

ELECTION: A DOCTRINE WHICH MUST BE TRUE

by Doug Newell
Assistant Pastor

Romans 9:11, "For the children being not yet born, neither having done



Doug Newell

any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."

The Bible not only teaches the doctrine of election, but it is a very prominent teaching of the Word of God. Those who believe this doctrine do not rely on one verse (which is all that is necessary) of Scripture to prove it. No beloved, the Bible is saturated with this glorious doctrine. We who believe the Bible have been accused of inventing this doctrine, but this is not so. Calvin is given credit for this doctrine; but he, along with all others who believe this doctrine, cannot be credited for starting this doctrine. The doctrine of election is older than any man. It is older than the world itself. Beloved, this doctrine goes back into eternity past. God purposed to choose a people unto salvation. Our text tells us that God's election has stood all of this time, and that it shall continue to stand. Many cannot stand to hear it, but this does not change the fact that it does stand. So, first of all, we see that election must be a true doctrine for God says that it must stand.

Election must be true because it is a doctrine which glorifies God and shows man in his true depraved state. Listen, any time a doctrine gives glory to man and not to God, that doctrine is of the devil and not of God. Do you want to know the real reason men hate this teaching? They do so because they do not want to share credit for their salvation with God. They want all of the credit for themselves. Election, on the other hand, gives God all of the glory. Now people fall into one of two camps when it comes to salvation. They either believe

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FINALIZE YOUR PLANS NOW FOR OUR BIBLE CONFERENCE MAY 27-29 YOU WILL BE A BLESSING AND BE BLESSED.

WINE OR GRAPE JUICE LORD'S SUPPER?

by E.G. Cook
(Now in Glory)

Are there reasons as to why we should use wine in the observance of this ordinance that our dear Lord has given to His churches? If there are reasons for it, all true Baptists should be eager to know what they are. A Baptist who does not have a burning desire to do that which is well pleasing to his Lord, in this, as well as in all other things, is not worthy of the name Baptist.

So may we search for the truth concerning this subject. Anything other than the truth should be frowned upon in utter disgust. We find that our Lord frowned upon the use of leaven in the observance of His Passover to the extent that the Jews were commanded to put all leaven out

of their houses during that seven day observance, (Ex. 12:15,19.) And anyone who ate leavened bread during that time was to be cut off from the house of Israel. That is, he lost his citizenship. So the use of leaven in the Lord's Passover must have been a very serious crime in the eyes of our Lord.



E.G. Cook

When we come to the New Testament I am aware of the fact that post-millennialist Baptists of the past generations were so busy winning the world for Christ they did not have time to really study Mt. 13:33. So they just said the leaven the woman hid (slipped) in the three measures of meal was the gospel. But I believe that if they could come back and see what a mess this old world is in today, they would be forced to agree with me that this leaven is false doctrines that are being slipped in among the truths of God's Word. When you see a prophecy being fulfilled before your very eyes, it should be an easy matter to interpret that prophecy. If you study Mt. 16:6, 12 you should be able to see that

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The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

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

VOL. 60, NO. 6

ASHLAND, KENTUCKY, MARCH 19, 1988

WHOLE NUMBER 2533

FAITH AND REPENTANCE PART II

by C.H. Spurgeon

This brings me to the second half of the command, which is, "Believe the gospel." Faith means trust in Christ. Now, I must again remark that some have preached this trust in Christ so well and so fully, that I can but admire their faithfulness and bless God for them; yet there is a difficulty and a danger; it may be that in preaching simple trust in Christ as being the way of salvation, they may omit to remind the sinner that no faith can be genuine but such as is perfectly consistent with repentance for past sin; for my text seems to me to put it thus: no repentance is true but that which consorts with faith; no faith is true but that which is linked with a hearty and sincere repentance on

account of past sin. So then, dear friends, those people who have a faith which allows them to think lightly of past sin, have the faith of devils, and not the faith of



C.H. Spurgeon

God's elect. Those who say, "Oh, as for the past, that is nothing; Jesus Christ has washed all that away;" and can talk about all the crimes of their youth, and the iniquities of their riper years, as if they were mere trifles, and never think of shedding a tear; never feel their souls ready to burst because they should have been such great offenders - such men who can trifle with the past, and even fight their battles o'er again when their passions are too old for new rebellions - I say that such who think sin a trifle and have never sorrowed on account of it, may know that their faith is not genuine. Such men as have a faith which allows them to live carelessly in the present, who say,

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

A TWO-FOLD ASPECT OF THE SOVEREIGNTY OF GOD

"And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It is the king of Israel. Therefore they compassed about him to fight; but Jehoshaphat cried out, and the LORD helped him; and God moved them to depart from him. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness...and about the time of the sun going

down he died" (II Chron.18:31,33-34).

The absolute sovereignty of God over all beings, things, and events is one of the most important doctrines in the Bible. It is not a doctrine simply to be argued about and proved. It is a doctrine to be applied to the daily life. When this doctrine is applied by the Holy Spirit, and effectually believed and practiced; it can well be one of the most influential and effective doctrines of the Word of God.

This doctrine has a two-fold

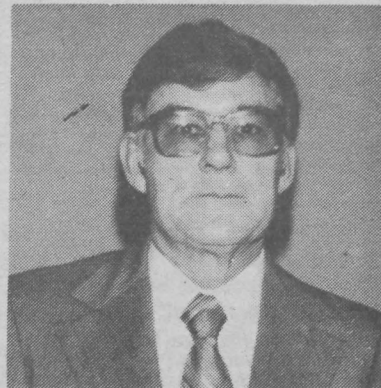
aspect which is appropriately and convincingly illustrated by my text. The doctrine has a frowning face towards the unsaved. It has a friendly face towards the children of God. When the doctrine is properly understood, it will greatly bless the saved. The same doctrine, properly understood, will terrify the unsaved. I believe that we ought to preach this doctrine with these purposes and with these results in mind. I believe that we need to preach this doctrine to the unsaved. I believe

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PARABLE OF THE LOST SHEEP

by Ray Brown
Box 203
Cannelton, W. Va.
25036

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto the, Rejoice with me; for I have found my sheep



Ray Brown

which was lost. I say unto you, that likewise joy shall be in heaven over

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ONCE SAVED, ALWAYS SAVED

by Harold Brunson

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. He is ever merciful, and lendeth: and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein for ever. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart; none of his steps shall slide. The wicked watcheth the righteous, and seeketh to slay him. The LORD will not leave him in his hand, nor condemn him when he is judged. Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be

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The Baptist Examiner

JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758
3205 Floyd St.
Ashland, Ky. 41101-5836

DOUGLAS P. NEWELL, III.
ASST. ED.
Home Address
Rt. 2 - Box 170-H
South Shore, Ky. 41175
Home Ph. 606-757-4714

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

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When you subscribe for others or secure subscriptions each \$ 4.00
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FOREIGN: Same as in the United States.

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Second Class Postage paid at Ashland, Kentucky.

POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

TWO-FOLD

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that it can be used by the Holy Spirit in driving some to Christ. Of course, we need to preach this to the saved that they might receive the multiplied blessings thereof.

Let us look at some Bible examples of this two-fold aspect I am trying to get across. **"And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night"** (Ex.14:19-10). See how this same cloud was a shining and glorious light upon the camp of Israel, and at the same time a black darkness upon the Egyptians. It had a two-fold aspect.

Then think of the Bible. To the child of God it is a precious Book beyond compare. He delights therein. He meditates thereupon. It is like honey and the honeycomb to him. It is like fine gold. It is a chief treasure to him. He feeds upon it and becomes strong in life and service for God. He encourages and consoles himself with the promises of the Word of God. But the Bible wears a different face to the unsaved. He ignores it as best he can. He hates it. It condemns his sins. It

warns him of judgment to come and the burning flames of eternal hell that follow the judgment. It has no good to say about him or to him so long as he rejects its saving Christ. The Bible has this two-fold aspect.

Then think of Jesus Christ. The Bible speaks of Jesus Christ



Joe Wilson

sitting on the throne of His glory in Matthew 25:31. But, oh, there is a two-fold aspect thereof. Listen to two things He says from that throne, **"...Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world"** (Matt. 25:34). **"...Depart from me, ye cursed, into**

everlasting fire, prepared for the devil and his angels" (v. 41). Oh, what a difference. It is the same Christ. It is the same throne. It is all light, glory, and blessedness towards the saved. It is a throne of wrath; it flashes with fire and terror upon the unsaved.

What do we mean by the sovereignty of God. Sovereignty relates to the will of God in His attributes and activities. We mean that God does as He pleases, only as He pleases, always as He pleases, when He pleases, where He pleases, and with whom He pleases. Sovereignty relates to the will of God. It does not relate to His wisdom and power. However His sovereignty is always most wise, and His power is well able to carry out the plans and decisions of His sovereignty. **"For who hath known the mind of the Lord? or who hath been his counsellor?"** (Rom.11:34). This is what we mean by sovereignty. He takes counsel or advice from no one. He determines all things according to the good pleasure of His own sovereign will.

Let us relate this to Predestination and Providence. Pre-

destination relates to the eternal plan of God relative to all things. Before the world began, God planned every event that should ever take place. He planned relative to all His creatures and all their actions, as well as all the results therefrom. Now, He made this eternal plan according to His sovereign will. He consulted with no other. Providence is God's governmental control of all His creatures and all their actions. He is in control of everything that comes to pass. And He exercises this control according to His eternally predestinated plan. The best laid plans of mice and men go oft astray, not so the plans of God. His power is equal to the task of bringing His plan to pass. He sovereignly controls all things according to the sovereign plan He made before the world began. **"The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all"** (Psa.103:19). He's got the whole world in His hands. He is sovereign over all beings, things, and events.

The Bible teaches this doctrine. Oh, does it ever teach this doctrine! **"But he is one mind, and who can turn him? and**

what his soul desireth, even that he doeth" (Job 23:13). This is the God of the Bible. He does whatsoever He desireth. This is not the god that is preached in the average pulpit today. That god is one who cannot do anything unless man great, big, almighty man - will let him. Sad! Pitiful! **"For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased that did he in heaven, and in earth, in the seas, and in all deep places"** (Psa.135:5-6). **"The LORD hath made all things for himself: yea, even the wicked for the day of evil"** (Prov.16:4). He did not make wicked men. He did not make men wicked. But He ordains the wicked to eternal punishment for His own glory and according to His sovereign will. **"The lot is cast into the lap; but the whole disposing thereof is of the LORD"** (Prov. 16:33). The wheel is spun; it stops on the predestinated number. The card is drawn; it is that one foreordained

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FROM THE EDITOR

trary to that eternally predestinated will of God, of course, we will not receive it. Prayer cannot and will not change the eternal will of God. Prayer does not change God; and all the songs, plaques, and sermons that say so will not make it true. God is in one mind, and no one and no thing - not even the prayers of His children - can change God's mind and cause Him to do differently from His eternally predestinated will.

Now, we do not always know what the will of God is. Therefore, we cannot always pray for that which is according to His will. This does not mean that it is wrong for us to pray for something that we do not know is God's will. It means that we are to always - I mean, always - subject our prayers to the will of God. Unless it is clearly revealed in God's Word that it is His will, we are to subjoin "if it be Thy will" to all of our prayers. Surely, when we really think it through, we would not want God to change His mind and will just to give us something we want.

We should always subject our prayers to the will of God. We should say, "if it be thy will." This will properly prepare us for the times when God says no. We must have this spirit of sweet submission to the will of God. When we have this spirit, we will be prepared to bow sweetly and humbly to God's will. We will not fret nor complain when God says "no". Brothers and sisters, prepare your heart to gladly submit to God's will by always praying, "if it be thy will." This is essential. If we pray as if we are almost demanding that God do as we desire, if we insist that God give us what we ask, no matter what His will is in the matter; we are going to have much disappointment, heartache, and troubled faith in our Christian life.

When God says "no", it is because it is not His will to give us that which we ask. Let us remember that He is a God of great love, wisdom, and power. His love for us, though we understand it not, is involved in His saying no. His wisdom is involved therein. God's power is able to give us anything we ask. But His power is under the control of His love and wisdom. The wise parent does not give his child everything he asks for. The loving parent often withholds from his child that which the child desires. The parent manifests and exercises his love and wisdom in so doing. So is it with our heavenly Father. If He does not give us that for which we ask, let us rest in His will, His love, His wisdom, and His power.

Sometimes, when the Lord says "no", He has something better in store for His child. Many, many times, God's children have lived to be thankful that God did not answer their prayer for a certain thing. Many times, we have later seen that it would not have been good for us had God answered our prayer. Many times we have seen God not answer one prayer, and then give us something much more wonderful. Always, when God says "no", He has a good reason - a reason of love - for not doing giving that for which His child has asked.

Always, when God says "no" He will give grace sufficient for the child of God to enable him to bear the burden of his unanswered prayer. God has not forsaken you when He says no. God has not stopped loving you when He says "no". You may want something very badly. You may pray for it most earnestly. God may say "no". But, if He does, He will give you the grace you need to go on trusting Him and living for Him. Do not allow God's "no" to drive you from fellowship with Him. When God says "no" draw the closer to Him. Ask Him for strength to bear your disappointment. Let God's "no's" bring you as close to Him in fellowship as His "yes's".

When it is all over down here, when we are yonder in glory, when we look back over the path of our earthly lives, when we look back over the matter of our prayer lives, when we look over the "yes's" and the "no's" of our prayer lives; we will say, "He hath done all things well." Until then, let us walk in submission to His eternally predestinated will and in complete faith and confidence in His love, wisdom, and power. May God bless you all.

TWO-FOLD

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from eternity. That which seems to this world to be entirely of luck, or chance, or happenso; is predestinated by a sovereign God.

"O Assyrian, the rod of mine anger, the staff in their hand is mine indignation. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." (Isa. 10:5, 7). The wicked, doing that which he does with a wicked purpose, is yet doing that which is according to the eternal purpose of the sovereign God. "The LORD of hosts hath sworn, saying Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand" (Isa. 14:24). My, how different from the god most men preach today. "Declaring the end from the beginning, and from ancient times the

things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46:10). Predestination, foreknowledge, and prophecy go hand in hand. God can prophecy what is to be because He foreknows. He foreknows because He predestinated. How can one believe in Scriptural foreknowledge and prophecy without believing in sovereignty and predestination? "...he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). "...being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). Here we have sovereignty, "the counsel of his own will." We have providence, "worketh all things." We have predestination. My friend these verses de-

scribe the God of the Bible. He is a sovereign God - sovereign over all things. Is this the god men preach today? No it is not. Today men preach a poor, pitiful, weak, helpless god who is forever begging man to let him do what he wants to do. We are told, "Let him have his way with you," "Give God a chance now", "Let Jesus come into your heart", "won't you please let God save you". What kind of god is this that men preach today. Well, whomever it be, he is not the sovereign and Almighty God of the Bible.

