger say: "The so-called Scripture proofs of Universal Redemption depend upon human assumption,

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE NEW BIRTH

"Of his own will begat He us with the word of truth..." (James 1:18).

Surely, the subject of the new birth is one of paramount importance. We might say that few, if any, subjects in the Word of God are any more important. When we look at the eternal difference in the state of the man who is born again, and the one who is not, we can begin to grasp some of the significance of this doctrine. Beloved, the new birth is the difference between heaven and hell, and what a difference! The matter of the necessity and importance of the new birth lies outside the domain of the text I have chosen, but let us look briefly at this.

"Marvel not that I said unto thee, Ye must be born again"

(John 3:7).

In John 3:1-8 we learn of the necessity and importance of the new birth. It is necessary because man is born wrong the first time. He is born of the flesh, and that which is born of flesh is flesh and will never be able to rise above its depraved source. It might be educated or religious flesh, but at the same time, it is depraved and lost flesh. Since the new birth is a spiritual thing, it cannot come from the flesh. A man cannot see or enter the kingdom of God apart from the new birth.

You might preach to man ever so clearly and earnestly of spiritual things, but he cannot see them. They are dark, incomprehensible to him. He must be given a spiritual nature in

regeneration to be enabled to see the things of the kingdom of God. The man who has only the fleshly or natural birth is forever incapable of seeing or entering the kingdom of God unless he is made the subject of the new birth. So we learn that it is the new birth of hell. There are no alternatives, and this shows us the necessity and importance of the new birth.

Our text informs us that the new birth originates in the sovereign will of God. It does not say sovereign, but that is the only kind of will a sovereign God can have. It was in the will of God that there should be a new birth. He was under no obligation to fallen mankind. He could have let the world go

(Continued on Page 2 Column 1)

HE IS RISENby Raymond A. Waugh
P.O. Box 5435
Midland, Tx. 79701

"He is risen!" These are the crisis words which shattered the darkness of the world's hopeless night and rang the toll on the specter of death which haunted every nook and cranie of the inhabited universe. This is the cry which shook the heavens of men and angels. This is the cry, which gave incomparable assurance of reality to the prophecy, "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are therein will be burned up." This is the enunciation which changed the course of human thinking and disrupted the timetables of



Raymond A. Waugh, Sr.

the human race.

Before this cry, "He is risen," God's own lived in hope of the resurrection. Since this glorious cry, however, "The whole creation groaneth... Also we ourselves groan, awaiting the redemption of our body." Climactically, this glorious resurrection is the basis for Paul's unsearchably-rich

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THE DOCTRINE OF SATANby John Alber
Rt. 2, Box 444
Kountze, Tx.
77625

Unfortunately, the world in which we live has given to us a perverted picture of our enemy: the Devil. It seems to me that because of T.V. and the movies as such and the picture that they have painted, the world has got-



John Alber

ten an image of that old Dragon, the Devil, that is anything but true. Because of that false image, the world is literally looking for something

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BIRTH

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to hell and remained the same holy and just God that He is. But it was the decision of His will that there should be some of fallen mankind saved, and the only way they could be saved was by a new birth. It was with great planning and at great cost to Him that man should be saved; yet He willed that some should be. Oh, do we not see that it is not of man's will but "of His own will!" God not only willed that some should be saved through and by a new birth, but chose from among fallen mankind those who should be the objects of this wonderful salvation. Man is so depraved that he cannot choose; therefore God unconditionally, and of His own will, elected a multitude that no man could number and predestinated them to be the recipients of the new birth. God is the source and fountain-head of all spiritual blessings. The river of God that brings blessings untold to our souls have its origin in the everlasting covenant of grace and in the council halls of eternity.

Next, we learn that the agent performing the new birth is God Himself. Other Scriptures teach that the Holy Spirit is the person of the Trinity that performs this miracle of the new birth. We cannot give ourselves spiritual life. One man can not give spiritual birth to another. The new birth is a miracle, and only God can perform miracles. We had nothing to do with our being born again. There are those elected by the Father to be the objects of this blessing. At the predestinated time, the Holy Spirit works in each one of the elect the miracles of the new birth. He breathes life into the dead sinner and causes the dead to live. We will not properly understand nor appreciate the new birth until we see that it is God's gift and God's work. It would seem that, when the Bible

pictures salvation as a new birth, Arminianism would be forever destroyed. Does not this very term tell us that salvation is of the Lord and not of man?

Here we should learn the helplessness of the sinner himself and the helplessness of the preacher. Preacher brethren, let us be faithful as possible in our preaching, but let us know once and for all, that we stand utterly helpless before the great work God has given us. Let us remember that apart from the effectual and irresistible working of the Holy Spirit, there will be no fruit from our sowing of the seed. In the parable of the sower, we see the importance of the seed and the sower, but in the bringing forth of fruit we learn that someone else was at work. Who made the ground good? It is the work of



Joe Wilson

the Holy Spirit which makes the ground good. We can go forth to our God-appointed duty sowing the seed, knowing that a divine person is at work preparing the soil of the elect that there might be fruit. As Mr. Pink says, "the seed does not prepare the soil," but neither does the soil bring forth life without the seed. Let us pray that, the Holy spirit might bless our ministry and use us in the work of souls being born again so that we can say as Paul could, "...I have begotten you through the gospel" (I Cor. 4:15).

Our text informs us that the instrument the Spirit uses in performing the new birth is "the Word of Truth." Let these words be written in letters of fire and sounded from the housetops. Let all men know that there is absolutely no spiritual life apart from the Word of God. The Holy Spirit does not use our opinions, our great oratorical ability, our sad stories; but He does use the Word of Truth in producing the new birth. Herein is the proper dividing line between the Missionary and the Hardshell on the gospel. The Holy Spirit does not produce spiritual life in dead sinners apart from the Word of Truth. The Hardshells say that the Holy Spirit makes the dead sinners alive without the Word, and then at some later time this one that's made alive may hear the Word and repent and believe or may go on to Heaven without ever having any contact with the Word of God. Not so, beloved, not so. Let us shun the error of Hardshellism on one hand as strenuously as we do the error of Arminianism on the other. I have no more sympathy with, nor use for, the Hardshell heresy than I do for the "free will" heresy. The Bible is clear, and true Missionary Baptists have unitedly stood in their confessions of faith and preaching and practice for the truth that God uses His Word in giving spiritual life to dead sinners. The Hardshell, anti-missionary practices begin with this heresy of life apart from the Word of God. Strong mission activity

begins with the understanding from Scripture that God uses His Word in giving spiritual life. I Peter 1:23-25, along with my text, is very clear on this matter. I Corinthians 4:15 is irresistible in its declaration that souls are begotten with the gospel. Psalm 119:50 tells us that we are made alive by the Word. The story of Ezekiel and the dry bones illustrates convincingly this precious truth.

The text I have chosen does not tell us of the nature of the new birth unless it be in the meaning of the word "begat." We learn most clearly from the Scriptures that the new birth does not consist in a reformation of the life, a decision of the will, an experience of the emotions, or an undergoing of some religious ritual. These are often substituted for the new birth, but will not avail in its stead. The individual, whose hope of salvation consists in any or all of these things is lost and on the way to Hell. The new birth is the giving of life; the giving of a new nature by a miraculous work of the Spirit of God. This is just as much a miracle and just as much a creation as the creation of the heaven and earth in the beginning. Nothing short of spiritual life — of a new nature — will answer to the demands that one must be born again.

In this text, (James 1:18) we learn several things about the new birth. We learn of its origin: the will of God. Its agent: God Himself. Its instrument: the Word of God. Its purpose: that we should be a kind of first fruits. Let us look at these.

What is the origin of any man's being born again? The new birth does not originate with man. It does not originate in the desires of man. Man by nature has no desire for spiritual things. By nature, man is desperately in love with the things of sin. He desires strong drink, adultery, cursing, and every form of sin, but he does not desire even one of the things of the Lord. Before man will hunger and thirst for the things of the Lord, he must be the recipient of a new nature in the new birth. Man would go on down the road of sin to its end in the lake of fire without ever giving thought to being born again. The new birth does not originate in the will of man. Man's will had nothing to do with his first birth, and most assuredly, it has nothing to do with the new birth. If man had the ability to order his new birth, then it would not be needed. The will is controlled by the nature. The old nature always wills in harmony with its depravity. Man must have a new nature before he can will anything good and acceptable to God. The new birth does not originate in the decisions or acts of men. Man's decisions and actions are controlled by, and in harmony with his filthy, depraved nature. They do not produce the nature and they cannot produce a radically different nature. The new birth does not originate in some religious ritual.

A sad day is upon us. This truth about spiritual life through the gospel has for a long time been a dividing line between the Hardshell heretics and true Missionary Baptists. Now many who were once true Baptists on this have moved over to, or almost to, the Hardshell position. Yet, they still wear the glorious Missionary name. An individual wrote to me about his Hardshell heresy, admitting that his position on the gospel

was mighty close to the Hardshell position, and was not that of the historical Missionary Baptists. These men will not have the honesty to drop the name Missionary and wear the banner of Hardshellism which they should. Many have gone this route, except that they will say that the ones who have been made alive, as they say, without the Word will eventually hear the Word and repent and believe. Sad, sad days, when one is castigated as an Arminian because he teaches that the Word is used in regeneration. Men stand forth before the world as sound Missionary Baptists, when in truth, they are much nearer Hardshellism on this point than Missionary. I ask you, what is the ethical condition of such men?

There are two classes of men — Hardshell, and such as mentioned above — those who embrace the clear Scriptural teaching that God gives life through the Word.

1. Hardshells say that where the Word is spoken of in regeneration, it is not the written or preached Word, but Jesus Christ, the Living Word. There is no doubt that Jesus is the living Word. It is doubtful that He is referred to as such apart from the writings of John. And it is certain that the word "Word" never refers to Christ unless it is made very clear in the context. Men use this to get around the truth they will not receive. Furthermore, James 1:18 uses the expression "Word of truth" and this is never used to refer to Christ. I Cor. 4:15 uses the term "gospel" and certainly explodes into a thousand pieces the hardshell heresy of begotten without the gospel.

2. Another effort on the part of men to get around this truth is they make a distinction between

conception and birth in the new birth. They say that conception is without the Word and birth is with the Word. This is the heretical invention of man. Nothing more or less. It was invented to get around the Bible truth. When God gives life, it is a life that is characterized by repentance and faith. Show me this distinction in the Bible. Show me where God just gives life without the Word, and the preacher is a sort of spiritual mid-wife to bring that life to birth. Show me that in the Bible. Away with the inventions of men. Let us stand by the blessed Word of God. One verse of Scripture, such as my text, is worth more than all the theories of men. Praise the Lord! I want someone who holds this heresy to show me in the Word of God, these spiritually alive people who have not repented and believed. Show me these spiritually alive ones who have had no contact with the gospel. Where are they? Why is it that whenever in God's Word we meet with born again people, it is with a people who have been brought in contact with the Word of Truth? Life apart from God's Word is unknown in the Scripture.

It is our business as churches of the Lord Jesus Christ to sow the precious seed of God's Word far and near. It is the work of the Holy Spirit to make that Word effective in the regeneration of the elect. Let us not be Arminian, and expect man to receive the Word of his own depraved will, nor be Hardshell and expect men to be regenerated apart from the Word of Truth. But, let us be Missionary Baptists and preach the gospel to the lost, praying that the Holy Spirit will use it in giving spiritual life.

Brethren, let those of us who
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FROM THE EDITOR

Well, this issue starts a New Year for The Baptist Examiner. I wish you could read my mail, and see some of the sights I have seen relative to the ministry of The Baptist Examiner. A two-room farmhouse, out in the country — The Baptist Examiner and my tapes in a prominent position — the folk telling me that this is all the ministry they have besides their personal Bible Study. A scene that is repeated many times with a few variations. Letters telling me that The Baptist Examiner is the only ministry they have except for their Bibles. Letter after letter telling me that The Baptist Examiner is a great blessing, and very important to them.

These things make me to: desire earnestly — pray diligently — work unceasingly — to make The Baptist Examiner a greater paper — more of a blessing to its readers, and more glorifying to God. I do intend to do my best this year to do this. Please pray for me. I stand in great and constant need of God's grace, wisdom, and power in this ministry. I promise each reader of this paper that I will diligently endeavor, praying for God's help, to make this paper a better paper this year.

But — and it is a big "but" — I cannot do as I desire without the help of many, many others. Preacher brethren, please come to my aid in this matter. Please write me the best sermons you possibly can and send them to me to use in T.B.E. You will increase your own ministry, be a blessing to a multitude, and greatly help me if you will do this.

With this issue, The Baptist Examiner is going to twelve pages for the time being. If finances hold up, we will continue this. Should finances increase, we will seriously consider going back to eight pages, but publishing weekly. With the twelve pages, the reader will have half again the truth of previous issues. It is my sincere desire that this will make this paper more of a blessing to the reader.

We will be adding another Forum with this issue. We will be using four different men in this additional Forum, and will be using a different question for them. The Forum has long been one of the most read and best liked features of our paper. I believe that the adding of a second Forum will add to the value and blessing of The Baptist Examiner. I have thought and prayed much as to the four writers for the additional Forum. I liked our present Forum set-up of two older preachers, one young preacher, and one lay man. I have sought to copy that in the additional Forum. I believe we have some good men in this additional Forum, who will compare favorably with the four fine men we have in our old Forum.

Comments, criticism favorable or unfavorable, suggestions, etc. will be welcomed by this editor and prayerfully considered. I desire to make this paper a genuine blessing to all who receive it. May God bless each and every one of you this year, and use you to His glory. Please pray for me, our church, The Baptist Examiner, and our other ministries.

BIRTH

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still stand on this good old Bible and Baptist position stand together and not waver. Many who once stood right here with us have gone out from us. They have gone part way, a long way, or all the way to Hardshellism. I often wonder if our failure to stand against those who believe Hardshell heresy is not partly responsible for their continuance in such. Let us stand without wavering and without compromise for this old Bible and Baptist truth.

I appeal to those who have gone in the direction of Hardshell heresy to return to the truth you once held. Who hath bewitched you that you should now be so in love with heresy?

I appeal to those who insist on retaining Hardshell heresy to be open and honest in the matter. Let your churches know that you do not believe what you did when you became their pastor, that you do not believe the historic position of Missionary Baptists on the use of the gospel in regeneration. I appeal to preachers and to churches who insist on holding this Hardshell or near Hardshell heresy to drop that glorious name of Missionary Baptist. It is not rightfully yours. You deceive in your use thereof. You accuse the Arminian of dishonesty in wearing the Missionary Baptist name when he does not believe Missionary Baptist truth. What about yourselves? Let us be open, honest, and above-board in what we believe. May God bless you all!

RISEN

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proclamation, "O death where is thy sting? O grave where is thy victory... Thanks be to God who gives us the victory through our Lord Jesus Christ."

"He is risen" is the incomparable truth which provides the evidence which is not seen of the ultimate relationship between God and man. No philosopher ever so related the material with the spiritual, the concrete with the abstract, or the phenomenal with the noumenal. No physical scientist ever so related the macrocosmic with the microcosmic — not even Einstein in his "Unified Field Theory." No educator ever so related the historical with the suprahistorical. And no biological scientist ever so filled that which was dead with life.

