

THE BELIEVER AND HIS MEMBERSHIP IN THE LORD'S CHURCH

by Dan Phillips

Ephesians 3:21 says, "Unto him be glory in the church by Christ Jesus throughout ages, world without end." To be a member of a Baptist Church is the greatest privilege a Christian has. (O, how we ought to thank God if we are in and a part of a sound Church).

I. A CHRISTIAN IS TO BE A SOLDIER. Ephesians 6:11 says, "Put on the whole armour of God, that ye may be able to stand against the wiles



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of the devil." When the Government calls a man into the Armed Forces, he is sworn in and given a uniform which identifies him as a soldier. When God sends the Holy Spirit with the greetings of His Word, the recipient responds by believing the account of the Gospel of His dear Son. Then he is sworn in by being accepted in the beloved. The Holy Spirit leads one into the Lord's Church by Scriptural baptism. We might say that this baptism is the uniform that identifies one as a soldier of the Lord's Army. Now after we are baptized, are we to go home and forget that we are soldiers and think that there is nothing else to do? Beloved, soldiers know better, and God's people know better? Getting sworn into the Army is just the beginning. After one is sworn in, he must serve his country. Before one qualifies for the Armed Forces, he must undergo some personal development. His muscles must be toughened by physical exercises and discipline. Personal habits that would damage his efficiency must be laid aside. He must go through a transformation that changes him from a civilian to a military thinker. If we are not properly taught as to our responsibility and why we are there, we might be persuaded to go over and help the enemy.

Let us look at Ephesians 4:13-15. It says, "Till we all

come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Every Christian, like a soldier of the Army, before taking on obligations and responsibilities, must have some personal growth. II Peter 3:18 says, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever." One can not give God glory or fight the good fight of faith, unless he has been trained and knows the rules. That is why he should be faithful to his church; that he might be trained to be a good Christian and a good witness; in other words, a good soldier in God's army. We have to be strong in the faith in order to defend our selves. We have to know what to do, and we have to have the right kind of uniform (dress). We need the right kind of weapons to defend the faith, and the Church.

Paul says in Ephesians 6:12-17, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, where with ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." So, we must put on the whole armour of

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THE TRIBULATION PERIOD

by Ron Boswell
Smithburg, Md.

"And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble..." (Jeremiah 30:4-7).

Now, what I have read to you describes the great Tribulation Period that will come on the earth, a period to last for seven years. We read about it being a time of Jacob's trouble. It is to be a terrible time as seen in verse 6 where it says "Ask ye now, and see whether a man doth travail with child?..." You understand that childbirth is a

very painful thing, especially without any kind of pain relievers. Natural childbirth in primitive conditions can be very painful, and God says the time would come when men would be



Ron Boswell

as though they were in childbirth with pain.

Jesus spoke of the Tribulation Period in Matthew's Gospel, chapter 24 verses 21 and 22, listen: "For then shall be great tribulation, such as was not

since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."

All right, here we have the words of the Lord Jesus Christ telling us again about this terrible period of time. He is saying that there never was a time like this, things might have been bad in the past, but they have never been this bad and they never shall be again. He is saying that except that God shorten the days all life would be wiped out on the planet Earth. Listen to verse 22, "And except those days should be shortened, there should no flesh be saved..." You understand this is to be a terrible period of time.

The first thing I want you to notice about this terrible period

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ABOVE AND BEYOND FINITE CONCEPTION

by Wil Bang

Cannon Falls, Minn.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," (Ephesians 3:20).

"Now to the (one) being able beyond all things to do superabundantly of which we ask or we think according to the power — operating in us," (Ephesians 3:20; Nestle-Marshall).

"Now to him who is able beyond everything to do exceeding abundantly beyond what we ask or conceive, according to the power operating in us," (Ephesians

3:20; R.C.H. Lenski).

What the God of the Bible is



Wil Bang

able to do is subject matter which the finite mind is un-

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THE DEATH OF CHRIST

by C.H. Spurgeon

(Now In Glory)

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand" (Isaiah 53:10).

What myriads of eyes are casting their glances at the sun! What multitudes of men lift up their eyes, and behold the starry orbs of heaven! They are continually watched by thousands—but there is one great transaction in the world's history which every day commands far more spectators than that sun which goeth forth like a bridegroom, strong to run his race. This in one great event, which every day attracts more admiration than do the sun, and moon, and stars when they march in their courses. That event is the death of our Lord Jesus Christ. To it the eyes of all the saints who lived before the Christian era were always directed; and backwards, through the thousand years of history, the eyes of all modern saints are looking. Upon Christ, the angels in heaven perpetually gaze. "Which things the angels desire to look into," said the apostle. Upon Christ, the myriad eyes of the redeemed are perpetually fixed; and thousands of pilgrims, through this world of tears, have no higher object for their faith, and no better desire for their vision, than to see Christ as He is in heaven, and in communion to behold His person. Beloved, we

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

ARE WE REALLY MISSIONARY BAPTISTS

I begin with several verses of Scripture. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). "...Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). "But ye shall receive power, after that the Holy Ghost is came upon you: and ye shall be witnesses unto me..." (Acts 1:8). "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). One could go on and on in giving Scripture proving the responsibility of the believer to

give the gospel to the unsaved, but these should be sufficient.

This could prove to be the most important sermon I will ever write. It could be the most important one you will ever read. Most solemnly do I say that giving heed to this sermon, or one like it, could do more for a saved person, and for our kind of churches, than any other one thing. I realize, of course, that it will take the effective working of the Holy Spirit to make this sermon produce such an effect or any effect at all for that matter. I pause to confess my sin in this matter and to ask that God will make this sermon effective in my heart and life. I pray that He

might do the same for some others.

The question of the sermon is, are we really Missionary Baptists? The emphatic word is "really". There is a difference between wearing a name and really being what that name stands for. Many buildings have the name "Baptist" over their doors when they are a long ways from "really" being Baptist Churches. Many men and women are referred to as ladies and gentlemen when they are really no such things. I might put the name "Cadillac" on my riding lawnmower, but that will not really make it true. Brothers

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are folk all around us who, so far as we know, are headed for hell?

Now, the question that most fully relates to this sermon. Do we believe that men must hear the gospel in order to be saved? We say that we believe this. We say that this is a major dividing line between the Hardshell heretics and true Missionary Baptists. We say that, unless a man hears the gospel, there is absolutely no hope of his being saved, that he cannot go to heaven, that he must go to hell. Do we really believe this?

Now this is the heart of the Hardshell-Missionary controversy. The Old Hardshells say that one can be regenerated, saved, and go to heaven without ever hearing the gospel. The New Hardshells (still wearing the Missionary name) say that one is regenerated, given spiritual life without the gospel. But they further say that the



Joe Wilson

regenerated one will hear and believe the gospel before he dies and goes to heaven. Please note that both agree that one can be, and is, regenerated without the gospel. True Missionary Baptists say that the Holy Spirit uses the Word of God in regeneration; that one cannot have spiritual life apart from the Word of God. The Baptist Examiner and its editor stand adamantly on this latter position.

What does the Bible teach on this subject? Well, it is very clear on the matter. It teaches all one way on the matter. There is not a jarring note in the whole Bible on this subject. Everywhere that the Bible touches on the subject, it teaches that the gospel plays a vital part in regeneration and salvation. There is not one verse anywhere in all the Bible that teaches to the contrary. I once offered a New Hardshell \$1500 for just one verse that taught that one could be regenerated without the Word of God. He never claimed that money. No one can give — not four, or three, or two — but only one verse to prove the Hardshell heresy of spiritual life without the Word of God.

Let me give a few of the many Scriptures which teach the Missionary Baptist position on this subject. "...for thy word hath quickened me" (Psa. 119:50). Yes, the Psalmist knew that God had used His Word in giving him spiritual life. Men have been saved the same way in every age. "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). Note that no man has eternal life who has not heard and believed the Word of God. Note that having life and believing are synonymous, that is, no one has life who has not believed and no one has believed who does not have life. The Hardshells have invented a new

and different way for men to have life. The Old and New variety of these heretics teach that one can have life who has never heard nor believed the Word of God, but such is contrary to the Bible. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth..." (Rom. 1:16). "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "...it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). The Hardshells think it is foolish to believe that dead sinners can be saved through the Holy Spirit using the preaching of the gospel. I am not surprised. The Bible teaches that the natural mind would regard this as foolishness. "...yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel" (I Cor. 4:15). A prominent preacher said that "begotten" here means to assist in the birth. It means no such thing. The word "father" shows this; for the father is essential to the giving of life, not to the birth thereof. Anyway, the Bible does not distinguish between conception and birth in the spiritual birth. "Of his own will begat he us with the word of truth..." (Jms. 1:18). "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Pet. 1:23). Again, one could go on and on, but these are sufficient. If a man will not bow to this much Spiritual evidence, he likely would not bow to a library thereof. These verses all teach one way — that the Word of God is used in producing regeneration and salvation. There is not one verse in the Bible to the contrary. I ask you who are hardshell, and who have invented your devious ways of getting around the clear teaching of these Scriptures the following question (unanswerable). You say these verses do not teach that the Word is used in regeneration. Well, suppose that God had wanted to teach such, in what words could He have done so that you could not get around as easily as you get around these? If these Scriptures do not teach that the Word is used in regeneration, it would be impossible to frame words that did so teach.

But, the major question of this sermon relates not to the Hardshell, but to the Missionary Baptist. We preach the doctrine I have established above. We say that we believe the gospel is used in regeneration. The question of my sermon is, do we really believe this? Are we really (in our life and actions) Missionary Baptists?

I ask two questions. What should we do relative to this belief? What are we doing relative to this belief? We say we believe that men must hear the gospel in order to be saved. What should we do, and what are we doing relative to that belief? I ask each reader to seriously and prayerfully ask himself this question and to honestly answer it in his own soul.

Now let us look at this matter. Whose is the responsibility to get the gospel to the unsaved? We say that they must hear the gospel in order to be saved. Oh, my friend, salvation is the most important matter in time and eternity. If hearing the gospel is necessary to salvation, what

could be more important than getting the gospel to the unsaved? Have we seriously considered these things? The texts at the head of this sermon show us that it is the responsibility of the church to get the gospel to every creature. Therefore, it is the responsibility of every member of the church to be in-

volved in doing this. I believe the Scriptures will bear out that it is the responsibility of every saved person to give the gospel to the unsaved.

Now I make two important statements to which I call your serious attention. Let me preface the first statement with (Continued on Page 3 Column 1)

FROM THE EDITOR

"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved..." (Acts 16:31).

I have written on this in a previous editorial. I have hammered on this point many times in the past. I shall, God willing, do the same in the future. I am impressed to write this editorial at the present time because of a recent letter telling of a certain so-called Baptist preacher who is insisting that all saved people are in Baptist Churches.

We Baptists have always held to the above Scripture. We have preached it again and again. We believe that it is true. We believe that any man, woman, boy, or girl who will truly believe on the Lord Jesus Christ will be forever saved. I have closed nearly every radio program I have ever preached with this quotation. I do most adamantly stand behind this doctrine: that men who truly believe in Jesus Christ are saved.

We have severely criticized the Campbellites for adding water baptism to this verse, and well we should. Let us continue to brand the Campbellite doctrine of "be dipped or be damned" as the horrible heresy that it is. We have severely criticized the Arminians for adding the good works of men to this Bible requirement of faith in Jesus Christ, and well we should. Let us continue to brand Arminianism as the false doctrine that it truly is.

But, ah me, sad days have come upon us. For years I had people tell me, "you Baptists believe that no one is saved except Baptists." I always replied that this was absolutely not true. Well, I will still say that this is not true, but, sadly do I have to admit that some who call themselves "Baptists" do teach this. There are some who call themselves Sovereign Grace Baptists who are teaching: 1. Some of them, that you have to believe in sovereign grace or you are not saved. 2. Some of them, that you have to be in a Baptist Church or you are not saved. 3. Some are teaching both of these.

Well, I want to speak for myself, and I am sure for the vast majority of all those who claim to be our kind of Baptists; and I want to say that neither of the three things mentioned above are true. I have heard a man, who was for years an Arminian, say that Arminians were lost. He has not said that he was lost when he was an Arminian. He does not date his salvation experience from the time he became a sovereign-gracer, but he has told me that Arminians are lost. I was severely criticized some years ago, in reference to a series of articles about one of John Rice's books, because I said that I expected to meet Rice in heaven. Brother, I still say the same thing. I verily believe that many Arminians are truly saved people.

The fact of the matter is that most of us were Arminians for a long time after we were saved. Isn't that true? Yet, some brethren, since they have seen sovereign grace truth, want to say now that all Arminians are lost. Such an attitude is absurd, inconsistent, lacking alike in common sense and in love.

Then there are a few — thank God, only a few — who say that one must be a Baptist or he is not saved. Now I yield to no man in my love for and my seeking to honor the Lord's true Baptist Churches. I believe that every saved person should be a member of a Sovereign Grace, Landmark, Missionary Baptist Church. However, I do believe — I do verily know — that there are many saved people who are not Baptists. I praise God for the fact that I believe this. I praise God that I can call many brother or sister in Christ who are not Baptists. I tell you that I have never known a man who said that only Baptists are saved where that belief had not dried up all semblance of kindness and love in his bosom. These "only Baptists are saved" people are hard, cruel, unloving and unkind, they are not a gracious people. I am very happy to call any one who tells me that he trusts the virgin born Son of God, Jesus Christ, as his Lord and Saviour — I am thrilled to call him my brother in Christ.

The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved." Now that is true or it is not true. True Baptists believe that it is true. The Bible does not say believe on Jesus and believe sovereign grace and join a Baptist church and you will be saved. Men who teach such are guilty of the terrible sin of adding to the Word of God. The man who says you have to believe in sovereign grace to be saved, or you have to be a Baptist to be saved, is as guilty of false doctrine as the one who says you have to be baptized to be saved, or the one who says you have to do good works to be saved. They are all one and the same — they are all lying heretics.

Now, let me say, and say emphatically, that these men who teach that one must believe sovereign grace and men who say that you must be a Baptist to be saved — these men are not Baptists. I do emphatically reiterate, these men are not Baptists. They do not believe the Bible. They do not believe Baptist doctrine. I will never recognize the man who says one must be a Baptist to be saved as a true Baptist. He cannot write in The Baptist Examiner. He cannot preach at Calvary Baptist church. He is not a Baptist. His church is not a Baptist Church. If anyone ever wants to come from his church to our church, they will have to come by baptism unless they had Scriptural baptism before joining the church. We would not receive from them or grant to them a letter. They are not a sister church. I hope this is plain enough. You men who claim to be, and who even still are Baptists, should disassociate yourselves from such heretics forthwith lest their dirty hereby rub off on you and lest others think you agree with them.

Any man, woman, boy or girl who truly believes on the Lord Jesus Christ is, without and apart from anything else, eternally saved. Amen! Praise the Lord!

