

ATONEMENT SUFFICIENCY EXAMINED PART III

BY Oscar Mink
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(Please review parts I and II)
3. A PASSIVE OR IN-
OPERATIVE SUFFICIENCY
IS ALIEN TO THE AT-
TRIBUTES OF God.

"...the LORD spake, saying,
I will be sanctified in them that
come nigh me, and before all the
people I will be glorified..."
(Lev. 10:3). "...My counsel
shall stand, and I will do all
my pleasure" (Isa. 46:10). All



Oscar Mink

of God's purposes and pleasures
are rooted and grounded in His
determination to glorify
Himself. God has never done
anything, not shall He ever do
anything that is not subor-
dinated to this one supreme end;
that is, the manifestation of His
personal glory.

God manifests His attributes,
and in so doing, magnifies His
person. God is holy; so are all of
His works. God is infallible; so

(Continued on Page 9 Column 3)

BLESSED ASSURANCE

by Waldo Whiddon
Park Ridge
Baptist Church
Gotha, Fl.

INTRODUCTION: There
are literally thousands of
modern-day church goers who
sing this old hymn on a regular
basis and marvel at its beauty.
Yet we wonder how many of
them do really have this joyous



Waldo Whiddon

assurance of their salvation?
Beloved, I challenge you today
to examine your heart. Is Jesus
really yours? You can know for
sure. Can you honestly say as
Paul did, "...for I know whom
I have believed, and am per-
suaded that he is able to keep
that which I have committed
unto him against that day."
(II Timothy 1:12). There are
some ministers today who are
actually preaching to the con-
gregations of the world that
there is no absolute way that we
can know for sure that Jesus is
ours on this side of eternity, that

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They that deserve least murmur the most.

THE WOMAN'S PLACE IN THE CHURCH PART II

by Fred Roberts
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Sacramento, Ca. 95822

IV. At this point I want to
look at what our forefathers
believed. Clement of Rome
A.D. 80-90 - "whose name is
written in the Book of Life,"
(Phil. 4:3), wrote a long letter to
the Corinthians called, "The
Epistle of Clement to the Corin-
thians." In it he says, "Let us
guide our women toward that
which is good: let them show
forth their lovely disposition of
purity; let them prove their
sincere affection of gentleness;
let them make manifest the
moderation of their tongue

through their silence."

Polycarp's A.D. 115 - a con-
vert of John who was bishop of
Symrna, wrote to the Philip-
pians. He leaves the idea
widows were to render the ser-
vice of interceding for the
church. Deaconesses do not ap-
pear in any of his writings. The
important work of Christian
women in these times was in the
home, and concerned proper
training of their children.

Tertullian, second century,
believed it is not permitted for a
woman to speak in the church;
but neither is it permitted her to
teach, nor to baptize, nor to of-
fer, nor to claim to herself a lot

in any manly function. He
believed that the primary
ministry of a woman is in the
home.

Cyprian A.D. 246 (date of
conversion) outstanding in the
African Church. He affirms that
women were not to speak in the
church, for in "Testimonies
against the Jews," Cyprian
stated, "that a woman ought to
be silent in the church."

English Baptists - The
Somerset Confession of Faith,
1656-XXV, 15. "The women in
the church to learn in silence,
and in all subjection. (I Tim.
2:11; I Cor. 14:37)."

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"To the law and to the testimony; if they speak not according to this word,
it is because there is no light in them" - Isaiah 8:20.

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IF SAVED ONCE, THEN FOREVER

by C. McKay Smock
(Now in Glory)

The person who believes in
the Lord Jesus Christ as the one
who died for all sin on the cross,
and has accepted Him as his
own personal Saviour, is saved.
And more, - can never again,
under any circumstances or con-
ditions whatsoever, no matter
what he may do or not do, be
lost.

There is but one authority -

the Bible. What does the Bible
say on this subject? It teaches
that if saved at all, then forever:

1. Because all condemnation
has been removed from the one
who believes in the Lord Jesus
as Saviour. Isaiah 53:6, "All we
like sheep have gone astray;
we have turned every one to
his own way; and the LORD
hath laid on him (Jesus) the
iniquity of us all."

The definite article, "the"
means all iniquity considered as
a whole. If laid upon Christ,
then all iniquity is taken off the
believer. This includes future
sins as well as past ones, for all
were future as far as we are con-
cerned, when Jesus died nine-
teen hundred years ago.

The same truth is stated in I
Peter 2:24, "Who his own self

(Continued on Page 6 Column 4)

THE DIVINE ORDER OF THE SEXES

by C.D. Cole

There is a Divine order of the
sexes. To deny this order is to
deny the Bible. To deny the Bi-
ble is to plunge into the sea of
human experience without any
real hope of surviving. This,
many are willing to do in order
to be in the swim. Much of the
Bible is a dead-letter to the
average church member. He has
no more use for the Bible as the
fule of faith and practice than a
hog has for breeches. What a
settlement many are going to

have to make with God for their
arrogant setting aside of His ho-
ly Word as impracticable! and
out of date!

According to the Divine
order, the woman is subordinate
to the man. This can be
established by many passages of
Scripture. "Wives, submit
yourselves unto your own
husbands, as unto the Lord.
For the husband is the head
of the wife, even as Christ is
the head of the church: and
he is the saviour of the body.

Therefore as the church is
subject unto Christ, so let the
wives be to their own
husbands in every thing"
(Eph. 5:22-24). "The aged
women likewise, that they be
in behaviour as becometh
holiness, not false accusers,
not given to much wine,
teachers of good things; That
they may teach the young
women to be sober, love their
husbands, to love their
children, to be discreet,

(Continued on Page 4 Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

PREACHING THE LAW, PART I

"...for by the law is the
knowledge of sin" (Rom.
3:20).

I quote from a letter, "Men
cannot be saved by keeping the
law; therefore I do not preach
it." What a foolish statement.
Surely, the writer did not think
before writing this and does not
really mean it. Men are not saved
by believing the Genesis ac-
count of creation. Does he not
preach this? Men are not saved
by baptism. Does my brother
never preach on this subject?
Men are not saved by tithing.
My writer may not preach this,
but he should. Men are not saved
by godly living. Does not my
brother preach this? There are
many subjects that are proper to

be preached, yet men are not
saved thereby. I am sure that
my brother just did not think
before making such a foolish
statement. For this reason,
among others, I would not name
him. He is a very fine man in so
many ways. I like him. His
statement does make a good
starting point for dealing with
my subject in this article. I will
add one other statement here.
Does my brother endeavor to
preach the whole counsel of
God? Well, then, the law is a
large part of that counsel. How
can one preach the whole
counsel, and not preach the law
of God?

Even though men are not sav-
ed by keeping the law, I believe

that the law is very, very impor-
tant. I believe that it is so impor-
tant that it should occupy a pro-
minent place in our preaching.
It is very foolish for a brother to
say that he does not preach that
which occupies so prominent
and important a place in the
Word of God as does the law.

There used to be much
preaching on the law of God.
The ten commandments were on
the walls of the Sunday School
class room. They were often on
the walls in the homes of Chris-
tian families. Sometimes, they
were even on bulletin boards in
public schools. It used to be that
the ten commandments were

(Continued on Page 2 Column 1)

(USPS 042-340)

LESSONS FOR FISHERS OF MEN

by Bob Belanger
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Goose Creek, S.C. 29445

"And Jesus came and spake
unto them, saying, All power
is given unto me in heaven
and in earth. Go ye therefore,
and teach all nations, baptiz-
ing them in the name of the
Father, and of the Son, and of
the Holy Ghost: Teaching
them to observe all things
whatsoever I have command-
ed you: and, lo, I am with you
always, even unto the end of
the world. Amen." (Matt.
28:18-20).

Today it is generally con-
sidered by "world Christianity"



Bob Belanger

that these verses apply to every
Christian regardless of his af-
filiation or denomination. These
feel that they are at liberty to go
forth and preach their gospel;
and quite frankly, by American
law, they are at liberty indeed to
do exactly that. They may
preach "their" gospel and
preach their false Christ with-
soever they please with none to
question their intent or authori-
ty. A few days ago I

(Continued on Page 10 Column 4)

THE TRINITY

by John M. Alber

The Bible doctrine of the
Trinity is perhaps one of the
most difficult doctrines of the
Word of God to explain. It
literally defies human reason-
ing. The critic of the Word of
God would be the very first to
point out that the word "Trini-
ty" is not found in the Holy
Scriptures. To that we would



John Alber

agree, but would come back
with the statement, though the
word itself is not found, its truth
is revealed throughout the entire
Bible.

This Bible doctrine presents
an obstacle to human reasoning.
As one reads certain Bible
verses, it would appear on the
surface that they are teaching
against the doctrine of the Trini-
ty. Note the following verses in
both the Old and New Testa-
ment.

"Hear, O Israel: The LORD
our God is one LORD"
(Deuteronomy 6:4). "O LORD
God of Israel, which dwellest
between the cherubims, thou

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It is railing to gather up the failings of others, and not to take notice of their graces.

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PREACHING

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among the first things taught to children. Parents taught, explained, and enforced the ten commandments. There was much preaching from the pulpit on the ten commandments. Series of sermons were preached on each one of the ten. Individual commandments were often the subject of one or more sermons. The commandments were interpreted and applied. They were expounded in the fulness of their meaning, and applied to the lives of the hearer. When they were not the total subject of a sermon, they were frequently referred to. They were lifted high in the pulpit. They were magnified and treated honorably. People were brought under conviction of sin as the preacher expounded and applied the ten commandments in the power of the Holy Spirit.

But this is another day, and things are different now. How many children, even of Christian parents, have ever been taught and forced to learn the ten commandments? How many Christians could even name the ten in proper order? How many of my readers have ever heard a series of sermons on the commandments? How many of us have heard strong, expounding, applying, preaching of the law? To preach on the law in many pulpits would be almost like speaking in an unknown tongue. The commandments are conspicuous by absence from the pulpits of today. Just stop and think with me. Preacher, how much preaching have you ever done on the law? Others, how much preaching have you ever heard on the law? Is it not true that, in the main, there is too little preaching of the law today?

What are the results of this

shift in preaching since the days of our forefathers? This is a fair and proper test. They say that the proof of the pie is in the eating. Well, the proof of the propriety of preaching or not preaching the law should be in the results of such preaching. Is sin less prevalent today than when our forefathers thundered forth the law from the pulpit? Who would dare say so? Do we not all fully realize that there has never been a day like ours as to sin. Sins are committed in the open, bragged about, defended by people and the law, that would not have showed their faces in the light of day in days gone by. The lessening of preaching on the law has gone hand in hand with the increase of sin. Is there a connection? I think so.

Are churches more spiritual today than they were when the law was sounded forth? Is there more of the power of God upon our churches? Are our churches being more and more blessed by the Lord since we have discarded the law of God from the agenda of our pulpits? Do we have more blessings, more power, more tears, more good ac-



Joe Wilson

complished?

Are we having more people saved today since we have quit preaching the law? After all, the brother said that since people were not saved by keeping the law, he did not preach it. He just preaches the gospel of Christ in the main. Well, are we seeing more people saved? Oh, we have removed the law from our pulpits. It was so awful. It was so threatening. It was so frightful. It disturbed people so much. Well, we have removed it, and now just preach the sweet, lovely gospel. We do not mar the beautiful picture of the gospel we preach by the dark background of the law. But, are we seeing more people saved? Surely, since we have quit scaring people by the law, and we are only attracting them by the gospel — surely, we are seeing souls flock to Christ for salvation. But are we?

Are church members more godly today than when we preached the law to them? We have quit being so legalistic. We have quit presenting rules and laws for our people. They may just live as they please, with love being their only law. We would not dare restrict them by making law-demands upon them. Surely, with all restrictions removed, with no preaching of the harsh and ugly and frightening law, with so much love and freedom — surely now all our members are living very godly lives. But are they? I have often said that most church members today would have been excluded from Baptist churches of a hundred years ago. Is it not true? I am sure that every reader readily knows the answers to the above questions. The cessation of preaching of the law of God, judged by its results, is a colossal failure. It has done us no good at all. It has done us nothing but evil.

What are some of the reasons for this lack of preaching on the law today? Why would a preacher say — and seemingly be proud of it — "I don't preach the law"? I believe that one reason is the lawless character of the age in which we live. All of us will agree that this is a major characteristic of this age, and that it is the worst age we have ever seen. The "do your own thing" philosophy of today is out of the pits of hell. The hiss of the serpent is heard every time someone makes this or a similar statement. I know of nothing more damnable than this attitude of society today. The Bible tells us in I John 3:4 that "...sin is the transgression of the law." This really is the word "law" and the "A" negative. It really means "without law" or "no law." It is the attitude of society today that, "no one is going to tell me what to do." This is the prevalent attitude of the world about us. Most "rights" movements are based squarely on this ungodly attitude.

Sad to say, this attitude has invaded the churches and even influenced the lives of many truly saved people. Where is church authority today? Individual church members insist that neither the church nor the preacher has any right to tell them what to do. There was a day when the church had authority with its members, and each one was influenced thereby. But, tell me what would be the attitude of the average church member today if the church voted to censure him or her for something in their life, and told them to stop it or be excluded? Yes, this lawless attitude has invaded the church and seriously affected her total life, and each member thereof. I believe that there has been an inter-reaction between the world and the pulpit in this matter. I believe that the loud voice of the world has frightened the pulpit so that she has silenced one of her big guns — the law of God. I believe that the silence of the pulpit has encouraged the world in its lawless spirit.

Hyper-dispensationalism has been a second reason for the paucity of the preaching of the law in our day. These men tell us that the law was given only to Israel; that it never had any application to other men. They tell us that it was given at Sinai, and that it ceased at Calvary. They tell us that it has no application or reference to men living today. The rapid increase and widespread of Dispensationalism, especially with its Scofield Bible notes, has maybe done more than any other thing in producing the present day attitude towards the law of God. This system of interpretation did me great harm. It was many years before I got loose from its bondage and came to a true and proper attitude toward the law of God. I consider myself, in some ways, a Dispensationalist; but most of them would not own me at all because of my beliefs about the law — all ten of the commandments.

An over-emphasis on the truth that salvation is by grace is partly responsible for the present attitude of the pulpit toward the law. Maybe I should rephrase that. I surely believe that salvation is only and altogether by the free and sovereign grace of God. But I do believe that many men have misinterpreted and misapplied this truth, and this has resulted in the dangerous heresy of Antinomianism. Now, this may well come from a laudable motive — to magnify and exalt

the grace of God. But it has produced disastrous results — a neglect and degrading and dishonoring of the law of God. I yield to no man in magnifying the grace of God. I am a sovereign grace preacher. Few men, none that I know of, extol the grace of God in salvation more than I. Oh, I delight to preach on God's saving grace, and I do it frequently. If anything, I go too far in proportion as to preaching of God's grace. But I have room in my theology and preaching for law also. I preach law and grace. I preach grace and law. I preach each in its right place, doing

what God intended it to do. The man who does not preach the law of God does not preach the whole counsel of God. He is untrue to his call and mission as a preacher of the Word of God. He is handling the Word of God deceitfully. He is stealing God's Word, part of it, from his hearers. He is disobedient to His Lord and Saviour. When we preach grace, but no law; I fear that we disgrace the grace of God. I fear that we turn the grace of God into lasciviousness. I cail on my preacher brethren to preach grace, and to preach

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FROM THE EDITOR

I begin with this issue a series of three or more articles on Preaching the Law. I started thinking about this shortly after reading a statement in a letter I received. I quote, "Men cannot be saved by keeping the law; therefore I do not preach it." I do not mean any disparagement of the brother who wrote me this letter. I have much respect for him in many ways, and enjoy our correspondence. I hope that he will continue writing me. This quote, which was in harmony with the rest of his letter, seems to me such a good and pointed way to get the point across that I will be stressing in the mentioned articles.

