

MISSIONARY

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BAPTISTIC

HELL IS HOT

The Baptist Examiner

Baptist Is Our Middle Name

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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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GLEANINGS IN ACTS 27

by Willard Pyle
17400 Missouri Rd. S.E.
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Verse One: "They delivered Paul and certain other prisoners unto one named Julius." Julius and the jailor in Acts 16, knew what it meant to have the responsibility of having



Willard Pyle

prisoners committed to them. They knew if the prisoners (Continued on Page 6 Column 3)

THE PRETRIBULATION RAPTURE

by E.G. Cook
Birmingham, Ala.

When we begin to deal with the tribulation time we should do all we can to determine what the purpose of it is, and who our Lord is dealing with during that time. That is true whether we be pre-trib, or whether we be post-trib. There seems to be entirely too much guess work and too many assumptions connected with the study of this subject. It is a subject that is not as important to us as is the subject of salvation. But, since there are no unimportant subjects in the Bible, we know this one is important enough to demand our serious study. Let us see if we can find in the Book just who is to be dealt with during that awful time and just why they are being dealt with. First, may we consider what our post-trib brethren teach concerning this time. If I hear them right they teach that we, in this age, must suffer through the tribulation in order that we may reign with

Christ. And the dear brethren who have argued this doctrine, to me, seem to imply rather strongly that unless we suffer during that time we have no possibility of reigning with Him. It is true that II Timothy 2:12 says, "If we suffer, we shall also reign with him." But



E.G. Cook

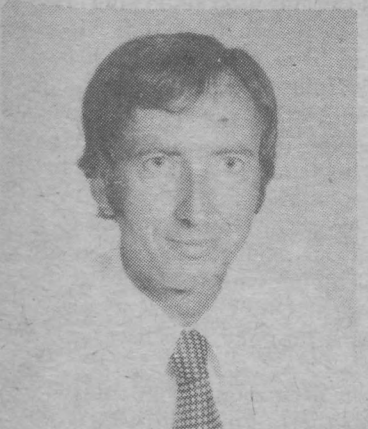
where is there any mention of the tribulation in this verse? I just do not find any mention of that awful time there. In verses 8-10 of this same chapter we see Paul doing a lot of suffering because of the gospel he preached. And in Acts (Continued on Page 4 Column 4)

WHAT WILL THE WORLD BE LIKE WHEN JESUS COMES

by Ron Boswell
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"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matthew 24:3).

I want to talk to you about the Coming of the Lord Jesus Christ. When the signs are given concerning the Lord Jesus Christ's Second Coming, they



Ron Boswell

are generally given in relationship to His coming to the earth. In other words, they deal with the time when His feet actually sit down on the Mount of Olives. During the rapture, the Lord Jesus Christ will not actually touch down on this earth, but He will call His people out. That will take place seven years before His feet actually set down on the Mount of Olives. So the signs of His coming real-

(Continued on Page 6 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A WONDERFUL NAME AND WHAT IT MEANS

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21).

Bible names often had much meaning. Sometimes names were given by God, and had special meaning thereby. Sometimes names were given to places because of certain events which occurred there. Sometimes parents gave their children names which expressed what the child meant to them or what they wished for the child in the future. The name "Jesus" was given by God. It is the name that is above every other name. We read in Isaiah 9:6 "...His

name shall be called Wonderful." Yes, His name is wonderful. All who know Him are in complete agreement as to this. His name is Wonderful, and the person given that name is Wonderful.

Jesus is the most wonderful person in all the world. No mortal can with Him compare. He exceeds all others as the sun exceeds a candle in light — as the ocean exceeds a drop of water — as the mountain exceeds a pebble. His name is the sweetest name known to man. His name has saved the lost, enlightened the discouraged, cheered the sad, and strengthened the weak.

from its newly acquired home, but how to achieve such an end was beyond our power. We called one of Wil's neighbors who promptly brought over a shooting iron and evicted the skunk in such a fashion that we were spared the spray. In a few moments of acquaintance the man made a remark as to why do we even have skunks. We responded that the exact reason was uncertain but now after thinking and pondering on it more fully it gave me a desire to reflect on God's wonderful creation.

The passage in Job declares that creation is of God and in (Continued on Page 10 Column 1)

SKUNKS

ding He smiteth the Proud. By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent. Lo, these are part of His ways: but how little a portion is heard of Him? but the thunder of His power who can understand?" (Job 26:7-14).

A short while back I was spending some time with Brother Wil Bang at his home and out of the corner of my eye I saw something stirring. Wil and I went out to look and it was at that time we realized it was a skunk. It had burrowed under the sidewalk of Wil's home. We discussed the necessity of permanently removing the varmit

by Raymond Waugh
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"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Hell Is Hot. On every side today we hear in all walks of life talking about hell on earth. Some are saying, "Hell is what you make it." Others, however, seriously insist that "Hell is but the fiction of some deluded imagination," or that "Hell is only the grave." Still others proclaim abroad that hell is simply a problem of interpretation or a myth.

God's Word, however, has a little different approach on this subject. In Luke 16, we read concerning the rich man, "And in hell he lifted up his eyes being in torments..." The nature of these torments is indicated by his still further cry, "Father Abraham, have mercy on me and send Lazarus that he may dip the tip of his finger in water and cool my tongue for I am tormented in this flame."

Three things in particular are indicated here. First, the rich man who went to hell had a hot, parched and dry tongue. Second, he had the desire that his tongue should be cooled by water. Third, he specifies that the reason for his tormented condition to be that of a flame of fire.

I do not want to frighten you unduly, but I do want you to know exactly what the Word of God says. Thus, if you should go to hell, you will go there in spite of the warning and in disregard of the truth that God could and would save you if you would repent and believe the gospel.

Further information concerning the conditions in hell may be found in the 20th chapter of



Raymond Waugh

Revelation. In this passage of Scripture, we read the story of the beast and false prophet who shall have been in the lake of fire and brimstone for a thousand years. God is most exact in emphasizing the truth, that the Devil will be cast into the lake of fire and brimstone where the beast and the false prophet shall have already spent a thousand years. God is equally exact as He specifies further in His Word that the Devil, the beast and the

(Continued on Page 3 Column 4)

MONEY MADNESS

by David Darragh
7036 N. 76th Ave.
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Greed is the ultimate in excessive and reprehensible ac-



David Darragh

quisitiveness. Man has driven himself to punishment, in his (Continued on Page 9 Column 2)

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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NAME

(Continued from Page 1)

precious to the believer at the moment of the salvation experience. This name grows sweeter as the days go by. The longer the believer knows Jesus, the more he learns about Jesus; the more precious does that name become. One might test the reality of his profession by this; does Jesus mean more to you now than ever before? I will not say this is the only test. I will not say that one's love cannot and does not grow cold. But I do say that the ever-increasing sweetness of Jesus to the soul is a sure evidence of saving grace. And I also say that the sweetness of that name can never fully die out in the bosom of a truly saved person. The believer delights to sing about Jesus. Many of our songs are written to magnify that name and as a means of expressing one's love therefor. "The Name of Jesus is so Sweet," "How Sweet The Name of Jesus Sounds," "Take the Name of Jesus With You," these and many other extol the precious name of Jesus Christ.

The Bible makes much of that name. Note the text which heads this article. Look at Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Look at Philippians 2:10-11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." We were saved in that name. We were Baptized in that name. We pray in that name. We live and serve in, and to the glory of that name. We will delight to give honor to that name through all eternity.

This name was given to our Lord because of the meaning of

that name. The meaning is clearly given in our text. Let us carefully study that meaning and understand the glory of the person who Scripturally and with Divine authority wears it. Let me suggest that those who use this name, "Jesus," but deny its meaning are denying the truth about Him, and are (almost at least) preaching another Jesus. At least one cannot know Jesus in His fullness and know the fullness that is in Him when that one denies the truths that are wrapped up in the name God gave Him.

The meaning of the name "Jesus" relates to salvation. He shall SAVE His people. Now this is a big word of the Bible. It includes all that God does for the sinner in bringing him from his totally depraved and lost condition to his final position in glory. Included in salvation are conviction, quickening, repentance, faith, regeneration, forgiveness, justification, sanctification, glorification and others. Jesus is called by this name because He saves His people.



Joe Wilson

Now, salvation is man's greatest need. Oh, believe this truth. More than man needs anything else or even all things else, he needs to be saved. Jesus said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mk. 8:36). No man will gain the whole world, but if he should do so and lose his soul, he would be eternally the loser. Man is an everlasting being. From the moment of conception in his mother's womb, man will exist knowingly, feeling, consciously, somewhere forever and forever. There is a hell which is horrible beyond imagination. There is a heaven that is more wonderful than words can describe. That is all there is. Man must spend eternity in one or the other. That which makes the difference is whether or not the man is saved. Surely then, salvation is man's greatest need.

Salvation is God's greatest gift. Oh, what, and how He gives! All that we have is His gift. He gives life, health, strength, blessings innumerable are ours by His mercy. But that which exceeds all other gifts in value is the gift of eternal salvation through and in Jesus Christ our Lord.

Salvation is man's most wonderful possession. Let man take stock of all that he possesses. Let one man show another all that he owns. If man does not have Jesus, he is poor beyond description, though he have all else besides. If a man has Jesus and His salvation, that man is eternally rich, though that be all that he has. Dear reader, do you have Jesus Christ and His salvation? That is the question beyond all other questions in importance. Praise God, I know that I have Jesus Christ and His salvation, and I know that this is my wonderful possession, exceeding in value

all else that I may possess.

The meaning of the name "Jesus" relates to the person who does the saving. He shall save. Oh, my friend, I speak very seldom about a "plan of salvation." I preach often about the Person who saves. Salvation is not in a plan or a program. Salvation is not in three or four easy steps. Salvation is not wrapped up in a "do it yourself" kit. Salvation is in the glorious person of Jesus Christ.

Man does not and cannot save himself. Man is so totally depraved that he cannot even help to save himself. Brethren, I state as a solemn truth that God could not propose a plan so simple nor an act so easy, and make man's eternal salvation depend upon man doing that, without condemning the race to hell. No matter how "easy" God might make "man's part" in salvation, it would be beyond man's ability to perform. Men who talk about God's part and man's part in salvation do not understand the truth about salvation; neither do they understand the truth about man's lost condition.

No man can save another man. Man cannot save himself. He cannot save anyone else. I may greatly desire the salvation of another person, but I am totally helpless as to doing anything about such. I must bow in my helplessness and plead with God to save my loved one, and leave it in His hands. Mother cannot save. Dad cannot save. Friends cannot save. The preacher cannot save. In fact, all men of all time, doing all in their power could not save one soul from hell.

But Jesus can save. Yes, He can. Praise His name! We can still sing, and sing with joy and confidence, "Jesus Saves." Dear friend, I point you, not to a plan for you to follow, not to a proposition for you to accept, not to some act for you to perform; rather I point you to the person of Jesus Christ. Look unto Him and be saved forevermore.

The meaning of the name "Jesus" relates to the certainty of the saving. It says He SHALL SAVE. Oh, the Bible does not teach that awful, soul-blighting, damnable doctrine that Jesus wants to save, but cannot do what He wants to do. All over America men are preaching this doctrine. They tell us that God loves everyone, Jesus died for everyone, the Holy Spirit is trying to save everyone; but that the desires and efforts of the Triune God of the Bible are totally helpless apart from the help and cooperation of frail, sinful man. Away with such a doctrine from the earth. It is not fit that it should live; yet it is preached from a million pulpits, and published in thousands of papers and books. Men who teach this have not learned the A.B.C. of Biblical theology. They have not even learned the meaning of the name, "Jesus."

The name does not mean that Jesus tries to save but can't do it because men won't let Him. Is not this the doctrine of multitudes? Yet, it is a lie. It is unbiblical and anti-biblical. It is Jesus Christ. It denies the meaning of the name God gave Him. Pray tell me, my friend, what did Jesus ever "try" to do. The word "try" involves in its very meaning the possibility of failure. To use the word "Jesus" and the word "try" in the same connection is to misunderstand the meaning of language, or to pervert the meaning of His name. It is to blaspheme that

worthy name by which we are called. Did Jesus try to raise the dead? Did Jesus try to still the storm? Did He try to heal the

sick? No, He did those things. Jesus never tried to do anything that He did not do. To teach (Continued on Page 3 Column 1)

FROM THE EDITOR

An apology: Some brother sent me a list of bound volumes of The Baptist Examiner that he wanted to sell. I planned to run this in the paper. I have inadvertently lost his letter after answering it. If the brother will send me this information again, I will try to help him sell the books. I hope he will forgive me.

I quote from a recent letter, "Brother Pound has been baptized by the hardshells." I quote from a letter received from Brother R.E. Pound some years ago, "Yes, my position is close to hardshellism... notice I am not with the Hardshells."

Some of our kind of men have, in the past, taught that there is a time lapse between regeneration and the exercise of repentance and faith. Doubtless, some still do teach it. I warned several of our brethren some years ago that this "time-lapse" doctrine would open the door to Hardshellism. Understand that these brethren to whom I refer believed that the spirit used the gospel in regeneration. I have lived to see many go through that open door into "hardshellism on the gospel." By this I mean that they teach the time lapse theory and also teach that regeneration, or the giving of spiritual life, is apart from the Word of God. I have frequently warned these men that this doctrine leads to total Hardshellism. Understand that the "Old Hardshells" teach that one is saved without the gospel, and may go to heaven without ever hearing and believing the gospel. What I call "the New Hardshells" believe that men are regenerated without the gospel (in this they agree with the "Old Hardshells"), but they further believe that these regenerated ones will hear and believe the gospel before they die. At least this is my understanding of their belief on this point. Again, I have frequently warned the brethren that this "New Hardshellism" has a tendency to lead to the "old and total hardshellism."

Eddie Garrett traveled this road. Herb Hatfield did likewise. Now I learn that R.E. Pound has done the same. Brethren, is not the evidence in on this matter? Is it not clear that your teaching that men are regenerated without the gospel has the tendency to lead to total Hardshellism? Brother Hatfield told me that his position was that of the majority of Missionary Baptists of the past. This simply is not a true statement. Others have repeated this falsehood. I do most adamantly insist that my position that the Holy Spirit uses the gospel in regeneration is the overwhelmingly predominant position of all past and present Missionary Baptists. No one can honestly deny this. Brother Hatfield finally went ahead and joined the Hardshells. I suppose that he realized that his doctrine was not true and historic Missionary Baptist doctrine.

Brother Pound admitted (see quote above) that his teaching of regeneration without the gospel was close to Hardshellism. However, many have since then tried to make it appear that this doctrine is the historic doctrine of the Missionary Baptists.

I commend our Brother Pound on joining the Hardshells. He has done the honest and forthright thing. If one is going to hold and preach Hardshell doctrine, he should join the Hardshells. He should not preach Hardshell doctrine and pretend to be a Missionary Baptist. When I could no longer hold and preach Holy-roller doctrine, I turned in my ordination certificate and left that denomination. Again, I commend Eddie Garrett, Herb Hatfield, and R.E. Pound for doing the honest and proper thing.

We feel that a man has the right (so far as other men are concerned) to believe and preach what he thinks the Bible teaches. This is honest. However, a man does not have the right to pose as one thing (A Missionary Baptist) while he preaches another thing (Hardshell doctrine). This violates the principle of common honesty.