ARE

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the following. We ought to do much gospel preaching in the regular services of our churches. I am a doctrinal preacher. I believe in preaching the doctrines, preaching them strongly, repeatedly, clearly, prominently. I believe that we ought to endeavor to declare the whole counsel of God in our church services. Along with this, I believe we ought to make much of the gospel in our services. Often we should preach evangelist sermons designed to reach the unsaved. I would suggest that we should frequently, very frequently, if not always, bring the gospel into our sermons and our services. It is more important that unsaved people be saved than that saved people learn further truth so as to be doctrinally sound. Read that again. I may be criticized for that statement, but I do not budge an inch on it. I would suggest that we study and pray as to ways in which we can bring the gospel into every service we have.

Now to the two statements. Our regular church services are not doing the job of getting the gospel to the unsaved. And they are not going to do the job. If the only people we preach the gospel to are those who attend our service, we are going to reach very few. Hear me, we are not fulfilling our missionary responsibility by just having our regular services. The second statement: Giving money to mission work does not fulfill our responsibility to get the gospel to the unsaved. No matter how much we might give, it will not relieve us of our personal responsibility to witness for Christ.

Personal witnessing by every child of God is the answer, and the only answer to this matter of getting the gospel to the unsaved. Understand me here, we will never obey God in this matter, fulfill our obligations, get the gospel to the unsaved until every saved person is involved therein. The Bible is full of commands to this effect. The Bible is full of examples of individuals witnessing to others for Jesus Christ. No man can bow to the authority of the Bible and argue with me on this point.

Every child of God is a God-called missionary. Do you believe that Fred Halliman is a God-called missionary? Most of you will say, yes to that. Do you believe that you (if you are saved) are a God-called missionary? You are just as much so as is Fred Halliman. There is an election and a calling to salvation. There is an election and calling to service. Hear this, they are one and the same. God chooses and calls no individual to salvation whom He does not also choose and call to active service in getting the gospel to the unsaved. The question is not, has God called you to be a Missionary? Of course He has. The question is have you obeyed His call to do this work and are you actively engaged in carrying out His call to you?

Let us look at a few matters relative to your doing this job to which God has called you. First you must be saved and be sure you are saved. God does not call the unsaved to do His work. And the man who does not have assurance of salvation cannot be an effective witness for the Lord. Then you need to know

the gospel. Be very clear on this matter. The gospel is the truth about who Jesus is and what Jesus did for the salvation of His people. He was the virgin born Son of God. He lived a sinless life. He died on the cross as a substitute for His people. He arose from the dead. Any man, woman, boy, or girl who will repent of sin and trust Jesus Christ as personal Saviour will be eternally saved. You must be very clear on these things. You must not add anything to repentance and faith as essential to salvation. You must not teach that the unsaved must be baptized, or join a Baptist church, or believe the doctrines of grace in order to be saved. It is all right to know and teach the whole counsel of God. But men are not saved by being five-pointers. Men are not saved by being Landmarkers. Men are not saved by being Creationists. Men are saved by believing the glorious gospel of Jesus Christ.

I would not spend much time and effort trying to convince an unsaved man of the many glorious and wonderful doctrines we believe apart from and in addition to the gospel. I would not spend much time proving that Christmas and Easter were wrong, that Baptist Churches are the only true churches, that Sovereign Grace is the doctrine of the Bible. I mean in trying to prove these things to the unsaved. Should I convince an unsaved man of all the things we believe, what have I accomplished if he be not saved? Know that you are saved. Know the gospel. Give the gospel to the unsaved.

Now, let me exhort you (even as I exhort myself). Come on now, let us confess our sin of disobedience in this matter. Let us ask God to forgive us. Let us determine that, by God's grace and power, we will begin to be more obedient in this work of the Lord.

You are on the mission field, yes you are. Do you believe that in 1959 God called Fred Halliman to the mission field? You might say yes. You are wrong. God called Fred Halliman to the mission field when He saved him. Fred Halliman has been on the mission field ever since God saved him. In 1959 God called Fred Halliman to a different part of the mission field. You see, the world is the mission field. Are you saved? Then you are called of God to be a missionary and you are on the mission field. The only question is, are you being faithful in being a missionary on the part of mission field where God has placed you? The only difference between you and Fred Halliman is this respect is that he is on a different part of the mission field.

Your family is part of the mission field. Have you faithfully given them the gospel? Your neighborhood is part of the mission field. Your place of employment is part of the mission field. Your school is a part thereof. Your friends are part of the mission field. Oh, my brother and sister, the whole world is a mission field. The fields are white unto harvest. Let us pray that God will send forth reapers. Let us go forth as reapers ourselves.

Why do we fail so terribly in this work? Brothers and sisters, one of our greatest failures is that of giving the gospel to the unsaved. Out of one side of our mouth we talk as if we believed Missionary Baptist Truth. Out of the other side we fail to do our job, or make excuses for our failure. Hear me. God has called

you to be a missionary. If you are not a missionary, you are living in daily disobedience to the Lord. There is absolutely no acceptable excuse for failure in this matter. I just do not know why we fail so miserably here. Is it because we just do not care if men go to hell? Is it because we would not walk across the street or say a few words in an effort to keep one out of hell? Is it because we do not realize that this is our duty? Is it because we do not care if we obey God or disobey Him? I just do not know. I suggest that this is a question that each one should ask himself — and answer for himself. One had better have a good answer for this — or repent and start obeying God.

Maybe we excuse our failures thusly: It will not do any good, we say. Who knows this but God? And we are to obey God anyway and leave the results with God. We might say that they have already heard the gospel — but have they really? And how many times did you hear it before you were saved? Maybe we say that they have heard it enough — but no man has heard it enough until he has believed it to the salvation of his soul — or died and gone to hell.

Maybe we disobey God in this matter and do not witness to the unsaved because we fear man. Maybe we are more afraid of man than we are of God. What will he think of me if I witness to him about Jesus Christ? we say. A better question would be, what will Jesus Christ think of me if I don't witness to that man? Man will be offended at us. Man will laugh at us. Man does not want to be bothered about this matter. Man is not interested. Oh, how we build up excuses for our failure to do our duty in this respect. Let me ask you a question. I know that there is not a saved person reading this but that, before you were saved, someone was interested in you, someone prayed for you, someone witnessed to you. Oh, I do thank God for those who were interested in me when I had no interest of my own. Now, I ask you, where would you be today if no one had shown any more concern about your salvation than you are showing about the salvation of others? It is worth thinking about, isn't it?

The doctrines of grace are true, gloriously true. I believe, praise God for, and preach every one of them. However these glorious doctrines are no excuse for our failure to be faithful witnesses for Jesus Christ. I know that all the elect will be saved. I know that only the elect will be saved. I also know that these facts do not justify our failure to witness for Christ. I even believe that, if we use them to try to excuse ourselves, we add to our guiltiness before God. There are other doctrines in the Bible. There is the doctrine of responsibility — my responsibility to give the gospel to the unsaved. There is the doctrine of means. God uses means in the accomplishing of His eternally predestinated purposes. There is the doctrine of chastisement — and oh, how we are laying ourselves open thereunto by our disobedience in this matter. There is the doctrine of rewards and of the loss of rewards. We need to be clear on the doctrines of grace, yes we do. We also need to be clear on the other doctrines of the Word of God. I remember Wayne Cox saying some years ago, I have never forgotten it, words to this effect,

"I know that God is going to save all his elect, but I want to be in on the action." What a noble resolve. How much better is such an attitude than that of excusing our laziness, our sin, our deliberate disobedience, our rebellion, by the doctrines of grace.

Oh, my brother and sister, hear this message. It could be the most important one you will ever hear (I speak to the saved). Who knows what might happen in our lives, in our churches, in our world, if God's people would take this message to heart? Who knows what God might be pleased to do through us if we were but obedient to His Word in this matter? Let us face up to this matter. Let us be honest about it. Let us confess our sin. Let us determine to become obedient in this matter. Let us pray that God will give strength and bless our efforts to His glory and to the salvation of lost men and women. May God bless you. Are you really a Missionary Baptist?

DEATH

(Continued from Page 1)

shall have many with us, whilst this morning we turn our face to the Mount of Calvary. We shall not be solitary spectators of the fearful tragedy of our Saviour's death: we shall but dart our eyes to that place which is the focus of heaven's joy and delight, the cross of our Lord and Saviour Jesus Christ.

Taking our text, then, as a guide, we propose to visit Calvary, hoping to have the help of the Holy Spirit whilst we look upon Him who died upon the cross. I would have you notice this morning, first of all, the cause of Christ's death—"It pleased the Lord to bruise him." "It pleased Jehovah to bruise him," saith the original; "he hath put him to grief." Secondly, the reason of Christ's death—"When thou shalt make his soul an offering for sin." Christ died because he was an offering for sin. And then, thirdly, the effects and consequences of Christ's death. "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Come, Sacred Spirit, now, whilst we attempt to speak on these matchless themes.

I. FIRST, we have here THE ORIGIN OF CHRIST'S DEATH. "It pleased Jehovah to bruise him; he hath put him to grief." He who reads Christ's life as a mere history, traces the death of Christ to the enmity of the Jews, and to the fickle character of the Roman governor. In this he acteth justly, for the crime and sin of the Saviour's death must lay at the door of manhood. This race of ours became a deicide and slew the Lord, and nailed its Saviour to a tree. But he who reads the Bible with the eye of faith, desiring to discover its hidden secrets, sees more in the Saviour's death than Roman cruelty or Jewish malice: he sees the solemn decree of God fulfilled by men who were the ignorant, but guilt instruments of its accomplishment. He looks beyond the Roman spear and nail, beyond the Jewish taunt and jeer, up to the Sacred Fount whence all things flow, and traces the crucifixion of Christ to the breast of Deity. He believes with Peter—"Him, being delivered by the determinate counsel and foreknowledge of God, ye

have taken, and by wicked hands have crucified and slain." We dare not impute to God the sin, but at the same time the fact, with all its marvelous effects in the world's redemption, we must ever trace to the Sacred Fountain of divine love. So doth our prophet. He says, "It pleased Jehovah to bruise him." He overlooks both Pilate and Herod, and traces it to the heavenly Father, the first Person in the Divine Trinity. "It pleased the Lord to bruise him; he hath put him to grief."

Now, beloved, there be many who think that God the Father is at best but an indifferent spectator of salvation. Others do believe him still more. They look upon Him as an unloving, severe Being, who had no love to the human race, and could only be made loving by the death and agonies of our Saviour. Now, this is a foul libel upon the fair and glorious grace of God the Father, to whom forever be honour: for Jesus Christ did not die to make God loving, but He died because God was loving.

Christ was sent into the world by His Father, as the consequence of the Father's affection to His people. Yea, he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The fact is, that the Father as much decreed salvation, as much effected it, and as much delighted in it, as did either God the Son, or God the Holy Spirit. And when we speak of the Saviour of the world, we must always include in that word, if we speak in a large sense, God the Father, God the Son, and God the Holy Ghost, for all these three, as one God, do save us from our sins. The text puts away every hard thought concerning the Father, by telling us that it pleased Jehovah to bruise Jesus Christ. The death of Christ is traceable to God the Father. Let us try if we can see it so.

1. First it is traceable in decree. God, the one God of heaven and earth, hath the book of destiny entirely in His power. In that book there is nothing written by a stranger's hand. The penmanship of the solemn book of predestination is from beginning to end entirely divine. No inferior hand hath sketched even so much as the most minute parts of providence. It was all, from its Alpha to its Omega, from its divine preface to its solemn finis, marked out, designed, sketched, and planned by the mind of the all-wise, all-knowing God. Hence, not even Christ's death was exempt from it. He that wings an angel and guides a sparrow, He that protects the hairs of our head from falling prematurely to the ground, was not likely, when He took notice of such little things, to omit in His solemn decrees the greatest wonder of earth's miracles, the death of Christ. No, the blood-stained page of that book, the page which makes both past and future glorious with golden words, that blood-stained page, I say, was as much written of Jehovah as any other. He determined that Christ should be born of the Virgin Mary, that He should suffer under Pontius Pilate, that He should descend into Hades, that thence He should rise

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

What should a Christian do who is so in debt as to be unable to make proper payments?

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There's not much that I can find in the Scriptures that would answer this question. We are told in Romans 13:8, "Owe no man anything, but to love one another..." This verse actually says do not continue to owe anything. It is not saying you can't owe anything, but not to keep on owing it. "The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and giveth" (Ps. 37:21). My friends, if you owe something, you are obligated to pay it.

Now since there are no Scriptural recommendations as to the answer to your question, I will have to offer a suggestion. If the debt is such that you cannot overcome it yourself, then go to a money management officer at some financial institution and let him assist. Do not, however, cease to give your tithe. Do not attempt to get out of paying what you owe.

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Read Romans 13:6-14. There are several statements there that tell us we have a responsibility to pay our bills. There is certainly a connection between not paying one's bills and breaking several of the Ten Commandments. Not to pay our bills is lying, stealing, and is often the direct result of coveting. It is very damaging to the testimony of a Child of God. I have heard Christians condemned for being dishonest and hypocrites because they made no effort to pay their bills. Whether you like it or not, to run up bills, and make no effort to pay them is stealing; and you are a thief.

I realize that in this day of a collapsing economy a Christian could run up bills and then have a difficult time in paying them. We should be careful not to do this. I know of some who could pay their bills and then lost their job and became unable to do so. This is not a reason however for making no effort to pay one's debts. Most creditors will work with you in such circumstances. They are interested in getting their money, not in seeing you punished.

The question uses the term "proper payments." Proper payments can often be worked

out between the two parties involved. The debtor should seek the creditor to work out these payments. I find myself losing respect for Christians who make no effort to pay their bills. If an effort is made, then it negates the poor influence that not paying bills could have on your testimony.

Let me sum this up with two statements. First, be careful about the debts you run up, realizing inability to pay them will hurt your testimony as a child of God. Second, if you find yourself in debt, and are having a hard time paying your bills, at least make the best effort you can to make things right. Work out a pay plan with your creditor. If you do not, you have no right to ever criticize anyone for stealing or lying until you make an honest effort to pay your bills. May God bless you all.

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That Christian as well as all other Christians should follow the instructions given to "My son" in Proverbs 3. In verses 5 & 6 he is told to, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." In verses 9 & 10 he is told to, "Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

God told His people to, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts" (Malachi 3:10, 11).

In order to claim these promises, one who is trusting in the Lord, must take the tenth part of his income into the Lord's storehouse. This part the Lord says belongs to Him, and not to do so, is to rob God (Malachi 3:8). One who has never done this will be surprised how far the remaining nine-tenths will go. If ONE TRUSTS IN THE LORD and in all his ways acknowledge Him, He has promised to, "direct thy paths" (Prov. 3:6).

As Christians, we are commanded by Christ to pay ALL our debts. This is brought out in Matthew 5:40 when He said, "And if any man will sue thee

at the law, and take away thy coat, let him have thy cloak also." Under the law the man could only take the coat, but Jesus is saying that if he takes the cloak, also, let him have it to pay the debt. In our day this means that if one is forced into bankruptcy, he is still to pay that part of his debt which the court exempts.

