

If you are as poor as Job, try to be as patient as he.

MISSIONARY SOVEREIGN GRACE LANDMARK PREMILLENNIAL

The Baptist Examiner

Baptist Is Our Middle Name

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

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BREAK UP YOUR FALLOW GROUND

By Waldo Whiddon

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." (Hosea 10:12-13). Land that is fallow, is land that has been tilled, but has been left lying out untended for awhile. We need revival all across our fair land today, and the way to get it, is to break up our fallow ground and try for another new crop. Seed will not come up and grow profitably on unbroken ground. To break up land, is to let into the soil oxygen, and in air is carried nitrogen, including other elements vital to a new crop.

If we are to have revival in our hearts, and in our churches, we must first see that the land is prepared first. "For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns." (Jer. 4:3). The goal of this two-fold command of God, number one is, to break up our fallow ground, and, number two is, not to sow among thorns, leads to a good harvest. This is the harvest. "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." (Gen. 8:22). Thus, every harvest is a sovereign act of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." (Gal. 6:7). "For they have sown the wind, and they shall reap the

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THE RETURN OF THE LORD JESUS

by Willard Willis

"But they which are accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are children of God, being children of the resurrection." (Luke 20:35,36).

The Bible refers to the resurrection of the righteous as being from the dead and the resurrection of the lost as being of the dead. One, by a careful examination of our text, will find that the lost could never be included in the resurrection which is referred to as being "from the dead". The reference, in fact, is to those who "are accounted worthy to obtain that world, and the

resurrection from the dead".

The preposition "from", as it is used in our text, makes it quite obvious that the resurrection in question will not include all of the dead. We, if we subtract two from four, have two left. The same reasoning applies relative to our text. A resurrection from the dead, in other words, means that there are to be some left. Those, in fact, who are to be left are those who are referred to as "the dead". Believers, in other words, are not considered to be dead, but only sleeping.

A close examination of the Scriptures will show that our Lord arose from the dead (Acts 17:31, Romans 1:4, 1 Cor. 15:20, 1 Peter 1:3). It follows that we will be raised from the dead too. He, after all, was the first fruits of the "from" resurrection. A close examination of the following passage of scripture will show that Paul did not believe in a general resurrection.

"If by any means I might attain unto the resurrection of the dead." (Philippians 3:11)

This passage of scripture, in the Greek, reads: "If by any means I might attain unto the out resurrection which is from the dead."

These words by Paul would have absolutely no meaning if there was

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A SCRIPTURAL STUDY OF GOD'S FOREKNOWLEDGE

By Frank Beck

Scripture: Romans 8:28-30; I Peter 1.

Predestination rests upon foreknowledge. Behind God's predestination is not fatalistic force, but foreknowledge. This we are taught in Romans 8:29, "For whom he did foreknow, he also did predestinate..." The predestinated ones are those whom God foreknew! To foreknow something or to know of something before implies an interest in that something, and not indifference. It reveals consideration on the part of the Creator and a plan. And where there is such consideration, there must also be concern and compassion! Predestination is not cold and cruel for it is wrapped up in foreknowledge! Predestination and election are controlled by God's foreknowledge. Not only do we read this in Romans 8:29, but also in I Peter 1:2, where believers are said to be: "Elect according to the foreknowledge of God the Father..."

What does foreknowledge mean? There are two outstanding views as to what foreknowledge means.

The first view concerning God's foreknowledge is that God knows ahead of time everything that will come to pass. Every true Christian believes this!! Certainly God knew before the world was made who among the sinful sons of men would believe on His beloved Son. Being God He knows all things eternally, and this is the meaning of the word itself (so Vincent's word studies). Foreknowledge, therefore, means to know before. To this we agree,

for we could be atheists if we did not believe it. However, and I hope that this remark will not fall on deaf ears, we cannot prove a Bible doctrine primarily from the meaning of a word itself, but by the manner in which that word is used in scripture! This is most important.

