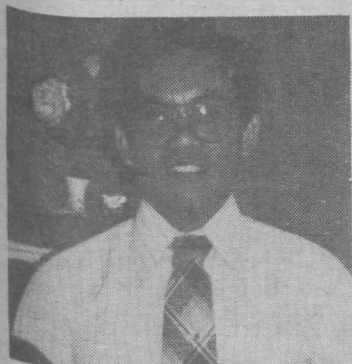


THE BIBLE: THE WORD OF GOD

by Velmer B. Paler
Philippines

"All scripture is given by inspiration of God, and is profitable for doctrines, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16).

For many centuries, men have denied the inspiration of the Bible, and this has resulted in the reducing of the authority of the Bible in many people's minds. People are too anxious to please modern and unbelieving scholars who have not been impressed, as we think they should be, with the undebatable fact



Velmer B. Paler

that the very words of Scripture were breathed out from God.

The Bible is the inspired Word of God. It contains the mind of God, the state of man, the way of salvation, the doom of the sinner, and the happiness of the believers. Its doctrines are holy, its precepts binding, its histories true, and its decisions immutable. It contains light to direct you, food to nourish you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Chris-

(Continued on Page 3 Column 3)

GETHSEMANE

by W. E. Payne

Today I want to visit Gethsemane with you; not literally of course, but as we consider the vivid scene described in the Gospel record. Charles Spurgeon wrote this as he thought about the events in Gethsemane.

Here we come to the Holy of Holies of our Lord's life on earth. This is a mystery like that which Moses saw when the bush burned with fire and was not consumed. No man can rightly expound such a passage as this; it is a subject for a prayerful heart-broken meditation more than for human language. May the Holy Spirit graciously reveal to us all that we can be permitted to see of the King beneath the olive trees in the garden of Gethsemane.

The scene in Gethsemane is awesome for a number of reasons, the first being that here we are given a graphic glimpse of the reality of the agony of Jesus. That reality is seen in the words describing His own feelings in that garden, some of them being His very own words. In Matthew 26:37, 38 we read, "and He began to be sorrowful and deeply distressed. Then He said to them, my soul is exceedingly sorrowful, even to death." Now that is a faithful rendering of the words in the original language, but I am not sure that it brings out the intensity of the words as much as it ought, and it may help us to ap-

(Continued on Page 4 Column 5)

Nothing is gained by robbing God.

ATONEMENT SUFFICIENCY EXAMINED

by Oscar Mink
1217 Dillon Dr.
Texarkana, Tx. 75501

Rom. 5:11, "And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Voluminous are the writings of sovereign grace advocates under the heading of limited atonement or particular redemption, and this is as it should be; for in this great truth, God's attributes of omnipotence and omniscience are gloriously manifested. There is near to perfect accord in the school of sovereign grace as to the salvational effectuality of the atonement, but there is at the same time a disconcerting measure of discord in the ranks of sovereign

grace believers as to the extent of the sufficiency of the atonement. Was Christ's expiatory sacrifice sufficient to remit the sins of mankind, or was it restricted in atonement sufficiency to those chosen of God



Oscar Mink

from the Adamic race? This question poses a dark enigma to many, and has been the basis of much debate throughout the history of Christendom. Nevertheless, our feeble efforts in this treatise shall be expended in an attempt to magnify the truth as relates to the question. If by God's grace our endeavor is rewarded with a small token of success, a proportionate measure of darkness will be lifted from the question and our efforts amply recompensed.

Some brethren whom I esteem very highly, and whose friendship I am determined to keep in constant repair, espouse what I consider an unorthodox view of the sufficiency of the atonement; namely, atonement

(Continued on Page 9 Column 5)

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WHAT GOD EXPECTS OF US

by Waldo Whiddon
100 Pine Hill Rd.
Orlando, FL 32811

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:11-14).

What can God possibly expect of you and me? Surely He has done everything for us through the Lord Jesus Christ. Did Jesus not say on the cross, "It is finished;..." (John 19:30). We sometime sing; "Jesus paid it all." This is all true because

Jesus has carried away all our sins. We read seven times in the New Testament that God tells us that we are to do away with specific things. We want to share these seven things with you at this time.

I. First, "cast off the works of darkness." verse 12 of our text tells us this. Beloved, we are to stop doing our own works. Why? Look at verse 11 of the text. It is time to be awake and to be about the business of the Lord that He has given us to do. The things we do in our daily lives... eating, drinking, working, and living in general — although they may be good and essential for our daily lives, they nevertheless have no value for eternity. Jesus said, "Without me ye can do nothing." (John 15:5). Yet surely there must be literally millions of people who do not include Jesus Christ in their daily walk of life. So, it is possible to do many, many things without His good will.

But woe unto the man who practices such a life. The general pattern in our life is, after school is over, earning, homebuilding, saving for the proverbial rainy day, growing older. Then as death approaches, discovering too late that the eternal goal is yet unreachd. Wake up, says verse eleven of our text, become active for the Lord! There has been much toil and labor, but for whom or what? We are to cast off the works of darkness as per our test.

II. Be renewed in the spirit of your mind. "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is

(Continued on Page 9 Column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

TAKE TIME TO BE HOLY

"Because it is written, Be ye holy; for I am holy" (I Pet. 1:16). Oh, is it ever written? I believe that the holiness of God is surely a most prominent teaching of the Bible. I do not know if it is one of the separate attributes of God, or if it is that attribute which gives lustre, glow, and glory to all the rest. If the Bible says anything about God, it says that He is holy. His love is a holy love. His wisdom is a holy wisdom. His power is a holy power. His wrath is a holy wrath. He glows through and through with the white hot light of perfect holiness. Truly, He is

the thrice-holy God. I will say several things about holiness in this message, but I want to emphasize especially three things: 1. Holiness is a worthwhile attainment. 2. It takes time to be holy. 3. It is dangerous to be without holiness.

What is holiness? It is a far different thing from the fleshly, hyper emotional, often wide-eyed fanaticism of many who use the term. Holiness and sanctification are the same thing. These two words are differing English translations of one Hebrew and one Greek word. Whenever you read the one

word, remember that it is the same thing as the other. There are two main ideas in this word: separation and purity. Separation is one of the main ideas of the word. It means to be separated from self, sin, and Satan. It means to be separated unto God. That which is holy is separated. It is different from what it was, and from what others are. The holy man is not like the unholy man. The word also carries the idea of purity. It means to be clean, godly, pure, dedicated, separated from the world unto God. Some have er-

(Continued on Page 2 Column 1)

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GOD'S PEOPLE IN THE FIRE

by Gene Kiger
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Please read the third chapter of Daniel. This will give us our subject matter for this article. These three young Hebrew boys are carried out of their home land into a strange land, a land with many different customs and laws. This new land was the kingdom of Babylon. Shadrach, Meshach, and Abednego had been taught the law of God. This new land they were in was a heathen, idolatrous country with a very wicked king. King Nebuchadnezzar signed a



Gene Kiger

decree "That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace." These three Hebrew lads had been taught the ten commandments and knew it was wrong to make

(Continued on Page 6 Column 5)

THE WILL OF GOD

by John Toth

The controversy which always surrounds any discussion concerning the will of God essentially boils down to answering one essential question when all is said and done. How powerful is God? Men of faith, or even unregenerate men who acknowledge the existence of God, will more or less readily admit that God is sovereign over the natural world. They believe that God, by the very meaning of what that title conveys, could hurl a mountain into the sea, or translate someone from one location upon the face of the earth to an altogether different location perhaps thousands of miles away. They may even believe that He could send the Milky-Way spinning out of its orbit into complete oblivion. But, what is His power which He wields over the souls of men?

Furthermore, men of faith will acknowledge that because of the disobedience of Adam and Eve in the Garden a separation between man and God exists, a breach which can only be healed when one comes to believe in the Lord Jesus Christ.

But, who is responsible for healing that breach? Was the reconciliation actually made effective by the will of God or by the will of man? Mostly by the will of God, or mostly by the will of man? Is salvation a 50/50 proposition? Does salvation

(Continued on Page 9 Column 1)

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TAKE TIME

(Continued from Page 1)

roniously taught that the ideas of godliness and purity are not involved in the meaning of the word, but they err greatly.

To be holy is to be clean and pure. It is to be pure in the heart. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Could I add, "And they only"? True holiness begins in the heart. It begins with a pure heart. If I am not holy in my heart, all other holiness I profess is simply a hypocritical show and pretense. In my desires and in my thoughts, I must be holy. To be holy is to be clean and pure in speech. It is the opposite of dirty jokes, filthy jesting, risqué sayings. If I am holy, I will delight in and talk about the holy things of God. I will speak against sin. I will speak for God and for righteousness. To be holy is to be holy in the life. True holiness will affect where one goes and what one does. There are places that holy people do not go. There are things that holy people do not do.

My brother, my sister, there are two things that God's people need to get serious about, which are really one thing. We need to get serious about sin. We need to declare unceasing war against sin — especially against sin in our own lives. We need to take the Bible seriously when it speaks of sin. We need to recognize sin as the black, vile, terrible, wicked thing that it really is. God's people are too involved with sin. They are too compromising with sin. They are too sentimental about sin. They are too easy about sinning — especially their own sins and the sins of their loved ones. We should never be able to sin easily. We should never feel good

about sinning. We should never boast about sinning. We should never be able to sin without tears. When Peter sinned, he went out and wept bitterly. Where are our tears about our sins? Also, children of God need to get serious about holiness, about holy desires, holy thoughts, holy dress, holy talk, and a holy walk before the world. We surely need to, "Take time to be holy."

I have been preaching over forty years. Let me say out of those years of experience and observation that one of, if not the, greatest needs in the work of the Lord today is saved people who will live, pure, holy, decent, clean lives before the unsaved. The poor lives of professed Christians is a major obstacle in the way of influencing sinners with the gospel of Christ. It is hard to get a man to attend church who lives next door to, or works with, a member of that church who lives a bad life. Bad lives of church members greatly hinder the work of the church in reaching the unsaved.

Holiness is a worthwhile attainment, yes it is. To attain unto holiness of life is worth more than acquiring precious jewels, much property, or a large fortune. Oh that God's people would begin to put forth even a portion of the time and effort in attaining holiness that they do in acquiring worldly possessions. No precious jewel can adorn the life as can that of holiness.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (I Pet. 3:3-4). And this can apply to the men as well as to the women.

Holiness is a worthwhile attainment, no matter what the cost might be. It may cost time and effort. It may, and it will cost self-denial. It might cost much dying unto self and much taking up of the cross. It might cost friends and even loved ones. But its attainment is well worth the price. We might need to sell all that we have in order to obtain this precious pearl, but it will be well worth whatever it costs to obtain it.

Holiness is a worthwhile attainment, no matter how difficult it might be to obtain. It will not come easily. Such a worthwhile treasure will not be obtained without great difficulty. Many battles must be fought to a victorious conclusion. Many obstacles must be overcome. Many hills of difficulty must be laboriously climbed if we are to obtain this great treasure. It does not come easily — this matter of holiness. The flesh opposes us in our efforts. The devil uses all his wiles and powers in battle against the obtaining of holiness. The world uses all its charms and allurements against us in the matter of obtaining holiness. Even those who are bound to us by ties of love, friendship, and kinship, may seek to turn us aside from our pursuit of holiness.

Holiness is a worthwhile attainment, no matter how hard the battle. Holiness is worth fighting to the death in order to obtain. "Ye have not yet resisted unto blood, striving against sin" (Heb. 12:4). If it takes the shedding of blood in suffering persecution, if it takes the shedding of blood in death; still holiness is a worthwhile attainment.

Why is holiness so important; why is it so worthwhile? Because God is holy. That which is the shining ornament among all that adorns our blessed God — even His absolute holiness — is certainly a worthwhile attainment. Holiness is worthwhile because without it we cannot have blessed fellowship with the thrice-holy God. "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth" (I Jn. 1:6). Oh, how sweet it is to have fellowship with the Lord. Surely, if you are saved, you know what I mean. But we cannot have this without holiness.

Holiness is important, because without it we cannot be truly happy. The one who is truly saved cannot be happy in known sin. Once we could enjoy fully and totally the pleasures of sin. But that was before we were saved. Now we can sin, but we cannot enjoy it. We have a new



Joe Wilson

nature whose appetite does not relish sin. Sin robs us of the fullness of joy that we could and should have as children of God. Read Psalms 32 and 51, and see how sin robbed David of the joy he knew when he wrote Psalm 23. However, we do not need Scriptural examples to prove this truth. Our own sad experiences with lack of holiness have shown us that we cannot be truly and totally happy without holiness.

Holiness is important because one cannot be used of God in His work and cannot be a blessing to others without it. Trying to serve Christ without holiness of life is like one trying to chop wood with a lost axe head. "...be ye clean, that bear the vessels of the LORD" (Isa. 52:11). Witnessing to the unsaved without holiness of life is like "sounding brass, or a tinkling cymbal." Lack of real holiness in our lives will rob us of the power of God upon our service. Holiness of life is a prime requisite of anyone who would be used of the Lord in His service.

Holiness of life is important in the matter of earning rewards. It will soon be all over down here. Our life's work will soon be done. Soon it may be that we will stand before the judgment of Christ, "...that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). Oh, brother and sister, the rewards given out then and there will be well worth the obtaining. But rewards cannot be earned without holiness of life. Do what we will as to attempted service unto the Lord, but know that what we do which is contaminated by unholiness of life will not be rewarded in that day.

It takes time to be holy. Holiness of life is not purchased cheaply nor obtained easily. He who does not greatly value, and who is not willing to take time to obtain it, will never have it. Know now of a certainty that this prize is not earned on the

stool of do nothing, nor is it obtained on the flowery bed of ease. You will have to take much time, strain every spiritual muscle, and make every effort if you desire this precious treasure.

To be holy will take time in the Word of God. The Bible is a holy Book. It is about holiness. It describes and details holiness. It speaks in thunderous voice.

(Continued on Page 3 Column 1)

FROM THE EDITOR

RESPECTING THE AUTHORITY OF A SISTER CHURCH. "And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:17). I wrote on this in the last issue. I now desire to clear up some possible misunderstandings. I do not want to overdo the authority of a church.

A brief review: A church should recognize the authority of a sister church. If a church excludes a member, other churches should regard and treat that member as such. If a church excluded a preacher, other churches and preachers should regard him as such. My church and I should regard and treat an excluded member of a sister church exactly as we would if excluded from our own church. I also pointed out that: A so called church could be not a church, and her discipline need not be recognized. A church could be wrong in its exclusion, and such should not be recognized. An excluded member could genuinely repent and seek restoration, and a church could wrongfully refuse to forgive and restore such a one. Such action need not be recognized. I emphasized that a church should not take just the word of the excluded member on any of these points. Before a church refuses to recognize the discipline of a sister church, she should "hear the church." She should carefully and thoroughly investigate the matter, and be absolutely sure that the church is in error. Understand that I do believe a church can be wrong in its treatment of a member; and another church can ignore that discipline and receive, regard, and treat the excluded member as if he were not such.