One who is so in debt should make every effort to pay some on each debt on a regular basis. This means that he must "tighten his belt" in order to clear up his indebtedness. A Christian who fails to attempt to pay all his debts brings dishonor and shame upon his Master.

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I suggest the Christian so acutely in debt to retrospectively examine himself, and try to ascertain the time, place, and how he came to such a dire situation. There are many things which could cause or contribute to the condition stated in the question. Things such as, prolonged sickness of the breadwinner in the family, extended unemployment, or economic mismanagement, etc. Regretfully, the most common cause for the economic woes of a Christian in this time of general prosperity in America is a mishandling of financial income. The over-extending of one's ability to meet financial obligations may be corrected by determining how this came about, and the implementing and adhering to an economic program which calls for correction of the error and a time of economic austerity.

Satan knows the old nature is inherently covetous of material things, and it is in this area he tempts the Christian to set his affection on things of the earth. In succumbing to the temptation the saint redoubles his efforts to accumulate, and unwittingly becomes a victim of the "tyranny of the tangible." Over and against this temptation, we have this word from Heaven's Department of Economic Affairs. "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12:15). It is not evil for a Christian to possess material things, but it is fearfully wrong for the temporal things of this life to possess the Christian. In light of the eternal perspective, it is imperative that the believer keep his priorities straight; for on this is hinged, not only present, but everlasting consequences.

While many a Christian has fallen into poverty without being at fault, some have done so through neglect of the spiritual and over-attention to what some have called "grown people's

toys"; such as fancy automobiles, recreational vehicles, larger and more modern homes and various status symbols; have found themselves in agonizing and demoralizing debt. Christ warned against the possibility of falling into this dreadful state when He said: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it" (Lk. 14:28).

When Paul said: "Owe no man anything..." (Rom. 13:8), he was not condemning the practice of borrowing and lending, but was saying we should not owe anything at the time of our death which our estate is unable to settle. While it is true, most of God's people have lived and do live below the poverty scale, one would be hard-put to find in Scripture or Baptist history where even a few of them died leaving behind carnal debts which were unpayable. God's people are not strangers to money troubles, but the great majority of them have been able to bear up under this burden without becoming dishonest. Poverty is no excuse for evil.

I am fully persuaded that most of the Christian's problems can be solved by consistent church attendance. Such attendance is the ground of Bible study, prayer, witness, and faithful stewardship. I do not mean to imply by the practice of these things the Christian will become rich in this world (the true saint will not be deceived by such an ill motive), but I do mean that the Christian who is guided by the above mentioned principles will know how to manage his financial affairs so as not to be found unable to meet his just debts. Failure to pay tithes is certainly not the answer to economic stress, but is a deceptive short-cut to financial chaos.

Solomon prayed, saying: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:8-9).

While it may not be true in every case, and I am confident it is not; however, it has been my experience to find that the case described in the question and spiritual immaturity go hand in hand. The Bible in no place, so far as I know, gives an absolute guarantee against poverty in this world, but we are admonished over and over to be content with God's providential dealings with us. "Give us day by day our daily bread" (Lk. 11:3).

DEATH

(Continued from Page 3)

again, leading captivity captive, and then should reign forever at the right hand of the Majesty on high. Nay, I know not but that I shall have Scripture for my warrant when I say, that this is the very core of predestination, and that the death of Christ is the very centre and mainspring by which God did fashion all His other decrees, making this the bottom and foundation stone upon which the sacred architecture should be built. Christ was put to death by the absolute foreknowledge and solemn decree of God the Father, and in this sense "it pleased the Lord to bruise him; he hath put him to grief."

2. But a little further, Christ's coming into the world to die was the effect of the Father's will and pleasure. Christ came not into this world unsent. He had laid in Jehovah's bosom from before all worlds, eternally delighting Himself in His Father, and being Himself His Father's eternal joy. "In the fulness of time" God did

rend His Son from His bosom. His only begotten Son, and freely delivered Him up for us all. Herein was matchless, peerless love, that the offended Judge should permit His co-equal Son to suffer the pains of death for the redemption of a rebellious people. I want your imaginations for one minute to picture a scene of olden times. There is a bearded patriarch, who rises early in the morning and awakes his son, a young man full of strength, and bids him arise and follow him. They hurry from the house silently and noiselessly, before the mother is awake. They go three days' journey with their men; until they come to the Mount, of which the Lord hath spoken. You know the patriarch. The name of Abraham is always fresh in our memories. On the way, that patriarch speaks not one solitary word to his son. His heart is too full for utterance. He is overwhelmed with grief. God has commanded him to take his son, his only son, and slay him upon the mountain as a sacrifice. They go together; and who shall paint the unutterable anguish of the father's soul, whilst he walks side by side with that beloved son, of whom he is to be the executioner? The third day has arrived; the servants are bidden to stay at the foot of the hill, whilst they go to worship God yonder. Now, can any mind imagine how the father's grief must overflow all the banks of his soul, when, as he walked up that hillside, his son said to him,

"Behold the fire and the wood: but where is the lamb for a burnt offering?" Can you conceive how he stifled his emotions, and, with sobs, exclaimed, "My son, God will provide himself a lamb"? See! the father has communicated to his son the fact that God has demanded his life. Isaac, who might have struggled and escaped from his father, declares that he is willing to die, if God hath decreed it. The father takes his son, binds his hands behind his back, piles up the stones, makes an altar, lays the wood, and has his fire ready. And now where is the artist that can depict the anguish of the father's countenance, when the knife is unsheathed, and he holds it up, ready to slay his son? But here the curtain falls. Now the black scene vanishes at the sound of a voice from heaven. The ram caught in the thicket supplies the substitute, and faith's obedience need go no further. Ah! my brethren, I want to take you from this scene to a far greater one. What faith and obedience made man do, that love constrained God Himself to do. He had but one Son, that Son His own heart's delight: He covenanted to yield Him up for our redemption, nor did He violate His promise; for, when the fulness of time was come, He sent His Son to be born of the Virgin Mary, that He might suffer for the sins of man. Oh! can ye tell the greatness of that love, which made the everlasting God not only put His Son upon the altar, but actually do the deed.

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Many of us spend half our time wishing for things we could have if we didn't spend half our time wishing.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Please explain Luke 11:52.

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In this passage Jesus rebukes the Pharisees and lawyers for their opposition to the gospel of Christ. The lawyers of that day were advisors concerning Old Testament Scripture. They had not faithfully advised the people, perverting the Scripture, not pointing out the Messiah. And

worse than that, they mislead the people, blinding them to the real truth of the Word that could save them. As Christ said they took away the key of knowledge. Instead of using the Scripture to the saving of their souls, they hid it from others. They themselves did not believe the gospel. Even with their knowledge of the Scriptures, they were blind. Christ called them blind leaders of the blind (Matthew 15:14). They had a misplaced zeal as the Apostle Paul said, "not according to knowledge" (Romans 10:2). They also prevented others from obtaining the knowledge of the grace of God and of salvation. Like those of our day who pervert the gospel, teaching people that they must be baptized or perform certain sacraments in order to obtain the grace of God. Teaching that God has taken the first step now it's up to them to do the rest. The truth is that God not only took the first step but the second, third, fourth and so on, however many there may be to save your soul. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). Even your faith (if you have it) is a gift of God.

The "woe" that is pronounced upon the "lawyers" of Luke 11:52 is one of condemnation. For as John said, "He came unto his own, and his own received him not." and "He that believeth on him is not condemned: but he that believeth not is condemned already..." They did not believe in Christ, or they would have received Him. Woe is thus pronounced on them.

My prayer is that you have not been misled or prevented by these "lawyers", but that you are trusting in Jesus Christ and Him alone for your eternal salvation.

defending the guilty as well as the innocent. The lawyers mentioned in Luke 11:52 were of the Pharisaic religion, professional teachers of the Law, the most prominent theologians of that day. However, our Lord was not satisfied with their interpretation of the Law. They had perverted the Law and taught for doctrines the commandments of men.

The Lord Jesus rebuked them for keeping back the knowledge of God by their false interpretations of Scripture and their disregard of the real spiritual needs of the people. I read somewhere that such teachers of religion are like men who hold the key to a sacred temple that they themselves will not enter and keep back all who would. The reason these lawyers did not teach the truth is that they were not saved. They cared nothing about the truth of the Law, or about God, and especially His Son, the Lord Jesus Christ. Our Lord denounced them, and unless they repented later, as the Apostle Paul did, they are in Hell today.

As the Lawyers had perverted the law, we have in our day those who take it upon themselves to interpret the Word and have perverted it to the extent that when we preach the truth, the whole council of God, we are called a Cult. For example, we at The New Testament Baptist Church in Bristol, preach and teach the Sovereignty of God, the Doctrines of Grace, that Jesus started the Baptist Church, that Christ will rapture the saints out of this world before the Tribulation, that Christmas and Easter are Pagan, anti-Bible, anti-Christian. Because of the truths we preach, we are sometimes called a Cult. Beloved, I believe that God is Omniscient and does not call men to preach error, the traditions of men, or false doctrine of any sort. We have men teaching and preaching water for salvation, works for salvation. Others preach and teach that if our parents were saved, we were born clean of sin and only need to be baptized. Yes there are many today that are leading people away from the truth about salvation. They themselves are not saved and therefore can not lead people to Christ but away from Christ. Apart from election and irresistible grace they will never know the truth and be saved. Paul said in Galatians Chapter 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

like drinking water, but delight to see others partake of sin with them.

There is a Scripture in Job 38:2 which says, "Who is this that darkeneth counsel by words without knowledge?" Perhaps this is the case with the lawyers to whom Christ was speaking. They took away the meaning of the Scriptures, that is the knowledge of them. They set themselves up as the final and only authority for teaching the truths of the Scriptures. The people must listen to them, or so they thought, for they had no other way of instruction. To learn the teaching of the Scripture was bound up with these lawyers and also with the Pharisees Christ spoke to in Matthew 23:13. These lawyers and Pharisees had the key of knowledge. If anyone would learn what the Scriptures had to say they must come to them. If a person listened to another teacher, then they would put him out of the synagogue. They shut up the kingdom of God to others. They would not go in, neither would they allow others to go in. This is what is meant by them taking away the key of knowledge. Well, they did not in reality take away the key of knowledge, but their teaching was that no one else was able or had the wisdom to declare the truths of the Scriptures but the lawyers and the Pharisees.

They hindered those that were entering. That is, they taught them as Isaiah said of the prophets of old. They gave them smooth words, words that did not edify. They fooled the people and kept them in the dark. They would not go in, and they did not want anyone else to go in.

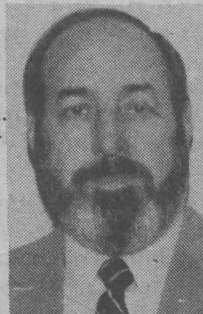
Do we not have the same thing in this day in which we live? Does not the religious world hate the truth? With smooth glossy words does the modern day Arminian give out his message. Does he not keep many from coming to the knowledge of the truth which is in the Lord Jesus Christ? Isn't he hindering those that are entering or that would enter if he would allow them? Do not they do as the lawyers and the Pharisees of old did? They hinder them by their enticing words and by their worldly activities. Do not they speak evil of that which is good? They speak evil of the doctrines which sovereign grace missionary Baptists proclaim. These modern day religious lawyers and Pharisees speak evil of the doctrines of grace as we teach them. Are not they in this way hindering many? We know that all the elect will come to Jesus in God's own time, but as we look at it from a human standpoint they do all they can to hinder and lock up the key of knowledge. They change the sense of the word and change the meaning of it.

The old whore of Revelation is doing the same thing. Is she not barring many from the door? Are not her leaders and her teachers keeping the truth of God's word hidden? Do not they claim to be the interpreters

of the Word? Yes, they do. They claim the people cannot understand Scripture. They claim the people must have their priest to instruct them.

We have an open Bible. Read it. Listen to God's man. Do not listen to those modern day Pharisees. Do not listen to that smooth mouthed preacher with enticing words of man's wisdom. Listen to the preaching of God's Word.

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This is the sixth woe pronounced on the scribes and Pharisees in this chapter. The word "woe" is a denunciation or a pronouncement of sorrow, grief, misery, or affliction. The denunciation is against those who were lawyers as far as the law of Moses was concerned. They were learned in that law (Matt. 23:1-5). In verse forty-six they are referred to as doctors of the law. The law that they advocated laden men with the burdens of the law of Moses.

These lawyers had taken away the key of knowledge. This knowledge refers to the ability of a person to recognize and to understand. Men were beginning to come to know, and to call upon, the Lord and the salvation that was in Jesus Christ. The key is knowledge with the emphasis on the word key. The reference, then, is not to intellectual activity or learning, but the truth of God on the part of believers. God provides knowledge for His people (I Sam. 2:3). The fear (reverence) of the Lord is the beginning of knowledge (Proverbs 1:7).

The lawyers did not enter into the knowledge of the truth of God. Their knowledge was superficial and fully encased in the law. Their objective was to hinder (forbid or restrain) those who were coming to the knowledge of the truth, and return them to the bondage of the law.

The Scribes and the Pharisees have not passed away. They have taken other forms, self-appointed preachers and false teachers, to name just two. They will not present nor proclaim the great doctrines of the Word of God. They are doing the same thing they did in the time of Christ, hindering those who would enter into the knowledge of the Word of God. God has pronounced a woe on them too.

DEATH

(Continued from Page 4)

and thrust the sacrificial knife into His Son's heart? Can you think how overwhelming must have been the love of God towards the human race, when He completed in act what Abraham only did in intention? Look ye there, and see the place where His only Son hung dead upon the cross, the bleeding victim of awakened justice! Here is love indeed; and here we see how it was that it pleased the Father to bruise Him.

3. This allows me to push my text just one point further. Beloved, it is not only true that God did design and did permit with willingness the death of Christ; it is, moreover, true that the unutterable agonies that

clothes the death of the Saviour with superhuman terror, were the effect of the Father's bruising of Christ in very act and deed. There is a martyr in prison: the chains are on his wrists, and yet he sings. It has been announced to him that tomorrow is his burning day. He claps his hands right merrily, and smiles while he says, "It will be sharp work tomorrow, I shall breakfast below on fiery tribulations, but afterwards I will sup with Christ. Tomorrow is my wedding day, the day for which I have long panted, when I shall sign the testimony of my life by a glorious death." The time is come; the men with the halberds precede him through the streets. Mark the serenity of the martyr's countenance. He turns to some who look upon him, and exclaims, "I value these iron chains far more than if they had been of gold; it is a sweet thing to die for Christ." There are a few of the boldest of the saints gathered round the stake, and as he unrobes himself, ere he stands upon the faggots to receive his doom, he tells them that it is a joyous thing to be a soldier of Christ, to be allowed to give his body to be burned; and he shakes hands with them, and bids them "Good bye" with merry cheer. One would think he were going to a bridal, rather than to be burned. He steps upon the faggots; the chain is put about his middle; and after a brief word of prayer, as soon as the fire begins to ascend, he speaks to the people with manifold boldness. But hark! he sings whilst the faggots are cracking and the smoke is blowing upward. He sings, and when his nether parts are burned, he still goes on chanting sweetly some psalm of old. "God is our refuge and strength, a very present help in trouble; therefore will we not fear, though the earth be removed and the mountains be carried into the midst of the sea."