I am distressed at the attitude so many express today as to the law of God. Please understand that my brother who wrote the letter does not stand alone. He is representative of the position of thousands and thousands of preachers and church members as to God's law. The older I get (I am now 60) the stronger I become as to the law of God. My convictions as to its perpetuity, importance, blessedness — and as to the need of honoring and preaching it — deepen as the days go by.

I mentioned in a previous editorial, and elsewhere in this issue, three things that I consider greatly responsible for the lack of present day preaching on God's holy law. I also mentioned the fact that today's pulpit attitude toward the law is not that of yesteryear. I pointed out the sad, terrible, and distressing results of the present day lack of preaching on the law of God. I feel sure that most thinking people will have to agree with me on much of what I have said.

I verily believe that one of the root causes of the terrible condition in which we find ourselves is the failure of the pulpit to proclaim the law of God. If men are to be influenced by laws, those laws must be published. They must become prominent. They must be plain. They must be presented again and again. Travel down any highway. How far do you travel without seeing a speed limit sign? How frequently are you impressed and reminded of this? This has an influence, even if you break it, it has an influence on your attitude. The driver is reminded frequently of this law.

Yet, men travel down the highway of life, and multitudes of preachers insist that we should never post before their eyes the laws of God. We are never to remind them of God's law. God's law has been done away with. It is of no use. It is relegated to a distant age which has nothing to do with the present. Brethren, how can we expect men to have any respect for the law of God if we never preach it to them? How are men to be convinced of their breaking of a law when that law is never presented to them? Brethren, we need to bring this generation face to face with the law of God. We need to let men know that when they sin, they are breaking God's law. We need to let men know that they are going to stand before God and give an account of every broken law, and receive punishment therefor.

If we do not impress men as to their guilt and coming judgment, how can we impress them with their need of a Saviour? Why, men preach on one hand that Christ died to satisfy the just demands of the law against those whose sins He bore. Then those same men preach on the other hand that there are no law demands for today. How can these things be reconciled?

Brethren, when we do away with the law, we do away with sin. Where there is no law, there is no sin. When we do away with the law, we do away with the need and reality of Calvary. If there is no law whose penalties must be paid, then why have a Saviour suffer so terribly to pay those penalties. If I do not preach the law, I need not preach Calvary. If there is no law, there need be no Calvary. If there is no law, then Christ died a needless death. If we do away with the law, we do away with hell. No law, no hell. It is as simple as that. Men will be punished in hell for breaking God's law. If there is no law to be broken, hell would be the master miscarriage of justice of all time. Brethren, I tell you that there is more than men realize in this doing away with the law of God. Might I say that the law of God is so connected with every doctrine of the Word of God (at least with most of them) that to tear out the law will be to tear apart and destroy the Word of God?

I urge the reader to give careful consideration to the matter of the law of God. Nothing is more characteristic of our age than its rebellion against and dishonoring God's law. How dreadful that the attitude of the brothel and bar, and that of the pulpit come together when it relates to the law of God. Nothing is more to blame for the awfulness of the age in which we live than the neglect of, dishonoring of, failure to preach, preaching against, and rebellion against the law of God.

One of the greatest needs of this lawless age is a Holy Spirit empowered preaching of the law of God. Read that about a hundred times. Repent of your failures. Resolve to seek God's power in being obedient in preaching the law. If by the law is the knowledge of sin, if the knowledge and conviction of sin is essential to salvation, what is the present pulpit attitude of not preaching the law going to do as to the salvation of sinners? Men are not saved by the law. Neither are they saved without the law. Comments, welcomed.

PREACHING

(Continued from Page 2)

law; to preach each in its proper place, its proper proportion, and for its proper purpose. I call on the dear Brother who wrote me the mentioned letter to repent of his foolish statement and to start preaching the law. Brother, do not preach it for salvation. It is not for salvation. That would be to use the law unlawfully. But preach it for its God assigned purposes. Just because the law does not save men does not mean that it is of no use at all, or that it should not be preached. I call on my brethren who in their zeal to magnify God's grace, do not preach the law of God, to reread the books from which they have learned so much about God's grace. These men, many of them, speak highly of Spurgeon, Gill, Bunyan, Brown, and a host of others. They have drunk deeply at the wells dug by these men. Now, my brother, go back to those men, and read what they say about the law of God. We have learned what we believe about grace from the Bible. But we have been greatly helped and blessed therein by the writings of deeply taught and godly men. Brethren, what say these men about the law of God? The men I have named, and a host of other sovereign grace men, have strongly and frequently preached the law of God. My anti-law Brother, go back a few years; there begin your search backward through the pages of history, and see what has been the attitude of great and godly preachers about the law of God. Many grace preachers of today are Antinomian. Most grace preachers of yesteryear were also preachers of God's law.

This article has grown in the writing thereof. I see that I will have to have three or more articles to cover the ground I have prepared for. I will, God willing, begin my next article by looking at and expounding many New Testament Scriptures relative to the law of God. It might greatly surprise those men who think that the New Testament justifies their neglect of, speaking against, and dishonoring the law to see how much that portion does really teach about the law. Our Lord Jesus Christ and the Apostles were surely preachers of the law. Their attitude toward the law of God was far different from that of many preachers today. They knew that men were not saved by keeping the law of God. But they also knew that the law had a place in the proper preaching of the Bible. I suggest that any of our readers who have adopted the modern attitude toward the law will be shocked by our next study in the New Testament and the law of God. Surely, the Lord Jesus Christ and the Apostles are good patterns after which we can model our preaching. I assure you that not one of them would have ever penned the words that I quoted early in this article, from a letter I received. Surely they were as able exegetes of the Bible as we are today. Surely they were as knowledgeable of what we should and should not preach as any living man today.

Brethren, it is the design of these articles to magnify the law of God. It is my desire that I might promote among my sovereign grace brethren a desire to preach the law of God in the power of the Holy Spirit. Let us study the law of God. Let us seek grace and strength to obey the law of God as best God

will enable us to. Let us learn the full meaning of the law. Let us seek to apply the law, in its breadth and depth, in the power of the Holy Spirit to our hearers. Brethren, correct me if I am wrong on this one. I believe that one of the great needs of our day is a preaching of the law of God in the power of the Holy Spirit. Crucify me if you will but at least consider what I say. May God bless you all.

WOMAN'S PLACE

(Continued from Page 1)

Second London Confession of Faith, 1677, Chap. XXII, 3. "Prayer with thanksgiving, being one special part of natural worship, is by God required of all men." The word woman is not even mentioned here.

John Bunyan (author of Pilgrim's Progress) The Complete Works of John Bunyan, p. 406 says in A.D. 1683: "A respectable religious body insisted, with the patience which knows no defeat, on the equal rights of women in all spiritual assemblies and exercises. The opinion thus asserted by a particular class of Christians was never likely to become popular. It could receive no indulgence from churchmen. Every principle upon which the disciple and dignities of the church rested, stood opposed to the Quaker notion of female equality. The Presbyterians and Independents of Bunyan's time were even, in this respect, of a sterner spirit than churchmen. Neither Calvin, nor Knox, nor Goodwin would have been content to sit quietly while a woman preached to him, or prayed for his congregation... Wherefore let them keep silence in the church, and in the parts thereof, when assembled to worship God... I do not believe they should minister to God in prayer before the whole church, for then I should be a Ranter or a Quaker." I could quote much more from Bunyan's article but time won't permit.

John Gill A.D. 1751. Gill's Commentary, Vol. 6, p. 253, I Cor. 14:34, "...for it is not permitted unto them to speak; that is, in public assemblies, in the church of God, they might not speak with tongues, nor prophesy, or preach, or teach the word." I Timothy 2:8, "I will therefore that men pray everywhere." "In this declaration of the apostles will concerning prayer, he only takes notice of 'men,' not but that it is the duty and privilege of women, as well as men, to pray in their houses and closets; but because he is speaking of public prayer in the church, which only belongs to men, he speaks only of them." I will stop here because of time, but Dr. Gill has much, much more to say on this subject.

American Commentary on New Testament Baptist, Edited by Dr. Alva Hoovey, 1890. I Timothy 2:8, "that the men pray everywhere." Men in the Greek has the definite article, "the men" to emphasize the restriction of prayer in the public assembly to men. Probably at Ephesus, as elsewhere, in the absence of church buildings, the church had different places of meetings; but everywhere or in every place in which it assembled for worship, prayer was to form a part of the service and the offering of prayer was a function devolved on the men.

B.H. Carroll, 1913 (His

brother wrote the Trail of Blood) I Corinthians 14:33-35, "They (women) are enjoined to learn in quietness with all subjection"—not to teach or have dominion over the man, or as expressed in I Cor. 14:33-35... The custom in some congregations of having a woman as pastor is in flat contradiction to this apostolic teaching and is open rebellion against Christ our King, and high treason against His sovereignty, and against nature as well as grace. It unsexes both the woman who usurps this authority and the men who submit to it. Under no circumstances conceivable is it justifiable.

I Timothy 2:8, "Under my construction of this paragraph, I never call on a woman to lead the prayers of a church assembly, nor yield any kind of encouragement to a woman pastor... Understand that the injunction against woman's teaching does not at all apply to teaching in the schoolroom nor at home, but only to teaching involving church rule that would put man in subjection. Nor is prayer inhibited, but the leading in prayers in the church assemblies." The Pastoral Epistles, pages 34 & 36.

1910-1932, H. Boyce Taylor, Sr. Why be a Baptist? page 76, Prohibitions on Women. 1. "To speak in public in mixed religious assemblies (I Cor. 14:34). This prohibition goes even to the extent that they are forbidden to speak out from the audience and ask questions. 2. To lead in public prayer in a mixed assembly (I Tim. 2:8-9). The word translated "men" here means "men" as distinguished from women and children, so says Thayer's lexicon. That means men only are to lead in public prayer in mixed assemblies. 3. To teach men (I Tim. 2:12). This prohibition limits the work of women in Sunday Schools to teaching women and children. There is plenty of work for them to do there without getting out of their places and teaching men's classes... 4. To be in authority over a man (I Tim. 2:12). Women are prohibited from having any place in the work of our churches that puts them in authority over their brethren. So important is this that Paul, in I Corinthians 11:3-10 says that whenever a woman comes into a church assembly she ought to have a veil or covering of some kind over her head as a sign that she is under authority, not in authority... These are the prohibitions, which God the Spirit put upon our sisters."

I Corinthians 14:34, 35. "keep silence in the churches..." That same verb used about the disorders caused by speakers in tongues (verse 28) and prophets (30). For some reason some of the women were creating disturbance in the public worship by their dress (II:2-16) and now by their speech. There is no doubt at all as to Paul's meaning here. In church, the women are not allowed to speak (lalein) nor even to ask questions. They are to do that at home. He calls it a shame as in 11:6 (cf Eph. 5:12; Titus 1:11).

I Timothy 2:8. "I desire the men. The men in contrast to "women" in 9. It is public worship, or course, and "in every place" for public worship... The point here is that only men should lead in public prayer who can lift us "clean hands" (morally and spiritually clean).

I Timothy 2:15. Through the child-bearing. Late and rare

word (in Aristotle). Here alone in New Testament. From "tenogonos" and this from "teknon" and root "geno". This translation makes it refer to the birth of the Saviour as glorifying womanhood. That is true, but it is not clear that Paul does not have mostly in mind that child-bearing, not public teaching, is the peculiar function of woman with a glory and dignity all its own. "She will be saved" in this function, not by means of it.

V. Scriptural sphere and work of women. First, let us look at one of her compensations. B. H. Carroll says of her child-bearing (I Tim. 2:15), "The woman shall live, indirectly, in the children she bears if they (the children) prove to be worthy. The man lives or dies according to his rule and leadership in public affairs; the woman lives or dies in her children."

The Bible presents women and their work in a very favorable way. In the Old Testament and New Testament women are spoken of with deep appreciation and respect for their persons and their work.

"A virtuous woman is a crown to her husband," (Prov. 12:4). In other words, a virtuous woman is the most precious possession that a man has. "Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10). Rubies probably were the most precious stones of that day. Solomon says, "If you have a virtuous woman, don't trade her for anything, not for all the rubies in the world. "...A woman who fears the Lord, she shall be praised," (Prov. 31). God says children ought to call good mothers blessed and husbands ought to praise wives who fear the Lord.

Many nations treated their wives as slaves, but God would not allow Israel to do so. The Scriptures show the high regard God places upon women. Exodus 22:22-24, God says, if you dare to lay a hand upon a widow, I will kill you, because that widow is precious to me. In the Pentateuch you will find many laws that protect women from cruel, sinful men who might mistreat them. When Jesus came to the well of Jacob in John 4, a woman came and He spent a long time talking to this sinful, immoral woman whom most people ignored. Here is a case where Christ showed genuine respect unto a woman. When the woman was taken in adultery, He showed respect unto her, and wouldn't allow the men to browbeat her. "He that is without sin among you, let him first cast a stone at her." When Stephen was killed, God could have raised him from the dead, but he didn't. A woman, Dorcas, was the first person to be raised from the dead by the apostles after Christ's ascension.

In Ephesians 5, God tells men that they are to love their wives as Christ loved the church. Husbands should be willing to die for their wives. They are to nourish them and cherish them. The Bible says that men are to love their wives as they love themselves. I Peter 3:7, says that husbands are to give honor to their wives, "that your prayers be not hindered." Wives are not second class citizens of heaven who are somehow of lesser importance to God. No, they are joint-heirs, equal heirs with their husbands of the grace of God. When husbands forget this, Peter says,

their prayers will be hindered, for God highly values the women. Because the Bible will not permit women to do certain things in the church does not mean that God does not highly value their persons. Nor does it mean that women have no service to render for Christ. Indeed, a serious study of the Bible reveals that women have important and varied services to perform for Christ. I could say much more on this point if time permitted.

1. Women may play the piano, because the song director is the one leading the assembly, not the pianist. 2. Women may sing congregationally or in a choir, (Ex. 15:1, Ps. 68:24-26). (or solos, editor). 3. Women may teach children or women in the Sunday School. (Titus 2:3-5; I Tim. 5:9-14; Eph. 6:1, 2, 3; II Tim. 3:14-15; 1:3-5). 4. Women may pray silently, (I Sam. 1:13). I believe that according to I Corinthians 11 she should have a covering if she does.

Other Scriptural things a woman can do. 1. Cyprian believed that besides praying for benefactors and the whole church, widows were to make clothes at home in order to provide for those in distress. Further, they were to fast and pray for sick and distressed members. They were also to visit them. 2. A woman may lead a lost husband to the Lord, (I Cor. 7:14-16). 3. A mother is to teach her children, (II Tim. 1:5). 4. Women may witness to men or women in private, (John 4; John 20:17). 5. In I Timothy 5:9-14, we have a list of things that Christian women may do for Christ. In verse 10 we are told that it is proper for women to bring up children. Children, according to these verses, are the women's special domain. Children are to be their special concern, Ephesians 6:4. What does bring them up involve? It involves bringing them up physically and in the nurture and admonition of the Lord. It involves every area and every aspect of the child's life.

Women can invite children into their homes one by one and make them feel as though they are special. They can take them places and thereby prove that someone really cares. Women have a special gift for working with children. Women ought to be seeking out the little ones and leading them to Jesus. I believe home Bible studies with children are good.