I do not, by the preceding editorial, mean to imply that a church must go along with, and never speak against, anything a true sister church believes or does. One church cannot interfere with the authority of a sister church, but she does not have to go along with or be silent about everything concerning the sister church. Understand that true churches can be wrong about some (even many) things and still be a true church. Read that again.

Let me illustrate. A true church may be wrong about some doctrines, but still be a true church. My church and/or I cannot interfere with that church's authority to teach that doctrine. But we can let it be known publicly that we believe the church is in error in the matter. I do not imply by my position in these two editorials that one church can never publicly oppose a sister church, only that she cannot interfere therewith. My church and I have no authority in the affairs of another church.

A church teaches the post-trib position. I can speak against that position. I can even state that the other church holds that position, and that I do not agree with her. She can do the same as to my pre-trib position. I cannot interfere with her teaching on this, nor can she interfere with mine. If she should exclude a brother for causing dissension in the church over post-trib. I would recognize her discipline. Should she exclude a brother for believing pre-trib, I would not recognize her discipline. But I would be sure of the matter. A brother has the right to disagree with his church over a doctrine or practice. He does not have a right to cause trouble in the church over such. He should seek membership in a different church, and the church should give him an approved letter to such church — I mean, rather than to cause great trouble in the church of which he is a member at present. This part of what I say may need some more careful treatment, or be more clearly defined and detailed. Comments welcomed, will be considered; and I reserve the right to restate and redefine this point.

A sister church has a mission work or puts out a paper. I have no authority at all over these things. If I support this work, I have the right to ask any question I desire relative thereto. I have the right to question anything I desire about the missionary or the mission work. I have the right to ask anything I desire about anything in or relative to the paper. I have the right to an honest and courteous reply. Then, it is up to me (or a church) to drop or continue support. But such never has the right to exercise authority over the work. I am not sure but that any person should have the right to ask such questions and receive an honest and courteous answer, supporter or not. After all what should a church have to hide about her work?

What I am trying to say in this is that my recognizing the authority of a sister church does not mean that I can never disagree, oppose, or publicly state differences I have with said church or pastor. If I should see fit to publicly, or privately to some, state opposition to or criticism of a sister church's doctrines or practices; this does not. After all, what should a church have to hide about her work?

What I am trying to say in this is that my recognizing the authority of a church. But let us not think that this is to completely stop our personal thinking on the matter, or muzzle our speech on the matter.

However, let us be very careful in exercising our right to disagree (not interfere) with another church. Let us exercise such; prayerfully, carefully, and only when we truly feel it properly to do so. Let us keep quiet about such differences when we can do so without compromise, or seeming to approve of error. Let us seek to do everything we can to improve the relationship and fellowship of sister churches.

I feel that I have done a very poor job expressing myself in this. I do feel it is an important matter. I would truly delight to have many comments on this (even on the previous editorial). Maybe such comments will help me to make a little clearer what I feel and what I am trying to say. Maybe I can study such, and come up with a clearer and better article on this. I am trying to say: 1. Let us be sure that we recognize the authority of a sister church. 2. Let us be sure that we do not understand by such that we can never oppose, privately or publicly the errors of a sister church.

Yours for better fellowship between true churches.

TAKE TIME

(Continued from Page 2)

against sin — all, each, and every sin. The Bible promotes holiness. There is a power in it, and an influence about it, that moves one to desire and practice holiness. The truths of the Bible promote holiness in the life of one who reads the Bible under the teaching and influence of the Holy Spirit. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Psa. 119:9). "Thy word have I hid in mine heart, that I might not sin against thee" (v.11). Many verses of God's Word could be quoted which set forth the power of holiness therein. Listen to this: Nothing will promote holiness like time in the Bible. Nothing will promote holiness without this. To neglect the Bible is to assure one of defeat in his battle for holiness. If you desire to be holy — what truly saved person does not? — you must determine that you will spend much time in the Bible — and you must stick to and follow out this determination.

To be holy takes time in prayer. Prayers made with little effort, and that do not require much time, will do little towards promoting holiness. I do not mean to disparage short prayers made in a moment of time. But I do mean to say that the effectiveness of such praying will depend upon prayers that take more time and more effort. Sometimes we only have time for a brief prayer. So be it. God hears and often answers such. But the success of such praying will be according to what we do when we do or could have time for longer prayers. Why are we so lacking in holiness? Because we are so seldom in prayer. Little praying equals little holiness. Much praying equals much holiness. This is a law of Bible math. It cannot be broken. Much time in prayer and Bible study will produce much holiness. No two things will produce holiness as these will. Nothing will produce holiness without these. Just make up your mind. Do you want to be holy? Then you must — you absolutely must — make time for prayer and Bible study in your life.

To be holy will take time in fellowship with God's people. One needs to be in a true church of Jesus Christ. One needs to fellowship with the saints of God in the services of a true church. One also needs fellowship with God's people during the week and outside the church. Too many, far too many, of God's professed children make the unsaved of the world to be their special friends. Maybe the child of God, the fellow church member, is not good enough for your company. Maybe he is not educated enough. Maybe he is not wealthy enough. Maybe he is not high society enough to suit you. You will go to church with him, but you will not socialize with him outside the church. For shame! For shame! One usually becomes somewhat like those with whom he associates the most. You cannot make worldly people your favorite, prime time associates without their worldly ways rubbing off on you to some extent. I refer to the time and associates that are your free choice. I do not refer to time that must be spent in work or school, etc. Spending time in fellowship with God's children, talking with them about the things of the Lord, praying with them — these things will do much to pro-

mote holiness in the lives of those who do them. It will take time in meditation and thought to become holy. It will take time in working hard at it, to obtain holiness. I tell you most solemnly that it will take time and effort for you to become a holy person.

Holiness is for all of God's people. Holiness is not a matter of wealth, education, looks, social position, or anything of the kind. God's people will vary in these things, but they all can and should be holy. It is not a matter of special talents and gifts from God. God does sovereignly bestow talents, abilities, and opportunities upon His children with much variation. But holiness is possible to each of them. God commands all of His people to be holy. He does not command each one of His children to be beautiful, talented, gifted, great, or successful. Much of this depends upon His sovereign will. But He does command each saved person to be holy. God will give holiness to those who earnestly desire it, and will take time and effort to attain it. Maybe you cannot sing like angels, maybe you cannot preach like Paul; but you can be holy.

Now, a very, very important matter. It is dangerous, very dangerous, to be without holiness. Let us study this matter a little. We just might learn that holiness is not the optional, take it or leave it matter we have supposed it to be. Holiness may just not be the piece of optional equipment we can add to or do without on the automobile of life in traveling to glory. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it..." (Isa. 35:8). The way to heaven is a holy way. The unholy are not traveling that road. There is a strait gate and a narrow way — straitened and narrowed by the demands of holiness. Many profess to be on that narrow way whose lives manifest that they are yet on the broad way that leadeth to destruction.

"Blessed are the pure in heart: for they shall see God" (Matt. 5:8). I do not believe I would do damage to the Word of God if I should add to this text, "and they only." This verse does not mean that the pure in heart will see God in fellowship in this life, while the "saved" (?) who are impure in heart will only see Him in eternity. Purity of heart is not only necessary to present fellowship with God, it is necessary to seeing God at all. Do not deceive yourself into believing that you can be impure in heart, thought, and life; and that all you will miss thereby is present fellowship with God — you will still go to heaven when you die. Dear friend, do not be thus deceived. "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God" (I Cor. 6:9-10).

"...holiness, without which no man shall see the Lord" (Heb. 12:14). This does not mean that without holiness you will not see the Lord in fellowship here, but you will see Him in heaven. This does not mean that without holiness you will be chastised, but will still be a child of God. This means that without holiness you will go to hell. Hear me, dear friend: it is

HOLINESS OR HELL, HOLINESS OR HELL! Be not deceived on this very vital matter. Without holiness you will spend eternity in hell.

Let him who does not desire to be holy forget about heaven. Let him who resolves to continue in sin prepare for hell. Dare not say that you are a child of God, do not even think that you are headed for heaven unless the desire for holiness wells up within your heart — nor unless you attain to some measure of holiness in your daily life. Remember that it is HOLINESS OR HELL.

The seed of holiness is planted within in regeneration. It is cultivated in sanctification. It is perfectly completed in glorification. And these are works of the Holy Spirit within all who are truly saved. If the Holy Spirit has not (or does not) planted the seed of holiness in your heart (giving you a thirst for righteousness), if He does not cultivate that seed day by day in your life, bringing forth fruit in your life; He will never complete it in glorification. It is HOLINESS OR HELL. I know that holiness is the work of the Holy Spirit. Still, it is HOLINESS OR HELL.

Holiness begins with faith in Jesus Christ. There can be no holiness without saving faith in Christ. But also, there is no true and saving faith in Christ that does not produce some holiness in the life. Holiness begins with faith in Christ, and no true holiness can exist in one without that saving faith in Jesus Christ. Believe on the Lord Jesus Christ, and thou shalt be saved — and thou shalt begin to be holy — and continue to be holy — and one day be perfected in holiness. May God bless you all.

THE BIBLE

(Continued from Page 1)

tian's charter. God has given this Book of books to His people as a guide for their lives. No avenue of life has been omitted from this wonderful Book.

Keep in mind that the Bible is not a book of philosophy, although it is rich in philosophy. We are not to search in it for a scientific treatise. However, there is no discrepancy between the facts of science and the Bible. It's not a book of history, but we know it to be accurate when recording history. The Bible was given to man from God, revealing Jesus Christ, the Son of God, the only Saviour and the center from Genesis to Revelation.

The Bible is the source book of our knowledge of God; the textbook of divine truth that leads to life everlasting. The Holy Spirit gave the Bible by inspiration. He is present with each believer to direct him in understanding the Bible. The Bible purposes to reveal God, not to hide Him. Read it to be wise, believe it to be safe, and practice it to be holy. In the Bible is all one needs to know concerning doctrine and behavior. I felt led to bring this message to you about the Bible which is the Word of God. There are five things for us to consider:

First of all, the Bible is the inspired Word of God. "All scripture is given by inspiration of God..." What is meant by the inspiration of the Bible? Is the Bible the Word of God or is it of man? Were these men inspired by God when they wrote the Bible? By the words "inspiration of God" we mean literally that the whole Bible,

composed of 66 books is God breathed. The Bible is the Word of God not the words of man. It is a divine Book, not a human book. Since the Bible is a God-breathed Book and we understand that breath produces speech; this word provided a very apt and impressive way of saying that the Scripture is the Word of God.

The Bible is the Infallible, verbal-plenary Word of God. We claim that all scripture is equally inspired. Every word from Genesis 1 to Revelation 22 is from God, and there is not one contradiction in the Bible.

"Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20, 21). This tells us that the holy men of God did not speak and write of themselves, but wrote as they were moved by the Holy Spirit. These writers were borne along by the Spirit of God. This as a sailing vessel borne along by the winds. This is God's movement in writing of Scripture. God so breathed His truth into men's minds that they were able to record it without any admixture of error, while their own and unique personalities shine forth from the writings, distinguishing them from other writings. The point is that God was in full control when the Scriptures were given. The Holy Spirit is the author. The very written words were inspired.

This inspired Word of God was settled in heaven before the world began. "Forever, O Lord, thy word is settled in heaven" (Psa. 119:89).

How wonderful to know that the Bible originated in heaven before the world was made. These writers wrote what was already settled in heaven. "Concerning thy testimonies, I have known of old that thou hast founded them forever" (Psa. 119:152). The Holy Scriptures were already in the mind of God in the eternity past. "Thy word is true from the beginning..." (Psa. 119:160). God foreordained His prophets who would write the Scriptures which He had in His mind. These holy men of old wrote under the revelation of God to them by the Holy Spirit. God made this Bible back in eternity and He chose the men who would write it at the predestinated time.

Now secondly, we find in the Bible the iniquities of man are here revealed. "As it is written, there is none righteous, no, not one" (Rom. 3:10). Here the Holy Spirit shows to us that all men are sinners. We cannot deny the fact of sin. All men are under the power of sin and are under the judgment of sin.

We are informed by His Word that no man is righteous, no man understands God's ways. All have turned away from God. No one ever does what is good. The Bible reveals this to us. We commit sins and we know from the Bible that sin is the transgression of the law. Thus, sin means to do what God forbids. Hence, with respect to the law of God, sin is a departure from its rule; with respect to God, sin is disobedience to His will.

Because of sin, man is inclined to do evil always. Sin is universal. Sin is common to all except Christ. This is our nature. We are born sinners and "...were by nature the children of wrath." (Eph. 2:3). Our whole life is tainted with sin. Man's thoughts have been

polluted. What we say comes from the deceitful heart. We use our throats, tongues, lips, and mouths like graves which are full of bones of dead people. We tell lies and our lips are prone to hurt others. Today, some men seem to curse God every time they speak. Man is inclined to do evil things always.

The Bible proves man's inability to save. "But the scripture hath concluded all under sin..." (Gal. 3:22). God has given us His law. No man that ever lived can stand before God and make excuses that he has no sin. His Word reveals to us that we are guilty of sin "...that the promise by faith of Jesus Christ might be given to them that believe" (Gal. 3:22).

This leads me to the third point that the Bible instructs man to Christ for salvation. "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31).

The Bible leads us to Christ. The conversion of young Timothy is a good illustration that through the Holy Scriptures he was saved by the teaching of his mother and his grandmother. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Man cannot have the saving faith apart from hearing the Word of God. Man can never be saved until he hears the gospel and the Bible is the only Book that gives the authentic record of the sovereign God, the saving grace of the Lord Jesus Christ, and the Holy Spirit's conviction to draw him to Christ.

Almost all people believed concerning Christ here in our country, the Philippines. But, ask them if they believe they are saved by the grace of God. There are few who have experienced the saving grace of our Lord. We read that the devils also believe God and tremble, but certainly we know the devil is not saved. Faith comes only to man by hearing the Word of God. "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).

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (I Pet. 1:23). Man can never be born again by his work and sacrifices. In my first birth (physical birth) I have no knowledge of any works I have done in order for me to be born from my mother's womb. It was all through the "hard labour" of my mother that I was born. So, also, my spiritual birth. It was all by the power of God. It was by the quickening power of the Holy Spirit wrought in my soul that I have been born again. "That which is born of the flesh is flesh; that which is born of the spirit is spirit" (John 3:6). Have you been born again?

Then fourthly, the Bible insures our salvation. The Word of God is our only warrant for faith. It is our title deed of faith that we are saved and the Holy Spirit seals this to us under the signature by the redeeming

(Continued on Page 4 Column 4)

The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Please explain "I can of my own self do nothing" in John 5:30.

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"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which sent me."