Picture another scene. There is the Saviour going to His cross, all weak and wan with suffering; His soul is sick and sad within Him. There is no divine composure there. So sad is His heart, that He faints in the streets. The Son of God faints beneath a cross that many a criminal might have carried. They nail Him to the tree. There is no song of praise. He is lifted up in the air, and there He hangs preparatory to His death. You hear no shout of exultation. There is a stern compression of His face, as if unutterable agony were tearing His heart — as if over again Gethsemane were being acted on the cross — as if His soul were still saying, "If it be possible let this cup pass from me, nevertheless, not as I will, but as thou wilt." Hark! He speaks. Will He not sing sweeter songs than ever came from martyr's lips? Ah! no, it is an awful wail of woe that can never be imitated. "My God, my God, why hast thou forsaken me?" The martyrs said not that: God was with them. Confessors of old cried not so, when they came to die. They shouted in their fires, and praised God on their racks. Why this? Why doth the Saviour suffer so? Why, beloved, it was because the Father bruised Him. That sunshine of God's countenance that has cheered many a dying saint, was withdrawn from Christ; the con-

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When a person sins he likes for someone to sin with him. No one likes to be alone in his sin. Those who sin have pleasure in sinning. Not only do they sin

The term lawyer here is not the same as the term lawyer of our day. The lawyers of our day practice the Law of the land,

DEATH

(Continued from Page 5)

sciousness of acceptance with God, which has made many a holy man espouse the cross with joy, was not afforded to our Redeemer and therefore He suffered in thick darkness of mental agony. Read the 22nd Psalm, and learn how Jesus suffered. Pause over the solemn words in the 1st, 2nd, 6th, and following verses. Underneath the believer are the everlasting arms; but underneath Christ there were no arms at all, but His Father's hand pressed heavily against Him; the upper and the nether millstones of divine wrath pressed and bruised Him; and not one drop of joy or consolation was afforded to Him. "It pleased the Lord to bruise him; he hath put him to grief." This, my brethren, was the climax of the Saviour's woe, that His Father turned away from Him, and put Him to grief.

Thus have I expounded the first part of the subject — the origin of our Saviour's worst suffering, the Father's pleasure.

II. Our second head must explain the first, or otherwise it is an insolvable mystery how God should bruise His Son, who was perfect innocence, whilst poor fallible confessors and martyrs have had no such bruising from Him in the time of their trial. What was the reason of the Saviour's suffering? We are told here, "...thou shalt make his soul an offering for sin..." Christ was thus troubled, because His soul was an offering for sin. Now, I am going to be as plain as I can, while I preach over again the precious doctrine of the atonement of Christ Jesus our Lord. Christ was an offering for sin in the sense of a substitute. God longed to save; but, if such a word may be allowed, Justice tied His hands. "I must be just," said God; "that is a necessity of my nature. Stern as fate, and fast as immutability, is the truth that I must be just. But then my heart desires to forgive — to pass by man's transgressions and pardon them. How can it be done?" Wisdom stepped in, and said, "It shall be done thus:" and Love agreed with Wisdom, "Christ Jesus, the Son of God, shall stand in man's place, and He shall be offered upon Mount Calvary instead of man." Now, mark: when you see Christ going up the Mount of Doom, you see man going there: when you see Christ hurled upon His back, upon the wooden cross, you see the whole company of His elect there; and when you see the nails driven through His blessed hands and feet, it is the whole body of His elect who there, in their substitute, are nailed to the tree. And now the soldiers lift the cross, and dash it down into the socket prepared for it. His bones are every one of them dislocated, and His body is thus torn with agonies which cannot be described. 'Tis manhood suffering there; 'tis the Church suffering there, in the substitute. And when Christ dies, you are to look upon the death of Christ, not as His own dying merely, but as the dying of all those for whom He stood as the scapegoat and the substitute. It is true, Christ died really Himself; it is equally true that He did not die for Himself, but died as the substitute, in the

room, place and stead of all believers. When you die you will die for yourselves; when Christ died, He died for you, if you be a believer in Him. When you pass through the gates of the grave, you go there solitary and alone; you are not the representative of a body of men, but you pass through the gates of death as an individual; but, remember, when Christ went through the sufferings of death, He was the representative Head of all His people.

Understand then, the sense in which Christ was made a sacrifice for sin. But here lies the glory of this matter. It was as a substitute for sin that He did actually and literally suffer punishment for the sin of all His elect. When I say this, I am not to be understood as using any figure whatever, but as saying actually what I mean. Man for his sin was condemned to eternal fire; when God took Christ to be the substitute, it is true, He did not send Christ into eternal fire, but He poured upon Him grief, so desperate, that it was a valid payment for even an eternity of fire. Man was condemned to live forever in hell. God did not send Christ forever into hell; but He put on Christ, punishment that was equivalent for that. Although He did not give Christ to drink the actual hells of believers, yet He gave Him a quid pro quo — something that was equivalent thereunto. He took the cup of Christ's agony, and He put in there, suffering, misery, and anguish, such as only God can imagine or dream of, that was the exact equivalent for all the suffering, all the woe, and all the eternal tortures of every one that shall at last stand in heaven, bought with the blood of Christ. And you say, "Did Christ drink it all to its dregs?" Did He suffer it all? Yes, my brethren, He took the cup, and "At one triumphant draught of love, He drank damnation dry."

He suffered all the horror of hell: in one pelting shower of iron wrath, it fell upon Him, with hailstones bigger than a talent; and He stood until the black cloud had emptied itself completely. There was our debt, huge and immense; He paid the utmost farthing of whatever His people owed; and now there is not so much as a doit or a farthing due to the justice of God in the way of punishment from any believer; and though we owe God gratitude, though we owe much to His love, we owe nothing to His justice; for Christ in that hour took all our sins, past, present, and to come, and was punished for them all there and then, that we might never be punished, because He suffered in our stead. Do you see, then, how it was that God the Father bruised Him? Unless He had so done, the agonies of Christ could not have been an equivalent for our sufferings; for hell consists in the hiding of God's face from sinners, and if God had not hidden His face from Christ, Christ could not — I see not how He could — have endured any suffering that could have been accepted as an equivalent for the woes and agonies of His people.

Methinks I heard some one say, "Do you mean us to understand this atonement that you have now preached as being a literal fact?" I say, most solemnly, I do. There are in the world many theories of atonement: but I cannot see any atonement in any one, except in this doctrine of substitution. Many divines say that Christ

did something when He died that enabled God to be just, and yet the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this. They believe that Judas was atoned for just as much as Peter; they believe that the damned in hell were as much an object of Jesus Christ's satisfaction as the saved in heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterwards. Now, such an atonement I despise — I reject it. I may be called Antionmian or Calvinist for preaching a limited atonement; but I had rather believe a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined with it. Why, my brethren, if we were only so far atoned for by the death of Christ that any one of us might afterwards save himself, Christ's atonement were not worth a farthing, for there is no man of us can save himself — no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemptions can pretend to be. But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: He hath died for sinners; whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ, shall know Christ died for him; for our sense of need of Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial. The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin, and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something." But the man who receives the Bible as it is, he says, "Christ cannot be punished in any man's stead, and the man be punished afterwards. 'No,' says he, 'I believe in a just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No, my Saviour died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I can die absolutely certain that for me there is no flame of hell, and no pit digged; for Christ my ransom suffered in my stead, and, therefore, am I clean delivered. Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all them that believe on Christ? I will here quote the testimony of that pre-eminently profound divine, Dr. John Owen: —

"Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoners intrahled! Doubtless, 'universal' and 'redemption' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic.' If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were intrahled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were inwrapped, by the price of His blood, it cannot possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption."

I pause once more; for I hear some timid soul say — "But, Sir, I am afraid I am not elect, and if so, Christ did not die for me." Stop, sir! Are you a sinner? Do you feel it? Has God the Holy Spirit made you feel that you are a lost sinner? Do you want salvation? If you do not want it, it is no hardship that it is not provided for you; but if you really feel that you want it, you are God's elect. If you have a desire to be saved, a desire given you of the Holy Spirit, that desire is a token for good. If you have begun believing to pray for salvation, you have therein a sure evidence that you are saved. Christ was punished for you. And if now you can say, "Nothing in my hands I bring, Simply to the cross I cling," you may be as sure you are God's elect as you are sure of your own existence; for this is the infallible proof of election — a sense of need and a thirst after Christ.

III. And now I have just to conclude by noticing the blessed effects of the Saviour's death. On this I shall be very brief.

The first effect of the Saviour's death is... "he shall see his seed..." Men shall be saved by Christ. Men have offspring by life; Christ had an offspring by death. Men die, and leave their children, and they see not their seed; Christ lives, and every day sees His seed brought into the unity of the faith. One effect of Christ's death is the salvation of multitudes. Mark, not a chance salvation. When Christ died the angel did not say, as some have represented Him, "Now by His death many may be saved;" the word of prophecy had quenched all "buts" and "peradventures."

"By his righteousness he shall justify many." There was not so much as an atom of chance — work in the Saviour's death. Christ knew what He bought when He died; and what He bought, He will have — that, and no more, and no less. There is no effect of Christ's death that is left to peradventure. "Shalls" and "wills" made the covenant fast: Christ's bloody death shall effect its solemn purpose. Every heir of grace shall meet around the throne.

The second effect of Christ's death is, "...he shall prolong his days..." Yes, bless His name, when He died He did not end His life. He could not long be held a prisoner in the tomb. The third morning came, and the conqueror, rising from His sleep, burst the iron bonds of death, and came forth from His prison-house, no more to die. He waited His forty days, and then with shouts of sacred song, He "led captivity captive and ascended up on high." "In that he died he died unto sin once; but in that he liveth he liveth unto God," no more to die, the conqueror over death and hell.

And, last of all, by Christ's death the Father's good pleasure was effected and prospered. God's good pleasure is, that this world shall one day be totally redeemed from sin; God's good pleasure is, that this poor planet, so long swathed in darkness, shall soon shine out in brightness, like a new-born sun. Christ's death hath done it. The stream that flowed from His side on Calvary shall cleanse the world from all its blackness. That hour of mid-day darkness was the rising of a new sun of righteousness, which shall never cease to shine upon the earth. Yes, the hour is coming when swords and spears shall be forgotten things — when the harness of war and the pageantry of pomp shall all be laid aside for the food of the worm of the contemplation of the curious. The hour approacheth when old Rome shall shake upon her seven hills, when Mohammed's crescent shall wane to wax no more, when all the gods of the heathens shall lose their thrones and be cast out to the moles and to the bats; and then, when from the equator to the poles Christ shall be honored, the Lord paramount of earth, one King shall reign, one shall be raised, "Hallelujah, hallelujah, the Lord God Omnipotent reigneth." Then, my brethren, shall it be seen what Christ's death has accomplished; for "the pleasure of the Lord shall prosper in his hand."

TRIBULATION

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of time is the coming dictator. The Tribulation Period and the coming dictator are so closely connected in Scripture that they can not be separated.

I. The Coming Dictator. The Bible lets us know that this man is called the antichrist, the son of perdition. There is a terrible individual coming that will rise to power and will rule the world. In the book of Daniel, the Bible describes this individual that is coming. We notice in Daniel 7:20, that he will be a great orator. Listen: "And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake

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Many bless themselves as going to Heaven, when, God knows, their feet stand in the ways that will undoubtedly lead them to Hell.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

Missionary To
New Guinea
Eld. Fred T. Halliman



FRED T. HALLIMAN

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fornication, and to eat things sacrificed to idols" (Rev. 2:20).

"And a voice of a multitude being at ease was with her: and with the men of the common sort were brought Sabians from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads" (Ezek. 23:42). The "voice of the multitude being at ease" speaks of the sense of security the Jews felt was theirs because of their alliance with the various foreign powers. Our text informs us that "men of the common sort were brought Sabians from the wilderness" (the margin renders it, drunkards from the wilderness). These common people were brought to drink to the grand alliances which had been formed and to force the alliances upon others. They, on this occasion, were also to be very noisy in shouting. They, by wearing bracelets upon their hands and crowns upon their heads, made the occasion to appear very official and something to be desired and participated in by all. "Then said I unto her that was old in adulteries, Will they now commit whoredoms with her, and she with them?" (Ezek. 23:43). It would appear that the Jews, being old in adulteries and having had God's heavy hand upon them because of it, would have had more good judgment than to walk in the same path. The fact that they were "old in adulteries" and had suffered severely for the same, is clearly set forth in Judges 3:5-8.

"Yet they went in unto her, as they go in unto a woman that playeth the harlot so went they in unto Aholah and unto Aholibah, the lewd woman"

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"Therefore, O Aholibah, thus saith the Lord God, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side" (Ezek. 23:22). The Scriptures inform us that all things work together for good to them that love God. We find from the passage before us that the very opposite is true relative to those who don't love God, that is, all things work against them. They will one day discover that those things they loved and diligently sought after, have become thorns to hurt them. Israel was to learn that she was far better off before she cast a wishful eye upon the blue uniforms of her neighbors and the handsome young men who wore them. She was to find that she was much better off before she left Jehovah and went whoring after false gods.

We, too, as Baptists, cannot do better than to hold our ground and to grow in our present surroundings. Let us build upon that which is ours now and not cast a wishful eye across the fence where the world worships. There is nothing for us to go back to. We must not go back down the hill, but on to higher ground by adding to that which we have, yea, by growing in grace and in knowledge.

"The Babylonians, and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses" (Ezek. 23:23). The names "Pekod," "Shoa," and "Koa," refer back to the Chaldeans, since the passage is worded in this manner. A problem, however, arises when we try to identify them. They, however, are probably names of the Chaldean leaders. "And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people, which shall set against thee buckler and shield and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments" (Ezek. 23:24).

The Jews were to be invaded "on every side" (v. 22) so that there would no place to seek refuge. The invasion forces were to be equipped so that the task of God's judgment would be most effective. God's judgment was to be set before the invasion forces even though the execution of judgment was to be according to the usual judgment of the invading forces. Let us learn that God's chastisement today often falls upon us by way of our fellow man. May we, then, before striking back at some one, consider whether or not we are being chastised of God.

"And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and thy residue shall be devoured by fire" (Ezek. 23:25).

We learned from verse twenty-four that "they shall judge thee according to their judgments." The judgment

rendered by the Chaldeans, Egyptians and others was to cut off the nose and the ears of an adulteress. Beautiful women, in fact, in the East wore ornaments in their nose and on their ears. Their beauty, of course, was a thing of the past after their nose and ears were removed. Israel also, who had been God's beautiful wife, was now marked as a fallen adulteress. All of the whoredoms which Ezekiel had assigned to her make it obvious that she was truly a fallen adulteress.