Titus 2 says that older women have a responsibility to the younger women. They are to teach the younger women to be sober by their example and by their conversation. They ought to teach the younger women to love their husbands and children, to be discreet, to be chaste, to be keepers at home, to be obedient to their own husbands and to be good so that God's Word will not be blasphemed. Young women ought to teach the even younger women what they have learned through their search of the Scriptures and through their Christian experiences. What a mission field this is alone!

Another ministry which is a proper realm of women is the ministry of lodging strangers, I Timothy 5:10. Every woman ought to strive to have the gift of hospitality, because she is the

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The Baptist Examiner Forum I

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

Is it all right for a Christian to eat in a place that serves alcoholic drinks?

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"Abstain from all appearance of evil." (I Thess. 5:22). The Christian must not only consider what he should or should not do but he must also consider how his actions will affect others. Many people will do things that are questionable on the premise that they are strong enough to not let it bother them. While that thought is doubtful, even if it were true it could still cause others to stumble. It is for this reason that Paul said what he did in I Cor. 8:13. "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." For example, I have heard some say that they go to the movies because they choose only the "good?" movies. You may do so but a weak brother sees you going in and he doesn't know that you carefully select the movies that you watch so he thinks there is nothing wrong with going to movies and he goes to an x-rated one.

Any restaurant that has a bar in it is nothing more than a glorified saloon. We should not have anything to do with them. If we have a choice of a restaurant that serves drinks and one that does not, we should choose the one that does not. I realize that it is becoming increasingly more difficult to find restaurants that do not serve drinks, but we should try. There are times that we do not have any choice and then it may be necessary to go in such places, but it should be the exception and not the rule.

When this trend started I wrote on some "comment" cards protesting such restaurants advertising that they were a "family" restaurant when they served liquor. I think Christian people should let the people know how we disapprove of this practice.

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Let me begin by saying that I believe most of professing Christendom today would view this question as somewhat odd, or even unnecessary. Many things, with alcohol near the top of the list, are tolerated today, even embraced by professing

Christians, that would have been deemed rash and sinful by the average Christian of just a few decades ago. I believe total abstinence is the best position to take in view of alcohol abuse and its well known, but mostly ignored consequences. I also believe in abstinence because I believe social drinking, or an occasional drink is in opposition to I Thessalonians 5:22 which says, "Abstain from all appearance of evil."

I am sure that most everyone who eats in restaurants is aware that the majority serve alcoholic beverages. Many family type restaurants have begun serving alcohol in the last 25 years until about the only establishments that do not serve alcohol are the fast food types and the few good Amish restaurants here and there. There are times when I do take meals in some of the restaurants serving alcohol depending on the place and the circumstances. Eating in a "Red Lobster," or some such place where drunkenness and vulgarity are not displayed is acceptable to me. The only exception I would make would be if my eating in such an establishment where alcohol is served would cause offense to a brother, or sister in the Lord. I believe in observing and practicing toleration toward a weaker believer. Just as I would not offend in meat, or drink, I would not wish to offend as to the place of eating.

While I would not object to eating in many restaurants such as I have just mentioned, there are definitely eating places that serve alcohol where no Christian should go. "Bar and Grill," "So and So Tavern," and "Eats and Drinks" are not places for any need, or consideration of a Christian. A Christian who is conscientious and desirous of pleasing the Lord and witnessing by living a careful life before men will not have much trouble in feeling uncomfortable in places where they should not be. Our guide should be the Holy Spirit's words through Paul in I Corinthians 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

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"Let every man be fully persuaded in his own mind" (Rom. 14:5). "If you eat, don't despise anyone who doesn't eat, and if you don't eat, don't criticize anyone who eats, because God has accepted him" (Rom. 14:3, Beck).

Here in northern Kentucky, when I go to a grocery store it is very likely that the person ahead or behind me in the check-out line will have his or her cart loaded with beer, whiskey, or

wine. When I go into a drug store I find an entire section stocked with all manner of drink. If I stop at a filling station for gas I find alcoholic drinks being offered for sale even there. When I go to a ball game, there it is all around me. Yes, even many of the department stores around here have sections where the stuff is sold. I can not watch a program on television but sooner or later there comes a singing commercial telling me to, "Head for the mountains for a drink as cool as a mountain stream," or one that tells me, "This Bud's for you."

To me, eating in a restaurant where alcoholic drinks are served is no different than buying groceries, gas, medicine, etc., where alcoholic drinks are sold. Is not the fact that one does not order drinks before or with his meal just as much a testimony for his Lord as going through the checkout line of a grocery store with no alcoholic drink in his basket? In I Corinthians 5:9-13 we are told not to keep company in the church with those who are evil doers, drunkards included, but to avoid them outside the church we are told it would be necessary to go outside the world.

Each individual Christian must answer this question for him or her self, "Let every man be fully persuaded in his own mind."

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Read I. Corinthians
10:14-33.

I believe this text teaches us that there are things that are a matter of personal conscience. I realize the text teaches we are to be more concerned with the conscience of another, than with our own likes and dislikes; but I also believe it teaches there are some things that are a matter of conscience. I know many will take advantage of this conscience. I also know that a man's conscience is not a fit guide for him. When it comes to Christians though, we have the Holy Spirit to teach and direct our consciences.

My answer to this question will be very brief and will involve me asking some questions for a change.

The first point I want to make is that there is a lot of difference in eating at "Red Lobster" where they sell alcohol and going down to the local bar. If we cannot agree on this, then we have nothing to discuss. Please don't try to justify one by using the other as an example.

Let me now ask a few questions that relate to this question. Should we buy groceries at a store where they sell alcohol? Should we go to a ballgame where they sell alcohol? Should

we ride on an airplane where they sell alcohol? Should we buy gas where they sell alcohol?

Should we attend any function where alcohol is served? I use as an example, a wedding. Should we go to a loved ones house where they have alcohol? I could go on and on with these questions, but these should suffice.

There is one point that I want you to understand before I close this article. I hate drinking. I have no respect for a person who says he is saved; and yet drinks in any way, shape, or form. I feel that such a man should be excluded from the Lord's church. Please don't misinterpret this answer into thinking I in any way approve of drinking. Let your conscience be your guide. May God bless you all.

WOMAN'S PLACE

(Continued from Page 3)

one who is primarily responsible for it in the home, (I Pet. 4:9, Rom. 12:13).

In almost every congregation, there are young people who have no Christian families. They have no "moms" and "dads" who love Jesus Christ. They don't know where to turn for Christian fellowship and counsel. What an opportunity! Will you become someone's mom?

I take the next portion of this verse to be figurative. In Acts 9, Dorcas made coats. There are many things that you women do in this church to keep it clean. The bulletin and other typing or clerical work, missionaries that need to be contacted, and people who need assistance all come under the part of the verse. There are people who get sick and remain sick for a long time. You could go and relieve the one who takes care of them periodically so they can get away and have a little relief. You well know that a sick child for a long time will try anyone. Will you help these parents? Clean the house, cook or take care of them? God keeps a record of all that you do. The Scriptures say that when we give a cup of cold water in His name, He rewards us.

I Timothy 5:10 also speaks of relieving the afflicted. An afflicted person is anyone who has problems, whether they are financial, physical, emotional, or spiritual. Are there any people with burdens around you?

I Timothy 5:13, has another ministry for women. They are to go from house to house, not to gossip, but to teach Christ and admonish others with psalms and hymns, and spiritual songs. Women may go from house to house as long as they are ministering the Word of God to women and children. I am sure that any open-minded person will realize that the tasks that God has assigned to the women are not insignificant, but very important. In fact they are every bit as important as the tasks that God has assigned to the men.

The devil wants women to concentrate on the things they can't do, and let the important things which they can do and must do slide by. This is what is happening in our world today. The problems that we are having with our young people in the world and in the church are often caused by the failure of women and men to fulfill the roles that God planned for

them. Often these youths come from homes where women and men are rebelling at God's place for them in life. Often they come from churches where the men have sat back and the women have taken over, giving the children the idea that Christianity and serving Christ are for women only.

May God help women not to groan and complain about what they can't do, but instead, to cheerfully and zealously perform their God given ministries. And may God help us men to fulfill our responsibilities because when women and men are doing the jobs that they are supposed to do, God will get glory. Certainly that should be the desire of men and women, for the chief end of man, regardless of sex, is to glorify God. God said that women glorify Him in doing these particular acts. He also said that men glorify Him by doing other acts. May God help men and women to cheerfully submit to the will of God, for God's way is perfect.

DIVINE

(Continued from Page 1)

chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). See also genesis 3:16; I Corinthians 11:3; 14:34, 35; I Timothy 2:11,12; I Peter 3:1-6.

The Nature of This Subordination.

This subordination does not involve personal character. It does not imply personal inferiority of the woman to the man. The writer does not hesitate to say that in many things woman is superior to man; in the nobler qualities that go to make up character, in patience and endurance, in gentleness, in unselfishness, in ministering to the suffering, in love, the woman is the superior of the man.

Nor does this subordination touch the question of salvation. In respect to salvation, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). To quote this verse in an effort to overthrow the doctrine of woman's subjection to man is to ignore the context and oppose Scripture with Scripture. This verse teaches that all are saved alike, namely, by faith in Christ Jesus (Gal. 3:26).

Neither is it a question of ability. It is often claimed for some women that they are able speakers. This is not denied, but ability is not a criterion of what is right. A man may be skillful as a gambler, but this is no reason why he should be licensed to gamble. The success women have had in the pulpit has deceived and turned many away from the once delivered faith. By such parity of reasoning, it can be proved that Moses did right when he struck the rock (Numbers 20:11). He was successful in getting water, but he disobeyed God and thereby forfeited the privilege of entering the promised land. It will be through his marvelous success that the anti-Christ will command the worship of men. Read II Thessalonians 2:1-11 and Revelation 13.

The subordination of the woman to the man is a matter of position. It is inferiority of rank rather than of person. President Hoover is superior to every other

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER—P.O. BOX 60—ASHLAND, KENTUCKY 41105-0063

If God had purposed to save more by the death of Christ, would He have had to suffer more; or was what He did suffer sufficient in and of itself for the salvation of more than those who will be saved thereby?

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God is a perfect God, and what ever He does is done perfect without variance. In the Book of Genesis when God created the world and everything therein, God said that it was good. God meant that every thing was done to perfection and that nothing was needed in order to make it better.

The same holds true with the atonement. It was a perfect work carried out to the fullest detail without any short cuts. Jesus did not say perhaps I have suffered enough, but rather being omniscient He knew how much suffering He must endure in order to satisfy the justice of the Father. Isaiah 53:11 says, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." In Luke 23:46, "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

From these two accounts, we see that there was a number known only to God that was to be atoned for. Jesus, our Saviour, knew just how much that He would have to suffer in order to atone for their sins. When all the volts of pain and suffering had reached its course, our blessed Saviour dismissed His spirit into the hands of the Father. If the Son had not finished the work that the Father gave Him to do, His spirit would not have been accepted.

I believe without doubt, that the atonement was sufficient and efficient to save the elect and only the elect, and that God did not intend to save any more, and if He had, Jesus would have had to suffer even more. I say again, God works in perfection, and no way would He plan an atonement to save the whole world and apply it only to those intended.

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"O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out! For who hath

known the mind of the Lord? or who hath been his counsellor? (Romans 11:33-34).

The Lord has done whatsoever He has pleased. There is not one single thing left undone which He intended to do. God did all that He purposed to do that would glorify and honor His name. God accomplished all that He intended to in creation.

Some seek to tread where angels dare not. It is not for us to know what the Lord would have done or could have done. Everything was performed or made by the Word of the Lord and so no changes could be made. The Word of the Lord is forever settled in heaven. No one can stay the hand of the Lord, neither will the Lord alter the thing that has gone out of His mouth. The Lord will not alter that which He has decreed, for He cannot deny Himself; He abideth faithful.

God in eternity past foreordained some men to eternal life through Jesus Christ, according to His own good pleasure, and this ordination was based on nothing in the elect, but only by His free grace and to the praise of His glory and grace leaving the rest in their sin to their just condemnation to the praise of His justice. There were no others in mind but these; He took no thought of any other. God took no thought of redeeming the Sodomites. Had God desired to do so they would have been included in the eternal covenant, but they were not, even as the fallen angels were not. The Sodomites would have repented if they had the preaching that the people of Christ's day had, but God in His sovereign control of all things who worketh all things according to the purpose of His own will, left them in their sins.

The sacrifice that Christ made was for the elect of God. He was crucified and suffered the penalty due the elect. Christ suffered the amount that God had designed to put on Him, and no more could be put on Him. No more will ever be put on Christ. No more suffering could have been put on Him at the crucifixion. If we say that God could have put more suffering on Christ than what He did, we would be speaking against the purpose of God and the design of the sacrifice; we would be speaking against the design of the atonement. God put on Christ that which was purposed in eternity. What the Father purposed with Christ and with the Holy Spirit, God the Father, put on Christ what the Father, the Son and the Holy Spirit agreed upon before the foundation of the world. How could we even have a hint of a thought that it might have been different. What right do we have to ask the question, "What would God have done if He had decided to save more?" Would Christ have had to suffer more if God had decided to save the fallen angels? Was the suffering of

Christ sufficient within itself and of itself to save the rest of the world, to save the nonelect, or to save some of or all of the fallen angels? Some would say yes. But the fallen angels were not included in the atonement. God took no thought of them as to salvation. Some one has said that Christ did not die for the fallen angels. True, but neither did He die for the reprobate. We can say that the sacrifice of Christ was such that it would have been sufficient for the fallen angels as well as we can say that it was sufficient for the sinners that God passed by. The death of Christ was not sufficient for the fallen angels, they were not in the design of it, neither was Christ's death designed for the reprobate.

When Christ came into the world and made Himself of no reputation, He did that for His people. When Christ suffered at the hands of sinful men and died a most cruel death, even the death of the cross, He did that for His sheep; when He suffered until His soul was in agony, even unto death, He did that for the elect people of God. When God saw the travail of the soul of Christ He was satisfied. Is that not sufficient? Should we not be satisfied? God was.

How can we say that the death of Christ was sufficient for more when His death was not designed for more? His death was sufficient and it was efficient for that purpose for which God intended it, and that was for His people.

When I say the death of Christ was an infinite death, I mean that it was for an infinite debt that I could not pay nor could ever get through paying. The debt that had to be paid was eternal death, endless suffering, infinite suffering. The infinity of Christ's suffering and death was that He paid the debt of the elect of God which would have been endless suffering in hell.

The suffering death of Christ was not infinite in its scope, but infinite in its degree of suffering for the sheep of God in that the debt was of an infinite endless torment in hell.

Some one has said, "What would God have done if He did not do what He did do?" The secret things belong to God. Let us preach Christ and Him crucified.

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"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus

Christ, by whom we have now received the atonement" (Rom. 5:10-11).

The word "we" is used five (5) times in these two verses and each time it is used, it refers to a specific, restricted number of people. We who were enemies, that have been reconciled (changed thoroughly), and have received the atonement. The atonement refers to a reconciliation of man to God. Notice that the word atonement does not have with it any descriptive words at all. It is because of man's incapability of accepting the Word as written that we now have so much speculation relative to this doctrine. The Word of God deals with specifics, not speculation. Any speculation that is done is left up to man, and if the realm of man's speculation is carried out, he will usually embrace the theory of sufficiency. The Word of God holds no such theory.