I take the position that a person has no right to wear the Missionary Baptist name and preach Arminianism. I also take the position that the same goes for Hardshellism. Brethren, be what you want to be, but be honest therein. Do not pose as one thing and be something else.

I say all this to illustrate by given examples, R.E. Pound being the latest, my contention that believing in regeneration without the Word of God leads to Hardshellism.

Now, two appeals. I appeal to you brethren who wear our name and believe and preach regeneration without the gospel. 1. Please re-study your present position. (It did not used to be your doctrine) turn from your error, and return to the doctrine that Missionary Baptists have overwhelmingly held from the days of Christ. 2. If you are not going to do this, please follow the noble and honest examples of these others, and join with the Hardshells. Be what you want to be, but be open and honest in being such. I appeal to brethren who are toying with the doctrines of a time lapse between regeneration and the exercise of repentance and faith, and the doctrine of regeneration without the Word of God. I appeal to you to look down the road and see where this doctrine leads. See where it has already led many others. Quit toying with it. Throw it into the heresy garbage pile where it belongs. Don't dabble with it. Steer clear of it. Avoid it as you would a rattlesnake. It is heresy. It is not Bible nor Baptist truth.

Brethren, seeing many of my dear brethren go after this hardshell heresy has been one of the saddest things of my ministry for the last few years. We stood together. We fought shoulder to shoulder against hardshell heresy. We spoke the same language. Then, one day, as I was shooting God's Word at the Hardshells, I was utterly shocked and deeply saddened to see some of my old friends who had long stood with me — there they were, with the Hardshells, shooting back at me. I did not mind battling the Hardshells. I even enjoyed it. But it did (and does) grieve my soul to battle those who call themselves Missionary Baptists, and who were such in days gone by — to battle such is a heart-breaking experience. To hear and read the same words from the lips of those who have been by Missionary Baptist Brethren that we heard from the Hardshells for so long — oh, it is a burden hard to bear. May God bless these words to bring some erring brother back to truth, and strengthen those in the truth on this subject.

Brethren, please stay with us. If not, be honest, and join the Hardshells.

Those that have sinned and have been called to repentance, who heed not the call, add rebellion to their sin and make it exceeding sinful.

NAME

(Continued from Page 2)

such a doctrine is to blaspheme and to highly dishonor our wonderful Lord Jesus Christ. Jesus, the Bible says, "shall save His people."

There are no two persons more dissimilar than the Jesus Christ of the Bible and the Jesus that is preached by most preachers today. The poor little Jesus of today. He is so sad and pitiful. He wants to save everybody. He tries to save everybody. But He can't do it. Mean old man won't let Jesus have His way. How pitiful! How awful that men would preach such a Jesus as this. They deny His very name when they do so. That name means that He SHALL SAVE His people.

How does He save His people from their sins. Well, it is not an easy thing. Oh, how easy it was for Him to make this world. He did not have to strain Himself at all. It was such a simple and easy task. He just spoke the Word, and instantly there sprang forth this world with all its wonders. How easy it was for Him to still the stormy sea. He just told it to hush, be still, and instantly it sank into submission beneath His feet. How easy it was for Him to raise the dead. He just spoke, "Lazarus, come forth," and instantly he that was dead came forth. But saving His people was another matter, not easy at all. He must become man and live a perfect life so that His righteousness might be imputed to them. He must leave heaven and its glories and live on this sin-cursed earth for over thirty years. He must climb a hill outside a city wall, lay Him down on an old rugged cross, take upon him the guilt of all the sins of all the elect, and bare His soul to the sword of His Father's wrath. He must take to the lips of His soul the cup of His Father's wrath against sin and drink it. He must fear in His soul the exact equivalent of the eternal hell of all those for whom He died. Then, after three days and three nights in the grave, He must break the bars of death and come forth in resurrection life. And he did do all these. He did do all that was necessary to the salvation of His people.

The meaning of the name, "Jesus", relates to the objects of salvation. The Bible says, "He shall save HIS PEOPLE." He did not come to try to save all men. If Jesus is trying to save all men, He is the biggest failure ever known. How utterly horrible to conceive of Jesus trying to save all men, and still a multitude going to hell. What a disgrace and dishonor that would be to our Lord. He did not come to save all men. He came to save HIS PEOPLE. They are the elect ones. They are the predestinated ones. They are those given to Him by His Father in the Everlasting Covenant of Grace. Yes, there are a chosen and predestinated people, there are those who are His people and they will be made willing in the day of His power, there are those who are His children by electing purpose; there are those who are His sheep and they will be found and brought to the fold. The man who does not believe in election does not believe in the meaning of the name "Jesus" in its fullness. The man who denies these glorious truths does not understand the Bible in its teaching about the name of Jesus.

Yes, He does the saving. He does not try to save, but does actually save. His saving work is not for all men, but for His people. What glorious and wonderful truths are these! These truths are wrapped up in the inspired meaning of the name of Jesus. The Bible does not leave us to draw our own understanding of the meaning of that name. The Bible tells us that that name means, "He shall save his people from their sins."

The salvation that He performs for His people is described. He shall save His people FROM THEIR SINS. They are hell-deserving sinners by nature. They must and will go to hell apart from His saving them. Now, He does not save them "in" but "from" their sins. Oh, beloved, salvation deals with the sin question. Salvation makes a difference relative to sin. Salvation does not leave a man in the same condition relative to sin in which it finds him. Beware, oh friend beware, of imagining that you are saved if something has not changed relative to you and your sins. I fear that there are a multitude who have gone through something they call salvation and believe they are going to heaven; but their attitude, relationship, and activities relative to sin have not been changed. They are deceived. They are not saved.

Jesus saves His people from the love of sin in regeneration. Oh, He gives a new nature. That new nature loves righteousness and hates sin. That new nature which is born of God cannot sin. Yes, there is the old nature, unchanged, as much in love with sin as ever. But there is also a new nature, and the total man can never again be the same as to the love of sin. The saved man does sin. Only those ignorant of the Bible, of the nature of sin, of the character of God, of themselves, would pretend to live above or without sin. The saved man does sin. But, he does not love sin. He does not boast of his sin. He is sorry he has sinned. He weeps over his sins. He repents of his sin. He desires forgiveness and restoration to fellowship. He hates all sin, and hates his sins more than any other sins. Man cannot be in love with sin and be saved by Jesus at the same time. He saves His people from the love of sin.

Jesus saves His people from the guilt and penalty of their sins by forgiveness and justification. Oh, He forgives them all their sins. Not one is held against them any longer. He justifies them. He places upon them the spotless robe of His own righteousness. They stand before the throne of a thrice holy God in the imputed righteousness of Jesus Christ. He is their righteousness. They are accepted in the Beloved. They are saved from the guilt and penalty of sin. They stand before God as if they had never sinned, even as if they had always perfectly obeyed every law of God. What a wondrous salvation! What a wonderful Saviour!

He saves them from the filth of their sins in the cleansing bath of His own precious blood. There are many cleansers on the market making stupendous claims. Katie says that Tide is the best. I don't know. I rather imagine that any of them will get the job done. There are many cleansers on the religious market professing power to cleanse from sin. But, oh my friend, there is only one cleanser from sin. Baptism will not do it.

Good works will not do it. Self-righteousness will not do it. Church membership will not do it. But, praise the Lord, "...the blood of Jesus Christ, His Son cleanseth us from all sin." See that spotless one before the throne in glory. Would you believe that he was once all covered over with the filth of sin? Well, he was. How is it that he is now so clean and white and standing before God's throne? Well, he washed his robes and made them white in the blood of the Lamb. That is how.

Jesus saves His people from the power of sin in sanctification. This is a progressive matter, never complete in this life. But it is a real thing. Jesus is, day by day, working in and upon His people. He draws them closer to Himself. He shows them their sins. He causes them to desire deliverance. He more and more delivers them from sin's power. They grow in grace and knowledge. They hold on their way and become stronger and stronger. Their light shineth more and more unto the perfect day. They are changed from glory to glory by the power of the Spirit. Brethren, there is a progressive sanctification. It is a real thing. It is wrought upon every one of the elect of God. It continues from regeneration through all the rest of one's life.

Jesus saves His people from the very presence of sin in their glorification. Oh, He is not through with us yet. When He is through, we will answer to the Father's purpose in predestination. He predestinated the elect to be conformed to the image of His Son. That is the destiny of every saved person, even of every elect person though that elect one be not yet saved. We have been saved from the love of sin. We are being saved from the power of sin. But this is a continuing struggle. Will this struggle never end? Yes, it will end. It will end in perfect, complete, and eternal victory of all of His people. We shall be made like unto His own glorious self by the working of His mighty power.

Now, for the big question. Are you one of His people? He shall save His people from their sins. Are you included? The evidence that one is in that chosen and predestinated number is that he has been saved from the love of sin and is being saved from the power of sin. There is no other sure evidence. Beware of any so-called assurance of salvation that does not involve being saved from sin. Do you still love sin as you always did? Do you still practice sin, even as much or more than ever? I beseech you, do not even imagine that you are one of His elect, chosen, and predestinated people. The only safe, sure, and certain evidence of election is holiness. He shall save His people from the love of sin, increasingly from the power of sin, finally from the presence of sin. Multitudes claim to be His people, but they dishonor the very meaning of His name by their continued lives of sin.

Well, truly we will agree that His name is Wonderful. More wonderful than any other name, than any other person. He is the one who saves His people. Let all His people give Him the glory that is due His name. Arminians rob Jesus of the glory that is His due. They insist that the credit for salvation must be divided between Jesus and man. They deny and pervert the very meaning of His name. Oh, let us not be found among them. Let

us, realizing that He does it all, give Him all the glory and praise now and forevermore. Amen! May God bless you all!

HELL

(Continued from Page 1)

false prophet are to be "tormented day and night forever and ever."

The real concern for each of us, however, should be the further declaration, "And whosoever was not found written in the book of life was cast into the lake of fire." Herein we see that each individual who does not partake in faith in the "whosoever" of John 3:16 will be cast into the lake of fire to suffer everlasting torment with the Devil, the beast and the false prophet.

Any who have ever suffered the pain of being burned by a red hot stove can know in a measure, perhaps, something of the pain connected with the torment in the lake of fire and brimstone. Men have what are known as phosphorus bombs which are sometimes used in time of battle. Any who have ever seen or experienced the terror of these things know that destruction of the flesh by these instruments of war is only intensified by the addition of water.

Hell, however, is going to be worse than rocks heated white-hot. Hell is going to be worse than the burning which men experience when they are hit with the phosphorus or napalm bombs. Hell will be even worse than the searing, destroying power of our army's flame throwers. And we may be assured that hell will even be ten thousand times worse than the raging flames which followed the explosion of our Atom bombs. Hell will be a literal burning in the lake of fire and brimstone, and it will be endless in its nature; a burning terror where there can be no dying, as the rich man discovered too late!

The frightfulness of hell, the terror of hell and the tragedy of hell, are the things which caused Jesus to speak of hell more than He did of Heaven. We can know that His knowledge of this place called hell caused Him to emphasize again and again that it is a place "where the worm dieth not and fire is not quenched." Without any fear of contradiction, we can declare for all to hear that hell is a place where there will be the torment of burning, the torment of remorse and the torment of an enlightened conscience. But in the eternity of these, there will be no dying, no surcease from pain and no comfort.

Hell In A Hurry. Although few stop to realize it, most folk are heading for hell in a big hurry. Most who speak of hell today make a mockery of the very idea. The world, of course, laughs at hell because there is so much confusion in the religious world about hell.

This confusion about the subject of hell seeps down into the lives of our young people so competently that many of them think of hell rather casually and simply laugh about it. Recent surveys which have been made among some of our college students show that hell has come to be just another word in the vulgar vocabulary of many. If we ask them where they are headed or why they are in such a hurry, many of them laughingly or sometimes sneeringly boast that they are on their way to hell.

Most business men today are

too busy making money to be worried about hell. Some of our leading secular and religious educators make it a point to explain the "Persian" or "Babylonian" background of the idea of hell and suppose that the hell of which Jesus spoke was just a continuation of such false ideas. Many who are called ministers will laughingly say that the idea of hell is today ancient history and that only the crude, prudish and unlearned masses would even dream of expecting it to be a reality.

But the laughing, casual and sneering ones of our generation have not altered the Scriptural declaration and reality of hell. Neither have the masses — who spend so much of their time, eating, drinking, and making merry — done away with God's Word. Rather, God's Holy and Infallible Word is yet with us today, and it yet clearly declares that hell is a most specific reality, that it is hot, and that a multitude of lost people are hurrying into it!

Hell Is For Heedless. Some years ago I wrote an evangelistic message which pointed out how many preachers were neglecting the spiritual needs of many in the cities of our land. One passage in this message pointed out the tragedy that the multitudes were "Plunging into hell unwanted and unsought." One of the leading religious editors of the time returned the message with "plunging into hell" underlined and followed by a great big, red question mark. Although he had the name of being quite a leader among men in the religious field, it is not difficult to realize that he had long ago lost all interest in the belief that men need to be saved from going to hell. Obviously, he questioned the fact that men are plunging into hell.

The Apostle Paul, however, would never question such a truth. Rather, in Romans 9:33 we find him using these words "As it is written, 'Behold, I lay in Sion a stumblingstone and rock of offence.'" In these words, the Apostle Paul, in even more dramatic language than I am able to muster, was literally declaring that men are running over Christ Jesus in order to get into hell.

Some religious editors in this 20th century may not believe in hell. Some preachers may not believe in hell. Hosts of people may not believe in hell. I can, however, tell you — and that without any fear of contradiction — that hell is just as big a truth in God's Word today as it was 50, 500, 2500 or even 4000 years ago. God, the Father of our Lord Jesus Christ, still believes in hell, and He continues to honor His Word which declares His belief. Jesus, the Son of God, still believes in hell. The Holy Spirit, by whom we have the Word of God, still believes in hell. And, by God's wondrous grace and in accord with His enlightenment, I believe in hell.

Because of the teaching in the Word of God, I believe in hell. And because I believe in hell, I know that multitudes are rushing into hell each and every day. When we read the headlines that 20,000 were destroyed in an earthquake; that 500 went down in a ship at sea; that 1,000 were lost in battle or that 50,000 lost their lives in

(Continued on Page 4 Column 3)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What should be the attitude of a group of believers towards a very troublesome church neighbor? Would it be right to pray that God would kill such a person?

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Some years past the church I pastored at the time had a troublesome neighbor, a typical worldling, who did not actually know he was causing the church any trouble. I went to the man, and asked him if he would object if the church installed a high board and decorative fence on the property line between us. He thought it was a good idea, and he helped in the labor of installing the fence. The fence solved all the neighbor problems.

The attitude of the church toward the neighbor was one of pity, rather than anger. We prayed for the man and his family, prayed the Lord would save them, rather than send them to hell. It may be correct in some instances to pray for the death of an enemy of the Lord's church (Gal. 5:12), but I would think that the church should do MUCH praying for the death of the troublesome neighbour to the world, and for him to be made alive unto Christ before they ask for his physical demise.