Willard Willis

"And they shall also strip thee of thy clothes, and take away thy fair jewels. Thus will I make thy lewdness to cease from thee, and thy whoredom brought from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more. For thus saith the Lord God; Behold I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated: and they shall deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare: and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms. I will do these things unto thee, because thou hast gone a whoring after the heathen, and because thou art polluted with their idols. Thou hast walked in the way of thy sister; therefore will I give her cup into thine hand. Thus saith the Lord God; Thou shalt drink of thy sister's cup deep and large: and shalt be laughed to scorn and had in derision; it containeth much. Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out, and thou shalt break the shreds thereof, and pluck off thine own breasts: for I have spoken it, saith the Lord God" (Ezek. 23:26-34).

The prophecy before us shows that the wall which God had constructed around Judah was to be torn down. Those that hated Judah would then enter in and strip her of her clothes and jewels. She would be left naked and without jewels so that her pride would be abolished. She, in fact, would become a spectacle to all who observed her. She was to be delivered into the hands of those who hated her. This part of the prophecy was fulfilled to a great degree in Hitler's Germany. This sentence, according to the above passages, was imposed upon Judah because she had "gone a whoring after the heathen" and because she had been polluted

by their idols. Judah was to drink of God's cup of wrath. The cup, in fact, was to be one that was deep and large. Not one drop of the contents of the cup was to be wasted. All was to be drunk. Judah, in fact, would be required to "suck" out the very last drop. God sealed Judah's sentence by stating, "for I have spoken it, saith the Lord God."

Let us learn that God does everything by careful design. There is never too much or too little, but all is according to His carefully drawn up prescription. The death of our Lord Jesus, for example, was only for those whom God would eventually save. His blood was not shed in vain for those who will perish in the flames of hell. It is as stated in the following passage: "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9).

"Therefore, saith the Lord God; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy whoredoms" (Ezek. 23:35). It can be said that the majority in America today have forgotten God and even cast Him, in a sense of speaking, behind their backs. This statement is proven from the fact that most people have forgotten the Lord's day, the Lord's church and the Lord's doctrines. Multitudes have cast good morals to the wind and have gone after the world "hook, line and sinker." The Bible forbids the taking of God's name in vain, yet multitudes ignore this precept altogether. The same can be said of stealing, adultery, false witness, murder, etc.

May we, for a moment, consider that which we have been reading and look ahead to that which awaits Israel. God's wife, Israel, due to her flagrant sins, was to have her nose and ears removed. She was to lose her jewels and be stripped of her beautiful clothing. She was also to lose her sons and daughters, and then be given over to them that hated her. Her haters, in turn, would deal with her in a hateful manner. The passages before us also state that the things she had labored for would be enjoyed by others. All of the above has been an accurate picture of Israel. Israel, however, has now been restored as a nation again. She is regaining her nose, ears, clothing, fair jewels, and is being drawn from the nations which hate her.

You and I as Gentiles, have been greatly blessed by that which has happened to Israel. The chosen Gentiles have been drawn to embrace God's dear Son as their very own personal Saviour and Lord. God, however, when the time for the Gentiles is completed, will completely restore Israel.

"The Lord said moreover unto me; Son of man, wilt thou judge Aholah and Aholibah? yea, declare unto them their abominations; That they have committed adultery, and blood is in their hands, and with their idols have they committed adultery, and have also caused their sons, whom they bare unto me, to pass for them through the fire, to devour them. Moreover this they have done unto me: they have defiled my sanctuary in the

same day, and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and, lo, thus have they done in the midst of mine house" (Ezek. 23:36-39).

Let us learn from these passages that our God is keeping a record of our evil and good acts. There is nothing that escapes His eyes. There is no word spoken that His keen hearing does not pick up. This face is made very evident from the following passage: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

The charge against Israel was that they had loved their idols more than God and their children — their children who belonged to Him. Proof of these charges is now set forth in the passages before us. Proof number one was that they had committed adultery; number two was that innocent blood was in their hands; number three was that they had offered their sons to the heathen gods; number four was that they had defiled His sanctuary and number five was they had defiled His sabbaths.

"And furthermore, that ye have sent for men to come from far, unto whom a messenger was sent; and, lo, they came: for whom thou didst wash thyself, paintedst thy eyes, and deckedst thyself with ornaments, and satest upon a stately bed, and a table prepared before it, whereupon thou hast set mine incense and mine oil" (Ezek. 23:40, 41).

More evidence is here given showing that God was forgotten and cast behind their backs. The Jews, in fact, took great pains in drawing up an alliance with any country that could feed their appetite for more of the world's show and glamour. They sent messengers, even as America might send messengers to the Vatican or Cuba, asking them to set up an embassy in this country — a base from which they could teach us to be more like them. This action by the Jews was not the result of a small idea, but it was only executed after much thought and preparation. They, in fact, did everything possible to attract foreign nations. They, as the passages before us state, washed themselves, painted their eyes, decked themselves with ornaments, sat on a stately bed, prepared a table before it and even set God's incense and oil before the foreign dignitaries. They, in other words, gave these foreign nations a twenty-one gun salute. It, of course, is obvious that they had forgotten God and cast Him behind their backs. The Lord's churches today do, in essence, the same thing when they send for false preachers to preach in their pulpits, or when they walk hand in hand with false churches. The church at Thyatira was condemned for a similar action as stated in the following passage: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit

EZEKIEL

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(Ezek. 23:44). A league, in other words, was soon made between the Jews and the various foreign powers. This action was taken even though the Jews were taught time and time again that oil and water will not mix. "And the righteous men, they shall judge them after the manner of adulteresses, and after the manner of women that shed blood; because they are adulteresses, and blood is in their hands" (Ezek. 23:45, 46). Righteous men in that day and righteous men today should not hesitate to speak out and to take action, according to that which is set forth in the Holy Scriptures. They should follow this procedure in order to root up all plants that are rooted in such evils as those which are set before us.

"For thus saith the Lord God; I will bring up a company upon them, and will give them to be removed and spoiled. And the company shall stone them with stones, and dispatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire. Thus will I cause lewdness to cease out of the land, that all women may be taught not to do after your lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord God" (Ezek. 23:46-49).

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very great things, whose look was more stout than his fellows" (Daniel 7:20). He has a mouth that spake very great things. This individual will be a great orator that shall have crowds and multitudes hanging on his every word. He will have complete control and sway of the crowd because of his oratorical ability. He will be a great speaker.

We find in Daniel 8:23 that he shall be a highly intelligent individual, listen: "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up." He shall stand up, or in other words, he shall come into power. He shall also understand dark sentences. The Hebrew word here translated "dark sentences," is used two other places in the bible. One place in Judges 14, concerning Samson's riddle, the riddle that Samson gave the Philistines is the same word translated here "dark sentences." It is used another place in I Kings 10:1, when it talks about the Queen of Sheba coming to King Solomon, and it says, "...she came to prove him with hard questions."

The words "hard questions" is the same Hebrew word that is translated here "dark sentences." That means that antichrist will be able to understand mysteries. Here is an individual that could have figured out Samson's riddle. Here is an individual that could have answered the questions of the Queen of Sheba. You have to admit that antichrist is going to

be an intelligent individual.

In Daniel 8:24, we find that he shall be a great military genius. It says this, "And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty..." There you see he is a great military genius.

He will have another quality that will make him stand out among men. In Daniel 11:21, we find that he will be a great politician. It says, "And in his estate shall stand up a vile person, to whom they shall not give the honour of the kingdom..." Now notice, he will stand up and they will not give him the kingdom, but notice what he does, "...to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries" (Daniel 11:21). Here is a man that will talk his way into the throne room. A great politician, an individual that can be one thing to one group of people, and at the same time be another thing to another group of people. He is a man that you cannot trust, but he will have everybody thinking that he is their kind of a person. Everyone will respect him. They will want him to take over — a great politician!

We have another picture of this individual who will reign during the great Tribulation Period. Listen: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority" (Revelation 13:2).

You understand, from this we have a picture of the antichrist as a leopard. A leopard is a graceful animal with fluid motions, one that you would admire to watch. That brings us to a great truth. The antichrist will be a handsome individual. I will say this, all the modernist preachers who are sent by the devil are good-looking, they are handsome, whereas God's preachers are more on the homely side. The devil uses that which is handsome to charm and deceive. Here will be his greatest success, the antichrist, an individual that will be handsome, good-looking.

A leopard is also a bloodthirsty animal, good-looking, yes, and behind those good looks, bloodthirsty. The antichrist will be a bloodthirsty individual that will shed the blood of a multitude of people. He will regard human life as nothing.

Notice further in this description, he has the feet of a bear. The feet of a bear represents an indomitable will. Here is a man who will be so self-assured and strong-willed, that no matter how bad things look, he will be confident. Other men will look around and they will see the world coming apart at the seams, but they will look at the confidence of this individual and they will think that everything is going to be all right because of his indomitable will. He will inspire confidence among the people regardless of how black things look.

He also is said to have the mouth of a lion. Have you ever heard a lion roar? When a lion roars everything becomes quiet, the roar strikes fear into the heart of all the other animals. So it will be with the antichrist. When he speaks, he will strike fear into the hearts of all those

that hear him. He will have a great mouth, be a great orator and one to be feared. At his words people will tremble and fear. Then we notice further that he will receive his power from the devil. The dragon in the Bible represents the devil. In Revelation 13:2, it says, "...and the dragon gave him his power, and his seat, and great authority."

Here will be an individual that will work by the power of the devil. He will also have an individual that will help him, known as the false prophet.

In Revelation 13:11, we read, "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." This deceiving individual is the false prophet. The false prophet will be to the antichrist what the Holy Spirit is to Jesus Christ. The Holy Spirit exalts Jesus Christ and never speaks of Himself. The false prophet will do likewise with the antichrist, he will exalt him and not speak of himself. Listen: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast..." (Revelation 13:12). In other words, he magnifies the antichrist.

II. The Character of His reign. I want to show you now the reign of the antichrist during the time known as the Tribulation Period. It is pictured by four horsemen in Revelation, chapter 6, four stages of his kingdom.

The first stage is when he takes power. Revelation 6:2 says, "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." The hero always rides in on a white horse, isn't that true? The antichrist will look like the saviour of the world as he comes in to solve all the problems of humanity. He has a bow and a crown was given unto him and he went forth conquering and to conquer; an irresistible start.

He will come in peaceably as pictured on a white horse, and he will be well received; then his kingdom will deteriorate as seen by the second horse. Listen: "And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword" (Revelation 6:4).

We see that war will be the result of the reign of the antichrist. He will come in peaceably, but the next thing you know, this old world will be engaged in war. There will be bloodshed, and there will not be any peace on earth. There will be war among nations, war among families. This will be a time of murder. A great sword will be given to him and many will die.

The third stage of his kingdom is seen by the third horse, listen: "And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine" (Rev.

6:5, 6). This third horse represents famine. After war, comes famine. A man will work all week and not make enough to feed himself, let alone his family. There will be a worldwide famine as a result of war.

This will be followed by a fourth horse — a fourth stage of his kingdom. This brings us up to the end of his kingdom. Revelation 6:8, says, "And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

Twenty-five percent of the population of the earth shall die as a result of the reign of the antichrist. Notice what follows death — Hell! Listen, those who follow the antichrist shall wind up in the burning pits of Hell and eventually be cast into the everlasting flames of the lake of fire. We see the progressive reign of the antichrist as it gets worse and worse. I have not mentioned all the terrible things that will happen in the Tribulation Period. Somewhere in the middle of the Tribulation Period, Russia will be destroyed as a military power, and that is in Ezekiel chapter 38. Russia and her allies will go into the end time; they will go into the Tribulation Period, but they will be destroyed. I believe nuclear weapons will be used, millions will die and that is in the middle of the Tribulation Period.

That is not all that is going to take place. The wrath of God will be poured out on the kingdom of the antichrist, listen: "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth" (Revelation 16:1). You understand, not only will the antichrist reign with all terror, but the wrath of God will also be poured out upon the earth. A tremendous release of demons will take place during the Tribulation Period, but I do not have the space in this message to go into that. I want to show you how this Tribulation Period is going to end.

III. The Conclusion Of His Reign. It is going to end after seven years with the battle of Armageddon. Armageddon will be the last battle during the reign of the antichrist. The Bible tells us where the trouble spot will be that will lead up to the battle of Armageddon. Do you know where it will be? It will be over in the Holy Land where Israel is. Listen: "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem" (Zechariah 12:2). Jerusalem is going to be a trouble spot, all the way up unto the end time. God said that in 487 B.C. It has been true throughout history. Listen: "And in that day will I make Jerusalem a burdensome stone for all people..." (Zechariah 12:3). Do you not see that Jerusalem will be the trouble spot and this will be where the battle of Armageddon will center.

I want you to notice the loss of Jewish lives. Listen: "And it shall come to pass, that in all the land, saith the Lord, two

parts therein shall be cut off and die; but the third shall be left therein" (Zechariah 13:8).

Two-thirds of the Jewish people will die just prior to the battle of Armageddon as the antichrist brings his armies to crush Jerusalem. We find that the antichrist will actually take the city of Jerusalem. Listen:

"For I will gather all nations against Jerusalem to battle; and the city shall be taken..." (Zechariah 14:2). You can mark this victory down because it will be the antichrist's last victory. He has won them all up to this time, but this will be his last one, and it will be cruel. Listen: "...and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city" (Zechariah 14:2).

There will be no hope left. The antichrist will now be ready to exterminate the Jewish people from off the face of the earth. With all hope now gone, the Lord is going to step in. Listen: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives..." (Zechariah 14:3, 4).

It is talking about the time when Jesus comes back and literally touches down on this earth. He will come back to the Mount of Olives, He will save His people from total annihilation. The battle of Armageddon now begins. There is going to be some terrible power used during this battle. Listen: "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zechariah 14:12). You have got to realize after reading this that there is going to be some terrible power used during the last battle. There is going to be much bloodshed during this battle. There is going to be more blood shed during this one battle than has been shed in any battle ever fought. Listen:

"And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs" (Revelation 14:20). That is a river of blood, one hundred seventy-seven miles long and approximately four and one-half feet deep. If you can imagine a river like that, filled with blood of those who died during the battle of Armageddon, you can see the terrible loss of life in this last battle.

We have another description of this battle in Revelation 19:17, 18. Listen: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." So, you understand God is preparing even the vultures to

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consume the dead. Now notice what it says in verse 19,

"And I saw the beast" (that is the antichrist), "and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army."

The antichrist's heart will be hardened like Pharaoh's heart was hardened in the Old Testament. Pharaoh knew he could not win, but his heart was hardened, and he resisted Moses up to the end. The antichrist will know that he cannot win, but his heart will be hardened and he will try to prevent the coming of Christ back into this world. He will not succeed for it says in verse 20, "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

These are the only two men ever mentioned in the Bible that were cast alive into the lake of fire. When the lost die, their soul is cast into hell, but these two men were cast alive without a trial into the lake of fire because their crimes against God and humanity were such. I must bring this message to a close. I have been talking to you about the seven-year period known as the Tribulation.