The Word of God is specific concerning the atonement. God purposed to save an exact number of people. Having been reconciled to God by the death of Christ, we shall be delivered by Him giving His life and shedding His blood. The names of these people were recorded in eternity past. They will neither be added to, nor subtracted from His book of life. In a covenant with the Father, the Son agreed to suffer the exact price for the sins of these elect. He would not suffer any more, nor any less. The Father would be pleased and accept the exact amount paid. Since God purposed to save only this specific, restricted number, any other theory that expands to include more saved and more suffering is a false teaching. There has been such a misapplication of this doctrine that the term is now defined by the word limited.

To answer the second part of the question, we emphatically say: No, it was not sufficient in and of itself for the salvation of more than those who will be saved thereby. There was no provision made for any more than the Father had chosen, and for which the Son agreed to die.

DIVINE

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man in our country in position and authority, but this does not necessarily mean that he is superior to every other man in character and ability. The woman is subordinate to the man with respect to authority and its corresponding obligation. We miss the mark entirely when we talk about woman's rights. It is not a question of equal rights, but of identical duties. Whether in the state, in the home, or in the church, woman is to occupy a subordinate place. This means that the man has a greater measure of responsibility before God. This is the part of the question often overlooked. If more thought was given to the question of responsibility and less to the so-called rights of women, it would be better for all concerned.

In public worship the responsibility for speaking and teaching is not placed upon the woman, but upon the man. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith

the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church" (I Cor. 14:34, 35). "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11, 12). What a need there is for the men of our churches to realize that the chief responsibility for the condition of the churches rests upon them. They cannot escape this responsibility. This thing of turning the work of the churches over to the women and children, as is often done, is contrary to the Word of God. Let us make some observations: God never made provision for a woman to occupy the throne of Israel. Woman had no part in the priestly ministrations in the tabernacle or the temple. God never made a covenant with a woman. When the government of Israel had broken down, God described the conditions in a figurative way by saying, "As for my people, children are their oppressors and women rule over them..." (Isa. 3:12). The same principle applies to women in the new dispensation as in the old. Christ never called a single woman to be His apostle. Christ never called a woman to preach His gospel. All the deacons of the Jerusalem church were men. If Christ calls women to public ministry, how do we account for His waiting nearly 1900 years before doing so? Until recent times, no woman claimed such a call. The practice of women speaking to mixed assemblies in Baptist churches is an innovation that has been decried by such men as Broadus, Eaton, Carroll, Lorimer, Harvey, and Hawthorne, and others too numerous to mention. The scholarship of Baptists from Paul to Boyce Taylor is practically unanimous in its opposition to this innovation.

In the home the place of authority is vested in the man. To talk of equal authority between man and wife is to talk nonsense. Equal authority is no authority. Authority must be placed either in the man or the woman. Where has God placed it? With the husband or the wife? The Bible says it is with the husband. The father is more responsible for the conduct of the children than is the mother. "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). In his song of thanksgiving, after his life has been lengthened fifteen years, Hezekiah said, "...the father to the children shall make known thy truth" (Isa. 38:19). The Lord said of Abraham, "For I know him, that he will command his children and his household after him..." (Gen. 18:19). The father and not the mother is chiefly responsible for the daughter's dress, for where she goes, and for the company she keeps. The responsibility of the husband and father, in the light of God's Word, is a tremendously solemn matter. And this responsibility is the result of divinely ordained authority.

The Reason For This Subordination

The subordination of the

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woman to the man has its origin and ground in creation. "Adam was first formed then Eve." The man and the woman were not created simultaneously. The man was created first and the woman was created for the man (I Cor. 11:9). Another reason given for the subjection of the woman to the man is in the fact that the woman was deceived in the transgression (I Tim. 2:14). These are the only reasons found in the Bible for the subjection of the woman to the man. To talk about local conditions at Corinth or anywhere else as the ground of the command for the women to keep silence in the churches is to add to the Word of God. It is a case of the wish being father to the thought.

Much skill is being used today in an effort to set aside the plain teachings of the Bible. Those who have a conscience upon the question are ridiculed and browbeaten. They are called woman haters and non-cooperants because they will not support that which is obviously opposed to the Word of God. The commands of the Bible may be classed as moral and positive. A moral command is a command for which a moral reason can be seen, such as, "Thou shalt not kill," and "Thou shalt not steal," etc. A positive command is a command for which no moral reason is apparent. It lies in the sovereign pleasure of God. God's command to Moses to speak to the rock rather than to strike it is a positive command. The prohibition against touching the ark, for which Uzzah lost his life, is a positive command. The command to baptize is a positive command. The command for women to keep silence in the churches is a positive command. The only reason that can be given for obedience to positive commands is that God has given them. The greatest test of spirituality is not obedience to the moral commands, for the unregenerate may observe them, but to keep God's positive commands is to walk by faith.

The Symbol of Subordination

The truth of the subordination of the woman to the man has a divinely appointed symbol. This truth is to be symbolized by the woman wearing long hair, and, when in church, an additional covering. This covering is a sign of headship. Headship means authority. Long hair is the sign by which the wife acknowledges the authority of her husband, who is her natural head; and a hat or veil as an additional covering, when in church, to acknowledge the authority of man in religious matters. Let us examine I Corinthians 11:3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This verse tells us that order and subordination pervade the entire universe. The woman is subordinate to and under the rule of the man; the man is subordinate to and under the rule of Christ; and Christ, in His mediatorial character, is subordinate to and under the rule of God.

"Every man praying and prophesying, having his head covered, dishonoureth his head. But every woman that

prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven" (vv. 4, 5). The fifth verse is sometimes given as a warrant for women leading in public prayer and speaking in the church. To this it has been replied, that when the Holy Spirit inspired Paul to write this, He knew what He was going to move him to write in chapter 14, verse 34. He merely refers to prayer and prophecy here without either approving or condemning. His object here is to condemn the failure of symbolizing the truth of headship. My personal belief, however, is that public worship is here expressed by prayer and prophecy. The men are to worship with uncovered heads, while the women must be covered. Failure of the woman to wear a hat or veil is the same as if she were shaven.

"For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered" (vs. 6). The word "if" here does not express a doubt. It does not open the door for debate. It has the meaning here that it frequently has in the New Testament. "If I go away I will come again," that is, "Since I go away I will come again." "If ye then be risen with Christ, seek those things which are above," means "Since ye be risen with Christ, seek those things which are above." "If it be a shame for a woman to be shorn or shaven, let her be covered," means "Since it be a shame for a woman to be shorn or shaven, let her be covered." As further proof that I am not giving an arbitrary meaning to the word "if," let me cite verses 14 and 15: "Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her..." Here it is declared to be a shame for a man to have long hair, but for the woman it is to her glory. Observe that Paul did not appeal to custom, but to nature. God's law upon the question is in harmony with the law of nature. Lest the reader does not discover it for himself, let me say, that in the passage before us, there are two coverings in view. This is clear from verse 6: "For if the woman be not covered (veiled), let her also be shorn: but if (since) it be a shame for a woman to be shorn or shaven, let her be covered (veiled)." In the original the word translated "covering" in the 15th verse is a different word from that translated "covered" in the other verses. The Revised Version maintains this distinction.

"For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God: but the woman is the glory of the man" (vs. 7). Behold the accuracy of Scripture! It is not said here that man is the likeness of God, but the image of God. There is a difference between image and likeness. Image means representation, likeness means resemblance. Man was originally created in the image and likeness of God (Gen. 1:26). In the fall man lost his likeness to God, but he is still the image or representative of God—he occupies the place of authority as God's representative. This meaning of the word "image" is enforced by a reference to Matthew 22:20: "And he saith unto them, Whose is this image and superscription? They say un-

to him, Caesar's..." The Jews had asked Christ if it was lawful to pay tribute to Caesar. He answered by calling for a coin and, when given him, He asked whose image or authority did it represent, and they say Caesar's. Now since a covered head was a sign of subjection, man being in a position of authority must not have this sign on his head. But the woman, being in the place of subjection, is to have this sign on her head: long hair as a permanent sign of the headship of her husband; and a veil or hat, when in church, as a sign of headship of man in public worship.

"For this cause ought the woman to have a sign of authority on her head because of the angels" (v. 10, RV). This opens up a field of study which we cannot enter for lack of space. This is a clear inference that angels attend church services in the hope of learning of the mysteries of human redemption. Read I Peter 1:12 and Ephesians 3:10.

What God appoints is best. Obedience to the Divine order concerning the sexes will result in blessing to both men and women. As the spirit of lawlessness increases the word subjection becomes more and more despised. Many associate the word subjection with the thought of degradation. It is claimed that woman is degraded by the position given her by Paul. On this point Atheism makes a bid for woman's patronage by seeking to prejudice her against Christianity. I now quote from "The Bible in the Balance," by Charles Smith, President of the American Association for the Advancement of Atheism: "Elizabeth Cady Stanton: 'I know of no other books that so fully teach the subjection and degradation of woman.'" Helen Gardner: "Women are indebted today for their emancipation from a position of hopeless degradation, not to their religion nor to Jehovah, but to the justice and honor of the men who have defied His command. That she does not crouch today where St. Paul tried to bind her, she owes to the men who are grand and brave enough to ignore St. Paul, and rise superior to his God" (Men, Women, and Gods, p. 30).

What an awful thing it is to become an ally of Atheism! But this is exactly what Baptists are doing in their effort to set aside the plain teachings of holy Scripture regarding the position of women in our churches and religious assemblies.

Woman is given the place of subjection, not for her degradation, but for her honor and protection. And her safety and happiness lie in her acceptance of that place. In Romans 13, all Christians are commanded to be in subjection to the civil authorities. Are they thereby degraded? Who but anarchists will say so? In Ephesians 5:24 the church is said to be subject to Christ. Is the church thereby degraded? No, a thousand times no! The relation between husband and wife is illustrated by the relation that exists between Christ and the church. "Husbands love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25). Is a woman degraded by being in subjection to the man who loves her enough to die for her? And the woman who has promised to obey any other is to be pitied. And no woman ought to marry a man whom she cannot promise to obey.

IF SAVED

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bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed."

Again, the believer is no more subject to condemnation, having passed, by God's grace, out of the possibility of being condemned into the new realm of life. This we find in John 5:24, "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."

2. The believer's salvation (life) is held in safe keeping. "For ye are dead, and your life is hid with Christ in God" (Col. 3:3).

That is a safe place. God put it there, and has undertaken to guard it until each believer receives his immortal body. Neither sin, nor demon, nor the devil himself can ever find it, much less snatch it away from "Christ in God."

3. The believer has been "born again," literally, "from above."

John 1:12, 13, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." I Peter 1:23, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God."

We inherit the nature of our parents. That nature is subject to death. But the believer has been generated the second time, regenerated, born again, and not of seed containing death, but beyond all possibility of death. This new nature, like its parents, "liveth and abideth forever." It can never know death. It is the very nature of God Himself, as Father, and just as a human parent transmits his nature of sin and death to his issue, so does God, in the second birth, give the believer a nature that must exist like God, forever. He still has the first nature also.

If one could be lost after having been born again he would remain lost forever, since Scripture says nothing of a third birth.

4. The believer has eternal life as a present possession. John 6:47, "Verily, verily, I say unto you, He that believeth on me hath everlasting life."

This is present tense. That which is eternal, when once in existence can never cease for the slightest fraction of time. If it should, it could not have been eternal; but rather, intermittent.

If it be objected that while everlasting life is eternal, the possession of it by the believer is not necessarily continuous, let us note carefully just what eternal life is. It is nothing other than the Lord Jesus Christ Himself. We read in I John 5:12, "He that hath the Son hath life; and he that hath not the Son of God hat not life." Since both have physical life, this must mean eternal life.

But how long will Christ stay in the believer? Let the Word again tell us. "...which is Christ in you, the hope of glory" (Col. 1:27). Hope, not because of uncertainty, but to be

realized in the future. It is Christ in the believer that guarantees him his entrance into the glory to come. This also introduces the next thought.

5. The Holy Spirit dwells in the believer continuously. John 14:16, "And I will pray the Father, and he shall give you another comforter (Holy Spirit), that he may abide with you forever."

If a believer ever goes to perdition, then the Holy Spirit must go there too, for He is to be with the believer forever.

Look at Ephesians 4:30, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption." How long? Until one sins? Until the believer "falls from grace?" The verse before us says, "until the day of redemption." If that does not mean what it says, what can it mean? If there be any condition under which the Spirit will leave the believer, or that can break the seal that the Spirit Himself constitutes, why does this verse make no mention of such possibility?

6. The believer is a son of God. "For ye (addressed to believers only) are all the children of God by faith in Christ Jesus" (Gal. 3:26).

Men become children of God through the second, not the first birth. Our Saviour said in John 3:6, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here is the law of generation, which can never be altered by man. Only the Holy Spirit can give the flesh a new birth and by regeneration, make a sinner into a son of God.

As we are each the child of our human parents, and can never change that fact by anything we could do, just so, when born again, we become children of God, and nothing human ever can, nor anything divine ever will, change that fact.

The Bible tells us of "children of wrath" being changed by God's power into children of God; but never states the reverse. Changed once, then forever.

7. The believer was chosen in Christ before the foundation of the world. Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him."

Did God know just what sins, and when, we would commit, when He chose believers? If He did not, He was not the Omniscient God; but if He did, then how can the committal of sins, which He foresaw when He chose us, make any change in His selection? If He did not know every sin the believer would commit, even after he became saved, how did He dare to make a choice until after He had waited to see? Moreover, this whole first chapter of Ephesians teaches that the chosen were chosen that they might be, throughout eternity, "to the praise of the glory of his grace." If any of the chosen fail of heaven, then why were they ever saved? The real teaching here is, as all through the Bible, that salvation is alone through the grace of God, apart from human merit, and God knew from "before the foundation of the world" the entire number of the saved, and counted them in advance, because He knew that they would be saved and kept saved by Himself alone. This enabled Him to tell in advance just as correctly as if He had waited.

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REVELATION

(Read Revelation 20).

If you will study it carefully, you will notice that most of the book of Revelation has to do with the tribulation period. In fact, beginning with the fourth chapter and running through the nineteenth chapter, practically all of the book of Revelation has to do with the tribulation period.

The Word of God reveals that during this tribulation period the people of this world will actually experience, virtually, a literal hell right here on this earth.

When the tribulation period begins, it appears that it will be nothing short of a Sunday School picnic. I am satisfied that most everyone who will be in the world then will look upon the anti-Christ as a God-send, when he takes over to control the world. I am sure that the majority of people will say, "What fools we have been to remain aloof from one another and to try to have various nations, when we might have all gotten together politically, internationally, religiously, and in every other phase and activity of life." I am sure that the majority of people will say, "We've been fools by not getting together long ago under one individual such as this unusual person."

As I say, beloved, it looks like it will be just one grand Sunday School picnic that the world is going to enjoy, and for about 3½ years it continues as such until the Anti-Christ gets his complete power. When he gets his complete power, and when he comes to the place that he really has dominion over the world, it is then that he manifests his true nature. He then reveals his blood-thirsty disposition, and the Word of God tells us that this world is bathed literally with blood for 3½ years.

I am satisfied that there will be a number of people who will be saved during that hellish, ungodly reign of terror. However, I believe that everyone who is saved will go to heaven as a martyr, because when he is saved, he will naturally oppose the anti-Christ, and if he opposes the anti-Christ, he will lose his life.

Eventually, beloved, the period of the anti-Christ comes to a close. The tribulation period of seven years ultimately comes to an end, and as we begin the study of this chapter, we find what takes place at the end of the tribulation period.