To understand the meaning of this passage we need to go back and see what has taken place before this. Jesus had healed the crippled man at the pool of Bethesda. The Jews sought to slay Him because He did this on the Sabbath day. When Jesus told them that, "My Father worketh, hitherto, and I work," the Jews being more intelligent than the modern day so-called Jehovah's Witnesses and others who deny that Jesus said that He is God, sought the more to slay Him for He made, "himself equal with God." Jesus then answered them in verse 19 by saying, "The Son can do nothing of himself, but what he seeth the Father do, these also doeth the Son likewise." In verses 20 through 29 He explains how He and the Father work together and in the same way, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. He also said that the Father had, "Committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father."

After explaining that He and the Father are in harmony and work to accomplish the same things, He says, "I can of mine own self do nothing: — because I seek not mine own will, but the will of the Father which sent me." This does not mean that His ability is limited, neither does it mean that He lacked the power to act. No, instead of showing a deficiency in His person or His power, it shows His relationship to the Father. Note, the last part of verse 30 gives the reason, "Because I seek not mine own will, but the will of the Father which sent me." The limitation was not because of any weakness in His person nor any limitation in His power, but of His will.

"I can do nothing of myself" means "I can do nothing out of myself" — I cannot act independently of the Father." He is saying that He cannot act independently of the Father because in will He is absolutely one with the Father. He being God the Son, His will

must be in perfect accord with the will of the Father. It was because Jesus was the Son of God that His will was in full accord with that of the Father. His first recorded words were, "Wist ye not that I must be about my Father's business" (Luke 2:49). And in the garden just before His crucifixion He cries, "not my will, but thine, be done" (Luke 22:42).

The late Dr. John Brown well said of verse 30, "All is of the Father — all is by the Son. Did the Father create the universe? So did the Son. Does the Father uphold the universe? So does the Son. Does the Father govern the universe? So does the Son. Surely the Jews did not err when they concluded that our Lord made Himself equal with God. Surely He who is so intimately connected with God that He does what God does, does all God does, does all in the same manner in which God does it; surely such a person cannot but be equal with God."

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John 5:30: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

The first thing we mention is that this verse has no reference to Christ's power. It had been evident that Christ had power to do whatsoever He desired. He did not need help in executing acts of power.

I think this is a verse that helps us to understand the relationship of the Trinity. I think the phrase "I seek not mine own will, but the will of the Father which hath sent me:" bears out the fact that Christ here refers to His inability to do anything of Himself because of His relationship with the Father. I also think the Holy Spirit is included in this arrangement. The truth pointed out here is the harmony of the Godhead. The Godhead does not consist of three beings with different ideas and actions. We do not have a Father who has chosen some, a Son who died for others, and a Spirit who calls still a different group of people. The love, hates, and judgments of Christ were the same as the Father and the Holy Spirit.

When Jesus said of "mine own self" He could do nothing, He was referring to the fact that He was in a covenant relationship with the Father and the Holy Spirit. He could not act independently of them. They were all equal in desire and action. The same thing is true concerning the Father and Holy Spirit. They can of their own selves do nothing. Imagine that

this was not the case. Imagine the Godhead not working in perfect harmony with one another. This world would be in a terrible mess. There would be no salvation. There would be a power struggle between the Godhead, and the world would often be the pawns with which they played.

I think there is a great blessing for us in this verse. The joy of knowing the Godhead works together for our good. To know we have the whole Trinity on our side. Jesus was here on His Father's mission and thank God He was a success at that mission. May God bless you all.

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The Lord Jesus Christ is speaking here and teaching us about authority. While He is God, He is here speaking as the Son. Any son bows to the authority of the father. Jesus, as Son, bows to God the Father. As such, He can do nothing of Himself, He does as the Father would have Him do.

Another example of this is found in Luke 2. When Jesus was 12 years old Joseph and Mary went to Jerusalem to observe the passover. When they left they did not miss Jesus for a day and so they returned to find Jesus teaching the doctors in the temple. Verse 49 tells us what Jesus said to them. "And he said unto them, how is it that ye sought me? Wist ye not that I must be about my Father's business?"

All through the New Testament where it shows Jesus here on earth He makes it clear that He is doing the bidding of His Father. In verse 30 of John 5 He gives the reason why He cannot do anything on His own in this respect. "...because I seek not mine own will, but the will of thy Father which hath sent me."

It is definitely a lesson for us. We must be about our Father's business and not our own. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

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John 5:19 says, "Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do

nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." John 5:30 says, "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me."

I have quoted verse 19 as well as verse 30 because they both teach essentially the same truth and at the same time comment and clarify each other. Although some would wrest the phrase in question in verse 30 out of context to their own hurt by contending that it points to a difference of strength and will between God the Father and God the Son, their reasoning is worthless and unsuccessful. Likewise, it is vain for some to teach that this phrase, "I can of mine own self do nothing:" refers to the humanity of Jesus. He is neither limited in power, nor ability. He is God the Son who is equal to God the Father and to God the Holy Spirit. Sometimes a great deal is made out of a part of something while avoiding the clear teaching of the whole. What Jesus is saying here is that He does not act independently of the Father. There is only one God exhibiting three distinct Personalities. Each Personality displays certain works, or the works are attributed to each Person; i.e. creation to God the Father, redemption to God the Son, and sanctification to God the Holy Spirit. However, each of these acts, and all acts of God, are in harmony with each Personality. Each is equally involved, and none acts apart from the others.

There is only one will, nor could any part of the Trinity act apart from the Others, for there would be a conflict. There is only one God equal and harmoniously active in all His doings. That is what Jesus is saying in verse 19. He is in perfect harmony with the Father and cannot act independently of Him. There is perfect co-operation of all three Persons. He is saying the same thing in verse 30. The judgment of Jesus can be not but just in His capacity as Judge for it will be unalterably that of the Father as well. Jesus would act in no way diverse to the will of His Father for He could do not but that will which is ultimately His own as well because He is equal to the Father. Our God is one God, not three. His will is one will. His acts are never contradictory in any display, or in any capacity.

THE BIBLE

(Continued from Page 3)

blood of Jesus Christ. The Bible is a Book of certainties. It strengthens convictions, and establishes the belief God would have you know.

The believer knows that he has eternal life in Christ. "And this is the record, that God has given to us eternal life, and this life is in his son" (I John 5:11). Upon the authority of His Word, you can be saved and know it. God's infallible Word is your assurance. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life..." (I John 5:13). It is the confidence in His Word that we are saved and that if we died suddenly we would go to heaven.

Let the Bible be your foundation. I believe in the believer's experience of the saving grace of

God. The believer's changed life is all by grace under the sanctifying work of the Holy Spirit through His Word. "Now ye are clean through the Word which I have spoken unto you" (John 15:3). The believer's changed life has now a new will, new affection, and new mind now that he is a new creature in Christ.

Now lastly, the Bible indicates as the only rule of faith. "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). This text speaks of four specific applications and one great result which comes from the exposure to the Word of God. The words "profitable for doctrine" means the teaching refers to the truth being taught. Profit comes only when the truth of the Bible is being taught. The word "reproof" means to refute error by revealing its nature and setting forth the truth. The word "correction" suggests that which set one on the right way with right belief; and "instruction in righteousness" means training in the right way, instruction in the right doing and right living.

We exalt the Bible — nothing but the Bible. The Bible is the authoritative Word of God. It is a very sad fact today that this condition is no longer true. Men today consider it smart or clever to challenge the authority of the Holy Scriptures. Many today admire the Bible as a wonderful Book, but refuse to submit to its authority. The Bible is the supreme Book. It is supreme for it has the answer to the question of man. It is the oldest Book. Its influence upon the nations and men is beyond computation. The Bible is a pure Book. "Every Word of God is pure" (Prov. 30:5). It is perfect and faultless.

The Bible edifies the church. The church is the pillar and ground of truth. The teaching from the Bible gives the members practical purposes of setting forth the truth which would refute errors with the result that a straight course would be set as people are trained in the right way of living. What a blessed ministry. When you do away with the virgin birth, blood atonement of Christ and other basic truths, you don't have a Word that produces faith for salvation.

The church should evangelize the world. By the local church we are to be sent to preach the gospel. Preach His Word, for the gospel of Christ is here revealed. We insist on preaching the Bible because it endures for time and eternity. God bless you. Amen.

GETHSEMANE

(Continued from Page 1)

preciate the emotion of the words if we see it as others have translated it. For instance the New International Version puts it this way. "He began to be sorrowful and troubled. Then He said to them, my soul is overwhelmed with sorrow to the point of death." J.B. Phillips expressed it this way, "He began to be in terrible distress and misery; my heart is nearly breaking, He told them..." Yet another translation has it this way, "anguish and dismay came over Him, and He said to them, my heart is ready to break with grief." You can see that the translators are trying to bring

(Continued on Page 5 Column 3)

It is not the fact that a man has riches which keeps him from Heaven, but the fact that riches have him.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Did Paul do wrong in what he did in Acts 21:18-26?
note especially v. 26.

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some."

Both Timothy and Titus were companions and fellow laborers of the apostle Paul. They were associated with him because of the first missionary tour that Paul took. Timothy was probably closer to Paul than any other co-worker that he had. The action that Paul pursued in each instance was for the furtherance of his work.

Timothy was a native of Lystra and was a child of a mixed marriage. "Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:" (Acts 16:1). He was given religious instruction at an early age by his mother, Eunice, and his grandmother, Lois (2 Tim. 1:5). Timothy was an active member in his own church and was well reported of by those in the church at Lystra. Paul had been looking for someone to replace Mark in the work, and he selected Timothy. In order that their ministry would not be handicapped among the Jews, Paul circumcised him. "Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they all knew that his father was a Greek." (Acts 16:3). Paul knew that there was nothing in the circumcision that would bring salvation. He was following that which he had in his letter to the Corinthians. "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;" (I Cor. 9:20).

It is certain that the Bible teaches that there is no set of laws that a person must keep in order to obtain salvation. Galatians 3:21 "...for if there had been a law given which could have given life, verily righteousness should have been by the law." There are numbers of religious people who think that one must abide by the ten commandments in order to be saved. There are those also who contend that salvation is in baptism, and that without it a man will be lost and die and go to hell. The Bible does not teach this. In Romans 9:16 "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

This Scripture ought to be sufficient to teach that a person is not saved by works that he may perform, but by the mercy of God.

Circumcision was a sign in the Old Testament. It was the command of God to Abraham and his natural seed. It was a sign of the circumcision of the heart, that circumcision not made with hands. It pointed to the corrupt nature of man. It was a sign that there was a need for the circumcision of the heart.

The law of circumcision ended with the ceremonial ordinances of the law. It is true that Paul circumcised Timothy, but this did not add anything to him. Timothy was a child of God already, and he was a disciple already.

I Corinthians 7:19 "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." So a person does not gain anything by circumcision nor does one lose anything by uncircumcision. Just in this same way baptism does not procure salvation, neither does circumcision. What is uncircumcision? It is nothing either. It does not take away anything from a person if he refuses the rite. Even as Timothy did not gain anything from circumcision neither did Titus lose anything by not having it.

Paul circumcised Timothy because of the weak faith of some Jewish brethren, but the occasion did not require it in the case of Titus. Paul was doing the same thing he did when it came to eating meat or not eating meat. If eating meat offended the weaker brother he would not eat meat. Paul did in the case of circumcision as he did in all places and in the presence of persons. I Corinthians 9:22 "To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save

First let us look at I Corinthians 9:20 "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." Paul never yielded in the smallest measure to any thing which was wrong in itself. Jesus and His disciples plucked corn on the Sabbath day for food to eat and were rebuked by the Pharisees. Our Lord set them straight. They were not plucking corn as a work, but rather they were hungry and were eating the corn. Our Lord gave them some other cases where the law was broken, yet served to do good. (Matt. 12:1-8).

Paul was willing to use means that were not sinful to be able to get the Gospel to the Jews and Gentiles. Timothy's mixed parentage made Paul decide to circumcise him before taking him as a missionary companion. To the Jews, Timothy was a Gentile because he was the uncircumcised son of a Greek father. To the Gentiles, he was practically a Jew, being brought up in his mother's religion. Since Timothy had been brought up to observe the Jewish law it made sense to circumcise him that he might be accepted more fully and be more useful in the ministry. Paul did this, not as a matter of duty and obligation, not to add anything to his salvation, but because of the way the Jews felt about him.

Now getting to Titus. Some time had passed since Paul had worked with Timothy and now he and Barnabas had recruited another young preacher who was a Greek. He traveled with Paul to the mother church at Jerusalem where they were accepted with gladness. The Jerusalem church did not require Titus to be circumcised, neither did the apostles; but there were those Jews who had crept in that did object to uncircumcised Titus. Paul stood firm in the truth that circumcision and the law had nothing to do with salvation. The church stood with him on this. So Paul's conduct in relation to Timothy and Titus gives us the principle on which he acted. He circumcised Timothy because it was regarded as a concession. He refused to circumcise Titus because it was demanded as a matter of necessity.

GETHSEMANE

(Continued from Page 4)

out the intensity, the emotion, the forcefulness of these words. Clearly the Lord Jesus was under tremendous strain and pressure, and the words used here reveal just a little of the

reality of that agony He was beginning to feel.

Then again His very prayer itself reveals that agony. We read the words on the page and we lose something of course. We lose the way in which He prayed, the tone of His voice, the urgent note. Now, of course I cannot say with certainty what the tone was, just how He said these words of prayer, but I think it is totally reasonable to suggest that there was an earnestness, an intensity in His words. I think this is even suggested in the way He begins — "O my Father." Given the scene before us — the state of His mind and soul as it has been described — how can we imagine that these words were said with anything other than tremendous fervor and profound feeling; "O my Father!" The shadow of the cross is falling upon Him; something of the agony of Calvary, now only a matter of hours away begins to lay hold of His spirit; the indescribable awfulness of the load of the world's sin being laid on His spotless soul is weighing Him down. An oppression is descending on His spirit, He is agitated, heartbroken, He is in distress and He must speak with God — "O my Father, if it be possible let this cup pass from me..." "If there is any other way my Father, if there is any other way! Must I go into those horrendous depths, into that blackness of darkness! Oh my Father if it is possible let this cup pass from me." The agony of Jesus.

Some people are disturbed by this account; they're not sure they can square it all with their theology; the fact that Jesus seems to be shrinking from the cross bothers them. Some have even suggested that the cup He speaks of is not the cross but the danger of Him dying right there and then, and it is suggested, He is asking to be spared right then in order that He might go to the cross and do His work. Personally I think that is highly artificial and contrived. The fact is that there are many mysteries involved in our faith which often leaves our understanding in shreds. There are many places in the life of our Lord and in the work of God where we have to fall down in worship and say "Lord this is beyond me, I cannot understand." This is such a place; Gethsemane is Holy Ground. In this garden our questions are impertinent; it's a place for holy awe and worship. Here we need again to remember the mystery of the incarnation; Jesus was truly and fully human. He had a human body and soul just like you have, though without sin. And being sinless He was a million times more sensitive than you or I. It is hardly surprising that He shrinks back from the horrors of the cup of God's wrath. To be held accountable for the sins of the ungodly, and punished for them with the equivalent of eternal damnation! It is not surprising that He shrinks and recoils from it, "Oh my Father, if it be possible"; and yet we see that there is always that godly submission, "nevertheless not my will but yours be done." This prayer gives us insight into His agony.