Not only does the Bible teach the absolute sovereignty of God over all things by direct statement, but it also teaches such by example after example. We see the God of the Bible acting in a sovereign and almighty way again and again. We see His sovereign control over nature in the sun, rain, whirlwind, snow, lightning, hail, and storm of every kind. We see His sovereign control over the animal kingdom. He sends the ravens to feed Elijah. He sends two she bears to tear forty-two mocking and blaspheming children. He closes the mouth of the lions and gives Daniel a good night's sleep while the king can not sleep at all. We see his sovereign control over men. He controls the wicked and says to them, "thus far shall you go, but no further." He controls prince and pauper alike. He brings the most sinful to bow before Him in saving repentance and faith. See His sovereign election and saving grace manifested in Saul of Tarsus. No man can understand the biography and history of the Bible, or since the Bible, without believing in the absolute sovereignty of God over all things.

After all, my friend, what kind of God would a God be who was not a sovereign God? Let us suppose that we could drag God from His throne. Let us suppose that He might abdicate His throne of rulership over all the earth. Whom would we put in His place? Would you want that place or ruling over all things? No! Let God be God. Rejoice that God is God. Bow before the God who is God. Worship and adore the sovereign God of the Bible.

Now, this doctrine is true whether or not we believe it. B.H. Carroll said that the sovereignty of God was like a steamroller coming down the street. He said that one could get on it and ride, or stand before it and be run over; but he could not stop or change it.

Once upon a time there was an Arminian billy goat who grazed in the pasture of Free Will. Through the pasture of Free Will ran the tracks of Eternal Predestination. Every day the train of Sovereign Grace came down the tracks of Eternal Predestination, pulled by the engine of Almighty Power, playing the tune "To God be the Glory". This infuriated the Arminian billy goat. One day the billy goat heard the train of Sovereign Grace coming down the tracks of Eternal Predestination, pulled by the engine of Almighty power, playing the tune "To God be the Glory." The Arminian billy goat climbed upon the tracks, lowered his head, and charged the train. Well, the train of Sovereign Grace went on down the tracks of Eternal Predestination, pulled by the engine of Almighty Power, playing the tune, "To God be the Glory", but the Arminian billy goat was scattered all over the country side.

Yes, my friend, you can argue against it, you can fight it, you can disbelieve it; but you can't change it. It is a Bible truth, praise the Lord.

This doctrine is true, and it will work all things out for the eternal good of the elect of God. If a child of God does not believe this doctrine, it is still true, but he will lose much of the blessings contained therein. Let us look at its relation to the saved. Read my text again. King Ahab was going to war. Good, but compromising, king Jehoshaphat was going with him. Ahab disguised himself, laying aside his royal robes and donning the uniform of a common soldier. Somehow, he likely had heard that the king of Syria had instructed his men to fight only with the king of Israel. Ahab deceitfully, cowardly, under-handedly persuaded Jehoshaphat to wear his royal robes. The battle was engaged. The captains of Syria saw the royal robes of Jehoshaphat and assumed him to be the king of Israel whom they had been instructed to kill. They surrounded Jehoshaphat. Death seemed certain and imminent. He cried unto the Lord. The Lord moved the soldiers to depart from Jehoshaphat without killing him. Read that 31st. verse again.

Why did the soldiers not kill Jehoshaphat? Was it their kindly spirit? No! Was it not to their advantage to kill him? Yes! Was it the fighting ability of king Jehoshaphat and his charioteer? No! Read the text. "God moved them to depart from him." It was God's sovereign control over the hearts of all men in action. Jehoshaphat cried out. I think that he cried unto the Lord. I know that the absolute sovereignty of God over all things delivered Jehoshaphat at this time. You see, this doctrine wears a friendly face towards the child of God. It is all for his good. The child of God can draw sweet and varied blessings from this doctrine. He can obtain comfort in the hour of sorrow and sadness, for that which saddens him was ordained and controlled by God. He can be encouraged by this doctrine. This doctrine gives him assurance that everything is going to turn out all right - that all things are for his good. His prayer life is bottomed upon this doctrine. He prays to a God who is on the throne. He prays to a God who is able to do above all he can ask or think. My friend, why pray to a god who can't answer prayer? I read the title of a sermon by an Arminian preacher. It was, "A God With His Hands Tied." Why pray to a god like that. Oh, the sovereign God of the Bible is not such a one. The child of God can obtain many blessings from the doctrine of God's absolute and sovereign control over all things.

What about the unsaved? God is sovereign so far as he is concerned also. What does this doctrine mean to the unsaved. See Ahab. He is going to hide from the judgment of God. He lays aside his royal robes and disguises himself as a common soldier. They won't know who he is or where he is. He will be safe. But, Ahab, God is on the throne. God knows where you are. God is in sovereign control. God will find you no matter where you hide. Read my text, "And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." How

about that? "I shot an arrow into the air, it fell to earth I knew no where." This man shot at a venture. he shot at nothing or no one in particular. But the eternal predestination of a sovereign God had planned that bow shot from all eternity. The providence of a sovereign God got hold of that arrow, guided it in the path of sovereign and eternal predestination, and planted it between the shoulder blades of Ahab. Mar may shoot "at a venture", but God guides all such to its eternally predestinated destination. Oh, this should terrify the unsaved. Oh, this should drive him to the only Saviour, the Lord Jesus Christ. He can't hide from God. he can't escape the judgment of God. God is sovereign. God is on the throne. God ruleth over all.

This doctrine is true. If you are saved, this doctrine is full of sweet comfort and many blessings for you. Believe it. Rejoice in it. Rest in quiet peace and confidence, for your God is on the throne and in control. If you are unsaved, this doctrine is full of terror for you. Believe it. Know that you cannot hide from God nor escape His sure judgment. But He has provided a Saviour. Flee to the city of refuge. Find safety in the Rock of Ages. Repent of your sins and believe on the Lord Jesus Christ and thou shalt be saved.

This doctrine of God's absolute sovereignty over all things has two aspects. Which is it to you? Does it smile on you? Or does it frown on you? If it does, get on the other side of the doctrine. Get on the bright and glorious side. Trust the Saviour, and that sovereignty that seemed to be against you will now show itself in your behalf. God bless you all.

WINE

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leaven represents false teaching in the eyes of our Lord.

So in the light of the above facts, how do you think our Lord feels when we use leaven in the observance of His Supper? If He took a Jew's citizenship from him for using leaven during the seven day observance of the Passover, do you feel that He will praise you for using it in the Lord's Supper? Please remember, His attitude toward anything never changes. And since He abhorred the use of leaven in the Passover observance, it goes without saying that He abhors the use of it in the observance of the Lord's Supper.

I know there are those who, at least, try to think that grape juice contains no leaven. So if you are one of those, I want to put the same challenge before you that was before me at the West Coast Bible conference in 1967. A dearly beloved Brother, H.B. Beam of Roseville, California preached a sermon on the subject of wine in the Lord's Supper that I still consider to be a masterpiece. In this sermon he challenged us to take two containers and put grape juice in one and wine in the other, then put them in some place where nothing but air could get to them, leaving the containers open in order that air could get to both the grape juice and the wine. He

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PAGE THREE

BAPTISTS AND BEES

Have you ever thought of how much bees and Baptists are alike?

In musing over the matter I note the following points of similarity.

1. Each hive of bees is altogether independent of every other hive. When an old hive sends out a new swarm, the new swarm is instantly and forever independent of the old one.

2. Bees do not make laws, but they conform with rigid regularity to the laws already made for them. They have been doing as they now do since the first bee was created.

3. Bees adjust themselves to their environment with wonderful ease, yet without changing their nature or their laws. They can work in a hollow tree or in the latest patent hive, and be satisfied in one as well as the other. They work faithfully wherever their lot is cast.

4. While bees are very much alike, yet there are several different varieties, and some are more useful than others.

5. There are working bees and there are drones who do not work, as with Baptists. But the bees have sense enough to kill the drones and drag them to the edge of the hive and push them out.

6. Bees will fight for their rights, and anything else that is any account will do the same thing. A true Baptist will fight every time there is a reason for it.

7. Put a strange queen into a hive of bees and they will instantly kill her, while at the same time they obey, without hesitation, their own queen. Even so Baptists have only one Master, and a stranger they will not follow.

8. A bee hive is just as much a bee hive as if there were not another on the earth, and also as much as if there were a million on earth. So with a Baptist church; it is a Baptist church, whether alone or associated with a thousand others.

9. It does not take all the bee hives in the world to make a bee hive, and it does not take all the churches in the world to make a Baptist church. There is no such thing as The Baptist Church.

10. There never has been a day since the first bee hive was created that there has not been a bee hive on earth. The earth has never been without bee hives since the first was created. There has never been a day since Christ organized the

first Baptist church that there has been no Baptist church on earth. The earth has never been without Baptists since God created the first Baptist.

11. Since a bee that won't work is of no account, and is put out of the bee hive and killed, let Baptists learn to treat such members the same way.

12. It is the nature of bees to live together in hives, and there is something wrong with Baptists who get out of the hive and stay out. It is just as much nonsense to talk of there being a long period in the world's history when there were bees but no hives as to talk about there being a time when there were Baptists in principle, but no churches.

Isn't it glorious to be a Baptist? If a man is a Baptist, let him be a Baptist. Let us work like bees and eat of the sweets of pure religion (Orthodox Baptist Searchlight).

Editorial comment: (not JMW) Our brother editor has left little for this writer to say. However, I will add the following words, which might serve a good purpose.

1. Bees propagate their species by maintaining their status as an old hive, and by sending out swarms to form new hives. In this way they are truly missionary bees.

2. Bees attend to their one business, that of making honey--and incidentally stinging the fellow who would attempt to interrupt them. Baptist would do well to emulate their example, and heeding the words of Paul, who said: "This one thing I do."

3. If bees do not make honey, there will be no honey made. If Baptists do not give to the world the pure, unadulterated gospel, the world will have no gospel, neither will they be blessed by such a ministry.

All that bees accomplish they do so by following their God-appointed leader, the queen. Baptists accomplish their God appointed mission by following with the same degree of consistency their God appointed leader, the pastor. Most of the failures of Baptists can be traced to any digression manifest at this point. Denominational presidents and secretaries and dictatorial church bosses do not constitute the God appointed leadership of a real Baptist church.

(copied from TBE, May 29, 1965 issue.)

The Baptist Examiner Forum I

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

Was Christ naked on the cross?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI



JOHN LENEGAR
126 N.
Washington St.
No. 5,
Delaware, Ohio
43015

PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



Psalms 22:17: "I may tell
all my bones: they look
and stare upon me."

My answer to this question is
yes; Jesus was naked on the
cross. What a great shame to
humanity, that we took and
stripped the Son of God and
caused Him to hang upon this
cross naked before the eyes of
many. It has been estimated that
over 50,000 people passed by
Christ while He was on the
cross. Can you imagine the
humiliation He must have felt.
How is it that men cannot see
and understand the doctrine of
Total Depravity. If we see it no
where else, we see it at Calvary.
Let me give you a few reasons
that I believe Jesus was naked on
the cross.

First, we find that the Bible
tells us the soldiers parted His
garments and cast lots for them.
According to what I have read, it
was the custom for those in
charge of the crucifixion to have
rights to the clothing of the one
being crucified. Some might ar-
gue that this only included the
outer garments of Christ, but
they have no Scripture or history
to substantiate such an argument.

Secondly, I believe Jesus was
naked on the cross because every
commentary I have read on the
matter says He was. I recognize
that this does not necessarily
make it true, but it does add cre-
dence to the argument. Let me
mention a few who said that
Christ was naked on the cross;
Gill, Matthew Henry, Barne,
J.F.B., Lange's, Pink, Calvin,
and Keil and Delitzsch. This is
good company to be in agreement
with.

Thirdly; I believe Jesus was
naked on the cross because ac-
cording to many, it was the cus-
tom of people being crucified,
that they be stripped.

Fourthly, I believe Jesus was
naked on the cross because this
would add to His suffering and
humiliation. Christ is said to
have "endured the shame." I think
a part of this shame was the fact
that He was naked and on display.
Think about the shame our
Saviour must have felt on our
behalf.

Let me just make one com-
ment in concluding. In Christ
being stripped and placed naked
on the cross we have a beautiful
picture of our salvation. Christ
became naked, that we might be
clothed with His righteousness.
Thank Him for His willingness,
for without it we would all go to
hell. Yes, Jesus was naked on
the cross. May God bless you
all.

"Then the soldiers, when
they had crucified Jesus,
took his garments, and
made four parts, to every
soldier a part; and also his
coat: now the coat was
without seam, woven from
the top throughout. They
said therefore among
themselves, Let us not
rend it, but cast lots for
it, whose it shall be: that
the scripture might be ful-
filled, which saith, They
parted my raiment among
them, and for my vesture
they did cast lots. These
things therefore the sol-
diers did." (John 19:23,24)

Probably the most distasteful
and revolting scene a person
could think of, even in this pre-
sent time of callousness and sin-
ful sexual indifference, would be
our precious Lord hanging naked
on the cross. I believe, however,
that is just what He did. The
verses in John 19 speak of both
His undergarments and outer as
well, being stripped off at the
crucifixion. The four pieces, or
articles being divided among the
four men of the death squad
equally, and then the singly wo-
ven garment being the prize of
the game, the four soldiers gam-
bled for it as they unwittingly
fulfilled prophecy. It was not an
unusual thing to do according
Roman custom. Hanging naked
on a cross was the ultimate
exposure to shame, but I believe
it bore special significance for
our Lord and Savior. I believe
that Jesus died naked as a part
of the shame which He bore for
our sins. He did it for the joy spoken
of in Hebrews 12:2 even though
He despised the shame of it. The
first Adam, who was sinful, was
clothed by God. The last Adam,
Who is sinless, was unclothed by
wicked men. Being willing and
obedient, our Lord endured the
greatest possible shame for His
people as He became sin. The
Lord Jesus had laid aside His
garments in the upper room amid
His disciples as He taught them
humility, but at the cross He
humbled Himself to the point of
deepest self-denial. He hung there
clothed only in shame for those
for whom He suffered and died.
As He suffered as a man in the
elects' place, the words of Job
1:21, "Naked came I out of
my mother's womb, and
naked shall I return
thither:" were unto Him in His
humanity then, as as they are
unto us in ours, with the excep-
tion that He rose again and lives
as our guarantee and first-fruit
from the dead. Even as He was
stripped and shamed, He was
making possible a "robe of righ-
teousness", and a robe of "white

raiment" that we might not ap-
pear naked and ashamed on the
day we stand before Him with
whom we have to do. The hymn
writer expresses what should be
our greatest joy at what Jesus has
done for us when he says,

"When clothed in His bright-
ness, transported I rise to meet
Him in clouds of the sky, His
perfect salvation, His wonderful
love, I'll shout with the millions
on high."

