

## TRUTH

John Alber

"Sanctify them through thy truth: thy word is truth" (John 17:17). To the child of God that has been redeemed, these wonderful words ring out a most beautiful message. The truth of God's eternal precious Word only makes the child of God realize and understand how wonderful His eternal salvation really is. Truth is often hard to bear, much less understand and be appreciated. Thus, the child of God comes to



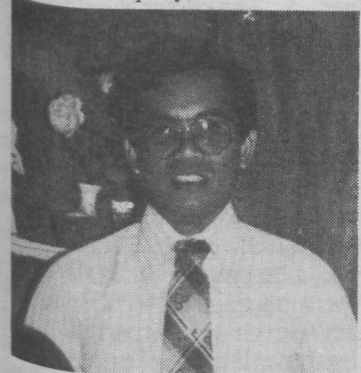
John Alber

the Bible with either one of two basic attitudes: on the one side, he will accept what the blessed holy Scriptures say and declare as truth; and on the other hand, the child of God will accept, but not necessarily apply it to his own heart and life. To the lost, the unredeemed, these things are of no real value, for they can not and do not understand the deep things of God, and so for that one reason, they are not even discussed here in our text.

We have to this point in days gone by, taken the time to properly discuss the Biblical doc-

BRETHREN,  
LET US PRAYby Velmer Paler  
The Philippines

"...men ought always to pray and not faint" (Lk. 18:1). The subject of prayer is very real and is vital to all Christians. I believe in prayer. The Bible



Velmer Paler

teaches us to pray. A pastor who preaches on prayer and practices it will create an environment in which a praying congregation will develop. Prayer is the most talked about and least practiced aspect of the Christian life. We talk about prayer. We preach about prayer. We believe God answers prayer. The sad question is how much do we really pray?

Some people have given up prayer because they claim it does not work. If by this statement you mean that prayer does not obtain for you everything you want, then obviously you do not understand what prayer is. Prayer is not an Aladdin's lamp by which we extract things

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THE WONDERFUL  
ONE

by Bob Belanger

Isaiah 9:6... "And his name shall be called wonderful." Rare it is indeed when those who have had humble beginnings suddenly rise to great notoriety. This is most particular in our times when, from the human standpoint, only wealth can get you a seat in the Senate, Congress or even the Presidency. However, it is not so with the way of God or His Word. Herein we find that small, insignificant, and obscure men were made to rise to a fame that even lives to this hour. Men such as Moses, who was born the son of poor slaves, yet raised in the house of a king. Later, as the humbled shepherd, he became the greatest leader of the people of Israel. Likewise there was Saul of which it was said, "...When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (I Sam.



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15:17). Of David the Lord had declared, "...I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel." (II Sam. 7:8). We remember also Joseph who was sold into slavery, put

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**PLAN FOR  
OUR BIBLE  
CONFERENCE  
MAY 28-30  
ONLY  
14 WEEKS  
BE THERE!**

## NOVA'S, WARP'S AND ABSTRACTS

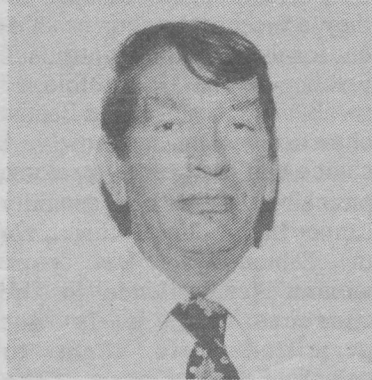
by Ray Hiatt

"If any man speak, let him speak as the oracles of God" (I Peter 4:11). "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Ephesians 3:8).

We are told in Deuteronomy 29:29 that the secret things belong unto the Lord, and we affirm that they do. We are told also that those things which are revealed belong unto us, and we affirm that they do. There are things which are knowable because of revelation and things which are secret because the Lord does not speak of them. There is little time during our short span of life to quest after unknowable secrets for we have quite enough to do to receive and rejoice in the things revealed. What God has said gladdens our hearts, but what he retains unto Himself is not ours in pre-

sent possession.

Like Paul, we preach the unsearchable riches of Christ as facts to be believed, but not as things which may all be known. Does the atonement of Christ have value and merit? Of course it does. What then is this value



Ray Hiatt

and merit? God knoweth. Since the Lord has not seen fit to describe this value and merit in terms which our earthbound minds can comprehend then it

remains with Him as a secret thing which is unknowable unto us. What the Lord has not told us specifically, we may not know by energetic wresting of Scripture. Is there any value in reasoning about what God has retained within His own province? What is knowable unto us, let us seek to know; but that which is too high for our present comprehension let us ascribe unto the wisdom of God in keeping it from us. We should all be zealous students of the Word to find what is knowable unto us. But that which is beyond our ken let us leave with the Lord of wisdom.

The sons of Adam do have questioning minds as did their father for he embraced the tree of the knowledge of good and evil. Man desires knowledge and this isn't wicked so long as it is a factor which we may know.

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THE PHILISTINE EXPEDIENT  
OR "PIES VS TITHES"

Whenever man knows enough to be responsible, he adopts tactics and ways and means which to him appear expeditious. However what man may think expedient, God does not always consider resourceful. In order to accelerate the progress of any movement, God may permit the world to use its own plans and resources. But He cannot bless His people when they adopt the tactics used by the world.

David learned this truth six years after he had reigned at Jerusalem. During this time he had subdued Israel's ancient enemies, the Philistines, and now as he had established peace through the land, he desired to bring the ark, the symbol of God's

presence, to his capitol city. He built a new cart for this purpose, and with Uzzah and Ahio as teamsters, they began the journey from Gibeah to Jerusalem, accompanied with singers and the music of all manner of instruments.

But God was not pleased! At the threshing-floor of Nachon, He voiced His displeasure, not only to man but to beast as well. There the oxen stumbled and to save the ark from falling, Uzzah took hold of it. Immediately he died. The music ceased; the singers halted; the entire procession was broken up; the ark was placed to one side, and for three months it remained in the

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JOB'S FULL  
ASSURANCEby Doug Newell  
Assistant Editor

Job 19:25-26, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God."

If you are familiar with the story, you know that Job had



Doug Newell

gone through some very trying times. He had lost all of his material wealth along with his family. Not many have suffered what Job suffered. Not only had he this great material loss, but his friends turned on him and accused him of being a great sinner or a hypocrite. Job, it seems, had adversity on every side, and one would think that he had no reason to live and would be better off to just give up. In fact, his own wife suggested that he do that. In chapter 2:9 she said, "...Dost thou still retain thine integrity? curse God and die." How trying it must have been for Job to lose all that he did, and on top of that have

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

THE DOCTRINES OF GRACE  
AND BIBLE HOLINESS

Holiness is one of the fundamental doctrines of the Bible. Its importance is seen in the many hundreds of references to the subject in the Word of God. The holiness of God, the holy requirements and demands of God, and the holiness of the people of God form a considerable portion of the Bible. Any doctrine that would contradict or lower or tend to do away with Bible holiness would thereby prove itself to be contrary to the Holy Bible. The enemies of the doctrines of God's sovereign grace, because they

cannot disprove these doctrines, often resort to the charge that these doctrines are contrary to holiness and encouraging to sin. If these charges were true, if it were the legitimate tendency of the doctrines of grace to promote and encourage sin, then they would thereby be proven false. It is the purpose of this sermon to show that these charges are false and that the doctrines of grace are inseparably connected with and do produce Bible holiness.

The first question we meet in a subject like this is: What is Bible

holiness? There have arisen in the past hundred years or so a multiplied number of religious sects who have usurped for themselves the name "holiness" churches. They boast of their usurped name as if they were the only ones who believed in holiness, and brand other groups as not being holiness. Now these false groups base their claims on the extreme emotionalism of their services and a few negatives in their religion. They don't wear make-up, go to ball games or movies and so they

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## DOCTRINE

(Continued from Page 1)

think they are holy. The Pharisees also had a "don't" religion, but they were so far from being holy that Jesus denounced them as self righteous hypocrites.

Now, these groups have some truth. The devil is too wise to start a religious movement without flavoring that movement with some truth. The devil sugar coats his heresies so that they will be more acceptable to man. But my dear friend, the heresies of these so-called holiness groups are almost without number. I am not one of those who brag on these heretics. One well-known evangelist said, "If we ever have another revival it will come through the Pentecostals." A well-known religious editor goes out of his way continually to praise these groups. I talked with a mar-avian minister who had the highest praise for the holiness and their so-called emphasis on spiritual things who became quite offended when I referred to them as a bunch of heretics. Well, I say to you, their heresies far outnumber what few truths they believe, that their churches are a mixture of gross ignorance of the Bible, extreme emotionalism and demonism; and that they are a thousand million miles from Bible holiness.

I propose now to give you four identifying marks of Bible holiness as contrasted with false whims of men as to holiness. The first is that Bible holiness is that which is in strict harmony with the Word of God. "To the law and to the testimony: if they speak not according

to this word, it is because there is no light in them" (Isa. 8:20). Only the doctrine or practice that can meet a test of conformity to the Bible can be called Bible holiness, and doctrine and practice that does conform to this test can most properly be called holiness. Preachers, do Baptists believe in holiness? Why, they most certainly do, and they are the only churches on earth that can properly and truly be called holiness churches for they are the only churches that conform their doctrines and practice to the Holy Bible. I speak, of course, of sound Baptist churches. Hear me now! A church that has women speaking, preaching and exercising authority cannot be a holiness church for the Bible says, "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" (I Cor. 14:34). A church that preaches the awful heresies of so-called holiness preachers such as free-willism, falling from grace, eradication of the sin nature, sinless perfection (I can't name all their heresies as space does not permit) cannot be a holiness church for the Bible says "Preach the word" (II Tim. 4:2). A church that has disorder and confusion in their services so that their best services are when the preacher doesn't even get to preach, cannot be a holiness church for the Bible says, "God is not the author of confusion, but of peace, as in all churches of the saints...Let all things be done decently and in order" (I Cor. 14:33,40). A church that makes a big to do about Christmas and Easter cannot be a holiness church for the Bible says, "Learn not the way of the heathen" (Jer. 10:2), and these two festivals are twin babies with a heathen daddy and Catholic mama. They have been adopted by the Protestants and the so-called Baptists but are denied by all sound Baptists. Need I go on? Holiness is that which conforms to the Word of God, and that which does not meet the standard of the Bible is not Bible holiness no matter what it calls itself.

The second mark of Bible holiness is that it consists of an inner attitude, it is an inward matter. "...For the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (I Sam. 16:7). Sin has its first existence in the inner man for "...Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart!" (Matt. 5:28). Salvation is an inward experience for "For with the heart man believeth unto righteousness..." (Rom. 10:10). All reality in spiritual things is an inward matter for "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28,29). Likewise all genuine holiness is an inner attitude of the soul. "Blessed are they which do hunger and thirst after righteousness: for they

shall be filled" (Matt. 5:6). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12:14). Show us that holiness is an inward thirst and hunger that leads and causes us to pursue holiness all the days of our life. Preacher brethren, someone someday will preach a great sermon or series of sermons on "The Pursuit of Holiness."

The third mark of Bible holiness is that this inward attitude consists of a love of righteousness and a hatred of iniquity. These two things constitute the sum and substance of the inward attitude of Bible holiness. This is seen in the life of our Lord who is preeminently the Holy One. It was said of Him "Thou hast loved



Joe Wilson

righteousness and hated iniquity" (Heb. 1:9). This is seen in the inner life of every truly saved person. "Oh how I love thy law! it is my meditation all the day" (Psa. 119:97) and "For I delight in the law of God after the inward man" (Rom. 7:22). These are the expressions of holiness in the saved person. I love the Word of God, I love its doctrines. I love its rebukes, even when it rebukes me I love it and pray that the Holy Spirit will bless it to my spiritual good. Further, the saved person says, "Through thy precepts I get understanding; therefore I hate every false way" (Psa. 119:104). I hate false doctrine, I hate false practices, I hate sin, even though and especially if it is my sin. This is what holiness is.

The fourth mark of Bible holiness is that this inward attitude will find expression in the outer life. Such an inward attitude cannot be hid and remain simply an inner possession of the soul. It will express itself in the outward obedience to the Word of God and a life of seeking to live by the precepts of this blessed Book. I keep emphasizing that holiness includes doctrine as well as practice. This is of tremendous importance. We often hear that so and so is such a consecrated Christian, because he seems to live a godly life, but then we learn that he teaches all sorts of heresies such as falling from grace, baby sprinkling and the like. Well, holiness includes doctrine and practice. Now in genuine holiness there will be the inner reality and the outward expression thereof in the life. An outward practice without the inner reality is self-righteous hypocrisy, and the inner reality without the outer life is an impossibility and to the extent it did exist would make one most miserable as we all can bear witness to when our lives are not as they should be.

Let me sum up thus far by saying that Bible holiness is an inward attitude of love for righteousness and hatred of sin that finds expression in the outward life and practice and that these

harmonize with the standard of the Word of God.

Now, how do the doctrines of grace relate to the doctrines of

Bible holiness? By the doctrines of grace, of course, I refer to what are often referred to as the five (Continued on Page 3 Column 1)

## FROM THE EDITOR

I quote from a letter from one church to another: "Dear Pastor--Baptist Church. --has presented herself for membership in the --Baptist Church. --indicated that she had not been faithful to your church and was dismissed due to lack of attendance. She came forward in our service with repentance unto the Lord, and desires to unite with us. She indicated that she wishes to join by statement of faith because of her dismissal from your church. We have accepted her for membership on this basis. If you have any questions or recommendations concerning our action, please notify us."

The pastor who received this letter called me and asked my opinion and advice on the matter. Let me write this editorial in the form of questions and recommendations to the pastor and church who sent the above quoted letter. Note, please, that this lady admitted that she had been unfaithful to her church, had failed in attendance, and had been properly dismissed from membership therein, and had been notified of this action. Note that she did not at all question the action of her church. She realized that she had been wrong, and that the church had been right in its action. Note that the receiving pastor and church were well aware of this proper dismissal by the applicant's former church. Note that the receiving church took this dismissed member into full membership without ever consulting with the former church. This receiving church then informed the former church of its action.