Therefore, we are forced to reject, as unscriptural, the interpretation that whom God foreknew would believe on His Son, He predestinated them, because they would believe! That is not what Romans 8:29 teaches. It would then read of God: "For what he foreknew..." instead of "whom He foreknew..." And if you still hold to that view that foreknowledge merely means that God elected those to salvation whom He foreknew would believe on His Son let me ask you, "How did God foreknow who would believe on His Son if He did not purpose, first of all, to give them the faith to believe?" For He is the author of their faith! (Heb. 12:2). Is it not rather that "God foreknows what will be because He has decreed what shall be?" (A.W. Pink). How can anything be foreknown if it is not certain? And if it is certain then it must have been purposed so by the Almighty! "An event must be made certain, before it can be known as a certain event" (Shedd). So it is written: "Known unto God are all his works from the beginning of the world" (Acts 15:18), and as P.B. Fitzwater, of the Moody Bible Institute says: "these things could only be known because they were purposed." "Nothing can occur that was not foreseen (by God) and if foreseen it must have been intended" (Charles Hodge).

Therefore, I will put this as simple as possible: predestination and election are controlled by God's foreknowledge and God's foreknowledge is based upon God's purpose and that is the Bible order as in Romans 8:28-29 and Ephesians 1:11. Standing upon Romans 8:28-29, we maintain that God calls men according to His purpose and this includes the fact that God foreknew them, called them, justified them and glorified them because He purposed to do it

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The Baptist Examiner Pulpit

A Sermon by Ray Waugh, Sr.

WHEN GOD HAS A JOB TO DO HE CALLS A MAN

In I Timothy 3:1-2, we find these most interesting words, "If a man desire the office of a bishop (pastor), he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach." Though this word is not all inclusive, it directs our attention to a truth that is evident throughout the

Word of God; namely, "When God Has A Job To Do, He Calls A Man." We shall attempt to demonstrate this today.

In the *Dallas Morning News* of December 21, 1992, there was a front page headline which read, "Opened Doors." The subheading that followed stated, "Gay Congregation Holds Services At New Church." The story went on

to note that this was a \$3 million dollar facility, and that some 1000 people - mostly homosexuals and lesbians - had attended those services on Sunday, December 20, 1992. It is quite probable that their next Sunday crowd was even larger than the one on December 20th. From the perspective of the world, this was a successful activity! But

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THE BAPTIST EXAMINER

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WHEN GOD

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a question arises, was it a successful activity?

If we have been alert to the news during the last few weeks, we are aware that the Church of England has made some very dramatic changes in its practices and in its policies. Just recently, the Anglican Church or the Church of England has agreed to begin ordaining women as priests, and this will enable them to serve as pastors. In the January 1993 issue of *Christianity Today*, there was an article which went on to explain that the Anglican Church in Australia, the Church of England in Canada, and the Episcopal Church here in

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PAGE TWO

Editor's Update

By Jack C. Whitt, Interim Editor

Greetings to all our readers. Once again we are happy to send out to you the good articles and messages written by men dedicated in expounding upon the truths of God's word, that opens blinded eyes and makes men see their sins, turning them to look to that blessed one who saves the vilest of sinners. I wish to thank and commend the many writers who send us articles. It is they who have helped to give credibility in establishing the The Baptist Examiner to be the doctrinally sound, all glory to God, paper that it is. We try to screen articles to insure their scriptural accuracy. Most all our contributors are very sound in God's Word and we here at Calvary Baptist Church do appreciate each one who participates in this paper ministry that reaches thousands of people in foreign lands as well as here in the states.

You will notice we have begun a "Bible Study" section to our paper, the first of which appeared in the last issue. We believe this will be a good addition to The Baptist Examiner, as Brother Clyde Everman teaches this study.

By now, most should know that Brother Gene Helton is the new pastor of Calvary Baptist Church. He will have assumed the pastoral duties as of December 1. So, as you now read this paper, Brother Helton is Pastor and Editor. And if I may say, I gladly turn all responsibilities and other incumbrances of the office to him. It has been a good experience for me to have served as best I know how. I believe I have a much greater appreciation for those of you who are pastors and/or editors.