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

DEACON
Calvary
Baptist Church
Ashland, KY.



"And they crucified him,
and parted his garments,
casting lots: that it
might be fulfilled which
was spoken by the
prophet, They parted my
garments among them, and
upon my vesture did they
cast lots" (Matt. 27:35)

"And they crucified
him". It was the custom of the
Romans to strip the person being
crucified and lay him on the cross
and fasten his hands and feet with
nails or rope. The cross was then
raised upright and the bottom end
dropped in a hole in the ground.
There the victim hung naked and
in shame until he died. This type
of execution was considered to be
the most disgraceful, the most
painful, the most humiliating, of
that practiced by the Romans. It
was the way slaves, robbers, and
the most despised criminals were
put to death. Although the cus-
tom was to crucify the one naked,
it is said that in some cases a
linen cloth was wound around the
victim's loins. But as they
wanted to heap all the disgrace,
all the suffering, all the
humiliation possible upon our
Lord, I doubt that this was done
for Him. There is nothing in the
Scripture that would show that
He had even a cloth around His
loins.

Some scholars of the Word
maintain that due to the fact that
Adam was naked when he
brought sin into the world, it was
necessary that Jesus be naked
when He redeemed us from sin.

Spurgeon states that there are
several lessons that we can learn
concerning His nakedness on the
cross. One, That all flesh are re-
ally naked before God by reason
of sin (Ex. 37:25), and therefore
our surety behooved to suffer
naked Also he said, that by this
suffering naked He would
purchase unto them who flee to
Him to be covered with righ-
teousness and glory, and to walk
with Him in white for ever, and
would point out the nakedness of
those who, not being found
clothed with His righteousness,
shall not be clothed upon with
immortality and glory".

As the soldiers divided His
clothes among themselves, and as
there is nothing said in the

Scripture concerning a cloth
about His loins, I must assume
that He was crucified naked.

WINE

(Continued from Page 3)

said that after three months the
wine would not be affected, but
that the grape juice would be
stagnant and not fit to drink. If
you doubt this, I urge you to try
it.

The late beloved T.P.
Simmons wrote the Department
of Agriculture in Washington,
D.C. for information on this
subject. In an answer to his
letter, Frederic J. Haskin,
Director of Information said,
"The Bureau of Plant Industry of
the U.S. Department of
Agriculture says that grapes
naturally contain a leavening
agent and that this is present in
the juice. The leaven is used in
the process of fermentation so
that the finished product of wine
does not contain any." Brother
Simmons says, "If grape juice did
not contain leaven, it would not
ferment."

So if you are determined to use
grape juice in the Lord's Supper
regardless of the above facts,
maybe you should not put grape
juice to the test suggested by
Brother Beam. And it just might
help to keep you from having a
guilty conscience if you could
just forget about the above report
from the Bureau of Plant Industry
in Washington. The elements
used in the Lord's Supper are
symbols, or pictures of our dear
Lord's broken body and His shed
blood. If someone were to take a
picture of you, and then splash
paint all over it until no one
could tell who the picture
represents, it would not be a true
likeness of you.

In like manner, when we take a
picture of our precious Lord's
shed blood and splash leaven all
over it, no one could tell by that
picture that His blood was pure
and sinless. No one could look at
that picture and see in it that
which cleanses us from all sin.
Our Lord taught His disciples
that leaven represented the false
teaching of the Pharisees and of
the Sadducees. So when we
splatter leaven on the picture of
His precious blood, I am afraid
He is not too well pleased with
it. And it just may be that when
He asks us why we did it, we
may find ourselves speechless.

Many Baptists reject wine in
the Lord's Supper because of its
alcohol content. So it is rather
amusing when we see them using
grape juice as a picture of our
Lord's precious blood at the
church, and then go home and eat
lemon pie or lemon cake made
with lemon extract that contains
more than four times as much
alcohol as does wine. Consis-
tency is one thing that we are
not too good at. It is true that
wine is an intoxicant in that it
contains anywhere from ten to
fourteen percent of alcohol. It is
also true that God's Word
condemns wine along with all
other intoxicants as an
intoxicant. But let us remember,
it is not the use of wine that is
condemned, but rather the misuse
of it. In Ephesians 5:18 Paul
says, "And be not drunk
with wine, wherein is
excess." In I Timothy 3:8, he
says of the deacon, "not given
to much wine." In I Timothy
5:23, Paul tells Timothy to "use
a little wine for thy
stomach's sake and thine

often infirmities." And in
Titus 2:3 the aged women are not
to be "given to much
wine." In Matthew 11:19, and
in Luke 7:34, our Lord's enemies
called Him a winebibber, and
they were not accusing Him of
being a grape juice drinker. The
Greek word is OINOPOTES
which means a wine drinker.

There is so much that I do not
know about the precious Book.
And my Lord knows I want to
know the truth concerning this
subject. And since I am unable to
find any grape juice in the King
James version, or in the Greek, I
will gladly pay anyone five
dollars to cover cost and labor if
that person will inform me as to
where I can find grape juice in the
New Testament. I find the "fruit
of the vine" in Matthew 26:29
and in Mark 14:25. But there the
word "fruit" comes from
GENEMA whereas the word
"grape" comes from
STAPHULE, and the word
"wine" comes from OINOS.

Please do not think for one
moment that I make this offer in
a boasting manner. Rather, it is
an honest, sincere search for
truth. I do not believe there is
any mention of grape juice in the
New Testament. But if it is there,
I sincerely want to know where it
is. It is true that grape juice is
the fruit of the vine. But since
wine is also the fruit of the vine,
it becomes a must for us to
determine which one is under
consideration by a careful search
for the truth. If grape juice,
which every sincere person
knows contains leaven which our
Lord taught represents false
teaching can be substituted for
the fruit of the vine in Matthew
26:29 and in Mark. 14:25
without its marring, or defacing
the picture of our Lord's precious
blood, then let us use the grape
juice. But if we find that only
wine can keep that precious
picture clear and shining, then let
us use only wine for our dear
Lord's sake.

So in conclusion, I must say
that due to the facts that I have
stated in this, my feeble effort to
find the truth of the matter, I am
literally forced to conclude that
wine, and only wine, can be
substituted for the fruit of the
vine and still leave the picture of
our dear Lord's blood untarnished.
May our Lord help us to anoint
our eyes with eyesalve that we
may see.

ELECTION

(Continued from Page 1)

God chose a people unto
salvation, or they believe that
Jesus died for everyone and that it
is up to the individual to let God
save him. This latter camp is that
of Arminian thinking. Men by
nature are Arminians. This is
seen in the case of Adam and Eve
in the garden, when they tried to
cover up their sin with fig leaves.
The Arminian believes that God
is bound to save men by their
own faith good works. But again,
our text tells us, "not of
works, but of him that
calleth." Let me ask you this
question: Which teaching gives
more glory to God? If man is
saved by what he does for
himself, where does God get any
glory from that? If God does all
that He can do and leaves the rest
up to man, isn't man lifted up
instead of Christ? So then,
election must be true, for God
will not share His glory with
another. It is hard to understand
why men want to rob God of

(Continued on Page 5 Column 3)

The Baptist Examiner Forum II

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

Explain the ethics of Ruth's actions in Ruth 3:4-9.

DAN PHILLIPS
Rt. 6, Box 611A
Bristol, TN
37620

PASTOR
New Testament
Baptist Church
Bristol, TN



The word ethics defined means, principles or moral values of a person or a group of people which guide their actions and behavior. The term comes from the Greek word ethos which in the plural means character.

This could, or could not have been the custom of that day. I don't know. It fits more with the custom of the world today. I'm not speaking of the Christian world, but rather the world at large. It would seem to me that Ruth used poor ethics in trying to win the man of her choice. I will be waiting to see how my fellow forum writers answer this question.

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR:
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



The threshing floor was the place where the grain was beaten out or threshed out. When this was done, that is the wheat and/or other grain that was brought in from the day's harvest, then the men would take their rest from the day's work. This, Boaz was to do also. Naomi understood the procedure of the work and thus informed Ruth what to do. It was Naomi's understanding that Boaz was the next near kinsman. So, as she thought, this being the case, Ruth would have the lawful right to take steps that she did, (Deut. 25:5).

We learn in verse four of chapter three of the instructions Naomi gave Ruth. Naomi, no doubt, felt that Ruth would be safe in following these instructions. And so Ruth said, "... All That thou sayest unto me I will do." I do not believe that Naomi would give Ruth any instructions that would not be in line with good ethics, that is, that would be immodest or immoral within itself. Ruth would also be careful to follow these instructions, and would not jeopardize her virtuous life. All the people of Boaz knew that Ruth was a virtuous woman, (Ruth 3:11).

The question may arise, why did she do what she did in the night? Also, why did Naomi instruct her to do this thing in the night? This was no doubt the custom and it was allowable by the law of Israel, that Ruth could let Boaz know her intentions, that she desired for him to do the part of the near kinsman redeemer. Doubtless, Ruth felt very safe in doing what she did.

(1) Because of the care Boaz had shown to her in the field to glean after the reapers. (2.) That she followed not after men, (Ruth 3:10). (3.) She had faith in Boaz as a man of integrity. And so Ruth had no intentions of jeopardizing herself nor to break down the character of Boaz. Also, she was assured from what Naomi told her about Boaz that he would treat her kindly and would do the part of the kinsman redeemer. So Ruth was exercising her right in her inheritance to claim it through and by the kinsman redeemer.

Let's notice that all of this was in the providential workings of God. Boaz was a type of the Lord Jesus Christ and Ruth was a type of the church. Boaz was a Jew, and Ruth was a Gentile. Ruth received her instructions from Boaz as to what to do and what not to do. (Ruth 3:4) "... and he will tell thee what thou shalt do." Ruth received her instructions from Boaz while at his feet. He informed her of her rights. He told her what was lawful and what was not.

Jesus Christ is our great Teacher. He is the Master of teachers. This Master of teachers set up His church while on earth during the days of His flesh. He gave His church instructions and rules by which she is guided, and we are to follow these instructions. We are instructed by the word of Christ through His church. We hear Christ best at His feet.

JAMES A. CRACE
1862
St. John's Rd.
Crescent Springs, KY
41017

PASTOR
Bethel
Baptist
Church
Crescent Springs,
KY



By our standards of morality, what Ruth did would not be ethical. Paul said... "Let not then your good be evil spoken of." Many of the customs of the Old Testament people are not considered ethical. One example is multiple wives. God never did, and never will condone polygamy, even though He did use and bless men that practiced it. In this we see His great grace exercised.

Ruth's action in lying at the feet of Boaz in the night did at least two things. (1). She reminded him of his responsibility as her near kinsman to receive and provide for her as his wife. (This was their custom, if a woman's husband died, his next of kin had the right to marry her.) And... (2.) By her lying at his feet she showed her respect and position of service and help to him. Ruth left before any sexual contact was made, for she was "a virtuous woman". Nonetheless, Boaz was concerned for her reputation and his own because he said..."Let it not be known that a woman came into the floor." Although what

Ruth did eventually worked out for her good, and God blessed her; humanly speaking there could have been a much different outcome. If Boaz had not been a God fearing man, or had given into temptation, he could have taken advantage of Ruth, spoiling her virtuous reputation and ruining her whole life.

It is not wise for young unmarried couples to spend a lot of time together alone. And it is definitely unethical to permit them to spend the night together alone. Even though one holds to the highest moral standards it does not guarantee absolute control of the desires of the flesh. Being born again does not disarm the hormones. Why be exposed to such dangers? Let us not be too quick to judge Ruth. Rather let us consider what Paul said... "Now all these things happened unto them for examples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." (I Cor. 10:11, 12).

ELECTION

(Continued from Page 4)

glory and give it to themselves.

In the next place, this doctrine must be true because of the immutability of God. This simply means that God cannot change. There is no part of the will, character, or attributes of God which are capable of change; and besides this, God has no desire for them to change. Our text revealed to us that God is a God of purpose. He does not do anything which has no purpose. He does not think of anything which has no purpose. Our text tells us that election was the purpose of God. He wanted to choose a people, and He did choose a people. Now God, being who He is, did not just come up with a new thought one day or a new plan to save fallen man; but God being God must have always intended to save a chosen people. God is not capable of having new thoughts. So, what ever thoughts He has now, have always been in His mind. Job 23:13 says, "But he is in one mind and who can turn him: and what his soul desireth, even that he doeth." So then beloved, election must be true because God cannot change.

Election must be true because of the bondage of the will of man. There is a catch to the Arminian doctrine. They give man a free will, and then tell him to exercise that free will and come to Christ. Well, that might sound all right, except there is no Bible for it. In fact, there is much Bible that plainly shows that man cannot come to Christ and that he can only come if God draws him. John 6:44 say, "No man can come to me, except the Father which sent me draw him." No one can come to Christ on his own,

because of his depraved nature. He has no desire to come. He has no will to come. It is not possible for him to come on his own willpower. The Bible says that he is dead in trespasses and sin and cannot come. Romans 9:15-16 says, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth nor of him that runneth, but of God that sheweth mercy." The will is in bondage to the natural man and plays no part in salvation. It is not he who wills, nor is it he who runs; but it is God who shows mercy. Election must be true if man is depraved and cannot come on his own to Christ. If election is not true why does the Spirit work in some, and in others He does not. Most people will confess that it takes the power of the Spirit to believe in Christ, but they will not admit that God must have a chosen people. I know that many believe that the Spirit is trying to save everyone. Well, the Bible does not support such blasphemy. The Spirit of God has never tried to save anyone. He has never been turned down by anyone. All those with whom He deals, He does so one hundred percent effectively.

Philippians 1:6 says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." This verse makes it impossible for the Spirit to try to save someone. He cannot begin to do so, and then just leave the individual alone. So then, the fact that some are saved and others are not is proof of this doctrine. All are depraved and none can come, but God calls some while He leaves others alone.

In the next place, election must be true because of the doctrine of reprobation. Notice in Romans 9:17-18, "For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." If this doctrine of reprobation is true then surely election must be true. Pharaoh is a picture of reprobation. God in all of eternity past never intended to save Pharaoh. He was a vessel of wrath fitted for destruction as those spoken of in verse 22 of this same chapter. Now, it only stands to reason that if there are vessels fitted for destruction that there must also be vessels of mercy. This is exactly what it says in the next verse, "And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." The reprobate is the vessel of wrath. God did not choose to save him and left him in his own depraved state. All who go to hell are reprobates. All those who go to heaven, then, are the chosen or the elect of God. Election and reprobation are both true doctrines and you cannot have one without the other. Jacob and Esau are our examples in this chapter of these two doctrines.