Sometimes the membership does not know how to deal with a church troubler, but we must remember the Lord has never had any trouble, and that He knows how to and will handle all who give His church problems, whether they be saved or lost. So, I believe it would be wise on the part of the church to fervently seek the help of the Lord in the matter, and then trust Him to take care of it in whatever way He is pleased to resolve it. And we may rest assured He will.

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Romans 12:18: "If it be possible, as much as lieth in you, live peaceably with all men."

I believe our attitude should be much like that of Paul's when he said: "My heart's desire and prayer to God for Israel is, that they might be saved." I recognize this is a very difficult attitude sometimes in the face of persecution. Let us remember that we are to love those that hate us, and pray for those who spitefully use us. Perhaps one of our greatest faults today is our failure to display at all times, and under

Child of God should have towards others.

It would be very difficult for us to live the life before them we should if we do not have the proper attitude towards them. I add that the life we live before them is of great importance.

Let me mention some attitudes and actions we should not have towards them. First, we should not hate them. It is only by the Grace of God that our situations are not reversed. We should be careful not to fight with them, physically or verbally. Give them no reason to slander us. We should not take this problem to others outside the Church except perhaps in talking with the Police. I would only involve the Police as a last resort. If all other efforts have failed, then we are bound to involve the authorities. I hope these suggestions have helped in some way.

Now, for the second part of this question. No, I do not believe it would be right for us to pray for God to kill them. The situation could become a pleasant one if God saved them, and that should be our prayer. I see nothing wrong with praying for God to save them or remove them according to His will. This could come about by them moving or even being put in prison if they were troublesome enough. We are much better off if we leave the details in God's hand. Vengeance is His, let Him repay.

I pray we never have such a problem here in Gladwin. I do know there are places where this problem exists. May God give us the grace, strength and knowledge to do that which is right.

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Their attitude should be that which Christ told us to have toward our enemies. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, but hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43, 44). He said that by doing this we would be following the example of our Father who is in heaven, for He said that the Father, "—maketh his sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. 5:45).

We should have the same attitude that Christ had toward His enemies. As He hung on the cross, He said, "Father, forgive them; for they know not what they do." (Luke 23:34).

We see that Stephen had this attitude toward his enemies, for after the Jews had stoned him and just before he drew his last breath he, "—cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep" (Acts 7:60). We know that his prayer was answered for at least one of his enemies, for Saul who "was consenting unto his death" (Acts 8:1), later became the apostle Paul, one of the most devoted followers of the Lord.

The apostle Paul had many enemies, yet he did not pray for God to kill them, but left it for Him to deal with them in His own way. Of one who had given him much trouble he said, "Alexander the coppersmith did me much evil: the Lord reward him according to his works:—" (II Tim. 4:14).

Instead of praying that God would kill those that give us much trouble, would it not be better to follow the teaching of Christ and pray for them?

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Certainly not! It is not up to us to ask God to do such a thing. If the individual is causing trouble, all you can do is be civil with him and pray for him. "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). Again, we are told clearly in Hebrews 10:30 about this very thing. "For we know him that hath said, vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people."

I'm sure there are many people who suffer tribulation as a result of some neighbor who opposes the doctrinal position that they hold. The only thing you can do is ignore them and pray for them. The Lord will take care of such people.

HELL

(Continued from Page 3)

auto accidents, we may be assured that the majority of these went into hell. Although such should be a frightening thought, few are even concerned, moved or stirred by it.

In Matthew 7:13-14 our Lord clearly proclaimed, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Such truths enable us to know that of the more than fifty

million people who die on the earth each and every year form all possible causes, the greater number of these literally plunge into hell.

What more can we say? Very simply, we can declare that the heedless who care not for God's truth concerning hell or the need of being saved, are hurrying on into hell. Even more, we can Scripturally declare that the hell to which all of the lost hasten is hot!

It Is Hell Or Heaven. God provides us the warnings regarding hell because of His interest in our salvation. In Jude 22-23, God completes His warning with a command to those who are saved and who should be witnessing to the lost, "And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."

It was God's desire for men's salvation which caused God the Father, God the Son and God the Holy Spirit to get together before the world ever began and provide a way of salvation for them. We find this manifestation of God's everlasting love in Acts 2:23. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

If there were no hell, the sinless Son of God would not have had to suffer. If everyone were to be saved eventually, anyway or "annihilated if they didn't make Heaven," it would have been a foolish farce or slapstick comedy for God to have sent His only begotten Son to take upon Himself the flesh of man, to bear our sins in His body on the tree and to die in order that we might be saved. However, in that terrifying hour in which Jesus cried, "My God, my God, why hast thou forsaken me?" the eternal and unalterable truths concerning the reality of both hell and Heaven were forever manifested.

Today, therefore, we know there is a hell to shun and a Heaven to gain. Because Jesus Christ died and arose, the way to Heaven is now plain. Similarly, it should be clear to all that any who reject God's plain way of salvation have called God a liar. We see this in the words of I John 5:10, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son."

Therefore, the moment that we acknowledge our need of a Saviour, repent of our sins and believe the Gospel of Jesus Christ, we are saved forever! The very moment that we openly acknowledge Jesus as Lord and believe God has raised Him from the dead, we are assured of missing hell and attaining Heaven. The very moment we are washed in His blood, hell becomes something of which we warn others and Heaven becomes our assured heritage! The way of God is plain, and a man is a fool not to walk in it.

RAPTURE

(Continued from Page 1)

14:22 he says, "we must through much tribulation enter into the kingdom of God." Let us notice that when Paul said "we", he was including himself. We need to

remember that Paul died many centuries too early for him to suffer in the tribulation time. Still I will be one surprised person if I do not see him holding a very high position in our Lord's millennial reign over this world. In John 16:33 Jesus says, "In the world ye shall have tribulation." And in II Timothy 3:12 Paul says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Therefore, I am fully convinced that the seven years tribulation time has absolutely nothing to do with who will reign with Christ. Surely it takes a lot of assuming for anyone to say we must suffer through the tribulation time in order for us to reign with Christ. I want to hasten to say that I do not know whether all who believe in a post-trib rapture agree with the ones who have argued it to me or not.

So since the Bible teaches that those who are faithful to the Word of God will suffer enough for them to reign with Christ, just what is the purpose of the great tribulation? In Jeremiah 30:7 speaking concerning the awful time under consideration, we read, "it is even the time of Jacob's trouble." Please note, it does not say Jack's trouble or Sam's trouble. It says Jacob's trouble. And Jacob is the man to whom God gave the name Israel. The children of this Israel are the people we know today as the Jews. Jeremiah is saying that the great tribulation is the Jews trouble. In Daniel 12:1, Daniel brings out the same fact, that is, that the tribulation will be the Jews trouble.

In Daniel 9:24 Gabriel told Daniel that, "Seventy weeks are determined upon thy people and upon thy holy city." During these seventy weeks or years, or 490 years, God is dealing directly with the Jews, Daniel's people, and with the holy city which is Jerusalem. Gabriel did not even mention the Gentiles, or the churches. Sixty-nine of those weeks, or 483 years, came to an end when Christ was crucified. That leaves one more week of seven years in which God will be dealing directly with the Jews and with Jerusalem. During that 483 years that ended with the crucifixion of Christ, God was dealing directly with the Jews. The Gentiles were just left alone to go their pernicious way. Now during this church age God is dealing directly with the Gentiles, and the Jews are left to go their own pernicious way. But when that seventieth week that Gabriel said was determined upon Daniel's people, the Jews, begins, God will again be dealing with the Jews. Any effect it has upon the Gentiles will be a by-product of it. God will not be bringing the Gentiles through that furnace in order to prepare them to reign with Him. Rather, He will be bringing the Jews through that furnace to prepare them to possess the land of Canaan as an everlasting possession (Gen. 17:8 and 58:3-4), and for them to live in that land forever (Ezekiel 37:25).

When Christ takes His seat upon His father David's throne in Jerusalem, there are two things that He does not want in His way. One is all the old filthy, slimy false religion. So He will, through the revived Roman Empire, utterly destroy it (Rev. 17). The other thing that He does not want around is the fighting power of the enemy nations. Therefore, He takes

(Continued on Page 6 Column 1)

Faithful are the wounds of that friend who is true to the soul; for by them the soul is kept from perishing.

The Baptist Examiner Forum II

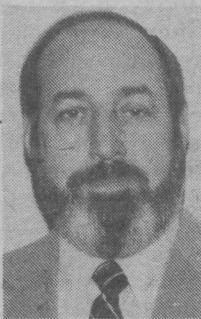
SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain II Pet. 2:1 in reference to your belief in a limited atonement. Does not this verse teach that Jesus bought those who will never be saved?

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There is never a contradiction in the scriptures. There is only harmony and unity. Scripture supports scripture. The doctrine of a limited atonement is supported by, and supports, the doctrines of foreordination, predestination, and election.

These doctrines teach that all that were to be redeemed were chosen before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love;" (Ep. 1:4). "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth;" (2 Th. 2:13). To be redeemed means to be bought (Exagorazo) out of the marketplace (Agora) of sin. Those that were chosen are the ones for whom Christ died and will in obedience to the Spirit come to him. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ;" (1 Pet. 1:2). None of those chosen ones will ever be lost.

Therefore, I do not believe that this verse is teaching that Jesus bought some who would never be saved. Since election is unto salvation, all those not chosen have been blinded by their sin. Peter is using the verse to warn the people of God about false prophets and teachers that will be among them. He warns of their actions and the means by which they will lead many astray.

First, they will privily bring in damnable heresies. The word privily means to bring in sideways. False teachers never bring deceptive teachings or heresy about in a straight forward manner. It is usually with half truths and feigned words. The damnable heresy refers to errors in fundamental teaching. An example of this heresy is found in the second chapter of the book of Revelation. "But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate" (Rev. 2:6). The word Nicolaitane means to conquer the laity. This is done with a religious hierarchy with bishops, archbishops, etc. These deeds slowly become entrenched and grow into tradition. "So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." (Rev. 2:15). No such doctrine exists in the word of God, however the false teachers brought this heresy in sideways.

Second, they (false teachers) will even deny (discount, disown) the Lord that bought them. The word Lord comes from the Greek word "despotes" and means a sovereign that rules as a tyrant. One that harshly rules his subjects. The word that usually refers to Christ is kurios and means master. The word bought seems to be the key word. It refers to the marketplace (Agora) and the practice of doing business there. The word bought comes from the word agorazo. It does not mean to redeem out of that market place. Only Christ redeemed (exagorazo) out of the market place of sin.

Thirdly, they fulfill their destiny. Swift destruction will come upon them. It is for this end that they were ordained. "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (Jude 4).

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"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter 2:1). "Who is he that condemneth? It is Christ that died yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34).

In the above verses, the first seems to teach that those bought by the Lord may deny Him and bring destruction upon themselves. The second passage teaches that nothing can bring condemnation upon those for whom Christ died. Both passages are correct. If one verse seems to contradict the other, this does not mean one is right and the other is not; but that our interpretation of one or the other is wrong. Prayerful consideration and close examination will result in a better understanding of Scripture.

II. Peter 2:1 reveals several things. (1). Peter wrote primarily to the Jewish Christians. He said, "But there were false prophets also among the people" (God's people Israel) "even as there shall be false teachers among you" (Jewish Christians). They could relate to that, that was real to them. That was their history. (2) The Greek word "despotes" translated Lord in the verse in question is used only three other times in the New Testament. Luke 2:29;

Acts 4:24; Revelation 6:10. Each time refers to God the Father.

In Luke, Simeon takes Jesus when an infant, in his arms and says to God, "my eyes hath seen thy salvation." In the passage in Acts, Peter and John lift their voices in praise to God for being released by the council, to whom they had declared Jesus. In Revelation 6:10 the souls under the altar cry unto God the father for vengeance upon their enemies. In II. Peter 2:1 the reference is to God the Father not Jesus Christ and to Jewish Christians and false teachers, who as Israelites had been bought by God the Lord, as explained in Deuteronomy 32:6. "Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" Thus the reference here is to God the Father, Who bought Israel out of Egyptian bondage, not to believers in general whom Jesus Christ had redeemed with His own blood. "Who is he that condemneth?" asked the Apostle Paul. Therefore II Peter 2:1 does not teach that any for whom Christ died shall ever perish, but as other Scriptures teach that not all those that God delivered from Egypt obeyed Him and entered into the promised land, but some were overthrown in the wilderness. Herein is where the New Covenant is greater than the Old. God knowing the weakness of the flesh made the perfect sacrifice for the sins of His people. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." (II Peter 2:9). We are delivered from the judgment of God by what Christ did, or we are not delivered at all! If the blood was effectual for one and God forgave one; He being just, must forgive all for whom it was shed. Any other teaching makes a mockery of the work of Christ, undermines the security of the redeemed, and represents Jesus Christ as the greatest failure of all time and eternity. If but one perished for whom Christ died, the success of His redemptive work would lie at the mercy of the fickle will of man, disannulling the sovereign grace of an almighty, immutable God.

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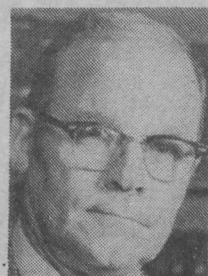


A lot of teachers as well as preachers have had trouble with this verse, and it has nothing to do with a Limited Atonement. I see no reason for any Bible student having a problem with it. In Matthew 7:15 Jesus said, "Beware of false prophets,

which come to you in sheep's clothing, but inwardly they are ravaging wolves." In verse 21, He said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Jesus said again "Many will say to me in that day, Lord, 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." These were false prophets that said that they knew our Lord, they had no doubt fooled the people they preached to, but they had not fooled our Blessed Lord. Now in II Peter 2:1, we see again false prophets. False prophets are not born again children of God. God's prophets will be led of the Lord to preach the truth, not heresies; and certainly not deny the Lord that bought them. Like the disciples and the brave men of God that were killed in the dark ages, God's prophets will always contend for the faith and grace will give them hope to hold out unto the end. Now getting back to II Peter 2:1, According to Vine's Expository Dictionary of New Testament Words, the word in this passage for Lord is not KURIOS which is used either of God or of Christ but it is DESPOTES, which is never used of Christ. So the truth is, I believe, that the false teachers are described according to their own profession, not as they are in God's sight. In other words, they claim to have been bought by the shed blood of our dear Saviour as those in Matthew 7:22.

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Second Peter 2:1. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction." The scripture speaks in several places concerning false prophets among the people in the days of the journeys of the children of Israel. There were false prophets in Christ's day and there are false prophets in our day. The question is, did Christ die for them? Did He purchase them and redeem them with his own blood?

First of all I want to speak about what these false prophets were doing and how they were doing it. The first thing I mention that they were doing is that they slipped in among the people. That is they came in secretly. They came in among the people stealthily which means that they came in a secretive, destructive manner. We have such teachers today who creep in among the people. As Jude said, "certain men crept in unawares." That is, they slipped in unnoticed. When these false teachers are among the people they begin teaching heresy. No doubt these false teachers of long ago taught some truth to begin with. They might have taught much truth but mixed

with a little error. This is the way the false teacher does. He pours in just a little poison at a time so that no one will notice. Is not this the same way the modern day false teacher brings his heresy in? Does he not take the beautiful things of the Lord and misuse them? Doesn't the man who teaches works for salvation change the truth of God into a lie? (Romans 1:25). Is he not doing what Jude said (verse 4), turning the grace of our God into lasciviousness? When these present day so-called teachers of God's word take baptism and make it mean what it does not mean, saying it has saving efficacy when it does not. Is not this turning the truth of this beautiful ordinance into doing something it does not do? Turning the grace of God into wantonness, which causes evil desires.