We remind you of our tape ministry. Many people receive tapes of our sermons preached here at Calvary Baptist Church. Any who would like to receive our tapes may call or write us to request them.

We would also like to expand our mailing list for The Baptist Examiner. Send us names of any who would want to receive our paper. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto him be glory in the church by Jesus Christ throughout all ages, world without end. Amen." (Eph. 3:20,21).

America are now ordaining women to the Priesthood. The question arises, "Are these churches successful for God?" Or, can the activities of mortal men, change our God's mind?

Though most Baptists are not aware of it, most of the Baptist creeds and statements of faith have come directly or indirectly from what is called "The Westminster Confession of Faith." This "Westminster Confession of Faith" is the foundation for The Church of England, all other Anglican or Episcopal Churches, and several of the Protestant groups.

Perhaps, then, it really is not surprising that Southern Baptist Churches in the North and in the South have ordained a few hundred Southern Baptist women as gospel ministers. As some of you may know, several Southern Baptist Churches are today pastored by women. Many others of these ordained Southern Baptist women

are serving some of the larger Southern Baptist Churches in America as associates and associate pastors. Many of these organizations seem to be succeeding famously! Perhaps we might better say that these succeed unscripturally! The question arises, "Are these Churches successful for God?"

There perhaps are a few gray heads among us who can recall times when most of the members of some churches were women, and some of these were Baptist Churches. Many times, it seemed as though the women were running those churches. Some of them may have seemed to be successful, but the question is, "Were they successful for God?" Sometimes during crisis such as war there was no one around to "hold the fort," as it were, but women. Regardless, until the men of a church are fulfilling their responsibility, we can know that a church is not prosper-

ing or succeeding for God.

Put it down in your mind and in your memory, and never forget it, a church that is successful for God must be the responsibility of the men. The church consists of a heavenly people who are being called out to become the Bride of Christ and for His Glory. And God for purposes that are His prerogative has made it absolutely clear that the responsibility for those churches lies on the shoulders of some man or some men - not upon the shoulders of women!

In ancient times, when God came to the place in His program that He needed someone to raise up an earthly people for His Name, God's call was to a man by the name of Abram. Even though God, in His omniscience, knew that Abram was a liar who would compromise the truth for the benefit of himself, God still chose Abram for the job that He had to do. God's word and God's call to Abram was most specific. We need to read the words of God in Genesis 12:1-3 with some understanding: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Sometime later, God had a very, very special job that He needed to be done. As most of you doubtless know, God had sent His people down into the land of Egypt, and they had been there for some 400 years. Then the time came when He planned to remove His people from Egypt. God had determined to accomplish that job with a mighty hand. He would, thereby, demonstrate to the world that He was both Sovereign and Omnipotent, and that His people had a very special place in His heart. For this great job, God chose a man who was both a murderer and a man who had stammering lips and perhaps a stuttering tongue by the name of Moses.

Perhaps it would be good for us, to take the time to realize that God did not go into one of the great educational institutions of the time to find the man whom He had chosen for the job. Neither, did God go into one of the great cities and choose a man who had proven himself to be a great leader. Since God is God, and since He can choose whomever He desires

whenever He desires, He could have chosen some famed personage from anywhere in the world, but He did not.

Rather, God went to the backside of the desert. There, He chose a man who was learned in all of the wisdom of the Egyptians, but a man who had spent the last 40 years of his life taking care of sheep. God called on this man, Moses, to go to Pharaoh and to lead the people of Israel into the desert wilderness where He would further develop His congregation of "earthly people." Again, God showed, and that most dramatically, that when He has a job to do, He calls a man. There really is never any exception to this practice.

Across the centuries, when God had a job to do, He called on a man! Some of their names will ring a bell. There were Isaac and Jacob and Joseph. There were Gideon, Saul, and Sampson. Most of them, in a sense, were sorry human characters, but God, nevertheless, chose them for his very special jobs. There were many, many others such as David and Solomon, Isaiah and Jeremiah.