Then again the reaction of His body to the strain He was under shows us the same thing. Luke, in his account, tells us that as He prayed, "He sweat as it were great drops of blood." There has always been debate as to whether Luke means that literal blood was mingled with His sweat or

whether He is simply making a comparison and saying that His sweat was so copious that it poured out of Him like blood pours out of a wound (note Luke's words "as it were...") Even old Matthew Henry refers to the debate about this back in his day. Deciding which is correct is not that important for our purpose here, for whichever way we take it is evident that His bodily reaction to the strain He was under reveals the reality of the terrific agony He was experiencing.

What an awesome scene it is then. His soul overwhelmed with burden; His fervency as He pours out His heart to God; His body pouring forth sweat in an extraordinary manner. Surely in Gethsemane the ground whereon we stand is holy ground.

But I want you to notice this also about Gethsemane, the terrible loneliness of the experience. When you are disturbed and troubled by the things that are happening to you it is so nice to have loved and trusted friends with you. They don't necessarily have to say anything but just having them there is a comfort and encouragement. We can see that Jesus wanted the comfort and help of His friends here. Though He must get alone with God and pray yet He wants His dear friends His beloved disciples with Him. He takes the three who were closest to Him, Peter, James and John and asks them to watch with Him, just to be there. Perhaps He wanted to speak with them from time to time between His periods of prayer; perhaps He could have even prayed with them; perhaps it was just so that He could look at them and know that His friends were with Him and concerned for Him. We do not know all that might have been in the Lord's mind, but we do know that He asked them to stay alert and be close by. But they let Him down; they were weary and they slept. We can almost hear the sadness and disappointment in Jesus' voice, "...what, could you not watch with me one hour?" Gethsemane was a lonely experience for the Lord Jesus. But there is significance in that because it was underlining the fact that what He came into the world to do; He had to do alone.

In all of God's creation there was only one who was worthy and who had the right and the ability to reclaim lost sinners and bring them back into favour with God. You could search through the entire human race, and you could sift through the world of angels, but there was none other than the Son of God Himself who could do it. On one person our hopes depended; on one person the hope of eternal salvation rested; His name was Jesus. And here we see Him alone in the garden, none standing by Him. Judas was about to betray Him; the disciples would all run off and desert Him; alone He must do the work.

But the loneliness of Gethsemane was pre-figuring something else. It was pointing to the ultimate loneliness of the cross when He would cry out "my God, my God why have you forsaken me?" The apostle Paul says in Galatians 3:13 that He was made a curse for us. Have you ever thought about that? The spotless Son of God being made a curse. The great scholar Bengel said, "who would have

(Continued on Page 6 Column 4)

THE BAPTIST EXAMINER
JULY 11, 1987
PAGE FIVE

VEDETTES

by Ray Hiatt

We are at war and I sometime get the impression that only the devil's forces really know it. The godly forces seem often confused. During World War II when a person complained of difficulties or shortages he was told, "Don't you know there's a war on?" Surely it seems that today only the Baptists know that there's a war on.

I do criticize us Sovereign Grace Baptists quite a bit, for we need someone from our own house to point out our failings. But, in these pages I shall speak a good word for us.

A sentinel must be the most alert eye in the army and cry forth the alarm of approaching



Ray Hiatt

foes. Baptists are not the only ones who fight God's battles or who are engaging the enemy, but we are by far the most consistent vedettes who are in the vanguard of the fiercest battle. More Baptists have fallen in the fray than any other people over the years.

We all cry for rest and ease, for we tire of continual conflict. This is understandable. Just now our entire nation is so wearied of the years of struggle in Vietnam that we dreadfully fear to take any determined stand where arms might be called for. We are so weakened in resolve that the might of our weapons is of none effect. This happens when men war long against an incessant enemy. International Communism has beset us for so long and has called forth so much of our energy and treasure that we weary of the struggle. Our Congress is disinclined to make a stand anywhere in the world and prefers the nebulous path of negotiations which seem never to profit and never to end. Terrorists claim our people's lives and pirate nations hold us bound for ransom while we wrap ourselves in delusions and hope that their threats shall vanish away.

The scene I have described is also true in spiritual warfare, which, like the war against malevolent Communism, never ceases. In the 19th century in Germany and among the Zulu's of Southern Africa every able bodied man was a soldier so that the entire nation warred as one. None sought or was allowed ease. Yet, men do tire of prolonged strife and they do wish, ever so wistfully, that it would all end and that peace might reign.

God's children are of a peaceful race. Shiloh is our King, Jerusalem is His earthly headquarters, and the sceptre He bears tends to peace.

Yet, since sin entered this earth war has been the daily bread of the redeemed. We have peace within and eternal peace awaiting us, but there is war without, which the King's children must meet upon the high grounds and the low. We

seek peace and pursue it, but war shall be our lot until Christ returns and brings peace in His train. Every saint is a soldier of the cross, and he bears forth the ensign of the one who was slain and who rose again.

Our task upon this earth is to fight. Our battle is ever before us and our foe is wily and armed against us. Yet, we do not fight in vain. God's army does not fight for victory, it fights in victory. The victory is already ours. Yet, the battle lies before us every day; and every day we must face that same stricken field where peril awaits, and where darkness may overshadow us.

Men are not our enemies no matter how evil they be. We war against spiritual wickedness in high places. Our battle is spiritual. We war on a plane far removed from men's observance or understanding, for natural men who are depraved cannot understand the spiritual war that is ours even if we could explain it to them.

All of God's saints are soldiers, but not all are vedettes. This task in this hour lies to the Baptists. It is the Baptists whom are God's chosen and very small company who take the battle to the enemy and who fight the fight which men do not understand. Worldly men and high toned Baptist liberals which infest our land like lice say that we are trouble makers, rabble rousers, and demagogues. They decry us when we fight alone rather than enlist alien armies of Protestants, Cultists, or Ecumenicalists on our side. They do not understand that these folk of the baser sort have never been on our side. Intellectuals and high toned Baptist liberals look down on our small numbers, on our poverty, and on our weak efforts; and they sneer. Yet, it is the Baptists who are truly Baptists; who are the vedettes in the forefront of the hottest battle. It is we who draw the enemy's fire. It is we who are at hazard in our daily lives.

We tire of the struggle. Surely we do. Among the Zulu's they used to call a defensive battle "the fight of sit down." Many Baptists have so tired of the battle that they are now fighting the fight of "sit down". They sit down and allow the battle to pass over them unnoticed. The early part of the war in Europe was called "the phoney war", for though war had been declared, no battles were engaged. Many who say they are Baptists are now fighting a phoney war of lassitude.

Though we have peace within God's saints are to be a martial people. We are to be antagonists. We are to be warlike. We are not to sit back and await the enemy's attack. The sword we bear is for offense. Ours is never to be a defensive battle. We are to seek out the enemy in his catadel and bring him to battle. Doing this in the name of Christ we shall see Satan and his minions flee from us. Yet, the first step in the battle must ever be ours, for we are strong men armed.

The Baptist Examiner is a vedette in God's struggle. This paper is an assault unit of the armies of the Lord. While timid men cry peace, peace, when there is no peace; the cry of the Examiner is... war. War. We are at war with every false ideology, every heathen philosophy, and every false religious conception of man. We are at war with high toned Baptist liberals who seem to see more value in Lenin than in

Christ. We are at war with every false thought and every disordered dogma of man. We claim no man for our enemy, for we do not war against men. We war against their sentiments which are anti-Christ.

A vedette often finds himself on picket duty far in advance of the main army and is frequently surrounded and cut off from help. The Examiner has often known this ignoble place. Oh, the many voices that are raised against this paper by high toned Baptists and ignorant religionists. Oh, the cries against it because of its warlike attitude. The cries increase by the day. Many cries are now flying against it from our own house; from those who call themselves Sovereign Grace Baptists. Many are the missiles and darts fired against this vedette which has stood for so long and so valiantly in the first line of God's army.

I do not condone every word printed in this paper. Yet, I tell you that he who wars against the Examiner wars in some degree against me. I am a friend of this paper and stand rank on rank by its side in the battle which should engage us all.

Vedettes always receive the first and the heaviest of the enemy's fire, and the Examiner is a much maligned organ simply because it does the job it was designed to do. It fights. It fights God's battles and it wars for the souls of men against all error, whatever the source of that error might be. It fights.

Throughout the Middle East today, Moslem "holy men" are shouting holy war against all unbelievers from their minarets. I cry the same, but I cry it from love and compassion and, moreover, from a love for the Saviour. I cry a holy war against all error, against all anti-Christ works, against every doctrine of men which strikes at our Saviour. Holy war. Holy war with the Baptists as the vedette in the first ranks of the severest battle. I cry war and alarm against any who speak against my Lord's integrity. War. War.

Every act a saint of God performs is a declaration of war. His prayers, his devotions, his witnessings, and his adherence to the strictness of the Word of God. Every refusal to compromise is an act of war. Every refusal to fight a defensive fight of "sit down" is an act of war.

We Baptists are not the only ones who fight. Every saint is enlisted as a soldier when he is born again. We all fight with the weapons at hand, though we are often weak and tired. Every soldier is martial, but not every soldier serves as a vedette in the very face of the enemy at all times. We Baptists confront the enemy daily and see the terror of him and smell the stench of him. Satan is unclean, and so too are his forces; and they give off a malignant odor. The vedettes face this odor daily. They face the calumny, the accusations, the charges, the assaults, the slanders, and the utter vileness of the enemy. We Sovereign Grace Baptists endure this by the hour and the day. We face it all but we do not flinch nor waver for our Lord faced far worse.

We tire... oh, how we tire. But we stand, for this is where God has placed us in His ranks. No one understands us except us. Friends and family who do not know Christ think us strange. As Spurgeon said, "We are cried down as hypers," for our every act of war is seen as needless hyperbole. Alien forces cannot understand why we do not join them. They frown when

we reject their baptisms and their false oblations before a God which their doctrine tells us that they do not even know.

Some from our own house strike at us. Those who would diminish Christ's church by slandering her heritage and those who have no special affection for the gospel cry war against us even while they bear our name. But, we insist that a vedette has a narrow path to walk, and we walk our assigned station, for we love the One who placed us there.

Today I read a history of the gypsy tribes of the world, ancient and modern. The gypsies of the world have always been outcasts in every land where they have journeyed. They have been slain in their thousands and their millions by everyone from the Tsars to Hitler. Every nation has tried to assimilate them. Yet, the gypsies remain the gypsies. They are perhaps the only race of man who have retained their racial integrity over the centuries. Every nation has tried to make the gypsies look like them, live like them, and think like them. Every nation has failed. The Gypsy remains unique.

There is a parallel here. Every nation and tribe of man has tried to soften the Baptists and make them just another form of general religion. Yet, the Baptists are unique. Like the gypsies, you can slay a Baptist, but you cannot assimilate him. I will agree that the Convention Baptists and the Arminian Evangelical Super-Super Baptists look just like the world around them. But we Sovereign Grace folk have retained our integrity and our distinct identity just as our forbears have done. As the Baptists of a thousand years ago were unique warriors of their time, so too are we. Just as a gypsy has never taken another identity, so we remain apart and separate and fired upon.

This world has not grown softer with the garnishments of civilization. It remains the same cruel and harsh world with which Baptists have warred since Jerusalem. It shall harden even more in coming days. The world has always attempted to crush those who will not be assimilated. God's saints shall avoid the Tribulation, but not troublous times. We must gird ourselves, for the battle increases day unto day; and we Baptists who are on the offensive shall bear the brunt of it. There shall be some Baptist vedettes faithful and on the ramparts when Christ comes. Perhaps some of us now living shall be in that number.

GETHSEMANE

(Continued from Page 5)

dared to use such language had not the apostle gone before us?" The Lord laid on Him the iniquity of us all, and when He died, the One who had known unbroken fellowship with God the Father from all eternity was utterly forsaken. That was the ultimate loneliness, and here in the garden that awful state was prefigured as alone He wrestled in prayer and agonized as the weight began to descend upon Him.

I will not enlarge on His submission, but simply draw your attention to it again. It is wonderful to see. He agonizes and wrestles; He recoils and shrinks from the horrors before Him; but He never deviates from His purpose that God's

will must be done. "Not my will but thine be done." And when Jesus comes out from this garden He has won another glorious victory; He has calmness and peace in His soul, and He is ready for the final climactic experience of the cross.

A note of application in closing. Does this glimpse of Gethsemane not teach us the seriousness of sin? Gethsemane shows that Jesus' death was not simply that of an example or martyr. The only explanation of these extraordinary events in the garden is that Christ was preparing to bear the sins of the world in His body and soul. He was being made a sin-offering; He was to undergo the very wrath of God and be made a curse. That is the explanation of the agony of spirit and the awful conflict. Does this not underscore the seriousness of your sin? Do you take it lightly? It is a weight that almost crushed the very Son of God Himself, and if you do not get rid of its guilt and burden by fleeing to Jesus for refuge it will crush you in hell forever.

And do you not see here what an awful thing it is to reject such a Saviour? Oh what He suffered for the salvation of the lost, and yet are you going to make light of it, spurn and neglect it?

Ought not Christians to acknowledge again His worthiness? As we view Him again in the garden shall we not cry "Hallelujah, what a Saviour!" Shall we not praise Him for all that He went through for our sake? Thank God that He was willing to drink that cup of suffering; thank God that He loved us so much that He was willing to go through all of this. Let us respond to such love by living daily for His glory.

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PEOPLE

(Continued from Page 1)

graven images or to bow down and worship them. Therefore, they refused. When the wicked king heard of this he was angry and sent for the three youngsters to be brought before him. Now consider this for a little while and put yourself in the place of Shadrach, Meshach, and Abednego. In you come before the most powerful ruler of your day. He is angry at you for your disobedience to his command. Then he gives you the opportunity to set things right with him by bowing now before the image. All will be forgiven, and you may continue as if none of this ever happened. The only thing necessary is for you to bow and worship the image. I can almost hear some of today's religious ones, or even truly saved ones. "No one will see me. Only I will know. Anyway think of the glory I can bring to God in living longer. If I refuse, the king will burn me alive, and what good will that do. Maybe I can bow and not really worship the image. No one will know the difference." This is the way some seem to act when it comes to Xmas, doctrines, practicing what they say they believe, and such like. But the fact is, someone does see and it really does matter. God sees all, and He, as well as many of the saints of God, really cares. How could these three have brought more glory to God than the way they acted here? Stand, my beloved, stand.

The test of faith God gave Shadrach, Meshach, and

(Continued on Page 8 (Column 1))

REVELATION

Read Revelation 15 & 16.