Miraculously, the ultimate relationship between earth and heaven, between the material and the spiritual, and between mortality and immortality is contained in the cry, "He is risen." The greatest and the least of men must stand with tongues frozen, whether in flushed or pulseless cheeks, before the awesome accomplishment of the supposedly impossible; namely, the literal, physical, bodily resurrection of the Son of God.

If we can receive it, this cry, "He is risen," makes the ultimate division between those with faith and those without it; between those who are wise toward God and content with the foolishness of preaching and those who seek after the wisdom and signs of this world. For the faithful, our need for time and eternity is met when we experience the beauty of having believed in our hearts that "God has raised Him from the

dead." It is then that we are forever in harmony with the Scriptural declaration, "He is risen, as He said."

Christ In History, Men have recorded both His Presence and His Exploits as man, but the Scriptures alone declare His Resurrection. Hence, apart from the Scriptures alone declare His Resurrection. Hence, apart from the Scriptures and a belief in them no man can be saved. Salvation is dependent not only upon the fact of the death and burial, but, also upon His resurrection which is confirmed in our heart-confession, "God has raised Him from the dead."

Certainly, then it was no idle remark on the part of our Lord when He said concerning the writings of Moses, "But if ye believe not his writings, how shall ye believe My Words?" Herein, we hear a continuation of that Holy Heavenly Harmony so marvelously expressed in, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." Men may enunciate or even emote regarding the historical presence of Jesus or even the historical Jesus, but all to no profit if such is not related to the Word of the Gospel "which is the power of God unto salvation to everyone who believes..." Until we have believed, "God has raised Him from the dead," our lives are without the light of life and our futures are without hope.

In truth, the resurrection of the "Lamb slain from the foundation of the world" and begotten by the Holy Spirit of the virgin, Mary, so transcends the concepts of mortals that there is an eternity of difference between the Scriptures and the mundane conclusions of men. The Prophet of old, with inspiration from the Spirit of God, declared, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

When we scan the pages penned by some in distant lands and in ancient times, we find only hopeless speculations. Certainly, the promised Heaven of our resurrected Savior cannot be compared in any manner with the nothingness or the excesses of the "Nirvana's" of men. Similarly, the Son of God — manifest in the flesh and our resurrected Advocate in Glory — is unmatched by the "unmoved mover" of Aristotle, superior to the "ineffable" of Plotinus, and definitively more creative than the "final cause" of Bruno.

Looking at such from a more modern perspective, if you will, we can know, that our resurrected Lord of glory is more substantial than the "sole substance" of Descartes, unparalleled by the "universal reason" of Fichte, and more excellent than the "self-caused one" of Spinoza. Certainly, the One of Whom we speak as being "risen, as He said," is far more effectual and personal than the "central monad" of Leibniz, preeminent beyond the "a priori postulate" of Kant, more distinguished physically and spiritually than Schelling's "infinite," unapproached by Hegel's "idea," unequalled by Fechner's "general consciousness," and forever

unrivaled by Brightman's "limited leader."

Compare any other rational ultimate or intellectual device of mortals with the Son of God — crucified, buried, and resurrected — and the result must be the same. The Son of God, in His Earthly Sojourn and in His Heavenly Glory, is not approximated by the reflective, meditative or even imaginative cogitations of mortal minds.

Jesus, the Son of God, truly the Christ — anointed — manifested Himself so completely supreme and, at the same time, so faultlessly human; so spiritual and, at the same time, so fleshly; so powerful at times and at others so perfectly weak; so glorious and yet so submissive that all of the ideologies of men fail to define or explain Him. Except men come humbly and in faith to the Scriptures wherein we learn of the death and the resurrection of the Son of God, history — whether secular or "sacred" — can have no meaning or purpose. Above and beyond the rationales of mortal men in the midst of human history, the resurrection of the Lord Jesus Christ is unsullied and unspoiled by all of the speculations of men. Wonderfully:

"No mortal can with Him compare. 'Among the sons of men; 'Fairer is He, than all the fair, 'Who fill the heavenly train."

Christ Our Hope. Beyond all that we ask or think, however, "He is risen, as He said" makes us to know that Christ Jesus is our only real hope for time and for eternity. By the inspiration of God, the Holy Spirit, the Apostle Paul proclaimed, "If Christ be not raised, your faith is vain... If in this life only we have hope in Christ, we are of all men most miserable."

The cry, "He is risen," then, is the ultimate truth concerning human hope, and this truth is incomprehensible apart from God-imbuéd faith. We have the absolute word in this regard, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The Apostle, in view of this, and in view of our only hope, further proclaims, "But now is Christ risen from the dead, and become the first fruits of them that slept." We can know with assurance unassailable that this is the Apostle's ineluctible exultation of faith and victory.

Among those of us who shall put on immortality incorruptible, the cry, "He is risen," will be our song through the eternal ages in the Presence of our Everlasting God — "Father, Son, and Holy Spirit! Wonderously, because "He is risen," we can know that "We shall be like Him, for we shall see Him as He is."

By faith in the crucified, buried and resurrected Son of the Living God, even now, we can exult with the Apostle John, "And, I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven... The throne of God and of the Lamb shall be in it; and His servants shall serve Him. They shall see His face, and His Name shall be in their foreheads. And there shall be no night there; they need no candle, neither the light of the sun for the Lord God giveth them light, and they shall reign forever and

ever."

"He is risen, as He said," then, is our God's inviolable pledge of our resurrection. With this God-ordained and God-sent pledge, we can have the assured joy that soon:

"Face to face, I shall behold Him, 'Far beyond the starry sky. 'Face to face in all His Glory, 'I shall see Him by and by."

WILL

(Continued from Page 1)

Saul took a sword, and fell upon it." (I Samuel 31:4). Saul's armourbearer likewise was a suicide for when he saw that Saul was dead, he took his own life, thus dying with King Saul. "And when his armourbearer saw that Saul was dead, he fell likewise upon his sword and died with him" (I Samuel 31:5).

Zimri, who was one of the kings of Israel, ended his life by burning himself to death.

"And it came to pass, when Zimri saw that the city was taken that he went into a palace of the king's house, and burnt the king's house over him with fire, and he died" (Kings 16:18).

The sixth suicide of the Bible is that of Samson. "And Samson said, Let me die with the Philistines. And he bowed himself with all his might, and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life" (Judges 16:30).

I. THERE IS NO ROOM TO DOUBT THAT SAMSON WAS A SAVED MAN. He was the thirteenth judge over Israel. Our text indicates that he was saved for he is mentioned as one of the heroes of faith in God's great chapter of faith — the 11th chapter of Hebrews — God's Westminster Abbey of the faithful. I cannot believe that Samson would be thus spoken of if he had died unsaved, for it would be highly incongruous that God would place his name in this chapter along with the many others who were saved, if he himself had not died in the Lord.

When Samson was saved, he was just like all others in that he possessed two natures.

"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me" (Rom. 7:18-21).

God tells each of us exactly how we are to deal with these two natures. He says that we are to starve the old nature. Listen: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

He also tells us that we are to feed the new nature. Listen:

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:1, 2).

Samson, just like many who lived before him and since his day, reversed the order in that

he failed to feed the new nature but continually starved it, and at the same time, fed his old nature. If you will read the book of Judges, you will find this to be decidedly true.

By feeding his old nature, he had many experiences which brought one difficulty after another into his life. His final experience was with Delilah whereby his hair, which was a sign of his separation to God, was shaved off, and accordingly Samson himself became weak as any other individual, thus falling into the hands of his enemies, the Philistines.

It is a pathetic story as to how they took this erstwhile physical giant — Israel's champion, and gouged out his eyes. Notice his blindness, hear his chains clank, and observe his servitude to the Philistines and you have thereby the end picture of sin. Yet the Word of God tells us that though he was thus abused by the Philistines, that his hair began to grow so that eventually his strength came back to him little by little.

One day the Philistines brought him out that this old blind judge of Israel might amuse them. Then it was that he leaned against the pillars of the house and prayed for vengeance upon the Philistines.

"And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes" (Judges 16:28).

It would thus appear that Samson certainly took revenge in his own hands and that he failed to believe the Scripture which says:

"Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:19-21).

Thus Samson became a suicide and died with a spirit of revenge predominating in his death. However, in spite of all this, Hebrews 11:32, our text, indicates that he was saved.

II. THERE IS NOTHING THAT CAN TAKE A CHILD OF GOD OUT OF GOD'S HANDS.

When one is once saved, and has thereby become a child of God, there is nothing that can take that individual away from the Father — not even death at his own hands. that is true for several reasons.

First of all, every saved person is kept by the power of God. There are a number of Scriptures which indicate that this is so. Listen:

"Now unto him that is ABLE TO KEEP YOU from falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24).

"Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5).

"For the which cause I also suffer these things: never-

(Continued on Page 4 Column 4)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain I Cor. 7:14.

SAM WILSON
1490 North
Spring St.
Gladwin, Michigan
48624

PASTOR Grace
Baptist Church
Gladwin, Michigan



I. Corinthians 7:14: "for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy."

Before us is God's rule for a believer who is married to an unbeliever. The believer cannot escape marriage by simply saying his or her spouse is lost, and therefore they are no longer obligated to live with them. The opposite is true, according to the Bible. If the unbeliever will stay, then the believer is obligated to stay, also, and make the best of a bad situation. I say a bad situation, because the vast majority of the time the unbeliever influences the believer more than the believer does the unbeliever. This is sad. It is not according to the Word of God. If a believer is married to a non-believer, then they are still just as obligated to God as anyone else. They should "obey God, rather than man." They should not allow their spouse to negatively affect their spiritual life in any way. I know this is hard; but I also know it is right.

To understand this verse, you must study the context of chapter seven. First, let me state some things this verse does not mean. It does not mean the husband will eventually be saved. It does not mean his "chances" of being saved are increased. Salvation is totally in the hands of our sovereign God. It does not mean the unbeliever will be a better person, just because he is married to a believer. We know from experience, this is not true. This verse seems to answer an objection that might be raised by the believer. The question being, will I not be polluted or made corrupt by remaining in this marriage? God answers this question in the negative. Instead of the home being polluted because of the presence of the believer, the home can be sanctified.

I believe the verse is teaching that the believer can do far more good for the unbelieving spouse, and the children by remaining in the marriage, than he could by leaving. The presence of a believer is a great blessing to unbelievers. I feel this is the meaning of the verse. The unbeliever, whether it is the husband or the wife, are blessed because of his or her relationship with the believer.

Now let us discuss the mention of children in the latter part of the verse. Again, this has nothing to do with their salvation. Most writers interpret the phrase "...unclean; but now they are holy," as meaning out

of wedlock, but now legitimate. They reason that by the believer leaving, they are stating the marriage was wrong to start with, therefore all children born while one was a believer and the other not, would constitute illegitimate children. I am not sure I agree with their philosophy on this, but I do understand their point. A separation would lead some to think the children were ill conceived. I must say, my feelings concerning the children are much the same as those concerning the unbelieving spouse. Usually the one who departs, leaves the children behind. The believer is instructed not to depart. I believe this commandment from God has the children in mind. The children reap the blessings of God by being reared in a home where at least one of the parents is saved. The children, at least, grow up with love, discipline, holiness and the gospel from at least one parent.

Forgive me if this answer is wordy. It has taken me much time and thought to adopt the interpretation I've given. There are still some questions I have concerning this verse, but space will not allow me to elaborate any more. May God bless you all! I do want to mention one thing here concerning the mention of children. This verse in no way justifies the Protestant practice of baptizing children because of the faith of one of the parents. Baptism is for believers only.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

Deacon
Calvary
Baptist Church
Ashland, Ky.



Is it right for one who becomes a Christian to remain married to an unbeliever is the question that the Apostle Paul is answering here. That is, by one becoming a Christian while the other remained a pagan, did this break the marriage bond in the sight of God? Paul answers this question by saying no, the marriage is not broken and the Christian is to remain married to the unbeliever and verse fourteen tells us why, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now they are holy."

We generally think of the word "sanctify" to mean to put aside something for holy use, but it can also mean something to which sanction or approval has been given. This last meaning seems to be the one used here. That is, God has given His approval to the marriage, therefore the Christian should stay married to the unbeliever if the one who is an unbeliever is pleased to remain married. Paul says that if the marriage was not right in the sight of God, the children born to this couple would have to be considered

unclean (illegitimate), as they would be ones born out of wedlock if the marriage is not approved by the Lord. But He says, that as the marriage is sanctioned or approved by God the children are not unclean (illegitimate) but they are holy (legitimate).

In verse fifteen he says that if the unbelieving husband or wife refuse to remain with the Christian, this is a different matter, for he said, "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace." This verse tells us that only the unbeliever is the one who may depart. In that case the one who is a Christian is no longer bound in marriage to the unbeliever. This means that one is free to marry again, but "only in the Lord."

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
45652

PASTOR
Kings Addition
Baptist Church
South Shore, Ky



According to God's Word, His people have always been instructed to be a separate people. "Can two walk together, except they be agreed?" (Amos 3:3). "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). They are not to mix in marriage or anything else with others. Believers are not to marry unbelievers.

If, however, they do, then God has made provisions. Strictly speaking, the unbeliever is impure while the believer is pure. The touch of the unbeliever would then put a cast on the purity, except that God says no. If the believer remains with the unbeliever then he is made pure. The union is sanctified, the children who would be heathen are made holy or clean. If the unbeliever leaves the believer then the believer is not held responsible and no longer bound in any way — even by the marriage vow.

OSCAR MINK
1217 Dillon Dr.,
Texarkana, Tex.
75501

PASTOR
Sovereign Grace
Missionary
Baptist Church
Texarkana, Tex.
75501



The subject under consideration in the context (Vs. 12-16) is, should the mate in the marriage relation who has become a Christian put away or separate from the unbelieving spouse? This question is answered by Paul in Vs. 12 & 13, i.e., as long as the impenitent is pleased to dwell with the believer let not

the marriage contract be broken.

Based upon this premise the apostle argues from the lesser to the greater (vs. 14). That is, the civil marriage which was in place prior to the granting of saving faith to one partner in the conjugal state was recognized by God as meeting the standard for the marriage of unbelievers. Otherwise, the apostle says: "Your children were unclean (illegitimate); but now are they holy." "Holy," that is, they are now subjected to the holy influences of the believing parent. "...Else were your children unclean; but now are they holy." The term "holy" as used in this text cannot bear the signification that Romanism and Protestantism places on it. Which signification is: children born of church members are favorably connected to God through their parents, therefore holy, and should not be denied baptism (affusion or sprinkling), which is the outward sign of the holy state of the child.

The contention of infant innocence or holiness, issuing in pedo-baptism, has no basis in Scripture, and is a stacking of error upon error. Such a view and practice renders a grave disservice to the subject. "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband." Usually the thought of the recently saved wife or husband of an unsaved spouse is: My marriage to an unsaved mate will make it impossible for me to serve the Lord as I should. This thought was more prevalent in the apostolic era because of the Jewish influence in the Gentile churches. But to counter this negative thinking, Paul teaches that the believing partner could by the exercise of his or her faith have a positive affect on the unsaved spouse, and thereby be used of God in restraining the evil nature of the unbelieving marriage partner.