In Judges 2:16, we read, "The Lord raised up judges, which delivered them out of the hand of those who spoiled them." On the basis of this emphasis, we sometimes hear that God called Deborah to be a Judge in Israel, and because of this women can perform in responsibilities that pertain to men. In actuality, we search the Word of God in vain to find that He called Deborah to be a Judge in Israel. Rather, we read, "She dwelt under the palm tree of Deborah... and the children of Israel came to her for judgment" (Judges 4:5). She, however, realized that she was not called - as a Judge - to deliver Israel. The Word is clear, "She sent and called Barak." Later, Barak explained he would not go unless she went as his "helpmeet," as it were, but it was Barak who was "the deliverer." In finality, God identifies him as such in Hebrews 11:32.

There is one who is called Esther who is deemed to have been a heroine in Israel. Though she had great responsibility, it was Mordecai who fulfilled the call of God. Esther was a good woman and a faithful woman, but God called a man by the name of Mordecai. Then, there is Ruth to whom we are indebted for the beautiful words, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest,

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The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
Calvary Baptist Church • Ashland, KY

Genesis 1:6-19

In verse 5 we saw the beginning of time, "And the evening and the morning were the first day." God had spoken and there was light (v. 3).

On the second day of creation God divided the waters above the earth from those on the earth by speaking the "firmament" into existence (v. 6). The word "firmament" means the atmosphere which surrounds the earth. The waters above the earth are the clouds "And God called the firmament heaven" (v. 8). There are three heavens spoken of in the Bible. This is known as the first heaven, the heavens from which come rain (Gen. 8:2), in which birds fly (Dan. 2:38). Above this heaven is the heaven in which are the sun, the moon, and the multitude of stars which men worship (Gen. 22:17; Deu. 17:3). Then there is the Heaven of heavens - the place where God dwells (Deu. 10:14; Psa. 11:4; Isa. 66:1). Paul spoke of it as the third heaven (II Cor. 12:2).

THE THIRD DAY

(Verses 6-13). God's next act was to gather the waters on the earth "unto one place, and let the dry land appear" (v. 9). The dry land God called "Earth" and the waters He called "Seas" (v. 10). "And God said, —". Now that the land was divided from the

waters the next step was to produce the various kinds of vegetation, grass, herbs, and trees (v. 11). Each was to produce seed "after his kind" (v. 12). "And the evening and the morning were the third day." (v. 13).

THE FOURTH DAY

(Verses 14-19). "And God said, —" (v. 15). Again by the might of his power God spoke the sun, the moon, and the stars into existence. The sun "to rule the day" and the moon "to rule the night" (v. 16). They were for "signs, and for seasons, and for days, and years" (v. 14). "And the evening and the morning were the fourth day." All was now prepared for animals and man to live upon the earth. The next work of God was to create animal life to dwell upon the earth. Note, all this was done by the Word of God. God spoke and it was done. Isaiah told Judah, "Behold your God!" (Isa. 40:9). He then asked some questions to show the power and greatness of the God who spoke the world into existence, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" (Isa. 40:12). Who but God could hold the waters of the universe in the

palm of His hand? Who but God could measure the heavens by the span of his hand (from the end of His thumb to the end of His middle finger? Who but God could weigh the mountains and hills in a balance? "To whom then will ye liken me, or shall I be equal? saith the Holy One." (v. 25).

God's people are told, "Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." (Isa. 40:26). God has placed every single star in its place and has given it a name and "not one faileth."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding" (v. 28). For those who trust in this Almighty God it is told, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint." (v. 31).

May I say with Isaiah, "Behold thy God!"

WHEN GOD

(Continued from Page 1)

I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God..." (Ruth 1:16). But it was Boaz who fulfilled the call of God to beget the grandfather of David. Each of these dear ladies was faithful in her place, but they were faithful helpmeets.

Some years later when the time came to introduce Jesus to the world, God chose a man. In fact, God chose a nondescript one who was dressed in animal hides and who was living on the honey of the hand. This one whom God chose to introduce Jesus to the world was not even "working for a living." He doubtless did not look very good. He probably did not smell very good. And in view of some of the trouble that he got into, he did not have any of the social graces that are so necessary in society. Neither did he have any political or diplomatic savvy or capability. In any situation where good people were concerned, it is clear that John the Immerser (or "Baptist") did not meet the required standards.