Election must be true because of God's love for some and hatred

for others. Verse 13 says, "As it is written, Jacob have I loved, but Esau have I hated." God's love is just as immutable as all of His other Characteristics. He cannot love someone one minute and then hate them the next. He cannot love those whom He hates and cannot hate them whom He loves. His love is not dependent upon our feelings toward Him. There was a time when the elect hated Him, but He always had a love for them. His love is an everlasting love. It has no beginning and no end. The Bible says that we love Him because He first loved us. God does not love everyone as some say. He does not even love some less than others as some will say. No beloved, God loves His people to the fullest extent. You cannot break down any attribute of God. God's love and election are interwoven and have always existed.

In the next place, election must be true because of the sovereignty of God. The ninth chapter of Romans tells us that God is the potter, and we are the clay. Sovereignty cannot allow any will to over rule His will. Because God is sovereign He cannot allow any power to over rule His power. God, then, had a purpose for everyone who will ever live. Before the world was ever created, God purposed to save some, and He chose not to save others. If election were not true, God would be imperfect and He would cease to be God. I am glad that God is not like some would like for Him to be. I am totally satisfied with God and His way of doing things. I would not have it any other way. Yes, election is a true doctrine. It is a doctrine which has stood and will stand. Men will continue to hate it and hate you for believing it. Yes, election is true for Jesus said, "All that the Father giveth me shall come to me."

PARABLE

(Continued from Page 1)

one sinner that repenteth, more than over ninety, and nine just persons, which need no repentance" (Luke 15:4-7).

He called together his friends and neighbors. Whose friends? Christ's friends and neighbors in glory. He is going to call them together and rejoice. They rejoiced when the lost sheep was found.

The love of the Shepherd is active and energetic. It is not a love of physical contact or physical vision. This love is a divine love. What makes this love so active and energetic? Because this love is going after the sheep that had no notion to ever return to the fold. Christ's love is going after that sheep which was astray. It is going after that one that was lost and unknown in the wilderness.

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

So we are like sheep that have gone astray. This sheep had gone astray. It had left the shepherd's fold. It was wandering aimlessly and farther away from the great

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THE BAPTIST EXAMINER
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PARABLE

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Shepherd.

"For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Peter 2:25).

So you have a superintendent over your soul. You have a governor over your soul, over the progress of your Christian experience, your Christian birth, and your Christian growth. So then you have a shepherd.

These verses that we have read set forth God's people as sheep, and the Lord Jesus Christ as the great Shepherd.

This love is also an engrossing love. Because it makes Him leave all else, making one lost sheep more important than ninety and nine sheep. It sets Him upon a determined path and a persevering search until He finds the sheep. This is love. Mark the Shepherd well. With His eyes, with His heart, and with all the facilities and energy He possesses He goes forth in the search of the lost sheep.

Because of the importance of the Lord Jesus Christ in His mission and work, He sets His face like a flint. He is anxious for the lost. Jesus Christ comes to seek and to save that which was lost. The Shepherd is anxious over the one that is lost. The one that is lost is heavy upon His heart. He is longing to find the sheep that is lost.

There is no hesitation in the mind of Christ, the great Shepherd. When Jesus Christ came to this world there was no hesitation in the mind of Christ about going to the cross of Calvary. There, He was going to give His life and shed His blood for the sins of His people. There was no hesitation in the life of Christ that He was going to lay down His life for that sheep. He is going to lay down His life for that one that was lost. That one that had strayed from the fold. That one that had aimlessly gone a great distance from the fold of the Shepherd. So there is no hesitation in the mind of the Lord Jesus Christ. How in the world could anyone say there was? The torments and anguish that the Lord Jesus Christ went through when He came to this world. He came as the great Shepherd to seek and to save the sheep. He was called a drunkard. They said He cast out devils. They plucked out His beard. They spit in the face of the Lord Jesus Christ. They mocked Christ. Then finally they had a mockery of a trial and nailed Him on a pole, and He hung between heaven and earth. Now there was no hesitation in the mind of Christ. He said, "This is the will of the Father that sent me that I was to die for them which the Father gives me." So He is the great shepherd; despite the roughness of the way, the length of time, or the darkness of the night.

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:2).

So He didn't despise this. He counted it as a great joy because

of the love that He had for the sheep. Because of the great compassion He had for His wandering sheep that was out there in the wilderness, lost. He did not pause because of weariness. In John 4 it said He sat on the well at Sychar. It says He was wearied from His journey. He asked the woman of Samaria for water. Didn't the Bible say that Jesus must needs go through Samaria? Why? Why was the great shepherd saying that He must go out of the shorter way. He could have gone another way, the usual way. He knew the women would be at the well. Jesus Christ had a sheep, and He knew that at a certain hour of the day this sheep would come to the well. He said "I must needs go to Samaria." No pausing because of weariness. Love makes Him forget Himself, and causes Him to renew His strength. Jesus Christ forgot about His own troubles, and His own pains because He loved the sheep. He pressed on and said "I must find that one I love and that is near to me that is lost in the wilderness." Though He is tired, hungry, and suffering in body, this causes Him to renew His strength. He is compelled not to be defeated. The Lord Jesus Christ, the great Shepherd can't be defeated. He says He is compelled by the love that He has for that sheep.

"And when he hath found it, he layeth it on his shoulders, rejoicing" (Luke 15:5).

If God saved you, you had wandered a long way. Jesus Christ had to travel a long road to find you and bring you back. You didn't have to walk back. No, the Lord Jesus Christ carried you back. He put you upon His shoulder and carried you. It was easy for you, but it was hard on the Shepherd. The distance traveled is hard for the Shepherd. He is already tired and wearied. When Jesus Christ went to the cross He was already worn out. They arrested Him the night before and kept Him all night in prison. Then they led Him away to Pilate. Pilate sent Him to King Herod. They were mocking Him, whipping Him, pulling out His beard, and marching Him all over the city. The Shepherd was very tired. Even after the trial, He had to carry His cross. He had to go to Calvary's Hill and die for the sins of God's people. So the distance travelled is hard for the Shepherd. Everything you did was hard for the Shepherd. Your sins, your iniquity, and everything you had ever done was placed on the body of the Lord Jesus Christ. Everything you had ever done, He suffered for at the hands of God. It pleased God to bruise Him and make His soul an offering for sin. Why? Because of your wandering. Because you were astray and the distance you had travelled. You think about the distance He had to travel in His life time and all of the things that He suffered, for what? For the sheep. Jesus Christ painfully carried on His body your sins. He painfully suffered for the distance that you wandered from God. I don't know how far that is. But He says in I Peter 3:18 "For Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." So the distance that you strayed from God, the Lord Jesus Christ walked the length of

that distance twice. He walked it and searched until He found you, and then He walked it back carrying you. It is a picture of Jesus Christ burying our sins in His body on the tree that He might bring us to God.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Think about the love God had for you, and you think about Calvary. What is Calvary? Calvary is the fruits of God's love. That He sent His Son. That His Son voluntarily yielded up His life for them that the Father gave Him in the halls of eternity in the great everlasting covenant. The love gift that God gave to His Son was his sheep. That is why the load of the sheep on the Shepherd's shoulder was given to Him by the Father. It was in the everlasting covenant. And He said "this is my love gift to my Son, to my great Shepherd." He said "my love gift is that sheep out there." The sheep rejoices also because he is found by the great Shepherd. Why does the sheep rejoice so? First of all, because his wandering is ended. He is not lost anymore. He has been found and knows that he is being carried back to the Father's house. Where is the Father's house? Jesus said "let not your hearts be troubled believed in God, believe also in Me."

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2-3).

The Shepherd's mission is known in glory for lost souls. All heavenly angels and heavenly ones rejoice because they are all His friends and neighbors. Jesus loves His friends and neighbors, and He wants them to rejoice with Him over the accomplishments of His design that God gave Him in our eternal salvation.

This parable should teach us: 1. To have perseverance until souls are saved. 2. To have patience with souls who are newly found by the great Shepherd. 3. To give encouragement to those we labor for on the behalf of Christ.

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## FAITH

(Continued from Page 1)

"Well, I am saved by a simple faith;" and then sit on the ale-bench with the drunkard, or stand at the bar with the spirit-drinker, or go into worldly company and enjoy the carnal pleasures and the lusts of the flesh, such men are liars; they have not the faith which will save the soul. They have a deceitful hypocrisy; they have not the faith which will bring them to heaven.

And then, there be some other people who have a faith which leads them to no hatred of sin. They do not look upon sin in others with any kind of shame. It is true they would not do as others do, but then they can laugh at what others commit. They take pleasure in the vices of others; laugh at their profane jests, and smile at their loose speeches. They do not flee from sin as from a serpent, nor detest it as the mur-

derer of their best friend. No, they dally with it; they make excuses for it; they commit in private what in public they condemn. They call grave offences slight faults and little defalcations; and in business they wink at departures from uprightness, and consider them to be mere matters of trade; the fact being that they have a faith which will sit down arm-in-arm with sin, and eat and drink at the same table with unrighteousness. Oh! If any of you have such a faith as this, I pray God to turn it out bag and baggage. It is of no good to you; the sooner you are cleaned out of it the better for you, for when this sandy foundation shall all be washed away, perhaps you may then begin to build upon the rock. My dear friends, I would be very faithful with your souls, and would lay the lancet at each man's heart. What is your repentance? Have you a repentance that leads you to look out of self to Christ, and to Christ only? On the other hand, have you that faith which leads you to true repentance; to hate the very thought of sin; so that the dearest idol you have known, whatever it may be, you desire to tear from its throne that you may worship Christ, and Christ only? Be assured of this, that nothing short of this will be of any use to you at the last. A repentance and a faith of any other sort may do to please you now, as children are pleased with fancies; but when you get on a death bed, and see the reality of things, you will be compelled to say that they are a falsehood and a refuge of lies. You will find that you have been daubed with untempered mortar; that you have said, "Peace, peace," to yourselves, when there was no peace. Again, I say, in the words of Christ, "Repent and believe the gospel." Trust Christ to save you, and lament that you need to be saved, and mourn because this need of yours has put the Saviour to open shame, to frightful sufferings, and to a terrible death.

III. But we must pass on to a third remark. These commands of Christ are of the most reasonable character.

Is it an unreasonable thing to demand of a man that he should repent? You have a person who has offended you; you are ready to forgive him; do you think it is at all exacting or overbearing if you ask of him an apology; if you merely ask him, as the very least thing he can do, to acknowledge that he has done wrong? "No," say you, "I should think I showed my kindness in accepting rather than any harshness in demanding an apology from him." So God, against whom we have rebelled, who is our liege sovereign and monarch, seeth it to be inconsistent with the dignity of his kingship to absolve an offender who expresses no contrition; and I say again, is this a harsh, exacting, unreasonable command? Doth God in this mode act like Solomon, who made the taxes of his people heavy? Rather doth he not ask of you that which your heart, if it were in a right state, would be but too willing to give, only too thankful that the Lord in His grace has said, "He that confesseth his sin shall find mercy?" Why, dear friends, do you expect to be saved while you are in your sins? Are you to be allowed to love your iniquities, and yet to go to heaven? What, you think to have poison in your veins, and yet be healthy? What man keep the thief in doors, and yet be acquitted of dishonesty? Be stained, and yet be thought spotless? Harbour the

disease and yet be in health? Ridiculous! Absurd! Repentance is founded on the necessity of things. The demand for a change of heart is absolutely necessary; it is but a reasonable service. O that men were reasonable, and they would repent; it is because they are not reasonable that it needs the Holy Spirit to teach their reason right reason before they will repent and believe the gospel.

And then, again, believing; is that an unreasonable thing to ask of you? For a creature to believe its Creator is but a duty; altogether apart from the promise of salvation, I say, God has a right to demand of the creature that He has made, that He should believe what He tells him. And what is it He asks you to believe? Anything hideous, contradictory, irrational? It may be above reason, but it is not contrary to reason. He asks you to believe that through the blood of Jesus Christ, He can still be just, and yet the justifier of the ungodly. He asks you to trust in Christ to save you. Can you expect that He will save you if you will not trust him? Have you really the hardihood to think that He will carry you to heaven while all the while you declare He cannot do it? Do you think it consistent with the dignity of a Saviour to save you while you say, "I do not believe thou art a Saviour, and I

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## ALL CREATED IN SIX DAYS

Some years ago a young man was disturbed about the views of several of his fellow workers who would not accept the Bible account of the first six days of creation. They preferred the evolution doctrine, and the views of the modern geologists who maintain that the world is millions of years old. The young man took his problem to his minister who told him the following story.

The renowned Dr. Hugh Martin was on one occasion in conversation with the famous geologist from Cromarty, Mr. Hugh Millar. As could be expected the conversation soon turned to Creation. Dr. Martin said to Mr. Miller, "If it had been possible for you to have met Adam the day after he was created, how old a man would he appear to be?"

Mr. Millar replied, "I suppose he would appear to be a fully matured man of about thirty years of age."

Dr. Martin then said, "If you were to ask Adam how old he was Adam would say that he was just one day old. In like manner if you could have met Eve the day after she was formed, how old would she appear to be?"

Mr. Millar said, "I suppose she too would be fully matured and would look the same age as her husband."

Dr. Martin continued, "By your reckoning and by your geology you maintain that the mountains and the rocks and in fact the whole world are millions of years old. If you could speak to the mountains the day after they were created and ask them how old they were, they too would reply that they were just a day old. God created the world and all that it contains in six days. He could have done it in a moment of time but He chose to do it in six days. Everything as it left the hand of God was perfect and complete."

Alistair Grewar

The only homage which wickedness can pay to righteousness is to persecute it.

## PLAIN PROPHECIES FOR PLAIN PEOPLE VIII

"What Is Going To  
Happen When Jesus  
Comes."

Part I

John R. Gilpin, Sr.

When I covered the message on the subject, "Someone Is Coming," I tried to, from the study of God's Word, show you that the Someone of whom I was speaking was the Lord Jesus Christ, and that He is definitely coming back to this world some of these days. I'd like to now, by God's grace, continue that message, showing you more, relative to His coming.

I might say at the very outset that for six thousand years the echo of His footfall has been resounding through the corridors of time. For six thousand years the prophets of God have all spoken of His coming. We have their message given to us over and over again in the Bible. We read: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This is the first prophecy of the Bible. It is the first foregleam of the coming of the Lord Jesus Christ. Most people see in it only that Jesus is coming in His first advent; but we have here the second coming presented just the same as we have the first coming, for the Word of God says concerning the seed of the woman that "it shall bruise thy head." That is to say, the seed of the woman, the Lord Jesus Christ, is going to bruise the head of the serpent, the devil.

We know that did not take place at the first coming of the Lord Jesus. We know from a study of the Bible that it shall take place when He comes back a second time. When Jesus was here the first time, the old serpent bit mighty deeply into the heel of the Son of God. However, some of these days Jesus is coming again and He is then going to bruise completely the head of the serpent.