I. THE REIGN OF THE REDEEMER.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season" (Rev. 20:1-3).

Notice that heaven controls hell. The Scriptures say that an angel came down from heaven, who had the key to the bottomless pit, and laid hold upon the old dragon, or the devil, and bound him for a thousand years. This would indicate that those who go to hell, go there through the direct action of heaven itself.

I would remind you that there is a personal devil here within this world today. Too many times we forget about him, though we rub elbows and brush shoulders with him, though we see his work on every hand, and though he goes to church more religiously and more regularly than most of us; in spite of that fact, beloved, we forget about



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him. Though there is a personal devil here within this world today, thanks be unto God, there is a day coming when the devil is going to be arrested.

Beloved, God is a sovereign God. Everytime that I preach, I try to emphasize the exact that God is a God of sovereignty, and Revelation 20 gives to us a marvelous illustration of the sovereignty of God over the devil.

If you will read through the Bible, you will find that God is sovereign in every particular. In the Old Testament, you will find ravens bringing food to a perishing, starving prophet of God by the name of Elijah. God is sovereign over the birds. You will find that Daniel was cast into a lions' den, but he lay down and slept through the night with those lions unable to hurt or injure him. God is sovereign over the wild beasts. You will find that three Jews named Shadrach, Meshach, and Abednego were cast into a fiery furnace that was heated seven times hotter than they ordinarily heated it, yet they walked about in that fiery furnace unscathed and unhurt. When they came out, the Word of God tells us that not even a hair of their heads was singed. Beloved, God is sovereign over the fire.

Likewise, God is sovereign over nature. You can read how the mountains quake at His presence and how Jesus walked on the water, and you will come back to this fact, that He is sovereign over nature.

On that memorable day when taxes were due and Simon Peter had no money with which to pay, the Word of God says that Jesus told him to go down to the stream and in the first fish that he took up he would find a coin with which to pay his taxes. Beloved, He is sovereign over the fish.

I tell you, beloved, God is a God of absolute sovereignty, and when we come to this twentieth chapter of Revelation, we see Him sovereign over the devil.

Many people have in mind that the devil is going to rule and reign in hell. That comes from Milton "Paradise Lost," it does not come from the Bible. It comes from man; it doesn't come from God. Beloved, when the devil goes to hell, he will go there to be punished himself, and not to punish others. He will go there just the same as any sinner will — to receive the punishment for his ill deeds. I tell you, beloved, God is sovereign over the devil.

Someone might ask, "If God is sovereign over the devil, why doesn't He put the devil out of the world? Why doesn't He lock him up? If God is sovereign, why does He allow him to run rough-shod over the saints of God? God's Word gives us the answer: "even so, Father; for so it seemed good in thy sight" (Luke 10:21).

The same is true concerning death, for God's Word says that every death brings honor and glory to God, and that God has a secret purpose behind it all. The same is true concerning war and strikes and all the difficulties of this life. God permits them to come because He is a sovereign God, and in the end it will all bring glory to Almighty God.

Sometimes God lets the devil run rough-shod over us until we are almost crushed beneath the dust. He does it, beloved, because He has a secret purpose best known to Himself that He is working out in your life and in mine. Beloved, He is letting the devil remain here in the world, but remember this, in allowing him to remain here, God is sovereign concerning him.

You will notice that the devil has been deceiving the nations, for Revelation 20:3 says that the angel "...shut him up, and set a seal upon him, that he should deceive the nations no more..." Beloved, he has been doing a mighty good job of deceiving the nations, too. I am satisfied that the majority of the nations in the world have fallen as result of the deceptions that the devil has brought to pass.

When I read the pages of history — when I read particularly the Old Testament, I can see how the devil has worked so far as the nations of the world are concerned. In the book of Daniel we read concerning those four world-wide empires that are prophesied, which prophecy finds its fulfillment in the country of Babylon under King Nebuchadnezzar, in the country of Media-Persia, in the country of Greece under Alexander the Great, and in Rome under the Caesars. God said there would be four world-wide empires, and, beloved, they have come, they have been, and they have passed off the scene. I am satisfied that every one of those four great, world-wide empires were deceived by the devil, and he is still in the business of deceiving the nations of the world today.

For example, for years, the United States had a non-aggression pact with China, but a depression came along and in order to get out of the depression, Japan offered to buy scrap-iron from the United States. Of course, everybody who used his brain realized that that scrap-iron was being used by the Japs in order to make bullets and implements of war in order to kill the Chinese. "But what are a few Chinks? There are plenty of them; so why worry? It is helping us to get out of the depression. That was the reasoning of the people of the United States in the days when we were coming out of the depression. We all thanked the Lord for the privilege of selling scrap-iron to those Japs. It was true that we had a non-aggression pact with China and that we had promised to come to the defense of China should any nation arise in opposition to her, but we forgot all about that; it was

helping us to get out of the depression.

Will you believe me, beloved, that when the attack came on Pearl Harbor and a boy was wounded, that they took him to the hospital and started to remove some scrap-iron from his body. When they did so, a screwdriver was removed, which has "Singer Sewing Machine Co." stamped in the corner of it.

Yes, we got our scrap-iron back, all right! I cite this instance in order to say this, that the devil has been in the business of deceiving the nations of the world all the days down through time. He deceived the United States in this instance, and he will continue to do so until the angel locks him up and puts him in hell.

Our text tells us that someday the devil is going to be locked up for a thousand years. In other words, God is going to be the policeman, and the devil is going to jail. It says that they are going to put the bracelets on him, for it tells us that this angel came down with a "chain in his hand." Beloved, there is a day coming when the devil's purpose in this world is going to be fulfilled, and when that day comes, God is going to lock him up, put him into hell, and he is going to stay there for a thousand years.

How I rejoice that there is a day coming when there will be no devil within this world for a thousand years! Baptist churches have had a hard time because the devil was here in this world. Baptist preachers have had a hard time because of the presence of the devil. Beloved, every individual in the world today who is unsaved, has had a hard taskmaster — Satan himself.

I saw a poor fellow just recently who was picked up by the police. As they loaded him into the police cruiser, I thought to myself, "The devil has given me a hard time, he has given Baptist churches a hard time, and he has given every unsaved person a mighty, mighty hard time; but thanks be to God, there is a day coming when the devil is going to hell."

The Word of God says that the devil is going to hell for one thousand years. That is where we get the word "millennium." It is the expression for "a thousand years." Some folk who don't believe in the millennium say that we don't find the word "millennium" in the Bible. That is right, beloved, we don't. Neither do we find the word "trinity" in the Bible, but we certainly find the trinity itself in the Bible.

On the day when Jesus Christ Himself was baptized, the Holy Spirit lighted upon Him in the form of a dove, and the Father spoke from heaven, saying: "...This is my beloved Son, in whom I am well pleased" (Mt. 3:17).

Beloved, you have the Trinity right here: the Father, Son and Holy Spirit. The word "trinity" is not mentioned, but the Trinity itself is within the Bible.

Likewise, the word "millennium" isn't found in the Bible, but we certainly have the millennium in the Bible. Here it speaks about one thousand years in which there will be no devil within the world.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

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for "known unto God are all his works." As long as God does it all, He could tell in advance as easily as after it happened.

And so sure is God concerning the ultimate salvation of each believer that —

8. He already sees the believer as in heaven. Ephesians 2:6, "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Does God really see the believer as having already reached heaven, as this verse states, or is it merely that He hopes it will come to pass?

Notice again, please, that God does this — not the believer. Does God imagine He sees us seated with Christ, or is it true? There can be but one position for the devout student of Scripture to take. It means that the salvation of each believer is so absolutely certain that God sees him as even now safe in the Glory land. And how long has God been seeing the believer in heaven? Surely since He chose him, "before the foundation of the world."

9. Christ has prayed for the salvation of every believer. John 17:11, "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are."

Christ here certainly prayed for those who were His own at that time. But does His prayer extend to believers of today? Verse twenty tells us, "Neither pray I for these alone, but for them also which shall believe on me through their word."

Could Christ, who was "one with the Father," ever pray for something He would not receive from God? Notice He does not add, like He did in Gethsemane, "Nevertheless not my will but thine be done." On the contrary, we read in verse twenty-four, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory..." This means to be with Him in heaven. Moreover, this was the first time, according to the record, that Jesus Christ ever placed His own will before the Father.

Could there be any greater security than His "I will?"

10. The believer will never be cast out. John 6:37, "All that the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out."

This does not mean as is usually supposed, that Christ

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"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the laws of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Psalms 1:1-3).

IF SAVED

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will not reject the sinner who comes to Him. That is blessedly true; but the meaning here is that Christ, having received the sinner, will never, under any circumstances or conditions, no matter what the believer may do, cast him out again into condemnation. Words can hardly be plainer than these: if any believer, after being once saved, is ever "cast out," he would have a right to demand salvation again on the strength of this one promise of our Lord, and the Lord would either be compelled to save him, or deny His own statement.

11. But there is another truth in this verse. And that is that the believer is given to Christ by the Father. We do not give ourselves to Christ when we accept Him as our Saviour. God gives us to Him, and Christ is so perfectly satisfied with the Father's selection, that He promises to keep the gift forever.

12. Not only is the salvation of believers the will of the Son, but also of the Father. John 6:39, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Dear believer, if both the Father and the Son tell you they join in pledging their almighty power and will keep you saved forever, who can there be to defeat them? Please notice that not one word points to our keeping power, but altogether to the united power of the Godhead.

13. The believer's assurance is God's power, not his own. I Peter 1:5, "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Kept by God, not through our "holding out," but only through faith; not until we sin, but until the "last time." And, too, the "faith" mentioned in this verse is, I believe, the faithfulness of God to His own promise, rather than our own faith in Him.

14. The believer is saved by grace. Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

God's grace in salvation is more than unmerited favor; it is favor to the positively guilty. Not simply to those that have done nothing to merit it, but have earned the condemnation of God. Grace never, in any manner or form, is moved by any worth in the one it saves. If it were, then to just that extent it would not be grace at all, but payment for value received.

(Copied from The Baptist Examiner, Sept. 1, 1931 issue).

TRINITY

(Continued from Page 1)

art the God, even Thou alone" (2 Kings 19:15). "...I am the first, and I am the last; and beside Me there is no God." (Isaiah 44:6). "...we know... that there is none other God but one" (I Corinthians 8:4). "But to us there is but one God, the Father..." (I Corinthians 8:6).

All of the above mentioned Scriptures are quite clear as to the fact that our eternal sovereign God is one. But as one continues to read the Word

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of God it becomes very clear and obvious that there are three persons given the same Divine Attributes, such as eternity, existence, sovereignty, omnipotence, omniscience, omnipresence, unchangeableness, righteousness, and holiness.

To this writer, it is very interesting that each Person of the God-Head is called "God." (1). The Father—"...Grace to you and peace from God our Father" (Romans 1:7). (2). The son—"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23). (3). The Spirit—"...why hath Satan filled thine heart to lie to the Holy Ghost...Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:3-4).

Again, it was interesting and noteworthy to this writer to find that each Person of the God-Head is called "Lord." (1). The Father—"...Jesus answered and said, I thank thee, O Father, Lord of heaven and earth..." (Matthew 11:25). (2). The Son—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). (3). The Spirit—"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (II Corinthians 3:17).

It was not a surprise to this writer when the Bible indicates that each Person of the God-Head is called "creator." (1). The Father—"Thus saith God the LORD, he that created the heavens, and stretched them out..." (Isaiah 42:5). (2). The Son—"All things were made by him; and without him was not any thing made that was made" (John 1:3). (3). The Spirit—"By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent" (Job 26:13).

The careful student of the Bible will note that each Person of the God-Head is called "comforter." (1). The Father—"For the Lord shall comfort Zion... I, even I, am he that comforteth you..." (Isaiah 51:3, 12). (2). The Son—"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle. Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace. Comfort your hearts, and stablish you in every good word and work" (II Thessalonians 2:15-17). (3). The Spirit—"And I will pray the Father, and he shall give you another Comforter..." (John

14:16).

The serious Bible student must face reality. There is only one true and living eternal God, but there are three-persons who are clearly shown to be eternal God. Human reasoning would imply that these two thoughts are irreconcilable. If it were not for the fact that the Bible doctrine of the Trinity was founded in the Holy Scriptures, it would have most likely never been considered because of its complexity. I personally believe that it is true and only right to say that we are handling a divine mystery.

Definition of terms: There is one true God; but in the unity of the Deity there are three persons: Father, Son, and Holy Spirit; co-eternal and co-equal, the same in substance but distinguishable in subsistence (not tritheism - three gods). God is one in essence but three as to persons. The Word "persons" is used only because of a lack of anything better to explain in human language.

In using the expressions, the first Person of the Trinity (Father), The second Person of the Trinity (Son), and the third Person of the Trinity (Holy Spirit) it is definitely not to imply priority or superiority — which the Scripture does not warrant, for each is very God, but in studying this tri-unity, the tenor of Scripture revelation would indicate the following information.

(1). The Father is essentially the source (in the sense of sender) of the divine nature: note John 1:18; 3:34; 8:16; 12:44-45. (2). The Son is essentially the manifestation of the divine nature: Note Matthew 1:23; John 1:14, 18; II Corinthians 5:19; Philippians 2:5-9. (3). The Spirit is essentially the energy of the divine nature: Note Genesis 1:1-2; Romans 8:10-11; 15:19; I Corinthians 2:4.

The Trinity can be found in the Old Testament for those who are not afraid to spend a little time in the Word of God. Therefore, it is not strange that this Bible doctrine is not quickly apparent in the Old Testament. That does not mean that it can not be discovered by the careful Bible student.

(1). The Name of God — "Elohim." This is the name by which our sovereign eternal God introduces Himself in the Book of Genesis — "In the beginning God (Elohim) created the heaven and earth" (Genesis 1:1). The Hebrew language has a singular, a dual, and a plural number. "Elohim" is neither singular nor dual, but plural; and is used here with a singular verb. "In the beginning God (Elohim - plural noun) created (bara singular verb) the heaven and the earth." That did not just happen. Moses knew what he was doing. It

therefore should not surprise us to find the revelation of God beginning in this way: a plural noun with a singular verb. When Almighty God hung the earth upon nothing (Job 26:7) and created man to inhabit it, He was not then lacking in fellowship, but only wanting more.

Furthermore, if "Jehovah" and "Elohim" were always transferred to our version when they occurred in the original instead of being translated, it would be a big help in the understanding of the doctrine of the Trinity. Example — Deuteronomy 6:4 — "Hear, O Israel: The LORD our God is one LORD." King James Version. But if you would change the names as such you would see what I mean. "Hear, O Israel, Jehovah our Elohim is one Jehovah." Does not that declare the Doctrine of the Trinity? Of course it does. But don't stop there. Another important detail — the Hebrew word translated "one" (is one Lord) is (echad) and means a compound unity. Example — Genesis 11:6 — "...Behold, the people is one..." But there is another Hebrew word for "one," meaning (one only) or (one alone) (Yachid), but that is not the word used in Deuteronomy 6:4. Thus, we could look at the verse once again — "Hear, O Israel: Jehovah our Elohim is (one-unity) Jehovah."

The combination and interchange of plural and singular is found in others texts, and has a direct bearing on the doctrine of the Trinity. Example — Genesis 1:26-27 — "And God said (singular) Let us (plural) make man in our (plural) image. So God created (singular) man in his (singular) own image..." Here is ample proof that we are not dealing with the plural of majesty, like the editorial "we," or a council between God and the angels. There are other texts that have the same striking evidences — Genesis 3:22; 11:6-7; Isaiah 6:8.