Paul teaches in this text (I Cor. 7:14) that the salvation of one of the unsaved in the Marriage relationship does not endanger the union, but rather enhances it. The word "sanctify" in the text does not mean that the unbeliever in the marriage relation is manifestly set apart for the service of God. But rather that the Godly life of the saved partner will prevent the unbelieving spouse from overtly exercising the extremes of his/her depraved nature. Either the consistent and fervent dedication of the believing spouse unto God will cause the unsaved to relent in his/her life of sin, or become most uncomfortable with the change in the believing mate. But if the unbelieving husband or wife depart, Paul says: let them depart. "A brother or a sister is not under bondage in such cases..." Vs. 15.

WILL

(Continued from Page 3)

theless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Concerning all these verses may it be remembered that none of us are able to keep ourselves. If I had a thousand dollars in my pocket, I would be unsafe walking around on the streets of this or any other town. Not having the ability to keep this money myself, it would be the point of prudence and wisdom

for me to go to the bank and place it there on deposit where the banker has the ability to keep it. The same is true spiritually. I have not the ability to keep myself in God's sight. If my spiritual preservation depended upon me, then undoubtedly I must spend my eternity in hell. The same is true of each of Adam's descendants.

None of us are able to keep ourselves. Hence, we commit ourselves in to the hands of the Lord Jesus Christ. Paul said he had made such a committal. That committal was made on the day he was saved. In like measure, the day that I was saved, I thereby committed myself to Him and I have the assurance that I am kept now by the power of God. The fact that any of us go to Heaven when we die is nothing to our credit nor praise, for all glory belongs to Him who have saved us and kept us saved through His own power.

In the second place, there is nothing that can take one out of the hand of God since each of the redeemed is a new creation. Listen:

"Therefore, if any man be in Christ, he is a new creation, old things are passed away; behold, all things are become new" (2 Cor. 5:17).

It is utterly impossible for that which has been created to be uncreated. Go back to the first chapter of Genesis and you can observe that in six successive days God created the various and varied forms of life. When these had been created, nothing could uncreate them. In fact, there is an axiomatic law of life that whatever God does, He does it forever. We read:

"I know that, whatsoever God doeth, it shall be forever" (Eccl. 3:14).

Thus since the Scriptures declare that each redeemed person is a new creation and since that which has been created cannot be uncreated, then it logically follows that there is nothing that can take a believing child of God out of the hand of his Heavenly Father.

In the third place, there is nothing that can take a saved person out of the hand of God since believers are sealed unto the day of redemption. Listen:

"Who hath also sealed us, and given us the earnest of the Spirit in our hearts" (2 Cor. 1:22).

"And grieve not the Holy Spirit of God, whereby ye are sealed, unto the day of redemption" (Eph. 4:30).

The day of redemption concerning which Paul speaks, is the time of Christ's return. Thank God, He is coming back, and then He is going to redeem the body just the same as He has already redeemed the soul. That day of redemption is at the hour of His return. Listen:

"And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28). (Luke 21:28).

"And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves, waiting for the adoption, to wit, the REDEMPTION OF OUR BODY" (Rom. 8:23).

Thus these Scriptures would indicate that we are sealed and safe until Jesus comes again. I have a very definite conviction that if He can keep us until He returns, or, in other words, if He keeps us as long as we carry about this old tenement of flesh that certainly He will be able to (Continued on Page 5 Column 5)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Who are "the sons of God" who married the "daughters of men" in Genesis 6:2?

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, Tenn.
27620

PASTOR:
New Testament
Baptist Church
Bristol, Tenn.



There are two schools of thought on this question. The most common one is that the Sons of God are the sons of Seth, the third son of Adam, and the daughters of men being that of Cain the first son of Adam. This view holds that the Godly line of Seth married the ungodly line of Cain and produced children that were giants. The second school of thought is that the sons of God are fallen angels who left their own habitation, and came down to earth, and cohabited with the daughters of men. In my early ministry I had a problem with Genesis six and verse two until I read Jude six and seven. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness until the judgment of the great day, even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." Here it speaks of these fallen angels going after strange flesh. These angels under Satan planned to destroy the human race by starting a new race of beings, and like the Sodomites went after strange flesh, that is, went in search of beings of a different nature and God cast them down into that of the under world called Tartarus to be reserved unto judgment.

II Peter 2:4 seems to teach that these fallen angels and their evil deed or terrible sin caused the flood. You might say does not Matthew 22:30 state that "The angels in heaven neither marry nor are they given in marriage." This is quite true, but these angels are not in heaven. God did not intend to populate heaven with angels, so he created them male gender. There are no female angels, cherubims, or seraphims as far as I can find in God's Word. In the Old Testament sons of God are applied to angels, Job 1:6 - Job 2:1 - Job 38:7. In the New Testament sons of God are made so by the new birth, John 1:12 - Rom. 8:15-16 - I John 3:1,2.

You may still have another argument and say, "How can angels mate with women since they are Spirit beings?" Some way, beyond my comprehension, angels take on bodies like humans and dwell among men. Angels appeared and spoke to men in bodily form, they ate food and lodged in houses like common men, Gen. 18:1-8. Here the Lord and two angels appeared in human body form,

their feet were washed and they ate food. In heaven they neither eat or drink, but with human bodies on earth they did and, if this is true, they could function as well in any other department. In Gen. 19:1-11 it is clear from Verse 5 that the men of Sodom sought to seize these two angels that they might commit sodomy with them.

These angels must have had the generative organs of men or they would not have appealed to the Sodomites. In Gen. 32 we find that Jacob wrestled with an angel all night, surely we can see that angels would and did take on bodies and cohabited with the daughters of men, which brought on God's wrath in the flood that killed the human race, saving eight souls to start a new world. Now if I believed that the sons of God were the sons of Seth taking the daughters of Cain, I would wonder why no giants were not being born today to unsaved and saved people bringing forth children. I would wonder why the sons of Seth (believers) were destroyed in the flood. I would wonder if God's people were limited to the male sex only.

Gen. 6:12 says, "All flesh had corrupted his way upon the earth," not all flesh except the Sethites, it says all flesh period. I believe that these fallen angels had intercourse with the daughters of Cain and Seth and all flesh became corrupt.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, Oh. 43614

TEACHER:
Grace
Baptist
Church
Toledo, Oh.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born to them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose" (Gen. 6:1-2).

The context of these two verses present the following facts: 1. Men were multiplying upon the face of the earth. 2. Daughters that were fair were born unto them. 3. The sons of God saw them and took them for their wives.

First, men had been multiplying for about 2000 years. This is what God commanded Adam to do (Gen. 1:28), so the population of the earth was very large at this time. All these were descendants of Adam. The word multiplying is a very relevant portion of this passage of scripture. Man and animals are the only creations of God that multiply. Angels are created, but they do not reproduce. For that fact, I do not believe that the sons of God are angels.

Second, the daughters of men that were born were then descendants of Adam. Scripture reveals to us that Adam had two sons, Cain and Abel (Gen.

4:1-2). Cain rose up and killed his brother Abel (Gen. 4:8). For this Cain was rejected by God (Gen. 4:16-18). A reject is a reprobate, or one that is unpersuaded of God. It is this lineage of Cain, I believe, that is represented by the daughters of men.

Third, the sons of God that saw and chose the daughters of men for their wives are also of the descendants of Adam. They are, however, not in the lineage of Cain, but in the lineage of Adam's son Seth (Gen. 5:3). It is from this line, with the birth of Enos, that men began to call upon the name of the Lord (Gen. 4:26). It is by His name (Jesus) that we are given salvation (Acts 4:12).

Therefore, I believe, we can say that this line stands for those that have been regenerated or born again. A son of God is one that is born again (I John 3:1-2).

DAVID S. WEST
Rt. 1, Box 271,
Cross, SC
29436

PASTOR:
Landmark
Missionary
Baptist
Church
N.Charleston, S.C.



Gen. 6:2: Who are "the sons of God" who married the "daughters of men?"

It is believed by some that the statement "sons of God" has reference to fallen angels. We read in the Scriptures such statements as "the sons of men" as in Psa. 58:1; Dan. 5:21; Eccl. 3:10; Joel 1:12; Jer. 32:19 and Eph. 3:5. These Scripture references, at least most of the time, refer to men of the world, that is, the unsaved. There are many other Scriptures, such as this, which refer to the men of the world. The reference in Gen. 6:2 "the daughters of men", has reference to the lost, lost daughters.

There is in the Scripture several references, "the sons of God" in such places as Hosea 1:10; John 1:12; Rom. 8:14, 19; 2nd Cor. 6:18; such Scriptures. I urge the reader to look these up and read them. These Scripture references speak particularly of the children of God.

In Job 1:6 we read: "now there was a day when 'the sons of God' came to present themselves before the Lord, and Satan came also among them."

Also, we read in Job 2:1 the same statement or nearly the same. And in Job 38:7, the sons of God shouted for joy when the creation was made. These Scriptures just mentioned in Job concerning the sons of God have reference to the elect angels of God.

Now as to the Scripture in Gen. 6:2 "the sons of God", I cannot believe this refers to the elect angels. I do not believe that God would permit the elect angels to come and take on the form of a man and choose for themselves women of the world as wives. If these "sons of God" were angels, were they fallen

angels? Then why does God call the fallen angels, the sons of God? Let me refer you to Job again when the sons of God shouted for joy in creation of the universe. These were the elect angels. I can hardly think that the fallen angels would shout for Joy.

Again in reference to Gen 6:2, I cannot believe the giants were the offspring of the fallen angels taking the daughters of men as their wives. It is not specifically said that the giants were the offspring of this supposed relation. Gen 6:4 says there were giants in those days and it was after this, that is, after there were, already giants, then the sons of God went in unto the daughters of men.

It is my belief that "the sons of God" here means the children of God, the elect of God and they disobeyed God in choosing the unsaved as their wives. As a result of this disobedience the world became very wicked as the following verses teach. It is the duty of the child of God to marry a Christian. It is my belief that "the sons of God" were the children of God and they disobeyed God by marrying the unsaved, the "daughters of men."

JAMES A. CRACE
1862 St. John's Rd.
Ludlow, Ky
41106

PASTOR
Bethel
Baptist
Church
Ludlow, Ky.



The identity of "the sons of God" in this passage has been a controversy for many years, which has, to this date, not yet been settled, neither shall be by what is said by the writers in this forum.

I believe in the literal interpretation of Scripture, using Scripture to interpret Scripture, and this passage to be the inspired Word of God, not some myth or fairy tale originated in the mind of the writer. ("All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.")

There are several possibilities as to the identity of "the sons of God" in Genesis 6:2, 4. One is angels, another is the faithful of the line of Seth. Others that have been suggested are so far beyond the limits of proper interpretation even to be considered here.

Those who believe "the sons of God" to be the faithful of the line of Seth believe the daughters of men to be the unfaithful of the line of Cain, and their union a breaking of the law of separation of the Godly and ungodly. Scripture teaches that believers should not wed unbelievers (II Cor. 6:14; I Cor. 7:39). They should marry "only in the Lord".

I believe there is much more involved and intended in Gen. 6. First, because of the nature of the judgment that was about to fall upon the earth wherein all but eight people would die, because of the universal corruption and wickedness upon the earth. Secondly, the offspring of the sons of God and daughters of men, became mighty men of renown. (v.4). Known no doubt for their warlike ruthlessness and wickedness (v.5). A relationship between natural believers and unbelievers does not produce such offspring.

"giants". Thirdly, the phrase "sons of God" (bene elohim) refers to angels in other passages in the Old Testament. In the New Testament and in some passages in the Old Testament, the phrase "sons of God" no doubt refers to born again believers. The concept of the spiritual relationship of believers to God, as children to a father is expressed in...Ps. 73:15; Hos. 1:10; Deut. 32:5; Isa. 43:6..., but in none of these verses is the same phrase used (bene elohim) as in Gen. 6:2, 4. Neither the descendants of Seth nor any true believers have previously been referred to in any spiritual sense in Genesis as sons of God, and except for Adam himself could not be sons of God in a physical sense, because they were born of men.

Thus to conclude that the "sons of God" in Gen. 6:2 are descendants of Seth, or true believers, or human kings and nobles is to unnecessarily strain the laws of literal interpretation of Scripture. The fact is these beings were "sons of God," being created of God rather than born of men. Like Adam (Lk. 3:38) and angels whom God created directly (Psm. 138:2-5; 104:4; Col. 1:16). Bene Elohim, the phrase used in Gen. 6:2, is also used in Job 1:6; 2:1; 38:7 and no doubt in Job, refers to angels. Why assume otherwise in Gen. 6:2? Therefore, the meaning intended in the passage in question is Angels, I believe self-willed fallen angels that Jude referred to in Jude 6, 7 and Peter spoke of in II Peter 2:4-6.

The reason for questioning this interpretation is the opinion that angels are not capable of sexual activity. It is true that Christ said in reference to the glorified Saints, that "in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven" (Mt. 22:30). He did not say they were sexless, but that they didn't marry, being the angels of God in heaven. The angels we are talking about are not angels of God in heaven but followers of Satan on earth, following him in his rebellion against God, "leaving their own habitation" and keeping not their "first estate", going after strange flesh" as later did the Sodomites in "like manner." When angels appeared in the Bible and their identity was revealed, there is no doubt they were male (Gen. 18:1-8; 19:1-5; Zech. 2:3; Mt. 28:2-4; Acts 1:11).

Therefore, the sons of God in Genesis 6:2 are beings originally created directly by God, but fallen from their first estate, demons that had taken possession of men and committed fornication among women of the earth, producing wicked offspring in great numbers. For which cause God has imprisoned these demons, not allowing them to roam about the earth as others do, binding them in everlasting chains under darkness unto judgment of the great day, destroying their descendants and other wicked people with a flood upon the whole earth. "But Noah found grace in the eyes of the Lord" (Genesis 6:8).

WILL

keep us after He returns when this house of clay is no more and when we have a body that is

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It is a shame to man who springs from the earth, who lives upon alms, depends upon God, and has forfeited all he has, to be proud.



QUESTION: — When did thirty-three kings have a drinking party?

ANSWER: — Ben-hadad and thirty-two other kings, First Kings 20:16. "...But Ben-hadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him."

WILL

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perfectly redeemed just as the soul is already redeemed.

We might suppose an object sealed inside a keg and that keg in turn sealed inside a barrel, and that barrel sealed inside a hogshead. Now in order to get into that object that it might be destroyed, it would be necessary, first of all, to break the seal of the hogshead and thus destroy it; to likewise break the seal and destroy the barrel, and the keg. Since every believer is sealed by God, then it would be necessary for the Devil to destroy the power of the triune God — Father, Son, and Holy Spirit, in order to take us out of the hands of our Heavenly Father. How we thus rejoice that we are sealed and kept saved and safe through the power of this triune God.