Let's notice another prophecy as to His coming: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling

together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the



LORD, as the waters cover the sea" (Isa. 11:1-9).

This tells us about the ancestry of the Lord Jesus Christ. It tells us of the power and the spirit that shall rest upon Him. It tells of the character of His reign. It tells us of the quality of His kingdom. Then in describing the quality of the kingdom, He contrasts the cow and the bear, the leopard and the kid, the lion and the ox. He holds them up in definite contrast and shows how the nature of each shall be changed, and how the knowledge of the Lord shall cover the earth like the waters today cover the sea.

We know, beloved, this is referring to the second coming - to His glorious appearing. We know beyond a shadow of a doubt that nothing like this has ever taken place and that the knowledge of the Lord certainly does not cover the earth today like the waters cover the sea. Therefore, it can only refer to the second coming of the Lord Jesus.

Then we find the prophet Zechariah saying: "And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born" (Zech. 12:10).

If you will read the preceding verses you will find that the prophet is talking about the time when our Lord returns to this world. When He comes back, it is then that the Jews who rejected Jesus Christ when He was here at His first advent, shall look on Him whom they have pierced, and they shall be grieved as a result, and shall mourn for him as a man might mourn for his only son.

I say, beloved, verse after verse like this could be presented to show you, how for the past six thousand years the coming of our Lord Jesus Christ has been in anticipation. The people of the earth have been looking for His coming. The prophets of God of the Old Testament, the apostles of the New, and even the preachers of the truth down through the

days since the writing of the Word of God, have all foretold and preached concerning the return of Jesus Christ unto this world. I say, beloved, someone is coming, and I want to show you what He is going to do when He comes.

I. The Earth: When Jesus comes, is He going to do anything with this physical world in which we live? We have the answer given in God's own Word, for we read: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" (Isa. 35:1).

If you will turn to the book of Genesis and read the story of the Garden of Eden and the entrance of sin into the human family, you will find that one of the curses that fell upon Adam and Eve and upon all their posterity, and upon this physical world was that the earth was to bring forth thorns and thistles. You will find that the earth was cursed as a result of the entrance of sin into the human family. Beloved, when Jesus Christ comes back, that curse is going to be lifted to the extent that even the wilderness, and the solitary place, and the desert shall be nothing less than the most beautiful rose garden that you and I can imagine.

I have often thought of some of these deserts, these wastelands, and these solitary places in the earth, as to what they are going to be like when Jesus comes again. I have driven over the northern section of Mexico and have seen thousands and thousands of acres of wasteland producing nothing of any value, with scarcely a sprig of grass to be seen any place. I have often thought, what is this going to be like when Jesus Christ comes back again? Beloved, the wasteland, the deserts, and the solitary places are going to be just like our rose gardens are today.

I have often thought of the badlands of the Dakotas. I have often thought of the Sahara Desert. I have often thought of the desert places where there is nothing that can grow, and where there is absolutely no vegetation and no life at all. I have often thought as to what it is going to be like when Jesus comes back to this world a second time. I tell you, beloved, as the world suffered because of the fall of man in the Garden of Eden, so this earth is going to be blessed by the return of the Son of God back to this world again.

You know how it is that a woman will take pride in her roses, and how she will spend time looking after them - pruning them and spraying them, and caring for them. You know how beautiful a rose garden can become. My Lord says that when Jesus Christ comes back to this world a second time, the most solitary places of today will be as beautiful then as a rose garden itself.

If that be true of the deserts, and of the wasteland, and of the places where vegetation cannot grow today, then I ask you, what will it be like in other places where now there is vegetation and trees and grass? What a beautiful place this world is bound to be! I tell you, I want to walk in this world, I want to see the grass and the trees and the flowers. I want

to see the beauty of our Lord's creation when Jesus comes again.

II. The Jew: When Jesus comes, what is going to happen so far as the Jews are concerned? I'll say this, that God never has changed His purposes and His purposes remain the same relative to the Jew. We read: "Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel" (Ex. 19:5, 6).

This was at the time when God gave the law of the Ten Commandments. God made it clear that day that the Jew was definitely His people. Beloved, God has never at all rejected them from being His people. They are His people today, even though they are not walking as they should. They are His people today, even though they stand as having rejected the Lord Jesus Christ. They are still His people, even though they are living in rebellion, but some of these days God is going to re-gather the Jews from the four corners of the earth, and He is going to bless the world through the Jews. Listen: "That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee" (Deut. 30:3).

"Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Isaiah 66:8 would lead us to believe that a nation (the Jewish nation) is going to be born (that is, born again) in one day's time. Those who have been in rebellion against Him and in opposition to Him, when Jesus Christ comes back to this world a second time, are going to receive Him in one single day.

We read: "Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; But, the LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land" (Jer. 23:5-8).

Hitler talked about putting the

Jews off on the island of Madagascar. Others talk of them being scattered to the four corners of the earth. I tell you, beloved, the day is coming when God is going to gather them from all the four corners of the earth to which they have been driven, and He is going to take them back to Palestine, to dwell in their own land.

When is this going to take place? The context shows us that it is at the time of His second coming. Notice again: "And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God" (Zech. 13:8, 9).

What a day for a nation! It looks as if in that day all the nations of Jews shall be cut off. Actually, this would take place only for the fact that our Lord intervenes; and when He intervenes and fights against the enemies of the Jews one-third of them (all that are left) see Him in all of His glory, and they cry and say, "The LORD is my God." God looks down on the third of the Jewish population that is left and says, "It is my people."

Listen again: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Is. 66:19).

This verse hasn't been fulfilled yet. Any individual who reads it knows that he is reading unfulfilled prophecy. Beloved, the Jews aren't interested today in telling Gentiles about the glory of God. They are interested today in merchandise; they are interested in buying and selling; they are interested in anything and everything other than the Gospel of the Son of God. But, beloved, there is a day coming when Jesus comes again that the Jew is going forth as a missionary. God is going to send missionaries to Tarshish, to Javan, and to Tubal. He is going to send missionaries to the whole world. They shall tell of His glory to the Gentiles of the world.

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will not trust thee?" Is it consistent with His dignity for Him to save you, and suffer you to remain an unbelieving sinner, doubting His grace, mistrusting His love, slandering His character, doubting the efficacy of His blood, and of His plea? Why, man it is the most reasonable thing in the

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world that He should demand of thee that thou shouldst believe in Christ. And this He doth demand of thee this morning. "Repent and believe the gospel." O friends, O friends, how sad, how sad is the state of man's soul when he will not do this! We may preach to you, but you never will repent and believe the gospel. We may lay God's command, like an axe, to the root of the tree, but, reasonable as these commands are, you will still refuse to give God His due; you will go on in your sins; you will refuse to come unto Him that you may have life; and it is here the Spirit of God must come in to work in the souls of the elect to make them willing in the day of His power. But oh! in God's name I warn you that, if after hearing this command, you do, as I know you will do without His Spirit, continue to refuse obedience to so reasonable a gospel, you shall find at the last it shall be more tolerable for Sodom and Gomorrah, than for you; for had the things which are preached in London been proclaimed in Sodom and Gomorrah, they would have repented long ago in sackcloth and in ashes. Woe unto you, inhabitants of London! Woe unto you, subjects of the British Empire! for if the truths which have been declared in your streets had been preached to Tyre and Sidon, they would have continued even unto this day.

IV. But still, to pass on, I have yet a fourth remark to make, and that is, this is a command which demands immediate obedience. I do not know how it is, let us preach as we may, we cannot lead others to think that there is any great alarm, that there is any reason why they should think about their souls now. Last night there was a review on Wimbledon Common, and living not very far away from it, I could hear in one perpetual roll the cracks of the rifles and the thunder of the cannon. One remarked to me, "Supposing there really were war there, we should not sit quite so comfortably in our room with our window open listening to all this noise." No, and so when people come to chapel, they hear a sermon about repentance and faith; they listen to it. "What do you think of it?" "Oh - very well." But suppose it were real; suppose they believed it to be real, would they sit quite so comfortably? Would they be quite so easy? Ah, no! But you do not think it is real. You do not think that the God who made you actually asks of you this day that you should repent and believe. Yes, sirs, but it is real, and it is your procrastination, it is your self-confidence that is the sham, the bubble that is soon to burst. God's demand is the solemn reality, and if you could but hear it as it should be heard you would escape from your lives and flee for refuge to the hope that is set before you in the gospel, and you would do this today. This is the command of Christ, I say, today. Today is God's time. "Today if ye will hear His voice, harden not your heart, as in the provocation." "Today," the gospel always cries, for if it tolerated sin a single day, it were an unholy gospel. If the gospel told men to repent of sin tomorrow, it would give them an allowance to continue in it today,

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and that would indeed be to pander to men's lusts. But the gospel maketh a clean sweep of sin, and demandeth of man that he should throw down the weapons of his rebellion now. Down with them, man! every one of them. Down, sir, down with them, and down with them now! You must not keep one of them; throw them down at once! The gospel challengeth him that he believe in Jesus now. So long as thou continuest in unbelief thou continuest in sin, and art increasing thy sin; and to give thee leave to be an unbeliever for an hour, were to pander to thy lusts; therefore it demandeth of thee faith, and faith now, for this is God's time, and the time which holiness must demand of a sinner. Besides, sinner, it is thy time. This is the only time thou canst call thine own. Tomorrow! Is there such a thing? In what calendar is it written save in the almanac of the fool? Tomorrow! Oh, how hast thou ruined multitudes! "Tomorrow," say men; but, like the hind-wheel of a chariot, they are always near to the front-wheel, always near to their duty; they still go on, and on, but never get one whit the nearer, for, travel as they may, tomorrow is still a little beyond them - but a little, and so they never come to Christ at all. This is how they speak, as an ancient poet said -

"I will tomorrow, that I will, I will be sure to do it;"

Tomorrow comes, tomorrow goes, and still thou art "to do it"

Thus, then, repentance is deferred from one day to another, Until the day of death is one, and judgment is the other."

O sons of men, always to be blessed, to be obedient, but never obedient, when will ye learn to be wise? This is your only time; it is God's time, and this is the best time. You will never find it easier to repent than now; you will never find it easier to believe than now. It is impossible now except the Spirit of God be with you; it will be as impossible tomorrow; but if now you would believe and repent, the Spirit of God is in the gospel which I preach; and while I cry to thee in God's name, "Repent and believe," He that bade me command you thus to do gives power with the command, that even as Christ spake to the waves and said, "Be still," and they were still, and to the winds, "Be calm," and they were quiet, so when we speak to your proud heart it yields because of the grace that accompanies the word, and you repent and believe the gospel. So may it be, and may the message of this morning gather out the elect, and make them willing in the day of God's power.

But now, lastly, this command, while it has an immediate power, has also a continual force. "Repent ye, and believe the gospel," is advice to the young beginner, and it is advice to the old grey-headed Christian, for this is our life all the way through - "Repent ye, and believe the gospel." St. Anselm, who was a saint - and that is more than many of them were who were called so - St. Anselm once cried out repenting of my whole life! And Rowland Hill, whom I think I might call St. Rowland, when he was near death, said he had one regret, and that was that a dear friend who had lived with him for sixty years would have to leave him at the gate of heaven. "That dear friend," said he, "is repentance; repentance has been with me all my life, and I think I shall drop a tear," said the good man, "as I go through the gates, to think that I

can repent no more." Repentance is the daily and hourly duty of a man who believes in Christ; and as we walk by faith from the wicket gate to the celestial city, so our right-hand companion all the journey through must be repentance. Why, dear friends, the Christian man, after he is saved, repents more than ever he did before, for now he repents not merely of overt deeds, but even of imaginations. He will take himself to task at night, and chide himself because he had tolerated one foul thought; because he has looked on vanity, though perhaps the heart had gone no further than the look of lust; because the thought of evil has flitted through his mind - for all this he will vex himself before God; and were it not that he still continues to believe the gospel, one foul imagination would be such a plague and sting to him, that he would have no peace and no rest. When temptation comes to him the good man finds the use of repentance, for having hated sin and fled from it of old, he has ceased to be what he once was. One of the ancient fathers, we are told, had, before his conversion, lived with an ill woman, and some little time after, she accosted him as usual. Knowing how likely he was to fall into sin he ran away with all his might and she ran after him, crying, "Wherefore runnest thou away? It is I." He answered, "I run away because I am not I; I am a new man." Now, it is just that, "I am not I," which keeps the Christian out of sin; that hating of the former "I," that repenting of the old sin that maketh him run from evil, abhor it, and look not upon it, lest by his eyes he should be led into sin. Dear friends, the more the Christian man knows of Christ's love, the more will he hate himself to think that he has sinned against such love. Every doctrine of the gospel will make a Christian man repent. Election, for instance. "How could I sin," saith he. "I that was God's favorite, chosen of him from before the foundation of the world." Final perseverance will make him repent. "How can I sin," says he, "that am loved so much and kept so surely? How can I be so villainous as to sin against everlasting mercy?" Take any doctrine you please, the Christian will make it a fount for sacred woe; and there are times when his faith in Christ will be so strong that his repentance will burst its bonds, and will cry with George Herbert -

"Oh, who will give me tears? Come, all ye springs,

Ye clouds and rain dwell in my eyes,

My grief hath need of all the wat'ry things

That nature hath produc'd. Let ev'ry vein

Suck up a river to supply mine eyes,

My weary weeping eyes; too dry for me,

Unless they set new conduits, new supplies

To bear them out, and with my state agree."

And all this is because he murdered Christ; because his sin nailed the Saviour to the tree; and therefore he weepeth and mourneth even to his life's end. Sinning, repenting, and believing - these are three things that will keep with us til we die. Sinning will stop at the river Jordan; repentance will die triumphing over the dead body of sin; and faith itself, though perhaps it may cross the stream, will cease to be so needful as it has been here, for there we shall see even as we are seen, and shall

know even as we are known.

I send you away when I have once again solemnly declared my Master's will to you this morning, "Repent ye, and believe the gospel." Here are some of you come from foreign countries, and many of you are from our provincial towns in England; you came here, perhaps, to hear the preacher of whom many a strange thing has been said. Well and good, and may stranger things still be said if they will but bring men under the sound of the Word that they may be blessed. Now, this I have to say to you this morning: In that great day when a congregation ten thousand times larger than this shall be assembled, and on the great white throne the Judge shall sit, there will be not a man, or woman, or child, who is here this morning, able to make excuse and say, "I did not hear the gospel; I did not know what I must do to be saved!" You have heard it: "Repent ye, and believe the gospel." That is, trust Christ; believe that He is able and willing to save you, but there is something better. In that great day, I say, there will be some of you present - oh! let us hope all of us - who will be able to say, "Thank God that ever I yielded up the weapons of my proud rebellion by repentance; thank God that I looked to Christ, and took Him to be my Saviour from first to last; for here am I, a monument of grace, a sinner saved by blood, to praise Him while time and eternity shall last!" God grant that we may meet each other at the last with joy and not with grief! I will be a swift witness against you to condemn you if you believe not this gospel; but if you repent and believe, then we shall praise that grace which turned our hearts, and so gave us the repentance which led us to trust Christ, and the faith which is the effectual gift of the Holy Spirit. What shall I say more unto you? Wherefore, wherefore will you reject this? If I have spoken to you of fables, of fictions, of dreams, then turn on your heel and reject my discourse. If I have spoken in my own name, who am I that you should care one whit for me? But if I have preached that which Christ preached, "Repent ye, and believe the gospel," I charge you by the living God, I charge you by the world's Redeemer, I charge you by the cross of Calvary, and by the blood which stained the dust at Golgotha, obey this divine measure and you shall have eternal life; but refuse it, and on your own heads be your blood for ever and ever!