Isaiah six, which gives to us the vision of the glory of God, is a strong text to prove the Trinity. The apostle John states that the glory seen by Isaiah was that of the Lord Jesus Christ (John 12:41), while the Apostle Paul adds that the message given to the prophet was that of the Holy Spirit (Acts 28:24). Furthermore, Isaiah describes in chapter six of his book, God (the Father) as King (Jehovah) of hosts.

Isaiah 63:7-14 give to us three distinct persons and tells us that they were involved in saving Israel out of Egypt. (1). The Lord. He was their Saviour - vs 7-7; (2). The angel (the Son) of His presence saved them - vs. 9; (3). The Spirit of the Lord caused him to rest - vs. 13-14. Several other Old Testament passages indicate the Trinity as well — Haggai 2:4-9; Psalms 110:1; Job 26:13; Proverbs 30:4.

In the New Testament, the doctrine of the Trinity becomes much more clear to the Bible student. On several occasions the three-persons of the Godhead can be seen in the same passage of Scripture. (1). At the baptism of our Lord — Matthew 3:16-17; (2). In the redemptive work of our God - Titus 3:4-6; (3). In the great commission given to the Lord's true church — Matthew 28:18-20; (4). In the apostolic benediction - II Corinthians 13:14; (5). In the doxology that is found in Jude - Jude 20-21; (6). In the Book of Ephesians - (in every chapter the Trinity can be found) Ephesians 2:18; 3:14-19. Many more

examples could be given in both the Old and the New Testaments to prove the Bible doctrine of the Trinity.

Our salvation is because of the work of the Triune God of the Holy Bible. This is clearly seen in the gospel account of John, the third chapter. This familiar passage of the Word of God presents unto us the saving work of our eternal sovereign God. (1). It is the ministry (purpose) of the Holy Spirit to regenerate the hell deserving sinner and bring him to a saving knowledge of Jesus Christ - John 3:3-12; (2). It is the ministry (purpose) of the Son of God to redeem the elect of God by His vicarious death on the tree of Calvary - John 3:13-15; (3). It is the ministry (purpose) of the Father to reveal His love to the elect of God through His eternal Son - John 3:16.

That very same truth in John's gospel account is also given to us by the apostle Peter in his first epistle. (1). "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit" (I Peter 1:2); (3). "Of the blood of Jesus Christ." The Apostle Paul picks up that theme in the book of Hebrews and writes, (1). "How much more shall the blood of Christ,"; (2). "Who through the eternal Spirit offered himself without spot to God,"; "purge your conscience from dead works to serve the living God?" (Hebrews 9:14).

The conclusion: This Bible doctrine is important for a number of reasons. (1). Because it is definitely related to the atoning work of our God; (2). Because it enriches our view and understanding of our great and eternal God; (3). Because it is vitally connected with our eternal life that Jesus Christ has provided for us by His sacrificial death.

This Biblical doctrine (the Trinity) has been fought and denied by many folk over the centuries. But for those of us who have been saved and redeemed by the precious blood of the Lamb of God, it is a most beautiful doctrine. Difficult to understand and comprehend — yes. But praise God, the child of God can understand it, at least in part! Some day, when we receive our glorified body, after the rapture of the saints, we may then understand more — till then we accept by faith what we can not completely comprehend. May God bless you as you think on these things.

BLESSED

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we can be absolutely sure of going to heaven! Beloved, this is contrary to God's teaching! He does not want us to go through this life in doubt about where we will spend eternity. There is much Scripture recorded in the Bible to substantiate your faith and hope that Jesus is ours by faith. When I say by faith, I mean we must receive Him, and we do that by faith as we trust Him unto salvation, and if unto salvation, it is forever — it is permanent! The God of the Bible is able to keep what is His — He always has! "But as many as receive him, to them gave he power to become the sons of God, even to them that believe on his name:" (John 1:12). There are many Scriptures that show us that we do have that blessed assurance. We

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OLD EXCUSES — HYPOCRITES ISAIAH 9:17

The man who says he is kept away from church by hypocrites is not influenced by them to stay away from anywhere else.

Business is full of them, but if he sees a chance to make some money, he doesn't stop because of that.

Society is crowded with them, yet he never thinks of becoming a hermit.

Married life is full of them, but that doesn't make him remain a bachelor.

Hell is full of them, and yet he isn't doing a thing to keep from going there.

He wants to have you think that he is trying to avoid the society of hypocrites and yet he takes not a single step toward the only place no hypocrite can go — heaven.

BLESSED

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want to point out a few of them here.

I. It came from God unearned; "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The reason for that, of course, is love itself. Then God kept giving. It is easy to see that we all were short of the blessings of God, before His intervention into the matter, we are all sinners and lost. Let us look again at His gift of love; "For all have sinned, and come short of the glory of God..." (Rom. 3:23). Then notice what He does about it for those who would believe; "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). Beloved this gift alone gives us blessed assurance.

II. How can we know that we actually can keep this blessed assurance? That is a good question, but one that is easily answered because the Saviour is also the keeper. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (1 John 2:1-2). He not only loved and saved us, but is also a go-between to keep us saved. We might add yet another juicy bit of Scripture to that; "I write unto you little children, because your sins are forgiven you for his name's sake" (1 John 2:12). We are saved and kept for His sake, not ours. He is the one who paid for this blessed assurance. We are not worthy for anything called sake, it is for His sake.

III. We have His promise. Jesus was the Word, Jesus is the

Word, He always will be the Word. Jesus is truth. It is impossible for Him to commit falsehood. We get this great consolation from the writings of Titus; "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13-14). Why should we look for Him? That blessed assurance. Let us look at yet another proof in God's word; "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:" (Phil. 1:6). He has a right to demand this, for we are His workmanship and this assures us of this blessed assurance.

Why should we strive to be obedient unto Christ? "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:1). Yet again we may ask why? One very good reason is that we are blood-bought, blood washed by Jesus Christ. We are His, and He is not about to lose us after the great purchase price that He paid for us. Yes, beloved, we have blessed assurance. The apostle Peter once said; "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:" (1 Pet. 3:18). Yes, He bought us, and assured us of that blessed assurance.

IV. How do we know that we are safe? Can we be sure that we are safely kept? Yes, if Christ is God we can. We see something in Colossians that is very beautiful to the believer: "Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in

God." (Colos. 3:2-3). We are as sure of heaven as if we were already there, if we have properly trusted Jesus Christ as Saviour. Our Lord knew whereof He spoke when He uttered these words, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29). Blessed assurance Jesus is mine.

V. Why would He give us this blessed assurance? Because, as already stated we are His. Because He bought and paid for us. "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were haled" (1 Pet. 2:24).

We notice in this verse, He, He alone who was and is sinless, took our place in judgment, that we might be freed! Beloved, we were dead in sins with no way out of this situation short of the shed blood of our substitute, the Lamb of God Himself! The wages of sin is death, yet He did the dying that we might live. All His vicarious suffering, the stripes, and all other forms of His tortures, the suffering was that we might be delivered from that judgment. Yes, we have that blessed assurance. "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." (1 Pet. 2:25). Yes, dearly beloved, we are His sheep for ever more.

VI. What is this gift of grace? It is unearned, unmerited favor! It is salvation to the ungodly as a free gift! God the Father with His great love and mercy, hands us to His Son for salvation and safekeeping, this truly insuring blessed assurance! "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen." (1 Pet. 5:10-11). We can know with assurance if we love the brethren, and if we are truly children of God, we will love the brethren. This is one proof among many that we are saved with life everlasting as our reward for trusting Christ as Saviour when we find that we are endowed with this love. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." (1 John 3:14). Do you have blessed assurance? If not, you can have by trusting Jesus Christ as personal Saviour. No works, just trust Him. May God have mercy upon, and bless that one who is unwilling to trust the finished work on Calvary for their salvation. Blessed assurance is as close as your head is to your heart. "That thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10:9). Trust Him today.

This message was preached at Grace Baptist Church, Port Richey, Fl. 4/26/81.

ATONEMENT

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are all His designs. God is omniscient; so all of His works are

perfectly wrought. God is just; so are all His ends. "If my soul was sent to hell, God's righteous law approves it well." God is immutable; so His sufficiency changes not. God is sovereign, and so is His sufficiency.

Maxim: There is no such thing as a powerless power. God has sent forth His sufficiency, not inertly, but with power to achieve His purpose for which it was sent. Salvational sufficiency is a product of Divine love, and God's love cannot be other than effective. God's love is sovereign and so is the sufficiency which is sent to manifest that love. There is no such thing as an unpremediated or purposeless sufficiency emanating from God, as would be the case with salvational sufficiency for the non-elect; for it never suffices. Neither God's love nor His sufficiency can fall into a void, and neither of them know any disturbing influences, but run sovereignly to the goal appointed of Him "Who worketh all things after the counsel of His own will."

What worth is atoning sufficiency to a people who were already in hell when the price of it was paid? Abel's lamb had no sufficiency for Cain. Moses' lamb had no sufficiency for Pharaoh, and most certainly the blood of Calvary's Lamb did not provide salvational sufficiency for those who were already in hell when Christ died. To contend for the universal sufficiency view of the atonement is to charge God with designing a sufficiency to no avail, and raises the question: how can God be just and withhold from any person that which was purchased for them by the precious blood of His own Son?

The universal sufficiency theory and Christ's words, wherein He said: "...I pray not for the world..." (John 17:9) have an element of incongruity in them. This incongruity causes some to wonder why Christ would not pray for those for whom He would suffer the shedding of His blood to provide them with salvational sufficiency, and what the design of that sufficiency is, seeing that the blood-purchased sufficiency does not prevail in behalf of all its objects.

The exclusiveness of Christ's mediatorialship, both on the cross and on the throne, was and is solely for the elect of God. Christ's mediation cannot be empty or futile, and all for whom He interceded on the cross, He now intercedes for with the crown of all majesty. There is in God a sufficiency toward the non-elect, but it is one of indignation, and not salvation. God says: "...Esau have I hated." (Mal. 1:3; Rom. 9:13), and God's hatred knows nothing of salvational sufficiency, but only eternal damnation. If this truth seems harsh, it is not in the least so; for truth cannot adorn itself in any defective robe.

I have often read the following analogy from various sources, and in every instance it is set forth in an effort to support the erroneous doctrine of universal sufficiency of the atonement. The analogy: "The sun necessarily gives off as much heat even if only one plant is to grow, Christ necessarily suffered as much even if only one person was to be saved." This analogy brings honor to God when properly considered, but when used to try and support the contention that the atonement of Christ purchased salvational sufficiency for the non-elect, it breaks down.

The analogy is expounded thereby: Christ would have suffered as much for one of His elect as He did for all of them. He would have also suffered as much for one elect person had his sin been but one (James 2:10). Sin in any measure or nature is an infinite insult to the holiness of God, and therefore an infinite atonement is necessary to reconcile the sinner unto God. If the "plant" of this analogy is one of God's planting, then the grace of God's Son will shine just as brightly as if He was the only one whom the Lord planted. But the truth is: Christ never suffered in any degree or sense for the non-elect, and the salvational sufficiency of the Son has never shined upon any plant the heavenly Father has not planted (Mt. 15:13).

The analogy, if applicable at all, must be restricted to God's elect people, for the solar sun does nothing for rocks, but hardens them, and the salvational sufficiency of the Son of God does nothing for spiritually reprobate rocks, but hardens them. The "stony ground" hearers of Matthew thirteen were not benefited by the gospel seed, for the simple reason the gospel was not endowed with sufficiency to convict them of their sins, and they were left with their hard and stony hearts. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." (Rom. 9:18). The conviction sufficiency of the gospel is by omniscient design restricted to the elect of God.

Every part and parcel of atonement favor was realized by a ransom paid, i.e., the blood of Christ. Surely it is agreed that sufficiency, as well as efficiency, was purchased by the vicarious punishment of Christ. How then can the non-elect be objects of salvational sufficiency, seeing no ransom was paid for them? Only the sins of the elect were imputed to Christ, and only for the elect "many" did He give His life as a ransom (Mt. 20:28). Therefore, the ill-supposed atonement sufficiency for the non-elect adds up to universal zero.

There cannot be efficiency without sufficiency, and there can be no atoning sufficiency or efficiency without the suffering of Christ upon the cross. Therefore, it unavoidably follows that the advocates of the universal sufficiency theory of the atonement have Christ suffering for the non-elect on the cross. A most grievous error!

It is readily and gladly admitted that the power of Christ's blood is greater than all sin, yea, of angels and men. However, we need to remember that His atoning blood is the blood of the "everlasting covenant" (Heb. 13:20), and that it is shut up in redemptive exercise to all whose names are written in the Lamb's Book of life (Rev. 13:8, 21:27). Surely, none would say that Christ in His atonement purchased salvational sufficiency for the fallen angels, but if not, why not, seeing the power of His blood is greater than all sin? The answer is simply that God never intended to have the fallen angels, nor reprobate men, so He limited the atoning power of Christ's shed blood to His elect.

To say God's love is greater than all the fires of hell is to speak the truth, but it does not mean that God loves a single person who is in hell, or that

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"PLEASE, DADDY... LET'S GO"

A little boy with shining eyes,
His little face aglow,
Said, "It's nearly time for Sunday School.
Please, Daddy, do let's go!"
"Oh, no," said daddy, "Not today.
I've worked hard all the week;
And I must have a day of rest,
I'm going to the creek;
For there I can relax and rest,
And fishings fine they say;
So run along, don't bother me,
We'll go to church some other day."

Months and years have passed away,
But daddy hears that plea no more —
"Please, let's go to Sunday School!"
Those childhood days were o'er.
Now that daddy's growing old,
When life is almost through,
He does find time to go to church,
But what does his son do?

He says, "Old man, you're kidding!
I've caroused around all night,
A-popping pills and smoking Pot —
You shoulda seen me fight!"
Then daddy lifts a trembling hand
To brush away the tears,
He seems to hear the pleading voice
Distinctly through the years;
He sees his small son's wistful face
Upturned, with eyes aglow,
Saying, "It's time for Sunday School;
Please, Daddy, — won't you go?"

(Author unknown- adapted)
Mitchel Cowan

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shall ever go there. God's love for one of His elect is as great as it is for all of His elect, for His love is never less than perfect, and every elect person is as a "firebrand" plucked from the burning by the love of God. God's love is sufficient to quench every infernal blaze, but all who enter those dread gates enter because Christ in His substitutionary and loving death merited no atonement sufficiency for them. The Apostle John, speaking of the atoning death of Christ, says: "...Having loved his own which were in the world, he loved them unto the end" (John 13:1).

Christ went to Calvary with infinite love for His people. He suffered their infinite penalty, and in so-doing, He purchased for them a sufficiency that is infinitely superior to the infinite condemning power of sin. "For where sin abounded, grace did much more abound" (Rom. 5:20). The Lord laid upon Him all the iniquity of all His sheep and He, in His death, atoned for their every transgression, but He did not take to Calvary one sin of the infinite sum of the sins of the non-elect, and He suffered not in any sense or measure for the sins of the goats. Consequently, no blessing was purchased for them by the blood of Christ.

Christ made no satisfaction for the sins of the non-elect, so their sins remain; and the atonement sufficiency which some claim for them is of no value to them; and the proponents of the universal atonement sufficiency theory are left with a sovereign and omniscient sufficiency which has lost its way. Perish the thought. Wherever divine efficacy is limited, so is divine sufficiency. Even the thought of a sufficiency which affects not its designs is ridiculous, for sufficiency manifests itself by the fruit it produces. There is no such thing as a fruit without root, and there is no such thing as a sufficiency without fruit.