Questions to the church and pastor who took in this dismissed (excluded) member. 1. Why did you ignore the authority of the former church in this matter? This lady was properly excluded by her church. She did not question this action at all. Why, then, did you take her in before you even consulted with the former church? 2. Don't you know that it is unscriptural and unbaptistic to take an excluded member of a sister church into your church? Why should we even bother with church discipline if another church is going to take in an excluded member without that member getting right with her former church? The action of your church in so taking this excluded member is the number one reason for the ineffectiveness of church discipline today. A member can do anything he or she wants to. The church excludes this member. So what, some other church will take the excluded member in. These things ought not to be. 3. Why did you not inform this woman that she must first get right with the church that excluded her; that she must be restored to fellowship in that church, and she could then apply for membership in your church by transfer of letter? Why did you not do this? This is the one and only proper way of handling such a situation. 4. Why did you wait until you had already performed an unscriptural and unbaptistic action, had ignored the authority of the excluding church, had ignored the whole Biblical doctrine of church authority - why did you wait until then to contact the other church? You did not respect them and their action. You simply wrote to tell them of what you had already done in accepting their excluded member into your church.

Recommendations to the church and pastor that took in this dismissed (excluded) member.

1. Rescind your unscriptural action of receiving this dismissed member of another church by statement of faith. Very kindly explain this matter to this woman. 2. Admit that your action was unscriptural and unbaptistic. 3. Apologize to the church whose member you thus took. 4. Instruct this woman that she must first be restored to fellowship in her own church from which she admittedly was justly dismissed, and that then she can apply for membership in your church by transfer of letter, which is the Bible and Baptist way of transferring membership from one church to another. 5. The pastor should admit to the church that he led her wrongly in this matter and apologize for this to his church. 6. Determine now that you will never act in this way again.

Churches should never receive members of other churches upon a statement of faith except under very unusual circumstances. To receive a member of another church into your church by statement of faith is to deny the authority of the other church, or to go contrary to that authority, or to refuse to recognize her as a true church. It is true that there could be occasions where this would be proper: 1. If the other church is not a true church, but the person's baptism is from a true church. 2. If the church has unscripturally excluded the person. 3. If the person has sincerely repented and apologized to the church, and the church will not forgive and restore to membership and fellowship. Churches can be wrong, but before one church denies or goes against the authority of another church, she should investigate the matter, be very sure of the facts of the situation be very sure that the excluding church is in error. It is a dangerous thing to deny or go contrary to the authority of a sister church, or to ignore that authority. A church should be very careful in doing this. A church should be absolutely sure she is in the right in doing this. Churches will answer to the Lord, along with the pastor who leads them, for their ignoring, denying, and going contrary to the authority of a sister church.

Church authority is a doctrine of great importance in the Bible. Many give lip service to this doctrine, but ignore it in practice when they think it is to their advantage to do so. Let us practice what we preach in this matter. Let every pastor and church show proper respect for the authority of sister churches - and is not every true church a sister church?

The two churches involved in the above letter are true and sister churches. Maybe the one church acted in ignorance; but a church and pastor should not be ignorant of the doctrine of church authority or of the necessary implications of that doctrine. Here again, ignorance of the law is no excuse. Usually such actions are not the result of ignorance, but of selfish and personal desires of the offending church and pastor. We all want to grow, but let us not seek to do so by ignoring the authority of our sister churches. Questions and comments welcomed.



## DOCTRINE

(Continued from Page 2)

points of Calvinism, but better called the doctrines of grace. These doctrines are easily remembered by taking the word TULIP and letting each letter stand for one of the doctrines of grace. Thus we have Total Depravity, Unconditional Election, Limited Atonement, Irresistible Grace, and Perseverance as the doctrines of grace and these doctrines give us the sum and substance of what the Bible teaches of God's saving grace. Now, I desire to show how each of these relate to the doctrine of Bible holiness.

Total depravity is the teaching that all men everywhere are perverted, crooked, filthy, in every part of their being. "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, they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6); "The heart is deceitful above all things and desperately

wicked: who can know it?" (Jer. 17:9). In Mark 7:21-23 we have God's x-ray of the natural heart, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man." What a picture of filth, and what a catalogue of iniquity and this is true of the natural condition of all men. Of you and of me, Romans 3:10-18 gives us an awful picture, divinely drawn of the wickedness of mankind. Listen to it: "As it is written,

There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Whose mouth is full

of cursing and bitterness: Their feet are swift to shed blood: Destruction and misery are in their ways: and the way of peace have they not known: There is no fear of God before their eyes." Man is depraved in his affections, depraved in his speech, depraved in his actions, and above all, oh, hear this, man is depraved in his will. Someone says "I believe that man is a free moral agent". There are just three things wrong with that statement. Man is not an agent, Adam acted for him, man is not moral, read Romans one through three, and man is not free, he is bound by a depraved nature and held captive by Satan. Now, how does this depravity relate to Bible holiness? Listen carefully. Total depravity tells us that man by nature is destitute of the least amount of holiness. "The plowing of the wicked is sin" (Pro. 21:4). "The sacrifice of the wicked is abomination (Prov. 21:27). Listen to Isaiah 64:6, "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."

Total depravity tells us that man does not have the least desire for holiness. Total depravity tells us that man by nature is utterly unable to produce Bible holiness. Holiness is a beautiful flower, well-pleasing to God, that will not grow in the soil of the heart of the natural man. Total depravity tells us that all the holiness a man ever has must be the result of the supernatural work of the Holy Spirit upon and in and through that man. The second of the doctrines of grace is unconditional election. Additional choice of some from among depraved mankind to be made holy by His saving grace. God saw that man was incapable of holiness in himself: and determined that he was going to have a holy people to share heaven with Him eternally; so He chose some from among mankind and determined within Himself that He was going to make them, perfectly and eternally holy. That is election, that is predestination. Look at Romans 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Someone has said

that in eternity past God the Father took a look at His Son and loved what He saw so much that He determined to have a large family and every one of them just like Jesus. What are they predestinated to? Just to escape hell? No, just to go to heaven? No, but to be like Jesus. Now being like Jesus is certainly the sum total of holiness. In I John 3:2 we read of the fulfillment of this purpose, "...we shall be like him; for we shall see him as he is." Look at 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 in love." You see, election is unto holiness. Now look at Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are saved by grace, not of or by works, but works are not left out; good works are a part of salvation. Please note "by" in verse 8 of Ephesians 2 and "unto" in verse 10. By grace and unto good works. The words before ordained

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## STUDIES IN FIRST JOHN

by Clyde Everman



"And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

What is that "hope"? It is that Christ will return, that we will see Him, and that we will be like Him. In I Timothy 1:1 we read "Paul an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope;" Over

in Carter county, Ky. in a family cemetery there is a monument between two graves with the words, "Christ is our hope". This is the hope of every child of God. He has become a child of God by faith in Christ, and his hope is that though he die, yet one day he will see Christ and be like Him at His appearing. This word "hope" does not indicate that there is a possibility of failure, but it is based upon the Word of God, and we can be sure it will come to pass. Paul said "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope, through the power of the Holy Ghost" (Rom. 15:13). Anyone who has this hope can say with the apostle John, "...we know that, when he shall appear, we shall be like him; for we shall see him as he is". Having this hope, what greater incentive could one have to "...purifieth himself, even as he is pure"? "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (I John 3:4). Here we have a definition for sin. What is sin? "Every one who practices sin also practices lawlessness; and sin is lawlessness" N.A.S. Sin is not just the breaking of revealed law, but it is lawlessness in attitude. It is in subjection to God. It is going

one's own way. Isaiah said, "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isa. 53:6). Sin is rebellion against God. It is one's attitude toward God in rebellion to His will. In Romans 14:23 we are told that "Whatsoever is not of faith is sin". and in I John 5:17 "All unrighteousness is sin". Also, in James 4:17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin". For one to "...purifieth himself..." he must first recognize and acknowledge sin. "And ye know that he was manifested to take away our sins; and in him is no sin" (I John 3:5). John now turns from the future appearing of Christ back to His first appearing. Many times in this letter John reminds his readers of things they know. Here he said, "And ye know..." What do we know? We know for what purpose Christ came to this world. It was to take away our sins. This He did by taking them upon Himself on the cross. This He could do because He had no sin, "in him is no sin". In I Peter 2:24 we read, "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 healed". Also in Hebrews 9:28, "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the

second time without sin unto salvation". He could bear our sins only because He had no sin of His own. This is what John is bringing before us.

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him" (I John 3:6). Here John is giving the logical conclusion to what he has just said. The fact that Jesus has no sin and that He came to remove our sins, then "Whosoever abideth in him sinneth not..." On the other hand, "whosoever sinneth hath not seen him, neither known him". John's method of driving a point home is by first giving the positive and then the negative- "sinneth not" and "sinneth". Since there is no sin in Christ, then it follows that if we abide in Him we will not continue in sin. If we continue in sin it only shows that we are not abiding in Him and what's more we have "...not seen him..." (with an eye of faith), neither have we "known him"...

To continue in sin is to deny Christ. What does John mean when he says one that abides in Christ "sinneth not"? Is he contradicting what he said in I John 1:8 where he said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."? No, there is no contradiction. The word "committeth" means a continuous habit or habitual action. He is not saying that a Christian never commits an act of sin, but he does deny that a Christian sins habitually. Whosoever continually, habitually keeps on sinning has neither seen Him nor known Him. What is taught here is a ruling principle of life. To continue to abide in Christ and to continue to practice sin is an impossibility.

In Chapter 1:8 acts of sin are considered, of which we are all guilty.

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous." (I John 3:7). There

were false teachers in John's day that taught that one could be righteous without doing righteousness. We have false teachers today teaching the same thing that one can be saved yet live in sin. John emphatically, denies this possibility. The only person who is righteous is the one who does right like his Lord. John has already stated this in I John 2:1,29 and 3:3,5. Some one has said, "Doing is the test of Being". A person who continues to live in sin without the Lord chastising him had better examine himself to see if he is really a child of God.

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:8). John links one who continues in sin with the devil, for it was with him that sin began. In John 8:44 Christ told some men, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it". The last part of verse 8 tells us that the Son of God came into this world to destroy the works of the devil.

The devil's works are all those things he does to oppose God and to cause men to do likewise. Since Christ came to remove sins and to destroy the works of Satan, those who continue to live in sin find themselves on the side of the devil and are fighting against Christ. It is very important for us to realize not only that sin is lawlessness and where it comes from, but also to see that it is absolutely impossible to abide in Christ and continue in sin.

"Whosoever is born of God doeth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God"

(I John 3:9).

This verse has given many Bible scholars much trouble, but if we look at a few things in it, I believe we can come to the correct meaning. First, John is saying that, "Whosoever is born of God does not commit sin". Why? He answers the question by stating that he has a new nature within him, and that new nature cannot sin. He calls this new nature God's "seed". When a person believes in Christ, a change takes place in him. He now stands before God as justified. He is set apart for God's glory to live to honor and glorify Him. Also he is born into the, family of God. The only way one can enter the family of God is by the "new birth". "Whosoever believeth that Jesus is the Christ is born of God..." (I John 5:1). We are born again, "...not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever" (I Peter 1:23). Ephesians 2:8,9 tell us that we are saved by faith, and faith cometh by hearing, and hearing by the Word of God (Rom. 10:17). In the new birth, the Holy Spirit imparts God's life to a believer, and as a result he is born into the family of God. Now, just as physical children bear the nature of their parents, likewise God's children bear His nature. His divine "seed" is in them. Christians have the old nature which they got from their parents, but they also have the new nature which they got from God. The old nature causes us to sin, the new nature leads to a holy life. Our responsibility is to live according to our new nature. This is why the apostle Paul said, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). What John is saying here in verse 9 is that the new nature, that which is born of God does not and cannot commit sin because it is the nature of God, Who

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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

*Should a preacher close every sermon with the gospel, no matter what the subject?*

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Some people have the mistaken idea that the gospel is not preached unless you talk about the death, burial, and resurrection. Any message that talks about our Lord and Savior Jesus Christ is a gospel message. It is not necessary to repeat each time about the details of how He became our Savior.

The word gospel means "good news" and we are told that the good news of Christ is what God uses to save. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

I have seen people saved when the message was about the church or about the sovereignty of God as well as when it was a "gospel" message.

Some people seem to think that we have to "get people saved," thus they claim that we must preach a gospel message. They are saying that God can't use His Word to save unless we say certain words. Personally, I believe that our God is able to use His Word and save no matter what the subject matter is. Certainly we talk about Jesus, and we should, but we do not have to tack a "canned gospel" message onto our message.

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"For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (I Corinthians 9:16)

Certainly every true minister called to preach the gospel of Jesus Christ, not only rejoices to do so, but also takes every opportunity to do so. Although the gospel is preached primarily to the lost, the saved should rejoice to hear it again and again. I might add, before I go on, a word about the gospel. It is not just the gospel (its words, or repetition) that is used to save a person, but the Holy Spirit and His power. And often the Holy Spirit will use the influence of the integrity of the human deliverer in His work. The gospel is not a "magic formula", but it is used by God in

His way, at His pleasure, and in His time in the salvation of sinners. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

I do not believe that it is necessary for a preacher to close every sermon with the gospel, no matter what its subject. Although all things in the Scripture revolve around the Lord Jesus and His gospel, there are some subjects and times of delivery where the gospel doesn't have to end the sermon. Although the majority of messages that I preach end with the gospel, there are many that contain it within the body of the sermon. Still others make allusion to it, and some do not contain it at all. There are times when only a small group of the saved are being ministered to on a particular subject, or teaching that does not allude to the gospel. At these times the gospel is not used to end the lesson, or sermon unless the Spirit leads to its addition. Although very few sermons that I preach do not end with the gospel, there are fewer still that do not contain it in some form and at some point in delivery. I must also say that I think the gospel is often taken for granted and little thought is given to it, but we need to be ever aware that one day God will come and will be, "In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" (II Thessalonians 1:8) As often and as appropriately as we may, let us preach the gospel "in season, or out of season" to every creature.

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Acts 20:27: "For I have not shunned to declare unto You all the counsel of God." This is another question that asks for my opinion rather than Biblical facts. I have stated in other answers that my opinion does not amount to much. Let me state at the outset that I am not an authority on preaching. I am not trying to tell other preachers what they should or should not do relative to this question. I think it is a matter to be dealt with between each individual preacher and the Holy Spirit. Who am I to say yes or no dogmatically to this question? I will try however, to give my opinion.