Do you remember how Jacob deceived his father to make him think that he was Esau, by putting those goat skins on the small of his neck and on the backs of his hands, so that his father would think him a hairy man? Later, beloved, his eleven boys came in and spread before him a coat that had been dipped in goat's blood in order to deceive their father. He had deceived his father with goat's skins, and they deceived him with goat's blood.

Do you recall the story of Adoni-bezek of who it is said that he had cut off the thumbs and big toes of seventy kings? Later on, when Adoni-bezek was captured, they cut off his thumbs and big toes and put him under the table to pick up food, and he said: "...Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me..." (Judges 1:7).

I tell you, beloved, this law of sowing and reaping runs all the way through the Word of God, and when you look into this tribulation period, you see those Anti-Christ followers, who caused the saints and the prophets to suffer and their blood to be shed — you see God gives them blood to drink.

So as you sow, beloved, you reap exactly the same way.

VI. The Fourth Vial.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (Rev. 16:8, 9).

When the fourth vial was poured out, the sun was affected thereby. This is doubtless a fulfillment of Malachi's prophecy, when we read: "For, behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

What a plague this will be when men will be overcome with sunstroke and scorched with solar heat. We speak of the atom bomb, the cobalt bomb, and the hydrogen bomb. I do not know whether God will use any of these or whether this plague brought about by the fourth angel shall be supernatural. We do know, though, that it will be a time of suffering. This is indicated in the Old Testament prophecy: "And it 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" (Zech. 14:12).

Despite the suffering which comes, the Anti-Christ's followers continue unrepentant and blaspheme. There was a reason for this — they were not God's elect; they could not repent. Men do not turn to God because of God's wrath being poured out upon them, but rather, because He gives repentance and faith to His elect.

These were not His elect. They had chosen the Anti-Christ and were his followers. This shows that the whole world would be like them if God in His mercy did not graciously choose some of Adam's fallen race unto Himself.

VII. The Fifth Vial.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they



John Gilpin

gnawed their tongues for pain" (Rev. 16:10, 11).

For a corresponding passage, let's go back to the day when God visited Pharaoh with the plagues that fell upon the land of Egypt. One of those plagues was that of darkness. Listen: "And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days" (Ex. 10:21, 22).

Now God does for the hosts of the Anti-Christ just what He did for Pharaoh long ago. He sends darkness so great that men gnaw their tongues for pain. Truly, the world in that day will be nothing short of hell.

Ordinarily, darkness corrects the most incorrigible of prisoners. If a man is placed within a dungeon where there is no light and thus left for three day's time, it is said that there are few but what their rebellious spirits will be broken. However, that will not be true with these followers of the Anti-Christ. In spite of the darkness and attending pain, they remain unrepentant and continue to blaspheme God.

VIII. The Sixth Vial.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. 16:12-14).

The Euphrates river extends for 1800 miles, flowing through the central part of the modern country of Iraq, which originally was Babylon. It is scarcely fordable at any place, at any time. It is from 3 to 1200 yards wide and from 10 to 30 feet in depth, yet here is a statement that it will be dried up.

This is prophesied elsewhere in God's Word. Listen: "Therefore thus saith the LORD; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her

sea, and make her springs dry" (Jer. 51:36).

"And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:11).

You will doubtless recall how that God opened a passage through the Red sea for the children of Israel, and while they escaped thereby, death came to Pharaoh and to his hosts when they attempted to follow Israel through the sea. God did the same for the children of Israel at the Jordan River. He opened up a passage for them in a miraculous manner.

Well, some of these days He is going to dry up the Euphrates River so that the kings of the east will be able to march unhindered with their armies against Israel. If you will take a map and study it, you will see that to the north and east of Israel lie Russia, India, China, and Japan — all communistic nations, and someday these are going to come to fight against the children of Israel in the battle of Armageddon.

It tells us that the unclean spirits go forth to gather the kings of the earth together against the Lord and His people. Long ago, an unclean spirit lied to Ahab in order to entice him to battle and to his destruction. Listen: "And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the hosts of heaven standing by him on his right hand and on his left. And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the LORD, and said, I will persuade him. And the LORD saith unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so" (I Kings 22:19-22).

Those unclean spirits are described as "frog-like." Frogs, as you know, come forth to croak at the close of the day. Well, when the world's evening shadows fall fast upon creation, these come forth to deceive the nations and to bring them together for their destruction at Armageddon.

The most effective medicine will not heal unless it is taken; the finest coat will not warm the body unless it is put on; the wisdom righteousness, sanctification, and redemption secured by Christ will profit you nothing unless He is received with a believing heart. "As many as received him to them gave he power to become sons of God, even to them that believe on his name." I urge you to look to Christ for every spiritual blessing; and looking to Him as just and justifier, to believe on Him; and believing on Him as able to do all that He says, to receive Him! "I can but perish if I go; I am resolved to try. For if I stay away, I know, I must forever die."

IX. The Seventh Vial.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16:17-21).

It is interesting to notice the connection between that which takes place following the emptying of the sixth and seventh vials.

The unclean spirits that are spoken of in verse 13 succeed. Verse 17 tells us that a voice from heaven announces that "it is done." Now the whole world is in a furor to conquer and to dethrone the band. These frog-like spirits have enticed the nations until they think that they cannot fail.

These nations gather at Megiddo. The word "megiddo" means to "cut off" or "slay." It is located southwest of the sea of Galilee, and it has always been a place of slaughter.

"The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money" (Judges 5:19).

"Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away; for I am sore wounded. His servants therefore took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah" (II Chron. 35:22-24).

When this battle is fought, even the elements will be arrayed against the nations. Notice: "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16:18).

"And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; To go into the clefts of the rocks, and into the tops

of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19-21).

"For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts" (Haggai 2:6, 7).

Even Jerusalem will be two-thirds destroyed. This also is a fulfillment of prophecy. Notice: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (Zech. 14:4). At the same time, the cities of the nations are universally ruined, Liverpool, New York, Berlin, and even Ashland will be ruined as result of the earthquake that day.

As the elements fight these enemies of our Lord, a dreadful hail storm figures in this battle. It is said that the hail stones will be about the weight of a talent. That means about 100 pounds in weight. In other words, it means that the hail stones will be as large as blocks of ice.

When God cursed the Egyptians with ten plagues, one of these was hail. Notice:

"And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt. So there was hail and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field" (Ex. 9:22-25).

Conclusion.

In spite of this, men go on unrepentant. As I have said, they do not repent, because repentance must come as a gift from God.

We ordinarily think of great musicians as being reverent and respectful to God. It is said that Beethoven was blasphemous and irreligious both in life and in death. When he was dying, a thunderstorm disturbed him. He raised himself in the bed and shook his fist toward the heavens and blasphemed God for the storm. Thus he died in blasphemy.

This will be the state of the world when these last plagues are poured upon the nations of the world.

The Catholics teach

(Continued on Page 8 Column 1)

REVELATION

(Continued from Page 7)

purgatory, which is a fanciful, non-existent place where men suffer a little while for their sins before going into heaven. This makes purgatory to be a great and successful reform school where the incorrigibles of this earth who would not be corrected in time, are corrected in eternity.

Well, beloved, if hell's torments can cure men of their wickedness, why then is not the Anti-Christ and his followers subdued to penitence? This just proves that no man can come in repentance except as he receives such as a gift from God. It must come as a gift.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

When the Anti-Christ first came on the scene, it appeared that his reign was to be a most peaceful one. We saw him first in Revelation 6:1, 2. Imitating the Lord Jesus, he came conquering with a bow and arrow, which is, as you know, practically no weapon at all. It looked as if his reign was to be one of absolute peace. However, when the tribulation period comes to an end and these seven plagues are poured out upon the earth, the Anti-Christ and his followers experience a hell on earth.

Remember, though, that this is not the final hell. This is merely a punishment which falls upon men here within this world. If it be thus as we have described it, then what must the suffering and torments of the eternal hell be like! May God spare you from knowing, and may He grant to you the gift of repentance and life.

PEOPLE

(Continued from Page 6)

Abednego was a hard one, but glory to His name they passed with an A-plus. Someone may be saying, "very good for them, but what does this mean for me today?" That is a very good question, to which the answer is, everything. We can learn much from the saints of the Old Testament, as well as the New.

First, we must realize that we have tests of our faith which are, just as real as those faced by Shadrach, Meshach, and Abednego. Those of today may not be as literal as the fiery furnace, nor as fatal. But they are nonetheless real. Some times they may be just as literal, and surely some are as fatal. Think with me of just some of these trials of our faith and I am sure you shall agree. Christians all face temptations from many sources. We are assailed by our adversary the devil, demons, the lost of this world, and even our own old nature many times. Then of course trouble is a frequent visitor to the residence of the believer. On every side we see sickness, death, heartache, pain, sorrow, and an endless list of problems for us in this world. Is it any wonder God warned us that man born of woman is few of days and full of trouble. What of the persecution and tribulation which we must face while we tabernacle here in this body of death. These arise from without the household of faith as

we are ridiculed, mocked, lied about, and all in all despised. The only surprise we should have is if this is not true of us. Did not our Master tell us it would be so? Marvel not if the world hate you, remember it hated me first. But perhaps the thing which breaks the heart of one of the elect of God is when there is trouble from those he has come to love and trust in the Lord. This can really be a tough test of our faith. When friends, brothers and sisters in Christ turn their backs on us and needlessly talk about or discredit us with others. This is almost more than one can bear. I say if we cannot be of help to each other, then let us at least not be a hindrance. These are but a few of the many tests which come unto us as we travel through this world of pain and death.

Seeing we have so many tests of our faith, let us see what we can learn to what our attitudes concerning these tests ought be from these three Hebrew youths. First, notice we are never to shun these tests. While we do not long nor look for them, when they come we can face them with confidence. These three surely did. Note verses 12 and 13. When the refusal to bow and worship the image was made known to the king, did they flee and hide, or did they deny the accusation? No! In fact when the king in his anger warned and instructed the young men to bow or burn, they responded in verse 16, "we are not careful to answer thee in this matter." Then with a calm, peaceful voice, filled with faith, they replied in verse 17 and 18, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." This was nothing more nor less than a true, lively faith in the sovereign omnipotent God they knew and loved. Nor are these three by themselves. The Bible is full of men and women who against hope, believed. What of Moses, Elijah, those of Hebrews chapter eleven, the apostles, or the Baptist martyrs who were burned, beheaded, blinded, torn apart, hot lead poured into their ears, and many more. Can we not learn from all these, the reality of and the necessity of facing without shunning the tests God puts in our pathway.

While we ought never shun these tests, we must always face them with humility. The three lads here stood in the assurance of what God could do, but did not presume upon what He would. Instead they resigned themselves to the will of their God in the matter and turned it over to Him. "Our God is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand." They meekly entrusted their own care to Him, and stated the doctrine of eternal security. Some say Old Testament saints did not know much; however, these certainly seemed sure of their destiny regardless of how God chose to deal with them here.

With all these before us, how could we do less than they? We have the complete Bible before us, and all the aids God gives us therein. God help me to have the proper attitude toward the testing of my faith.

While the tests are going on; and when they are over, there

are some results which we ought to take notice of. For they are the same for us today as they were for Shadrach, Meshach, and Abednego those many years ago. Often the blessings are nearer than we think, if only we would keep trying and remain firm in God. First, please see that the burning fiery furnace did them only good. Shadrach, Meshach, and Abednego had never read Romans 8:28, but God knew it. "Forever, O LORD, thy word is settled in heaven." (Psalms 119:89). The same is true for us. The fiery trials of our faith can only do us good. But look at some of the good these young Christians received from the fiery furnace. The furnace freed them of the bounds the wicked king had put on them. In verses 20-25 we see that the most mighty men in all the army were to bind Shadrach, Meshach, and Abednego, with their clothes still on them; and to heat the furnace seven times hotter than normal, then to cast them down into the midst of the superheated furnace. However, to the surprise of the king, only the mighty men of his own army were burned by the fiery furnace that day. Shadrach, Meshach, and Abednego did not lose even one shoe, hat, nor even was the smell of smoke upon them. What they did receive from this furnace was freedom from the bonds of Nebuchadnezzar, and the fear of failure. They were free indeed.

Another result of these three being in the fiery furnace is that they were filled with joy. To see God work such a mighty work as this brings joy unspeakable and full of glory. Surely, they had a great joy in knowing they had been faithful in serving God as He would have them to. For a spiritual Christian there is no greater joy on this earth than to know we are pleasing our Lord. No time is so joyous as times of serving and honoring Him who loved us and gave Himself for us. Can you imagine the times later when they would be together and relive this time in the midst of the fiery furnace? We have had some times in our Christian life we love to think of, and this would be just such a time. When they came to old age, what a story to tell their grandchildren. My friends would you like to have some times like this? Then remain faithful to God. Who can tell what He may do? Think with me of one more good this brought to these three. Oh my soul, think of the fellowship they must have had with the Son of God in the midst of the burning fiery furnace. I do not know how long they did stay there, but I notice they say nothing about "let us out." What was the conversation about? I don't know, but I sure would have loved to have been there and heard it, wouldn't you? My, how their heart must have burned within them as they talked with Him in the furnace that day. I feel so inept to relate the blessedness of these three, as they walked with Him there. Think on this.

Then there is the result of an increase of their faith. What do you suppose these three would have tackled next? Once God delivered them from the furnace they were ready in the same attitude to take on any odds, for they knew that when God is on one's side, He is the majority. I have seen signs which say something like "Nothing is going to come along today which me and God cannot handle." Well, this is not the total truth.

Nothing is going to come along any day which God alone cannot and will not handle, regardless of you or me. Learn that their boast was in the Lord. Not one "I told you so" is mentioned here. All the glory goes to the one who deserved it.

A very important result of these young Christians being in the fiery furnace was their testimony to the lost world of Babylon. Notice in verse twenty-seven, "And the princes, governors, and captains, and the kings counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them." Some of these same ones were the ones who had accused Shadrach, Meshach, and Abednego of the disobedience to the king's command. What a surprise they must have faced when their plans backfired, and the trap they laid sprang upon them? How the name of God was glorified, and what testimony to the power of faith in the God of the Bible. We, too, have opportunities to show our faith when we witness to the life-changing power of God the Holy Spirit and the goodness He has bestowed upon us. No greater faith is required of us than was of these young Christian lads. How much do we use the opportunities God grants to us to show the world what God has done for us? Have you heard it said, "we are the only Bible some people ever read," or "what the world sees in us they think of our God"? Now, I say unto you, it is not so much what we say which impresses the lost around us, but rather how we act and react to the situations we encounter in day by day life. They realize talk is cheap, and faith is easy when there is no trial of it. Let us rise to the occasion and be a testimony to the greatness of our God as did these saints here.