God, nevertheless, gave to this man the responsibility of crying, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel; therefore am I come immersing (or baptizing) with water..." (John 1:29-31). Later, this One whom John introduced, even Jesus, had this to say of John, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Immerser (or Baptist)..." (Mt. 11:11).

When this man, Jesus, began building His church, there doubtless were several women who manifested their faithfulness in many ways. There were Martha and Mary! There was the woman at the well who bore a good testimony. There was the one who washed His feet with her tears and dried them with her hair. Later, Mary would be there at the resurrection and was privileged to carry the good news that Jesus was alive to the Apostles. There was the mother of Jesus who was present at the wedding in Cana. It was evident that she had some obvious social responsibilities. But when Jesus began building

His church, He did not call any of these good women.

Instead, God called Peter who would have a question about blood sacrifice, a man who would both lie and deny that he ever knew Jesus, a man whom Jesus would even call "Satan." Similarly, God called other very human men such as James, and John, and Matthew and eight others. It was to these men that Jesus would give the responsibility of carrying on the Word and the work of His church when He went back to Heaven. God called men for this most important job.

Later, we learn from the Apostle Paul that there were a number of faithful women who had their several places of importance to fill. We can name a few such as Phoebe, Priscilla, Mary, Stachys whom calls his beloved, Tryphena, Julia, Olympas, and others. Sadly and tragically, today some who are sometimes called feminists will contend that one of the New Testament women was ordained as a deaconess, and that because of this women have a right to be deacons and to be pastors.

Yet, when God needed someone to carry the Gospel to the Gentiles, He did not call any of these faithful women. Instead, God reached down and put His hand on the persecutor of the church and the murderer of Stephen by the name of Saul, whom we have come to know as the Apostle Paul. So, hear me! And hear me well! God had never called a woman to do a job that He has set apart for men. The Apostle Paul's understanding of this truth is absolute. He shares with us some truths that God taught him: In I Timothy 2:11-12, he explains, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." In I Timothy 3:1-2 and 4, he informs us, "If a man desire the office of a bishop (pastor), he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach... One that ruleth well his own house, having his children in subjection with all gravity." In I Timothy 3:12, Paul says, "Let the deacons be the husbands of one wife, ruling" (Continued on Pg. 4, Col. 2)

THE CHURCH IS THE PLACE

WHERE GOD MEETS HIS PEOPLE

Where two or three are gathered together in my name, there am I in the midst of them. (Matthew 18:20).

WHERE WE WORSHIP AND GLORIFY GOD

Enter into his gates with thanksgiving, and into his courts with praise. (Psalm 100:4).

WHERE THE WAY OF SALVATION IS PROCLAIMED

For we preach not ourselves, but Christ Jesus the Lord. (II Corinthians 4:5).

WHERE WE FIND COMFORT AND STRENGTH IN TIME OF NEED

My God shall supply all your need according to his riches in glory by Christ Jesus. (Philippians 4:19).

WHERE WE LEARN THE WISEST WAY TO LIVE

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth! Through thy precepts I get understanding. (Psalm 119:103,104).

WHERE WE MEET THOSE WHO CARE FOR US

Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. (I Corinthians 12:26).

WHERE GOD'S WORD IS OPENED

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

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The Baptist Examiner Pulpit Forum I

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

Explain I Corinthians 15:28? Will the Son reign forever, or be in subjection?

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In this chapter the apostle Paul has shown that the resurrection of Christ is the basis for our salvation, "if Christ be not risen, then is our preaching vain, and your faith is also vain" (v.14). He has also shown that as Christ rose from the dead those who are in Christ will also be raised. "But every man in his own order: Christ the firstfruits: afterward they that are Christ's at his coming" (v.23). "Then cometh the end", when the resurrection is completed, at the end of the thousand reign of Christ, "when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet" (vv. 24, 25).