I do not think it is necessary for a preacher to close every sermon with the gospel regardless of the subject. I am not in any way slighting the gospel by saying this. I believe the gospel is the "power of God unto salvation." I just do not have

any Bible proof that every sermon should be concluded with the gospel. I think a close study of the preaching done in the Bible will show that every sermon did not end with the gospel. I do not believe that Jesus closed every sermon with the gospel. (I am not trying to stir up controversy on what the gospel is.) There are times when we are preaching to saved people about the practical things of God's Word. I am not sure that we do not cheapen the gospel by just throwing it in at the conclusion of our sermons. I think that we would have a greater influence on people if we perhaps preached more often relative to the gospel. (I recognize the sovereignty of God in this matter.)

I personally like to preach my subject and try to stay on that subject from the start to the finish of the message that I feel the Holy Spirit has given me. That does not always include the gospel at the end of a sermon. I find that there are a multitude of subjects that call for a gospel application without trying to force one at the end.

Let me conclude by saying this: First, it is up to every preacher to be led by the Spirit of God to preach in accordance with that leading. Secondly, if that includes giving the gospel at the end, so be it; if it does not include giving the gospel at the end, so be that also. I do not think you can, from the Bible, say that every sermon should be ended with the gospel. I do not think the examples of Bible preaching will imply this either. May God bless you all.

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The gospel, "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:16). The Bible, from Genesis to Revelation, centers around the gospel. The gospel is the only thing that will bring salvation to the believing sinner. "Whosoever believeth on him shall not be ashamed. --- how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:11,13). As the unsaved can only be saved by hearing the gospel, it must be preached to them. The commission Christ gave to His church was not only to preach the gospel, but also to teach "all things" which He had commanded (Matt. 28:20).

As to the gospel being included in every sermon this must be left up to the one doing the preaching. If he is led by the Holy Spirit to do so, he should. There are some

sermons when being preached to the church that it may not be necessary nor best to include the gospel. We find that, the apostle James wrote his entire letter on Christian service as proof of faith without bringing in the gospel. Also the apostle Jude tells us that he intended to write concerning the "common salvation" (the gospel), but it became necessary to warn against false teachers, "... it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). In the apostle Paul's writings, he preached on many subjects without bringing in the gospel. If these apostles, under the leadership of the Holy Spirit, could do that, surely the preachers in our day can do the same.

### DOCTRINE

(Continued from Page 3)

are one Greek word used only one other time in the New Testament in Romans 9:23 which speaks of "vessels of mercy, which he had afore prepared unto glory." So some are before prepared to be saved by grace and good works are before prepared for them to walk in. Some are predestinated to be saved; the saved are predestinated to walk in good works.

The third doctrine of grace is that of limited atonement. This is the truth that Christ died for and only for the elect family of God. He died to atone, to make payment for their unholiness and to purchase for them a holiness without spot or blemish, and further purchased for them the work of the Holy Spirit to make this holiness a reality in their experience. II Corinthians 5:14, 15 tells us "For the love of Christ constraineth us; because we thus judge, that if one died for all, ... that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."

He died that we might live holy lives unto His glory and this love for us constrains us so to live. Look at Titus 2:14, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." The purpose of His death was to save from unholiness and promote and produce holiness in His people. I Corinthians 6:19,20 tells us, "...ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Nothing will so promote holiness in our lives like a Spirit-given view of the crucified Saviour and love to Him for saving us.

The fourth doctrine of grace is that of irresistible grace. It is the work of the Holy Spirit whereby the elect of God for whom Christ died will be made willing at the appointed time to come to Christ, to savingly repent of their sins and believe on the Lord Jesus Christ.

Psalms 110:3, "Thy people shall be willing in the day of thy power." Here we have an elect people, an appointed time, and an effectual power resulting in a willing people. Romans 8:30, "Moreover whom he did predestinate, them he

also called:". Here we see the elect effectually called. How does this relate to Bible holiness? Well, this call is the work of the Holy Spirit whereby He gives the elect a hunger and a thirst for holiness that causes them to desire and come to Christ. He continues this work in them causing them to love holiness, to practice holiness, to grow in holiness until this work is perfected at the coming of the Lord. Look at II Thessalonians 2:13, "...God hath chosen you to salvation through sanctification of the Spirit and belief of the truth." Oh! what a two-edged sword is this blessed Book. The sanctification of the Spirit here is the effectual work of the Spirit and certainly promotes and produces holiness.

The fifth doctrine of grace is perseverance. Now, the Bible, as clearly as the shining of the noonday sun, teaches the eternal security of the saved. Hundreds of verses could be quoted. I give one, "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" (John 10:27,28). Now, perseverance is a proof and part of security. Perseverance teaches that the truly saved man will, by the power of the permanently indwelling Holy Spirit continue or persevere in holiness and good works all the way through. This perseverance is demanded in the Word of God. I Corinthians 15:2, "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel," (Col. 1:23). "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

Please note that in these three verses the salvation is a present possession, not something received after or because of persevering. In other words, persevering is the result of and evidence of the reality of the present salvation. "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9). "the path of the just is more and more unto the perfect day" (Prov. 4:18). Those who do not persevere thereby give evidence that they were never saved to start with for the Bible says in I John 2:19, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." This perseverance is guaranteed to us by the glorious doctrine of the eternal security of the saved and is accomplished in us by the blessed Holy Spirit for we are those "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:5).

So we see that the doctrines of grace are not contrary to Bible holiness, do not encourage sin,

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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

Explain Gen. 44:5 and 15 as to Joseph divining and the use of the cup?

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made to remember their sins and the evil that they had done toward Joseph. Joseph did not divine, but he made his brethren think so. The wisdom that he used in bringing his brethren to admit their guilt, and to have a real regret and sorrow for what they did, was of God.

The cup is not mentioned in verse 15 of Chapter forty-four. Joseph calls attention to his brethren that such a man as he could certainly divine, of course, not by the cup, but in some other way. Joseph knew that it was all in the providential work of God that his brethren and his father was brought to Egypt so that they might be saved from poverty.

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Boy! this is a tough one. I am anxious to see how the other three deal with this question. The commentaries that I have didn't give me any help, so I ran the word "cup" down in the concordance.

The cup is a term used in a literal and figurative sense. The cup is used as a symbol of prosperity or of Jehovah's blessing and of God's wrath; the cup of consolation: the cup of salvation, the cup of the Lord, the cup of demons, the cup of fury, the cup of indignation, and of course, the cup of suffering as used of our Lord in the garden of Gethsemane.

Joseph was a type of Christ. He was sold out and as far as his father was concerned he was dead. His brothers, I'm sure, thought that he was dead by now, but he was like our Saviour, he was very much alive and became their saviour. The cup then could be a cup of reconciliation. In other words, Joseph wanted to make himself known to his brothers in his own way.

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The story of Joseph begins in the 37th chapter of Genesis. In it we find that Joseph, one of Jacob's twelve sons, was his father's favorite. The brothers of Joseph hated him because he told them that dreams had revealed to him that they would bow down to him. The brothers at first decided to kill him, but later sold him into slavery to the Egyptians. "And Joseph was brought down to Egypt; and Potiphar, an

officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites, which had brought him down thither. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand" (Genesis 39:1-3).

Joseph fell into disfavor with his master because of lies that were told about him. The result was that he was thrown into prison even though he was not guilty of any crime. While in prison, Joseph came in contact with two men from Pharaoh's household. He interpreted dreams for these two men, not by the ways of a sorcerer using divination, but as God revealed the dream to him. This is what he later told Pharaoh when he was brought in to interpret his dream. "And Joseph answered Pharaoh, saying, It is not in me: God shall give Pharaoh an answer of peace," (Ge 41:16). Joseph could not practice divination because it violated the law of God. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer." (De 18:10-11). This is the same way God's people should be today with reference to the above. There is no need for astrology, witchcraft, speaking with the dead and such like, for these are an abomination unto the Lord.

The dream of Pharaoh foretold of a great famine that would strike all the earth. A time when God would fulfill the dream that Joseph had revealed to his brothers concerning them bowing down to him. These same brothers now came into a land that was governed by the brother that they had sold into slavery. Joseph had found great favor with Pharaoh. "And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou" (Ge 41:37-40).

Ten of Joseph's brothers came into Egypt to buy corn at the command of their father, Jacob. Benjamin stayed with Jacob in the

land of Canaan. Joseph was governor of all the land in Egypt and he was the one who sold to any in the land. His brothers came to him. He recognized them, but they did not recognize him. After speaking with them, he accused them of being spies and would not let them leave unless they brought their younger brother to Egypt. They finally agreed to Joseph's demands and left Simeon with him while they returned to their father, Jacob. After they returned, they saw that the money they paid for the grain was still in their sacks. This caused a great fear for them, for they would now have to return to Egypt. When the food was gone, the brothers went again into Egypt, Benjamin with them, and stood before Joseph. This brings us to the use of the cup and divination mentioned.

Joseph did not use divination in any manner. The things that he said were what would be described today as a "set up". It was Joseph's plan to again make it look like the brothers had taken the money and by confronting them, he would insist that they now go and bring his father into the land of Egypt. Before he sent them away, he revealed that he was their brother, Joseph.

### DOCTRINE

(Continued from Page 4)

but that rather these doctrines tell us how God takes from among unholy depraved sinners a great number that no man can number and makes them perfectly and eternally holy to the praise of the glory of His grace. We see in eternity past that He chose a multitude and predestinated them to be conformed to the image of His Son, and that in eternity future they all shall be like Him for they shall see Him as He is. All praise and honor, and glory to the thrice holy God of the Bible. God bless you all. Amen.

### JOB'S

(Continued from Page 1)

everyone turn on him. Let me mention here how sweet it is to have friends who will stand with you in trying times. Oh brothers and sisters, how we need to be a help and comfort to one another in difficult times. Any way, it seemed that Job was all alone with no one to comfort and strengthen him when he needed it most. But, oh beloved, Job was not alone and he knew that Job had a hope which endureth. Job had a blessed assurance. Notice what he said, "I know that my redeemer liveth". Yes, Job knew something that was a comfort to him.

First of all, let me point out that there are some things that the saints of God know. Now these things we do not suppose to be true, but we know they are true for God has said they are, and we believe God. We know that within us there only lies sin and helplessness. We, like Job, know that all of our wealth and our being lies completely in the hands of a sovereign God. Job had confessed that it was the Lord who gave him all that he had, and it was the same Lord who had taken it all away from him. Job did not credit himself for his possessions but gave all of the glory to his God. Job likewise, did not credit his salvation to his own merits, and neither do we. We who believe the Bible know that salvation is not possible apart

form the grace of God. We know that we cannot work or buy our way to heaven. We who believe the Bible are depending on Christ as the way to heaven. Job had assurance in Christ Jesus just as we do today. Job knew that the Lamb of God would come one day and make an atonement for his sins. He knew the Lamb to be the very Son of God. Now knowing this, Job had full assurance that he was saved. Now, to know that you are saved and on your way to heaven is a very comforting thing. You can face a lot of things in this life if you know that you are saved. I know that some believe that you can't know that you are saved, but I don't believe that because I believe the Bible, I John 5:13 says, "These things I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Yes, we may know that we have eternal life. Oh what a thing to know. How comforting it must have been for Job to believe this truth. He knew that if he never regained what he lost in this life he would be going on to a better place and life was better able to face the problems of this life and knowing and believing he was on his way to paradise. How is it with you my reader? Do you have this joy and this knowledge? How terrible life would be without this knowledge. What a horrible life Job would have had, had he not known the things that he did. Notice, also that this hope was an unwavering one. Job did not hesitate, but told them plainly, "I know my redeemer liveth".

In the next place, It is not enough to know of Christ as a redeemer, but you must know Him as your redeemer. Job said that his redeemer liveth. It was a personal thing between God and Job. Many, I am afraid, have a hope in someone else's redeemer. Do you understand what I am saying? I am saying that there are people out there who have heard of Him but are not yet acquainted with Him personally. It is not enough just to know that there is a Saviour. You must trust Him as your own Saviour and not just someone else's. You must be born again. You must come to the point where you see your wickedness and depravity and the coming judgment of God. You then must see Jesus and His righteousness as your only hope of salvation. Oh lost reader, may you come to know Him as your Saviour. To know Christ makes life worth living. To know Christ gives a peace within that cannot be expressed with tongue or pen. Oh what joy to know Christ and to know that He is our redeemer and that He has taken care of that awful sin debt that we owed to God. The word "redeemer" means to ransom or to buy back. That is exactly what Jesus did for His people at Calvary. There He took all of the sins of the elect people of God upon Himself and made an atonement for sin. He satisfied the justice and the wrath of God securing our eternal redemption. Job knew that He would come, just as we know that He did come. Job knew that when He did come, He would take care of his sins and pay for them fully.

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## STUDIES

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has no sin.

**"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother" (1 John 3:10).**

John says that it can be seen who are children of God and who are children of the devil by their fruit. The one who does not "purifieth himself" and live to glorify his Lord is not His child, but is a child of the devil. "Ye are of your father the devil, and the lusts of your father ye will do," (John 8:44). "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (John 8:47).

To sum up this section, a true Christian does not practice sin, while a false believer cannot help but practice sin because he does not have the nature of God within him. The children of God also love other of God's children, which we will discuss more fully in the next study.

## JOB'S

(Continued from Page 5)

So you see that there could be no greater knowledge for a man to possess on the earth than to know that Christ is his redeemer. Many men and women seek to attain great knowledge about many different things. Some study science and try to unfold the mysteries found therein. Some study the stars and wonders of heaven to have a greater knowledge of them, but I say again this kind of knowledge is of no value if you have not the knowledge of Christ as your Redeemer. Many brilliant people will one day take their carnal knowledge to hell with them, never realizing until it is too late that their carnal thirst for knowledge was of no benefit to them spiritually.

Another knowledge which Job had was that of his Redeemer being alive. He said that his Redeemer liveth. Now, of course Jesus is alive. He has always been alive and He shall always be. Some have the idea that Jesus never existed until He was born of a woman. This certainly is not true. As long as there has been an eternity there has been Jesus. He is as old as the Father and the Spirit and none of them ever existed without the other. Some have believed Jesus was just a good man and not God at all. Others say that He did not exist until the time of His human birth. Both theories are incorrect. Jesus is alive as He has always been. Think about this. What kind of Saviour would we have if He had to be brought into existence? I know that He came by way of virgin birth, but He was still God. He did not cease to be God during that process.