## 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.

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.

## CHRISTIAN LOSES SON TO SODOMITE

While working as Managing Editor of the Christian Inquirer, I covered the Betty Lou Beatty case in San Diego. Her husband had left her for a homosexual "lover" and Betty Lou left the state with her 12-year-old son when the woman judge condemned her fundamental Christianity as "unwholesome" environment which to raise the boy. Betty Lou fled, but she was found in Colorado and the boy was given to his father. The judge believed the boy would receive a better upbringing by two sodomite men than by his Christian mother.

After the boy's father died of AIDS-related illness last June, Judge Judith McConnell on November 5 awarded custody of the boy, now 16, to his father's homosexual male lover rather than his mother. "Men, leading the natural use of the woman, burned in the lust one toward another; men with men working that which is unseemly...God gave them over to a reprobate mind to do those things which are not convenient (Proper)" (Rom. 1:27,29 AV) (copied from The Pilgrim Examiner Jan. 1988 issue)

## ONCE SAVED

(Continued from Page 1)

found. Mark the perfect man, and behold the upright: for the end of their way is peace. But the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psalm 37:23-38).

The security of the believer is one of the most precious doctrines in the Word of God. It is also one of the most misunderstood, despised, and misconstrued of all the truths revealed in the Bible. When considering this great doctrine, the issue is not whether you believe in once saved always saved, but whether you believe in salvation wholly by the grace of God without any human merit coupled therewith. If salvation is wholly by God's sovereign grace, then once saved a person is always saved! If it is based upon human merit, then one could lose his salvation; but for one who follows this route, it is depressing to know that if he is twice lost he is always lost. "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this we do, if God permit. it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall again fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:1-6). So you see, there

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## ONCE SAVED

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one of two alternatives which may choose. These alternatives are: once saved, always saved, and twice lost, always lost. If you choose the latter, I love you; but if you choose the former, you are to be praised for your unreserved acceptance of the Word of God.

This sermon falls into three parts, and we shall title these parts: The Nature of Salvation, The Newness of the Saved, and The Basis of Our Security.

Every Christian has two natures: the old nature and the new nature. Right here we will emphasize the new nature, that is, the nature of salvation.

"My sheep hear my voice, and I know them, they follow me: And I give unto them eternal life, and they shall never pluck them out of my hand. My Father, which giveth life unto them, is greater than all; and no man is able to pluck them out of the Father's hand. I and the Father are one. Then the Jews took up stones again to stone him" (John 10:27-31).

"I know that, whoever God doeth, it will be for ever: nothing shall be put to it, nor anything taken from it: and God doeth it, that men should fear before him" (Job 3:14). These two Scriptures forever settle the question of the eternality of salvation. When Jesus speaks of eternal life, He means exactly what He says.

Second, the nature of salvation is perfect. "But this man, because he had offered one sacrifice for sins for ever, he is seated on the right hand of God; From henceforth expecting till his enemies be made his footstool. by one offering he is perfected for ever that are sanctified" (Heb. 10:12-14). True, our old nature is imperfect and possessed of innumerable limitations, but the new nature of the child of God is perfect. Salvation cannot be improved upon!

If it is the nature of salvation is perfect, then repentance. "For by the grace of our Lord Jesus Christ, and that not of works, lest ye should be boasting: it is the gift of God: Not of works, lest ye should be boasting."

any man should boast" (Eph. 2:8-9). "For the gifts and calling of God are without repentance" (Rom. 11:29). When I was a little boy wearing my blue overalls and blue shirts and going barefooted, oftentimes a playmate would give (?) me something. However, a little while later that playmate might return and demand this gift (?) to be turned back over to him. In my new found misery I would decry his action by calling him an "Indian giver." This simply meant to give something and then take it back entitled a person to the name "Indian giver." Let me say with all the fervor of my soul that God Almighty is not an Indian giver. What God gives, He gives for keeps. Salvation is a gift and God gives it for keeps. Therefore, if a person is ever saved he is always saved.

### THE NEWNESS OF THE SAVED

We are living in an age which delights in complimenting itself on being up-to-date. Seemingly everyone must have the newest and the latest in everything from fad to fashion, but for those who are interested in having the "newest thing out," then salvation in Christ has this to offer. Paul said, "Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17). The newest thing in this world is a child of God.

First, the newness of salvation is seen in that the saved person has a new heart. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh" (Eze. 36:26). "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). People with calloused and hardened hearts, even as hard as stones, can become melted, humbled, tendered, and regenerated, receiving a heart of feeling in the place of a heart of stone. Every saved person has a new heart.

Second, the newness of salvation is seen in that the saved person has a new spirit. "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27).

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God:" (Rom. 8:14-16). Before regeneration the spirit of man is depraved, hateful, spiteful, bitiful, and just plain obnoxious; but after salvation a person has a meek, tender, humble, and sweet spirit. Paul said, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). He also declared "...if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Very earnestly and very sincerely let me press upon your heart this question, "Do you have the Spirit of Christ?"

Third, the newness of salvation is seen in that the saved have new laws. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people" (Heb. 8:10). "Ye are my friends, if ye do whatsoever I command you" (John 15:14). Before salvation certain principles and laws are adhered to. It is sad, but most people follow the law of expediency and the principle of least resistance, if such could in truth be called a principle. Upon conversion the God of heaven writes upon the hearts of people His laws and His principles. This is another good reason and a Scriptural one why people act differently after salvation.

Fourth, the newness of the saved is seen in that the saved possess an entirely new nature. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). Hitherto the person has possessed only one nature. This nature is depraved, wicked, adulterous, murderous, blasphemous, and sinful. This is just another way to express the total depravity of unregenerated man. Commensurate with salvation a person then possesses two natures. These natures are the fleshly (old man) and spiritual (new man). These are contrary one to the other and a perpetual and continuous warfare is experienced in the life of every believer from the point of salvation until the event of death. "For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I

delight in the law of God after the inward man:" (Rom. 7:19-22). One of the best evidences of genuine salvation is the warfare between the two natures of a regenerated child of God. Speaking strictly from the standpoint of the personal, I have more trouble with myself than any other person or all other people in all the world. Jesus had this in mind when He said, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

Finally we look briefly at the basis of our security in Christ. The song writer has well described the foundation and the basis of our security when he penned these words:

"On Christ the solid rock I stand, All other ground is sinking sand." First, the basis of our security is in the blood of Christ. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:14). Again the song writer has verified Scripture with poetry when he wrote:

"There is a fountain filled with blood; Drawn from Emmanuel's veins, And sinners plunged beneath that flood; Lose all their guilty stains."

Second, the basis of our security is revealed time and again in the Book of books, the Bible. "If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psalms 89:31-33). Start in the book of Genesis and read page by page, paragraph by paragraph, sentence by sentence, and word by word until you have read through the book of Revelation. There in every book of the Bible you will find God's sovereign grace in bestowing salvation upon man parallel with the glorious doctrine of the security of the believer!

Third, the basis of our security in Christ is based upon the intercessory work of the Lord Jesus. "But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24-25). He is our Mediator, our Go Between, our Advocate, and our great High Priest. The task of keeping our souls is not in our finite hands, but in the nail pierced hands of the infinite Son of God. The Hebrew writer declares that He (Christ) "ever liveth to make intercession for us" (Heb. 7:25). So, my friend, if a person ever lost his salvation, Jesus would have to die in heaven, and this, of course, is a Scriptural impossibility.

The Father was concerned about us, this is foreordination!

The Son died for us, this is propitiation! The Spirit came to us and brought us to Christ, this is regeneration! What the Father did was eternal, what the Son did was external, and what the Spirit did was internal. Therefore, the basis of our security rests upon the omnipotence of the Godhead, and not in the merits of human flesh.

"Blessed assurance, Jesus is mine, Oh, what a foretaste of glory divine, Heir of salvation, purchase of God, Born of His Spirit, washed in His blood."

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STUDIES IN FIRST JOHN

by Clyde Everman

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1)

As we begin to study this passage we need to note that God has given us His Spirit as told in I John 3:24, but there are other spirits that are active in the world. Also we need to remember that the false teachers whom John is warning against are people who claim to be Christians, who claim to possess the Holy Spirit. They claim to speak with authority from God. Also remember that at this writing, as there were no, or at least few, books of the New Testament available. Therefore the churches had to depend upon the preachers that came in from time to time. The command is to "believe not every spirit" and "try the spirits". "Beloved, believe not every spirit" means not to accept as true every thing that is said just because he says he is led by the Holy Spirit. What John is saying is that while all prophets (preachers are led by a spirit, they are not all led by the Holy Spirit. Some are led by evil spirits, and for this reason we are to test each one to determine for which spirit he is speaking; from what source did his message come? It is of utmost importance for us to know by which spirit one is speaking. Before we can trust any spirits we must test them "whether they are of God". Why is this necessary? Because there are "many false prophets gone out into the world". In John's day there had risen "many false prophets". The apostle Paul told the elders of the church at Ephesus,

"For I know this, that after my departing shall

grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). The apostle Peter wrote, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction" (II Peter

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## A TRUE SERVANT OF GOD

Why say they are servants of the Most High.

Why, then do they teach others a lie?

They think God's people don't ever read,

Go to God for the wisdom they need?

Give Mom and Dad or others the praise.

When I read God's plan for man's salvation

truly amazed.

He made His plan for the foundation of the earth

He didn't have help from any man.

Bible has all the answers

It's not just carry it in our hand

It neatly on a table to impress another man.

Search its pages and pray for wisdom to see

what God would have His servants to be.

---by Phebie Bush

## FIRST JOHN

(Continued from Page 9)

2:1). In the almost 2000 years since John's day the "many false prophets" have multiplied to great multitudes. Today there are false prophets every where claiming they are from God and teaching His Word. Some claim that they have received some special revelation or message for their brand of doctrine.

In chapter 3:23 we were commanded to believe on Jesus Christ. Here we are commanded not to believe every spirit, but to try (test) the spirits. How are we to know if a spirit is of God or the devil? What test can we give one? John gives us the test to give in verse 2-3 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist, whereof ye have heard that it should come: and even now already is it in the world". At the time John wrote this letter there had risen a group who believed Jesus Christ was a created being whom they considered above the angels, but not God. Some of them thought that Jesus was just a man, the natural-born son of Joseph and Mary. They believed that the Christ was the Divine Spirit who came and took possession of Jesus at His baptism, but left Him as He hung on the cross. John is fighting this false doctrine.

He is telling us to be careful as to what we listen to and believe. How can we tell who is of God and who is of the devil? John says the answer is what they say about Jesus Christ. Do they say He is God who became man? Who are true prophets of God and who are prophets of the devil? "Every spirit that confesseth that Jesus Christ is come in the flesh is of God". The word "confesseth" carries a meaning more than just recognizing Him as being God. It means a profession of faith in Him. The confession is that the man Jesus of Nazareth is no other than the Christ, the eternal Son of God who became man. He is the Word who was with God, the Word who is God, and the Word Who was made flesh, as John 1: 1-3, 14 states. To confess that this is true is to prove that the spirit that inspires it "is of God". This is the fundamental Christian doctrine. Our whole Christian doctrine hinges upon this great truth and this can never be compromised in any way. "Jesus Christ is come in the flesh" presents two great and important truths. It implies the pre-existence of Christ. Note it is "come in" not come into as some claim, which shows that the pre-existent one became man. The word "flesh" speaks of a human nature. He became a real man, having the same nature like unto us with one exception; He had no sin.

The man who denies that Jesus Christ is God come in the flesh "is not of God." The man who said, "Jesus was not God,

that he was simply a man who knew the laws of God" could not be a Christian although he is pastor of a Baptist church. What does John say of such a one? He "that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of antichrist". The one who denies the virgin birth of Christ is not only "not of God", but is led by "the spirit of antichrist". There are multitudes of such today. This is the reason we must test each of them. "Prove all things: hold fast that which is good" (I Thess. 5:21).

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world" (I John 4:4). Here, John gives a word of assurance to the true Christians. The one who has his faith in the blood of Christ is of God and has the Holy Spirit abiding in him. These are the ones who "have overcome them". The "them" are the ones who have denied that Jesus Christ is God come in the flesh. John is saying that these false teachers have not been able to deceive you. You have not only "tried them which say they are apostles, and are not, and hast found them liars: (Rev. 2:2), but you have overcome them. These may have been those who, "went out from us, but they were not of us" (I John 2:19). He tells us the reason for this victory was "because greater is he that is in you, than he that is in the world". We know that the forces of evil have great power for we are told, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). But "he that is in you" is greater than all the forces of evil. Therefore we are able to overcome all false teaching. The victory is not because of our own strength, for if left to ourselves we could in no way overcome sin, the devil or the world. We would be like the servant of Elisha who, when he saw that they were encompassed by the army of the enemy, cried "Alas, my master! how shall we do." We need to remember Elisha's answer, "Fear not: for they that be with us are more than they that be with them" (II Kings 6:15,16). While Elisha and his servant had angels with horses and chariots of fire to protect them, we have within us God the Holy Spirit who is greater than all forces of evil.

"They are of the world: therefore speak they of the world, and the world heareth them" (I John 4:5). Those who deny the Deity of Christ are of the world. They are the ones who are so popular here in the world, "and the world heareth them". The world will listen to its own people. This explains why some men are so popular. Why does the "number one TV preacher" have an audience of nearly 3 million each Sunday? "the world heareth them." When we hear a preacher preach, we need to learn from what source he obtained his message. Is it from the devil, the prince and god of the

world? If the world receives his message, it is an indication that the source is from the world. The world loves its own. The world exalts man instead of exalting God. In the world system, man is the center of every thing. Is that not the main theme of modern "Humanism" that is sweeping the world today? People who are not of God belong to the world, and they will listen to the world and refuse to hear the things of God. In contrast, the Christian loves to hear the Word of God. One way we can test any message which we hear is, if it is of the world it will make man the master of all things. The message from the Spirit of God will always make Christ the answer to man's problem of sin, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13, 14).