Over and over in the Scriptures Christ is metaphorically referred to as the "root" of His people (Isa. 11:10, 53:2; Rom. 15:12), and by inspiration, Paul says: "...If the root be holy, so are the branches" (Rom. 11:16). But of the non-elect, the Lord says: "These have no root" (Lk. 8:13). Saying "they have no root" is equal to saying "they have no Christ", and saying this is to say they have no atoning sufficiency, for this sufficiency is of Christ. Paul says to the church at Corinth: "...Our sufficiency is of God" (II Cor. 3:5).

There is eternal and perfect harmony between all of God's attributes. His love never interferes with His holiness, for His love is holy. His justice has no argument with His grace, for it is by His grace the elect are justified (Titus 3:7). His sufficiency and His efficiency know no variance. His sufficiency is not more or less than His efficiency and vice versa. They are equal in strength and design. Salvational efficiency makes manifest the trophies of God's sovereign and sufficient grace, but they travel hand in hand in bringing to pass this glorious end, for where one is, so is the other.

It is a true premise from

God's Word that the expression of one thing excludes all else unless otherwise specified by the Scriptures. Many illustrations could be cited from Scripture which affirm this premise, but I will refer only to the all important one, and that is blood redemption. The blood of Christ is the Biblically specified remedy for sin. Therefore, every other pretended remedy has been precluded by the blood of the everlasting covenant, and is nothing more than Satanic quackery. Hence, all but the elect of God are excluded from the sufficiency of the atonement, for nowhere in holy Writ is it even inferred that the blood of Christ was shed to make an atonement for the non-elect. So that which follows is not universal atonement sufficiency, but a limited atonement; for God will not provide a sufficiency for sins apart from the shed blood of His Son. (I John 1:7; Heb. 9:22; Rev. 1:5).

There are no passive attributes in God. His love is ever reaching forth to bless its objects. His love and His redemptive sufficiency cannot be separated, and His love and redemptive sufficiency infallibly follow the lines set out for them in the covenant of election. Jesus was the personification of truth. He said "I am the truth" (John 14:6). However, He said to the reprobate Jews: "...My word hath no place in you" (John 8:37). The Lord's salvational sufficiency cannot be separated from His truth.

The Lord's inflexible justice never quits its search for satisfaction. Therefore we read: "Be sure your sin will find you out" (Num. 32:23). God's loving sufficiency provided a substitute for His people in the person of Christ (II Cor. 5:21), and His just law, yet looking for satisfaction from all those who were not represented by Christ on the cross, provided hell to serve that end. Salvational sufficiency and condemnatory sufficiency have had by eternal decree two classes of people to work with in satisfying God's justice, i.e., the elect and the reprobate; and these two distinct functions of God's sufficiency are never frustrated.

God is holy. "...Holy, holy, holy, is the Lord of hosts" (Is. 6:3). Salvational sufficiency is holy sufficiency, and clothes the people of God with robes of righteousness (Isa. 61:10), but leaves the non-elect destitute of the prescribed garment (Mt. 22:12). The military wardrobe of salvational sufficiency has provided every piece of armor the elect shall ever need in their warfare with the world, the flesh and the devil; and makes them more than conquerors through the Captain of their salvation (Rom. 8:37; Eph. 6:11; Heb. 2:10). However, no salvational sufficiency is provided for those not subject to Holy Spirit consecration (John 5:40, 6:44; Rom. 8:7, 8), and consequently, no protection from the penalty of the just and holy law of God.

As defined by Webster both terms, sufficiency and efficiency mean "adequacy." The synonymy of the two terms is so exact that a distinction between them is virtually nonexistent, and if a distinction would be allowed, it would be one of chronology rather than design. However, let us remember that God is not subject to chronology as finite men are. He is not such a one as we. God is not subject to the rules of mathematics, and more often than not the equations of men run counter to the omniscient

counsel. The chronology of Holy Spirit regeneration comes under the heading of language accommodation, for with God there are no prerequisite functions in bringing to pass the new birth of His people.

In the eternal mind, atonement sufficiency and efficiency have never known a distinction in design, function, or results. God is the sovereign and omniscient author of both, and He would not appropriate a sufficiency beyond the suitability of His designs for efficiency. The universal sufficiency theory does not as much as produce one straw of mercy upon the infinite ocean of God's everlasting judgment, but this lack of favor toward the non-elect does not in any wise vitiate the sufficiency of God, for it is immune to negation.

Let me reiterate. Every person whom God intended to be saved by the atonement shall be saved. So it follows by inevitable deduction, that God never meant the infinite power of the atonement would prevail for or provide a propitiatory sufficiency for the non-elect, seeing, none of them are ever saved. Both the unlimited power and design of the atonement are seen by the fact that some of every kindred, tongue, and people are saved.

All the elect are made willing by the power of God (Ps. 110:3), but all who are left to their own will are eternally beyond the scope of God's atonement designs. God is the sovereign discriminator, and the difference He has put between His people and those of the devil (John 8:44) is manifested by atonement sufficiency and efficiency. This divinely placed difference allows for no spiritual communion between the saved person and the world, for there is no communion between light and darkness (II Cor. 6:14). And atonement sufficiency being spiritual, it cannot be held in common by all mankind; for all are not included in the covenant wherein atonement sufficiency is mandated.

Abraham's lamb (Gen. 22:13) had no atoning sufficiency for the cities of Sodom and Gomorrah, for they had already perished under the fiery indignation of God (Lk. 17:29). Did Israel's typical sacrifices picture a general sufficiency which included the pagan nations round about Israel? If so, it was a vain sufficiency, for they perished in their own ways (Acts 14:16).

What good is the digging of a sixty foot well, when the same measure and quality of water may be had at thirty feet? The answer of course is, none. God is infinitely more wise than the wisest of His creatures, and He would not send forth a universal atonement sufficiency when a particular sufficiency would accomplish the same end.

What good is a belt and buckle that never meet? What good is an atonement sufficiency for a people who are never benefited by it? Are reprobates divinely appointed to both eternal wrath and eternal sufficiency? Or could it be the sufficiency purchased for them by the atoning death of Christ finally exhausts itself? Perhaps this atonement sufficiency loses interest in some of the people for whom Christ died in order to procure it for them, and finally enters an abeyance that can never be broken. Atonement sufficiency is a benevolent work of God, and there is not nor shall ever be such a thing as a disinterested benevolence emanating from God.

I do not mean to satirize, nor to try to rationalize the Scriptures, and would never knowingly tamper with the Word of God. But it is my purpose and aim to alert the reader of this paper to the fact that in many cases what we want to believe is not necessarily the truth. Where is the one among us who does not love broad and spacious theological horizons? Is not the doctrine of the universality of the gospel appealing? Surely it is, and rightfully so.

Is not the doctrine of the universality of God's family appealing? Surely it is, and rightfully so. Is not the doctrine of the universal sovereignty of God appealing? Surely it is, and rightfully so. But where is the one among us who will not say that the doctrine of the universal sufficiency of the atonement that does not suffice for all whom Christ died to provide it is appalling? Surely none, for so it is.

The atonement sufficiency of Christ is definite and absolute; and it is limited in its designs, operations, and effects. To say this is not to question the sovereignty of God's sufficiency, nor is it to question His omniscience from which the redemptive scheme was formulated. But it is said to magnify both God's sovereignty and omniscience; for a sufficiency which is particular, and infallibly accomplishes all of its designs, is more honoring to God than an atonement sufficiency which leaves part of the people for whom it was purchased to perish in their sins.

No doubt what I have said herein will become grist for the mills of theological controversy, and some polemicists may seem to turn it to their advantage, but that disturbs me not. It might be at the mercy seat of Christ, I will say: "I wish I had not written that." But until I look upon the face of Him who atoned for my sins upon the tree of Calvary, I am confident I shall be contented with the position contended for in this treatise. One thing for sure, the sending forth of this writing has for now erased all the wonder as to whether I should have written it or not.

Either way, I am convinced that the disturbance of theological quiet, is more honoring unto God, than what some dear brethren refer to as: "Respectful Silence."

LESSONS

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heard of a Catholic woman who was living in sin, being unwed, remark that she did not believe in abortion. My daughter was surprised to know that Catholics are (some of them) anti-abortion. I agreed that this is good but quickly pointed out that living in adultery was also sin, and beside all this, they are anti-abortion because they know that an unwed Catholic mother will more than likely lead her child in their faith and practices. The motives of "preaching the gospel" by Catholics, Protestants and Charismatics is not entirely to see sinners saved, but the rather that they might have more to pay homage to Rome, or show large numbers on their bulletin boards, or simply to make a name for themselves. If such were not so, they would be concerned about having the blessing of the Lord before they even set forth on their self appointed ventures.

In observing Matthew 28:18-29 in these words; "All

power is given unto me in heaven and in earth. Go ye therefore." it is hard for me to believe that these "persuasions," cannot see that Christ, the "Lord of all," is delegating His authority to His church alone! This can in no wise be disproven since Catholicism, Protestantism and any other modern day "ism" did not exist at the time the Lord gave forth His authority. It is a simple matter of deductive logic that man-made churches simply desire not to notice. Since these have taken upon themselves to "go forth" the question remains; Who sent them? They are in no wise sent of the Lord because they were non-existent at the time of our Lord's utterance. Since they be not sent of the Lord, it necessarily follows that by "going forth" they have no authority to do so and therefore,

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APPRECIATED LETTERS

Dear Brother Wilson:

I've been receiving T.B.E. for many years. In fact I was a subscriber before Brother Gilpin offered it for a lifetime subscription. I do enjoy reading and it has been a blessing to me down through the years. I did enjoy your article from the editor in the March 7 issue. I'm sending you an offering of \$10.00. Use it where you need it most. Trusting in Him, Opal H. Catrom, Salem, Va.

Dear Brother Wilson:

Enclosed is six dollars to renew my subscription to T.B.E. I have read this paper for years. I received it when Brother Gilpin was editor. His messages are as timely now as they were when he preached the Word, for His precious Word never loses its message. Thanks, Margaret Smalley, Lucasville, Ohio.

Dear Brother Wilson,

Brother Murrell Combs renewed my subscription to T.B.E. It is great news of God's truth. I miss some of the old timers such as T.P. Simmons and John R. Gilpin, but, Brother Wayne Cox made up for it in his sermon on Tithing in the April 18th issue. I am approaching 80 years young and I am still preaching God's Word. I just moved to a Church that I preached in 30 years ago. I am having great freedom in His Word. God bless you and yours, James B. Weigant, Evansville, In.

Dear Brother Wilson,

Enclosed is a money order for a contribution towards the expense of publishing the paper. We have been enjoying this paper for the last 30 years, and it has been a real blessing. May God bless all of you in this work and supply your every need. Sincerely, John E. Wolfe, Williamsport, Pa.

Dear Brother Wilson:

Greetings in the name of our Lord Jesus Christ. I am a long time reader of T.B.E., and have a lifetime subscription. I appreciate the paper very much and enjoy the truth printed therein. May God bless you to keep on keeping on. Yours in Christ, James W. Goodwin, Taylor, Ark.

Dear Sirs:

Enclosed, you will find a check for 50.00. This is a gift for T.B.E. Yours truly, Edward F. Alvin, Griffin, Ga.

LESSONS

(Continued from Page 10)

work or do not "strive lawfully." They walk in disobedience to His revealed will and therefore pay no homage to Christ as Lord. Our Lord tells us that there would be many "false Christs" in latter days, and many saying, "Lo here...or there is Christ". When was the last time you heard someone step forward and openly profess himself to be Christ? Admittedly there have been some under various guises, but the truth of the matter is that the false Christs are coming forth under the guise of denominationalism or false churches. A seed must produce the same fruit from which it is issued. A false church can do naught but present a false Christ. The Christ of the Catholics is subject to Mary. The Christ of the Campbellite is second fiddle to water. The Christ of the Russelite is no God. The Christ of the Mormon needed Moroni to straighten out his church, and the list goes on almost endlessly as more new denominations (which say they are not) are added almost daily. Each has his own Christ but they are false Christs, denying the true one. Baptists, true Baptists, are the only ones who preach a true sovereign Christ. Only these truly own, honor and recognize His sovereign authority. Whatever little truths man-made churches may hold, they have stolen from the Baptists and the Baptist Book. These may whet your appetite like those little hot dogs with toothpicks in them that you see at gatherings, but if you stick around for dinner you may find that that was it. There'll be nothing to feed the hungry soul. It's usually scrawny dogs you see digging in garbage pails for a scrap of meat, and such is all that is offered the starving soul in man's churches. I am personally so thankful that I have been given over to their Arminian gods, who are dependent on men and the wills of men. This no wonder that the authority of Christ cannot be seen when these sit behind such a blinding smoke screen!

In Matthew 28:18-20, we observe first and foremost, the absolute authority of our Lord and King. In verse 18, "ALL power is given unto me." Secondly, we observe His authority delegated to His church, (v. 16), "Then the eleven disciples went... where Jesus had appointed them." In v. 19 we observe that since our Lord has "All power" given to the Father, He says to the eleven, "Go ye therefore." The word "therefore" reflects back to the fact of His Lordship and His authority to send.

Now, under His authority we are commanded first, to "Go", and second, to "teach all nations, i.e., "make disciples of all nations" by preaching about our Lord, the Lord Jesus Christ, and His marvelous grace; the "glad tidings," the Gospel that He "shall save his people from their sins." Preaching the total security of the believer in a Saviour who is able to save to the uttermost. Next, by His authority, we are commanded to baptize the saved, the believers, by church authority into the church. By His authority and His Word we, as a church and people, are commanded (v. 20) to teach the repentant. We are not to teach the doctrines and commandments of men, but rather "the whole counsel of God." "Teaching them to observe!" What does observe

mean? Webster defines observe as, "To conform one's actions or practice to (as a law, rite, or condition); comply with. To watch carefully especially with attention to details or behavior for the purpose of arriving at a judgment. To come to realize or know especially through consideration of noted facts. To take notice." Simply put then, it is the work of the true church alone to see to it that new members conform, comply, watch, realize and notice the "All things whatsoever I have commanded you."

I am sure that many of us have heard of the young man who had run afoul of the law and was made to appear before the judge. As he stood before the judge, the judge peered over his glasses and said, "young man, you have some very serious charges against you here!" This is the sense in which we Baptists had better consider these words of our Lord and Judge, that is, as "very serious charges." Charges that cannot be taken lightly, nor at all ignored. For this same Judge stood in our place for our crimes against the high and lofty One of heaven. He paid our price, our just penalty for our sins for we had nothing to pay. He stood before the Father and presented His life and His life's blood and thus we received our acquittal and pardon; giving Him the right and authority to command. Now, since we have this charge, it must naturally follow that no all-wise judge would simply send us forth with just a command. No! In fact there are procedures to this business of witnessing, preaching, testifying and following out His orders and authority. It cannot and must not be done in a haphazard manner if we are to have His blessing upon the labor. It follows beloved, that before we put our hand to any task we must possess knowledge. Knowledge of the task and how to perform in both manner and method.