Yes, our Redeemer liveth. While He was here in the flesh the world hated Him without cause. They despised Him, and when they were rid of Him they were glad. They placed Him in a tomb and thought that they had seen the last of Him. Well, nothing could be farther from the truth. Jesus is

alive and well. He arose from the grave and is now seated at His Father's right hand. He is there making intercession for the saints of God. He is not a dead Saviour but He is One who liveth. Oh, one day these men who thought they were rid of Christ will have to stand before Him in judgment. They will have to look on the face of Him whom they so despised. They will have to bow down to the one they mocked and ridiculed calling Him the king of the Jews in a mocking way. Yes, Jesus is alive, and as long as Jesus is alive our hope and assurance is alive in Him. Had Jesus remained in the tomb there would be no hope for you and me, but since He arose victorious we can have hope in Him.

In the next place, Job had a knowledge that his Redeemer would stand on the earth in the latter day. Again I say, this world is not rid of Christ. Job, remember was looking ahead to the time when Christ would come as the Lamb of God. Christ has already stood upon the earth during the time of His earthly ministry. But, I believe this might have reference to a still future event. Notice in Zechariah 14:3-9, "Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." At the close of the great tribulation period, Jesus will come with all of the saints, and He will do away with the ungodly. Satan will be bound for one thousand years, "And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zech. 14:9).

In the next place, Job knew about the resurrection. All of the Old Testament saints knew, as we know, that this life is not all there is to being saved. There is a better place awaiting the saints. Job believed that he would see that place both in body and soul. He had a confidence that his body would one day be raised from the grave and be reunited with his soul in glory. Job says, "in my flesh shall I see God." Even though the worms would eat his flesh after death, he believed that very same body would be raised from the grave. What a blessed thought. No matter what happens to the body in death, Jesus will raise it from the grave. Many have completely turned to dust. Others have been scattered by the wind. Some have been lost at sea. Many different things have happened to the dead bodies of the saints of God, but He shall bring them forth one day. There are those who refuse to believe this truth and say that the body shall remain here as dust. But there is enough Scripture to prove this point. Notice in Matthew 27:52-53, "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many..." This verse

shows us the body of the saint will not be forsaken in the grave, but will be brought forth. Also the fourth chapter of 1 Thessalonians tells us without doubt that the body shall be resurrected. Oh, these tired old bodies wrecked by sin shall see a better day. Much pain and suffering comes as the result of these bodies of death. But, oh glorious day, when our bodies go forth to meet Him who created us to change our bodies like unto His glorious body. I am sure that many who read this paper are looking forward to the day that their body will be like His. I'm sure we all do, but I suspect some more than others. What comforting Scriptures to know and to believe. What kind of life would Job have lived had he not had these comfortable words to believe in? This would make a good sermon subject, "The Comfortable Word Of God". There is comfort found there when there is none any place else. The world will surely not offer it to you. The friends of Job did not offer it to him, but he was comforted by the Word of God.

This great example of Job's perseverance is a great one for us to give heed to. We can face a lot of problems in this life with Jesus by our side. We can stand and face things better than the unsaved because of Him who loves us. We know who holds tomorrow in His hand, and we can be comforted in that. Oh, listen brethren: Do not forsake the comfort of the Lord and His Word in your time of trouble. Do you know there are those, who, when trouble comes, forsake the Lord's house and His people to try to take care of their problems alone. What a waste that is. May God enable us to always seek Him and His exceeding great and precious promises in our time of trouble.

## TRUTH

(Continued from Page 1)

trines of total depravity (total inability), unconditional election and to a limited degree, the irresistible grace of our God. But we have not in any detail written on, or discussed the biblical position on the atonement (particular redemption). The question was asked to this pastor several weeks back, "Do you believe that Jesus Christ died on the wicked cruel cross for everyone?" A few years ago, this pastor would have answered, yes. But, in light of recent biblical studies, this Baptist preacher has had to change his position, and so today, when asked that question, the answer is "no"! What do you, my friends, believe about this all important issue and why? Can you support your answer from the blessed eternal Word of God, or do you find yourself quoting what the various theologians have written on this subject matter.

Before we go any further in our study today, what does the Arminian theologian believe about the doctrines of grace? First, they will not permit the Biblical doctrine of election to be an eternal, peculiar, unconditional and irreversible act of God. Second, it is apparent that they assert that the Lord Jesus Christ died equally and for every person that has ever lived, or will ever live on the face of the earth. Third, that the grace of our God is extended unto all persons alike, and that they have been given the God-given

right to receive or reject this message of grace, and that, in and of themselves. Fourth, the Arminian theologian would teach us that the blessed eternal Holy Spirit of God only convicts of sin, and thereby can be and is able to be resisted by the alien sinner. Fifth, he would simply teach that saving grace is not an abiding principle, but that one who has once found the grace of God on his own efforts, can and yea, often does, lose it.

We are most bold to say, the above principles of Arminianism can not be supported by the Bible. The Word of God tells us very plainly that we are to properly reason things out - Isaiah 1:18, "Come now, and let us reason together, saith the LORD." Thus, several things become very apparent if the Lord Jesus Christ died for every individual born into this wicked sinful world. (1). You must explain away why the ungodly die and go to a Devil's hell if our Lord and Saviour died for every person. (2). You must further explain away the clear passages of Holy Scriptures that talk about certain individuals who were before ordained unto eternal damnation - Pharaoh and Esau as only two Biblical examples of this truth. (3). You must admit that the death of our Lord Jesus Christ did not release the Old Testament sinner who had already died in his sin and was at that very moment in hell. (4). You must also admit that if Jesus Christ had died for all sin but unbelief, as some have advocated, then all of us who were at one time or another in a state of unbelief, are in a very deep sense - in trouble, for our Bible tells us that our Lord only died once and forever sat down on the right hand of Almighty God. Thus, if our Lord paid the ransom price that Almighty God the Father required then if He did not pay the price of unbelief, the Son of God did not do what the Father had required of Him and what He had come into this world to do. Nevertheless, that still leaves you and me in deep water, for therein our Lord has not taken care of the sin problem. Thus, we are condemned to a literal, eternal place called hell - eternal separation from God. But that is not what the Bible teaches! Beloved, we are redeemed, and that because the Lord Jesus Christ did pay the ransom price of sin, and that only for the elect of God. The Bible is clear, Jesus Christ laid down His life for His sheep John 10:15, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Furthermore, our Lord told us that He would lay down His life for His friends - "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:13, 14). The book of Ephesians tells us that our Lord gave Himself for His church - "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Ephesians 5:25). Then, John Mark is careful to let us know that our Lord came into this world to give Himself as a ransom for many, not all. (Mark 10:45).

This is a hard doctrine to accept and believe, yea, even for

Christians. Beloved, this position however, is in total agreement with the Word of God. You do not have to explain away the Word of God, though one must put the Holy Writ in its proper background. There are many, literally the Scriptures are full of proof texts to support our claims of a limited (particular) atonement. From the Old Testament through the New Testament, many verses of Holy Scriptures come out clear and plain in favor of limited atonement. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6). "and he bare the sin of many" (Isaiah 53:12). These two verses in Isaiah 53 indicate very strongly that our Lord paid the ransom price of many, not all of humanity. Verse six is somewhat inclusive, for therein the Old Testament prophet has pointed out that our Lord had the iniquity of (us) all placed upon Him. In fact, the whole context of this chapter, is talking about our Lord being wounded for (our) sin - whose sin? The Elect of God. That is exactly what our Lord taught and is recorded in both Matthew and Mark's account. "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). Again, the Lord told His church the night in which He instituted the Lord's Supper, that His blood would be shed for the sins of many - Matthew 26:28. Now why would the Lord say that, if He were going to die for every living human being? Of course He would not! But, you see, He did not die on the cross for every living human being that would ever be born. The Apostle Paul declared this same message to the Hebrew Christians when he said, "So Christ was once offered to bear the sins of many" (Hebrews 9:28). The Apostle Paul was always so very careful to use the exact word that he wanted, why would he here say "many," if he had indeed meant "all"? For one reason, he meant just exactly what he wrote, our Lord died on the cross of Calvary for the sins of "many." Furthermore, the apostle told Titus that our Lord has given His life as a ransom for the redeemed - "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 2:14). The context of Titus is very clear, the Apostle was talking about the redeemed, the saved. But our Lord Jesus Christ cleared up the matter when He made it more than clear, "the good shepherd giveth his life for the sheep" (John 10:11). Now, beloved, if our Lord was going to die for all mankind without exception, why did He not tell us so? Again, the answer is so plain - because the lost are not and will never be His. In fact, our Lord said, "ye believe not, because ye are not of my sheep, as I said unto you," (John 10:26). You see, our Lord laid down His precious life for the elect - and beloved, I can not but believe of our Lord's work on the cross of Calvary will effect exactly what He intended for it to do, redeem all those for whom He died.

When you read the Holy (Continued on Page 7 Column 5)



## PLAIN PROPHECIES

**"What will happen when Jesus Comes?" Part I.**

by John R. Gilpin, Sr.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Rev. 1:7). In the light of my text, I think every time a cloud comes over the sky it should be a reminder to us of the return of the Lord Jesus Christ. Every time you see a cloud in the sky, you ought to more or less stand still and say, "He may be on this one."

In fact, you and I ought to be thinking about the second coming of Jesus Christ every day. There ought not be a day go by but that we are thinking about, remembering, and looking forward to His return.

When D.L. Moody was pastor in Chicago he had a number of missions around over the city, and the various preacher boys of the Moody church conducted services in those missions. Every once in a while Mr. Moody would lay aside a week in which he would visit each night a different mission. He would always tell the preacher boys who had charge of the missions in advance: "Now sometime this week I am going to come see you." He wouldn't tell them what night, but he would just say, "Now sometime this week I am going to come see you." That meant when Monday night came, every fellow was on his toes to have the very best service possible, because there was a possibility that Mr. Moody might drop in and worship with them that night. I guess, in all probability, after Monday night, when Tuesday night came, that one of the lads — the one that was visited by Mr. Moody the night before, would perhaps breathe a little sigh of relief, but all the others would be on their toes expecting Moody to come see them.

Well, I have often thought of that in this respect: We ought to be on our toes, not just during one week, but we ought to be on our toes, with our eyes on the clouds, looking for the coming of Jesus Christ 365 days of every year. I say to you, beloved, every one of us ought to be continuously looking for His coming and expecting Jesus Christ to put in His appearance.

In my last message on the Second Coming I tried to show you what is going to take place when Jesus comes. Among other things, I said that this physical world is going to be made over. Once upon a time this physical world was a thing of beauty, but as a result of sin, thorns and thistles came into the earth. Desert, wasteland, and solitary places began to abound. But someday, when Jesus comes, this earth is going to be made over, and it will be a new earth. The Word of God says that even the desert and the solitary places shall be glad, and the wilderness shall blossom like a rose garden.

Then I told you also that He is going to change things so far as the Jewish nation is concerned.

I think you will agree with me that the Jew is not in his place today. I don't think God ever intended the Jew to be as he is now. I think you will agree with

me that the Jew is surely not in his homeland, and he is not doing the thing that God is pleased with. But there is a day coming when God is going to take the Jews and put them back in Palestine, and He is going to reign, Himself, from Jerusalem, and they are going to go forth as missionaries to the islands of the sea, to preach the gospel of Jesus Christ.

I also told you that when



Jesus comes, He is going to get rid of all these false churches. I have no apology to offer in any wise at all relative to Catholicism or Protestantism when I say that they are false churches. When our Lord Jesus Christ comes back, He is going to destroy them.

I know, beloved, it sounds like that could never take place. I am satisfied that the furthest thing from the eyes of the world is the destruction of Catholicism and the Protestant churches that have come out of Rome. The majority of the people would "hoot" at the idea that such as that were going to take place; but, beloved, that day is coming. When Jesus Christ comes again, these false churches are going to be destroyed.

I also told you what is going to happen so far as His true churches are concerned. It is going to be a glorious day when the church that Jesus built, without a rival, and without anything in this world to distract, stands out pre-eminently, and is owned and recognized by the Lord Jesus Christ as His church. I tell you, I am glad to be a Baptist now, but I am going to be mighty glad in that day to have been a Baptist, and to have tried to stand for His Word.

Now today, I want to show you some other things that are going to happen when Jesus comes.

I. A pure language: When our Lord comes He is going to give us a restoration as to language. We can go back to the early chapters of the book of Genesis and find that originally everybody spoke the same language. I think it must have been wonderful in those days that an individual didn't have to learn another language in order to converse with other people. I think it must have been wonderful in those days just to know that everybody spoke the same language, and that there was no difference at all so far as the languages were concerned.

Now, when did this confusion of tongues come to pass? If you will go back to the time when they tried to build a tower unto the skies — at the Tower of Babel — you will find the Word of God tells us God came down and destroyed their work and that He confused their languages. From that time on there has been a confusion as to

languages throughout the world. Listen: "And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. and the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth" (Gen. 11:4-9).

Now then, beloved, who is there among us that can go to any foreign country and make himself known? There is among us, no one that can go out as a missionary and preach to people without studying and learning the language of that country. The very fact that we have to study and learn the language is proof of the universality of sin, and that there is sin within this earth. God scattered men upon the earth, and God confounded the languages of men just because of that sin of presumption on the part of man in his attempt to climb up, or build a tower into Heaven. Beloved, the day is coming when all this is going to be changed. It is not going to be changed as a result of anything that man does, but it will be changed when Jesus comes again. Listen: "For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent" (Zeph. 3:9).

If you will read carefully the context of this Scripture, you will find He is talking about the second coming, and He speaks about the judgment that is going to fall upon the nations of the world. Then He tells us that after He judges the nations of the world, at that time God is going to return to the people a pure language.

I have often wondered what that language is going to be. Once upon a time I asked a great Greek scholar his opinion of it. He said he thought it would be Greek. I asked for his reason. He said, "Well, when our Lord was here in the days of His flesh, He spoke the Koine Greek, and in all probability the Greek would be the language that the people will speak." I rather imagine this professor was somewhat prejudiced because he was recognized as a great Greek scholar himself. Beloved, I don't know what it is going to be, but I know one thing, it is going to be a glorious day when all of God's children will speak the same language. We'll be able to converse with one another, to talk with one another, and to preach the gospel of Jesus Christ, to the islands of the seas without having to learn any language. When is this going to take place?