The next thing let us notice about this text. Does it mention the redemptive price Christ paid for sinners? Does the buying here have reference to Christ buying sinners from the bondage of sin? I think not. But the buying here has reference to temporal buying. As the children of Israel were brought from Egypt. They were spoken of as the people of God. It is not meant that every individual in Israel was a child of God but that God was the owner of the people of Israel.

Furthermore, as to the use of the word Lord, it does not have reference to Christ but God the Father as a despot who is ruler over servants or slaves. This word Lord, or should I say title, used here referring to the Divine Person is used in only four other places in the New Testament (Luke 2:29, Acts 4:24, Jude 4, and Revelation 6:10). In each of these places the same title is used as in II Peter 2:1, and it is used in the sense of a master or despot who is owner of his subjects. The title "Lord" in the text under discussion sets forth God as an absolute sovereign. It is translated from the Greek DESPOTES and means the Lord as an absolute ruler. The title KURIOS Lord is used in the sense as Christ the Saviour in such scriptures as Acts 20:28. And here a purchase price is mentioned; the ransom is named. And also as Peter tells us in I Peter 1:18-19.

Now let us notice that this Scripture says that they bring upon themselves destruction. These words are not thought to be used to prove apostasy of the true saints of God. There is not one thing said of these false teachers as having been redeemed and then finally are lost. The saints of God are never left to themselves so as to deny the Lord and bring on themselves swift destruction. The elect of God cannot separate themselves from the Lord, for they are kept by this power.

II Peter 2:1 does not teach Christ paid the ransom price for these sheep and will loose them. This scripture does not deny particular redemption. And it does not teach that some for whom He paid the full redemptive price will be lost, die and pay for their sins again. This would be paying the same debt twice and this would make God an unjust creditor.

God does not demand the payment of the sin debt at the hands of the bleeding surety and

(Continued on Page 6 Column 1)



QUESTION: — What king imported apes and peacocks?

ANSWER: — Solomon, First Kings 10:22. "For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks."

FORUM II WEST

(Continued from Page 5)

then again by the hands of those for whom He died. This would be exacting payment for the same debt twice. Our sins are paid for once and for all by Christ on Calvary. And all those for whom Christ died will come to Him. (John 6:37).

RAPTURE

(Continued from Page 4)

care of that utterly at the battle of Armageddon. But there is not the first mention of our Lord's churches from the preliminary step of the tribulation in Revelation 4:1 to the conclusion of it in Revelation 19:21. If His churches are to go through that awful time, it seems that they should at least get a favorable mention. So it seems to me that they are not mentioned from the beginning of that awful time to the end of it simply because they are just not there.

In Revelation 1:19 John was told to write some things. Here we read, "Write the things which thou has seen, and the things which are, and the things which shall be hereafter." I have always thought of hereafter as being in the next life. I like the way Wuest translates this verse. He says, "Write at once, therefore, the things you saw, and the things which are, and the things which are destined to take place after these aforementioned things." Our translators seemed to like the word "hereafter." They translated the words "meta tauta" as hereafter every place they could; for example in John 13:7 and in Revelation 9:12. But when they came to Revelation 7:9 they could not very well say, "Hereafter I beheld." So they put it "After this I beheld." The literal translation of "meta tauta" is "after this" or "after these things." In Revelation 18:1 and in 19:1 they gave these two words what I feel is their right translation. In both verses they put it "after these things." So if you substitute the words "after these things" for the word "hereafter" in Revelation 1:19, you will be able to see more clearly the true meaning.

One post-trib brother who was also a Greek teacher admitted to me that "Meta Tauta" means "after these things." But he said with a smile that it meant after the things John saw in the first chapter. But, below-

ed, that is not what it says. You just cannot let this verse mean exactly what it says and at the same time hold to post-trib teaching. They just won't coincide. I believe that every Bible believer will admit that the things which are in that verse are the churches, or the church age. I also believe that every Bible believer will have to admit that the things that are to take place after the churches is the great tribulation. And if one of them is to come on the scene after the other one, how under Heaven can they be here at the same time? There is just no way they can do it.

At least some of our post-trib brethren seem to see the church in Matthew 24. But I am just not able to see anything in that chapter that relates to the church. It is true that the disciples our Lord is talking to were a part of the first church, but they are certainly not discussing church affairs. This chapter is simply on Jewish grounds throughout. The abomination of desolation in the holy place, or the temple, has to do with the Jews during the tribulation time. The antichrist will be dealing with the Jews, not with our Lord's churches. In verse 16 Jesus says, "Then let them which be in Judea flee into the mountains." Judea is where the Jews live, not where our Lord's churches are found.

In I Corinthians we see that the gospel of the kingdom shall be preached in all the world during that time. The churches in this age are to preach the gospel of grace, "how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." The gospel of the kingdom is peculiar to the Jews. It was preached by John the Baptist and by Jesus and His disciples before His crucifixion. In Matthew 3:2, 4:17 & 10:7 we learn that the gospel of the kingdom is "Repent ye, for the kingdom of heaven is at hand." The fact that the gospel of the kingdom is to be preached in all the world during the tribulation seems to be definite, undisputable proof that the churches won't be in the tribulation, simply because that is not what the churches are to preach. It is the Jews in Judea who are to flee into the mountain when they see the antichrist standing in the temple. It will be the 144,000 sealed Jews who will preach the gospel of the kingdom in all the world during that time. So I must admit that your assuming facilities are working better than mine if you can see a church of the Lord Jesus Christ in the tribulation.

In I Corinthians 10:11 we read, "Now all these things happened to them (the children of Israel) for ensamples: and they are written for our admonition, upon whom the ends of the world (AION, age) are come." Now this verse is either true or it is false. It cannot be in between. I contend that it is true. The word "ensamples" in this verse comes from "tupos" which means a type. In chapters 2 & 3 we have the prophecy concerning the entire church age. Immediately after that prophecy ends in 3:22 John hears those wonderful words that I believe we will hear at the rapture. They were "Come up hither." (Rev. 4:1). To me this is a clear type of the rapture, and we want to notice that it takes place before the tribulation begins. Therefore, how can anyone deny that this

type is true?

In the Book of Exodus we see the whole scheme of redemption being acted out. Moses is a clear type of Christ. In Exodus 19:21 we see God sending Moses down from Mount Sinai. This is a beautiful type of what we see in I John 4:9 where we are told that "God sent his only begotten Son into the world." Then in Exodus 32:14 we see Moses coming down off the mount the second time. This time he found the children of Israel worshipping a golden calf. So he ground their god up, strewed it on their water and made them drink it. Who will deny that his making them drink their old idol god is a type of the tribulation? Who will deny that it took place after Moses came down the second time? If that is not a type of the tribulation taking place after our Lord comes the second time, I would like to know why. This coming down the second time is also a type of our Lord's coming for His saints before the tribulation begins. And in Exodus 34:29 when Moses came down the third time his face was shining so brightly that the people were afraid to come near him. This is a type of what we see in Matthew 24:29-30 where we see our Lord coming down to the earth immediately after the tribulation with power and great glory.

When Moses came down from the mount the first time we are told in Exodus 19:25 that he came down to the people and talked with them. When Christ came the first time we are told in John 3:17 that "God sent not his Son into the world to condemn the world." Christ came that time preaching, or talking to the people. He did not come to judge the world. That awaits His second coming. And just as Moses made the people drink their idol god after he came down from Mount Sinai the second time, just as Moses' face shined when he came down the third time, our Lord's great glory will shine forth when He comes down to the earth immediately after the tribulation. As I see it, the teaching that Christ comes for His saints and with them all in one event is stark, untenable assumption. It is a fact that He is coming for His saints, I Thessalonians 4:16-17. It is a fact that He is coming with His saints, I Thessalonians 3:13. But where is the fact to be found that they occur at the same time? May God bless us all to see the truth as it is in Christ Jesus.

—The Baptist Armor

GLEANINGS

(Continued from Page 1)

escaped they would suffer dire consequences, even losing their lives. This should immediately cause us to think of the responsibility Jesus took upon Himself in the office of the Shepherd of the sheep in the covenant of grace (Heb. 13:20). He was made responsible for the flock of God, over which He was the overseer. What a blessed and holy meditation this is, for the well being of the sheep is dependent on the care and provisions of the shepherd.

No wonder David, in exuberance, cried out, "the Lord is my shepherd; I shall not want" (Psa. 23:1). He had himself been a shepherd and realized how much was involved in caring for sheep. He had no doubt spent many sleepless nights protecting the sheep from danger, and many tiring days in

obtaining provisions for them. So to be made to realize that the Lord of glory was his Shepherd, the One who had all power and wisdom and Who loved the sheep with uttermost love, must have thrilled his soul. He, like Paul, had assurance in the well being of his soul for he had committed its keeping to the Lord (2 Tim. 1:12). He believed the Shepherd would not fail him while he lived or when he died. This is why David speaks in this 23rd Psalm of the temporal and spiritual care and provisions of the Shepherd. No wonder his cup ran over. The provisions of the Shepherd were so abundant, the green pastures, the still waters, the healing of the soul, the paths of righteousness, the rod and staff, the table of provisions, the oil, the goodness of God in His over all providence, the fact that He was with David all the way, would naturally cause David to say in concluding the Psalm, "I will dwell in the house of the Lord for ever." This should lead us to sing, "praise God from whom all blessings flow," and "come Thou fount of every blessing." So Paul could truly say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). Yes, God with Him freely gives us all things (Rom. 8:32).

Jesus, as the Shepherd, came to seek and to save that which was lost (Lk. 19:10). Beloved, read with me Luke 15, 1-3, which describes the Shepherd seeking the sheep until He finds it, and then lays it on His shoulders and brings it safely to the fold. In this we can see, in type the Lord Jesus, the Shepherd of the sheep, as He goes into the wilderness and is attacked by the enemy of the sheep and is subjected to every form of temptation possible. See Him as He meets the tempter in the wilderness after He had fasted for forty days as the Devil unleashes an all out effort to conquer Him by using the same temptations he used in the garden of Eden. What our Lord must have felt! View Him in the everyday situations He was under while in this sin cursed world as He was surrounded by filth and impurity. How this must have tried His soul! Go with Him into the garden of Gethsemane and behold Him sweat as it were great drops of blood, agonizing over drinking the bitter cup of the wrath of God on our behalf! Watch Him as He submits Himself into the hands of sinful men and undergoes their humiliating treatment! Finally travel with Him as He proceeds to Calvary, bleeding from the terrible beatings at their hands, wearing the crown of thorns; but beyond all of this agony consider the judgment of God against Him as He takes the responsibility of paying our sin debt! Hear His Cry, "I thirst." He was feeling what the rich man in Hell did (Lk. 16:23, 24)! Listen to the lamentable exclamation in Matthew 27:46, "My God, My God, why hast thou forsaken me?" There is no way to fully understand what it means to be forsaken by God, and, thank God, because of this event the elect of God will never know; for the Lord promised in Hebrews 13:5, "I will never leave thee, nor forsake thee." Nothing shall separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:39). How we should praise God that all of the sufferings of Jesus guarantees

our salvation. We have the victory! He endured the cross for the joy set before Him (Heb. 12:2). The Lord found joy in the accomplishments of the cross. Listen to Jude 24, 25, "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, To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." Not only will this bring joy to the sheep, but also to the shepherd of the sheep. So there is joy in the presence of the angels when a soul is saved, and I believe the Lord Himself rejoices. The good tidings of great joy at the birth of Jesus will be consummated at the marriage supper of the Lamb.

The saints should spend much time in meditating on the truth that the sheep have security because of the shepherd's past, present, and future work. I am sure this will promote adoration, thanksgiving, and a desire to see the lost sheep saved.

One day as the sheep are gathered to the Shepherd we will all unite in singing, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). Of course this is the first verse, for we read in verses 11-13, the rest of the song. This should inspire us to want to sing this type of songs down here, for much of what is being sung in this age is not honoring to God. Of course this is because of the shallow preaching being done in the pulpits by preachers who are seeking the favor of men instead of the favor of God. How we all need to get back to preaching the Word! Especially the exaltation of the great Shepherd of the sheep, Who lay down His life for the sheep and Who ever lives to make intercession for the saints (Rom 8:34). And who is soon to return to catch up all of His own; then will be fulfilled the saying, "I will come again and receive you unto myself that where I am, there ye may be also" (Jno. 14:2). What a change that will be (1 Cor. 15:51-57)! The good Shepherd will then, — "feed them, and shall lead them unto living fountains of water: and God shall wipe all tears from their eyes" (Rev. 7:17).

Can you say with Davis, "the Lord is my shepherd," do you know the truth of Psalms 100:3, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his People, and the sheep of his pasture?" Have you heard His call and do you know His voice? "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (Jno. 10:27, 28).

WHAT

(Continued from Page 1)

ly relate to the time that He actually sets His Feet upon the Mount of Olives, but we can get a general trend of what the world will be like when Jesus comes for His Saints in the rapture. That is what we want to look at here in this message, what the world will be like when Jesus comes again. The first thing that I want you to notice

(Continued on Page 8 Column 2)

Those that would both learn wisdom and show wisdom must hearken and keep silence, be swift to hear and slow to speak.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

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midst thereof; and ye shall know that I the Lord have poured out my fury upon you" (Ezek. 22:17-22).

Israel, according to verse eighteen, had become the dross of silver, or all dirt and rubbish. They, in other words, had become what is known as worthless stuff which had been separated from the silver in the washing, melting and refining process. The people had lost the ingredient of silver which God had placed in Abraham, Moses, Joseph, Elijah and a multitude of others. They no longer resembled their fathers. The result being that Jerusalem, the city where refuge had been sought, was now to become an inferno — an inferno heated and fanned by the fury of God's wrath. The inferno was to be the result of an invasion by the Babylonians. May we all be made to know that it is a terrible thing to fall into the hands of an angry God, or our God when He is angry. These thoughts cause me to thank God for that which the Lord Jesus has done for me. We should all remind ourselves of the fact that we would be no different from Israel of old were it not for the grace of God in our lives. We, aside from the Lord Jesus, are no more than dross, or that which is worthless.

"And the word of the Lord came unto me, saying, Son of man, say unto her, Thou art the land that is not cleansed, nor rained upon in the day of indignation. There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey; they have devoured souls; they have taken the treasures and precious things; they have made her many widows in the midst thereof. Her priests have violated my law, and

(Continued on Page 8 Column 1)

THE BAPTIST EXAMINER
MAY 18, 1985
PAGE SEVEN

"Moreover the word of the Lord came unto me, saying, Now thou son of man, wilt thou judge, wilt thou judge the bloody city? yea, thou shalt show her all her abominations" (Ezek. 22:1, 2). This chapter, as was true of chapter twenty-one, vindicates God's judgment upon Jerusalem. Chapter twenty vindicates God on the basis of the sins of their ancestors. The chapter before us vindicates Him on the basis of their own sins. God, in verse two, asks Ezekiel if he will judge the bloody city. Ezekiel proceeds to act the part of a judge by laying out God's charges against the people. It must be remembered, as we proceed, that God inspired Ezekiel to speak every word which fell from his lips. God, through Ezekiel, was the judge. This fact is brought out clearly, relative to the prophet Jeremiah, in Jeremiah 1:9, 10. "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."