Likewise, a great result of this show of faith was the glory brought to the God of Shadrach, Meshach, and Abednego. "Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not worship nor serve any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort." (Dan. 3:28-29). My, what a change was wrought in this king. He was angry enough to deliver these three to the burning fiery furnace, and now he is declaring how great is their God. True faith in action is like that. It will close the mouth of the world and cause them to glorify the God we love. How long will it be ere we can learn to totally depend upon the God of Shadrach, Meshach, and Abednego?

One final result which is of tremendous importance: the encouragement to other Christians who were there; not to mention those, like ourselves, who have experienced great assistance from the historical account here. I do not know where

Daniel was at this time. However I am sure that when he heard of the great time Shadrach, Meshach, and Abednego had; he desired to have been there. My how he must have rejoiced with these three. Can you imagine the strength derived from this? Daniel could have desired to have been there with them, maybe even prayed to God. "Oh God could I have an experience such as this?" Now I do not know that Daniel prayed thus, but I do know he received just such an opportunity when he faced the lion's den. Do you suppose Daniel could have remembered how Jesus Christ walked with his brethren in the fiery furnace and found added strength to face, with increased faith, the den of lions? We can not possibly know how many of the saints of God have found the strength needed for a trial from these three. This much I do know; I thank God for Shadrach, Meshach, and Abednego. Times like these recorded in God's Word encourage me, comfort me, strengthen me, and cause me to go on when I desire to stop. I long to see these three one day and relate unto them the great blessing they have been to me.

Now, I wonder if ever you and I could have been such help to another brother or sister in Christ. I would think no, for myself, but then realize these young Christians probably did not know what an effect their actions would have upon so many for so long. Let us never under estimate what our God can do with our feeble efforts. After all, it is He who makes it a blessing. Quite possibly some have been a great help unto us and we never let them know it. We may likewise have been to others. Let us pray God may make us so, then go forth and face such times in the power of the Holy Spirit, depending on Him.

This article cannot close without reminding us that the God of Shadrach, Meshach, and Abednego is our God. He has not changed, for He is the same yesterday, today, and tomorrow. The power, protection, comfort, presence, and blessing He afforded these sons of His, He will afford us today. With this thought in mind who will say, "bring on the fiery trials"? Do not fear, they will come, and when they arrive, remember they are ordered by and under the complete sovereign control of Him who loved us so much that He freely gave His Son for us, and, with Him, He will also give us all things. Face the trials of this life with the calm assurance of Shadrach, Meshach, and Abednego. Follow the example left for us by these.

Just a few words unto any lost souls who may read this article. It is very true our God does

(Continued on Page 9 Column 1)

When I preach about the water of life so freely given by God, I mean just this — that all you need between here and heaven, Christ is ready to give you. All that your soul can possibly require to enable you to stand in the presence of God without fear, and to dwell in the bosom of God forever, made perfectly like to God by His grace — all that is in the gospel for you; and we are bidden to invite you to partake of it in the name of Jesus Christ our Lord.

—C.H. Spurgeon

PEOPLE

(Continued from Page 8)

often deliver us out of the fiery furnaces of this life. But this is not the most important thing; for He has surely, certainly eternally, and graciously delivered our souls from the fires of hell. It is a small thing, in comparison to an eternity in hell, to be delivered from even king Nebuchadnezzar's furnace of fire. The fires of earth can only destroy the body, but God can destroy both body and soul in hell. Had Shadach, Meshach, and Abednego been destroyed in this fiery furnace; the pain would have lasted only a short time. But, lost one, the flames of an endless hell are never quenched; and the torments are never lessened for any one there. I beseech you as an ambassador, of Jesus Christ, be reconciled to God. This can only be done by God-given faith in the death of His Son on Calvary's tree for you. May God grant unto you repentance and faith in His dear Son. May God richly bless you all.

WILL

(Continued from Page 1)

really consist of both a Godward and manward side?

To begin to answer these questions effectively, we must pinpoint and accurately define and clarify what salvation actually and literally is. On this point, the Bible is eminently clear. Salvation is the result of an act of faith which acknowledges the work of Jesus Christ as being all-sufficient for our redemption.

"That if thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved" (Romans 10:9). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "purifying their hearts by faith" (Acts 15:9). "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." (Romans 3:30).

Seeing that faith saves, cleanses, and justifies the soul; we can now narrow down the list of questions posed earlier to answering one all important question: namely, where does faith come from? Man or God?

If faith originates within the heart of man, it should certainly manifest itself in the everyday lives of the natural man, or at least at those junctions of his life where he is feeling either good or bad.

"And all the people answered together and said, all that the LORD hath spoken we will do — And Moses returned the words of the people unto the LORD. And Moses came and told the people all the words of the LORD, and all the judgments; and all the people answered with one voice, and said, All the words which the LORD has said we will do" (Exodus 19:8 & 24:3).

These were the people of Israel as they stood triumphantly at the foot of Mount Sinai, before that Moses had even gone up to receive the law, and after that he had returned to them once again. They had marched out of Egypt in proud military array (Exodus 13:18). They had carried off with them the riches and spoils of Egypt (Exodus 3:22). They saw their captors drowned in the Red Sea (Exodus 14:30). He rained down

upon them bread from Heaven (Exodus 16:4). Water gushed forth from the rock at their feet (Exodus 17:6).

Yet, when it came time for the people to make a return unto God for all the good that He had done them, they cried out "all that thou hast said we will do! The people sought to be justified before God by receiving and keeping the law, and not by faith.

"And all the people from the least even unto the greatest came near, And said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, even for all this remnant (for we are left but few of many, as thine eyes do behold us:) That the LORD thy God may shew us the way wherein we may walk, and the thing that we may do (Jeremiah 42:1-3).

This is not a group of proud and triumphant people assembled the foot of Mount Sinai arrayed in the spoils of Egypt, but an entirely different scene altogether. This is a ragged group of refugees who have fled from Jerusalem, fearing for their very lives and the lives of their families. This group had fully experienced the curse of the law and has been brought to the very end of their collective and individual resources. They stand empty handed before the Lord, and before His prophet. Yet what did they ask of the Lord? That He would simply give to them a plan by which they might earn their own deliverance and become worthy of Divine favor. The message from the Lord which Jeremiah returns unto them contains some of the most grievous curses found in all of the Scriptures. (Jeremiah chapter forty-four).

Lest you should think that this faithlessness is confined to the people of Israel, let me remind you of the words of the Philippian jailer "Sirs, what must I do to be saved? (Acts 16:30). He, like the pitiful remnant spoken of above, had come to the end of himself, and stood on the threshold of suicide ready to plunge a dagger into his own heart rather than face the anger of the magistrates. Paul, by the grace of God, however, told him that he did not have to do anything, but rather believe upon the Lord Jesus Christ.

This section has been but the tip of the iceberg touching the will of God. We have dwelt here

only upon the heart of faith. That is, trusting in the work of another, Jesus Christ but in so doing, we have demonstrated that salvation is all of God. As is the heart of faith, so is the body of faith. As is the tip of the iceberg, so is the iceberg itself. All of God. Man apart from God's grace never exhibits faith.

WHAT

(Continued from Page 1)

created in righteousness and true holiness" (Eph. 4:21-24).

This does not tell believers to pray that the Lord will take away our dishonesty and deceitfulness. It actually is telling us "Strip yourselves of your former nature — put off and discard your old unrenewed self — which characterized your previous self — the old man, if you please. Brethren, we have a human responsibility toward God, our Saviour, to cast off, and behave ourselves. We are told, "But we all are as an unclean thing, and all our righteousnesses are as filthy rags..." (Isa. 64:6). I often think of this when people say, "Oh, I am all right — I live a decent life." Now, beloved, if God does not approve of our decent lives, what shall we do? Shall we try and camouflage? Never! We must bring them to Calvary, where the old man was crucified with Christ. Brother, He makes all things new without having to repair the old. So, as we saw in reading these few verses in Ephesians chapter 4, we should make an effort to put on the new man which after God is created in righteousness. To do so will please God who creates righteousness and true holiness.

III. Put off all individual sinful deeds. Although the sinful nature of the old man is put off, as we have just seen, the individual sinful deeds must also be put off. We are told, "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." (Col. 3:8). This, my beloved, is how we look after this wardrobe change; "And have put on the new man, which is renewed in knowledge after the image of him that created him." (Col. 3:10). Beloved, the one who puts off the old man and puts on the new, enters into the process of being transformed into the likeness of the Creator Himself.

IV. We must desire the

sincere milk of the word. "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, (WHY?) that ye may grow thereby" (I Peter 2:1). Beloved, what do you have an appetite for? Is it the sincere milk of the Word that you might grow to be a better Christian? Then there are a few things to leave alone and others to do, such as studying the Bible daily. We will not have this desire otherwise. Too much desire for daily activities: sports, T.V., magazines, paperbacks, etc. Entirely too much time is taken up by the average Christian in these things. Let me ask you a simple question; "Why are you hungry for such food and not for the sincere milk of the precious Word of God?"

V. We must lay down every weight of sin. "...let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1). Have you ever wondered why you keep falling into sin? Into lukewarmness, into laziness, and most important, into prayerlessness? The reason why we do it is because of the sin that besets us.

How can we readily overcome this situation of weakness? I believe first of all we should repent of our weakness, "Looking unto Jesus the author and finisher of our faith..." (Heb. 12:2). Brethren, I believe that if we strive to keep our eyes upon Him daily, we are living a life of prayerful repentance. "Pray without ceasing," does not mean one cannot go about his daily tasks. The true believer who endeavors to walk with the Lord will find himself walking daily with a prayerful heart. He will find himself constantly more or less in unison with Christ, hence constantly in prayer as he goes about his daily chores.

VI. Receive with meekness the engrafted Word. We should never let it appear that we have forgotten where our salvation came from. James said: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls" (James 1:21). In which case, you are already saved if you have believed on, and trusted Christ as Saviour. Our Lord gave Himself willingly. He said very plainly for all to hear, referring to the giving of His life as our substitute, "No man taketh it from me, but I lay it down of myself..." (John 10:18). After having done that for us, is it not therefore, high time we fulfill the conditions necessary to put on this holy life of Jesus? Lay apart, lay aside all these old things that constantly hound our heels daily, resisting the devil, and constantly drawing near to Christ.

VII. Put off the old man. We have a beautiful outline for this endeavor written by Paul to the church at Ephesus, "If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That we put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind" (Eph. 4:21-23).

The story of Jesus raising Lazarus from the grave is a beautiful picture of the new man in Christ Jesus after salvation. We see the words of our Lord

Jesus here after Lazarus was made alive again, "...Loose him, and let him go." (John 11:44). This is the picture of being born-again, but he was not free while wearing these grave clothes. You see, he was a living person, he had been made alive, yes but he was not free. Beloved, the grave clothes had to be shed. He was a living person in grave clothes. Those clothes were appropriate for the grave, but when he came alive they were out of place. It is a pitiful sight, to say the least, when the world sees Christian people, living people, if you please, walking around in grave clothes. When we do this, we are walking around in our old nature which is corrupt. Brethren, if we have been born again, and we have by His marvelous grace, then let us throw off our old grave clothes and walk in newness of life for Christ's sake. I truly believe that our Saviour would have us do these seven things for His glory, plus many others that He will reveal to us daily as we strive to serve Him better.

ATONEMENT

(Continued from Page 1)

sufficiency is equal in extent to human evil, but not in intent. This view is commonly referred to by theological scholars, as, the sufficiency-efficiency view of the atonement, and is today, by far, the most popular view being propagated by Calvinists and Baptists. However, there are today among God's elect people, as there have always been, and shall ever be, a large and concerned number who take a more conservative view of the atonement of Christ; that view being, all that was wrought in and by the atonement was and is limited to the elect of God. This view magnifies the Majesty of God more than the other, for in it there is no undesigned sufficiency.

The position on atonement sufficiency, which I contend is the Scriptural one, and which I purpose to defend in this writing, can in brief be described thusly: Atonement sufficiency and efficacy are equal in extent and application. This position, some would say, "Allows for deficiency in God, in that He was not able to provide a sufficiency adequate to the Adamic transgression." Inability and deficiency are incongruous to the nature of God, for with Him all things are possible, and they who would charge us with teaching that God's throne has a dim shade of insufficiency over it need to learn that it is the "design" of atonement sufficiency we are concerned with; and that the sovereignty of God's sufficiency has never been questioned by New Testament Baptists. The deficiency in sufficiency supposition is an absurdity that needs no further refutation or consideration.

I will strive vigorously for Scriptural accuracy in this treatise, but it is needful to be understood by all, that the ultimate literary skills this side of Divine inspiration can, only with so great a theme, develop an abstraction of it. However, an abstraction can be more than the sharing of theory. It can be and should be an enlargement of fact, and this is my aim, and by divine enablement, the end which shall be accomplished.

(Continued on Page 10 Column 1)

AND WE'LL SAY 'T WAS WORTH IT ALL

We do not know the time,
The midnight hour will chime;
Oh, let us not be sleeping,
But keeping God's Word, sublime.

Faithful and true to Him,
Oh, may we keep our lamps trimmed,
Burning and shining brightly,
Oh, let not our lights grow dim.

Lord, help us to watch and pray,
Teach us to number our days,
Apply our hearts to wisdom,
Redeeming the time always.

Then by Thy mercy and grace,
We'll reach that heavenly place;
And we'll say 'twas worth it all,
When we see Thee face to face.

K. Parrish

ATONEMENT

(Continued from Page 9)

So, let us embark henceforth.

To effect the purpose of this treatise, as stated above, the following three sub-headings are prescribed:

1. The design of atonement sufficiency.

2. Scripture typology and atonement sufficiency.

3. A passive or inoperative sufficiency is alien to the attributes of God.

In following the above order, let us first consider THE DESIGN OF ATONEMENT SUFFICIENCY. In introducing this point, I will set down a maxim, i.e., God is the only absolute infinity. Therefore, all things are subject to metamorphosis or transformation except the essential and intrinsic glory of God. God's essential glory is not capable of more or less. Addition and diminution have to do with God's manifestive glory, and not with that glory which is inherent in His nature. All of creation is sovereignly appointed to serve God's intrinsic glory, but some of creation is designed by Him to a greater manifestation of His glory than is some other.

The stars of heaven are an infinite host, but God knows ... "the number of the stars; He calleth them all by their names" (Psa. 147:4). The universe is an infinity, but to the dismay of the pantheists, it is not the absolute infinity; for only God is omnipresent and non-dimensional. Atonement efficiency and sufficiency are infinite, but both are limited in design by the covenant of redemption (Heb. 13:20). This covenant knows nothing of sufficient grace that does not suffice.

In the eternal covenant God decreed to save a number of Adam's fallen posterity by the vicarious sufferings of Christ, and the rest He left in their sins to their just condemnation. Seeing that this covenant is eternal, that there can be no new thought with God, and what He does He always determined to do; I ask, Why would God make Christ's atonement sufficient for those whom He had already passed over in the covenant of eternal favor? What is the purpose of a sufficiency beyond that of Divine satisfaction? The design of the sacrifice of Christ was to reconcile the elect unto God, and the sufficiency of that glorious and infinite sacrifice was limited to that infinite sum, beloved of the Father and given to the Son in the covenant of redemption.