When is it going to come to pass? It will come to pass when Jesus Christ comes back to this world.

II. The Believer. So far as the believer is concerned, is there anything that our Lord hasn't done for us yet? Is there any unfinished work so far as we are concerned? He finished His work at the cross relative to our salvation, but I would insist that there is still some unfinished work that Jesus has to perform so far as even believers are concerned.

Beloved, you have a nature that isn't exactly perfect, and that is speaking mildly, I think, for every one of us. You have a disposition that isn't exactly what it ought to be. Well, some of these days the Lord Jesus Christ is going to come back, and when He does, He is going to take over, and re-make these bodies that we possess today. Listen: "For whom he did foreknow, he also did predestinate to the conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29).

Notice, it is according to the predestinated plan of Almighty God that those of us who are saved shall be conformed to the image of His Son.

I am ready to grant you that most of us would never win a beauty prize. I am ready to grant you that the majority of us will never be chosen to be the most beautiful woman nor the most handsome man. I am ready to grant that some day, though, the Lord Jesus Christ is going to make these bodies over, and then we are going to be conformed to the image of Jesus Christ Himself.

Listen again: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21).

When Paul speaks of our vile body, he means it is truly bad. Really that isn't a good expression, or a good translation of the Greek in this instance. When it says He will change our vile body, actually and literally the Greek says that He will fashion anew our body of humiliation. In reality, our body is something that ought to humiliate us. Not one of us ought to be proud of his body. There isn't a one of us that will ever be able to stand before a mirror and say, "Mirror, mirror, on the wall." God knows that we all have a body of humiliation, but someday that body of humiliation is going to be changed, and the Lord Jesus Christ is going to fashion again our bodies and make us over to look like Himself.

We read: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as He is" (I John 3:2). Beloved, I don't know just what you and I will actually look like in that day, but I know one thing; when Jesus Christ comes, He is going to make us over, and we shall be like Him. These bodies are going to be changed, and changed completely.

The Apostle Paul refers to that change as it takes place for he says: "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:51-53).

Some of these days you may be standing before the mirror combing your hair, or you may be shaving, or you ladies may be standing before the mirror touching up some of the rough spots of nature when the Lord Jesus Christ puts in His appearance, and then you will be changed. Beloved, I say to you, when Jesus comes, He is going to make over, and fashion anew the believer in the Lord Jesus Christ. What a glorious day it is going to be when the Son of God puts in His appearance, and when all believers are changed and made to look like the Lord Jesus!

## TRUTH

(Continued from Page 6)

Scriptures with regards to the atonement, it always is talking about the price that our Lord paid for His own. To read the rest of the world into this kind of a situation, only does violence to Biblical sound interpretation. Thus, the Lord Himself taught that He died for His sheep, the ones whom He calls friends. Therefore, we must conclude from the absence of any single verse of Scripture that our Lord did not die for all mankind without exception. Furthermore, when one comes to the self-realization that only those for whom Christ died will hear His voice and believe adds much to our point. You see, it is God who calls the elect unto eternal salvation and gives to them His salvation (Romans 8:28-34). The Scriptures teach that our Lord died for us — and in every case, the word "us" has been already clearly defined as the elect of God. Romans 5:8, "Christ died for us." Therefore, as you follow proper Biblical hermeneutics (principles of interpretation) you are forced to accept the thought and idea that our Lord Jesus Christ died for the elect of God and no one else. To do otherwise, is only dishonest investigation of the Word of God. We are not reading into these verses of Holy Writ as would the Arminian, but on the contrary, allowing the Holy Scriptures to speak for themselves. No where in the Bible does it ever speak of Christ Jesus dying on the cross of Calvary for every living being born into this world. Those verses used by the Arminian are always taken out of context and given a meaning that is not true to Biblical investigation.

For whom did our Lord die on the cross of Calvary? Two views are widely excepted today: one teaches that the death of Christ was for all men without exception; the other

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## TRUTH

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teaches that our Lord's death was only for those whom it was intended, the elect. Which is correct? We have thus already noted that reasoning would lead us to believe that our Lord's death was meant only for the elect. But one may acknowledge that human reasoning may be incorrect, and therefore, we must have more proof than suspicion. We are therefore bold to say that this doctrine of limited atonement is not a patchwork of evil men looking into the Word of God attempting to find just cause for their belief. On the contrary, it is a doctrine that brings honour and glory to the stated purpose of our Lord's mission to this earth: to die for those whom the Father had given Him before the world. Beloved, it is true from consideration of the Holy Writ that our Lord loved a certain people: the Jews, (Jeremiah 31:3). And that same love can be demonstrated within the teaching of the New Testament that our Lord had a very special love for those whom the Father had given Him John 17:9-17. Furthermore, the Apostle recorded the words of our Lord where the Son of God made it very clear that He had come down from heaven to do the work 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."** What was that work? To provide redemption for those whom the Father had given to His charge. Yea, our Lord told His followers that no one individual could ever come unto Him for forgiveness and pardon unless the Father draw him by the miracle working power of the Holy Spirit of God (John 6:44). Our doctrine is not ours, but God's! It is God that loved us with an undying love - **"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end"** (John 13:1). Yea, here we see and can in our limited understanding, see that Almighty God loved His own, but that is not the case with the unbelieving wicked sinner. If God had loved them, would He not have made a way of escape - of course. Rather, we find in the Holy Writ that His wrath is upon all unbelievers, (John 3:3). You see, the Bible tells us plainly that our Lord Jesus Christ calls His own unto Himself and that He knows who they are - **"My sheep hear my voice, and I know them, and they follow me"** (John 10:27). Thus, our Lord, who is all-powerful calls only those whom He loved and gives unto them eternal life. That is a very strong statement, and yet that is exactly what our Lord told us in the tenth chapter of John's Gospel **"I am the good shepherd: the good shepherd giveth his life for the sheep... And I give unto them eternal life..."** (John 10:11, 28).

It can be shown in this same chapter that our Lord had a number of sheep who were not part of the Jewish fold and that they, too, were the objects of His great love. **"And other sheep"** (individuals within the Gentile world) **"I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"** (John 10:16).

If the reader would take the time to read the book of Romans, it would become very obvious in their own private study of the Word of God that those whom are declared righteous are considered the objects of God's great love. How does anyone come to such a declaration? Process of illumination in part. You see, if man is totally depraved (Romans 1-3) as the apostle so clearly defines, then it takes the work of the Holy Spirit to quicken (make alive) an alien sinner (Ephesians 2:1). Wherefore, why should the eternal Son of God die for everyone when the Father does not love everyone and the Holy Spirit will not bring unto salvation the non-elect? If we believe in the Trinity (Tri-unity), then we must accept the fact that our Lord worked in perfect harmony with the Father and Holy Spirit. Else in our man-made theology, we have divided the Godhead, thus destroying the very God of the Bible, and beloved, that is not possible.

Thus, what I have been trying to say is simply this, our Lord Jesus Christ died on the cross of Calvary and that His death in reality was for whom it was intended. I am therefore, very bold in my assertion, that Jesus Christ died for only the elect. Furthermore, only such a view gives proper and adequate power to the work of our Redeemer. Any other view only takes away from the work of our Lord in that we are thus saying, if man is not saved, then Jesus Christ's work could not accomplish what it was originally stated to do. What I am saying in this in part, if the death of our Lord was in reality a substitution as we claim, then and only then, can a limited atonement be properly understood with regards to our Lord's work. Beloved, if our Lord was our substitute, then we are indeed free, for in that substitute we have received the pardon (mercy) of Almighty God.

But, if we insist that our Lord died for all, then the substitutionary work of Christ actually means nothing to us. But we know full well that our Lord actually bore the sins of those for whom He died. **"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 healed"** (1 Peter 2:24). Again, the Holy Writ is clear, our Lord literally justified those and only those for whom He had died on the cross. Romans 5:9, **"Much more then, being now justified by his blood..."** This is in total agreement with what Isaiah the prophet wrote about 700 years before our Lord died. **"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."**

(Isaiah 53:11). Beloved, I am convinced in my own mind, that our Lord would not be satisfied if after He died such a cruel death, only to see those for whom He died, go to a Devil's hell. That in itself would be limiting the death and the power of our Lord Jesus Christ. I did not say that this was an easy doctrine to accept or much less preach in our pulpits today. But truth is truth, and we are commanded by God's Holy eternal Word to preach truth, not that which will tickle the ears of lost men and only lull the alien sinner into believing that he is all right. In my family devotions a few weeks ago, the Lord revealed a truth to me from the second chapter of Ezekiel. There the prophet was told to preach God's eternal Word and not be as the children of Israel had been, rebellious. Beloved because the house of Israel was rebellious, God sent them into Babylonian captivity. Now, the Lord told this prophet to receive what He had for him, and that can be easily applied to us today. This doctrine may not be very popular, but then, are we interested in receiving the praise of men, or God? In the third chapter of Ezekiel, God told this prophet not only to receive His message, but to speak it as well to the house of Israel. Wherefore, does it not make plain sense to the minister of God's wonderful grace, to not only receive the truth of God's Word, but to preach it from his pulpit and that with strong conviction. Of course it does, furthermore, it is most advantageous to your personal health. But that is another thought in itself.

I am full aware of the problems of limited atonement, but did not feel in this particular article that I wanted to deal with them because in part, of time and space. Nevertheless, this is a most glorious Biblical doctrine that only tends to give glory unto God - never to man. May the Lord bless you as you think upon these thoughts and to allow the truth of God's Word to bless you soul!

## BRETHREN

(Continued from Page 1)

from God. Prayer is an avenue by which we give ourselves to God, and in that encounter with God enlarge our hearts until they are large enough to contain God's gift of Himself. Understood in that way, nothing works like prayer.

Why don't we pray? Because of our nature of moral difficulties, prayer becomes difficult. Sometimes we feel prayer is so difficult that we may quit praying. Because of the pressure of the moment we never take time for prayer. Too many other things crowd it out. Obviously, we don't pray more because we don't value its importance as much as Jesus did. Some do not pray because of their understanding of God. If God knows what we are going to ask, and if God's will is going to be done; then what is the use of praying. God is not a machine, but a person. He is not a judge before whom we are only to answer the questions asked of us. God is a heavenly Father to whom we are to share our innermost desires and needs. Prayer is our fellowship

with God. It is an essential part of our relationship with a personal God. Well, the actual reason why we don't pray is because we simply do not care enough. Prayerlessness is sin. Recognizing prayerlessness for what it is, we must repent and be willing to turn from it. It was my prayer as I felt led to bring forth this message to a wider extent that the Holy Spirit would lead your hearts to begin once more in the ministry of prayer. Brethren, let us pray.

First: we are to pray because God has planned it. The unbelieving world expects to get things by work, or by making plans of their own, or by scheming, or by accident. But God's children are taught that things come, whether material, good health, or spiritual blessings, through the means of prayer.

The plan of God. The plan of God has to do with the will of God. The Bible proclaims that God has a plan. To refer to the will of God is to declare that God has a plan for this world. That His desires are already perfectly decreed in heaven. Our prayer should be for God's plan to be manifest in the same way in our lives and in our church. Let me note here that prayer is not intended to change God's purpose. Man's destiny is not settled by the will of man, but by the will of God. We often see that popular saying written on the wall, "Prayer changes things." Sadly, this kind of saying seems to be that prayer is most powerful, and that even the sovereign God can be changed by the power of man's prayer. The thought that God will not and cannot bring to pass His eternal purpose unless Christians pray is utterly erroneous, for the same God who has decreed the end has also decreed that this end shall be reached through His appointed means; and one of these is prayer. Prayer does not change God. Prayer does not even change things. Let God's sovereign rule be acknowledged in every one's heart.

Prayer Is God's Command. His Word reveals this to us. Jesus commanded us to pray. We have become aware of growing neglect of the command to pray. Prayerlessness in the pews is one of the preeminent problems in the church today. We are to pray and to practice it in our lives, because our Master is our pattern; and He devoted much of His time to prayer.

Prayer was practiced by Jesus Christ. The Lord is our example, and therefore we ought to pray. God bids us to pray. **"Pray without ceasing"** (1 Thess. 5:17). But you say, I don't have time to pray. Many in our day know what this congestion of occupation is. They are swept off their feet with their engagements. We make this a reason for not praying, but Jesus made it a reason for praying. We should all be aware of the importance and the privilege of talking to the Lord in prayer. We need to take time to commune with God. Brethren, let us pray.

Secondly: we pray because God has a purpose. We are God's children, and He is our Father. Because of this fact, we know that we cannot be lost in the crowds of humanity, for God knows our names. Whether or not we matter to anyone else we matter to Him.

Because of this fact, we know that we can approach Him. God has a purpose, and that is for our growth in grace.

Prayer is the realization of our nothingness. When seeking to learn the design of prayer, this should ever occupy our mind before we regard prayer as a means for obtaining the supply of our need. Prayer is designed by God for our humbling. It is the means of our coming to God and a sense of His majesty, realizing our nothingness.

Prayer is to rely on Him. It is an attitude of our dependency on God. It is the confession of our weakness and our helplessness. It is the opposite of dictating to God. Because prayer is an attitude of dependency on Him, the one who really prays is submissive, that is submissive to the Divine Will. We are content for the Lord's supply of our needs according to the dictates of His own sovereign will. This is fact; to rely on His providence, coming to God and telling Him our need and committing our way to the Lord. Brethren, let us pray.

Thirdly: we pray because God has promised it in His Word. God is the God of promises. **"...if we ask anything according to his will, he heareth us"** (1 John 5:14). When you know the will of God regarding a need, whether it be material or spiritual, you can ask God in prayer; and He promised us that He would hear us. This is praying according to the revealed will of God. Real prayer is communion with God. Real prayer is communion with God, so that there will be a common thought between our minds and His mind. What is needed is for Him to fill our hearts with His thoughts, and then His desires will become our desires flowing back to Him. We ask God through prayer to set aside our own wills, accepting His will for us.

Prayer is always seeking and also finding. When you do not know the will of God regarding a need, whether it be material or spiritual, then you are to seek His will in prayer concerning

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## REDEMPTION AND DIVORCE

Is this a limit of redemption? The usual view of divorce and remarriage held among Fundamental Baptists whom I am acquainted with makes, it seem to be a less than fully pardonable sin. Some see the remarried divorcees living in perpetual or continual adultery. Some see them under a cloud of guilt from which there is never complete deliverance. Some see them as limited in the service they can perform that is acceptable to God.