I am what is called a "shade tree mechanic" attempting to work on my car and sometimes guess as I go; and often in times past, it cost me more to do it myself than it would have had I taken it to a professional. Sometimes the learning on your own can be very costly! So also it is for one who goes forth for the Lord without knowledge. We don't learn on our own, and we don't go on our own. Freelancing or fishing without a license may well lead you, and those you speak to, down the road to heresy, false doctrines and false churches. If you doubt what we say here, merely observe the worlds churches and what they teach. Calvin, Luther, Russell, Smith and Wesley were all free lancers. All fished without a license. All went out without authority. Some spoke sound truth, but what do their establishments teach today? Everyone is Catholic or Universal in belief, for all have gone the "way of Cain." All are rank heretic Arminians. We therefore, should be well "seasoned" and firmly "grounded" in knowledge before setting forth.

What are the objectives in going forth? They are to glorify Christ. To seek out His own. To lead them to Christ. What must we consider before we go? What must we deal with? We must deal with ourselves, the Lord and the lost. Now, we would suppose that some may accuse us of being self-centered when we say we must consider "ourselves" first when we seek to go forth

with the Gospel. Allow an explanation if you will, James 1:23-24 tells us, "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: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." So what do we consider concerning ourselves? Are we a doer of the Word as our Master? Are we striving to be? Have we forgotten what we once were in the sight of God? Years ago I used to hear the expression, "Bible thumper" and knew not the meaning until I became one in the worst sense. Having a "zeal without knowledge" can work for disaster and repel people from you. I had quickly learned the doctrines of grace and zealously preached of man's total depravity, quickly forgetting that my words proceeded from a depraved heart. Shortly thereafter, I noticed that I had this "special gift." I could clear a room of people faster than a fire alarm just by standing in the door with Bible in hand. Humorous it may seem, but a few years later I learned that I was not suffering persecution, but suffering from a lack of Christlike love for lost souls!

Ephesians 4:15 tells us of "speaking the truth in love" with the Greek meaning of "holding the truth in love." I Corinthians 13:13 tells us that the greatest of all spiritual gifts is "love". Jeremiah 31:3 carefully reminds us "with loving kindness have I drawn thee." Psalm 126:6 encourages us with, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." John 11:35 we read, "Jesus wept." He wept because He so greatly loved, beloved, and we His elect are His sheaves which He greatly rejoiced over. Thus, in the going forth in love, we go forth considering our Lord also who set the pattern and path for us.

Having only briefly made these two considerations beloved, i.e., ourselves and our Lord, let us now observe our third consideration; namely the lost. In John 11:1-44 we have the beautiful story of Lazarus. I can think for the present, of no better place in the Word of God, that more fully portrays the unsaved in its spiritual application. In John 11:1 we see the first description of the type of the lost sinner; "Now a certain man was sick." The Greek means that he was "deathly sick," or "without strength." Our Lord emphasizes the fact that this is indeed the condition of all men in His words, "They that are whole need not a physician; but they that are sick, I came not to call the righteous, but sinners to repentance." Isaiah 1:5-6 tells us, "...The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores..." Thus was Lazarus sick and without strength, and for such cause we are reminded concerning ourselves. "For when we were yet without strength, in due time Christ died for the ungodly." (Rom. 5:6). Thus we observe that all men are a "Lazarus" in the sight of God. Helpless and at death's door!

Next we read in John 11:14, "Then Jesus said unto them plainly, Lazarus is dead." Likewise is this the condition of all men before God, for He has kept His word concerning this

spiritual condition of man, since the very day He declared, "For in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Likewise we read in I Corinthians 15:22, "For as in Adam all die." Adam's spiritual death was passed upon all men so that all men are spiritually dead and can not will themselves alive (John 1:13). For "the soul that sinneth, it shall die." (Ezek. 18:20). "And you... who were dead in trespasses and sins... were by nature the children of wrath, even as others." (Eph. 2:1-3). Thus we observe that Lazarus, whose very name means "without help" was also "without strength" and was "dead". Yea, and further we read that Lazarus was totally corrupt, for Martha declared, "Lord, by this time he stinketh." Unlike his Lord, he would see corruption, for all men are corrupt and have "changed the glory of the uncorruptible God into an image made like corruptible man." (Rom. 1:23). And notice further beloved, as concerning Lazarus (John 11:17), "Then when Jesus came, he found that he had lain in the grave four days already." We also note that Martha stated (v. 39), "Lord by this time he stinketh: for he hath been dead four days." Four is the number of the earth and it points us to the fact that all men born into this earth are dead in all ages; corrupted by sin, still depraved and thoroughly crooked. It was and is, but the very Word of God alone, who "in the beginning was the Word," that stood forth before the tomb of Lazaraus and "cried with a loud voice, Lazarus, come forth... and he that was dead came forth." (John 11:43 & 44). So it is beloved, as we go forth with the Gospel, let it be the Gospel alone we speak, to convince the dead souls of men. For only by His Word alone will the dead come forth, and will the dead live. This beloved, is how we must consider, and what we must consider of this lost world as we go forth. In going forth, we must go by faith alone, relying totally on the leading and guiding of the Holy Spirit. Preaching and sparing not His Word which promises His fishers of men: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Thus far we have mentioned that we first cannot go without authority. Secondly, we go remembering also what manner of men we are. Thirdly, we are to go in love and fourthly, we consider to whom we are going. Now, in John 11 we are given further advice on how we are to go and what we are expected to do. In John 11:7 as the Lord speaks to His disciples He says, "Let us go" and "Let us go unto him." Then in v. 15 He states, "I go." Here beloved, is our Lord's guarantee to His church. When we go out to seek the lost, we will not and do not go alone, for He will not let His own go alone. Thus the "us" and "I". He therefore commands and requires that He go forth with us. You see beloved, when we go forth of His will and under His command and authority, He will be pleased to go with us. We have thus His blessing.

Have you noticed when you take a journey into unfamiliar territory, how blessed it is to have a loved one with you? So-

meone you can talk to, and someone who can help you. Thus it is here that He goes with us as our comforter and guide; leading us in the way with His warning: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves... But beware of men..." (Matt. 10:16-17). Of ourselves we "can do nothing" against so fierce an enemy. We must go with "the mind of Christ," with "godly wisdom" and godly meekness. We must go with Christ, by Christ, in the will and authority of Christ.

What then is next as we go among the tombs of the dead? It is a matter of great import when dealing with the dead. A matter which we must needs give great consideration. Once we have gone forth to administer the gospel to the lost and elect, what must next be done? Baptists are to "prepare the way before Him." In John 11:39-41 "Jesus said, Take ye away the stone... Then they took away the stone from the place where the dead was laid." There are many things in the Word of God that oppose the Hardshell doctrine, and this is one of them! "Take ye away the stone." When the Lord does a work, He uses the instruments of His own making; i.e., those things that are at hand. It is by the method of the "foolishness of preaching" that men are saved. We are not only expected to go forth, but we are expected to set ourselves to labor. We are to exercise by our flesh and means provided, those gifts bestowed upon us of the Lord. We may well have faith that the Lord will save some through us, but the charge is not only to "go" but also to "take away." Put faith into action and labor in going. For what purpose must the stone be taken away? That we might view the dead and fully observe that upon which we are to bestow labor. We sometimes have a tendency to preach to those who seem to be more moral outwardly than those who are not. How many of us would stoop so low as to lift the drunk in the ditch who lies in his vomit, out of his place? Or visit the prisoners and hardened criminals? But in viewing the dead we are to consider that all men are alike in the eyes of God for "all have sinned." It is not so much the exterior we must view, but rather the interior. The stone may represent many things behind which men are hidden, or hide themselves. Self-righteousness, self-love, false religion, the wisdom of men etc. It is these things, these stones, with which the Lord expects us to deal. As we consider that the dead "know not anything" and will not hear us, nevertheless we are to go and take away the stone, and leave the results to the Lord. The stone must be taken away again for what purpose? We remember that all men lie in darkness, lie in death and corruption. How would removing the stone affect this condition? First, there is the entrance of light. Second, the entrance of the wind, and third, the entrance of the Word. These three would enter where the dead lay. Light, wind and the Word. Scripture plainly shows that all these three represent the Work of the Holy Spirit, the Lord Jesus Christ and the heavenly Father. Psalm 27:1 states; "The Lord is my

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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

LESSONS

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light and my salvation." (Psalm 36:9). "For with thee is the fountain of life: in thy light shall we see light." (Psalm 43:3). "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." Suffice to say that the Word of God plainly shows that the spiritually dead are not born of themselves, "but of God" (John 1:3, 3:8 and I John 4:7). By taking away the stone then, we are to use sound Scriptural reasoning from the Word of God that men would be enlightened by the Word. Since the dead are unaware of that which goes on about them and comprehend nothing, all our reasonings and labors in the Lord avail nothing without the presence of the Lord; thus we find this clearly demonstrated in John 11:41-44. "And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus come forth. And he that was dead came forth..." Ephesians 2:4-5 tells us; "But God, who is rich in mercy, for his great love wherewith he hath loved us. Even when we were dead in sins, hath quickened (to give life) us together with Christ (by grace ye are saved)." Thus in John 11:41-44 we see the consent of the heavenly Father; the Word of life spoken by the Lord Jesus Christ, and the quickening power of the Holy Spirit. "And the dead came forth!" What yet lies to be done beloved? What would our Lord yet speak unto us that we should do?

John 11:44, "And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." These last six words bear a similarity to the words spoken by the good Samaritan who charged the innkeeper with the words, "take care of him" in behalf of his wounded friend. This gives us some idea of our Lord's expectations of the saved. "Loose him and let him go." We cannot pass from this scene without marking that Lazarus indeed came forth at the word of Christ, but Lazarus came not under his own power or will for he was yet blinded and bound, and that yet with grave clothes. At this instance Lazarus was "born again" by the very Word of God; yea, snatched from the very jaws of death. At His Word death must flee! Life was again imparted to Lazarus by the spoken Word, and the work of God alone. Yet our Lord would require more of us! We must deal with those things which bind men and those things which blind men. We must deal

with "graveclothes" for so He charges us. We must deal with those things which hinder the view, the walk and the work.

Lazarus had been freed from the bonds of death by the Word of truth and he came forth out of the grave under the power of God alone! Yet we read that he "came forth bound hand and foot with graveclothes." He was free within but bound without! Graveclothes are those things placed about us by the hands of men that blind, hinder, and restrict the child of God in his walk and work for the Lord. Feet signifying the walk; the face is the expression of the man. Such things that are taught here certainly deny the crusade idea of salvation, which leaves men totally ignorant beyond it. We notice again that this was to be done under the Word and authority of Christ. From this, we understand this to be a church matter and business; to remove the napkin and graveclothes. To set the dead at liberty and to rid those, newly in our watchcare, of those things which came forth from the grave with him. When a new child is brought into the world, the first thing that is done is to ensure that he is breathing, that is, that he has received the breath of life. This is observed by the crying of the helpless child. Next, the child is cleaned up. You see, a child comes forth soiled by those things that were in the only world he knew. The remainder of his days he will spend in adjusting and learning in this new world he has just entered. Likewise is the spiritual application to a "babe in Christ."

Removing the graveclothes is also symbolized in the cleaning of a newborn babe. In other words, the filth of this world and what it stands for must be removed. Old ideas, old philosophies, old sins, old bad habits must be brought to light by the sound doctrines of the Word of God. Their hands must be freed from the bondage they are in, in laboring for the meat which perisheth. Their feet must be loosed from traveling old paths of destruction; and none but those who now have the truth are able to do this. Unsound doctrine and false teachings yet leave men bound so that they are held captive and carried about "by every wind of doctrine." Yet our Lord would issue words of authority. (11:44). "Loose him, and let him go." In two instances in dealing with the dead, our Lord chose to use human instruments. "Take ye away the stone... loose him, and let him go." Take ye away the stone" is removing that from men which keeps them in the grave and from the presence of Christ. This is done by the "preaching of the cross." "Loose him, and let him go" is to remove those things which hinder the following of Christ. This is done by the teaching of sound doctrine. Once this is done; once these "graveclothes" are removed, we then may "let them go." He or she will then be able to see their Saviour and follow with clear sight.

Beloved, in order to remove graveclothes properly it is wise that we first understand how

they were put on. Consider the cause of them was sin. The less skillful we are in handling the Word of God, the harder it will be to "loose" them. Adhering to and teaching sound doctrine is no small task, and no small charge. The more we learn, the more the Spirit of God will use us and "bring to mind remembrance of things." I am persuaded, beloved, that not only are there many in the tomb, but also many out of the tomb that have not been "loosed." There are those yet lost and dead in sin, and there are those that are saved who know not the truth, that much need to be loosed. As fishers of men, let us seek to use these lessons of our Lord. When we bring in the net, "loose" the fish for our Captain has so honored and so ordered. May we each be found busy in the sea of humanity at His appearing.

IMPRESSIONS OF CBC 1987 CONFERENCE

I enjoyed the 1987 conference, the singing, the preaching and fellowship. I thank Calvary Baptist Church and The Baptist Examiner for making it all possible and for the stand they have taken down through the years.

John Foor,
Gladwin, Mi.

The preaching was great, the food was great, great fellowship. Hate to see it end.

Ken Boswell,
Waynesboro, Pa.

Thank you Calvary Baptist Church for your hospitality and kindness to us during this wonderful conference. The Lord has blessed me again this year for allowing me to come and enjoy the three days of fellowship. The preaching was excellent, the fellowship wonderful and it was good to be here.

Myrtis Caudill,
Goshen, Ind.

This was a great conference. The messages were great, the singing was marvelous, the food was good and much. Surely the Lord smiled on us during this time of worship and fellowship. I pray that some of what we heard and received will affect our lives that we might be a better Christian when we return to our respective places of serving our precious Lord.

Dan Phillips
Bristol, Ten.

I really got a great blessing out of the messages that were brought forth. I enjoyed the good singing and being able to fellowship with everyone. It was really a good conference and I hope, Lord willing, there will be more and I will be able to come to hear more of God's Word.

Deven Sevy,
Goshen, Ind.

Great fellowship and a glorious time in the Lord.

Ray Hiatt,
Ft. Myers, Fla.

I think this was the most terrific conference ever. I wish every conference was as good as this one. I loved the singing, too.

Dougie Newell
South Shore, Ky.



Rick Perdue brings his usual fine message to us.



These three blessed us with their singing.



Dean Elzy preaches to us on the Lord's church.



Where is Johnny Pruitt's coat?

CAN'T AFFORD TO GIVE TO MISSIONS

I sympathize with you. Yes, I was just thinking today as I drove home in my new car---got it last week, a real bargain, only \$9,800, and air conditioned, too. (Last year I paid nearly that much and you know how inflation has hit.) How I wish I could afford to give regularly to missions. I mentioned the offering to my wife when she got home from the beauty parlor, and she said she feels the same way. We watched a special color presentation on television tonight, about underprivileged nations. I got to thinking again how many of these people have never heard the Gospel of Jesus Christ. It's a crying shame we can't reach them. I think I'll suggest to the family that we put \$10.00 in the mission offering Sunday. We can't afford it really, it will be a real sacrifice, but I know the Lord will bless and make it stretch.

Well, I'd better quit thinking so much about missions and get to sleep or I won't do a thing in the golf tournament tomorrow. I wish Junior would go in for a nice safe sport like golf instead of racing motorcycles. Why, last week he fell and tore a hole in his new \$90.00 leather jacket. He worries his mother to death. I'm glad we found someone to do the ironing for her and clean the house a couple of days a week so she can rest her nerves.

Funny, I can't seem to get to sleep tonight. Maybe, I can get sleepy listening to the stereo (that was a real bargain...\$800.00, \$100.00 off the normal price). Then again, maybe I'll read Mission News. No, on second thought, I don't think I'll look at that, it depresses me to think of all those people without Christ!!!

--Copied