May God make Jesus Christ your only hope for Heaven, He that died on the cross and rose again from the dead. Trust Him today and be saved. May God richly bless you is my prayer!

BELIEVER

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God. A uniform is not enough. Our Church Covenant says we should strive for the advancement of the Church. The word strive does not mean, "I'll come when I feel like it," or "I'll come when I'm able," or "I'll come every chance I get." These are some of the excuses we get from some church members. To strive means, "to make a strenuous effort, to labor hard or very earnestly, to struggle in opposition to or for something." All these meanings will apply in striving for the advancement of the church. Christ was constantly striving for the advancement of the Church during His three and one half year ministry on earth. He founded it, He taught it, he commissioned it, He promised it perpetuity, He died for it. The disciples of Christ were striving for the advancement of the Church. Acts 2:46, tells us that they went from house to house, they praised God daily and had favor with all men. While they were going from house to house God was adding to them daily. After a while they began to drift into Hardshellism and the Lord split them and scattered them and they began to be Missionary again.

If you are a good soldier in the Army of God, you can be a better church member and cause your church to grow. If we would read and practice Romans 12:1, "I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your

reasonable service." Look at verse two, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." We should be concerned about what people say about our church, and what they observe as they watch our lives; how we walk, how we talk, where we go. To be a good soldier in God's Army, you should not only conduct your life right, but be observant, always ready to help your church advance toward the enemy, fighting the good fight of faith.

God's Army needs money to operate, and He has told us just what to do. If we follow His orders everything will fall in place, the plan will work out, the Church will advance further. So, to be a good soldier you must be a tither, a person who does not tithe steals money from the Lord. He is a thief. He is worse than a bank robber, he has stolen from God. If we had a member of our church who robbed a bank, unless he would give the money back and apologize, we would exclude him from our Church. But there are members of our churches that are worse than bank robbers. They have stolen from God, they have not given Him the tenth, yet we let them by as if it were not important. This is a terrible sin. The person as well as the church will have to give an account to God. Malachi 3:8-10 says, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." You might say, "But that is in the Old Testament." Beloved, the Old Testament is written to Christians, is inspired of God, and is for our instruction. In the New Testament Paul said in I Corinthians 16:2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." You might say, "It doesn't say to tithe." It doesn't have too, God had already said that in Malachi. God inspired the Apostle Paul to say, if you have prospered, it was of God, lay in store a tenth of that. The Church in our day is the storehouse of God. In Matthew 22:23 Jesus put His approval upon tithing. He said this you ought to have done but should not have left some other things undone. Yes, I believe that the lost are responsible to God to tithe. They are given the health to work, and breathe God's air into their lungs, all they have comes from God. tithing will not make them a good soldier, but Hell will be somewhat easier for their generosity. But beloved, to be honest, we must obey God and honour His Word to be a good soldier.

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qualified to interrogate to its extremity. His vastness exasperates human comprehen-

sion. All the combined wisdom of centuries is not able to render an accurate account of His greatness and marvelous wonders. That men who are encompassed in abundant nothingness, can call into question or limit the power of God is proof indisputable that we still possess inherent, active depravity; the cleaving distortion which accelerates and magnifies our vicious corruption. Because we are still infested with the congenital wretchedness, we are naturally prone to put boundaries in the path of Omnipotence and seek to frame God as one altogether as ourselves (Psalm 50:21). May it please God in His abundant mercy to pardon our frailty and instruct us to reside confidently in the Scriptural declaration that our heavenly Father is past total discovery. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job 11:7). In the illuminated sphere, though it be coupled with intimacy so precious, our daily discharge would still of necessity fall into the realms of "seek ye instruction from God." "I would seek unto God, and unto God would I commit my cause: Which doeth great things and unsearchable; marvelous things without number" (Job 5:8-9).

Many of the assertions of Scripture are so awe-inspiring, that what they communicate engulfs even the most grounded faith in an ocean of amazement. Likened unto an empty vessel, we, by God's favor, must be filled with the substance before we begin to realize its actual existence. Having been brought thus far, we now begin to see desires materializing; but soon they are checked with diabolical interference; and we find our expectations shrouded with human reasoning. Away with you! Away! Be gone! Hath not God declared that the spiritual aspirations, in their purest form, fall desperately short of the superabundant virtues that He alone possesses? Only a God-wrought faith, endowed with the heavenly parental instruction, can draw into its bosom and remain steadfast when it ponders the infinite contents which drip from Jehovah's Throne. The most holy longings, permeated with reverence so grand, must still confess — these things have I asked; these things I can not conceive. Oh, eternal holy God, what canst Thou do? Deity's answer staggers the suppliant, as his senses are stunned when the magnificent God accentuates His power. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us," "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (Ephesians 3:20; I Corinthians 2:9).

The Almighty God has spoken, advancing the truth as it is in Jesus, contained in the Word, confirmed in the inner man by the Holy Spirit as He resides in the believer. But there is other verbiage, language of the baser sort, injecting its filthy objection — no, no — no, these things cannot be. To enjoy these things is for future days — in times eternal. Sad as it is, these are but the ever present recurring paragraphs of unbelief — the core, the root, the offspring of spiritual wickedness — which

sterilizes, retards and all but destroys what once was a delight to our being and was the melody line to the songs of deliverance. So we be shaken, yea even molested by the wicked one; nonetheless, God in mercy will forgive our unbelief. Refresh thyself, unbelief does not make the promises of God of non-effect. Our Father once again makes His approach and reinforces the sifted son. You can love me now. "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye. I am your hiding place; I will preserve you from trouble; You shall be compassed about with songs of deliverance" (Psalms 32:8). We can have more than the common acknowledgment that we believe in God, for there is a power above and beyond finite conception. We can conceive of a closeness, even an intimacy, that will reveal to us the secrets of the Lord because we have been taught to fear Him; and in this position, He will show us His covenant. (Psalm 25:14).

Oh! glorious thought, we can ask these things; yea, perhaps we have, but God can go beyond that — far above, abundantly, superabundantly, exceedingly great, more, much more! For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

Unbelief is a taking of the name of God in vain. It is a turning back, It demonstrates, in effect, that we have not the ability within ourselves to apply the encouragements dispensed by God, nor to rejoice in the comforts when in His mercy, He condescends all our iniquities and lays before us the healing ointment. "Yea, they turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:41).

Dispense with reason and enter in with boldness. God help us not to stagger in unbelief, but rather enable us to believe in the eternal catalogue of abundant mercy. "In whom we have boldness and access with confidence by the faith of him" (Ephesians 3:12). The a-b-c's for the believer's approach to God: Access, Boldness, Confidence. God I believe, help Thou my unbelief. Allow me to limit and tempt You no longer. Remember my frame, that I am but dust. When we seek to enter in with boldness, pause to remember that Satan will be there. Through Christ Jesus, we approach the Father, seeking forgiveness for innumerable iniquities. Our desires are fresh. Lucifer begins to chide, drawing into the arena of our mind the immense number of our evil deeds. The arrogant commander sought to hinder Joshua's position before the Almighty God. He was there to withstand him. Therefore, when the vulgar varmint makes his appearance, as we lay before God our necessity, may we be comforted in the fact that the uninvited intruder shall once again be effectually rebuked. "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee. O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before

the angel. And he answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin" (Zech. 3:1-4; Heb. 4:14-15). Jesus is familiar with our case and understands infinitely our position. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

Thus far, we have asked nothing. Rather than prize our prayers as the venerable outflow of Christian conduct, we should understand that hitherto, we have had a loving Father's parental rebuke. "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

The most celebrated saints of days past have much publicized the conviction that nothing is too hard for God. Because they were men of like passions even as we, we oftentimes feel their weaknesses repeated more notoriously in our frame. They be but men, and for that cause, we often balk at their announcement, "nothing is impossible with God." When these proclamations are advanced by the very God of heaven, however, we should soon expect the Red Sea to open, the mountains to melt, the heavens to tremble, and the earth to be shaken; for the Almighty God makes not these statements to impress skeptics or to convince atheists, but rather to comfort His children and magnify His infinite greatness. "And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son" (Genesis 18:13-14).

Our unbelief is awesome — to the point of daily distraction. Nonetheless, we may still bow before God in thankful adoration. Our unbelief does not make the promises of God of non-effect. He and He alone, through His abundant mercy and for the sake of His great name, will effectuate all of the wonders He has proposed to display. Nothing fills the soul like the gratuitous portion of the Almighty. Men may declare, with the most well meaning fervent desire, that these superabundant workings of God are not exhibited in our day. How utterly unsatisfactory is such a menial petition. Suppositions of such a nature contribute nothing for the carving soul.

Jeremiah exalts the unfathomable splendor of God, only to have it reiterated to him once again by the very One whom he addressed. "Ah, Lord God! behold, thou hast made the heaven and the earth by

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thy great power and stretched out arm, and there is nothing too hard for thee." (This was Jeremiah's prayer; and the answer of Jeremiah's God:) "Then came the word of the Lord unto Jeremiah, saying, Behold, I am the Lord, the God of all flesh: Is there anything too hard for me?" (Jeremiah 32:17, 26, 27).

We should pause to remember that when we make supplications known, it is not a finite benefactor whom we address, who is hindered by various and sundry circumstances; but rather let us reinforce our prayers with this conclusion — seeming impossibilities and distressing obstacles are by His appointment. Well could we more readily extinguish the rays of the sun and obliterate its existence, than envision God the least bit perplexed, deterred, or even moved by the seeming improbabilities which cause us temporal discomfort. Finite problems are as nothing when absorbed by an infinite solution.

"But there may be thoughts too sweeping for expression, there may be unutterable groanings prompted by the Spirit (Rom. 8:26); Yet, above and beyond our widest conceptions and most daring expectations is God able to do. God's ability to answer prayer transcends not only our spoken petitions, but far surpasses even such thoughts as are too big for words, and too deep for utterance. And still those desires that are dumb from their very vastness, and amazing from their boldness, are insignificant requests compared with the power of God. For we know so little of His promises, and so weak is our faith in them, that we ask not, as we should, for their universal fulfillment. And though we did understand their depth and power, our loftiest imaginations of possible blessing would come infinitely short of the power and resources of the hearer of prayer." (Ephesians', John Eadie).

This stupendous stimulating insurgence of power abides in the believer, and through the effectual work of the Holy Spirit, God has wrought these infinite blessings in Christ Jesus, our Risen Redeemer. "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." (Ephesians 1:19-21). With all these precious promises, should not boldness be our approach. His faithfulness our stay, and superabundant transactions our expectations! "My soul, wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation: he is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength, and my refuge, is in God. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah" (Psalm 62:5-8).

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"...We must not measure His power by our sense of conceiving; we must not stint Him, and circumscribe Him, saying, can this or that be?... When God hath undertaken to do it; our span may compass the heaven and spoon contain the sea, more easily than our reason can fully measure the power of God" (Ephesians', Paul Bayne).

"God can do for us not only more than we ask in our petitions and intercessions, but even more than we are able to think and conceive in our minds" (Ephesians, R.C.H. Lenski). With the guarantees of heaven undergirding our weak substance, we should appropriate these privileges as benefits freely given to those laden with corruptions, who through Christ have had their iniquities purged, their transgressions forgiven, and their sins covered. "For thy name's sake, O Lord, pardon mine iniquity, for it is great." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place: thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 25:11; 32:5-8).

Casting aside all merit for wisdom would teach us there is none, save Christ the Righteous we find such abundance, and the glory of the same, funneling down from the heavenly cistern which has in it the infinitely holy balm mingled with the blood of the Righteous One, which of necessity must render our filthy leprosy as cleansed and our position forever shall remain eternally blessed by righteousness inaugurated and sustained in the sovereign good pleasure of the three times Holy God.

Oh, may we be taught of God to bless, yea even fall in love with, the God whose excellence we cannot begin to express. "Blessed be the Lord, because he hath heard the voice of my supplications." "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live" (Psalm 28:6; 116:1-2).

Being taught of God, the resolutions should be final. We may entertain and believe the declaration of sacred inspiration. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). "That might, being God's, can achieve in us results which the boldest have not ventured to anticipate" (Ephesians', John Eadie).

THE PLAIN TRUTH

by Herb Evans

The cult of British Israelism and Herbert W. Armstrong, Inc. have a propensity for misappropriating the "name" and the promises of "Israel" to the United States and Great Britain. Such people scorn the in-

ability of reasonable men to identify the "tribes" among the modern day Jews while they disguise their own inability to identify, "with Scripture", the so-called Anglo-Saxon or white Nordic tribes as the true Israel of God.

The "modus operandi" of such movements is to claim a serious distinction between the term "Jew" and the term "Israelite" and then to employ a hokus pokus of words that, if not kept in check, would get the Mormons from the Normans and the Japanese from Japheth. Moreover, historical quotes from such spiritual giants as Josephus, Henry Ford, and H.G. Wells are enlisted to prove such contentions. Bible prophecies, that have not yet been fulfilled or that have been partially fulfilled, are employed to prove that the modern day Jews cannot be Israel.

Most British Israelite claims are founded on extrascriptural authorities. The few Scriptures that are used are wrested from the "time frame" that they were written in, or their context, and misappropriated. Much like the Mid- and Post-Tribbers, they use the Scriptures negatively to prove that the Jews are not Israel. However, not one Scripture is advanced to prove that the white Nordic or Anglo-Saxon race or that the United States and Great Britain are the Israel of God; or that "Isaac's sons" become "Saacson's" hence "Saxons". How foolish! In the words of F.B. Meyer, "British Israelism is not capable of argument, it is a kind of infatuation."

2. Tribes Not Lost After Captivity

"Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh... saying, Ye children of Israel, turn again unto the Lord God of Abraham, Israel, and Israel, and he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria... divers of Asher and Manasseh and of Zebulun humbled themselves... And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel..." (II Chron. 30:1, 25).

"...every man should let his manservant... being a Hebrew... go free; that none should serve himself of them, to wit, of a Jew his brother" (2 Jer. 34:9). "And the children of Israel that were present kept the passover... all Judah and Israel that were present..." (II Chron. 35:17, 18).

"And the seed of Israel separated themselves from all strangers, and stood and confessed... the iniquities of their fathers... And the residue of Israel... were in all the cities of Judah, every one in his inheritance." (Nehemiah 9:2 and 11:20).

Since British Israelites loudly proclaim that the word "Jew" does not appear in Holy Writ until II Kings 16:6; it seemed good to us to put such "arguing from silence" to rest by demonstrating from Jeremiah 34:9 that a "Jew" and a "Hebrew" are one and the same; and the latter is found as early as the Book of Genesis. Israel, because of their loss of political independence, and because of the loss of tribal boundaries, and because of Judah's prophetic leadership role (Gen. 49:10); were called

"Jews" or "Judahites". Neither their tribal distinctions nor their national distinctions were lost, regardless of which captivity is under consideration. Jews did not become Jews by being brought into captivity; for Jews were brought out of "Jewry" (Dan. 5:13), not into it. Jews were carried away (Jer. 52:28); Jews escaped (Neh. 1:2, 3); Jews returned (Jer. 40:12); and Jews retained their own speech (2 Chron. 32:18). Judah assimilated scores of the seed of Israel before (2 Chron. 15:9) the Assyrian captivity; and there was a "remnant" of the children of Israel that were present with Judah during that captivity (2 Chron. 30:1, 6, 25) with tribal distinctions; and during the Babylonian captivity (Dan. 1:1-3). Moreover, a "residue" of Israel returned after the Babylonian captivity (Neh. 9:2; 11:20).