The value of the blood of Christ is not diminished by what it does not do. It did not procure repentance and faith for all men, it did not stay the retributive justice of God against the non-elect, and it did not provide salvational sufficiency for all men. The preciousness of the work of the Holy Spirit is not lessened because He does not once convict the non-elect of their sins, and does nothing to alter their hatred of God, but leaves them in their utter rebellion against all that is holy, just, and good, which culminates in their eternal suffering.

What is the value of the blood of Christ? Surely, no redeemed person would say it is less than

(Continued on Page 11 Column 1)

CALVARY BAPTIST CHURCH CONFERENCE

last session. I think I can say that we all had more than we needed, and that we enjoyed this necessary part of a Bible conference.

Everything went very smoothly at the conference. There were no jars, no mishaps, no controversies — at least so far as I know. There seemed to be a very wonderful spirit of Christian love all through the conference. I have seldom seen a better spirit through the totality of a Bible conference. I really do not remember a conference where everything ran more smoothly than at this one.

We had the largest attendance we have had since I came here. We had 275 or more in our services. This is a total number. We did not have that many at any one service. But we did feed 225 at our Saturday noon meal, and some who were in the service did not eat with us. Though all of the 275 or more who attended some of the conference did not attend every service — by far the larger part of them did. Some left Saturday night. Some left just prior to our last session. But even in the last session, we had a large number. I doubt we will ever see again the number we used to have in the old Ashland conferences in the days of John R. Gilpin. So many new doctrines have entered and depleted somewhat our ranks. The expense of attending a conference today is so much more than it used to be. Our church does not feel able to pay all lodging expenses for all who attend as she did in those days. Some of the old preachers are dying out, and it does not seem to me that a like number of new ones are being raised up. For these reasons, I do not expect to see as many as we used to (but God is able). It is my aim, hope, and desire that we will build this conference until we have 300 or more in attendance at the largest session which will give us several over that number in total. We will see. We reached over 225 in one session and over 275 total this year. Pray for us as to this, and God willing, next year help us to reach that number or more.

I am continually blessed by Rhoda's ability at the piano as she is our church pianist. Laura Faye is our church organist but is away in school much of the time, so I am not as continuously blessed thereby — I wish I were. I dare not attempt to name all those who sang specials for the conference, but they were many. They were talented, and they added much to the total blessings of the conference. We had three or more specials each session except the last. We had men and women singing solos. We had duets, trios, and groups. Different people have different favorites as singers. So be it. I suppose that to me, Laura Faye singing and Rhoda playing "The Holy City" was again the highlight of our special singing. At any rate, we deeply appreciated and greatly enjoyed those who sang special numbers for us during the conference.

This was the second year in a row that every scheduled preacher was present. I do not remember having or attending a conference where this was the case other than these two. Before I start bragging on the preachers let me say the following. Five preachers came late. Three preachers left early. One

preacher did both. I am sure that there were justifiable reasons for some of this. I am sure there were not such for some of it. Personally, as a preacher, I feel that I get more out of a conference than I give to it. I feel that I need what I get more than the conference needs what I give. I want to preach one time, but I want to listen to all (I said all) of the other men who are scheduled to preach — I have never understood the thinking of a preacher who goes to a conference to preach goes as close to the time he preaches as possible, and leaves soon after he preaches. Unless this be absolutely necessary, it does not speak well of the preacher. Preacher brethren, do your best to get to a conference on time. Do your best to stay through the last session. Make your plans for this. Talk with your church about this. Try to explain to your church why you need, and want to do this. Churches work with your pastor on this matter. You can get along without him a Sunday now and then. After all, he may go on a revival or a vacation now and then. Your pastor needs the spiritual blessings he can get at a conference. His blessings received there may well make him a better preacher and pastor. Preachers, listen to me now, do your very best to attend all of every conference you attend. Some of you do entirely too much missing part of the conference.

Now, let me praise the preachers. We had twenty-four preachers who preached at this conference. I do thank God for each one of them. I appreciate their praying, planning, and preaching. We had a few great sermons. We had many very good sermons. I do deeply appreciate each preacher. He took time. He studied. He prayed. He spent money getting here and back. Many paid their own lodging expenses. I tell you, my preacher brethren, I praise God for each one of you. Your preaching was the main thing at the conference. You are why we had a conference — at least much of the way. I think that we all agree that the preaching is the main part of any service in a church. Brethren, I praise you. You did your job well. You are a noble group of the Lord's preachers. You did more to make our conference what it was than all else that was done. May the Lord richly reward you, bless you and greatly use you in the days ahead. I do hope that the conference was a blessing to you. I do hope that we will see you again, God willing, at a Calvary Baptist Church Conference.

We had several preachers in attendance who did not get to preach. I do thank God for each one of them. Maybe some of you will be preaching for us at our future Bible Conferences — even our next one. Anyway, thank you for coming. Your presence added to our blessings. I love God's true preachers. I love to fellowship with them. I love to preach to them. I love to hear them preach to me. May God greatly bless and greatly use those preachers who were with us in our Bible conference.

I cannot name all those who helped in our Bible conference. Some of our women spent time registering our visitors. Many of our men and women did many different jobs in this Bible Conference. I never asked a member

to do anything that he or she did not do in this conference, that is any particular task of any particular person. Of course our members paid for the conference, except that some of our visitors and at least one church helped in this necessary matter. I think our members tried and succeeded at making our guests feel wanted and welcome. Our members, the large majority of them, were faithful in attending the conference as best they could. I do thank God for Calvary Baptist Church, for each and every member.

Our guests, each and every one of them, were most important to our conference. We thank God for everyone who attended even one service. Without you, we would not have a conference. May God bless each and every one who attended this conference. I sincerely hope that the conference was a blessing to you, and you, and especially to you.

I meant to mention that we had different kinds of preaching. We had practical and devotional sermons. We had strong doctrinal sermons. I cannot think of but one sermon that was a matter of controversy among preachers present. It was ably presented, and set forth the view I take of that controverted subject. We do praise God for the faithful, true, anointed preaching of our conference.

Our assistant pastor, Doug Newell was an able and helpful assistant throughout the conference. He helped me in anyway I asked. I thank God for him. I could not ask an assistant to do more than he did during our conference. And didn't he preach a great sermon? Yes, he did.

And Katie. What can I say about Katie? How could I ever have a conference without her? I do not say that she is a good preacher's — wife. I leave that to the judgment of others. But I do say that she is a good — preacher's wife. I leave it to you to figure that one out. She is a great blessing to me personally. She is a great help to me in all of my ministry. She is an invaluable help to me in a Bible conference. Only a few know most of — no one knows all of — how much she means to our Bible conference. I thank God for her. I suppose that I could have a conference without her — God is able — but I sure would hate to have to do it.

Doubtless, I have left out some I should have mentioned. Just let me say that I deeply appreciate each one who had anything at all to do with our conference. My secretary, Wanda Bowe, did her usual efficient job in the book store, helped by a few others. We sold over \$1,500 in books — and that was at good discounts. We thank those who helped in making this large sale possible.

I am done. I could go on and on. It would take many full issues to say all I would like to say about our conference. I praise God for this great and blessed Bible Conference, and though I have given due credit to many men and women, I do realize that all comes from God. Praise the Lord.

It is only 45 weeks until our next Bible Conference, God willing. Start making your plans now. Help me to make it over 300 in one service this year. Do your best to be at the next one. God bless you all.

ATONEMENT

(Continued from Page 10)

infinite, but it borders on Arminianism to contend that the blood of Christ sufficiently atoned for the sins of mankind. The blood of Christ cannot be overvalued, but in the thinking of finite creatures, its value can be misapplied; and this is precisely what the universal sufficiency theory does. The atonement of Christ cannot be denuded of any of its parts, and neither can it be made to bear more than what omniscience designed for it to bear.

The blood of Christ was shed to satisfy the just demands of the law brought against the elect people of God, and when satisfaction is attained, it asks no more. God's atoning love is equal to the condemnation of His people, and when His justice was satisfied, He had no further quarrel with the elect. God's law is the basis or standard of His judgment, and the demands of the law levied upon the elect have been substitutionally satisfied by the death of Christ, and the Righteous Judge has taken His legal pen and has written "justified" on their record, (Rom. 8:33). But the atoning sufficiency of Christ's death was not redundant. It did not exceed what was necessary to satisfy the debt which His people owed to His law, and now Divine justice looks for satisfying sufficiency beyond the covenant of sovereign mercy and finds none, except in merited damnation of the non-elect.

Thus, the equitable and incontestable verdict rendered by the court of Heaven against all who die in their sins reads: "...I never knew you: depart from me, ye that work iniquity" (Mt. 7:23). They were fully known by God's omniscience, but they were total strangers to the covenant of love; and their names being omitted from the Lamb's book of life, no redemptive sufficiency was provided for them by the atoning blood of Christ.

A sufficiency which satisfaction does not require is alien to His Scriptures and to the experience of all rational creatures. So it is, in realizing satisfaction, sufficiency and efficiency are co-extensive; for sufficiency is measured by the effect it renders. The old adage which says: "It is better to have too much than too little" is true in the general sense, but it can never apply God, for He never has too much or too little; just the perfect measure.

The value of the blood of Christ is infinite, but it is a divinely pre-assigned infinity, and is restricted in its atoning worth and utility to the elect of God. Wherein is the wisdom in purchasing a sufficiency for a people whose sins are inexpressible and were reprobate before the foundation of the world? Wherein is the wisdom of God in extending the value of the blood to those whom He hated before the ages were born? Wherein is the wisdom of God in subjecting His beloved Son to infinite suffering in order to purchase a sufficiency for a people who would never receive the least benefit from it? Most certainly we would not think of questioning the wisdom of God, but the universal sufficiency view is a mooted one, and raises many questions.

God did not by the shedding of Christ's blood obtain a universal sufficiency for the curse of sin, but His sacrificial

blood was the means of ratifying the covenant of redemption (Heb. 13:20), which covenant beneficially precluded the non-elect.

1. The design and sufficiency of Christ's intercessory prayer is limited to the elect of God (John 17:9).

2. The design and sufficiency of Christ's imputed righteousness is limited to the elect of God (Rom. 4:6).

3. The design and sufficiency of Christ's atoning love is limited to the elect of God. (Jer. 31:3; John 17:23; Rom. 9:13).

4. The design and sufficiency of Christ's justification is limited to the elect (Rom. 8:33).

5. The design and sufficiency of Christ's mediatorial office is limited to the elect of God (Rom. 8:34; Heb. 7:25).

6. The design and sufficiency of the eternal covenant is limited to the elect of God (John 5:21, 6:63; II Tim. 1:9).

7. The design and sufficiency of regenerative grace is limited to the elect of God (John 17:6; Heb. 13:20).

8. The design and sufficiency of Heaven is limited to the elect of God (I Pet. 1:2-4).

The term "sufficiency" in the eight postulates enumerated above could be replaced with the word "Efficiency" and it would not change the design or results in the least. As defined by Webster, both terms mean adequacy. The primary distinction between the terms is chronological, for sufficiency begets efficiency; but God is the author of both, and He, being omniscient, would not appropriate a sufficiency beyond the suitability of His designs for efficiency.

Jesus bled, suffered, and died as the substitute for His people, and the value of His blood was equal to their sin debt, for the Father would not charge one farthing more than that which was owed. "...The blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7). Forgiveness cannot extend beyond the offense; and the blood of Christ, though infinite in value, did not procure a sufficiency beyond that which was equal to the sinfulness of His people. "Where sin abounded, grace did much more abound" (Rom. 5:20), but this abounding grace has not to do with a redemptive sufficiency for the non-elect, but with the bestowal of sonship on the atoned-for ones, whereby they become "joint heirs with Christ" (Rom. 8:17).

There is no question as to the capability of God. He could have, had He been pleased, provided satisfaction for the devil and his angels; but we know this was not His pleasure. It is the design of God's sovereign grace we are concerned with, and redemptive sufficiency is a product of the omniscient Designer. To talk of atoning sufficiency without forelove runs counter to the tenor of Scripture. Such terms as "uncovenanted mercies," "heathen virtue," and "universal sufficiency," should arouse infinite skepticism in the minds of all who hold the truth of God's sovereign grace.

It was God's eternal design to "bruise" His Son (Isa. 53:10) and by His infinite suffering provide atoning sufficiency for all whom He represented in His suffering. Therefore, Peter, in speaking to the elect, says: "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:13). Are the non-elect in any

sense or measure partakers of the suffering of Christ? To affirm the universal sufficiency view of the atonement is to say Christ's substitutionary suffering was at least in part for the reprobate world, for there can be no atoning sufficiency apart from the sufferings of Christ.

The atonement of Christ is a very special and infinitely gracious work which is limited to the elect (John 10:11), but a general sufficiency which is common to all mankind would destroy the particularistic nature of the atonement, and put a wider dimension on the atonement than is Scripturally warranted.

God's love for His people is infinite, yet it is a fixed love; and it can never be more or less than what it has eternally been (Jer. 31:3; John 13:1; Heb. 13:8). God's infallible justice has drawn a demarcation line between the elect and the non-elect, and His love honors the line and limits which He has set for it. God is not divided in Himself. God's love will not manifest itself, even infinitesimally, toward any person whose name is not written in the Lamb's book of life. Why then, I ask, take atoning sufficiency and set it apart from God's love? Why make Christ's atoning sufficiency to go beyond His sufferings, beyond the covenant of redemption, and beyond God's restrictive design for it? The answer is simply because the universal sufficiency doctrine is ill conceived.

A PLAIN TEACHING IGNORED

by Roy Mason

We are living in a day when many things are done in our churches that are contrary to the Scriptures. Other things plainly taught in the Bible are ignored. I wish to call attention to one of these things — namely, the command of the Bible that women should wear a covering on their heads when they attend church. If attention is called to this, many people say, "Oh, well, what does a little thing like that matter?"

Let me ask you something. Do you remember how Moses was told to speak to the rock under promise that water should come forth? Read Numbers 20:10-13 and Deut. 32:51. Moses, in anger not only spoke to the rock, but he struck it. Because of this, the Lord would not allow him to enter the promised land.

With all of their spiritual distortions relating to so many things, the Catholics are much more strict in regard to some things than are Baptists. In traveling through Europe several years ago, I went with a group to see a number of historic cathedrals. One of these I recall was the old church at Genoa, Italy, where Columbus attended services as a young man. We were stopped at the door, and the women were required to put a covering on their heads before entering. I saw some women pull out veils, and others spread a handkerchief over their heads. In attending a small Church recently, I noticed that the women had veils over their heads. When the question was made as to that why of this, visitors were reminded of the Scriptures that plainly command women to wear a covering on their heads when attending worship services.

any such command as this, some will ask. More is involved than I have space to deal with, so I shall seek to deal with the matter very briefly.