My question is this: Is the redemption in Christ Jesus somehow not quite adequate enough so that these cannot be fully delivered? We talk of a redemption that is completed and complete, then why are such still under a cloud of guilt or limitation?

Is there something wrong with our view of redemption? Or are we in error as to divorce and remarriage?

By A.B. Neuenschwander, Editor of Doctrines of Grace Bulletin - April 1985.



## BRETHREN

(Continued from Page 8)

this need until you find it. This is a prayer for a knowledge of the unrevealed will of God in a specific need.

Prayer is also to avail ourselves in knocking. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). When you know the will of God and yet you seem to find a closed door, the Bible says that we are to knock, and to keep on knocking until God opens the door of blessings. This is a persevering prayer. We believe that "the prayer of the righteous man availeth much." (James 5:16). "Pray without ceasing." (1 Thess. 5:7). Brethren, let us pray.

And lastly, we ought to pray because it is for God's praise. Why has God appointed that we should pray? The popular answer would be, that we may obtain from God the things which we need. Well, this is one of the purposes in prayer; but it considers prayer only from the human side. The modern teaching about prayer today stresses mightily the human element in prayer. The divine side is almost entirely lost of sight. Prayer of the majority seems to magnify themselves and to dishonor the sovereignty of God. True prayer honors God. It has been appointed by the Lord that He Himself should be honoured. Our prayer should recognize the presence and the majesty of God. It should be our ultimate aim to glorify God. There is no greater way to help our spiritual life than to begin a disciplined prayer life. Brethren, let us pray. God bless you.

## PHILISTINE

(Continued from Page 1)

house of Obed-edom while David pouted and sulked at Jerusalem.

When David realized the enormity of his sin and perceived the blessings that had come to Obed-edom, because of the presence of the ark, he caused the ark to be brought to Jerusalem, but this time in God's appointed manner.

Wherein is the "Philistine Expedient"? About one hundred years before, the Israelites and Philistines were in battle, Israel was defeated and the victorious Philistines carried away the ark. Everywhere they carried it, it brought discomfiture and disaster to them. At Ashdod, Dagon the Philistine god, was broken to pieces. At Gath, the male population was smitten with emerods. At Ekron, the mice devastated the land. Wherever the ark was carried, a deadly destruction followed.

The cry "God save the king," was changed to "God save the people; What shall we do with the ark of the Israelites?" The diviners counseled them to return it to Israel, upon a new cart, drawn by two oxen. This was successfully done. God permitted these heathen people to carry His ark in this manner, although He had expressly written that only the Levites should touch it (Num. 4:1-15).

The church is full of Philistine ways of doing service to Christ. Each of them is failing and is causing the church to fail, since God has given explicit directions to the church through the Bible.

Chief and foremost of all

Philistine ways is the practice of bazaars, church suppers, and rummage sales for the support of the local work of the church.

The origin for this plan of supporting the Lord's work can be traced to the Roman Catholic Church. From the sale of relics (falsely called), such as the wood of the cross and the bones of the saints, the practice of sales has grown until one wonders sometimes if it is a church he is attending or whether it is a clearance sale in a department store.

Believing that it is a pernicious and sinful evil, I submit the following reasons why true Christians should oppose such a practice.

1. It is contrary to the Scriptures. "...Jesus went up to Jerusalem And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said, unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise" (John 2:13-16). If Jesus were not pleased with this practice while on earth, would He be any more pleased with it today?

"And he went into the temple, and began to cast out them that sold therein, and them that bought; Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves" (Luke 19:45,46). Every bazaar, rummage sale, and church supper turns God's house into a den of thieves rather than a house of prayer.

2. It makes a bad impression upon the outside world. Humanly speaking, many business men have been lost in an endless hell, because some zealous but unthinking church worker has said, "Help us; we are begging for the church!" How many men who think business six days out of the week will attend the Lord's house on His day if the impression is left upon them that the church is a money grabbing institution?

3. It lowers the church in the eyes of the community. The church that resorts to pie sales and bazaars soon becomes the laughing stock of the community, when the church becomes a begging proposition. Mr. Worldly Wiseman jokingly says, "The church is asking the devil to pay God's bills; God must have become a pauper."

4. It makes God a beggar. The Scriptures tell us that God is anything else but a beggar.

"The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

"For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10).

"The silver is mine and the gold is mine, saith the LORD of hosts" (Hag. 2:8). The Scriptures further tell us that God is not to be served as if He were a beggar:

"God...dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed anything..." (Acts 17:24,25).

5. You would not support your family in that manner. Every sale makes God the beneficiary through His church. Would you be willing to put your name to a sign stating that you were the beneficiary of such a sale? Then why should we treat God in this manner? There is far more justice in making man the beneficiary than in making God such.

6. It never results in a giving church. I don't know of anything that will kill a church quicker than this method of financial support. Instead of developing a church in Scriptural ways of giving, it develops a chronic case of lethargy and sooner or later, the church comes to depend upon this method for entire support.

7. God has given a better plan by which to support His work. If these worldly means of supporting God's cause are approved by God, then it is strange that we never read about the chicken supper at Philippi, the rummage sale at Ephesus, the oyster soup at Corinth, or the bazaar at Laodicea. Surely the absence of any mention of these practices in the Bible is enough evidence to warrant their discontinuance.

God not only has condemned this "Philistine expedient," but He has given us a better plan in the tithe. There is no plan today that will work except the plan of the tithe.

The reason is obvious; the tithe is God's plan. In numerous instances, He lays claim thereto: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S. It is holy unto the LORD...And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD" (Lev. 27:30,32).

"Will a man rob God? Yet ye have robbed me... Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

"Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anisee and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23).

The Philistines could use a method which differed radically from the command of God. David couldn't use this method. The world may be able to succeed when using the "Philistine expedient," but God's children and His cause are doomed to failure and defeat when they attempt to use other than His appointed means for propagating truth. God's children are a "peculiar people." God's plan for supporting His cause may seem peculiar to the world, but it will work. Why not begin today for life?

"There was a church in our town,

Which thot 'twas wondrous wise,

It tried to pay expenses  
By selling cakes and pies;  
But after years of trying  
That plan to raise the cash,  
The folks got tired of buying  
And the whole thing went to smash.

There was a church in our town  
And it was wondrous wise;  
It always paid expenses  
By simply paying tithes.

For when 'twas found the tithe did pay,

It seemed so very plain,  
Forwith 'twould have no other way,

Not even once again."

Copied from old T.B.E.

## NOVA'S

(Continued from Page 1)

Man's mind is like a restless sea, ever lurching here and there after forbidden fruit. But there are certain unsearchable riches of Christ which man's mind in its earthbound state cannot comprehend. We can no more comprehend infinity than we can come to understand the Trinity. Many things we accept as true without attempting to computerize them and handily place them in convenient nooks for our own reference.

Man's nature is to label items, for even our father Adam had the capacity to name, or label, the beasts of the field. In primitive cultures this takes the form of a small shelf where household gods are neatly arrayed in order of name, rank, and importance. Men like to label their gods by performance. Even Moses, when heading back to Egypt, wanted a convenient label to his God so as to impress the Egyptians with the grandeur of the One who sent him. Man then had a penchant for cataloging. He attempts to codify even ethereal things beyond his ken. Men have performed such a codification on the value of the atonement.

I am reminded of the small and powerful intelligence unit which used to exist without a name to the despair of petty bureaucrats. These bureaucrats couldn't conceive of a government agency without a label, and they fought and fought until this unit adopted a name. Then all was peace for the nook in their minds had been filled with a label... a label which explained nothing but which soothed them by its existence, for men balk at vacuums.

Man demands that all things be measured in either mathematics or syntax. Men have affixed the label infinite value on to the Atonement of Christ, but this description adds nothing to our knowledge for it is a declaration of ignorance. If I say that something is infinite, or belongs to infinity, am I not saying that it is beyond man's comprehension? Am I not then declaring ignorance rather than knowledge? Is there any profit in declaring to one another those things which we cannot know? Should we not instead rejoice in that which is knowable?

Does God anywhere state that the atonement has infinite value and merit? Of course not. Then men have seen this wording where it does not exist. I respect any scientific discipline which is empirical... which deals in provable factors. This eliminates surmises and places all natural sciences as a help to man. But,

some scientists deal more in wizardry than in empiricism.

Scientists have gazed into the heavens and seen celestial bodies behave in erratic fashion. Using mathematical coordinates they have postulated that a "nova," or a new and unseen star, must be in a certain position to exert an influence on the stars they can see. They have never seen this "nova"... they only postulate that it must exist in order to validate their theories. I prefer positives to postulates.

There is a "nova" among us which is not seen in the Bible but which men have postulated must exist in order to validate their theory. The "infinite value" concept is a theory, for it is not provable empirically or Biblically. Men have taken scattered Scriptures and harnessed them together to form a theory. Like the "nova" scientists, they then say that the atonement must have an infinite value because such shall validate their theory. Now they have never seen the Bible state that the atonement has infinite value, but they attempt to say empirically that this must be so because the Scriptures they have randomly assembled together seem to their mind to hint at such (though none of them state this as a provable fact).

Sheep are wandering creatures. In my youth I served more than once as a shepherd on a farm in Kentucky. Sheep are ever edging toward the outer limits. This is not because they are innately foolish, but simply is a fact of their nature.

There are two great pitfalls before us who walk the narrow way. The one is named Arminianism, and the other is deadening Hardshellism. I cannot say which is the greatest danger for both are wicked.

I usually think of Hardshellism as the greater evil, before us because more Sovereign Grace people become practicing Hardshells than ever become ardent Arminians. Secret Hardshellism is easily concealed under a guise of Sovereign Grace, and secret Hardshells are those who preach election more than they preach the gospel. We teach election to the saved for only they can comprehend it, but we preach the gospel to every creature. Therefore, gospel preaching (or better stated, personal witnessing) should occupy more of our time because the field for it is much larger, being the entire world. So then Hardshellism is a danger for us in a de facto manner though we may not bear the name.

Yet, some doctrines are an edging toward Arminianism without realizing it. Arminianism is a generalized dogma. Whenever you leave specificity and exclusivity behind in your thinking you become involved to some degree in Arminianism. If we say that the atonement has infinite value and merit, without specifying in what way it is valuable and precisely to whom it has merit, then we have made a generalized statement which has a taint of Arminianism to it. The Bible always deals in specifics. Every Arminian will agree that the atonement has an infinite value and

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## NOVA'S

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merit, for they apply it to all men and say that the atonement can be realized by man at the exercise of his will.

Any doctrine which we espouse must have at least one Scripture which explicitly and precisely states the proposition. Is there such a Scripture which explicitly and precisely states the atonement has infinite value and merit? There is none. Therefore, this is merely a constructed doctrine, formulated from varied Scriptures which state varied things.

What does the Bible say explicitly and precisely about the atonement? It says two things... 1. It states the fact of the atonement. 2. It states the result of the atonement. The Bible is silent as to any other attributes of the atonement.

The value and merit of the atonement are contained within the fact and the result of the atonement which are specifically and precisely stated. The atonement has value and merit because Christ atoned for the sins of the elect, and this being so their sins are thusly atoned for. Beyond this simple factor we dare not speak of value and merit in the atonement.

There is a manifest evil which is always lurking about in the shadows which surround us. I take leave to denominate it as "Theologianism." Perhaps I should have said "Theologianitis" for it is truly a disease. Many who are disciples or learners have a great quest to be thought of as theologians. Men wish to give the appearance of knowing more than their fellows and thus to be thought of as theologians. To accomplish this a man must see further and dig deeper than his fellows (or give the impression that he has done so). The greatest ministers which I have ever known were not theologians. They preach the depth of simple things and always preach it from an empirical, and Biblically provable basis. They do not speculate. All "Theologianitis" is speculative. Not so with Theologians. Theologians run to and fro hoping to increase their knowledge. They therefore become enmeshed in warps and abstracts.

Is there such a thing as a "time warp"? Science fiction declares it and most people, via television and lurid drama, have come to believe it. Yet, time cannot be "warped" though men's doctrines frequently are. Drugs are used to "warp" reality, and diminished personalities which cannot face the sharp edges of facts cloud their minds with hallucinations.

Facts are stubborn things. They have sharp edges. They discomfit dreamers. Dreamers therefore cloud reality with imagery. Chess is a facile game though it is precise. When the king is in danger you have the option of blocking the danger, removing the danger or moving from the danger. All three plays have been used in theological exegesis. When men say that the atonement has infinite value they are attempting to block specific reality with a cloudy mist. They are thus "warping"

the truth. They are thus as much engaged in hallucination as is any drug user, and to their hurt as is the drug user. That which is not specified in Biblical doctrine is an abstract and all abstracts are warpings of reality.

I cannot number the theological debates which have wrangled over abstractions, like how many angels can lounge on the head of a pin. In order for a man to be a theologian he must leave reality behind and thirst after "nova's" by which to enhance his scholarly reputation. We usually imagine that this is a Protestant activity, but Baptists are increasingly active in "Theologianitis"; and the entire body of Baptists has become debilitated to some degree. The Cabbala was an exercise in abstractions and we do have Baptist Cabbalists with us though they would never own the title.

In the Sorbonne there are seven volumes of the Cabbala supposedly begun around 1200 A.D. It is an apocryphal document containing secret signs, symbols and mathematical formulae. The Cabbala speaks of "seven other worlds" peopled by strange creatures. It is an occult departure from the Bible's factual thesis. The Cabbala is a rebellious reaction to the facts of the Bible, or to quote an imminent historian it is "a reaction against the realism of the Talmud." Like drug users the Cabbalists have warped themselves into a world of hallucination and mists.

When you desert the realism of Bible delineated facts and give way to abstractions, you become cabbalistic to some extent. I once knew a professor who was doing a study of Jewish cabbalism. He was secretive and sly, and he stealthily crept around corners; for his concentration on secrets had warped his vision of reality. He gave me a paper he had written on the subject as though he were conferring a knighthood upon me. The paper was utter gibberish for it had no basis in reality. When men arbitrarily assign a value to the atonement of Christ they have departed from reality and created a form of neo-cabbalism.