In the fourth place, the covenant which God makes between Himself and the righteous guarantees their security. Listen:

"And I will make an everlasting covenant with them, that I will not turn away from to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40).

What a marvelous promise this is! What a wonderful promise in that He declares that He won't turn away from us, and won't permit us to turn away from Him!

I was preaching several years ago in the car shops at Raceland, Kentucky and at the conclusion of my message, a man asked, "Don't you think a fellow could crawl off the Rock of Ages if he wanted to?" My answer then, even on the spur of the moment, is the same as I would make now years later, after thinking much of this question. I said, "Did you ever see a man who was big enough fool to want to crawl off the Rock of Ages? However, let's just suppose that such a person could be found, who, though he was saved, wanted to damn his soul in hell. Imagine a perverted individual, who, after knowing that he was going to heaven, determined that he wanted to go to hell. Could such a person succeed in his desire? Though that individual might live a life of the vilest and grossest of sins and ungodliness, though he might bring disgrace to himself, his family, and his friends, still that individual could not take himself out of the hand of God

and would not be able to "crawl off the Rock of Ages."

There is a type of life insurance that is known as "non-cancellable." That is, when a person gets one of those policies, the company cannot cancel it under any consideration regardless of what the physical condition of the man may become. Well, we have in our Saviour something better than that, for our salvation is "non-cancellable" both from the standpoint of God and man. This covenant then whereby God promises that He won't turn away from us, and that He won't permit us to turn away from Him, secures us eternally.

In the fifth place, we have Christ's own statement which He is to make at the judgment bar of God to each of the unsaved, which proves that saved folks cannot lose their salvation. Listen:

"Many will say to me in that day, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23).

What a fearful day it is which Jesus describes when He declares to unsaved preachers, personal workers, and even those who have religiously done "church work" that He never knew them. There could be nothing more pathetic than to see this crowd who have been deceived and deluded as He says to them, "Depart from me ye that work iniquity." You will notice that at the judgment He is going to say to the unsaved "I never knew you." However, Christ does know every believer. He assures us of this. Listen:

"My sheep hear my voice and I know them, and they follow me" (John 10:27).

Suppose then, that some one were saved and later was lost and that individual were to come to the judgment and hear Christ say, "I never knew you," yet once upon a time that one had been saved. Don't you see, beloved, that if one could be saved and then lost, the Lord Jesus Himself would be proven a liar at the judgment. In the light of His character, since He is Truth itself, then we can be assured that when one is once saved, that there is nothing that can take that individual out of the hand of God.

In the sixth place, when one is saved, he can never be unsaved because he already possesses eternal life. There is no truth more prominently taught in the Bible than the truth of eternal salvation.

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

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

I remember some years ago talking with a preacher of another persuasion and he declared that he believed in eternal life, that is, he believed that when we get into eternity we would then have eternal life. I

cited to him the words of Jesus in His high priestly intercessory prayer:

"And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

Jesus declares that life eternal is the knowledge of Himself as Saviour. Then just as soon as a believer comes to know Jesus Christ, he has eternal life abiding within him. We don't have to wait until we die, nor until we get to heaven. Just knowing Jesus now is enjoying eternal life and everlasting salvation.

This word "everlasting" is a most unusually interesting word. In Matthew 25:46 "everlasting" describes the punishment of the wicked. "And these shall go away into everlasting punishment."

In Romans 16:26 it describes the character of God's existence. "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

In 2 Timothy 2:10 it describes the duration of Christ in glory. "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

In 2 Peter 1:11 it describes the duration of Christ's kingdom. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Now notice, beloved, that the same word which describes the punishment of the wicked, the character of God's existence, the duration of Christ in glory, and the duration of Christ's kingdom, is the identical word which is used to describe the life that is ours when we come to trust Jesus Christ as a Saviour.

Then, beloved, just as long as the wicked are punished, as long as God exists, as long as Christ's glory continues, and as long as His kingdom lasts — then that long the believer has eternal life. Or to say it inversely, if the punishment of the wicked could have an end, and if God Himself should come to an end, and if Christ's glory and His kingdom should have an end, then and then only could the believer perish. In view of this fact then, how we praise Him for this blessed truth that whenever a believer is saved he actually and definitely possesses eternal life.

III. IN VIEW OF THESE GREAT TRUTHS THAT WHEN ONE IS SAVED HE IS SAVED FOREVER, THEN MAY WE BRIEFLY NOTICE THE SIN OF SUICIDE.

It is a sin in that it indicates a definite lack of faith. There is no question but that anyone who is mentally sound who commits suicide has done so because of a lack of trust and faith. Anything that evidences such a lack is a sin. Listen:

"For whatsoever is not of faith is sin" (Rom. 14:23).

Then it is a sin in that it is presuming on God, for it actually presumes that the individual knows more than God Himself. Suppose I hire a man to work for me and he keeps wishing for quitting time. All day long he keeps saying, "I wish the day were over; I wish quitting time would soon come." Such a man would not be a desirable employee. Certainly he would not bring much happiness to his

employer. Well, the same is true in our relationship to God. Doubtless there isn't a person living who hasn't at some time wished to die. Yet even that wish was wrong, for it is presuming that you know more than your Heavenly Father.

This sin of suicide certainly affects one's position in heaven. It does not change his relationship, for he is still God's child, but it does make a difference as to the rewards which will be his.

The Word of God makes it clear that we are to be rewarded for what we do after we are saved.

"And every man shall receive his own reward according to his own labour" (I Cor. 3:8).

Certainly our rewards will not be the same. "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory" (I Cor. 15:41).

Some folks will even be saved without any rewards.

"If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (I Cor. 3:14, 15).

The Word of God indicates that even after one has been saved and has laid up a reward that that reward might be taken away as a result of sin. "Let no man beguile you of your reward" (Col. 2:18).

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward" (2 John 1:8).

Every sin has its consequences. A child of God cannot sin without these consequences becoming a reality. When he sins he loses his fellowship (not his relationship), with his Father. He loses the joy of his God-given salvation, He stands subject to chastisement from the hand of God. His physical life is actually in danger. While all this is true, it is also a fact that sin does affect one's position in glory, and especially is that true of the sin of suicide.

IV. IN SPITE OF THE FACT THAT SUICIDE IS A SIN, YET THERE IS A HOPE SHINING THROUGH.

However, in it all, we have this assurance that God knows.

"Known unto God are all his works from the beginning of the world" (Acts 15:18).

In fact, the death of each of us comes in God's appointed time.

"To every thing there is a season, and time to every purpose under the heaven: A time to be born, and a TIME TO DIE" (Ecc. 3:1, 2).

In reality, God knows the time and the manner of the death of each of us.

"Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God" (John 21:28, 29).

In this instance, Jesus foretold the time of Peter's death — "when thou shalt be old." He also foretold the manner of his death — that of crucifixion — "thou shalt stretch forth thine hands." I am sure Jesus knew the time and manner

of Simon Peter's death. Then it is an evident fact that He knows the time and manner of the death of each of us. What a comforting blessed hope this is! What a wonderful assurance it brings to us!

Just one question remains in closing. Do you have eternal life? If not, may God help you now to lay hold on that life through the Lord Jesus Christ. It isn't by a church ordinance nor by the work of the preacher that one is saved. We rejoice that we have a present and an eternal salvation wrought out by the Lord Jesus Christ. May you believe Him, receive Him, and be saved.

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

GRACE

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the opposite of what the song teaches. Songs that talk about the grace of God should stir the hearts of God's people. We should think about and sing about and preach about the grace of God with much emotion. Where would we be without the grace of God?

Let us briefly define grace. Grace is God giving to man, that which man does not deserve. A proper understanding of the Bible teaching about grace in salvation, will make one a believer in salvation by the sovereign grace of God. It will cause man to see that he has nothing to do with his salvation, except that of being a recipient of God's gift. This understanding will exclude the belief of Arminianism and all other systems of theology that give any credit to man for his salvation. We wish to notice three ways in which this grace that brings salvation is AMAZING GRACE.

I. FIRST, IT IS AMAZING GRACE BECAUSE OF WHO SHOWS IT. Heroes are often made out of humans who show grace to others. God is the author of all grace. He had displayed grace to humanity that no human can ever compare with. Yet God is not honored for this exhibition. Rather, He is hated by those who are not the recipients of this grace, and lied about by many who are. Many who have been saved by the grace of God, rob Him of the glory He is due by giving a part in their salvation to themselves. If salvation is by the grace of God, then it must be His work from start to finish. Let us notice the grace of God in salvation. We find that God the Father shows amazing grace in electing us unto salvation. There are many that hate the teaching of election. Beloved, what you hate then is the Word of God. What you hate, is the grace that you claim to love and say you are saved by. Election is referred to in Romans 11:5 as "the election of grace." If man's pride would allow him to see that there was nothing in him to make him deserve the election of the Father, then he would understand that election is a great example of the grace of God. If you do not believe in unconditional election, you do not believe in salvation by grace. Read Romans 9:11, 16, 17, 18, 21, and 23. If you can read these verses and not realize that man

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"They shall bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their sword" (Ezek. 16:40).

The Law of Moses required that an adulteress be stoned (Lev. 20:10, John 8:5). Idolatry by a city, according to Deut. 13:15, was to receive punishment by the sword. Both of these judgments are referred to in the passage before us. Israel, in other words, was to receive double judgment because of double wickedness.

"And they shall burn thine houses with fire, and execute judgment upon thee in the sight of many women! and I will cause thee to cease from playing the harlot, and thou shalt also give no hire any more" (Ezek. 16:41).

There was to be a large fire which Israel's neighbors were to observe. The houses in Israel, in fact, were to be reduced to ashes so that there would be no more playing the harlot.

"So will I make my fury toward thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry" (Ezek. 16:42).

God, the jealous husband, had been incensed by a wife who had become a whore — a whore who went so far as to pay her lovers rather than them paying her. She was not satisfied with one lover, but she walked through every foreign country possible in search of new lovers. She became so lewd that even the daughters of the heathen Philistines were ashamed of her. She was so lewd that she caused them to blush.

Israel was so determined to court heathen religions and customs that she emptied her treasuries and carried them to her lovers. She even dragged her little boys and girls, probably screaming and kicking, to the heathen altars for a sacrifice. Thus, Israel, the infant which had been found in the open field, turned on the God who had sustained her — the God who had made her beautiful and who had given her every good thing. It becomes obvious therefore why the fury of God (verse 42) would not rest, or why His jealousy would not depart until His judgment had been vent upon Israel.

"Because thou hast not remembered the days of thy youth, but has fretted me in all of these things; behold, therefore I also will recompense thy way upon thine head, saith the Lord God; and thou shalt not commit this lewdness above all thine abominations" (Ezek. 16:43).

We, when we walk contrary to God's Word, would do well to count the cost in view of the fact that we are sure to emerge as losers. I, for example, would be wise to have an ambulance waiting if I were to enter the ring with a heavy weight champion prize fighter. He would be quick in ending my career as a fighter. God, in like manner, in the passage before us, is about to recompense the way of Israel upon their own head. The reason being that she had not "remembered the days of her youth."

"Behold, every one that

useth proverbs shall use this proverb against thee, saying, As is the mother, so is her daughter" (Ezek. 16:44).

The key to the understanding of this passage is found in verse forty-five where it is said, "your mother was an Hittite." We see, then, that the saying, "As is the mother, so is the daughter", means that the Jews were like the Canaanites who possessed the land before them. Israel, in fact, as we have learned from other Scriptures, was worse than the Canaanites. She had become worse than the heathen who lived in Jericho before it was invaded and thrown down by Israel. The Jews, in fact, had become like the Canaanites in that the desire of the flesh was all that mattered to them.



Willard Willis

"Thou art thy mother's daughter, that lotheth her husband and her children; and thou art the sister of thy sisters, which lothed their husbands and their children: your mother was an Hittite, and your father an Amorite. And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters" (Ezek. 16:45, 46).

Jerusalem had a real family likeness to her neighbors in so much that God identifies them as her sisters. Jerusalem had been exalted above her neighbors in every respect, but she has now worked herself down to their level and even below their level. We hear of people working their way up. Israel worked her way down.

Those whom God termed the mother and sister of Israel, were not mother and sister by blood, but by the fact that they resembled each other in looks and in actions.

Samaria is termed the "elder sister" (greater sister), because it was a much larger city and kingdom than the others. Those in Jerusalem who looked northward, would see Samaria partly on her left hand. Sodom and the adjacent towns and villages dwelt at Jerusalem's right hand. They were called sisters because of being less than Samaria in size and riches.

Israel looked like Sodom and was therefore called her sister because Israel, as was true of Sodom, was going after strange flesh. This sin, in fact, was Sodom's most flagrant wickedness.

Some of Israel's sins which caused her to resemble her neighbors, were those of pride, gluttony, idleness and oppression (she did not strengthen the hands of the poor and needy).

"Yet hast thou not walked after their ways, nor done after their abominations: But, as if that were a very little

thing, thou wast corrupted more than they in all thy ways" (Ezek. 16:47).

Israel sinned with more wit than her mother and sisters. This was because she had more power and more wealth. Her government had more of an opportunity to oppress the poor, in that her government was more absolute. Jerusalem also had the temple, the ark, the priesthood and kings of the house of David. The wickedness therefore of Jerusalem was far greater than that of the bordering nations.

"As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: Therefore I took them away as I saw good. Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done" (Ezek. 16:48-51).

God's judgment upon Sodom should have been a warning to Israel. They, however, refused to hear and fear. We can be sure that those who will not take notice of God's judgment upon others, are inviting judgment upon themselves.

My first six years of school were spent in a one-room school building. The first eight grades were all in the one room. I'll never forget an example the teacher made of one of the big boys in one the grades above me. The teacher made the boy remove his clothes down to his waist. He then proceeded to cut his skin with a large switch. That whipping has remained in my mind to this day. I, in fact, heard the message and walked accordingly.

Israel should have heard the message of God to her neighbors, but the record shows that she wasn't listening. She, in fact, became worse than them.

That which led to the downfall of Sodom was "Pride, fulness of bread, abundance of idleness" and the fact that she did not help the poor. These things are a sure prescription for the downfall of an individual or a society. Pride, by itself, is bad enough, but it can be much worse when it has access to fulness of bread and idleness.

Parents, in some cases, say that they don't want their children to go through the same hardships which they themselves have encountered. Parents, in some cases, as a result of this feeling, give their children too much. The result being that their children bear the fruits of idleness.

Israel was lifted up with pride. She was also full of bread and her hands were idle. The result was that she became worse than her neighbors. Samaria, in fact, was not one half as evil as Israel. Israel was able to go further into evil than Samaria, because she had more wealth to convey her there.

It is to be observed from verse

fifty-one that Israel, due to her abominations, had justified her sisters in their abominations. We, when we act like the world, justify the action of the world. We, for example, would be justifying sprinkling as a means for baptism if we were to practice the same. We, therefore, must be cautious in all of our actions so that we do not approve acts of evil.

"Thou also, which has judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: They are more righteous than thou: yea, be thou confounded also, and bare thy shame, in that thou hast justified thy sisters" (Ezek. 16:52).