Jerusalem is termed the "bloody city" because she shed the blood of the innocent and because of her sins in general which led to the shedding of blood. Blood, in fact, was shed by the offering of children to idols; by courts under the color of law and probably by secret assassinations. Their sins had brought them under the penalty of God's law as stated in the following passage: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. 9:6).

"Then say thou, Thus saith the Lord God, The city sheddeth blood in the midst of it, that her time may come, and maketh idols against herself to defile herself" (Ezek. 22:3). The city of Jerusalem was in the business of making idols for themselves - for their own satisfaction and gratification. God, however, through Ezekiel, advised them that their idols weren't for them, but against them. "Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols which thou hast made; and thou hast caused thy days to draw near, and art come even unto thy years: therefore have I made thee a reproach unto the heathen, and a mocking to all countries. Those that be near, and those that be far from thee, shall mock thee, which art infamous and much vexed" (Ezek. 22:4, 5).

The Jews, by way of their evil acts, had dug large pot holes in the road which was before them. They had driven nails into their own coffins, yea, they had covered themselves with rags. They, as the passage before us states, had caused their "days to draw near." They who had towered over their neighbors in every way, had now become "a reproach unto the heathen, and a mocking to all countries." Their reproach was to be so great and the smell so penetrating that those who were far off, as well as those who were

near, would mock them. "Behold, the princes of Israel, every one were in thee to their power to shed blood" (Ezek. 22:6).

We have, in the following passage, a further reference to the princes of Israel: "Thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (Isaiah 1:23). "In thee have



Willard Willis

they set light by father and mother: in the midst of thee have they dealt by oppression with the stranger: in thee have they vexed the fatherless and the widow" (Ezek. 22:7).

The children had "set light by their father and mother," that is, they had mocked, cursed and despised them. It is as stated in the following passage: "Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen" (Deut. 27:16). A child who disobeys his or her parents is on a highway which leads to lawlessness. God, in order to correct this situation, commands children to obey their parents.

God, through Ezekiel, proceeds to place charge after charge against Israel. The princes of Israel, in fact, had "dealt by oppression with the stranger" and "vexed the fatherless and the widow" (v. 7). The stranger, because of his ignorance of customs and because he knew no one on whom he could rely, was taken advantage of. The fatherless and the widows were taken advantage of because they had no strong arm on which to rely. They were like baby chickens with no mother's wing to run under when the hawk flew over their habitat. May it never be true of you or me that we have taken advantage of the helpless. "Thou hast despised mine holy things, and hast profaned my sabbaths" (Ezek. 22:8).

Ezekiel, acting as God's judge, continues to read the charges which God has laid against the house of Israel. The charge here in verse eight is that they have despised His holy things and profaned His sabbaths.

The chapters which we have been considering, enumerates the various ways in which they had despised God's holy things. Israel, in fact, had cast aside God's holy oracles and ordinances and gone after heathen gods and customs. Sabbath day violations were also common among them. This sin opened up a flood gate through which many sins entered into Israel's

midst. The Sabbath day, when kept, caused the people to stop and weigh God's word to them. It caused them, on one day in seven, to recognize God as God and to own His right to rule over them. The profaning of the Sabbath therefore caused them to drift farther and farther out into the sea of error. It was the pulling up of the anchor to which their ship had been secured. We today, must not neglect the assembling of ourselves together so that we will be constantly reminded, at least on the Lord's day, of all that our Lord has done for us and of that which He requires of us.

"In thee are men that carry tales to shed blood; and in thee they eat upon the mountains: in the midst of thee they commit lewdness" (Ezek. 22:9). Ezekiel continues to charge Israel with a long list of sins. He, in fact, charged that some carried tales to shed blood and some ate upon the mountains, that is, eating and having communion with false gods in the high places which had been assigned as places to worship them. Ezekiel also charged that they had committed lewdness. This sin, among other things, related to a man having his father's wife. Such was evil, because, as we learn from verse ten, the father's nakedness was discovered. Ezekiel continues in verse ten by stating that "they humbled her that was set apart for pollution." This act, according to Leviticus 18:19, was against the law. "Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put apart for her uncleanness." "And one hath committed abominations with his neighbors wife; and another hath lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter" (Ezek. 22:11).

Ezekiel continues to lay Israel's sins before them. Each sin is, in a sense of speaking, laid on the table before them. What if all your sins were laid on the table before you? Would you look any better than Israel? It is most blessed to consider the fact that our sins are gone, that is, if we have trusted the Lord Jesus Christ as our own personal Saviour. There is no charge which can be laid against those who have believed on Him as their personal Saviour from all sin. "In thee have they taken gifts to shed blood; thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord God" (Ezek. 22:12). They had forgotten that God existed and that He was counting all their steps. They lived as if they were never going to have to give an account of their conduct in life. The same is applicable to millions upon millions today. But all must give an account of themselves to God.

The act of taking usury involved charging excessive amounts of interest for money loaned. Gaining by extortion involved the taking from others by way of force or pressure. "Behold, therefore I have smitten mine hand at thy dishonest gain which thou hast made, and at thy blood which hath been shed in the midst of thee" (Ezek. 22:13).

We should learn from this passage that our God is much more concerned with the good and evil in our lives that we are fully aware of. Our God does not change, therefore, He stills abhors dishonest gain. We, therefore, will all be wise if we hear and heed the following passage: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil" (Isaiah 33:15). "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it" (Ezek. 22:14).

This passage of scripture is similar to an elephant asking an ant if it was withstand the weight of his foot. The passage before us must be answered in the negative, since there is no way that the heart can endure, or the hands be strong when God lays His hand of judgment upon a person. "And I will scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee. And thou shalt take thine inheritance in thyself in the sight of the heathen, and thou shalt know that I am the Lord" (Ezek. 22:15, 16).

The moral standard of the Jews had been lost to the extent that a neighbor's wife, a daughter-in-law, or even a sister were fair game. Adultery, incest and sins of the greatest gravity were the usual thing. Bribery, usury and oppression were the order of the day. The result was that God scattered them among the heathen where they had to take their inheritance in themselves, that is, get by the best way they could. Adam and Eve had been sent out of the beautiful garden and now their children were being sent out of the land that flowed with milk and honey. God, by chasing the Jews from Jerusalem out into the heathen nations, would consume their filthiness (v. 15). They, in other words, would become the stranger in a strange land — the stranger of which they had taken an advantage. They were to become the fatherless child, or the widow who had no one to forage for her. The result would be that their filthiness would be consumed.

"And the word of the Lord came unto me, saying, Son of man, the house of Israel is to me dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver. Therefore this saith the Lord God; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the

EZEKIEL

(Continued from Page 7)

have profaned my holy things: they have put no difference between the holy and profane, neither have they shewed difference between the unclean and the clean, and have hid their eyes from my sabbaths, and I am profaned among them" (Ezek. 22:23-26).

The key words in these passages are—"they have put no difference between the holy and profane." History is most certainly repeating itself today, in that men and women see no difference between the Lord's churches and the devil's churches. They see no difference between the Lord's doctrine and the devil's doctrine. They see no difference between good morals and evil morals. The reason for this sad state is as it is stated in Ezekiel 22:12 where God states that He had been forgotten. The result today is as it was then, in that false preachers are like roaring lions ravaging the prey and devouring souls. False preachers today have cast aside the godly treasures and precious things (v. 25).

"Her princes in the midst thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken" (Ezek. 22:27-28). "Untempered mortar" seems to be the key words in these passages, since walls built with untempered mortar will surely fall when the final test comes. Let all know and be fully convinced that only God's word will stand the test of time. All else will fail, because it is nothing more than "untempered mortar." It may have an attractive appearance, but no lasting quality. Beware, then, of false churches and false doctrines. Beware of those who would have you build with untempered mortar.

"The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord God" (Ezek. 22:29-31). The Lord, down through the centuries, has raised up men and women to make a hedge and stand in the gap. These are those people who would rather die than give up one word of truth. We must not forget to thank God for these faithful saints. John R. Gilpin was one of these saints. And so was my dad and numerous others. God still has many of these saints who are alive today.

The Lord Jesus, however, is the champion of champions when it comes to making a hedge and standing in the gap. He, in fact, stood between ourselves and the wrath of God. He also made a hedge and stood

in the gap as far as truth is concerned. Our Lord held His ground in the face of every effort the devil made against Him.

WHAT

(Continued from Page 6)

here, is that it will be a troubled world.

I. A TROUBLED WORLD. Now, in answer to the question asked by the disciples, we read the answer of the Lord. Listen: "And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matthew 24:4-8).

The list of things I read to you here, are not, in themselves, startling, because these things have always been with us since the beginning of time. There have been wars, there have been rumours of wars, there have been earthquakes and there has been pestilence and famine in divers places. All sorts of these things have always existed, but what makes these distinct is Matthew 24:8, where it says, "All these are the beginning of sorrows."

In the Greek, the words "beginning of sorrows" could be translated "birth pangs" or "birth pains." When a woman is about to give birth, she has pains. The closer together they are and the sharper they are, the nearer the time for her to give birth. When her labor pains are far apart and not very severe, she knows that she has a good while to go, but as the pains become sharper and closer together, she knows that she is getting near the time of her delivery. Well, this then is the context of what Jesus is talking about. We have always had wars and these things, but as they get more severe and closer together, we know that His coming is drawing nigh.

Now notice with me that He comes during a time when the world is in great trouble. As we look at war, we can see that our world is in great trouble. During the second World War, sixty million died. That is an estimate. Of course, in our day and age with the kind of weapons we have, that would be a small number compared to what would happen now if war broke out.

I remember in 1960, in basic training, they showed us a film of the dropping of an Atom bomb on Bikini Atoll. What amazed me, was that the blast shook the airplane that took the picture when it was seventy-five miles away from the blast site. Today, scientists tell us that if a bomb were exploded in the air and people three hundred miles from the blast looked directly at it, their eyes would be burned out of their head before they could turn their head away. Listen, what in 1960 could shake an airplane seventy-five miles away, in 1984 could burn the eyes out of somebody looking at the blast from three hundred miles away. So you see that things are getting worse. War has taken a new dimension. When you consider nuclear proliferation and how that some

leaders whom have no thought or care for human life may have access to nuclear weapons, it is a frightful thing indeed!

Does the Bible say anything about a nuclear bomb? I believe the Bible describes very clearly a nuclear explosion. I believe it is clearly described in Revelation 6:14, "And the heaven departed as a scroll when it is rolled together." They say that during a nuclear explosion what happens is that a great vacuum is created, and as the air and wind and the elements rush in to fill that vacuum, you have the tremendous blast. This is what is described right here in the Bible: "...the heaven departed as a scroll..." a great vacuum was created, and then we read further in the verse, "...and every mountain and island were moved out of their places." It is talking about tremendous power.

When we consider the words of the Lord Jesus Christ that there shall be wars and rumours of wars and that these things will be more frightening just before His Coming than they have ever been before, we can see how that they are descriptive of our day.

Then we read concerning famine, that famine is to get worse as we get near the time of the coming of the Lord Jesus Christ. They say that even now half of the population of the world gets less than the minimum requirements of food. Now, when you consider the population explosion with these figures it becomes alarming. In 1850, there were one billion people on the Earth. In 1930, there were two billion. In 1960, there were three billion people on the earth. In 1975, there were four billion people on the earth and they estimate that in the year 2000, there will be eight billion people on the earth.

In the year 2000 there will be eight times as many people on the earth as lived in 1850. You see, with that tremendous population explosion, when the population will double between 1975 and the year 2000, that we are in trouble insofar as famine is concerned. Then you add to that the pollution problems we have, how that our soil is being polluted, how that it will not yield the crops that it once did.

Then you add to that escalating oil prices. Now, to us, when the price of oil goes up it means that you might have to wait in a gas line, it means that you might not be able to get enough gas for your car, it means that you might have a little trouble heating your home; but to millions of people around the world; it guarantees their starvation because the price of food goes up, the price of running machinery to harvest that food goes up, the price of fertilizer goes up. Underdeveloped countries can not afford to grow their own food when the price of oil goes up. Millions starve because of the price of oil. As you consider these things you can understand what the Lord Jesus Christ is talking about when He talks about famine being a sign of His coming.

Then you look at His Word, where He said there would be earthquakes. Well, they have become more prevalent as time has gone on. There were five earthquakes in each century until the 14th century. Then there were 137 in the 14th century. There were 640 earthquakes in the 18th century. There were 2119 earthquakes in the 19th century and in the 20th century

there is an earthquake occurring somewhere in the world every minute. There were 21 killer earthquakes in the 1970's and that is a lot. Every minute that passes by there is an earthquake somewhere in the world. Now, when you realize that these are facts, and that Jesus gave them as a sign that before His coming, earthquakes would be more prevalent, more severe and more devastating, you can see that the world will be a troubled world when Jesus comes again.

II. TRAVEL AND KNOWLEDGE. I want you to notice further, in the time before Jesus comes, the world will be a place of increased travel and knowledge. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased" (Daniel 12:4). Now we have to say that this certainly is characteristic of our day. Many do run to and fro. A hundred years ago you could find very few people in the United States that had traveled across the sea to Europe. Today, in every hamlet and town, there are individuals that have traveled across the sea to Europe. People have traveled all over the world. Travel has increased.

The Bible says, knowledge shall be increased as we near the time of the end. If you were to consider the advances of science over the last 50 years, and you compare that with all the discoveries from the days of Jesus up until 50 years ago; you will find that more was done by way of science in the last 50 years, than had ever been done before. We have to say that knowledge is very much increased in our day: a sign of the near coming of the Lord Jesus Christ.

III. THE BOOK OF DANIEL. We notice the Book of Daniel. The Book of Daniel was not studied as much years ago as it is today. It was more or less a closed Book. Not many commentaries were written on it. The Bible says that this will be characteristic of the Book of Daniel until the time of the end. In Daniel 12:9, we read, "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end." He is saying, "Daniel this is going to be a closed Book. This Book is sealed, but not forever, "...till the time of the end."

As we near the time of the end we find that the Book of Daniel will be a more open Book. It will be preached on and there will be many books written about it, it will be studied more and this is so today. As we notice all the books written about the Book of Daniel and we hear preachers preaching on the Book of Daniel, we realize that it is no longer a closed, sealed Book, therefore we must be living in the time of the end.

IV. WIDESPREAD USE OF THE AUTOMOBILE. There will be widespread use of the automobile in the generation that will be on the earth when Jesus Christ comes. In Nahum 2:3, we read these words in the middle of the verse, "...in the day of his preparation..." so He is going to talk about the day of His preparation. Nahum 2:4 says this, "The chariots shall rage in the streets, they shall jostle one against another in the broad ways..." That is a good description of an automobile for 713 B.C. Chariots rage in the streets — traffic congestion, jostle against

one another — automobile accidents, in the broad ways — interstate highways, wide roads, a network of highways — the broad ways. It goes on to say, "...they shall seem like torches..." If you have ever sat over on a hillside at night and watched the cars streak along the road, they look like torches. That is a good description of automobiles at night: "...they shall seem like torches..."