Christ our Lord is now seated at the right hand of the Father, but there will come a time when He will return to earth and will reign over the earth for a thousand years. During that time He will bring in the age or righteousness as foretold by Habakkuk (2:14): "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (v. 28).

This, we see that Christ our Lord, the eternal Son of God, is coming back to take charge of all things and when everything is made right, Satan and all evil is judged removed, He will return

to the Father that God, the triune God (the Father, Son, and Holy Spirit) "may be all in all."

To quote H.A. Ironside, "When the Lord Jesus has thus put all things under the feet of God the Father, He Himself voluntarily occupies the place of the Father's beloved Son and the Servant of the redeemed. He will serve us through all the ages to come, for love delights to wait upon the objects of its affection."

WHEN GOD

(Continued from Page 3)

their children and their own houses well."

Then, over in chapter four, the Apostle Paul brings all of this teaching to a climactic conclusion with the words, "If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness" (I Tim. 4:6-7). There are other scriptures, also, that document this truth. Therefore, any church, any people, or any person who violates these specifics is doing violence to the Word of God, defying the teachings of the Apostle Paul which we have by the spirit of God, and questioning the God of Glory and His Son Jesus Christ.

If we read these scriptures with care, they enable us to know that no homosexual has ever been called to preach or to pastor a church of the Lord Jesus Christ. These scriptures, also, inform us that no lesbian has ever been called to preach or to pastor a church. As far as men are concerned, there may be what they call "a homosexual church in Dallas, Texas," and in the eyes of some men it may be a very successful endeavor. We may be absolutely assured, however, that God has never had anything to do with it! And God will never have anything to do with it, except to judge it!

The Anglican Churches in England, Australia, and Canada

may ordain women to the priesthood. By these scriptures, we can know that God has had nothing to do with that attack upon the Word of God! And God will never have anything to do with that attack upon the Word of God, except to send judgment! The Episcopal churches here in America may ordain women to the priesthood, but be assured this too, is an attack upon the Word of God.

Likewise, Southern Baptists and other Baptists, along with Pentecostals and Charismatics, and Protestants and cultists of all sort may ordain women to preach and to pastor. Be assured, however, that no Baptist, no Pentecostal, no Protestant, no Charismatic, and no cultic group of any sort ever had any scriptural warrant to ordain women to the ministry or to appoint them as pastors. Believe me, when I say it, every such use of women as ordained ministers and pastors is an open and a frontal attack upon the Word of God, and thereby an attack upon God.

We can know, then, that no woman - regardless of how faithful she may seem to be - has ever been called as a bishop or as a preacher to pastor a church. Therefore, any woman who ever stands before men and usurps authority as a pastor never does so in the power of the Holy Spirit. This means, also, that no woman was ever given the responsibility of those seven men who were set apart in Acts 6 for special service as deacons.

We can know, therefore, that every woman who ever moves to violate these commands of Almighty God is out of the will of God. Such a woman may be as saved as I ever shall be, but in the moment that a woman moves to pastor a church of the Lord Jesus Christ or who becomes a deacon in a church of the Lord Jesus Christ is no longer in the service of 'the god of this world,' even Satan, "the prince and the power of the air." Such a woman stands in open violation of the teachings of the Word of God and is not in the service of God the Father, God the Son, or God the

Holy Spirit.

The message of God from Genesis through the book of Revelation is clear, and it is absolute. When God has a job to do, He may have some woman or some women around as help-meets, as it were, but His call will always go to some man. Therefore, if Calvary Baptist Church - or any church - prospers for God, it will be because the men have recognized their responsibility, committed themselves to the cause of our Lord Jesus Christ, and have moved to fulfill their responsibility as men.

This does not mean that the women cannot have their places in Calvary Baptist Church, and those places are very, very important in the eyes of God. Women can testify! Women can teach! Women can visit! But women cannot usurp authority or serve in the capacity as bishop or pastor or as deacon. If Calvary Baptist Church ever succeeds for God, it will be because the men have realized that they are the ones whom God calls to special service and to special responsibility.