There is a solemn lesson to be learned from this passage of Scripture. The lesson consists of the fact that we teach by example as well as by word of mouth. We, in the eyes of God, justify the acts of others when we do as they do. God, in fact, will hold us responsible for justifying others in their evil ways.

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them" (Ezek. 16:53, 54).

The message to us in these passages is that we must be cautious so that we do not give comfort to those who walk contrary to the Holy Scriptures.

God, in verse 54, states that he would "confound" Israel in all that she had done. The word "confound" means that He would make them like unto a picture puzzle which had just been poured from a box and then stirred up.

"When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate" (Ezek. 16:55).

The point here is that Sodom never did return to her former estate and neither did Samaria. The message to Israel, then, was that she should not expect to return to her former estate. She, however, is to be brought back to a superior estate. The Jews, however, who were living at that time were never brought back.

"For thy sister Sodom was not mentioned by thy mouth in the days of thy pride, before thy wickedness was discovered, as at the time of thy reproach of the daughters of Syria, and all that are round about her, and the daughters of the Philistine, which despise thee round about" (Ezek. 16:56, 57).

Jerusalem, in her early years, would not so much as mention the name of "Sodom." She, of course, had no idea that she would fall into a lower state and level than that of Sodom. Let each of us take heed and remember that we are what we are by the grace of God. Say to yourself, when you see a reprobate, "except for the grace of God, there goes me."

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

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Papua, New Guinea.

"Thou hast borne thy lewdness and thine abominations, saith the Lord. For thus saith the Lord God: I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant" (Ezek. 16:58, 59).

The word "Lewd" refers to being sexually unclean. Israel, Jehovah's wife, had become a great whore. She, as we have noted before, wooed every strange God she could find. She had even paid dearly for the privilege.

God, according to verse 59, would deal with Israel on the basis of what she had done. She had sown to the wind. She would now reap the whirlwind. She had broken her covenant with God and forsaken Him. He would now forsake her.

"Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the Lord. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezek. 16:60-63).

Israel, at the close of the Great Tribulation, will cease to be a wicked nation. She, in fact, will be a "new nation."

Noah and his family were

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delivered from the great flood: so will there be an elect remnant delivered from the great tribulation. Noah and his family, after the great flood, entered upon the earth which had been swept clean. Israel, in like manner, will enter into the Millennium after the earth has been swept clean by the great tribulation and the battle of Armageddon. (Enoch, a type of the Lord's people, was removed from the earth before the great flood arrived. The same will be true of believers). The following passage shows that the Millennium will involve the conversion of Israel.

"And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:26).

The national life of Israel is to be restored. Their theocratic government is also to be restored and the twelve apostles are to act as Israel's judges, under Christ as their King. Jerusalem, in fact, will be the center of government and religious life, and this, for one thousand years. If such were to begin at the year 2000, which it may, it would last until the year 3000.

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does nothing in his salvation, then you are reading them with preconceived ideas about salvation. These verses, as well as many others, teach that election is the choice of God the Father, based only upon His love for those chosen and nothing in them or foreseen in them. If God chose us on the basis of something we did or something He foresaw we would do, then it would not be unmerited favor and therefore it would not be by grace. The case of Jacob and Esau prove without a doubt to an honest student of God's Word, that salvation and election are by the grace of God. Yes, beloved friends, this is amazing grace. That God would choose such undeserving sinners as we are unto eternal salvation, is indeed amazing grace.

We notice next that God the Son shows amazing grace in dying for the sins of those chosen by the Father. We find one of Paul's favorite phrases is "the grace of our Lord Jesus Christ". Hebrews 2:9 tells us Christ tasted death by the grace of God. In every aspect of the life and death of Jesus, we see the grace of God on our behalf. If we were pretty good people, then we could explain the death of Christ without reference to grace. If we were the friends of God, rather than enemies, then we could explain His death apart from grace. If we were just, and Christ unjust, then we could explain His death apart from grace. Since we were all terrible sinners, who deserved to spend all eternity in hell, we cannot talk about the death of Christ without talking long and hard about the grace of God. What grace is shown by Jesus; as He willingly leaves glory, as He is virgin born, as He walks on this earth hated, despised

and rejected, and especially as He yields up the ghost and dies for our sins. Surely we can sing with glad hearts, "Amazing grace, how sweet the sound, that saved a wretch like me." I must mention, to say this death of Jesus was for all men that have ever lived, is blasphemy against the grace of God. To say Jesus did as much for the one in hell as He did for the one in heaven is foolish. To try and make the grace that was shown by Jesus in His death include all men, is to only slight and belittle that grace, not broaden and honor it. What good is this grace of Jesus if it does not save? Praise God, that if by His grace Jesus died for your sins, heaven will be your home!

We notice in the next place that God the Holy Spirit shows amazing grace in calling us unto salvation. Galatians 1:15 says: "But when it pleased God, who separated me from my mother's womb, and called me by his grace". Surely, the Arminian theologians rob the Spirit of glory He is due, by making their salvation as contingent on their free-will as it is on the power of the Holy Spirit. If we seek God, then that is not grace. Romans 11:6 teaches us that salvation is either by grace or by works and there can be no combination of the two. Arminianism is not salvation by grace. Ephesians 2:8,9 teach us our faith is not self-manufactured, but rather is a gift from God. This is amazing grace, that unbelieving, dead sinners are brought to Christ by the effectual working of The Spirit of God. We did not deserve to be called by God. Of ourselves we were totally unable to come to God, but God's grace, made us "willing in the day of his power." How the Arminian needs to read and study The Bible concerning their inability toward God! How they need to realize they can not come to Christ except they are "drawn" by God! How they need to see their blasphemy against the grace of God with their free-willism!

Romans 9:16 says, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." What amazing grace! Grace that made us hungry and thirsty for God and then quenched that thirst and satisfied that hunger. Grace that brought repentance and faith to our heavy-laden souls. Why is it that proud man thinks he must help God? God's grace is sufficient. If His grace is not sufficient, then I assure you, our works or our will, won't help. Yes, beloved, our salvation is by grace. The grace of the Father in election, the grace of the Son in dying, and the grace of the Spirit in calling. Where is man's part? That is what is so amazing about God's grace; there is no man's part. God knew that if He left a part up to man, we would all go to hell. Thank God for amazing grace, that saved a wretch like me.

Let us expand this thought about the amazing grace of God. It is grace shown by One who has need of nothing. All the world and all power are His. We are not saved because God needs us, but because we need God. God in His love and Grace, saves us out of our need, not vice versa. This grace is shown by the creator and sustainer of all things. This grace is shown by One who has had and will have eternal worship, with or without man. This grace is shown by one with many and great attributes. When we think about God, who

He is and all of His power and majesty; we should surely rejoice in His amazing grace upward.

II. Secondly, it is amazing grace because of whom this grace is shown to. First, this grace is shown to only a selected or elected people. How this ought to stir our hearts with love and adoration for our God! Out of all fallen mankind, God chose to show His grace towards me. If you are saved, that means you were chosen by God. God after and by choosing you has extended to you amazing grace. Thank God for the grace shown in election.

Thirdly, it is amazing grace because it is shown to numerous people. The Arminians accuse us of believing in a handful salvation. We do; but it is God's handful. God's hand is large enough to hold in it all the elect. We do not believe there will be just a few people saved. That is a lie. We believe there will be a multitude that no man can number. Beloved, we believe that God will save all those He desires to save. We believe that will be a great number of people. It is amazing grace, in that though it is for a select people, it is shown to a numerous people. In reality the Arminian believes the same amount of people will be saved as we do. That being all those who believe. Our belief magnifies the grace of God, while their's belittles it. We have the same amount of people in heaven. The difference is we believe everyone is there God wants to be there and the Arminian believes many God wants to be there are in hell.

Fourthly, it is amazing grace because it is shown to a dead people. If the world would understand the condition of a sinner, they would understand amazing grace.

Fifthly, this grace was and is shown to filthy sinners. Read Romans 3:10-18. Paul there paints a vivid and accurate picture of what man is. We are the best judges of how wicked man is. We know the wickedness of our own heart. The fact that God saves men who hate Him and everything He stands for proves amazing grace. The fact that God saves them who have no ability of their own to ever do anything for God speaks of amazing grace. The fact that all men deserved to split hell wide open and God chose to save some from this deserved punishment, speaks to us of amazing grace. The Bible examples of God saving murderers, prostitutes, thieves, adulterers, drunkards and other sinners speaks to us of amazing grace.

Lastly, the fact that God saved you, should prove amazing grace. What did you ever do to deserve the grace of God? Were you not a terrible sinner? Were you not deserving of hell? If God saved you, in spite of yourself, is that not a supreme example of amazing grace. Are we not all compelled to say with Paul, "I am what I am, by the grace of God." If one will honestly examine their salvation experience, they will be forced to sing and talk much about the amazing grace of God. If you are an Arminian, don't be hypocritical and sing amazing grace. Whom grace is shown to, indeed makes it amazing grace.

III. Let us notice that this grace is amazing because of what it does. Let us examine what this grace did for some in the Bible.

This grace is shown to be amazing in the life of Paul. We have a man on a rampage

against the things of God. A man that was religious, yet lost. A man that was guilty of severe persecution of the children of God. He put them in prison. He dragged them through the streets. He exiled them from their homes. He went so far as to kill those who loved God. We see Saul on the road to Damascus, with nothing but persecuting God's people in his heart. We see him killing God's people and then we see him come face to face with the grace of God. How this amazing grace changed the life of Saul of Tarsus! We see him at one time hating God, and after this amazing grace; showing he loved God so much, he would gladly die for Him. We watch Paul go from a persecutor to a preacher of the things of God. How can we read of this man and not marvel at the amazing grace of God!

This amazing grace is shown in the life of Mary Magdalene. Here is a woman with seven devils. How wicked she must have been! The Bible does not enter into many details of her wickedness, but a woman with seven devils must have been terribly sinful. See her before she is saved and imagine the terrible sins she must have committed. Imagine how much she must have hated the things of God. Thank God! that is not the end of the story. Let us look at her again after she had been touched by the amazing grace of God. See Mary after she is saved; at the cross, while many forsook Jesus. See Mary at the tomb. Was it not Mary, whom Jesus first appeared to after His resurrection. Notice that eight times Mary is mentioned with other women, and everytime, her name is mentioned first. Is this not a story of amazing grace!

In Mark 5:1-20 we read about a man possessed with a legion of devils. See this man as he torments the city. See him as he breaks fetters and chains. See him as he dwells among the tombs naked. Hear him as he cries out day and night from these tombs. Watch him as he cuts himself, and as many try to tame him and cannot. What a wicked and scary person he must have been! Notice this same man after being healed by the amazing grace of God. The Bible tells us he is clothed, sitting, and in his right mind. Notice how the amazing grace of God caused this man to pray that Jesus would let him be with Him. This grace is amazing, see what it does.

Think about this amazing grace as it relates to the woman of Samaria. The reason Jesus "must needs go through Samaria" was this woman. How very wicked and hated this woman was! While others went to get water in company, she was alone. While the women probably would not have anything to do with her, she had to tell her story to the men. See this woman with her five husbands, and living in adultery at that time. See her after being touched by the grace of God. She runs and tells others about Jesus. She probably used to tell others about her sins, now she tells them of her Saviour and sinbearer.

How many other stories are there like this in God's Word? Think about the conversion of the disciples. Think about poor, blind Bartimaeus and other people that were healed. Think about a woman in Luke 7 as she washes Jesus's feet with her tears and dries them with her hair. Think about the Old

Testament saints and their salvation by grace. Think of Mephibosheth and the thief on the cross. Are not all these examples of amazing grace!

In the last place, this is amazing grace because of what it has done for you and me. How we need to be more personal in our religious life! How we need to think more about what grace has done for me; rather than what grace has done for others. Let us notice what this grace did for us. First, He made live saints out of dead sinners. If one were to come today and raise one from the dead, we would make much of them. Beloved, the grace of God has done this for us. It has caused dead sinners to rise to a new life in Christ Jesus. If you have spiritual life today, it is only because of the grace of God. Secondly, this grace made us fit for the kingdom of God. We are all unworthy to enter into heaven. Our garments were not white. Our ticket into heaven is the work of the Godhead, done by God's grace.

Thirdly, this grace makes us like Jesus. We are now saved by the grace of God, but God's grace is not finished. What a joyful thought, I will be made like Jesus! Surely, it must be amazing grace to make filthy sinners as ourselves to be like Jesus. One writer said, "God looked at his Son, and liked what He saw, so He predestinated a people to be made just like Him." How we should long for the day when we will be conformed to the image of God's Son! That will come about, because of amazing grace.

Fourthly, this grace is amazing because it keeps us saved. God did not use His grace to save us and then leave us on our own. He saved us by His grace, and now keeps us by His grace.

Lastly, this is amazing grace because it gives us the strength to serve God. "We are what we are by the grace of God". If we will realize what amazing grace this really is and use it as we should, it will benefit us to no end. By using this grace, God will then give us more grace. Yes, beloved, God's grace is amazing because of what it does.

In closing, let us make a few observations and remarks about this sermon and God's grace.

First, if what I have said is true, and it is; we owe an awful lot to the grace of God. How we should be heavy with the burden of our obligations to the grace of God! How we should strive to return for God's grace, lives of obedience and love to the commandments of God!

Secondly, if what I have preached is true, and it is; then salvation is from start to finish a work of God. Salvation is all by God's grace and there is nothing for man to do. Quit preaching your damnable heresy about man doing his part.

Thirdly, if what I have preached is true, and it is; we should want to share this story of amazing grace with others.

Lastly, we should live lives to the honor and glory of the One who has shown to us, this amazing grace. May God grant to us a deeper knowledge, love, understanding and practice concerning His amazing grace! May God bless you all!

SURE

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Children of God, on the other hand, have a promise of certainties which God has made

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known to them through Jesus Christ and His Word. When God quickened our spiritually alienated souls, and opened our hearts to the only True and Living God, and when He put the Faith to cling to Jesus Christ in us, we became aware of His Sure Word. Without a doubt about our premise, we now hold to the everlasting promises, which God has beforehand promised to our ancestors, that:

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go YE KNOW, and THE WAY YE KNOW" (John 14:2-4).

In my message today, I am going to reveal to you, the reader, those truths, which God has revealed to me through His Word, concerning our "Sure Word."

Modern day religionists deny the authenticity of the Holy Writ. They base their claims on erroneous facts that this book called the "Bible" could have never survived the 6,000 or so years that man has been in existence. Accordingly, they cannot produce any evidence, only that which they claim. However, I will prove to you, that the Bible is God's True, and Holy Word, and has survived, and will survive the years to come.

I. The Word of God is Sure: In the 19th Psalm in verses 7 and 8 he wrote: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes." Notice, will you, the cause and effect of the Word of God. For every positive aspect of the Scripture (there are none else), there is a definite effect upon the reader. In Psalm 119:160 we read of the Truth of the Scriptures: "Thy Word is true from the beginning." Again in Psalm 111:8 we read of the trustworthiness of the Scriptures: "They stand fast and forever and ever, and are done in truth and uprightness."