1. WHAT IS A HEAD COVERING? Some have tried to make it mean that the hair is the required covering. They quote I Cor. 11:15 which says, "If a woman have long hair, it's a glory to her, for her hair is given her for a covering." The better translation is the word "veil" instead of a "covering." Read and study the whole chapter, and you will find that a covering other than the hair is required. We have no definite reference to a certain kind of covering. Hats and head coverings down through the centuries have been of many styles and kinds.

2. WHY SHOULD A COVERING BE WORN? The answer is, it designates the headship of the man. (I Cor. 11:3). Several things are involved in man's headship over the woman. Woman was made from the body of the man. (Gen. 1). Man was not made for the woman but the woman was made for the man. (I Cor. 11:8, 9). The correct translation of verse 10 goes like this, "For this cause ought the woman to have the sign of authority on her head." That is the correct translation of the passage.

3. IT IS NO GREATER OFFENSE FOR A WOMAN TO HAVE HER HEAD SHAVEN AND ATTEND CHURCH BALDHEADED THAN FOR HER TO COME WITHOUT A COVERING ON HER HEAD. If you think that I am wrong on this go to I Cor. 11:6.

In verse 5 we are told that every woman who prays and speaks in public with her head uncovered dishonors her head — that is to say, her husband, as much as if she had her head shaved. Evidently such praying or speaking would be before other women, for elsewhere they are commanded not to speak before mixed congregations. If you want the facts on this, turn to I Cor. 14:34, 35.

4. MEN ARE NOT TO PRAY OR DO PUBLIC SPEAKING WITH THEIR HATS ON. (I Cor. 11:4). To do so is to dishonor their head — the Lord. Suppose your Pastor got up in the pulpit to speak with his hat on. You would probably go up and remind him that his hat was on. Yet, it would be just as appropriate for the Pastor to speak with his hat on as for a woman Sunday School teacher to get up and teach bare-headed.

The newspapers have recently been telling about women being ordained as deacons, as pastors and as priests by the different church groups. The Bible makes plain that women are not to serve as deacons or pastors, and yet it is no more plain in that matter than in the matter of women attending church with their heads uncovered.

Let me make clear that I am not against women. My mother was a woman, my wife is a woman, my daughter is a woman, and I think a lot of them. One way in which to do women harm and to get them under the chastening of the Lord is to encourage them to violate the teachings of the Bible. I am afraid that a lot of preachers who know the truths that I have been referring to are too cowardly to speak out in public against the uncovered heads seen among the womenfolk of their churches.

AN APOLOGY, AN EXPLANATION, AND A DILEMMA

I quote the first paragraph from my May 30th editorial.

Do some people, who profess to do so, really believe in a Limited Atonement? I ask every reader to give this question serious consideration. I refer to two classes of belief on this subject, which are really the same. 1. The man who says that the atonement of Christ, in and of itself, is sufficient for the salvation of any number of men. 2. The man who says that, if more men were to have been saved by the atonement, Christ would not have had to suffer any more than He did.

Let me point out as to number 1 that I have had it pointed out to me that the dictionary definition of sufficient is in part, "marked by quantity, scope, power, or quality to meet with the demands, wants, or needs of a situation or of a proposed use or end." I quote from the dictionary itself, as I do not have the letter at home just now. My terminology "sufficient" was objected to since the brother believes that the atonement is limited by the purpose of God. His terminology is "the value and worth of the atonement being infinite" rather than "sufficient." Since my dictionary says "or of a proposed end," I do not know that I owe an apology for my using the word "sufficient." If I understand the brother at all, his position is that the atonement of Christ would be sufficient for the salvation of any added number of men, had God purposed it — and without Christ doing any more. I do not see any real difference between his position and my saying that he believes the atonement, in and of itself, is sufficient for the salvation of any number of men. But I do state that there are objections to my using "sufficient." I will consider this in future writings on this matter.

The purpose of this relates to another matter relative to the mentioned editorial. I used the word "honest" a few times in that editorial. For instance, I said, "Men need to honestly face the necessary implications of what they teach." Some have concluded from my usage of this word in this editorial that I was accusing them of being dishonest men. I do sincerely apologize for giving this impression. The matter came up in this way. Men hold that the death of Christ is of infinite value and worth. I understand this to mean that His death, in and of itself, is sufficient for the salvation of any number of men. These men object to the word "sufficient", but I think anyone will admit that they teach what I mean by using that word. I stated in my letter that men who believe this do not believe in a limited atonement no matter what they say. I said that they believe in an unlimited atonement with a limited purpose and application. If any really object to that editorial, I wish he would give a detailed and explicit refutation.

In the editorial, I suggested

(Continued on Page 12 Column 1)

TUNE IN TO THE CALL TO CALVARY

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

APOLOGY

(Continued from Page 11)

that men honestly face the necessary consequence of what they were teaching. Some have seemingly been offended by my use of the word "honest" in this context, as if I were accusing them of being dishonest men. I most assuredly do not mean to imply that everyone who holds this theory, but still professes to believe in a limited atonement, is a dishonest person. Most of the men in the book we published on "The Historical Faith of Baptists on the Sovereignty of God" fall into this category. Most men who profess to believe in a limited atonement fall into this category — at least men who have written much. I do believe that many of our men are swinging away from this position to what I believe is a more consistent one. Please know that I do not mean that men like Spurgeon, Hodge, and a host of sovereign grace men were dishonest men. I do not mean to state that men who hold these things today are dishonest men.

My use of the word "honest" was just meant to state that I do not believe these men have openly, candidly, really faced up to the necessary consequences of what they are saying. I used the word "honest" in that meaning and context. I have often said something like, "The man who says Christ died as our substitute, but does not believe in a limited atonement has not honestly faced the true meaning of 'substitute'." I have said something like, "the man who does not believe in the effectual call of the Holy Spirit and still prays for the Lord to save sinners, has not honestly faced what he is saying." I have said that the man who says a divorced and remarried man cannot preach has not honestly faced the meaning of the word "divorce." I do not mean that these men are dishonest men. I do not mean that they are immoral, untruthful men. I just mean that they have not really faced up to the situation with its necessary meanings.

Frankly, I am in a dilemma. I do not want to imply that good and godly men are dishonest men. Yet I feel that the man who says he believes in a limited atonement, but that that same atonement with nothing else added to it would be sufficient for millions more had God purposed it — I just do not feel that he has faced up to what he is saying. I feel that, if he would so so, he would admit that he believes in an unlimited atonement with a limited purpose and a limited application. I see absolutely no difference between his atonement, in and of itself, and the admitted unlimited atonement of the Arminian.

I apologize for any implications that I consider such men to be dishonest. I explain that by the word "honest" I was referring only to a real, frank, open, facing of the facts in the case. My dilemma is that I still think the word "honest" is a good word for what I am trying to

say, yet I do not want good, honest, noble men to think that I consider them to be dishonest. Maybe some of my readers, even those offended by me, could help me choose a better word for my meaning. I am certainly open to suggestions as to this.

I think my May 30th editorial was a good and needed one. I await a detailed dealing therewith by any who disagree. I stand totally behind that editorial. But I do apologize to anyone who may think from my usage of the word "honest" that I was implying that they were dishonest. I do not mean to do this. Please accept my apology, my explanation, and help me in my dilemma if you can.

A VALUED, LONG-TIME READER

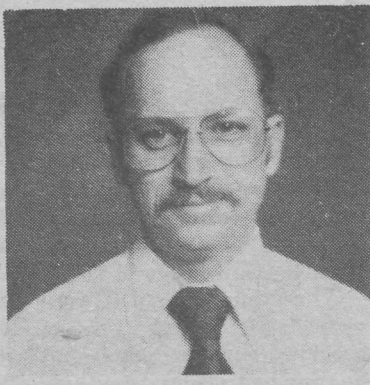


William Lloyd of Burnside, Ky. has been a reader of The Baptist Examiner for many years. The accompanying picture shows him on his 95th birthday; May 2nd, 1987. He was saved when he was 18 or 19 years old. He has been reading TBE for forty years or so. It was my great privilege to visit this brother while holding a meeting in Somerset, Ky. I greatly enjoyed talking with him about the truths of God's Word, and about his years of reading TBE. He gave a wonderful testimony for the Lord, for the truths of God's Word and for what TBE had meant to him. It was a great joy to meet this brother. I look forward to seeing him the next time I am in Burnside, or in heaven.

ANNOUNCEMENTS

I ran this announcement before, but gave the wrong address, therefore, I am running it again. Elder George Roberts has accepted a call to pastor the Cedar Crest Drive Baptist Church of Huntington, W. Va. The church is located at 1044 Cedar Crest Drive in Huntington. Services are held at 10:00 and 11:00 AM and 7:00 PM on Sunday, and at 7:00 PM on Tuesday. This is a fine, sound, and true church. Elder Roberts is a sound and able preacher. Readers in this area are urged to attend services in this church. For further information contact George Roberts at 304/733-3980.

Eastside Baptist Church of



Johnny Pruitt

311 5th Street, Benton, Arkansas will observe her 34th anniversary in this community with a One Day Bible Conference on July 25th beginning at 9:45 a.m. The church will provide the noon meal. Speakers will be: Larry Crawford, Woverton Mt., Arkansas; Dwane Gilliland, Bowring, Oklahoma; Orval Heath, Mena, Arkansas; Vilus Peevey, Alma, Arkansas; Earl Smith, Plummerville, Arkansas. Pastor Don Shockey of the host church shall lead the singing and, along with Brother Crawford, provide the special music.

Doug Newell, the assistant editor will be in a meeting with the New Testament Baptist Church of Bristol, Tenn. July 10-12. Doug is a very able preacher, and readers of The Baptist Examiner are urged to attend this meeting. This church is pastored by Elder Dan Phillips. For further information, call Dan Phillips at 615/764-3771.

TONGUES SHALL CEASE

by Herb Evans

"...whether their be prophecies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known (I Corinthians 13:8-12).

"For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass." (James 1:23).

We are living in a day of counterfeits. False prophecies, false religions, and false professions abound. The latest bit of quackery that has hit the religious scene is the Charismatic movement. The Bible contains many warnings and admonitions to protect God's people from this sort of thing. We are told in Jeremiah 14:14 that "The prophets prophesy lies in my name: I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination and a thing of nought, and the deceit of their heart." These words well apply to the nonsense that is being perpetrated among Christendom today.

God's people are not obligated to trust someone else's experience; they are obligated to trust only God's Word. Two ex-

We ran an article "The Woman's Place, Part II" in the May 30th issue of The Baptist Examiner. The article was by John Pruitt. However, the picture of Eldon Joslin was placed with the article with the name "John Pruitt" under the picture. Both of these men have threatened me with law suits because of this mix up. I would apologize for this error, but I do not know which one to apologize to. It seems to me that one of them is about as ugly as the other. What think my readers?



Eldon Joslin

amples are given in Deuteronomy concerning counterfeit prophets. In the one case, the prophet's words do not come to pass. In the other case, the prophet's words do come to pass. In any case, the Bible believer is not left without instruction; "...if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously; thou shalt not be afraid of him" (Deut. 18:22). But if, "the sign or wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of the prophet..." (Deut. 13:1). The modern Charismatic movement even includes those that venerate the goddess Mary. Remember how even the Egyptian magicians duplicated the miracles of Moses. The peepers and mutters of Isaiah 8:19 had familiar spirits.

We are further told that "Whoso boasteth himself of a false gift is like clouds, and wind without rain." (Pro. 25:14). The child of God should immediately be suspicious of any claimers of the tongue gift that do not obey the rules outlined in I Corinthians 12 or that do not speak in the kind of tongues that were spoken at Pentecost. God said that He would speak to the Jews in other tongues (I Cor. 14:21); and on the day of Pentecost, the foreign Jews heard the word of God in the language of their homelands (Acts 2:4, 11). The rules for speaking in tongues, if we were to assume that the gift were for today, are as follows: 1. It was to be done by two or three. 2. It was not to be done by everybody at once but was to be done by course. 3. Somebody was suppose to interpret the words of the speaker into the language of the hearers (as Tabitha is interpreted or translated Dorcas in Acts 9:36). 4. Women were not to speak. 5. Speakers were not to lose self control, their spirits being subject to them. 6. There was not to be any confusion. 7. Everything was to be done decently and in order. (I Cor. 12:27-40). The jabber that is being uttered today is not a real language, and you will always find one or more of these rules broken. It is not out of the mouth of the Lord.

The real gift of tongues has ceased! The New Testament, settled in heaven, was about to complete the partial knowledge and to replace the special gifts which were to be done away. The early Christians were children in the faith and spoke as children. As they looked through the Old Testament darkly, church age truths were not altogether clear or complete to them; no wonder there was confusion all through the Books of Acts. The completed looking glass (James 1:23) would allow

them to have a clear, bright, complete, face to face view of themselves in relation to their dispensation. Even Paul would then know as he was known, his exploits being recorded in that which is perfect.

To believe that this passage refers to the resurrection or to the second coming of Christ when it does not even hint of them is to ignore two or three things: 1. Paul was speaking of something that was already in existence, "that which is perfect." 2. Paul spoke of "that which is perfect" not "He who is perfect," matching the "that which is in part." 3. New Testament Christians, before the resurrection and before the coming of Christ, to "Henceforth be no more children," and to "Grow up into him in all things," and to be perfected (by that which is perfect, the Bible) through pastors and teachers (Ephesians 4:11, 12). 4. The word "perfect" in the Bible, without detracting from the perfection and inerrancy of the King James Bible, also conveys the idea of "completeness" and "thoroughly furnishing" as in II Timothy 3:17. This is something that is right in line with the context contrast of "partial" versus complete, childish versus maturity.

Grow up Charismatics; put away your childish and imaginary toys! Tongues have ceased! That which is perfect is here, the complete Bible!

"PERFECT PASTOR"

He preaches exactly 20 minutes and then sits down. He condemns sin, but he never hurts anyone's feelings. His working hours are 8:00 AM to 10:00 PM in every type of task from preaching to custodial service. He makes \$60.00 per week, wears good clothes, buys good books regularly, has a nice family, drives a good car, and gives \$30.00 a week to the church. He also stands ready to contribute to every worthwhile charity.

He is 26 years old and he has been preaching 30 years. He is tall and short, thin and heavy set and handsome. He has one brown eye and one blue eye with his hair parted down the middle, left side is dark and straight, and right side is brown and wavy. He has a burning desire to work with teenagers and spends all his time with older folks. He smiles all the time with a straight face because he has a sense of humor that keeps him seriously dedicated to his work.

A proof of the power and truthfulness of the gospel is in the fact that the Master's cause has survived such weak disciples. His wisdom has not been affected by our folly, His power has not been lessened by our weakness, His holiness has not suffered through our unholiness, and His grace shines in spite of our selfishness. Men who look to Him are never disappointed.