"We are of God: he that

knoweth God heareth us he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error" (I John 4:6).

The "we are of God" refers to John and the rest of the apostles. He is not being proud or boastful, but he is just telling what he knows to be true. Remember in chapter 1 he said he was telling only that which he knew to be so, since he had walked, talked with, and handled the Word of life. Here he is speaking not in his own name, but as one of the apostles, who had special authority bestowed upon him by Jesus Christ. In the first three verses, the test of doctrine was whether it taught the divine-human Person of Jesus Christ. Here he added the test of who hears the message. Is it accepted by the Christians or by the world? There is a connection between God's people and God's Word. Christ taught, "My sheep hear my voice, and I know them, and they fol-

low me" (John 10:27) "stranger will they not follow, but will flee him: for they know not the voice of strangers" (John 10:4,5). As for those who are of the world? "But you are not, because ye are my sheep" (John 10:26). He is saying the same thing. That "we are of God" are of God", you listen to the message and the hearing of the Holy Spirit who is with us will enable us to discern the Word which He has sent through the apostles. You can recognize God's Word because they listen to the Word. Those who refuse God's Word, but rather the message from the world, prove that they are not Lord's sheep.

"Hereby know we the spirit of truth, and the spirit of error", John

(Continued on Page 11)

## SOME FOOLISH STATEMENTS BY CURTIS HUTSON OF THE SWORD OF THE LORD.

Curtis Hutson, editor of the Sword of The Lord, goes further in his antagonism against the doctrines of sovereign and saving grace than did his illustrious predecessor, John R. Rice. He has a sermon on The Lordship of Christ in the December 11th issue of his paper. It has some good and needful points in it. However, it starts off with a diatribe against what he calls the Lordship gospel. Many of us still believe, as our forefathers did, that one must bow to the Lordship of Christ in a genuine experience of salvation. Curtis Hutson is much opposed to this. He believes that one can receive Jesus simply as Saviour, while refusing His Lordship, and be eternally saved. Then, at that time or later on, one can if he wants to, receive Jesus as Lord. Of course he can go on to heaven without this, but he will miss out on usefulness and rewards.

In this message Mr. Hutson makes the following statement, "Last year a Gallup poll showed that one out of every three adults in America was a born-again Christian. Some would argue that these are not really saved. (they surely would, I would not think that any spiritually sane man would even imagine that there is that high a percentage of saved adults in America - the editor). But if they have trusted Christ as Saviour, they are saved. The problem is not salvation, but surrender." Would you believe this statement from one of the most popular and outstanding Fundamentalists in the country?

Surely, if one out of every three Americans were born-again Christians, we would see a great difference in this country. But, I guess that, according to Mr. Hutson, born-again Christians do not show a great change in their lives - only surrendered ones. For my part, I wonder, "Who are these unsundered rebels against God that are, at the same time, born-again Christians?" What is this salvation experience - this born-again experience - that leaves one in the same rebellious state as before he had this experience, and as the unsaved are still in?

I assure you, my friend, that not even close to one in every three

Americans is a born-again Christian. I assure you that not one in ten is such. I sincerely doubt that one in a hundred is such, even one in a thousand might not be far out of line. God could not fine ten born-again Christians in Sodom. Surely, there is not a larger percentage in America, who might well be far more wicked than Sodom was. Mr. Curtis says, "The problem is not salvation, but surrender." I tell you the problem is that men have not surrendered to Christ in a genuine salvation experience. Mr. Hutson comes mighty close to branding himself as an Antinomian in his zeal to defend his two-fold receiving of Christ: once as Saviour, later, maybe, as Lord. I do hope that these rebellious, un-sundered Christians will receive Jesus as Lord before they get to heaven, else heaven might be almost as bad as America, or should I say one-third as bad?

I quote further, "If every believer was totally yielded to Christ, every church building in America would be filled to overflowing next Sunday morning. And that's not all, it would be filled again for both Sunday evening and Wednesday evening services. Have you ever heard anything so foolish? Surely, Mr. Hutson has forgotten himself in making such a statement. Surely, he has taken leave of his senses. Reading after Curtis Hutson, I am sure that he recognizes most of the so-called churches as churches. Is he telling us that if every believer were totally yielded to Christ, the Methodist buildings, the Church of Christ buildings, the Roman Catholic buildings, the Holy Roller buildings, etc., would all be filled for the rest of their services. I tell you beloved that this is a million miles from the truth. Let me tell you how it would be.

If every believer were totally yielded to Christ - the Methodist, the Free Will Baptist, the Holy Roller, the Lutheran, the Presbyterian, etc., buildings would all be totally empty at their next service, and every service thereafter, so long as all believers were totally yielded to Christ.

Now, if this were true: every Sovereign Grace Landmark Missionary Baptist Church would be filled at their next service every service thereafter so this totally yielded church would continue. I assure you that totally yielded believers would be a member of or attend services of a false, man-made institution such as those herein and others like it. A totally yielded believer would be a member of a church, of the services of a church, and preaches against the five-fold of sovereign and saving grace that preaches against salvation, that preaches "be saved or be damned", that preaches works (or rituals) for salvation that sprinkles for baptism, that sprinkles infants and children in Christian baptism, etc. Yielded believers will be filled by the Holy Spirit. The Holy Spirit will never lead you to join or attend a false church, thereby support that which is contrary to the Word of God. Mr. Curtis then says about a supposed situation that one week when the invitation was given, thousands would be in the aisles joining the church obeying Christ and receiving a believer's baptism." Mr. Hutson how would they receive baptism in a sprinkling? How would they receive church that recognized the sprinkling as the one true baptism? How would they receive believer's baptism? Would they be dipped or be damned?

Men who are sound of mind and who are good men, can surely be off into foolish and statements by their opposition to the truth of God's Word, their teaching for doctrine the traditions of men. I believe Curtis Hutson is a born-again Christian. I expect to meet him in heaven. But surely I have here the foolishness, absurdity, of some of his statements. And this is about because of his opposition to what he calls The Lord's Gospel. Once more, we see heresy breeds heresy even to a point of absurdity.

## FIRST JOHN

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cludes. We can test the spirits, and get to know which is the true one from God. We can do this by examining not only the message they bring but also by the audience which will listen to them. Any man who knows God will hear the Word of God. This is a test by which we can judge ourselves. Do we accept the testimony of the Word? He that is of God hears this testimony, and he that is not of God rejects it. **Hereby know we the spirit of truth, and the spirit of error"**

## RAPTURE BEFORE TRIBULATION, Part III

Here is a lesson in absurdity. I am standing on the corner when a friend comes by and asks what I

am doing. I reply that I am waiting for the bus. My friend asks me when the bus is due, to which I reply that it is not due for several more years. I continue standing on the corner looking down the avenue. Another friend comes by and asks what I am looking for. I reply that I am looking for the bus. The friend asks me when the bus is due. I reply that it is not due for a few years yet. My friends walk away, sadly shaking their heads. You say this is absurd. Yes it is, but no more absurd than the pretended watching and looking and praying for the Lord's return by the post-tribulationist.

Here is John, the beloved disciple at prayer. For what is he praying? He prays, "even so, come Lord Jesus." Now, one of the post-trib men had better hurry over, interrupt his prayers, and straighten John out on his theology. He is so mistaken. He thinks that the Lord might return in his lifetime. Talk all you like, dear post-trib friend, you cannot pray John's prayer without giving

up your post-trib theory.

**"Then, we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air"**(I Thess. 4:17). **"We shall not all sleep, but we shall all be changed"**(I Cor. 15:51). Let us put out an emergency call for our post-trib theological trouble shooter. Here is a man who is in trouble on his views of prophecy. His name is Paul. He is so confused that he thinks the rapture might occur in his lifetime, and that he might be included in the rapture. He is confusing others in each succeeding day who might read his letter, and causing them to think that they might be living when the rapture occurs and be caught up therein. The post trib-theological doctor better straighten Paul out, or Paul will have folk believing in a Pre-Trib Rapture. Or maybe we pre-tribs had better ask Paul to straighten out our post-trib fiends. One thing is for sure: either Paul or the post-tribs are all

mixed up on the rapture. Well, I guess I will just take Paul's word for it and leave the post-tribs to their cold heresy.

The designed effect of the coming of the Lord upon the lives of His people is set forth in Scripture as: 1. To comfort them (I Thess. 4:18). 2. To be a blessing to them and make them happy (Titus 2:13). 3. To cause them to purify themselves (I John 3:3). Now the coming of the Lord cannot and will not have its proper and intended effect upon the lives of God's people unless it is presented as liable to occur at any moment. The declared effect of a belief in a delaying of the Lord's coming is set forth in Luke 12:45 and other Scriptures, as leading to unfaithfulness in the believer's life and service. Now I would not accuse any post-trib of using his theory as an excuse to be less faithful in service and clean in life than others. But I must and do, in faithfulness, charge my post-trib friends with taking away from God's people a truth that was

given to promote faithfulness in service and cleanness of life, and giving them instead a theory that tends to promote unfaithfulness and unholiness. Let them answer this charge as best they can.

Let me summarize the proofs of imminency: 1. The early churches believed in imminency. 2. The Bible commands us to have the attitude of "watching," and "being ready" for the Lord's return which demands imminency. 3. Biblical statements as to the Lord's coming teach imminency. 4. The stated and commended attitude of the churches and individuals of the New Testament teach imminency. 5. Paul's including himself and his readers in the "we who remain" and the "we who shall not sleep, but shall be changed" teaches imminency. 6. The designed effect of the doctrine of the rapture upon those who believe it teaches imminency. 7. The Biblically stated effect of the tendency of a belief in a delayed coming to produce unfaithfulness teaches

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## FLORIDA AND MARYLAND

"I'll go where you want me to go, dear Lord." Florida and Maryland are far apart. They are very different in many ways, but one thing is alike in both. There are some saints of God who believe and rejoice in hearing the truths of God's Word in both states.

I left home on Friday, Jan. 8th for three days in Florida. Katie drove me to the airport, and immediately left for home. I walked and looked at the board. It read "cancelled." My scheduled flight for Orlando, via Charlotte, N.C. was cancelled. I hurried to the airport, but Katie was out of sight. What will I do now? I had planned to preach in three churches in Florida. I was scheduled to preach there Friday night. It was a fellowship meeting. I had written many Florida friends telling them of this, and hoping they might be present. Several of them were there. I had looked forward to these meetings. I had thought that the Lord was in the arrangements.

I prayed to the Lord. I asked Him, if it was His will, to get me to Florida for the scheduled meetings. Well, the Lord had, unknown to me, reserved me a seat on a 14 seat commuter plane (U.S. Air) to Pittsburgh. (I had been scheduled on Piedmont) The Lord had also reserved me a seat on a U.S. Air jet from Pittsburgh to Orlando. Both planes were full. There was not an empty seat left. I was some hours late, but I was there in time to preach as scheduled. Praise the Lord for His providence and sovereignty over all things. I have marvelled much at this - especially as to the one when two flights had already been cancelled that morning. God is

Sister Marie Sutherland met me at the airport in Orlando. We had been unable to reach her in time to tell her of the change. She had waited over three hours for me. I stayed in her home in Sanford, Florida during my time there; that is, when I was not travelling to preach or fellowship somewhere, except that I spent Sunday night in the home of a member of the church where I preached that night.

We got to Sanford, gulped down some food, I changed clothes, and we were at the Jordan

Baptist Church of Sanford in time for a half hour or so of fellowship before the service began. It was so good to have this time. I fellowshiped with a Barbara Bess with whom I had been corresponding. She came up to meet me. She has come out of an Arminian (so-called) Baptist Church. She plans to join our church for now, and then look around for the church in Florida that she feels the Lord would have her join. T.B. Freeman, whom I have known a long time, was there. I always delight in fellowshiping with him. I have often said that he was one of the most humble and prayerful men I ever met. Doug King, whom I have only met briefly for a few times was there. More about him later. Herbert Wilson, whom I had known longer than any of the rest (we were in Piedmont Bible School in Winston Salem, N.C. together, and we pastored in Greensboro and Winston Salem together. Boy, we go way back. He must be nearly as old as I am (60, though I know you won't believe that I look so young). Al Lyons, who has preached at our Bible conference, was there; and we had much fellowship. Andy Proctor and family were there. More later. Curtis Taylor, whom I had met before in Florida, was there. A Brother Fountain, whom I heard preach a fine sermon in Fort Pierce, was there. Other preachers were there, but I forget their names just now. I do hope they will forgive me (I am 60 years old, you know). I always seem to meet more preachers when I go to Florida than anywhere else, except at conferences. I wonder why so many preachers seem so easily called to Florida?

Of course, I remember Brother Elgie Hornsby. He is the pastor of the Jordan Baptist Church of Sanford and had invited me to preach to this fellowship. It was a real spiritual delight for me to meet this brother. I enjoyed our fellowship so very much. I have invited him to our conference this year. I hope he can come. I am hoping also that he will write some articles for The Baptist Examiner. He certainly seems to be a sound and able preacher

We had a good crowd at this fellowship meeting. I wish we could have crowds like that at

some fellowships here. The spirit of the service was excellent. We had good congregation singing. We had several good specials (one was not much). I preached on "Is Sovereign Grace Important." The message was well received. It seemed that everyone there believed in the sovereign and saving grace of our God. I felt that the Lord was with me in the message.

Following the service, we had a wiener roast. I called Katie and told her about this. A wiener roast in January. Who ever heard of such a thing? However, the weather was not all that fine. It was very cool, for Florida, on Saturday and Sunday. I did not see the sun all the time I was in Florida, and I told those bragging Floridians about that.

When you go to a conference or a fellowship meeting, try your best to stay in a different place from Andy Proctor. He kept me up until 2 AM on Saturday. But he is a very dear and special friend to me. I love him much in the Lord. It is always a blessing to me to have fellowship with this dear brother. I wrote him some when he was coming from the Charismatics to the Baptists. I was honored to baptize him. We have had great fellowship since we first met. His wife, Carol, is one of the four Pyle girls - four wonderful girls. My son, Joe, married one of them.

John and Marie Sutherland treated me so well while in Florida. They drove me around from place to place. I think very highly of them both. I deeply appreciated all they did for me during this time. I suspect that Marie might be largely responsible for my invitation to Florida at this time.

We travelled to Lawtey, Florida on Saturday. The church there was having a fellowship meeting and ordaining their new pastor, Marty Hoffman. Brother Wayne Crow had been in a meeting there, and he moderated the ordination service. Brother Kenneth Long and Brother Al Lyons brought fine messages at this service. I enjoyed it all very much. Brother Hoffman did a good job answering questions. I was happy to meet him. I am expecting to hear many great things about his ministry there. It was good to see Brother A.E.