When Theologians say that Christ's atonement has an infinite value they are declaring their ignorance. Since no man can comprehend infinity, when we refer to it we must say, "I don't know." If a man thusly says, "I don't know" is he not stating his ignorance? Therefore, the dogma of an infinite value is an "I don't know" proposition.

I tell you candidly that "I don't know" the value of the atonement. I know with certainty that Jesus is precious to me, but I don't know how to value ethereal things. I refuse to cover my ignorance by a glossed over phrase like infinite value.

An able logician once said, "From a drop of water a logician could infer the possibility of an Atlantic or a Niagara without having seen or heard of one or the other." This is what men have done with the atonement. Lacking even a drop of water, they have merely inferred the value of the atonement, and this without any Biblical basis whatever. Like the Cabbalists they have struggled against reality and warped themselves into a world of dreams.

In polemic debate it is fashionable to create a non-issue and wrangle over it. There can never be any final understanding without a source of agreed absolutes. If men drift about inferring Niagara's from water drops there can never be any realistic agreement. The clearly stated facts of the Bible are a pivot point for balance and agreement. Yet, when facts are shunned for constructed doctrines, no agreement can be found for there is no basis in misty imagery.

Men with tawdry manners have attempted to picture divinity on canvas. Men are now attempting to picture infinity in print. Men use words which they cannot understand to teach what they cannot in any way know. I was a Psychology major for some years and detested the discipline for its imprecision. Psychologists have invented words like "psychosis," "neurosis," and "schizophrenia" to describe the intricate workings of the human mind, but none of their wordings are definitively accurate. No psychologist has ever been able to define sanity and insanity. We know more about outer space than we do about the human mind.

Why have men invented a field of study which God did not originate? In a courtroom a cross examiner cannot raise a point which was not covered in direct examination, for if this were allowable then he could raise myriads of matters and stall the trial for years. If the Lord had ever seen fit to state the value and merit of the atonement in clear terms for our understanding then it would be a proper field of study. However, since he has not done this, are we not involved in profitless carping to even engage the subject?

The test of "synonym" may clarify many points. If you substitute the synonym "immersion" for "baptism," then even a Methodist can be made to see that the mode is not optional. If you substitute "assembly" for "church," then even the universalists' conceptions can become localized. If you substitute the synonym "reconciliation" for "atonement" then surely it can be seen that you are speaking of an act, not an abstraction. The act of reconciliation has value, for a lost soul is brought to God in an eternal union. I can go no further in describing the value of the reconciliation/atonement, for my mind cannot reach unto infinity. I speak of what is revealed. That which is not revealed in Scripture I dare not categorize in human words.

What was written aforetime was written for our learning. What can we learn from the "Day of Atonement?" We can learn the fact of the atonement, (how it was performed) and the result of the atonement. We can learn nothing more and anything more which we add to these facts are mere postulates, not positives.

There is no profit in nova's, warps, and abstracts except perhaps to those afflicted with "Theologianitis." For those seeking some new thing upon which to build a reputation perhaps such studies have "value." Men may infer Niagara's from water drops and some are thus engaged. Would it not be far better to study the beauty of the stars which we can

see than to postulate about the "nova's" which we cannot see?

I shall not deny that many great and gifted scholars of ours have stated that the atonement has infinite value and merit. This only proves that even the greatest among us are given to error. In my early days I read Charles Spurgeon and almost came to idolize his ability. Then one day in one sermon I found two glaring errors. This woke me up. Men who are more and more given to abstractions need to wake up. There is danger in this thing. If men insist on seeing what is not there they shall soon build airy castles of will-o-the-wisp doctrines which are based on invisibilities rather than Bible facts. I have seen this happen more than once in past years and it grieves me to see the potential for more straying before us.

I insist that the atonement of Christ has great value. I value what Christ has done and shall do for me. But, my human mind can no more place an estimate on His worth than I can place a value on His atonement. Such things are just now beyond my knowing. But in due course I shall know even as I am known, and then I shall see the fullness of the majestic value of Christ's sacrifice. Until then I am shut up to the specifics of the Bible and the oracles of God. I can only say what God has been pleased to say. If we say what God has said we shall do well. But, if we seek for the hidden stars which we could not comprehend if we saw them, we shall spend our days in an unprofitable swirl. Like Paul, I have learned to be content in my state. My state just now is mortal and my eyes are dimmed by my earthbound ways. The time shall come when the scales shall be lifted from my mortal eyes, and I shall see all things clearly. Until such time I pray for wisdom to know what I may know and leave the remainder in the hands of the all wise God.

## WONDERFUL

(Continued from Page 1)

into prison, and finally became second only to Pharaoh the King of Egypt. We use these examples of great men to show that none in this life has ever attained unto greatness of his own power, but rather only by the power of God. We may well point to other great world leaders and even many of our own presidents as further references to greatness in men. Yet none attained such heights or victories or honors of their own, but of the power of God's sovereign will. Yet with each passing year the history and stories of great leaders of this earth becomes dull and fading. Soon the things we are taught as concerning them is but nearly all forgotten as one hero replaces another. All men by nature are not only Arminian, but also idolaters; hence, the cause for honoring these supposed supermen or "larger than life" individuals. We ask however, which of these can it be said, "His name shall be called Wonderful." None among men can or has attained unto such honor, such following, and such reverence. Yea, none have so stirred the very soul with love and adoration as the Lord Jesus Christ. There is a song which

states, "there's just something wonderful about that name" for it is to this name and this person that "every knee shall bow."

"And His name shall be called wonderful." These words of our text are without doubt words of prophecy concerning Israel's coming Messiah or the "Anointed One," even the Christ of God. Nowhere in Scripture however, do we find the Lord Jesus Christ called by such a name, thus we understand these words to be a reference to His person and work which can be seen by the enlightened heart as indeed adorably wonderful. As we sought to meditate upon the words our first thoughts were who can fully comprehend the wonders of the Lord Jesus Christ? To whom might we compare Him? Who is worthy of such wonder? Who is worthy of such awe and admiration? Who is worthy of such loving adoration? David said in Psalm 40:5, "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us unsearchable, they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered." Perhaps it was these same thoughts of John along these lines as he sought to meditate on his Master. He likewise, was moved with wonderful awe and wrote John 21:25, "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." Beloved, how can such things be? How can this be true? How can it be that a man, who lived on this earth only about thirty three years and covered a territory of some two hundred miles, have such a profound statement made regarding Himself? Did not Isaiah say of the Spirit, "His name shall be called wonderful?" Yea, the angel of the Lord declared to Joseph, "Thou shalt call his name Jesus... they shall call his name Emmanuel." (Matthew 1:21-23). To Mary he said, "He shall be great, and shall be called the Son of the Highest" (Luke 1:32). He alone shall be the wonderful Jesus, the wonderful Saviour, the wonderful "God with us" and the wonderful "Son of the Highest." In this we see that who came in the flesh was indeed is Lord and creator of all. He, having come to do the mightiest of labors ever done, came to wonderfully save "people from their sins." Beloved, the grievous labor of the cross alone would fill volumes upon volumes as we consider the vast multitudes of sins washed and covered in His own blood, as we consider the multitudes that no man can number of His own dear elect. He came to save. Yes beloved, we who are saved, born again, raised from the dead, and quickened by His power abundantly, and joyfully proclaim, "His name shall be called wonderful." We would not have it otherwise! Oh, let us say with the Psalmist of old, "Bless the Lord, O my soul: and all that is within me, bless his holy name" (Ps. 103:1). Yea, and "His name shall be called wonderful."

(Continued on Page 11 Column 1)



*A man will remain a ragpicker as long as he has only the vision of a ragpicker.*

## WONDERFUL

(Continued from Page 10)

text, I might suppose that most of us would define the word as "that which inspires awe." The word can also be translated as meaning, "to marvel or be

astonished at." We recall the time when the Lord looked down in mercy upon the parents of Samson and sent an angel unto his mother to tell of the certainty of Samson's birth. Manoah had asked of the angels name. In Judges 13:18 we read

of His reply, "And the angels of the Lord said unto him why askest thou after my name, seeing it is secret?" That is, "seeing it is wonderful." We understand from this beloved that from everlasting we learn of the Lord Jesus Christ. He informs us in

John 8:58, "Before Abraham was, I am." Yea, it was no mere mortal who walked the streets of Nazareth, but rather He was the same of whom Genesis 3:8 says, "the voice of the LORD God walking in the garden in the cool of the day." His name

shall be called wonderful because He is the eternal self-existing one of endless ages. The very one whom the heavenly Father "hath appointed heir of all things, by whom also he made the worlds." (Heb. 1:2).

(Continued on Page 12 Column 1)

## TRIBULATION

### Introduction

It is partly with a sad heart that I write the following pages. Sad because many dear friends, who once stood with me in this doctrine of a pre-tribulation rapture, have left this warm and precious truth, and have adopted the cold hearted theory of post tribulationism. I do not mind doing battle with the Arminian and universal church heretics, but it grieves me to do battle with my friends.

It is partly with great joy that I write. Joy because of the wonderful truth about which I am writing. A truth that has and does thrill the hearts of those who receive it. A truth that does have the Scriptural power of comforting (I Thess. 4:18), blessing (Titus 2:13), and purifying (I John 3:3). I write with joy because I know that many will be blessed by reading again of the "Blessed Hope" of God's saints and because I trust many will be strengthened in this precious truth.

I write these pages hoping — although it is a faint hope — that some who have departed from the truth in this respect, might be reclaimed, and might once again rejoice with me in this wonderful truth of Scripture.

There is a revival on today of the heresy of post tribulationism. When I first started preaching, most — at least among those of whom I was aware — who believed in pre-millennialism, who believed in pre-tribulationism. The two went together, and it was a long time before I became aware that there were some who separated them. But many today have accepted the teaching that the rapture will not occur until after the tribulation. Let us understand the question clearly. We agree that there will be a glorious millennial reign of Jesus Christ on this earth. We agree that, previous to this, there will be a time of great tribulation such as never has been before on the earth. We agree that previous to the millennial reign, there will be a rapture — a catching up of the saved in glorified bodies to meet the Lord in the air. I believe that this rapture will include all the saved of all previous ages, but that is not the matter of this discussion.

The question before us in these pages will be that of the time relationship between the rapture and the tribulation. There are three positions on this question. The mid-trib position is that the rapture will take place in the middle of the tribulation. There are, to my knowledge, only a few who hold this; and this position will not be discussed in these pages. There are those who hold that the rapture will take place after the tribulation. They are post tribs, and it is this error that I seek to oppose in these pages. There are those who hold that the rapture will come before the tribulation. They hold that before a seal is opened in

Revelation, before a trumpet of judgment is sounded, before a vial of wrath is poured out, before the reign of anti-christ with all its horrors; before, praise God, before any of this, the Lord will rapture the saved of all previous ages to be with Himself. Without apology, hesitation, or compromise, and with gratitude to God; I take my place with this last group; and shall seek to prove this position in these pages.

For the present, I do not make this position a test of fellowship. I desire to maintain warm and close fellowship with those who hold what are commonly called the fundamentals, plus holding to the doctrines of grace and church truth. There are so few of us who hold these aforementioned truths, that if possible, we ought to maintain all the fellowship we can.

I want to mention here, that it is my opinion, that the tribulation and the millenium of the post trib is not exactly the same as that of the pre-trib. I believe this difference will become more and more manifest as time goes on, and the post-trib error develops itself more completely. I have already seen this showing up in some of my friends. I want to issue a warning and make a prediction here. Post-tribulationism is a giant step down the road to A-millennialism. Some have already travelled the full route. Others are on the way. I want you that if you are a post-trib, you are headed in this direction; and I predict that more and more of the post-tribs will make the complete journey.

I would exhort those of you who believe the truth that I am setting forth, to study diligently, and be able to set forth your strong reasons for this precious belief. I do this because I am troubled with the ease at which many have turned from this truth to post-trib error. I feel that they were not sufficiently grounded in their beliefs, or they would not have given them up so easily. Now may God bless you as you read these pages, and may they instruct you in truth that will comfort and bless you, and may the reader and the writer purify our lives, and serve faithfully while we "wait for his Son from heaven."

**PART I: POST-TRIB ARGUMENTS: SET FORTH AND ANSWERED.**

"And they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection" (Rev. 20:4, 5). Here is a major argument of the post-tribs. They base their argument on the word "first." They argue that this resurrection is after the tribulation, and we agree. They argue that since this is called the first resurrection, there could not have been a resurrection previous to this and before the tribulation. The answer to this is as follows. Christ was raised previous to

this, so that this is not the first resurrection as to time. Now the post-tribs will say that the resurrection of Christ does not apply, because this resurrection is of the Lord's people. But remember that they hang the whole weight of their argument on the word "first" and insist that it means first as to time. So, the fact that Christ was raised previous to this proves that this is not the first resurrection in time.

"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection" (Matt. 27:52, 53). Here is a Scriptural resurrection, which took place just after the resurrection of Jesus Christ, and already nearly two thousand years before that of Revelation 20:5. So we see that Revelation 20:5 is not the first resurrection as to time.

"And after three days and an half the spirit of life from God entered into them, and they stood upon their feet... and they ascended up to heaven" (Rev. 11:11, 12).

This passage refers to the resurrection and ascension of the two witnesses. Now, I am satisfied that these two witness during the first half of the tribulation period, and this resurrection takes place in the middle of the tribulation and 3½ years before Revelation 20:5. If, as some believe, these witnesses live during the last half of the tribulation, we still see that they are raised before the seventh trumpet sounds in 11:15, and before the vials of wrath are poured out in Revelation 16, and consequently before the end of the tribulation.

Furthermore, the post tribs teach that the rapture, which includes the resurrection of the saved dead, takes place as Christ comes to Armageddon. But the resurrection called the "first" resurrection in Revelation 20:5 takes place after the battle of Armageddon. So, even the post trib position would have a resurrection prior to Revelation 20:5. Look closely at Revelation 20:4-5. The first "they" in v. 4, refers back to the armies that follow Christ to Armageddon in Ch. 19:14. The "they" who live and reign in the latter part of v. 4 are the tribulation saints. Here we learn that the saints raptured before the tribulation and the tribulation saints all share in the first resurrection.