A register (Neh. 7:5) was found to establish the genealogy of that "seed of Israel" and that "seed" separated itself from the strangers in "Judah" after the Babylonian captivity (Neh. 9:2). Whatever racial mingling that took place during or after the captivities, was taken care of in Ezra 10:2, 3, 10, 16, 17 and Nehemiah 13:23-30.

Israel In The New Testament

"...Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:7). "And there was one Anna, a prophetess... of the tribe of Aser..." (Lk. 2:36). "Jesus... saith of him, Behold an Israelite..." (John 1:47). "Behold Israel after the flesh: are not they which eat of the sacrifices..." (I Cor. 10:18). "Ye men of Israel... the God of our fathers, hath glorified his Son Jesus... Ye are the children of the prophets, and of the covenant which God made with our fathers..." (Acts 3:12, 13, 25).

Whatever difficulty British Israelites seem to have in finding "Israel after the flesh," the "children of the prophets", or the "twelve tribes" in the land of Israel after the captivities; the Scriptures do not seem to share in it. The Baptist showed himself to Israel the people, not to Israel the land (Luke 1:80; John 1:31). The narrative (John 3:1) calls Nicodemus "a ruler of the Jews"; and Jesus equated this with being a "master of Israel." Jesus was able to locate "Israelites" (John 1:47) in the land of Israel. Paul was not hard pressed to locate the "twelve" tribes who were trying to serve God in the land of Israel day and night (Acts 26:7). Note

the present tense. If ten of the tribes were lost, the writer of James had no difficulty in mailing a letter to all twelve (James 1:1). Luke was able to determine that Anna belonged to one of the so-called lost tribes, the tribe of Asher! Jewish Israel is found all through the Book of Acts: (Acts 2:5, 14, 22, 36; 3:2, 13; 4:8, 10, 23, 27; 5:31, 35; 9:15; 10:36, 37; 13:16-47; 21:27-28).

Blind, Unserved, British Israelites

"...my heart's desire and prayer to God for Israel is, that they might be saved... they have a zeal of God, but not according to knowledge" (Rom. 10:1, 2). "Blindness in part happened to Israel, until the fulness of the Gentiles be come in... As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the father's sake" (Rom. 11:25-28). "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; Who are Israelites..." (Rom. 9:3, 4). "...though the number of the children be as the sand of the sea, a remnant shall be saved..." (Rom. 9:27). "God hath not cast away his people which he foreknew... at the present time also there is a remnant... Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:2, 5, 7).

If a man insists that either he, the United States, or Great Britain is the "true Israel"; he should not object to all that goes with that. He should accept the condemnation of "blindness" and the "lack of salvation." He must also wait until the fulness of the Gentiles comes in before he has a chance to cure that blindness and unbelief that he might be saved. British Israelites, by their own admission, are enemies concerning the Gospel.

Albeit, a sensible approach to Romans 9, 10, and 11 would reveal that Paul talked about "Israelites" that were his "kinsmen according to the flesh." Unserved Israelites (Jews) are enemies concerning the gospel; but as a people, they are beloved of the Father and He has not cast them away. The remnant will again be nationally God's people; and the Lord will have no difficulty in turning up another "register" to identify the twelve tribes (Rev. 7 and Neh. 7:5). (See also: Jer. 30:3, 24; 31:1, 2, 23, 31; 32:37, 44; 33:7; 34:9; 50:18, 19; Matt. 19:28; Zech. 8:13, 22, 23; Deut. 4:27, 30, 31; Mic. 5: 3, 7, 8).

Paul Was A Jew

"Paul said, I am a man which am a Jew..." (Acts 21:39; also, Acts 22:3). "We who are Jews by nature, and not sinners of the Gentiles..." (Gal. 2:15). "Though I might have confidence in the flesh... of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews..." (Phil 3:4, 5). "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" "Are they Hebrews?... Israelites?... the seed of Abraham?" So am I" (2 Cor. 11:22).

Paul was a Jew "by nature" and a Jew religiously (Gal. 1:13, 14). He was able to identify his tribe and was a "Jew", a "Hebrew", an "Israelite," of the "seed of Abraham", of "Israelite stock", and a "Ben-

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ANNOUNCEMENT

Elder Dan Phillips of Bristol, Tenn., will be preaching for the Sovereign Grace Baptist Church of Cortland, Ohio June 12-16.

Elder Don Pennington is the pastor of the church. There will be a fellowship on Saturday the 16th with Dan Stepp, Steve Cornett, James Crace and Brother Phillips preaching. Our readers are urged to pray for this meeting and to attend the services if possible.

TRUTH

(Continued from Page 10)

jaminite" all at the same time. Selah! Think of that! If Israel migrated to Great Britain; Paul certainly knew nothing of it. Peter Was A Jew

"I said unto Peter before them all, If thou, being a Jew, livest after the manner of the Gentiles..." (Gal. 2:14).

"(Peter) said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation" (Acts 10:28).

Paul knew that Peter was a Jew. Peter, himself, was proud of his Jewishness and had to be shown that he must condescend to an inferior white, Nordic, Anglo-Saxon (at that time). If Cornelius was an Israelite, Peter certainly knew nothing of it.

Jesus Was A Jew

"How is it that thou (Jesus), being a Jew, askest drink of me..." (Jn. 4:9). "Jesus stood before the governor; and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest" (Matt. 27:11).

British Israelites make the false claim that only those from the tribe of Judah were called "Jews". Well, Jesus was of the lineage of Judah through both Genealogies. He was a "Jew"! The Samaritan woman knew this (Jn. 4:9). Jesus, Himself, testified that he was indeed the "King of the Jews;" and the priests understood the terms "King of the Jews" and the "King of Israel" to be synonymous (Matt. 27:37-42). Truly, "He came unto his own, (Jews) and his own (Jews) received him not" (John 1:11). Salvation Is of the Jews.

"Jesus saith... salvation is of the Jews" (John 4:21, 22).

"The gospel of Christ... is the power of God unto salvation... to the Jew first... What advantage then hath the Jew? ...chiefly, because that unto them were committed the oracles of God... Is he the God of the Jews only?" (Romans 1:16 and 3:1, 2, and 3:29).

John 4:22 is enough to make the "Plain Truth, Inc." set their teeth on edge. Salvation is of the Jews! Salvation is of the Jews! The fact that Jews were given the oracles of God sticks in this cult's craw no better; for it makes the Jews and Israel one in the same. Gentiles are secondary in God's wonderful plan of salvation. Salvation is of the Jews! And that's the "Plain Truth"!

THE SABBATH DAY AN UNSPEAKABLE BLESSING

The Lord has been pleased to bestow many privileges and blessings on the children of men, and not least the Sabbath day. It is a creation ordinance, given to man at the very outset of the world's history. It was given while man was still in innocency, so if it was indeed a blessing then, how much moreso to man in a sinful, fallen and ruined state. If man in innocency needed such a day, free from the ordinary labor of his hands, to devote his whole mind to the service of God in connection with His worship, then how much more does poor, lost, fallen, undone man need one day in seven to be a Sabbath of rest from ordinary employments and recrea-

tions in order to devote his whole time to seek and to honor and worship that God whom by his sin, he has forsaken.

It has ever been the way with fallen man to abuse and misuse the privileges and blessings which God has given. It is not less so with regard to the blessing of the Sabbath day. Man, as a fallen creature, would rob God of His glory in whatever way he can. He would and does deny God that which is His due. Consequently, when God requires of men that they would devote one day in seven, the holy Sabbath, to be a Sabbath of rest to Him, for His worship and service, sinful man says in his heart and cries it out even louder by his actions that God asks too much of him. The Sabbath is trampled underfoot by men as though God has never said: "Remember the Sabbath day to keep it holy."

Foolish man would be wise and counts himself wiser than God. Though he will deny God what God has required, yet he will give to God what He has not required. How clear this is in connection with the observance of Christmas and Easter and such like festivals. Men are ready to observe such times faithfully while at the same time living in continuous contempt of the Sabbath which has been ordained by God. God will not have such will-worship as men shall find out at the end of the day. Left to ourselves, we will set up a way of worshipping God that is pleasing to the flesh, but we will not honor God in the way appointed in His Word.

Because of man's waywardness in relation to the things of God, God has often had occasion to recall man to his duty. This was true in Isaiah's day when the message of the Lord through His servant was — "If thou turn away thy foot from the Sabbath, from doing thy pleasure of my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" (Isa. 58:13, 14). Here the Lord recalls His erring people to their duty and holds out promise of much good if they fulfill it. This shows that failure to honor God in the way commanded by Him results in great loss for ourselves. We are indeed robbing ourselves when we seek to rob God of that which is His due.

The change in the Sabbath from the seventh day of the week to the first in no way lessens the obligation of men to honor God by a holy resting all that day from worldly duties: rather the duty is increased. The seventh day Sabbath commemorated the creative acts of God as the Creator of the ends of the earth and His resting from them; the first day of the week Sabbath commemorates the redemptive acts of the Divine Redeemer and His resting from them in His rising again from the dead on the first day of the week. Accordingly, the purchased redemption, purchased at infinite cost, make the Sabbath all the more pressing and obligatory.

In the keeping of the com-

mandments of God there is great delight — and this is so with regard to the law of the Sabbath. Yet it is not a mere outward keeping of the law that is required. Many may attain to a measure of outward honouring of the law of the Sabbath who derive little or no spiritual benefit from it. The Sabbath calls us to living, spiritual worship and this we cannot attain to apart from experiencing the new birth. A Nicodemus who no doubt outwardly observed the Jewish Sabbath day had need of being instructed by Christ as to his own need of being born again. Living, spiritual worship will never ascend from the natural heart of sinful and fallen man to God. "Ye must be born again" is still the Saviour's message, even to those who might be, like Nicodemus, religious leaders in the land, if they are still strangers to the quickening power of God's Holy Spirit.

Let us ask ourselves then whether we have yet attained to this true Sabbath-keeping that honoring of God on His holy day that flows from a heart spiritually enlightened and taught from above. Have we come to experience yet what it is to delight in a spiritual way in the Sabbath and to call the Sabbath a delight, the holy of the Lord, honorable? This is no light matter, no trivial question, but one fraught with the utmost consequences for our soul. That it is so should appear from what the Word of God makes plain about "the rest that remaineth for the people of God." It is evident that the enjoyment of heaven is to be the enjoyment of an eternal Sabbath keeping, and those who are to keep that eternal Sabbath are to be those who knew in their experience here in this world the spiritual enjoyment of the keeping of an earthly Sabbath. The Sabbath below is the forerunner of the Sabbath above. If we despise the Sabbath here, we thereby give evidence that we will never enjoy the Sabbath above; while, on the other hand, if we delight in the Sabbath now that is a token for good that we shall yet enter into the enjoyment of the eternal Sabbath above.

(Copied from The Gree Presbyterian Magazine and Monthly Record, Dec. 1984).

Editor's Note: The above author is too strong in his last paragraph in implying that those who do not keep the Sabbath are not saved. Many of our men oppose the term "Sabbath" as applied to the first day of the week. They prefer the term "The Lord's Day." Frankly, I prefer this term myself, but I do not oppose referring to this day as "The Christian Sabbath." I will suggest that those who oppose this term are out of step with the vast majority of our Baptist forefathers. I do believe that there are things that applied only to Israel as to their keeping of "The Sabbath." But I also believe that a proper keeping of the First Day of the week special to the Lord is obligatory upon every individual of mankind in our day. I believe that men who do not properly keep this day will answer to God for braking the Fourth Commandment of God. I will say most adamantly — and who would dare disagree with me — that the opening up of the Lord's Day to all and every kind of activity has been a curse to our nation, to the world. Desecration of the Sabbath — Lord's Day if you prefer it — it

is both — has gone hand in hand with a horrible decline in morality and spirituality in our country. Dare any man to argue with this statement?

I'M AFRAID

All my life has been such a waste of time I say. I know everyone sins everyday, but I think sometimes I sin more than anyone. I'm afraid of sin. Sometimes I tell awful lies, then I'm ashamed of myself. All of my friends are really turning against me for all my lies. I can't help myself sometimes, but I need a prayer said for me. I will surely say one for you also. I love to hear the Word of God preached in a truthful way. I'm not the type of person to talk about other men of the Word of our God. I believe a man should believe the Word, and teach it in a truthful way. I want to believe in God, but sometimes, I turn away from Him. Let's say I want to be saved, but how? The way to be saved is, to trust in Christ, and to read your Bible every day. I love all the true men of God, and all the women who are saved, too. I will always keep people of God in mind, and love all the saved ones, pray for the lost ones. I believe the world is about to be blown away. Because the Lord Jesus Christ is coming very, very soon. He will take all the chosen to Gloryland, and all the rest of the unchosen are left to suffer much pain and heartache. I'm so scared to hear the book of Revelation read. It scares me to just hear it. It was meant to be, we are living in those times now. Everybody should be looking forward to the coming of the Lord. He will save your soul, and forgive you for all those sinful sins. I love all, and I pray for all young people to be saved. I'm 21 and I'm not saved, but I need a prayer said for me too. I want young people to hear me, because I sin, and you sin, too. I love all, and I pray for all young people, too. To be saved by our Lord Jesus Christ if it's His will.

To all young people hear my plea and prayer.

Editor's Note: This came to my desk as a letter from a young man I know. I took this as a pitiful cry for help. I have written the young man. I am praying for him. I have asked my church to pray for him. Oh, how young people need our help and our prayers in this awful day in which we live. They face so much more of temptation, sin, and evil than I did as a young man. Brothers and sisters, let us hear the cry of others for help in spiritual matters even though they cry not with their voice: their need should be a cry to our hearts. Let us witness to and pray for the unsaved. Who knows what God might do?

A REVIEW OF CURTIS HUTSON'S BOOK ON THE FIVE POINTS

Curtis Hutson, editor of The Sword of the Lord has written a booklet on the Five Points. He refers to them as "Calvinism." I am referring to the same doctrines as the Doctrines of Grace. Mr. Hutson has done a very, very poor job in this booklet. He mostly ignores the Scriptures we

use to teach these doctrines. He also mostly ignores the arguments we present to prove these doctrines. He is a very busy man and likely just did not have time to do a thorough job. His booklet is a classic demonstration of the perversions and absurdities to which men will go when they battle the truths of God's precious Word. I do honestly say that his booklet is one of the weakest I have ever read on the subject.