Concerning their speed, it says, "...they shall run like the lightnings." Now you understand, for Nahum, who was used to nothing faster than a horse, to suddenly see an automobile streaking along at a hundred miles an hour, that is a good description, "...they shall run like the lightnings." As you look at our generation, you find that this is fulfilled, the widespread use of the automobile. It will be a generation in which the widespread use of the automobile is seen, when Jesus Christ comes again.

V. UNREST IN NATIONS. The Bible says in many places, that nations will be filled with unrest when Jesus comes again. In the Book of Haggai we find in chapter 2, verse 7, "And I will shake all nations, and the desire of all nations shall come..." Today, nations are being shaken. There are riots, demonstrations, unrest in all nations of the world. That is the way that it will be in the generation that exists on earth when Jesus comes again.

There will be instability of government. We also read how there will be a great instability in government just before Jesus comes, listen; "I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezekiel 21:27). He is talking about world governments, how that they will overturn one after another. We find that in our modern age, government after government has toppled, new regimes have come in and governments are not stable anymore.

VI. AN INCREASE IN FALSE PROPHETS. We find that there will be a great increase in false prophets and false religions, listen, "And many false prophets shall rise, and shall deceive many" (Matthew 24:11).

There will be an increase in new religions, and there will be many rising up as leaders whom people will follow and terrible things will follow them and they will be deceived. This is characteristic of our age. All you have to do is read your newspaper and you will find that this is so. All you have to do is listen to the radio, listen to the preachers how diverse they are, how few are preaching from the Word of God. There will be an increase in false prophets just prior to the coming of the Lord Jesus Christ.

VIII. CONDITIONS IN CHRISTENDOM. Notice what the condition will be like inside professing Christendom. Listen: "This know also, that in the last days perilous times shall come" (II Timothy 3:1). He is talking about the last days. What is it going to be like in the last days? Here he is not talking about what is going on out in the world. This is written to a preacher and it is concerning what is going on behind stained glass windows, what is going on where the name of Christ is professed, what is go-

(Continued on Page 9 Column 1)

WHAT

(Continued from Page 8)

ing on inside professed Christendom! All right, notice what he says, verse 2, "For men shall be lovers of their own selves..." and notice verse 4, "Traitors, heady, highminded, lovers of pleasures more than lovers of God."

This is not talking about out in the world, this is talking about in the pew, this is talking about in the places of worship. What is it going to be like? The majority of people that worship will love pleasures more than God. You say, "Well, that is an awful thing to say," but suppose some event is going on on Sunday, suppose some secular thing is going on, not necessarily something bad, but something is going on and there is a church service. Where do the people go??? They go to the event that is going on, they forsake the church. People forsake God's house in order to do something else. Why? Because they are lovers of pleasures more than lovers of God. That is a sign that we live in the last days.

We could develop this further, but I just want to touch on it and show you that this is one of the marks that will exist before Jesus comes again. Again, remember that we are talking about what is going on in the churches. II Timothy 3:5 says, "Having a form of godliness, but denying the power thereof: from such turn away." There will be people who will have a form, an outward show, an outward profession of godliness, but something is missing — they deny the power thereof. All the power of godliness is wrapped up in the sacrifice of the Lord Jesus Christ on the cross and His resurrection from the dead, and they will deny that, as their only hope for Heaven. They will deny that as being the real vital power in their life, and that will take place inside professing churches.

VIII. NO INTEREST IN GOD AND UNBELIEF OF HIS COMING. Before Jesus comes again there will be a general disbelief in His coming. In the world? Yes, but also in the churches. In the places where of all places He should be looked for! Listen to what it says in II Peter 3:3, 4: "Knowing this first, that there shall come in the last days..." WHEN? The last days. "...scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Many are going to scoff at His second coming. Have you ever talked to somebody that was a member of a church, and you begin to talk to them about the coming of the Lord Jesus Christ and that individual got a far away look in his eyes and you knew that he did not believe a word you were saying? When this happens, it is a fulfillment of the Bible. Seeing that it happens all the time, we realize that we must be living in the last days.

What will the world itself think of the passage of the second coming of the Lord Jesus Christ? Just prior to His coming, what will they think of it? Listen: "But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and

drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away: so shall also the coming of the Son of man be" (Matthew 24:37-39).

Noah preached for 120 years. He preached a long time and he preached that Jesus was the only hope. The Bible says he was a preacher of Righteousness and Jesus is the only Righteousness there is. That God was going to judge the world and pour out His wrath upon it, and few believed him. They were too busy. They were marrying and giving in marriage, they were eating and drinking, they were having a good time. But they had no time to listen to the message. That is the way it will be just before Jesus comes. The world will be too busy to listen to the message. Yes, men will preach that Jesus is the only hope, that He is coming again, and that judgment is going to fall, but the people will be too busy to leave. Too taken up with the world, no interest in the message, no interest in God, no interest concerning their souls. Does that not characterize the day in which we live? The Bible says it will be like that just prior to the coming of the Lord Jesus Christ.

We have looked at what the world will be like when Jesus comes again. I trust that you will not be like those who were left on the outside of the ark, that you will take time and listen and consider. May God reveal Jesus to you as your only hope for Heaven. Trust Him today and be saved forevermore. May God bless you!

MONEY

(Continued from Page 1)

quest to obtain all of the world's riches. I want to take this time to cite some modern day examples of greed, and how they relate to our lives.

In the beginning of this message, I remarked that the Devil is seeking to obtain a one-world race, religion, and government. In order to secure the Devil's dreams, he must first find a way to control the people. First he has to control their necessities of life, namely money, food, housing, and transportation. The cost of living has been skyrocketed to the level where it takes two incomes in one family to meet what society considers a comfortable standard of living. This is the Devil's plot, as he works through government officials to obtain the necessary interruption of cash-flow in our society to meet their goals. While mom and dad are forced to work, the kids become victims of Communist originated day care centers. But let me add this, in order for the Communists to meet their goal of world-wide socialism, they have to keep the parents occupied with their jobs, traveling and such, and excessive long hours, that through schools, television, and other mediums, to brain-wash this age of society and incorporate a socialistic pattern of thinking, unaware to the parents. I can remember when I was in the 3rd grade, (1962), the Russian language was introduced as a mandatory class that lasted an hour until in the fifth grade we were allowed to option it for something else.

Food is the big business today, not steel, computers, or the atom. We are taken prisoner to

the few who control the food in this country today. Did you know that there are 5 major grocery chains in this country which have a monopoly on our food? I know 4 of the 5, but will purposely withhold their names in this publication. They control what we eat, what price we pay for it, and how much of it will be available to the consumer. They control all market fluctuations year after year. They are the ones who make the big money, as they know that food is but the main necessity of life.

Next time you are at the market, examine the package that you are about to place in your shopping cart. Look on the side of the can or box, and notice those funny looking black bars with numbers adjacent to them. That is called the U.P.C. number. Universal Pricing Code. All consumer goods are marketed with this code attached. What is it for? I will explain.

In order for the Devil to secure complete control of the people during the course of the Great Tribulation, he will have to first control other elements of life completely. We are seeing a preview of this today. Now, I don't know about you folks back east, but right here in Phoenix, Arizona, we have grocery stores that use "scanners" to register purchased food and products. The cashier just rolls the can of peas over the electric eye, which reads these code bars, and bingo the register prints "Del Monte peas... 6 oz... 3/1.00." right on your register tape. It takes about five minutes to unload \$150.00 worth of food and register it. Now, how did that electric eye know that those peas were 3 for a 1.00? Last week it registered the same can of peas as 42 cents a can. My friend, the marketing and control of our food, the mainstream of our lives, goes much deeper than you think. I know what I am speaking of, I happen to be in the business of marketing such necessities of life (or delivering these necessities).

Do you see the connection? This prelude to the period in the Great Tribulation where one cannot buy without the "mark of the beast" is at our doorsteps now. It aggravates me to shop in those stores, because nothing is marked. There is a price on the shelf label, but after you have pushed your cart down a dozen aisles, and want to add up what you have in your cart, you can't, because nothing is marked! This writer looks for the day when only a sample product will be available to the consumer, with a shelf label, and his request will be secured by employees in the supermarkets. Don't laugh, if I would have told you 20 years ago, that some day you will walk through the grocery store, and nothing will be priced, you would have laughed me all the way down the street. Readers, this is a serious business I speak of. The greed for control and money by taking advantage of the prime necessity of life only manifests the era of time that we live in.

Friends, let me add this. The market does not determine the price. The distributors who handle the products along with the manufacturer do. Don't let anybody tell you market trends are set by the consumer like we think they are. Let me give you another prime example.

The company I work for distributes pharmaceuticals, cosmetics, toiletries, and anything else you will find in a drug store, and the non-food

section of the grocery store. All of this computer marketing and pricing started about ten years ago with our company. Today, we furnish to the store, upon delivery, an invoice with the price we charge them, and what they will sell it for, and accompanying price labels for the products. The store has little idea of how much they pay for this merchandise, let alone how much they will sell it for. We take care of that for them. Isn't that nice and convenient? Isn't that how some day all consumer goods will be controlled to the buying public, and the greedy marketers will rake in all the profits. This whole idea of controlling people is upon us now.

You know, I've nosed around at work, and asked how does the computer know all of these things, and who programs all of this vital information into it. Well, the answers are typical. That is handled by someone else, somewhere else. No one knows who does it, but "they" are doing it. You know who "THEY" are? THEY is the devil and his henchmen working overtime in a central marketing place determining the control of the people and the products. Interesting, isn't it. I'm sure that it won't take you long to figure out the rest of the story. The oil embargo of 1973, shortages in other forms of energy were merely created to drive up the prices, ultimately creating a need for two incomes in the family, and the rest is history.

IV. Debts: TEXT: Nehemiah 5:2-11:

Until the mid 1400's A.D., the books of Ezra and Nehemiah were one book. They should be studied together in order for a complete picture of the post-captivity period to be understood. Ezra's mission was to rebuild the Temple under the decree of Cyrus. Nehemiah was commissioned to rebuild the walls of the great city Jerusalem. Both books parallel one another in the heathen's attempt to hinder and impede the progress of God's work. However, it was to no avail. Both men of God completed their respective duties even though they met much opposition from the enemy.

Early in our service to God, we find the enemy (the world and it's religion) impeding us in our work. As we study the chapter text for my last review of "money madness" I ask that you pay particular attention to the character of Nehemiah, and how he dealt with impending disasters, overcoming them through faith, prayer, and an open and honest relationship with God. The lesson is evident; we may fool some of our fellow brothers and sisters in Christ, and we might even fool ourselves, but, we never fool God. He knows what is in our hearts and what we purpose to do ALWAYS. Now, on with our story.

Nehemiah had a great concern for Jerusalem. When Nehemiah had heard the words of the sorry state of Jerusalem, he wept and mourned and then prayed to God for mercy and deliverance. Nehemiah was the King's cupbearer. This office was one of high honor. He was the royal butler who tasted the king's wine to see it was not poisoned.

The king sent Nehemiah to build Jerusalem. Nehemiah inspected the walls of Jerusalem by night, and urged immediate rebuilding. Upon implementation of the work, the Jews met

opposition from Sanballat the Horonite, and Tobiah the servant, the Ammonite. If you have studied your genealogies, you will see that there is no need to discuss the background of these two men.

The Jews first met opposition by ridicule (4:1-3), but this was answered by prayer. Opposition by anger (4:7-9), was likewise met successfully by further intercession to God and vigilance. As we serve God in this day and age, we will encounter this same type of ridicule and anger by opposers of truth. Nehemiah faced these problems head on, and overcame them through prayer and faith. Let that be a lesson to us.

Soon, as time passed, they met opposition by discouraged brethren. Nehemiah, being the role model of godliness, gathered the people together, and through communication and faith in God, met the enemy and overcame their problems. Do you remember the comic strip "Pogo?" In every issue, it seemed, he said: "we have met the enemy, and they are us!" Do you remember? There is a lot of truth in that statement. In order for us to serve God, we all have to be of one accord. Sometimes our own brethren, through lack of self-confidence, or ambition, fail to see results and begin to start opposition in the Church. This is the case with the Jews building the walls of Jerusalem. About 1/4 of the way into the project, it seems too hard to work, and then comes the opposition and laziness. The purpose of rebuilding the city of Jerusalem was to make it a fortified city and establish civil authority. We are to do the same in the church with our members and to the world. Let us all pray that all of God's saints in His churches can learn to put petty jealousies and ideas behind them, and build up those walls of edification amongst ourselves and fortify ourselves with truth and holiness.

Our chapter text illustrates opposition by selfishness and internal greed. Nehemiah rebukes the wealthier class of the people for imposing taxes on the poorer class. The poor Jews were already heavily taxed by the Persian King, and some were driven to selling land, and even their children to meet the King's demands. With that in mind, Nehemiah rebukes the nobles and other officials and reminds them of his honest and fervent labor as governor in Judah, living like the rest of the people, while the former Governors took full advantage of the many benefits offered to them.

In all of this another lesson can be learned concerning the treatment of brethren when it comes to lending and borrowing money. Now, I know that many of you readers have incurred an unexpected emergency or repair bill sometime in your life. Many have, though no shame, borrowed a large sum of money from a brethren, and paid it back according to your agreement. Now, wouldn't it be just a little on the greedy side for the lender to charge the borrower interest on that loan? That is what the nobles and wealthier class of the people were doing when they exacted usury from their own brethren. This idea of borrowing and lending doesn't stop with our own unexpected

(Continued on Page 10 Column 1)

MONEY

(Continued from Page 9)

emergencies either. You can extend these principles to sister Churches as well. I heard a sermon preached during a Bible Conference in Montecello, Kentucky in September 1976, and the subject was "Church Cooperation" and the speaker was Joe Wilson Jr. He preached a very good sermon on that subject, and one statement he made will always stand out in my mind. He said, "As a Church, I sure would hate to be sitting on a big pile of money, knowing full well other sister Churches were in need of help, and the Lord come back!" Truer words could have never been spoken. We know that all of the money in any of the Lord's Churches is His to begin with, and it is all being used for the same purpose, to spread the Gospel of Jesus Christ. So remember, next time a brother comes to you, or you know of a sister Church who needs some financial help, unselfishly lend to him that which is needed, and don't charge interest on your loan. Franklin D. Roosevelt did the same type of lending to the country of Great Britain just prior to the United States declaring war on Japan. He provided our sister country (actually mother country) with weapons and ammunition in aiding them against the onslaught of Nazi Germany. It was called the "Lend-Lease Act," and was very helpful to Great Britain until we joined forces in full swing in London. How I wish the great leaders of the past could have had more influence on the leaders of present.

To sum up my article, let us turn to I Timothy 6:8: "And having food and raiment, let us be therewith content." As a child of God, have you ever gone hungry? Have you ever gone without clothes? Has not our God, who is in complete control of our lives, provided us with all the basic essentials of life? God knows our every need, and will provide to us our every need. Don't be greedy and covetous towards your neighbors, just because he may have to Cadillac to your one. Let us look to God, and serve Him properly according to Scripture, and He will provide all that we need in surviving and in serving Him.