Massey again. It had been a long time. He has been a faithful servant of the Lord, pastoring the church in Lawtey until he resigned and has been a blessing to many of us. The church served us a fine meal. We had much good fellowship at this meal. I was happy with my first visit to this church. We drove back to Sanford, tired but happy in the Lord. The fellowship on the trip with brother Hornsby was a time of blessing - also with John and Marie Sutherland.

On Sunday morning, we had to get an early start for Ocala, Florida. This was my first time with the Temple Baptist Church there, and it will be long remembered. The church is pastored by Brother George Sledd. Well, the first person I saw after entering the church was George Scott from Michigan. How many places have our paths crossed? He is a very dear brother. I am always happy to have fellowship with George. His wife was there with him, and it was a blessing to see her. You will not be around George Scott long before he will be praising the Lord for something. I consider him a remarkable Christian.

After the service, a young lady came up to me, introduced herself, and told me that her father had called her and told her to be at this service and hear me preach. I learned that her father is Brother Virgil Webb of the Coal Grove Baptist Church, just across the river from me. He and I have chatted about spiritual things several times. I appreciated his call to his daughter, and her coming. I hope that she will attend the church in Ocala often, even regularly.

A preacher brother who is a member there brought a very fine Sunday School lesson. I was happy to meet him. I greatly enjoyed the services in the Temple Baptist Church that morning. I preached on "The Cry of a Baby and the Heart of a Princess." This is a favorite sermon with me, but I never felt the help of the Lord any more than at this time. I do hope that it was a blessing to those who listened. We had a fine lunch and even finer fellowship at a local restaurant. This morning will long live in my memory, and the memory will be a blessing.

We drove back to Sanford, where we had about an hour's rest, or a little longer, before we left for Gotha, Florida. I preached there at the Park Ridge Baptist Church where Brother Doug King is the fine and able pastor. We arrived early and had some good fellowship with brother King before the service. Brother King has a very fine church. His son is the talented song leader - what a blessing. We had a piano special by a precious young girl. The choir blessed us with a special. A brother in the church gave us a short sermon on tithing, and the preliminary part of the service (is it right to call it that? probably not) I enjoyed very much.

I preached on "The Meanest Grandmother in the Bible." Another favorite with me, and the Lord helped me in doing this. The message was well received. I did not think it merited the many favorable comments I received, but was grateful that folk seemed blessed thereby. I was a little disappointed in it myself. Preachers will know the feeling. I spent that night in the home of a member of the church, and was graciously treated. The next morning Brother Doug King took me to breakfast and then to the airport. I enjoyed the fellowship that we had. It was Monday morning about 10 AM. I did not know that it would be after midnight before I got home, but that is another story. It was good to be back home with Katie, and back in my study at Calvary Baptist Church. I would urge my readers to pray for the three churches mentioned in this, to pray for the preachers mentioned, and to visit any of these churches anytime you can. This experience was unique for me in that I preached in three churches and for three pastors where I had never preached before. I saw some old and dear friends, and I met many whom I had not known before. The week-end was a time of great blessing for me.

On Friday morning, January 22nd, Jimmy Swindell, a deacon and fine member of our church,

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## FLORIDA

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and I left Ashland for Hagerstown, Maryland. Jimmy is a very faithful member of Calvary Baptist Church. He has accompanied me on several trips since I came to Calvary. He is a dear brother. He is one with whom you can have much good fellowship. I appreciate and enjoy, so very much, his going with me. We were in snow most of the way, but it never got bad enough to really bother our travelling. We had a good, enjoyable trip. Praise the Lord for His travelling mercies. Do we thank Him as we should for His blessings in this respect? I just thought of something to my shame. I don't think I ever start out on a trip without having prayer before leaving, usually in the car. But, I do not ever remember, at the end of the trip, taking time right then to praise the Lord for His mercies on the trip. I was thankful. Doubtless, after some time I usually thanked the Lord. But never right at the end of a trip. What a shame. We need to pray. Then we need to watch for the answer. Then we need to praise God for the answer. We arrived at the home of Rodger and Terrie Lewis, and their two children, Jamie and Mark, at about 3 PM.

We were given a royal welcome. Here are two fine Christian people. How many times have they opened their home to God's people. They have kept God's people in their home for conferences and revivals. They have hosted Christian fellowship in their home a large number of times. They are very fine, hospitable, and sound people. It is always a real blessing to visit with them.

They are members of our church now. Sister Rita Brown of Baltimore, Md. is also a member of our church. In fact, I made this trip to seek to be of spiritual help to these members. I preached three times in the Lewis home. They had invited others, and we had visitors at each service. We had good fellowship during the time in this home. One cannot visit this home without talking - or at least hearing - about the things of the Lord. It was a blessing to meet Brother Bob Kurtz during this time. He was present at each service. He knows much about the Word of God, and we discussed spiritual things at length. The Lewis's have services in their home each Thursday night. They listen to a tape, and doubtless have other spiritual exercises. I would urge any who live in this area to get in touch with these people. You may call them at 301-797-4714. The live at 316 S. Mulberry St. in Hagerstown.

On Sunday morning we all - the Lewis's, Jimmy, and I - travelled to Baltimore. We had services in a room that was rented for the purpose. Sister Rita Brown, and her husband, Lawrence Brown, had taken care of everything necessary to our having these services. They had brought chairs from home, arranged things in the room, had printed songs, and had done all that was needed. We had two visitors, a Brother Maxwell and a friend, with us for these services. I preached twice in the morning.

We then all went to lunch together. It was a fine meal and a very enjoyable time of fellowship. Following this, we returned to the meeting place, and I preached again. The Lord gave us a good spirit. He blessed me in preaching, and we had a great time in the things of the Lord.

We who had travelled from Hagerstown that morning, returned and had a service there that night. Jimmy and I left early the next morning and returned to Ashland. We were in snow much of the way, but it never became too bad for travelling. We left at just the right time, stopped just the right amount of time, drove at just the right speed, so as to meet up with Katie as we travelled towards Jimmy's home. Katie was on her way to the funeral of Carl Carter's sister. Carl is a deacon and a valued member of our church. We drove to Jimmy's where he and I changed clothes and we all attended the funeral services. Who planned our trip, and Katie's leaving home, so that we could meet and attend this funeral? Let those who deny the sovereignty of God explain this as best they can. We know Who did this. It was the One who worketh all things after the counsel of His own will.

We are hopeful that a church can be organized in Maryland so that our members there will have a church of their own to attend regularly. We are praying to this end. We are hoping and praying that God will send a preacher there who can preach the Word of God regularly to these folk. We have one who is considering this at present. If some preacher would be interested in this work, contact me here. Whoever might be so interested must be a very sound preacher, for these folk know and believe the truth.

Well, I praise God for these two trips. They were so different in many ways, yet so alike in other ways. God has some of His people in many different places. He has many who do love the truths that The Baptist Examiner stands for. If we could get them all together in one place, they would be a large multitude. However, God has scattered them in different places. Some of them have churches close enough to attend and serve in. Others do not have this blessed privilege, though they are members of true churches at a distance. God is sovereign in all these things. I thank the Lord for the many I know, am friends with, fellowship with, and occasionally preach to some of them - who are firm believers in the truths of God's precious Word. I praise Him for the opportunity to preach in different places. I praise Him that I have frequent opportunities to minister to and try to encourage and help those who do not have a sound, strong, true church near enough to attend faithfully. I feel for people like this - they are a multitude - and I always try to be of help to such. I get so many letters from folk telling me that they believe what TBE stands for, that they live in such a place, and asking if I know a church near them that stands for these things. Sometimes I have been able to put them in touch with such. Sometimes (most of the time) I have had to sadly answer that I did not know of such. There is a famine of hearing of the Word of God in the land today. Let us all pray for our brothers and sisters who are in this kind of situation.

I thank God for the opportunity to preach in churches that do believe these truths. I thank Him for the privilege of preaching to three such in Florida as mentioned in this article. May God increase the number of sound, strong, true churches. May He bless those that are such in a special way. Oh, that our kind of churches might have revival and blessings from the Lord in 1988. Brethren, let us pray for one another.

I praise the Lord for Calvary Baptist Church of Ashland, Ky., and the great honor of being her pastor. I praise God for the opportunity now and then to preach for other people and in other places. Oh, that I might be true to God and His Word; and that I might be used to bless others in preaching. Pray for me. May God bless you all.

## RAPTURE

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imminency. And remember that a proof of imminency is automatically, and by almost universal agreement, a proof of the pre-trib position.

Now, the post-tribs will seek to use 1. Peter's knowledge of his coming martyrdom, 2. Paul's long-range missionary plans, 3. Paul's knowledge of approaching death, and a few other arguments to disprove imminency. These arguments are few, weak, and have long since lost any force. We know, of course, that the rapture is a set time with God. Therefore he could reveal to an individual apostle that he would die. This does not offset the teaching of imminency to all others because they did not read this in John until Peter was an old man, they could not know from day to day whether or not Peter was alive. Paul believed that he might go in the rapture until God revealed to him his coming death just shortly before that event. That would not change the revelation in Scripture to others. Paul was in prison awaiting execution. He might die before Timothy received the letter from Rome. Anyone of that day reading II Timothy would not know but what Paul was already martyred, and could still look for the Lord to come at any time. And besides all this, which adequately answers the post-trib argumentation, these things are all long since past, and would not touch the subject of imminency as we discuss it today.

The pre-trib rapture is clearly revealed by the Biblical teaching of the two phases of Christ's second coming. Now, the post trib will make merry over this and fire all his guns at it, but he cannot answer the fact that a proper interpretation of Scriptures relating to the Lord's return sets forth these two phases. Now, one might speak of this matter as two phases - one when the Lord comes in the air for His own, and the other when He comes to the earth with His own to Armageddon. Or one may refer to this first phase as simply, the rapture; and to the second phase as The Second Coming. For after all, the Lord does not actually return to earth at the first phase. I care not which terminology one might use, but I do insist that the fact of two distinct events as to time and as to what takes place is clearly taught in Scripture.

Let me illustrate how we arrive at the two phases of Christ coming. One who lived in O.T. days

would have been hard pressed to find a single passage of Scripture that clearly set forth the two comings of Christ. But if he paid close attention to the things that were predicted to take place at the coming of the Messiah, he would come to see that there must be two comings. He would see that things were predicted that were mutually exclusive one of the other - that could not take place at one and the same coming. So he would have been led to adopt - and it would be a Scriptural truth - the fact of two comings, one to suffer, and one to reign in power and great glory. It is just in this way that we arrive at the Biblical teaching of the two phases of Christ's coming. There are things predicted as taking place at His coming that are mutually exclusive one of the other - that could not refer to one and the same event - that would be contradictory if so applied. So we see that there must be two phases to this coming: one to be in such a way and to involve such events as to fulfill part of the Scripture predictions - the other to be in such a way as to fulfill the other predictions.

Let us notice some of these different things that will take place at the Lord's coming which demand two phases for their fulfillment. The first listed will occur at the rapture, the second at the coming to Armageddon. 1. Christ comes in the air, (I Thess. 4:17). He comes to the earth, (Zech. 14:4). 2. Christ comes for His own, (I Thess. 4:17). He comes with His own, Jude 14:3. 3. He comes as a thief, (Rev. 16:5). He comes like lightning seen by all (Mt. 24:27). 4. Christ comes as the morning star, (Rev. 2:28), coming in the dark of the night to take away His own from the night that remains - He comes as the sun of righteousness, (Mal. 4:2), rising over all the earth in the glad millennial day. 5. The saved go to meet Him and return with Him to the Father's house, (John 14:3). The saved remain on earth to enter the kingdom (Matt. 25:34). 6. The unsaved remain, as they were, upon the earth, (I Thess. 4:17). The unsaved go to hell, (Matt. 25:41). Many more differences could be given, but these should suffice. These things that are predicted to take place at the coming of the Lord cannot apply to one and the same event. They are mutually exclusive of one another. They would be contradictory if applied to the same event. They demand and set forth the doctrine of two phases of the Lord's coming.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). This verse is the inspired outline of Revelation. It is essential to a proper understanding of the Book, and it clearly and undeniably shows forth the pre-tribulation rapture. No man can properly interpret Revelation, using this inspired outline, without clearly seeing the pre-trib view of the Rapture. The word "hereafter" is the translation of two Greek words meaning "after these things". Keep this in mind.

Now let us look at this: 1. The "things which thou hast seen" refer to the vision of the glorified Christ in ch. 1. 2. The "things which are" refer to the churches in chapters two and three. This is very clear when we notice that 4:1 tells us that John

is to now be shown the things which shall be "hereafter" or "after these things" that is, after the things that are. It is clear to a certainty that, if chapter one is what thou has seen, and chapters four through the remainder of the book are the things which shall be hereafter, then chapters two and three are the things that are, that is, the churches. 3. "The things which shall be hereafter," chapters 4-22. Now from all this it is clear, and it is inspired, that the things which take place from 4:1 throughout the remainder of the book, cannot take place until after the churches, for they are the things that are. And 1:19 with 4:1 clearly tells us that those things following 4:1 cannot take place until after the things that are. Now, Revelation chapters six through nineteen describe the Tribulation, and they come after chapters two and three which describe the churches. So if a post-trib can count, and if he can really what comes after something else, he can see that the Tribulation will not and cannot begin until after the time or age of the churches.

You see, true churches will cease with the rapture, because true believers will be included in the rapture. We are now living in the church age - that age when God is doing His authorized work on earth through His churches. There were no churches before Christ came to earth. There will be no churches on earth after the rapture. Now, look at Revelation with this in mind. You have churches in chapter one, you have churches in chapters two and three. But search as you will, you cannot find a true church on earth from chapter 4:1 through chapter eighteen. You cannot find a true church on earth during the Tribulation. Our Lord has gone to length and in detail here to show us that the terrible events of the Tribulation will not begin until we come to pass until after true churches have ceased from the earth, and this will be at the rapture. Why will the post-trib men ignore this conclusive evidence against them and still hold on to their new found theory?

Another proof of pre-tribulationism is that it leaves room in its prophetic schedule for God's prophesied future dealings with Israel. The post-trib-theory must, to all practical and honest purpose and intent, do away with or ignore this matter. The age in which we live is the church age and in a sense, the Gentile age. God is not dealing now in any special way with Israel. Yet, the Bible tells us much of God's future dealings with His chosen earthly people: Of the time of "Jacob's trouble", of their restoration to the land, of their national conversion, and much more. The Bible speaks of the age in which we live as a parenthesis between God's past dealings with Israel and His future dealings with them. The post-trib ignores, or else minimizes or perverts, the vast body of Scripture which deals with this theme. He has things going on pretty much as they are until the Millennium.

(To Be Continued)

The grace of God is a much higher thing than the grace of a king to his dutiful subjects. God's grace has its inspiration not in the worthiness of those to whom it is shown but entirely in the heart of God Himself.