We are dealing with the subject of Limited Atonement, and Mr. Hutson's attack on this. I pointed out previously that Mr. Hutson makes most of his attack by using the words "all" and "world". He insists that these words mean every individual of mankind. Now, it is just a fact that the Bible uses these words when they cannot possibly mean every individual. Mr. Hutson must admit this. Any honest reader of the Bible who will take a concordance and read the places in the Bible where these two words occur must admit that they often do not, and cannot, mean every individual of mankind. I gave several illustrative proofs of this in my last article. I call on Mr. Hutson to admit that these two words do not, of themselves, prove his doctrine. I call on him to admit that the Bible frequently uses these two words when they cannot possibly mean what he often makes them mean — every individual of mankind. I then call on Mr. Hutson to explain why he takes these two words, which he must admit often do not mean every individual, and insists that in certain verses, to prove his points, they must mean every individual.

I closed the last article by noticing Mr. Hutson's misuse of the phrase "Saviour of the world." He made that to mean that Jesus was a "try to," "want to be," "offer to be" Saviour of every individual. But, in doing this, he robs the word "Saviour" of its real, wonderful, and precious meaning. The meaning of this phrase is that Jesus is the real and actual Saviour of some from among every class, race, and nation of people. Mr. Hutson then failed to realize that the words "Saviour" and "save" sometimes refers to physical salvation. Doing this, he misunderstood and misinterpreted I Timothy 4:10. This verse teaches that the Living God is the life-giver, sustainer, provider for all men, and is such in a special way for the believer.

Mr. Hutson misunderstands Isaiah 53:6 and seeks to use it to sustain his false doctrine of Universal Atonement. The verse reads, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Mr. Hutson has really jumped into the wrong chapter and the wrong verse to defend his heresy. If any chapter in all the Bible teaches the limited and effectual atonement of Jesus Christ, this one does. We will show this later. Mr. Hutson says of this verse, "There are two 'alls' in this verse. The first 'all' speaks of the universal fact of sin... And the second 'all' speaks of universal atonement." Nothing could be further from the truth. There could not be a greater

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Trying to squash a rumor is like trying to unring a bell.

TUNE IN TO THE CALL TO CALVARY

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

REVIEW

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mis-interpretation of a verse in the Bible than this one. For a man to interpret this verse in this manner, he would have to be so wedded to his false doctrine that his eyes were blinded to the true teaching of the verse. The verse, Isaiah 53:6, does not even remotely suggest Mr. Hutson's interpretation. The fact is that the verse is a very strong bulwark of the doctrine of a Limited and Effectual Atonement that eternally saves all for whom it was made. Let us see. Note please the two words in close conjunction with the two "alls" of this verse. Note that the verse says "All we" and says "us all." Now the words "we" and "us" are limiting words. They limit the word "all" to a particular and specific people. Now it is true that all men have gone astray, but that is not what this verse is teaching. This verse teaches that the "all" for whom Jesus died had gone astray. Note that carefully. Though the Bible does teach, and it is a fact, that all have gone astray; that is not what is taught in this verse. Note that the Lord is not said to have laid the iniquity of all men on Jesus, but to have laid on Him the iniquity of "us all". The "us" is a limiting word.

Mr. Hutson fails to note the usage and meaning of the word "sheep" in Isaiah 53:6. The Lord is not talking about all men, He is talking about His sheep. Now, Mr. Hutson, are all men the sheep of the Lord? Of course not. So what Isaiah 53:6 is teaching is that all of the Lord's sheep have gone astray by nature and turned everyone to his own way; and that the Lord laid the iniquity of all His sheep on Jesus Christ. The necessary consequence of this is that all the sheep will be saved.

Now, please note this. Why do men go to hell? Because of sin. If a man's sin is laid on Jesus Christ, then it is not on that man. If a man's sin is not on him but on Christ, what is there to cause that man to go to hell? Is not this a beautiful and precious truth. Those whose sins are laid on Christ cannot go to hell. They have no sin to send them to hell. Their sins have been laid on Christ. Look at this carefully. My sins were on me. They would have sent me to hell. God laid those sins on Christ and punished Him for my sins. They are no longer on me. They are on Christ. Praise God, I can't go to hell, there is nothing for me to go to hell for. Is Mr. Hutson going to tell us that a man's sins are on Christ and on the man himself at the same time? Yes, that is what he is teaching, though I do not know that he will admit it. Isaiah 53:6 does not teach a universal atonement. It is a wonderful verse which teaches that the Lord has some sheep, that they have gone astray by nature, that God laid their sins of Christ, and (by implication) that they will be saved because their sins were laid on Christ.

I said earlier that Mr. Hutson really jumped into the wrong chapter when he jumped into

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Isaiah 53 trying to teach his universal atonement. Let me show you some of the ways in which this chapter teaches a Limited and Effectual Atonement. I make bold to say that no man can have a spiritual understanding of Isaiah 53 and still believe in a Universal Atonement. Look at v. 4 Notice the double usage of the personal pronoun "our". This word is a personal, limiting pronoun. Jesus did not bear the griefs and sorrows of every individual, He bore "our" griefs and carried "our" sorrows. This is so plain that one would have to be blinded by preconceived prejudice to fail to see it.

Look at verse 5. Note the threefold usage of the personal and limiting pronoun "our". Note the limiting pronoun "we". Cannot anyone who wants to see and believe the Bible, not the doctrines of man but the Bible, see that this verse teaches that Christ was wounded, bruised, chastised, for a particular people and not for every individual? Note the fact that this verse teaches that all are "healed" for whom Jesus was "wounded," "bruised," and "chastised." Note, "with His stripes we are healed." Not maybe we will be healed, we are healed. Brother, all those for whom Jesus died will be saved by His death. Oh, what a glorious atonement is this! Not the weak, pitiable, feeble, maybe-so, atonement of the Arminian; but a real, genuine, true, saving, reconciling, redeeming, ransoming atonement. One that works! One that is effective! Praise the Lord! I have already expounded verse 6 and shown how it teaches an atonement that was limited to and effective for all the sheep of the Lord.

Look at verse 8. For whose transgression was Jesus smitten? Now, don't look to Mr. Hutson. Look at the Word of God. Was Jesus smitten, according to Isaiah 53:8 for the transgressions of every individual? No, it was "for the transgression of my people." The "my" refers to the people of the Lord. This is in total harmony with all the Word of God. Psalms 110:3 refers to "thy people." Acts 18:10 says, "...I have much people in this city." John 6:37 speaks of a people who had been given to Jesus Christ by His Father, Matthew 1:21 tells us that Jesus came to save, "his people from their sins." Brother, listen: God has a people. They are His chosen, His elect, His predestinated ones. He gave them to His Son. Jesus was smitten for the transgressions of those people. The Holy Spirit will make those people willing in the day of His power. How can a man read (and especially believe) Isaiah 53:8 and still teach that Jesus died for every individual of mankind? The verse plainly tells us that Jesus died for a particular people.

Look at verse 10. Note, "he shall see his seed." This means that Jesus will see saved in glory all those for whom He died. Mr. Hutson, if it does not mean this, pray tell us what it does mean. Note that, "the pleasure of the Lord shall prosper in his hand." This means that He will accomplish that which He came to do. He came to save His peo-

ple. He will do exactly that.

Notice verse 11. "He shall see of the travail of his soul." This means that He shall see, saved and with Him in glory, all those for whom he travailed in soul on Calvary. Not one will be missing. All for whom He died will be there. Praise the Lord! "and shall be satisfied." This means that, when Jesus sees all those for whom He died, saved and with Him in glory, He will be satisfied. Mr. Hutson teaches a dis-satisfied saviour. The Bible teaches us that the Saviour will be satisfied because all for whom He died will be saved. He did not waste a drop of His precious blood. He did not die in vain. He did not suffer one pang of useless sorrow. He suffered for a particular people. He suffered exactly what they owed to Divine justice. He paid the full and exact price. He will have what He paid for. The Father will not defraud the Son by withholding from Him a part of His purchase. Still looking at verse 11, note the limiting personal pronoun "their" in telling whose iniquities He bore. He did not bear the iniquities of every individual of mankind. He bore the iniquities of the "their" whom He will and does justify. Note the word "many" as telling those who will be justified because of His death. Not every individual, but many individuals. Please, oh, please do notice that He does justify all those whose iniquities He bore on Calvary. Can't you see that in this verse? It is as plain as can be. Jesus did not die in vain. Men will not go to hell for whom Jesus died. He will justify all those whose iniquities He bore.

Look at verse 12. Note that, "he bare the sin of many." "Many" is a great multitude that no man can number, but "many" is not every individual or mankind. Please notice that Jesus makes intercession for all those whose iniquities He bore. John 17:9 tells us that Jesus does not pray for the world. Isaiah 53:12 tells us that He does pray for those whose sin He bore. Therefore, since He does not pray for every individual of mankind, He did not bear the sins of every individual. Brother, Isaiah 53 is a treatise on the Limited and Effectual Atonement of Jesus Christ. A man just cannot read this chapter with the desire to see what it says, to believe what it says, without seeing therein a Limited Atonement. The man who can read this chapter and still believe in an Unlimited and Universal Atonement is so blinded by pre-conceived prejudice that he just refuses to see and believe what the Bible actually teaches. Why, for a man to use Isaiah 53 to prove Universal Atonement would be like a man using Romans 9:13 to try to prove that God loved everybody.

Mr. Hutson misuses Hebrews 2:9 to teach his Universal Atonement heresy. The verse says, "...that he by the grace of God should taste death for every man." Now a man who uses this verse to prove Universal Atonement is being ignorant or deceitful. Surely, Mr. Hutson, as well-trained and knowledgeable as he is, knows that the word "man" is not in the Greek. The verse ends with "every". That to which "every" refers must be supplied by the context. The context reveals to us that the "every" refers to the "many sons" of verse 10 whom the Lord will bring to glory. It refers to "they who are sanctified" and the "brethren" of verse 11.

It refers to the "children which God hath given me" of verse 13. I call on Mr. Hutson to admit that the word "man" is not in Hebrews 2:9, and that the verse therefore does not prove that Christ died for every man as Mr. Hutson implies in his booklet. We should all be honest in our study and preaching of the Bible.

Mr. Hutson must have really left his thinking cap off when he tried to use Romans 8:32 to prove his Universal Atonement. The verse reads, "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?". Please notice that the verse does not say that God delivered Jesus up for all, but for us all. "Us" is a limiting personal pronoun, telling us that Jesus did not die for every individual, but only for some from among fallen mankind. Please note that the verse teaches that God will freely give all things to those for whom Jesus died. God gave Jesus for us. God will, with Jesus, freely give us all things. Surely, this verse teaches that God will give salvation to all those for whom He gave Jesus. It really amazes me how a man can read a verse like this, which definitely teaches a Limited and Effectual Atonement, and even imagine that it teaches Universal Atonement.

Mr. Hutson says, "And no man will look out of Hell and say, 'I wanted to be saved, but Jesus did not die for me.'" Now, why does Mr. Hutson say this? Is he not implying that we sovereign-gracers teach that men will say such? Well, that implication is an outright falsehood. No sovereign-gracer believes, not one has ever said, that a man would want to be saved, and could not be saved because Jesus did not die for Him. When will Arminians start being fair and honest in this controversy? We believe that any man who wants to be saved can be saved and will be saved. We believe that Jesus died for any and every man who wants to be saved. Mr. Hutson is ignoring the fact of Total Depravity. Man does not want to be saved. The Holy Spirit must give a man the desire to be saved. Where the Holy Spirit gives that desire, that man will be saved, and Jesus did die for that man. It does not demand a Universal Atonement for there to be a genuine universal offer of the gospel. There is a free offer of the gospel. Any man who responds to that free offer will be saved. Christ died for any and every man who will repent of sin and believe in Jesus Christ. Hear this: the Atonement that I preach will save everyone who repents and believes. Will Mr. Hutson's Atonement do anymore than this? Of course not. But the Atonement I preach was not made in vain. It was not wasted effort on the part of Christ. It guarantees and secures the everlasting salvation of all those for whom it was made.

Brothers and sisters, this doctrine of a Limited and Effectual Atonement is the doctrine of the Bible. It is a very important doctrine. It is a God-honoring, and a Christ-honoring doctrine. The doctrine that men will go to hell for whom Christ died is a God-dishonoring and Christ-dishonoring doctrine. It is well nigh blasphemy to teach such. Oh, how it belittles the precious blood of Jesus to say that men go to hell for whom that blood was shed. Not so, beloved, not

so. Jesus' blood is of such infinite value that it saves all for whom it was shed. There is power, power, saving and cleansing power in the blood of Jesus Christ. Mr. Hutson teaches that the death of Christ is absolutely and totally powerless, in and of itself, to save one individual of mankind except man add something to it to make it work. What a horrible doctrine. Mr. Hutson's atonement reminds me of those cars one might buy for his grandchild. It says, batteries not included. You must buy a battery and put it in the car to make it go. Mr. Hutson's atonement (that which he preaches) will not save of itself. It has no power to make it work. Man must put in the man-made battery of free will to make Christ's atonement work. How awful! How horrible! How dishonoring to Jesus Christ!

Mr. Hutson's atonement (that which he preaches) belittles the God of the Bible. It besmirches His holiness. It teaches that Jesus paid for the sins of every individual, but that God makes some pay again in hell for the same sins for which Jesus paid on the cross. I owe a bill. Mr. Hutson goes in and kindly pays that bill for me. Later the creditor insists that I pay that bill again. Mr. Hutson would be the first to brand that creditor as dishonest. Mr. Hutson would rush to my defense, saying that I did not have to pay that bill, that he had already paid it for me. But then Mr. Hutson will teach a doctrine of the atonement that makes God exactly like that dishonest creditor. God will never demand double payment. Those whose sin-debt Jesus paid on Calvary will never have to pay that debt again in a burning hell.

I say again that Mr. Hutson has done a very poor job in his chapter on Limited Atonement. He does not deal with the verses we believe teach that doctrine. He only mentions a few verses which he believe teaches his doctrine. He woefully misinterprets those verses. He only briefly mentions one argument that we use in our doctrine. The doctrine of the Atonement deserves better, more full and detailed study and treatment than Mr. Hutson has given it in his booklet. Mr. Hutson's atonement (that which he preaches) is an atonement that does not atone — a redemption that does not redeem — a ransom that does not ransom — a propitiation that does not propitiate — a salvation that does not save, etc. It is a travesty on the true and Biblical doctrine of the Atonement which is that of an Atonement that effectually atones for all the sins of all for whom it was made, and secures and guarantees their eternal salvation. As Mr. Spurgeon said, words to this effect, "They can have their atonement, I would not swap mine for it." Mr. Hutson's Atonement is a disgrace to God and to Jesus Christ, and guarantees the salvation of no single man. The Atonement of the Bible saves all those for whom it was made and covers the Redeemer with great glory. I urge Mr. Hutson, and all those who teach A Universal Atonement, which is weak, pitiable, ineffectual, without saving power — I urge all such to give much serious and prayerful study to this matter. I urge them to be careful as to what they teach about this central doctrine of the Word of God lest they be found greatly dishonoring the Saviour and His saving work on the cross.