SKUNKS

(Continued from Page 1)

creation we see the marvelous hand of God's work for man.

1. CREATION IS FOR GOD'S GLORY. Colossians 1:16-17 emphasizes this, "all things were created by him and for him." The glory of man is the end goal of man when left totally to himself. He can not see God, believe God, serve God, or adore God. He is left to himself and is devoid of God. The Bible manifests a God that is not devoid of Himself but rather "...the invisible things of him from the creation of the world are clearly seen..." (Rom. 1:20). Creation is by God that it be for His glory and majesty. There are many examples of things which are by God for His glory but one of the most

magnificent is the archerfish. This little fellow has a system that helps him provide his food. The archerfish shoots a blast of water that drops its game on the surface of the water where he goes to partake of it. The water gun of this fish is a deadly aim despite the fact that it has to deal with the problem of the image he is aiming at being distorted at the water line. The archerfish overcomes this handicap because God for His glory by Himself gave the fish the water gun and the ability to overcome the handicap.

2. CREATION HAS AN IMPORTANT PART IN THE HEALTH OF MAN. Isaiah 45:18 proclaims "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; there is none else." Our Sovereign God created this world with such a total plan that we have seen scientists working long hours trying to cure the most complex diseases and the most simple, only to turn up the cure from amongst our own environment. These persons have found uses for many fungi and bacteria that have been present all along. From the milkweed they extract a substance which when used in proper proportion controls the heartbeat of men. All men get nutrition from the plants that grow best under the sun that God gave to light the day. In some miraculous way our God has performed each of His tasks before man had an opportunity to denounce His blessings. I recently read of an insect that can eat and survive on some of man's most deadly pollution and the insect gives off a waste by-product which is pure water. So it is without doubt that God gave this creation of His not in vain, but to be inhabited.

3. CREATION MANIFEST SEED IDEAS FOR MAN'S PROGRESS. A Bible verse such as Romans 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?" can be considered a promise to take care of the elect of God. This being true we know that God has a direct relationship to everything in this world which man has invented. Man has been a boastful lot in coming up with the things that make our lives simpler. No small number of significant ideas can be rightly traced to having beginnings in things which God has created and placed on this earth.

We can see in the humble hummingbird the form necessary to develop the helicopter. In the eye of a hawk was discovered the framework for procuring the telephoto lens and generally birds have been observed as man tried to propel himself through the air. The human brain has been studied out to develop the electronic brain — "the computer". Scientists used studies of the squid and benefitted the production of jet engines. Time and space would not exhaust the myriad examples that could be given here, and God's creation would remain as glorious as before we drew from creation for our needs.

4. CREATION SHOWS MAN'S LIMITATIONS. It is very abundant to see that men are quite adept at shunning the God who created them. They

boast of great things in their abilities, yet a simple observation will show that God's eternal scheme of all things leaves men wanting. We have already spoken of the medicinal aspect of the milkweed as a source for

digitalis, but man must not use milkweed in his daily diet for he can quickly overdose on this medicine and die. But the God who created man, also made a species of butterflies that can feast on the substance and thrive. Another example is the koala bear of Australia and its diet of Eucalyptus berries which if consumed by a human would be deadly. Well has Elihu spoken in Job 33:14-17, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; Then He openeth the ears of men, and sealeth their instruction. That He may withdraw man from His purpose, and hide pride from man..." Yes, God is in absolute control of His creation and what He does in some instances is to remind us that He alone is God.

5. CREATION EXPOSES GOD'S UNLIMITEDNESS. Coal and sand are two items of God's creation that man has a very hard time raving over their beauty. Coal is so dirty and sand is such a nuisance that millions of hours are spent trying to rid us of its curse. The beauty of sand and coal is as the beauty of our Sovereign, hidden by man's narrow ability to appreciate that which is hidden. Psalm 78:41 declares, "Yea, they turned back and tempted God and limited the Holy One of Israel." When God permits us to view the end product of coal; diamonds, and sand; opals, then we better understand our God who has limitless understanding. Our God is not limited in any measure so He is free to take green grass nurtured by a yellow sun sustained with blue waters fed into black and brown cows to produce white milk and cream. Now there is an unlimited God.

6. CREATION SHOWS GOD CARES. Two animals of interest that reveal how, in creation, God built in His care are the bobcat and the yellow snake. We well observe the curiosity of the bobcat as in any feline. It seems that they have a particular liking for the taste of the yellow snake. Now, many would question the great and sovereign Creator's care when we observe this pair; the feast and the feaster. But in the biological makeup of the snake we are told of an aroma which the snake gives off that acts as a "catnip." This placates the cat till the snake has escaped.

It is in this setting that we are reminded, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" (Romans 1:20). We may not in this world visibly see our God, but His kind care for this sinner is clearly seen in many facets of everyday life. I completely enjoy His blessings and won't deny my need for them.

7. CREATION SHOWS US WISDOM. In the words of Solomon, "Go to the ant, thou sluggard; consider her ways, and be wise: which haveth no guide, overseer, or ruler, provideth her meat in the sum-

mer, and gathereth her food in the harvest" (Prov. 6:6-8). In an insect like the ant we see the ability to plan. If in such an insignificant insect there is the ability to plan then there most assuredly is the ability to plan in its Creator.

Preparation is a declaration of wisdom, never will we observe the preciseness of the planning that went into the Creation. God placed the sun in the sky, dry land in the midst of the waters, plant and animal life upon the land, all in preparation to set the one made in His image, man, in place as the one with dominion. In rejection of the theory of Special Creation we have many self-righteous men that say God got help from time in evolving things that were "created," but they have a difficult time in explaining away the Bible's wise chronology.

8. CREATION SHOWS GOD'S PERMANENCE. The testimony of the first chapter of God's Word repeats one statement eleven times. "After His Kind." This is not carelessly placed in Holy Writ just to fill space. All things that the Bible says God did on the six creative days were inclusive of having the ability of reproduction of the same, or in like manner. The theories of the evolutionist demand that things must change because they can not survive without changing. In all of the changes they have made, we always hear how the creature changed himself without his creator's help, because we are not to believe there is a Creator.

One good example is the giraffe which grew his neck a little longer to reach the taller leaves on his favorite eating tree. What the evolutionist blinds himself to is that the giraffe's feat is more than just extending his neck as a hydraulic lift. With the new neck length there is a problem of regulating the blood flow to his brain. If we believe the evolutionists story, the giraffe is even smart enough to devise special intricate valving that will regulate the blood flow to his head. The giraffe would still die of starvation, even though he had the longer neck, because he would black out without sufficient blood flow to his head and still die of starvation. I believe rather that the Creator created the giraffe with the long neck and proper regulating valve. He created the bat with sophisticated sonar. He created man in His image and all things that He did were good. He created some things for our enjoyment, He created some things for our amazement, and some things to keep those that despise Him amused while they deny His power. He created all things in perfect balance and man took those things and made them into perfect chaos. Yet not one thing that God has set out to do will He not do because he is permanent.

9. CREATION IS NOT AT ITS MAXIMUM GLORY. We have alluded in this article to the destructive work of Adam which has caused many problems on this planet. As Paul said to the Romans "For we know that the whole creation groaneth and travaileth in pain together until now." (8:22). This majestic creative work of God groans because the weight of man's rebellion prevades its every part. Let us imagine a world as promised to God's people in years to come — no sin or crime. Peace, health, wealth and no death. Until we see this personality manifested then we

know that the creation is not at its maximum glory.

God long ago encouraged Isaiah "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in Power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (40:26-28). Isaiah has not seen anything yet, neither have we; but eventually our God of His own self will bring this world to its maximum glory!

10. CREATION AWAITS THE SPIRITUAL RE-CREATION OF GOD'S ELECT. This then brings us our whole circle. The ungodly ponder on why some things in this world just do not seem to fit into any sensible rhyme or reason. They have no understanding of God and are happy in their ignorance. Those that see God's handiwork are in most instances subjects of His kingdom and they observe His coming in and going out.

He has been gracious to them giving them life in the richest sense which caused them to recognize their sin against Him and repent, believing in the forgiveness which Jesus bought for them in His death. Paul described this in II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

We shall see what God has in store for His people in His good time. At that time we will all praise Him for all of the creation including the odiferous animals like the skunk. I hope that this is blessed to you by our Creator.

REVIEW OF CURTIS HUTSON

by Joe Wilson

Many years ago I stated that the world has yet to see an honest presentation of the doctrines of grace by an Arminian. (Understand that I am using the term "Doctrines of Grace" whereas Mr. Hutson is using "The Five Points of Calvinism" We are referring to the same doctrines). I have just re-read Mr. Hutson's section on Unconditional Election, and I see no reason to change the above statement. It is almost unbelievable that a man of Mr. Hutson's intelligence and ability could write such feeble material. I do believe that Mr. Hutson is a saved brother in Christ. I do believe that he is basically an honest man. Believing this, it utterly shocks me that he could write such a dishonest attack on the doctrine of Unconditional Election. I simply do not know what to attribute this. He simply refuses to face what we really believe. He repeatedly misrepresents our belief. I find it hard to believe that this misrepresentation is altogether due to ignorance. I fear that much of it is deliberate. If it is due to ignorance, then he should not write on a subject until he is bet-

(Continued on Page 11 Column 1)

REVIEW

(Continued from Page 10)

ter informed. I must say that, in this part of his booklet, Mr. Hutson is either ignorantly or deliberately mis-representing what we believe. Frankly, I am somewhat disappointed in Mr. Hutson after reading this section again.

He says, "By unconditional election Calvin meant that some are elected to Heaven, while others are elected to Hell, and that this election is unconditional. It is wholly on God's part and without condition." I feel sure that Mr. Hutson intends to leave the impression that not only Calvin, but all sovereign gracers believe thus. I do not know about Calvin, but I do know that I do not believe anyone is elected for hell. I do not know any of our brethren who use this language. We believe that men are headed for hell because of their lost and sinful condition. We believe that men would go to hell if there were no election. We believe that God elects some from among fallen mankind to be saved. We believe that this election of some to be saved leaves the rest of mankind exactly where it finds them. Now, some of our brethren may possibly use the terminology "elected to hell," but they are unwise in so doing. The Bible teaches that election is God's unconditional, sovereign, eternal choice of some from among fallen mankind to be the recipients of His saving grace. The Bible never uses the terminology "elected for hell" so far as I am aware.

Let us clearly understand the situation. Man is a totally depraved sinner. He is lost and undone. He deserves to go to hell. He is unable to save or to help save himself. He will go to hell unless God intervenes in saving grace and power. God, of His own sovereign will, elects a multitude that no man can number and predestinates them to eternal salvation. Now, please tell me how this affects, especially how it adversely affects the rest of mankind. Those not elected are left in exactly the same condition as if there had been no election. Election has not harmed them in anywise. Election has nothing to do with their going to hell. Election is God's choice and purpose to save some from going to the hell they richly deserve. Election has nothing at all to do with any man going to hell. Mr. Hutson has, ignorantly or deliberately (probably the latter) misrepresented our doctrine.

Mr. Hutson's statement quoted above teaches that we believe that God unconditionally elects some men to go to hell. This is an outright falsehood. I challenge him to produce any proof of such a statement. Even those who call themselves Supralapsarians (which I am not) do not believe that God ordains men to hell unconditionally. I know of no sovereign gracer, past or present, who believes what Mr. Hutson has accused us of. Understand what we do believe and teach. Men are lost by nature. Men deserve to go to hell. It is absolutely just for God to ordain men to hell for their sins and to punish men in hell for their sins. God unconditionally elects some to be saved. He, in this election, passes the rest of mankind by, leaving them in their sins. This does them no injustice. It does not affect them at all. It leaves them exactly where they were and where they would be if there had

been no election. This passing by is an act of God's sovereignty. He does not pass them by (not elect them) because of anything in them. It is not because they are worse than others. It is not because He foreknew they would not let Him save them. It is an act of His sovereignty. But please note this, God ordains them to hell because of their sins. He does not ordain them to hell unconditionally. This is a false accusation against our doctrine. This is a lie. It was taught by John Rice and is repeated by Curtis Hutson, but it is an outright and inexcusable lie. Hear me, we do not believe that God unconditionally elects men to hell. I call on Mr. Hutson to prove this charge (and he cannot do it) or repent of this lie and apologize in print therefor. No man goes to hell because of God's election. Men go to hell because (and only because) of their sins.

Mr. Hutson says, "Calvin meant that God has already decided who will be saved and who will be lost, and the individual has absolutely nothing to do with it. He can only hope that God has elected him for Heaven and not for Hell." This has some truth in it but leaves an impression that is false. It is false because it is lumping together the matter of some being saved and some going to hell. Be it known that we believe that the individual has everything to do with his going to hell. God does not cause men to go to hell. Men go to hell on their own and because of their sins. Mr. Hutson leaves the impression that a sinner can be hoping that he is elected for heaven but may not be so. This is utterly untrue. The sinner has no desire for heaven. He does not even want to go to heaven. He would hate to have to spend eternity in heaven. He does not want to nor hope to go to heaven. Most Arminians teach that we believe that a sinner can want to be saved but can't be saved because he is not one of the elect. Mr. Hutson's statement leaves that implication. This is absolutely untrue. We do verily believe, we have insisted again and again, that any sinner who wants to be saved can be saved, yea, will be saved. Beloved friend, it is God who gives a sinner the desire to be saved. He would never give that desire and then refuse to satisfy it with His saving grace.

Please note that I am not saying that we do not believe some men are predestinated for heaven and others predestinated for hell. We do believe this. But please know that we believe that men are predestinated to hell, not unconditionally, but for their sins. I believe that God predestinated all things that ever take place. He predestinated to cause some things. He predestinated to permit some things. He predestinated to cause some, by the exercise of efficacious grace, to be saved. He predestinated to leave some in their sins and to punish them in hell for their sins.

Mr. Hutson says Calvinism teaches, "And when He offers salvation in the Bible, He does not offer it to those foreordained to be damned. It is offered only to those who were foreordained to be saved." This is an absolutely untrue statement so far as most sovereign gracers are concerned. God offers salvation through the gospel. He sends us to preach the gospel to every creature. Every creature is not ordained to be saved, but we are

to preach the gospel to everyone. When we preach the gospel to a man, we are offering him salvation through that gospel. We do not know if he is elect or not. We cannot know this. We are not supposed to know this. We are to preach the gospel to every creature — elect and non-elect. Most sovereign gracers believe in the free offer of the gospel. I certainly do. Most of us believe in "The General Call." We believe that in the gospel of Jesus Christ, God offers to save anyone who will repent and believe in Jesus Christ. God is sincere in this. No man ever repented of sin and believed in Jesus Christ and then was not saved. We do not know who the elect are. We are to preach the gospel to all men. We are commissioned by God to offer salvation to all men. I know that some of the brethren object to the word "offer", but most believe what I mean by that term.

Mr. Hutson says, "This teaching insists that we need not try to win men to Christ because men cannot be saved unless God has planned for them to be saved." I suggest that Mr. Hutson read my sermon on "Soul-winning" in the Nov. 17th issue of The Baptist Examiner, and then apologize for his falsehood. I probably know more sovereign gracers than does Mr. Hutson. I probably know more about what our kind believe than he does. I do verily know that we believe we should preach the gospel to every individual, and do all that we can do to win them to Jesus Christ. We are Missionary Baptists. We believe in preaching the gospel to all men. We believe in urging men to repent and believe the gospel. Mr. Hutson has slandered our kind of people by his booklet.