Now the post tribs, along with everyone else, know that first is a word that can relate to quality and position as well as to time. So the "first" resurrection is a resurrection that is first in quality and first as relates to the "second" death. In John 5:29, we read of "the resurrection of life," and "the resurrection of damnation." The resurrection of life is the first resurrection of Revelation 20:5, and all who are raised in glorified bodies to be eternally with the Lord take part in the first resur-

rection and in the resurrection of life regardless as to what point in time their resurrection takes place. It is clear to a certainty that the word "second" referring to death in Revelation 20:14 refers to quality and not to time. So it is equally clear that the word "first" referring to resurrection refers to quality and not to time.

"Immediately after the tribulation of those days... they shall see the Son of man coming in the clouds of heaven... and he shall send forth his angels with the sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:29-31).

Matthew 24 is a stronghold of the post-trib men. They argue first, that it is written to the church, and therefore the church will be in the tribulation. This is easily answered by pointing out that things may be spoken to the church by way of informing her about things with which she will have personally nothing to do. All Scripture is spoken to us and for us, but not all is about us.

Then the post-tribs will argue that, in this passage, we have a coming of the Lord immediately after the tribulation. Well, whoopee! what have they proved. We pre-tribs teach most emphatically that there will be a coming of the Lord after the tribulation. There is no debate here. The debate is as to a coming in the air and for His own before the tribulation.

The post-tribs make their big argument from this passage by insisting that this describes the rapture, and that it takes place after the tribulation. Now, they err greatly in their use of this passage. Get out the microscope and the scalpel. Examine this passage minutely. Take it apart and examine its parts. You will not find a rapture in this passage. If this is the first resurrection there has ever been, who are the elect gathered from one end of heaven to the other? How did they get to heaven to be gathered therefrom? This passage refers to the fact that at the coming of the Lord to establish His kingdom there will be a gathering together of all the elect who have been saved previous to that time. The elect who were raptured years earlier will be gathered from heaven. The elect who died during the tribulation and have been raised, the elect who lived through the tribulation will all be gathered together at the inauguration of the millennial reign of Jesus Christ. Post-trib argumentation from this passage is a good example of their careless interpretation of Scripture. The fact that there are some similarities between the scene here and the rapture in I Thessalonians 4:13-18 does not make them identical. There is similarity between a fence post and the cross of Christ, but they are not identical.

Revelation 11:15-18. Please read. The post-tribs are fond of

this Scripture, mistakenly thinking that it supports their theory. They base their argument on the judgment of the dead and the rewarding of the servants mentioned herein. Now these verses are a summary of the things that will take place under the seventh trumpet, and things that will immediately follow. Remember, that at the moment the seventh trumpet begins to sound, we still have seven vials of wrath to be poured out, the gathering of the nations to, and the battle of Armageddon. All of this prior to the setting up of the Kingdom of Jesus Christ. It is utterly impossible for the saints to be raptured just above the tree tops, and immediately come back to earth with Christ, all this taking place in less than one minute. Yet, during that time the seven vials of wrath are poured out and the nations gathered to Armageddon. Just such an absurdity is demanded by the post-trib position. The rewarding of the saints here refers to their exercising during the Millennium of the reward assigned to them at the Judgment Seat of Christ. One could as easily teach the general judgment heresy from this passage (Rev. 11:15-18) as to teach the post trib view. The seventh trumpet contains or consists of the seven vials of wrath, and this brings us through the Tribulation period, and leaves us ready for Armageddon, and then the Kingdom. Revelation 11:15-18 is a summary of those events.

I quote here from a letter to a post-trib friend. "You say, (the post trib says) 'it is my position that the elect meet the Lord in the air as He comes in great glory on earth.' Now, if this is so, how far up in the air do they go? How long does it take before they are back on earth? When are the vials of wrath poured out and the nations gathered to Armageddon? When is the judgment seat of Christ and the marriage of the Lamb? Who are the armies clothed in fine linen, white and clean, who follow Christ out of heaven to Armageddon? (You can't answer this and neither can any of your post trib friends). I'll tell you who they are. They are the Bride of Christ who has already been married to Him. Please! oh! please tell me what on earth is the purpose of your 'bouncing ball' rapture? Where is the joy and delight of the pre-trib position you once rejoiced in? I thought He was coming to get us and take us to the Father's house where He had prepared a place for us. You seek to rob me of a precious hope and give nothing in return. You are looking for Tribulation, for the anti-Christ, for the seals, the trumpets, the vials of wrath. Let us rather look for the Lord Jesus Christ who will deliver us from the wrath of that awful time."

**THE BAPTIST EXAMINER  
FEB. 20, 1988  
PAGE ELEVEN**



## TUNE IN TO THE CALL TO CALVARY

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

## WONDERFUL

(Continued from Page 11)

Yea, when God said "let there be light," He who called Himself the "light of the world" (John 8:12) brought that light into being. Who can tell the full wonders of Jesus? Yet this Hebrew so translated "wonderful" also means "miracle." In other words, this prophecy of Isaiah 9:6 tells us that everything concerning the Lord Jesus Christ would be miraculous. This testifies to the very fact of His deity, yea, the Godhood of Christ. How can we comprehend at all the wonders of God come down to earth? It would not be exaggerating if we would compare this to a wealthy king coming down from his throne that he might go forth to feed swine, for such indeed is the Biblical truth of the matter. When the prophet Isaiah considered the wonders of Christ he said, "O LORD, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsel of old are faithfulness and truth" (Isa. 25:1). He is called wonderful because He alone is the ultimate truth. John 1:1, 17 tells us that "truth came by Jesus Christ." In John 14:6 of Himself, He declares, "I am the way, the truth..." Is this not a miracle indeed in this world of unfaithfulness and deceit? It is not a heavenly wonder that there is One in whom we may place implicit trust, without fear of betrayal or rejection?

Beloved, the Word of God is abundant in the wonders of Jesus Christ. Let us briefly consider but a few in this hour and many throughout our lives. First, He was wonderful in His birth. He was born the seed of a woman. Here beloved is a wonder and miracle of God. Behold a woman with child who had known no man. Behold the condescending grace of God. He left the glories, honors and riches of heaven to make His abode in the womb of sinful flesh, likened beloved, to one who would forsake his castle to abide in the tent of paupers. Well did Mary say, "My soul doth magnify the Lord. And my spirit hath rejoiced in God my saviour. For he hath regarded the low estate of his hand-maiden: for, behold, from henceforth all generations shall call me blessed." He came with regard to our low estate also. But yes beloved, how unlike the Mary of Catholicism whom they worship "above" women and above Christ as Immaculate or without sin. See here how she declares herself as but a lowly sinner in need of the salvation of her Son? Notice also that she was a firm believer in the eternal security and election of God, knowing that "all generations" would have elect in them. Beloved, how we pity those who deny the wonders of the virgin birth, for in so doing they deny

the very God of heaven with whom nothing is impossible! In so doing they deny the plain teachings of the Word of God. He is the greatest of all miracles wrought by God in the sight of man. Listen as Gabriel speaks: (Luke 1:35). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Why such wonder as this beloved? Psalm 139:17-18 provides us the answer. "How precious also are thy thoughts unto me, O God! how great is the sum of them! If I should count them, they are more in number than the sand." Why such a miracle and such wonder? Because He thought upon His elect before the world was, "not willing that any should perish, but that all should come to repentance." (II Pet. 3:9). The miracle of faithfulness and truth is here fulfilled for the elect's sake, that nothing might withhold His own from Him. Thus, in wonder He came to give eternal security through the amazing wonder of condescending grace. Beloved, who can tell of the great suffering and trials this Son of God must suffer for our redemption? Well did David say in Psalm 139:6. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

He was wonderful in His poverty. He came to this wilderness called earth with His own in mind and "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9). Such a wonder, that the very creator who made and owns all, would come into this world to live a life of abject poverty. To look upon Him beloved, through His Word we wonder how the eyes can remain dry and the heart unmoved as we see such injustice. None came to the ready help of this one called wonderful. Observe Luke 2:7, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." Observe these astonishing wonders beloved: "Wrapped in swaddling clothes." Where were the royal robes for one so lofty? For He was born King of the Jews! "And laid him in a manger." Where was His bed of soft down and luxurious furnishings as befit a King? The rather He was laid in an animal feeding trough for His lowly bed. Was not this a prophecy of things to come for the Holy One of God? Yea, speaking to us of how little man would esteem Him? There was "no room" for Him in the inn. There was no fitting place on earth that would warmly receive Him. No fitting place that any would give Him. There was none that would show compassion to a woman with child. None would give place that this child might be born in some measure of comfort. Even the innkeeper did not part with his own bed for a woman in labor. How pitiless

and pitiful indeed! Is it not yet even the same today as men take their rest and leisure in the things of the world, they have "no room" for the Christ of God? Yea, though man would give Him no place nor honor, the Heavenly Father would honor His beloved. Listen: "They seed will I establish forever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord... And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Ps. 89:4-5; Luke 2:13-14). Is it not a wonder beloved when we consider that man has but ill-will toward His marker, while His creator sent forth but peace and good will in the form of Him who is called Wonderful? Our Lord spent His years in ministering to the needs of others while having but little sustenance for Himself.

"His name shall be called wonderful" in His wisdom. Consider when the queen of Sheba came to hear the wisdom of Solomon, she was amazed and declared: "And, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard." (I Kings 10:7). While as concerning this our Lord would say, "The queen of the south shall rise up in judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here." Not even Solomon could surpass the wonder and wisdom of Christ.

At the age of twelve, it is recorded concerning Him: "And all they that heard him were astonished at his understanding and answers. And when they saw him, they were amazed" (Luke 2:47-48). During His ministry as He taught the people in the synagogue, it is written: "And they were astonished at his doctrine: for he taught them as one that had authority and not as the scribes" (Mark 1:22). We would beloved that we had hours to speak on the wonders and perfections of our Christ. We might speak of the wonders of His thoughts towards His own. We might speak of the wonders of His humility. The wonder of His meekness. The wonders of His patience and forbearance with which He bore up under as there came forth from wicked men naught but cruelty and injustice. We might speak of the wonders of His miracles in raising the dead, casting out demons, giving sight to the blind and hearing to the deaf. Feeding the multitudes with things which were but portrayals in type of the most wonderful work He was yet to do. Well did Peter say, "Lord to whom shall we go? Thou hast the words of eternal life" (John 6:68). Those who are spiritually dead, He brings forth to life at His Word. Those who are held captive by Satan find sure release - at His Word. Those who are dull of hearing and blind to the truth are made aware - at His Word. Those who who feel the hunger and thirst for righteousness are filled - at His Word. Those who are afflicted by the diseases and crippling effects of sin are heal-

ed - at His Word; for He alone "hast the words of eternal life." He alone doeth great wonders for He alone "shall be called wonderful."

"His name shall be called wonderful" as He hung upon Calvary's tree. "He said, It is finished and bowed his head, and gave up the ghost" (John 19:30). Such wonder that He so loved the Father and so loved His own that He willingly gave His life, that by His death we could take Him or crucify Him. He, having bowed His head in humble submission and subjection, gave up His life of His own sovereign will. He became an astonishment to those who beheld Him with mockery, but as He serenely gave up His spirit. The truth was made known of the wonders of Christ. The very earth was made to shudder and quake, rending the very rocks. The heavens looked on in blackness in His behalf, causing those who stood by to proclaim, "Certainly this was a righteous man... Truly this was the Son of God."

In conclusion beloved, "His name shall be called wonderful" in His resurrection. He had tasted the horrors of death and has forever conquered triumphantly over it. The Father, having been well

pleased with Him, showed His pleasure and proof of His acceptance of the sacrifice of His dear Son by the resurrection of His Son. Can we even barely imagine the joy that swelled the hearts of His followers as they witnessed the Wonderful One again walking the earth? Look into the empty tomb beloved. See the linen clothes. Hear the words of the heavenly messenger in Matthew 28:6, "He is not here: for he is risen, as he said. Come see the place where the Lord lay." Matthew 28:9 adds, "and as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him." Thus, even now as we speak and listen, the Wonderful One eternally lives, calling His own unto Himself. Would we have greatly desired to have been there beloved, holding Him by His feet and worshipping Him? Ere long little children and we shall be denied no longer this high and wonderful privilege. The day shall not be long in coming when we shall surely look upon the Wonderful One and says with Thomas, "My Lord and my God." This will be only the beginning of an eternity of joy that yet awaits His own. May we all be found every day steadfastly looking upward.

## APPRECIATED LETTERS

The Baptist Examiner:

Enclosed are the ten addresses of people who are to have your paper sent to them. They are to receive it for a year because I solved the puzzle in the October edition. I cannot believe how many people read the copy I gave to them and indicated an interest in it. I have enjoyed your paper but somehow stopped receiving it. My move to Florida was probably the blame. Would you subscribe me to it again. Thanks again, Marie Cunigan, Fla.

## THE ULTIMATE IRONY

All America waited with bated breath while heroic efforts were made to rescue 18-month-old Jessica McClure from the abandoned well into which she had fallen and in which she was imprisoned for 58-1/2 hours. I joined wholeheartedly in the national jubilation that welcomed Jessica when she was brought safe and sound from the ghastly hole and delivered into the arms of her loving parents.

Meanwhile, thousands of other beautiful babies, nestled safe in the wombs of their mothers, are poisoned, mutilated and dismembered, then dragged to the surface to be discarded in the trash.

"Honorable" members of the U.S. Senate were determined to prevent Justice Bork from becoming a Justice of the U.S. Supreme Court for fear that he might oppose the continuation of this slaughter.

-CACC

Dear Brother Joe:

Please find enclosed a check to renew my subscription for another year. I don't want to miss a single issue. I enjoy all the writers and get a blessing from your paper. Thank you. Yours in prayer, Carl M. Davis, Erwin, Tenn.

## ANNOUNCEMENT

New Hope Missionary Baptist Church of Oblong, Illinois is pleased to announce they have authorized and started a missionary outreach in the Marion, Illinois area. The mission pastor is Brother Raymond Ellis, a brother who is concerned with seeing the truth preached and people saved and strengthened in the precious truths of our Lord.

Anyone who is interested in hearing the truth from God's Word in this southern Illinois area, please contact mission pastor Raymond Ellis at 618-983-8697 or church pastor Bernard J. Woodard at 618-592-4873.

## ANNOUNCEMENT

The Editor will be preaching in special services at the Deerfield Baptist Church of Somerset, Ky., Feb. 25, thru Feb. 28, services will be 7:30 nightly.

For further information call the pastor Windell Furlong, at (606) 679-2972.

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