You ask yourself, how may we know these things? The answer lies in the Scriptures: "And we know that the Son of God is come and given us an understanding, that we may know him that is TRUE, and we are in Him that is TRUE, even IN His Son Jesus Christ. This is the TRUE God and ETERNAL LIFE" (I John 5:20). See also Deut. 13:21, 22. The Bible speaks for itself. The Word of God is true and sure.

II. Our Faith is Sure. "And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:69). Our faith is the deep rooted, implicit belief that we have in trusting Jesus Christ and His finished work for the redemption of our souls. We maintain this unshaken confidence through the eternal bond and union with Christ and His Gospel. Though we may have many misgivings in this life, we can rest in confidence and assurance that our reservation is held in reliance with Jesus Christ. A illustration might be in order:

A tight-rope walker performs an exhibition of dramatic, death-defying acts on a rope stretched between the open mouth of an active volcano. This spectacle is observed by an audience of sensation mongers, who watch in awe and aspiration, while this theatrical show-off walks, runs, and eventually pushes a wheel-barrow across this open furnace successfully five times. He then turns to a young boy, who was mystified with this man's performance, and asks, "Son, do you believe I can make it across this volcano again with this wheel-barrow?" The boy replied, "Why, of course I do, I have seen you do it now for the fifth time!" To this the man answered, "Okay, son, get in the wheel-barrow." All of a sudden, the boy's faith wearied. He then didn't want anything to do with this tight-rope walker and his wheel-barrow gallivanting across some open and active volcano.

Friends, this is the way it is with Christ. Do you have faith to trust Christ to keep you from the open furnace of Hell? Are you trusting in Him and Him only? Or, are you trusting in some work of your own effort like Baptism, Church membership, or your other supplemental works. Today is the day of salvation, today is your day in the wheel-barrow! Trust in Christ, and His finished work!

III. God's Promises are Sure: "...to the end the promise might be sure, to all the seed..." (Rom. 4:16). God reassuringly repeats the faith and grace which will ultimately preserve us to the end. This faith is the same faith which He has extended to all of His children throughout the ages of time.

The Israeli prophets of old were not popular people. In the times of Jeremiah, Micah, Isaiah, and others, they wrote and spoke of events concerning themselves and kings which would befall them. Through all of this, they were preserved above all other writings of their day. We Baptists are not popular either. Yet, as we go forth with this mission of evangelizing, our work, writing and testimonies are preserved, and most importantly so are we. God has given us the promise that we can be sure of, and most certainly trust, that we will be preserved to the bitter end.

Oh, what a glorious moment in each of our lives, when we finally meet our Saviour! The One, who has saved us from eternal condemnation through His person and Work, which is preserved throughout eternity!

The central theme of the Jewish prophets was that the Messiah would come and fulfill the promises given to their forefathers Abraham, Isaac, and Jacob. This is the same central theme of the Gospel of Jesus Christ today. Jesus has come, and fulfilled these promises, and now sits on the right hand of God. The only difference between the Old and New Testament saints is that they were looking for His coming (toward the future), and we are looking back (to the past), at His already being here. The faith is the same, and the promise is the same. I have never known God to break a promise.

IV. His Prophecies are Sure: "For we have also a more sure word of prophecy..." (II Peter 1:19). Prophecy is history written in advance. In I Kings 22, Micah predicted to Ahab, king of Israel, that he would be king of Israel, that he would be

killed in a battle of Ramoth-gilead. Now, Ahab wasn't going to take any chances with this pessimistic prophet, so he disguised himself during the big battle. But, one of the enemy archers shot an arrow labeled "to whom it may concern" and it struck Ahab in one small exposed place in his armor and killed him.

Not only do we have enumerable prophecies already fulfilled, we await the fulfillment of the greatest of all, and that is the second coming of our Lord Jesus Christ, the blessed hope, the rapture of His saints.

The day of the Lord is at hand. Many prophets and Jesus warned of the "signs of the times" concerning His second coming. We are living in the fulfillment of these times. It is God's pre-determined purpose manifesting itself in the process of earthly time. As we see more and more immorality being publicly exposed, we can expect to see our Lord appear at any time. If some of us don't live to see this moment, the instant a believer breathes his last breath and dies, his soul goes immediately to be with Christ — face to face with the Lord (II Cor. 5:1-10; Phil. 1:21-23). If that be so, then the Lord will raise your body from the grave, and put on incorruptible, to be with the Lord for evermore. (I Thess. 4:13-17). That which God hath said He will do, He will most assuredly do. Then will we be with Him for evermore. What a way to live, with optimism, with anticipation, with excitement. We should be living like persons who don't expect to be around much longer!

I put before you now, reader, the question, are you sure of your life? Are you sure where you are going when this life is over? In what direction is your path of life headed? Friends, give this some thought. If you have never thought about this issue before hand, I ask what you consider it now. You and only you know if you have eternal life with Christ, through His redemptive work. My prayer to you now is that God may open your eyes and work a miracle of grace upon your heart, and give you the only True faith to believe in the sacrificial work of Jesus Christ, to the saving of your soul. Thank you and May God Bless!

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that is not there. Several years ago this preacher began to write a thesis on the subject of the Devil. Many hours of research was put into reading and studying everything that I could get my hands on, but when it came to writing about Satan - that was another story. One thing became very evident to this preacher then, Satan does not want us to know any more about himself than possible. Why?

Because he knows that when we are properly informed about truth, it is much easier to avoid that which is wrong.

II. THE EXISTENCE OF OUR ARCH ENEMY: SATAN. As already noted, the Hollywood idea of Satan is far from the truth. Hollywood has given to us a picture of a little red man with a long tail with a pitch fork in his right hand. How awful! No one in his right mind would want to have anything to do with such a thing. The Scriptures inform us that when he appears to us, it is often in the form of an Angel of light. Nevertheless, the biblical

picture and position of Satan as unfolded in the Old and New Testament is quite another thing.

The Old Testament Scriptures declares the existence of Satan throughout its pages. The first picture of Satan is found in Genesis three. Here we find him as a serpent in the Garden of Eden. At the very offset of his introduction to mankind, Satan is found as the Father of lies. Here he is calling into question the very words of God as though it were possible that God did not mean what He had said to Adam earlier. In the next chapter, Genesis four, Satan is seen as accusing the Brethren. In the book of Job, Satan is standing before God Almighty — there he is attempting to run down one of God's servants. Then throughout the Old Testament, Satan is trying to cause the Brethren (The Nation of Israel in particular) to sin. That can be demonstrated over and over without question.

The New Testament Scriptures assumes the existence of Satan. One opens the pages of Matthew and Satan is there and he is fast at work attempting to bring about the end of our Lord Jesus Christ. When that did not work, as our Lord grew and began His public ministry, Satan tempted our Lord in hopes that He would sin and follow the wishes of Satan. Thank God, Satan could not even get our Lord to consider the question. Why? Because He was God in flesh, and God can not and did not ever sin. Furthermore, throughout the ministry of our Lord, the religious leaders of the day acknowledged the existence of Satan. On one occasion, these religious leaders accused the Lord Jesus Christ of performing His miracles through the power of Satan.

Within the pages of the New Testament, Satan is not questioned. He is pictured as a roaring lion going about destroying anyone who gets in his way. The immediate followers of our Lord Jesus Christ, The Apostles, warn the believers that they should take not of this enemy of the cause of truth. In fact, the Apostle Paul told the believers at Ephesus that they should put on the whole armour of God in order to stand against the wiles of the devil.

Throughout the public ministry of our Lord Jesus Christ, the existence of Satan was assumed. On one occasion, the Lord told the religious leaders of His day that they were followers of their god, the Father of lies - the Devil. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Now — with the warning of the Lord Jesus Christ concerning this arch enemy and the plea of the Apostles, it seems to me that one needs to recognize the existence of this creature and be warned of his devious ways.

II. THE EVIL OF OUR ARCH ENEMY: SATAN. The very first thing that should be considered at this point in our study is that Satan was created perfect. In all the beauty that was his, no evil or corruption was found. God created this being as perfect and thus gave to him the highest honor of defending the very throne of God.

Ezekiel 28 gives to us a picture of this being before his fall and utter destruction. It thus becomes apparent to all that Lucifer (Isa. 14) was given full and complete wisdom and beauty. There were none like him in all of God's glorious creation. He was undoubtedly an Archangel and given the highest degree of order among the angelic beings.

But, EVIL was found in the heart of this one: Lucifer. Three things that I wish to consider were found in the heart of Satan. First, Pride; Second, An Envious Nature; Third, a Very Selfish Spirit. The Word of God has a lot to say about Pride. "Six things doth the LORD hate: yea, seven are an abomination unto him: A proud look..." (Proverbs 6:16-17). "Pride, and arrogancy, and the evil way, and the froward mouth, do I hate" (Proverbs 8:13b). "Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18). It becomes very obvious to the one who studies the precious Word of God that Satan shewed much pride in his limited knowledge. How the created could think that he knew more than the Creator is beyond reasonable thinking — but he did. Furthermore, it was noticeable to the Bible student that there was a certain amount of pride in his wisdom. Lucifer (Satan) never stopped long enough to think where his wisdom originally came from — God. Then the careful Bible student will note that there was a certain amount of pride in the position that Lucifer (Satan) was given by Almighty God. He was the defender of the Throne of God and with that a great responsibility. Nevertheless, it is evident that Lucifer wanted more than what was his to rightly have. He wanted full wisdom, but did not possess it. He wanted complete and full knowledge and understanding of all laws, etc. And he wanted to assume the position as God and have the God of the Universe worship him as God. That was not possible. Therefore, the Scriptures tell us that Lucifer (Satan) fell. That we will consider in detail later.

Much more could and ought to be said about pride in the heart of Lucifer (Satan), but we must move right along for the present time. The envious nature of Lucifer would rank hand in hand with the pride that was found in his heart. Jealous spirit and an envious nature are two of the same things to describe the attitude and spirit that was evident in the heart of Satan. Lucifer was envious (Jealous) of the exalted position that God the Father received from His creation. He (Satan) could not stand to think that there was one who held a higher position than he — so he decided to do something about it. You see, my friends, Satan wanted to become God and so he worked to that end. He was not satisfied with playing second fiddle. He wanted to be it — the big cheese. Furthermore, Satan not only wanted to be God, but wanted Almighty God to fall down on his knees and worship him.

Thus the selfishness of Lucifer was noted in the pages of Holy Scriptures. On five different occasions Lucifer said, "I

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will." Beloved, this only shows that Satan was only interested in himself and would do anything to enhance his own position. He has never been interested in the well-being of anyone else. That is evident in that through his doing, one-third of the host of angels fell when sin was found in the heart of Satan. Furthermore, it was evident when this arch enemy of God deceived Eve in the Garden of Eden that he was not and is not the friend of mankind.

III. THE EMPLOYMENT OF OUR ARCH ENEMY: SATAN. The work of our arch enemy has been going on since the time that God removed him from his high and lofty position. It can be noted in the past, the present and the future. God the Father has allowed this all to take place. Why? I do not know the reason in part, but one thing is certain: God permitted this if for no other reason than to bring glory to His Name. That may not be easy for some folk to understand or to be able to reason. But it is not for us to necessarily understand, but accept that Almighty God has allowed this to happen. It will bring glory and honor to Jehovah God in the end.

In the Past. The work of Satan in the past was evident in at least three ways. When God announced to Adam and Eve that they would produce the seed that would defeat the Old Devil, Satan went right to work to prevent the Messiah (The Son of God) from being born. Throughout the Old Testament, Satan is trying to destroy the "line" in which the Messiah would come. That can be noted in Genesis four; Jeremiah twenty-two and thirty-six and many other places in the Old Testament. Furthermore, God had given to Israel (His chosen people) the task and responsibility of producing the Old Testament Scriptures. Therefore, if he could destroy them or their testimony he would then be able to cause great doubt upon the "Written Word." But God the Father would not allow the employment of Satan to be successful. Thus the Holy Scriptures of God recorded not only the good and success of Israel, but their downfall. Nothing was allowed to be left out so that the critic could claim the Old Testament was untruthful.

Lastly, one of the purposes of Satan is to lead as many folk as possible to hell. I am not trying to do away with the sovereignty of God and the doctrine of election. I recognize that only the elect of God are going to be saved and that the rest are going to spend eternity in hell. Nevertheless, he is going to do everything possible under the sun to blind the eyes of the lost sinners. It does not surprise me that God uses Satan in this way to blind the eyes of the non-elect.

In the present. Speaking of the present we are thinking of the present day of grace in which we live. That was begun during the ministry of our Lord when He introduced His Church to the World. It will come to an end with the rapture of the saints of God and that will take place just before the Tribulation begins. Just as the nation of

Israel was responsible for God's Word in the Old Testament, the Church of God was given not only the task to produce the New Testament Scriptures but to proclaim its messages to the four corners of the world. Thus the Nation of Israel produced the Messiah and the Church of God has been given the task of preaching the forgiveness of sin through His Name.

Thus in the Old Testament, Israel was God's example — showing that because of obedience to God's Law — blessings always followed. Furthermore, it also showed that when disobedience resulted in their way of life — judgment always followed. You see, Beloved, the employment of Satan in the past is the same in the present: To cause men everywhere to sin. Why? Because he knows full well that God will deal with sin and disobedience accordingly. As Israel was to convey the message of grace the glorious doctrine of Redemption to the four corners of the World, so today God has given that responsibility to His Church. There are many today who would take away from that truth and that is only the employment of Satan to take away from God's divine plan and program. You see, Satan, our arch enemy is attempting to keep us (God's church) from doing God's business — evangelizing the world.

Several other things ought to be considered at this time. One of the things that Satan is attempting to do and for the most part has been very successful, is to get man in general to reject God's inspired Word. For the first eighteen hundred years the religious world generally accepted the Bible as God's Inspired Word. But in the past Century and a half, that has been a different story. Man in his natural state has been sold a bill of goods — that being that God's Holy Word is not dependable and reliable. That is not surprising when one realizes that the natural man cannot and will not understand the things of God. Another thing that Satan has been working on is church attendance. He knows that "Faith cometh by hearing the Word of God" and therefore if he can keep man out of God's Church where the truth is taught, there is no hope of eternal life. In the past half century, the world has been introduced to more things to keep them out of church than all of the time before. Furthermore, it should be noted that there are more churches today and less preaching of the truth of the Scriptures than at any time in the past. One of the things that Satan has done in the past and has worked very effectively today is to get mankind to look towards men rather than the Lord Himself. If the old Devil, our arch enemy, can get man to look towards each other and away from the Lord of Glory, he had accomplished a great task. Why? Because he knows that man will fail sooner or later because of his sin nature. That is one of the reasons that churches have so much trouble, the members within a particular body are paying more attention to individuals rather than the Lord and what He has said unto them. By doing this, the Devil knows that he can usually get man to reject the preacher and the message that he delivers. One thing is certain, Satan hates truth, and the Devil is going to use everything within his power to get mankind to reject truth.