Mr. Hutson accuses us of believing that men, "were born to be damned by God's own choice." We believe no such thing. He knows this, or could and should know it. Men are damned, not by God's choice, but because of their sins. Brethren, I consider it totally dishonest to mis-represent what another man believes, and to make it appear that a man believes some horrible, monstrous, God dishonoring doctrine that the man does not believe.

Mr. Hutson quotes a Mr. Lockman who quotes parts of Ephesians 1:4 and John 15:16. Mr. Hutson comments on this quoting part of a verse thusly, "Mr. Lockman, like most Calvinists, stopped in the middle of the verse... Again, Mr. Lockman, like most Calvinists, stops in the middle of the verse." This would be funny if it were not so serious. Surely, sovereign gracers are not nearly as famous for quoting part-verses as are the Arminians. Who ever heard an Arminian quote all of John 6:37 and all of II Peter 3:9? Sovereign gracers are not nearly as bad at quoting part-verses as are the Arminians. And look at this, on the same page of his booklet where he so accuses Mr. Lockman, Mr. Hutson quotes II Peter 3:9 as saying that God is "not willing that any should perish, but that all should come to repentance." Look at that verse in the Bible and see if Mr. Hutson has quoted the whole verse. Now, Mr. Hutson, why do you criticize Mr. Lockman for not quoting a whole verse, and then on the same page do the same thing yourself?

Then Mr. Hutson perverts the meaning of the unquoted

part by Mr. Lockman, implying that this could be the reason the whole verse was not quoted. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him" (Eph. 1:4). Mr. Lockman did not quote the part of the verse following "world." Mr. Hutson comments on this, "The verse says nothing about being chosen for Heaven or Hell. It says we are chosen that we should be holy and without blame before him." Well, what is the difference, Mr. Hutson? Surely, those who are chosen to be holy and without blame are chosen for Heaven.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). According to Mr. Hutson, Mr. Lockman leaves out all this verse after "I have chosen you." Mr. Hutson comments, "The verse says nothing about being chosen for Heaven or Hell. It says we are chosen to go and bring forth fruit, which simply means that every Christian was chosen to be a soul winner. The fruit of a Christian is other Christians." Well, the verse does not say that we are chosen to be soul winners. That is Mr. Hutson's interpretation. I think that the "chosen" is to salvation and the "ordained" is the ordaining to be apostles, for He was speaking to the apostles. I will add that there is much more to fruit than other Christians. Galatians 5:22 will tell us something about the fruit of a Christian.

Now to Mr. Hutson and his quoting of part of II Peter 3:9 and leaving part of it out. Again, why does Mr. Hutson criticize Mr. Lockman for not quoting the whole verse, and then do the same thing himself? In my opinion, Mr. Lockman leaving out a part of the verses he did does not change the meaning he was giving to the part he quoted.

The same thing cannot be said about the part of II Peter 3:9 which Mr. Hutson deliberately failed to quote. Let me quote the part that Mr. Hutson left out. "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward..." Note the word "us-ward." Mr. Hutson did not quote that. That word tell us who it is that God is not willing shall perish. It is not all men, it is the "us-ward." By comparing I Peter 1:1-2 & II Peter 3:1 we learn that Peter was writing to the elect of God. Who are the "us-ward" that God is not willing shall perish? They are the elect of God. I Peter 3:9

is not teaching that God is unwilling that any man should perish. If so, then none would perish, because God doeth according to His will in all things. The verse is telling us that God is not willing that any of His elect shall perish. This verse is teaching the same thing as the parable of the lost and found sheep in Luke 15. The last one of the sheep was found and brought to the fold. The sheep are the elect of God given to Christ from eternity. They will all be found and saved.

Mr. Hutson says, "Nobody is predestined to be saved, except as he chooses of his own free will to come to Christ and trust Him

for salvation." I would ask Mr. Hutson, where does man get the desire and the will to do this? Does man do this with his depraved will which will not and cannot come to Christ, which is enmity against the law of God? Where does a man who will not come suddenly get the will to come? Of course, man gladly and freely chooses to come to Christ. That is not the question. The question is, where does that will come from. The answer is in Psalm 110:3, "Thy people shall be willing in the day of thy power..." There are a people who are God's people. They are not His people because they are willing. They are made willing because they are His people. By nature they are as unwilling as are other men. God makes them willing by the exercise of His power (not their will). He exercises this power at an appointed time. Nothing could be plainer. Some men are saved and go to heaven because of the grace of God. God chooses them. Christ died for them. The Holy Spirit effectually calls them. They are kept by the power of God.

Now, the Bible teaches the doctrine of unconditional election despite all that Mr. Hutson might say. The Bible teaches this in a multitude of places. Mr. Hutson tried (unsuccessfully) to deal with only two of them, John 15:16 and Ephesians 1:4. He did not deal with John 6:37 (whole verse, not the Arminian perverted half-verse), "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Some were given to Christ by His Father. They will come to Christ. They will be eternally saved for He will never cast them out. Mr. Hutson did not deal with Acts 13:48, "...as many as were ordained to eternal life believed." Some, not all, had been ordained to eternal life. They believed. Those not ordained to eternal life did not believe.

Mr. Hutson did not deal with Romans 9:11-13. I don't much blame him. That verse is rather difficult for Arminians to handle. Verse 11 speaks of "...the purpose of God according to election..." Mr. Hutson did not deal with Romans 11:5, "Even so then at this present time also there is a remnant according to the election of grace." He did not deal with II Thessalonians 2:13, "...God hath from the beginning chosen you to salvation..." Note Mr. Hutson, that we have in this verse an election to salvation. Some try to teach election to privilege, or opportunity, or service; but not to salvation. Mr. Hutson, would not an election to salvation be an election to Heaven? You have implied in your booklet that the Bible does not teach election to Heaven. I would think that election to salvation would include election to heaven. I could go on and on. Election is a very prominent doctrine of the Word of God. Mr. Hutson purports to be dealing with the doctrine of unconditional election. He presents us with a false picture of that doctrine, then he really tears apart this straw man that he has fashioned out of his own mind. He deals with two verses we use to teach this doctrine, perverting their true meaning. He ignores the rest of the Bible on this subject. I would say that

(Continued on Page 12 Column 1)

TUNE IN TO THE CALL TO CALVARY

Station	Time	Dial	Watts
WEEM, Huntgn., W. Va.	Sun.—7:30-8:00 a.m.	107.9	50000 FM

REVIEW

(Continued from Page 11)

Mr. Hutson has done a very poor job on this point. This does not look good for a man with his national reputation and ability. He should have just sent out some more of Rice's book on the subject, and left it alone himself.

Brethren, I believe in letting a man believe what he wants to believe so far as man's authority is concerned. I believe in giving that man the right to state and defend what he believes. I also believe that he should be very honest in doing this. He should not deliberately, knowingly misrepresent the position of those whom he opposes. I think Mr. Hutson has done this. I believe we ought to be honest in controversy. I believe we should know what we are talking about and be honest in what we say about it. Mr. Hutson has not met these qualifications in his booklet.

I believe a man ought to be open and above board in these matters. I think that every Arminian, such as is Mr. Hutson, should openly and honestly admit that their position is not the historic position of Baptist Churches. A man should not wear the "Baptist" name and try to destroy "Baptist" doctrine. Let Mr. Hutson strip from himself the name "Baptist." Let him present our position truthfully. Let him deal honestly with the Scriptures. Then, I will say to him, "Go to it, brother." However, I must oppose his calling himself a Baptist, his misrepresentation of what sovereign gracers do believe, and his mis-handling of the Word of God.

THE RELIGIOUS WORLD

by Herbert Cole
Winston, Salem, NC

The religious world tried to stop the Lord Jesus Christ, who went about doing good (Acts 10:38). He gave life to the dead, spiritually and sometimes physically. He raised Lazarus from the grave. Then the Pharisees sought to take Him and to stop His good works and put Him to death, (John 11:53).

Any true church or preacher that the Lord blesses to take a stand for the truth of God's Word will face persecution. The good (?) religious people of our day will try to stop such, because it shows up their half-hearted and worldly ministry.

"I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:1-3).

THE BAPTIST EXAMINER
MAY 18, 1985
PAGE TWELVE

If there was ever a time to preach God's Word it is today. Oh, how it is needed in this awful day in which we live. Sin is increasing on every hand. Most so-called preachers are not preaching God's Word. It is time for true preachers and true churches to take a stand for the whole counsel of God.

The religious world will try to stop the work of true Baptist churches. But let us take courage. God has promised the perpetuity of His churches until Jesus comes again. True churches cannot be destroyed. God is sovereign over all things and He will take care of His churches and preachers. Let us thank God when we are counted worthy to suffer for His name and for the truth's sake. God bless you.

APPRECIATED LETTERS

We enjoyed these tapes so much. Please send more.

Noah Griffin
Bagdad, Az.

Dear Brother Wilson, Thank you for reminding me that my subscription to T.B.E. was about to expire. I am enclosing a check for \$111.00. \$100 is for a donation. \$11. is for renewal of

my subscription. Right now I am unable to read them due to just having eye surgery. I will save them all till I can read again. God bless you and keep you.

Mrs. Merle K. Hall
Knob Master, Mo.

Dear Brother Wilson, I sure enjoy the sermons in The Baptist Examiner, and think you are doing a great job. I would like for you to send the paper to my pastor. Thanking you in advance.

A.D. Pruitt
Ada, Okla.

Dear Editor, The message from Sam Wilson was a direct attack on the Roman Catholic Church. Please take me off the mailing list. Thank you.

Mrs. Carl Hemker,
Delphos, Ohio

Editor's Note: Well, I am glad to see that my son, Sam is a chip off the old block. Of course he directly attacks the Roman Catholic Church. All true and sound Baptists do.

Dear Brother Wilson, I see that my subscription to The Baptist Examiner will soon run out. This I cannot allow. I am sending a check for \$11.00. Please renew my subscription for two years. As a Bible believer, I must have good reading. You see, I am a victim of Alzheimers disease. Perhaps a time will come when this pleasure will be taken from me. Sincerely in God's love.

Mr. Carl Reed,
Tamaqua, Penna.

I WONDER

If Christ should come to earth, today,
To preach to fallen man —
I wonder would we bid Him, "Stay,"
Or laugh behind our hands?

No place has He to call His own,
No pillow for His head;
Would He be welcomed in our homes
And to our daily bread?

If He should tell us, "Come with me,"
Would we with joy, obey?
Or could the pull of earthly loves
Cause us to turn away?

Could we desert those things we prize,
Like family, home, and friends,
To spread the Gospel by His side
As others did, back then?

Could we withstand the ridicule
That was His daily fare?
What would their condemnation do
If, we, His pathway shared?

Would we believe He really healed,
Or would we think it faked?
And, if we saw a dead one raised
Would that a difference make?

Would we stand by and see Him slain
And think that all is lost?
Or would we know He'd rise, again,
As He had, surely, taught?

The answers we have need to know
Are hidden in His Script;
And all the Truth this world does hold
As spoken by His lips.

We can but do as He ordains
We are, still, upon His Wheel,
And if we find that we have changed
It is our Father's will.

Bernice S. Bryant
Cottondale, AL

BOOK REVIEWS

We have two books in our book store from the gifted, able, spiritual, and devoted pen of F.B. Meyer. He has acquired fame as an expositor of God's Word and his books have blessed multitudes of readers. He is very good at books brief studies on various parts of the Bible. He also has some larger books. One book is **Choice Notes on Joshua — II Kings**, the other is **Choice Notes on the Psalms**. One has nearly 200 pages and the other has more. They are amazingly helpful and informative considering the size. And, as is true of all his writings, they have much spiritual, devotional and prac-

tical help. Each book is a paper back and each sells for \$6.95. Order from our book store and remember that the profit goes into the ministry.

ANNOUNCEMENT

Elder Wayne Cox will be in a meeting with Grace Baptist Church of Winston-Salem, N.C. June 3rd through June 9th. The church is located at 1622 Wharton Avenue. The pastor of this church is Elder Gene Kiger. For further information call the pastor at 919-768-7282.

CALVARY BAPTIST CHURCH BIBLE CONFERENCE MAY 24-26

Friday Night 7:00 p.m.
THE AUTHORITY OF THE INSPIRED BIBLE

Eldon Joslin, Birmingham, Ala.
BETWEEN TRUE CHURCHES,
ATTITUDES AND ACTIVITIES
Don Pennington, Warren, Ohio
JEALOUSY AMONG PREACHERS
Gordon Buchanan, Perry, Ga.

Saturday Morning 9:30 a.m.
NAAMAN, AN EXAMPLE OF ELECTION

Gaylord Haubert, Tampa, Fla.
ACHAN, THE CURSE AND FOLLY OF HIDDEN
SINS

Ray Brown, Indore, W.Va.
THE NATURE AND PURPOSE OF THE GOSPEL
Walter Herin, Orange, Tex.
JEZEBEL, A CURSED WOMAN, AN EXAMPLE OF
REPROBATION
Al Lyons, Arcadia, Fla.

Saturday Afternoon 2:00 p.m.

THE HEATHENISM OF CATHOLICISM
Jim Walters, Mansfield, Ohio
WHAT IS ARMINIANISM,
HOW SHOULD WE TREAT IT AND THEM?
Jim Hobbs, McDermott, Ohio

THE CHURCH'S OBLIGATION TO HER PASTOR
Rick Perdue, Taylorsville, N.C.

Saturday Night 7:00 p.m.

THE VIRGIN BIRTH OF JESUS CHRIST
AND ITS IMPORTANCE
Oscar Mink, Texarkana, Tex.

CHARISMATICS: THE WORD OF GOD, AND BAP-
TIST CHURCHES
John Alber, Kountze, Tex.

THE THEOLOGY OF A DYING THIEF
Sam Wilson, Gladwin, Mich.

Sunday Morning 9:30 a.m.

QUENCHING THE HOLY SPIRIT
Earl Smith, Plumerville, Ark.

THE SINLESS SAVIOUR OF SINFUL MEN
Medford Caudill, Goshen, Ind.

THE RESPONSIBILITY OF THE CHURCH
Dan Phillips, Bristol, Tenn.

THE PERMISSIVE WILL OF GOD
Joe Wilson, Host pastor

Sunday Afternoon, Early 2:00 p.m.

THE PARABLE OF THE TALENTS:
A LESSON IN SERVICE AND REWARDS
John Lenegar, Delaware, Ohio

CALEB, THE MAN WHO WANTED A MOUNTAIN
Ron Boswell, Hagerstown, Md.

THE PARABLE OF THE TEN VIRGINS
David West, Charleston, S.C.

Sunday Afternoon, Late 5:00 p.m.

THE GOLDEN RULE
Dean Elzy, Windsor, Ill.

THE PARABLE OF THE IMPORTUNATE FRIEND:
A LESSON IN PRAYER
Johnny Pruitt, Ellaville, Ga.

THE PASTOR'S OBLIGATION TO HIS CHURCH
Gene Kiger, Winston Salem, N.C.