Our Churches are often small and few in numbers because Satan has convinced the average human that the "Doctrines of Grace" are of him. The Devil's crowd does not appreciate our doctrine. They have run us down through the centuries and will continue to do so in the future. You see, the employment of Satan is to take away from truth and that by any means necessary to get the job done. If Satan can get man to reject the truth, then he has accomplished a great task so far as his objective is concerned. Therefore, it does not surprise the Lord and anyone else that loves truth, that the teachings of hell, eternal punishment, and Reprobation plus a whole bunch of other precious Bible Doctrines are rejected.

In the employment of Satan, it has become evident that his primary target is not with the unsaved crowd as much as it is with the believer. The unsaved are already in his camp, but the righteous (saved) are a thorn in his side. Therefore, the old arch enemy of God has in the past and in the present spent much time working on the Lord's peoples. There are a number of ways in which the Devil works the hardest. First, he attempts to get man to reject the Bible for both faith and practice. Second, to get man to reject the virgin birth of Jesus Christ. Third, to call into question the Bible doctrine of salvation by grace. Fourth, to convince man that they have a choice in their Salvation and that God has not chosen some unto eternal life from before the foundation of the world. Fifth, to convince the believer that the New Testament Church is not all important. Sixth, to convey the attitude and spirit that one does not have to work through the Local Church so far as the evangelistic program of God is concerned. Seventh, to attempt to get man to use Mission Boards instead of the Local Church to send out our Missionaries. Eighth, to suggest to the believer the slight possibility that they just might not be secured.

In the Future. The employment of Satan in the future is at least four-fold. First, to continue making havoc on our true churches so long as he has opportunity. Satan knows that when the rapture of the saints takes place, that he will no longer have the privilege of causing them problems. Second, to deceive the whole world after the rapture takes place. Third, to produce the Anti-Christ and his system of rule after the rapture. Fourth, to continue to bring about havoc for the Nation of Israel during the great tribulation.

IV. THE EXIT OF OUR ARCH ENEMY: SATAN Beloved, God has permitted the old Devil to have his day, but that is coming to an end. The system of Satan has produced sin and God must destroy that way of life. Our God is holy, and that being the case, He can not allow such to continue in this world. God hates sin and thus requires that sin be paid for — Praise His Name. He sent Jesus Christ into this World to die for the Sins of the "ELECT" (Only the Elect) in order to pay the ransom price of our sin. Our salvation is secured — not in anything that we have or could ever do. Beloved, we are secured because we were chosen unto Salvation by God the Father before the Foundation of the World. Brought to a saving

by the "effectual calling" of the Holy Spirit. Saved by the precious blood of the Lamb of God.

Nevertheless, our arch enemy: Satan, is going to find his day in court. In fact, the Bible teaches that he has already been found guilty and sentenced to the "lake of fire" forever. One of these days, God is going to literally incarcerate Satan. When that is done, there will be no coming back and causing trouble for God's creation. Satan has had the opportunity of a life time, and beloved, he situation. I might just add, Satan has not been allowed to do anything that God the Father did not permit. God is Sovereign even in this matter. Though our Arch Enemy felt that he was doing what he wanted, it was in reality God's sovereign pleasure that he do as he has. Therefore, it should not surprise you or me as to what Satan does or anyone else for that matter of fact. Satan is doing exactly what God wants him to do. Nothing more and nothing less.

The exit of our arch enemy should not be a surprise to those who believe the Bible. We know from Bible study that he will be bound in the bottomless pit for a period of 1,000 years. That at the close of the millennial reign of Christ. God will permit him to be loosed for a little season and then cast into the lake of fire forever. That will then be the end of our arch enemy: Satan.

One thing should be noted at this point: Satan is not the cause for our sin or the effects of sin in our lives. We are the ones that are responsible. Without Satan, sin will continue to reign in this Old World during the Kingdom Age. Man can not now or in the future blame Satan for his lost fallen condition. Beloved, Man is born into this World with a Sin Nature. Therefore, he is dead in his own sin. His condemnation is his own fault. God is not required to save him. Nevertheless, the God of the Universe has seen fit to bring some unto Himself and save their precious Soul. He would be just to let us all go straight to Hell, but, Beloved, He has not seen fit to do so. By His great love and mercy, He has seen to it that the Holy Spirit of God brings us to a glorious eternal of salvation. Our Exit as "Children of God" will not be like that of our enemy: The Devil. Rather, it will be glorious — for we will spend Eternity with Our God in Heaven. May God bless you as you think on things!

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not upon the simple Word. Thus, as regards 'propitiation for the sins of the whole world,' must mean every worlding. But why must it mean this? That is the unanswered question. The word 'world' means many different things in Holy Scriptures, on which see Cruden's Concordance. Connection alone is the true interpreter. To rule that it must mean this or that is but to indulge in rash and idle talk. So by the word, 'all,' connection only can decide whether it means every one in the world, or every one in the church, or every one in a city, or every one in a room. Moreover, it sometimes fails to individualize and denotes simply all manner of people. Yet whenever it is

wanted to prove Universal Redemption, we are dogmatically informed that it must mean every human being." (The Redeemed, p. 7).

Most Baptist theologians for over one hundred and fifty years have ignored these facts in advocating a general atonement. They have offered the usual proof texts with blind abandon and with the unwarranted assumption that there can be no question as to the scope of the key words. Thus they have approached the question in a prejudicial manner.

There is a historical reason for this characteristic approach. There came a time in the history of Baptists in England when the doctrine of a limited atonement was allowed to keep men from addressing "the invitation of the gospel to the unconverted." Of one of the leaders of that day it has been said: "He would declare, proclaim, announce to men their sin and danger; but he would not call upon them to return to the Lord. That would be interfering with God's work!" - Cramp. This sentiment in "A TIME OF GENERAL DECLINE IN RELIGION AMONG Englishmen, which began with the Restoration" (Vedder) helped very materially to confirm and prolong among Baptists "a time of stillness — of slumber — of comparative inaction" (Cramp), with the result that "our churches were far more prosperous and numerous at the revolution in 1688, than at this period (1753), sixty years afterward." (Ivimey).

It was only proper that good men should deplore this paralysis and declension and seek for a remedy. But it is to be regretted that they turned in the wrong direction for the remedy. Instead of turning to the Word of God, they turned to a denial of truth. Robert Hall came forth to refer to the writings of John Gill as "a continent of mud." Gill, under the necessity of dealing a death-blow to Arminianism leaned backwards and, in his preaching, erred in abstaining "from personal addresses to sinners by inviting them to the Saviour" (Cramp); yet in general his exposition of the Scriptures is eminently scholarly, correct, and unsurpassed. It was a colossal mistake to seek relief by turning back in the direction of the mean and beggarly elements of Arminianism. Yet this is just what the denomination did.

Others contributed to this counter deflection, but none perhaps so much as Andrew Fuller; who came forth with his theory of "a general atonement sufficient for the sins of the race" (Vedder), as opposed to Gill's "particular atonement for the elect only" (Vedder). The results were such that there has obtained since that day among Baptists a theological bias in favor of a general atonement. THIS BIAS IS RESPONSIBLE FOR THE PRESENT DRIFT OF BAPTISTS TOWARD ARMINIANISM.

As a result of this drift the average Baptist church and Baptist preacher, not only have ceased to believe in the Calvinism of the great Philadelphia Confession of Faith, but that of the New Hampshire Declaration also. There can be no doubt that this latter declaration teaches eternal, unconditional election. This is taught, not only in the article

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on "God's Purpose of Grace," but in the one on regeneration (Article VII), in that the new birth is represented as securing "our voluntary obedience to the Gospel," as also in the one on repentance and faith (Article VIII), in that it represents these as "inseparable graces wrought in our souls by the regenerating Spirit of God," and not as acts that proceed from the natural man inducing God to regenerate the individual.

The drift toward Arminianism opened the door for the **SECOND GREAT HISTORICAL APOSTASY**. The first apostasy began in the second century. It produced first, the Catholic Hierarchy. Next, it produced the divided hierarchy, Greek and Roman Catholicism. Following this came Protestantism and then, the hundreds of man-made organizations that have sprung up to produce this age of consummate confusion in Christendom. Through all this apostasy God preserved New Testament churches. They are known today as Baptist churches. This second great apostasy began about the beginning of this century. Among Baptists its chief characteristics are **MODERNISM, ARMINIANISM, AND UNIONISM**. **ARMINIANISM OPENED THE DOOR FOR BOTH MODERNISM AND UNIONISM**.

The time has come for a right-about-face among Baptists with regard to Arminianism. And it will never come with the teaching of a general atonement. Unconditional election and a particular or limited atonement, historically, as shown above, and logically stand and fall together. No group of people will continue to hold to one without the other.

I maintain that Andrew Fuller did not find the Scriptural solution for the lethargy of the eighteenth century. A **DENIAL OF A LIMITED ATONEMENT IS NOT NECESSARY IN ORDER TO PROMOTE EVANGELISM**. One needs only to see that God saves only those accountable adults that believe; that one must hear the gospel in order to believe; that God is pleased "through the foolishness of preaching to save them that believe" (I Cor. 1:21); and He commands us to preach the gospel to all men (Mark 16:15); beseeching them to be reconciled to God (II Cor. 5:20), and calling upon them to repent and believe the gospel (Acts 17:30; Mark 1:15). There is absolutely nothing in the doctrine of a limited atonement that militates in the least against these facts, nor anything that encourages or justifies any man in refusing or failing to address the invitations of the gospel to the unconverted.

What do some of our leading theologians mean when they say that "the atonement of Christ was for all men" (Mullins); that "Christ's atoning death made it compatible with the divine justice that all should be saved if they would accept it on that ground" (Broadus); that "the atonement... is sufficient... for each of the numberless sins of every sinful man on earth in all time" (Sawtelle); that "the ransom was paid for all" (Harvey); that "in its sufficiency the atonement of Christ is universal" (Bancroft); that "the atonement of Christ has made objective provisions for the salvation of all, by removing from the divine

mind every obstacle to the pardon and restoration of sinners, except their willful opposition to God and refusal to turn to Him" (Strong)? Do they mean that Christ made a real and proper substitution for the whole race (II Cor. 5:14); dying in their room and stead (Rom. 5:6); paying the price (ransom) of their deliverance (Matt. 20:28); taking away their sin (John 1:29); making propitiation (involving expiation), thus satisfying the justice of God for them (Rom. 3:25, 26; Heb. 2:17); taking upon Him their guilt and paying their penalty (Isa. 53:6; II Cor. 5:21; I Peter 3:18); becoming a curse in their stead (Gal. 3:13); making a just recompense for their every transgression and disobedience (Heb. 2:2); perfecting them forever by the one offering (Heb. 10:14); putting an end to the power of the law to condemn them (Rom. 10:4; 8:33-34); covering all their sin so that God would not impute it to them (Rom. 4:7, 8; II Cor. 5:19)?

Do they mean that Christ did this for every son of Adam? If they do not, then they cannot say with any logical force that His death was sufficient for the salvation of the race. If they say that He did all of this for all, they have no ground left for the condemnation of any. If God's justice was satisfied for all, then justice demands that all go free. Does man's turning to God in repentance and faith add anything to the value of Christ's death? Can a man's faith make of Christ's death something that it was not? If not, then the fact that one man believes and another disbelieves does not explain why the death of Christ is effective for the one and not effective for the other if His death was sufficient for the salvation of all. Since man is dead (Rom. 5:12; Col. 2:13), cannot please God as long as he is in the natural state (Rom. 8:7, 9), he cannot turn from sin to Christ except as God gives him the ability (Jer. 13:23; John 6:65), and God must, therefore, turn him by His regenerating power, as He does in the case of all that believe; the continuance of a man in sin does not explain why he does not profit from the atonement if the atonement was made for him. If God had laid the sins of the race on Christ, then He would owe it to Christ to save all the race; and His purpose in saving men would demand that He give them repentance and faith, as He most surely does in the case of all that come to Christ. Any man that believes in a universal atonement should be consistent and believe in universal salvation. The only way he can avoid this is to bid adieu to logic.

If a believer in the theory that Christ died for the whole race wishes to escape the logical implication of his theory and refuse to believe in universal salvation, then, to retain even a semblance of logic, he must deny that Christ offered a real atonement for anybody. He must deny that He made a real and proper substitution. He must believe that the justice of God was not actually satisfied for anybody in the death of Christ. **HE CAN BELIEVE ONLY THAT CHRIST DID SOMETHING THAT GOD MAY ACCEPT AS HE PLEASES OR REJECT IF IT PLEASES HIM TO DO THAT**. In which case, justice ceases to be justice, "For God to take that as satisfaction which is not really such is to say that there is no truth in anything. God may take a part

for the whole; error for truth, wrong for right... if every created thing offered to God is worth just so much as God accepts it for, then the blood of bulls and goats might take away sin, and Christ is dead in vain" (Hodge, Syst. Theol.).

Therefore, since the Scriptures teach that Christ made a real substitution and satisfied the justice of God, reason and logic can rest in no other conclusion than that He died for none except those to whom the benefits of His death are imparted in their deliverance from sin and death.

The utter inconsistency of a general atonement with the justice of God can best be realized, perhaps, by considering those who, like the rich man of Luke 16, were suffering in hell, while Christ was suffering on the cross. The theory of a general atonement has Christ bearing their sins the same as the sins of all other men. Thus at the same time God was punishing two men for the sins each man had committed; making Christ a substitute for men that were already suffering the torments of the damned! Was that necessary? If not, then it was not necessary that Christ make atonement for anybody that is not going to be saved.

Before we have finished we will give further attention to those passages thought by many to teach a general atonement. But before we do that, let us note in detail the passages that prove that the atonement is limited.

Note the following:

1. John 15:13 — "Greater love hath no man than this, that a man lay down his life for his friends." In the light of this passage, if Christ laid down His life for every man without exception, then He had the greatest love for each one — He loved the ones that perish as much as the ones that receive eternal life. Christ could never be satisfied with some of the objects of His greatest love in Hell.

2. Rom. 8:32: "He that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" This passage argues that God's greatest gift of His Son guarantees all lesser gifts. Hence, it follows that God delivered up His Son for none except those to whom He freely gives all other spiritual blessings. See Ephesians 1:3.

3. Rom. 8:33, 34: "Who shall lay anything to the charge of God's elect? It is God that justifieth... It is Christ that died..." etc. Here the argument is that no charges can be placed against the elect because Christ died for them. This passage would be robbed of all logical force if Christ died for some that He some day will condemn in judgment.

4. II Cor. 5:14: "...if one died for all, then were all dead." There is here the undeniable assertion that all for whom Christ died, died representatively in Him. Hence, death has no power over them, and none of them will suffer it; but all will receive justification and eternal life through the faith that God works in their hearts. A. T. Robertson believed in a general atonement and he dodged discussion of election wherever he could. Yet he felt compelled to comment on this passage: "Logical conclusion — the One died for all and so the all die when He died. **ALL THE SPIRITUAL DEATH POSSIBLE FOR THOSE FOR**

WHOM CHRIST DIED." (Caps mine — Word Pictures). Note the use of the word "all" in this passage. We shall have occasion to refer back to it later.

5. II Cor. 5:19: "God was in Christ, reconciling (katalasso) the world unto himself, **NOT IMPUTING THEIR TRESPASSES UNTO THEM...**" This tells us what God was doing in the death of Christ and it tells how He was doing it. He was reconciling men to Himself and He was doing it by laying their trespasses upon Christ and, therefore, not imputing, reckoning, charging them to those for whom Christ died. There is here but one proper conclusion and that is that the "world" (mark the world) for which Christ died consists only of those men of all nations "to whom God will not impute sin" (Rom. 4:8).

We turn now for an examination of the passages relied upon by the advocates of a universally sufficient atonement.

1. Passages in which the word "world" is used; John 3:16; I John 2:2.

These passages must be interpreted, if interpreted rightly in the light of the following facts:

(1) The Bible frequently uses the word in senses other than the absolute one. We find it used of the Roman Empire (Luke 2:1; Acts 17:6; 19:27; 24:5; Rom. 1:8, 10:18; Col. 1:6). By no stretch of the imagination can the scope of these passages be extended beyond the Roman Empire. Thus the "world" here has no reference to vast areas of Europe and Asia outside the jurisdiction of Rome, where lived numerous Teutonic and Slavonic tribes, whose history is known to antedate the birth of Christ, as well as the Chinese, whose annals go back to 2627 B.C. Moreover, it is used of the generality of known people (John 12:19); of Gentiles in distinction from the Jews (Rom. 11:12, 15); and of unbelievers in distinction from believers (John 7:7, 12:31, 14:17, 15:18; 16:20; 17:14; I Cor. 4:9; 11:32; Eph. 2:2; Heb. 11:7; I John 3:1; 3:13; 5:19).

(2) More particularly do we have the limited use of the word, as already pointed out, in II Cor. 5:19. That this passage alludes to what God was doing in indwelling Christ in His death is shown by the phrase "not imputing their trespasses unto them" and by the contrast made by Paul between what God was doing in Christ and what he and others were commissioned to do. (If our opponents assert that the passage refers to Christ's preaching ministry rather than to His death, they thereby surrender the universal scope of the word "world," and even its application to the whole Roman Empire; for Christ's preaching ministry, including that of the apostles, brought actual reconciliation to only a very small remnant of the people then living in the Roman Empire). Now, if it be admitted, as it generally is by advocates of a general atonement, that the passage has reference to what Christ did in His death, then **ONLY BLIND PREJUDICE AND SLAVERY TO A THEORY CAN KEEP ANY MAN FROM SEEING THAT THE "WORLD" RECONCILED BY CHRIST IS THAT INNUMERABLE HOST OUT OF ALL NATIONS THAT RECEIVE RECONCILIATION AND THEREFORE DO NOT HAVE THEIR SINS IMPUTED TO THEM**.

(3) The Jews, through its use in the Talmud and other Jewish writings, were familiar with the limited use of the word "world" and believed that the Messiah's coming would benefit only the Jews and bring destruction to all Gentiles. This first fact made it easy for the Jews to understand such use of the word as here contended for and explains why Jesus and the apostles could properly use it thus without explanation or fear of being misunderstood. The second fact shows their reason for using it, that is, to contradict the Jewish idea that only Jews would benefit from Christ's coming. **IN THE LIGHT OF THESE FACTS THE APPLICATION OF THE WORD TO PEOPLES OF ALL NATIONS RATHER THAN TO EVERY INDIVIDUAL IS CLEAR. THE ADVOCATES OF A GENERAL ATONEMENT WANT TO INTERPRET THE WORD IN THE LIGHT OF MODERN USE RATHER THAN IN THE LIGHT OF ITS USE IN THE FIRST CENTURY.**

(4) The real nature of the atonement is a satisfaction of the justice of God. To make way for their theory the advocates of a general atonement must tone down the justice of God and Christ's satisfaction of it. So they hold that "propitiation" means that which renders God favorable and makes it possible for God to save men, but does not guarantee that He will. But I reply, how could a holy God become favorable and find it consistent with His nature to save men until the full penalty demanded by the law was met? And when that full penalty was met, how could a holy, covenant-keeping God fail to pardon those for whom it was meant? I CHALLENGE ANY ADVOCATE OF GENERAL ATONEMENT FROM THE MOST IGNORANT PERSON TO THE MOST EMINENT SCHOLARS OF THE WORLD TO ANSWER THESE QUESTIONS. "Can a God of infinite ethical perfection, who with His own hand laid the awful burden of the sinner's guilt upon the adorable Surety, repudiate His own covenant engagements and withhold from Him the reward purchased at the cost of His most precious blood? To say so, is tantamount to an impeachment of the truth and justice of our covenant-keeping God." (Prof. Robert Watts, Belfast, Ireland, in one of a series of articles solicited by T.T. Eaton and published in the Western Recorder during Eaton's editorship).

(5) A love that would cause God to give His Son for the race would cause Him to save all. I CHALLENGE ANY BELIEVER IN UNCONDITIONAL ELECTION TO SHOW ANY BASIS FOR GOD'S DISCRIMINATION IN SAVING MEN IF HE LOVED ALL OF THEM ENOUGH TO SEND JESUS TO DIE FOR THEM.

(6) There would be no real expression of love in sending a Saviour to die vainly for men. What kind of love is it that performs an act that cannot benefit? Would there be any real love shown by a father in buying an expensive picture for a totally blind son?

(7) The Scripture states unequivocally that God does not

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TUNE IN TO THE CALL TO CALVARY

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love all men: "Jacob have I loved, but Esau have I hated" (Rom. 9:13). The advocates of a general atonement can wrestle with this passage from now on, but they will never be able to reduce its meaning to less than the truth that GOD LOVED JACOB AND DID NOT LOVE ESAU.

2. Passages where the word "all" is used: I Tim. 2:6; Titus 2:11.

These passages would be interpreted in light of:

(1). The variety of uses of the word in the New Testament: A great number (Matt. 3:5, 4:24); all kinds and classes (Luke 2:10; Rom. 15:14; I Thess. 2:9; I Tim. 6:10); all with manifest exceptions (Mark 11:32; Acts 2:47; I Cor. 9:22; 10:33; Titus 1:15); all or every one of a certain class (Luke 3:21; I Cor. 8:1 compared with vs. 7; Col 1:28).

(2). The use of the word in John 12:32: "And I, if I be lifted up, will draw all men unto me." Here Alvah Hovey, an advocate of a general atonement, is forced to admit that the drawing alluded to is "an effectual drawing, by means of which the servants of Satan are led to become the servants of Christ; not an attempt to draw men to Himself, which is resisted and rendered unavailing." It is interesting to note, then, how this writer seeks to avoid the evident meaning of "all" in this passage as referring to all men without distinction, men out of all classes "all nations, and kindreds, and people, and tongues" (Rev. 7:9), by placing its fulfillment at some future time "when a great majority of the living will be subject of Christ — so large a part, indeed, that it will seem as if all were His friends." See to what lengths good men will go to avoid the evident truth! But, let it be noted well, that this eminent Baptist theologian and commentator admits that here the word "all" does not refer to the race. He does this because he sees that every member of the race is not being drawn to Christ, but, when the word alludes to the ransomed, he can not see that all have not been ransomed!

(3). The use of the word in I Cor. 5:14 — "... if one died for all, then were all dead." This passage furnishes the key for the interpretation of all passages using "all" with reference to the atonement. The "all" for whom Christ died is the all who shall be reconciled through Him, the totality of the redeemed.

(4). The real nature of the atonement as providing a ransom (antilutron), "a corresponding price," a price corresponding to the debt we owed to the law, the "price of our deliverance. Who gave himself a ransom for all to be testified in due time" (I Tim. 2:6), should be interpreted by Christ's own words: "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28)... He certainly did not mean every sinner of Adam's

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race; for it would be notoriously untrue; but He meant all conditions and races of men and, savingly, only all men given Him by the Father" (J.R. Graves, The Seven Dispensations, p. 102). "If law can yield to all, if the universe created and uncreated can afford to have law in its higher realms melt like wax, if God's love can in any respect be shown to violators of law at the expense of justice, if Christ having done all and having suffered all He was raised up to do and to suffer exact justice, pure and mere justice, did not permit, require, demand, necessitate the deliverance of those whom He represented and whom He came to redeem, then indeed, 'Christ died in vain,' then is the 'offense of the cross' taken away, then 'the wages of sin' is not 'death,' then we are all at sea as to the necessity for Christ's intervention, then we are ready to disperse on voyages of discovery that we may find good reason for Christ's coming into the world at all, and especially for His suffering in Gethsemane and on the cross" (John M. Armour, Atonement and Law, p. 129).

3. Other passages: I Tim. 4:10; II Peter 2:1.

(1). I Tim. 4:10. The mere provision of possible salvation for men does not make God their Saviour any more than it saves them. This does not satisfy the meaning of the word "saviour" as applied to the soul. The Greek is "soter," and this word means "deliverer" and "preserver," as well as saviour. This, no doubt, is the meaning here. God delivers and preserves all men (so long as it pleases Him to do so). What He does in a general and limited way for all men in general, He does in a special manner for believers.

(2). II Peter 2:1. The word for Lord in this passage is not "kurios," which is used either of God or of Christ. It is "despotes," which is never used of Christ. Hence the reference here is to God. Peter wrote especially to Jews. Doubtless the false teachers were Jews also. And Deuteronomy 32:6; Psa. 74:2; Isa. 63:11 explain in what sense God bought the Jewish nation.

I have finished. Suffer a closing word. A general atonement is no atonement, it is but a miserable makeshift and a misnomer. It makes void God's law, it destroys His justice, and impugns His faithfulness. It dishonors the Son of God by making His blood an unholy thing, no better than the blood of bulls and goats. It detracts from His glory and gives glory to man. It leaves no logical basis for the security of the believer. It promotes the arrogance of man in assuming that he can add to the atonement. It opens the door for unscriptural schemes to wrest professions of faith from men by human artifice, bringing into our churches an uncircumcised throng that still speak the language of Ashdod and lust after the fleshpots of Egypt. It leads to laxity and apostasy, modernism and division. I implore all believers to turn away from it, especially Baptists. Turn back, my beloved brethren, to the former historical Baptist position. It will not kill your evangelistic spirit, as it did not

kill that of Spurgeon and scores of other worthy men who have held it. A limited atonement and Biblical evangelism belong together. A limited atonement will keep men from unscriptural excesses in evangelism, but it will not weaken their interest in the salvation of souls. God has committed unto men the "word of reconciliation" (II Cor. 5:19). This is His preached Word, which He uses as the instrument of the Spirit in regeneration (I Cor. 1:21; Jas. 1:18; I Peter 1:23).

GREETINGS FROM FRED HALLIMAN

Dear friends,

Greetings to you, this time, from my home in Kentucky. I have been home now for almost three weeks. My trip was not planned a long time in advance as at some other times. I just decided that I needed a rest, and so I came. As I write this, I have no definite plans as to when I will be returning to Papua, New Guinea. I just want to have time to rest up a while and then will decide.

Shortly after returning I got sick with malaria. After about three days I was over that, and then I got sick again, flu perhaps, and consequently I have been sick most of the time since being home. I have malaria often in Papua, New Guinea but seldom anything else. As I write this I have been all my family except Rhoda. She lives in Virginia. Also Daniel I have not seen, he lives in Florida. We do plan if possible to all try to get together in the near future.

Now at this time I would like to discuss a couple of things that I have been confronted with within the last two months. One is concerning the name that the New Guinea mission work is usually designated by. When we first began to prepare to go to New Guinea as a missionary in 1959 I was pastoring the Macedonia Baptist church in Chicago, and we set up a fund for the purpose of my going to the mission field and called that "the New Guinea Mission Fund." For some time after I was on the mission field all offerings that came in for the work was sent to the New Guinea Mission Fund. Frankly, I cannot recall when nor the reason for the change but people everywhere began to call this work the New Guinea Missions. I have never seen anything wrong in this and to this day do not see anything wrong in it. Some folk, however, seem to think, especially since Peter will be going to New Guinea and most likely working with me, that referring to this work as New Guinea Missions makes it sound too much like a mission board and that unless we drop this designation they might even consider dropping support. All of you know that it is no uncommon thing to refer to a mission work as related to the place where it is being done. For instance if a mission work was called the Australian mission work, Brazilian mission work, Alaskan, or Canadian mission work, etc. etc. I see nothing in this that would even remotely sound like a mission board work. Beloved, what think ye of this? Certainly, we cannot afford to lose any more support, but all of you know that I am as far from a mission board as any body could possibly be.

The next thing is how should the money be sent for the work and how will it be divided. First of all, let me make a suggestion. This is if Peter and I work together and at this point we have no plans for otherwise. Since we will be working together and most likely living together it would seem to me that the best way, and the least trouble and/or worry for Calvary Baptist Church as well as Peter and myself, would be to send what money comes in for the work and we would use the money for whatever is needed. One thing for sure Peter and I will have no problems over the money. However, some folk might not agree with this. Some might want to support Peter only. It could be that some would only want to support me, but I doubt this. If this be the case and you wish to support one individual only then send your money designated as to how it should be spent, and we will see that only that individual uses that part of the money. If it makes no difference then just send your money for the mission work and we will use it for what

we feel is needed the most.

If, after Peter gets there, he feels that he is called to a completely different area, say in some other Province, and starts a new work; then all money sent for this new work would need to be sent to him.

If you would like to send either myself or Brother Wilson a letter expressing your views on these things it would help us to know what the general opinion of the supporters are.

I trust that the readers of The Baptist Examiner will give Peter a good hearing while he is visiting the various churches, and that you will prayerfully consider supporting him on the mission field. The New Guinea mission work suffered untold damages in 1980. While it has picked up some, it is far from what it was prior to that time. Now that Peter will be coming to work in New Guinea we need double what we are getting now. Pray for us that God will supply our needs. In the next issue we will have a general mission report. May God bless each of you.

HOPE

- Hope - Is like a shining light ahead.
- Hope - Is comfort instead of dread.
- Hope - Lights the way when all seems lost.
- Hope - Pushes on no matter the cost.
- Hope - Is the lighthouse for those in life's stormy sea.
- Hope - Is faith in someone other than me.
- Hope - Is strength, knowing it's not your own.
- Hope - Carries you, when you can't go on.
- Hope - Is a faithful friend by your side.
- Hope - Is an experienced guide.
- Hope - Is life to those who once were dead.
- Hope - Is not trusting self, but God instead.
- Hope - Is not seen - but yet is known.
- Hope - Is Christ inward born.

Sharon White Robertson
Jasper, Ala.

FAITH

When we feel by all forsaken,
Trouble tossed like on the tides —
Do we know that He's awakened
And is standing by our side?

When we lose all earthly treasures
Which, so briefly, we called ours:
Can we love so stern a measure
And rejoice to see His power?

When our health begins to falter
So our work we cannot do,
Do we come before His altar
Thankful, joyous, upright, true?

When our foes grow great in number
And our country all but lost,
Can we yet be unencumbered
With our eyes upon the cross?

Do we quietly wait for guidance,
Caring not what comes our way,
Knowing surely He's beside us
And His purpose none can stay.

Bernice S. Bryant
Cottontdale, AL