What, then, is our conclusion?

First, we may say that God never calls a homosexual or a lesbian to become a deacon or a pastor. These may have gone through the process of being married, and they may even satisfy some of the requirements as "couples" with respect to our community standards and governmental tax laws, but they have never met God's requirement to become a bishop or a pastor or a deacon. No homosexual or lesbian is ever "the husband of one wife."

Second, we may say that God has never - and I mean ABSOLUTELY NEVER - ever called a woman, any woman, to pastor anyone's church. Again, the Apostle Paul's words in this regard are ABSOLUTE, "I suffer not a woman to teach, nor to usurp authority over a man," "A bishop then must be blameless, the husband of one wife..." and finally, "Let the deacons be the husbands of one wife..." Men may build what they speak of as "Gay congregations" and men may go through the process of ordaining women as ministers in order to become pastors, and some organizations called churches may actually appoint women as pastors, but be assured that God had no part in any such proceedings. Let it be noted absolutely and in finality without any question! Whenever God has any job to do,

He always calls some man!

In the beginning days of the church, the experiences of three men dramatize our responsibility as men. Peter, the preacher, and two deacons, Philip and Stephen, had special responsibilities, and each one of us likewise is called. Their message which was expressed so wonderfully by the Apostle Paul should be our message; namely, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31), must be our message, as well.

If you are here today, and you have never made your peace with God, you are on your way to a Devil's hell. The cry of my heart, and the cry of every redeemed person who is here today is, "Believe on the Lord Jesus Christ, and thou shalt be saved" and fitted wonderfully for Heaven.

Did You Buy A Lottery Ticket This Week?

To people who are not Biblical Christians the matter of gambling poses no problem. In fact some can justify their buying a lottery ticket may help the state subsidize public education.

Some people can argue and say that life is a risk. When we go into business we are taking a chance that we will make it. The farmer is chancing it that he will have favorable weather and a good market. When we swim or skii we hope that we will not get the cramps or ruin our health. In fact when one plays some Bible games we have the dice or a spin wheel, is this not gambling?

In all games there is a mixture of skill and probability or chance. Some games are mostly skill and less chance. In gambling there is a very high degree of risk and very little playing skill. Some people are very poor stewards and managers of their daily affairs and they hope in some fatalistic luck that they can win some money and solve all their financial problems. As it might be they take the children's milk money to play the numbers. Surely this is a sinful way of life. The Scriptures make it clear that life is not a matter of chance but rather that a Sovereign God rules every and all events of life.

Betting and gambling is associated with the wickedness of this world. The moment someone mentions Las Vegas or Atlantic City one immediately thinks of gambling and with it racketeering, booze, and sexual immorality. The church of Rome gets around the words "gambling" by calling it games of chance as "raffles" or "drawings". Gambling has a tendency to get a person to escape from real life. The Christian is not looking for an escapism, rather Christ has equipped him to be an overcomer and to live victoriously.

The Baptist Examiner Pulpit Forum II

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

**Explain "Abraham's bosom" in Luke 16:23.
Where is Abraham? What is Abraham's bosom here?
Are all the saved now in Abraham's bosom?
Are the saved dead in a different place now? Explain.**

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According to The New Unger's Bible Dictionary. To be in one's bosom, applies to the person who so reclines at the table that his head is brought almost into the bosom of the one sitting next above him. To be in Abraham's bosom signified to occupy the seat next to Abraham. Abraham's bosom is also an expression of the Talmud for the state of bliss after death. Father Abraham was, to the Israelites, in the corrupt times of their later superstitions, almost what the virgin Mary is to the Roman church. Unquote.

In Christ's time on earth, Abraham's bosom was paradise, a compartment of Hades in the center of the earth. There was a great gulf that separated this compartment from Hell where the rich man was in torment, the flames of fire was dancing the tune of eternal death, while Lazarus was rejoicing in the bosom of Abraham. There was a great gulf between them, and Lazarus could not feel the heat, and the rich man could not join in the comfort and joy of Lazarus.

WHERE IS ABRAHAM?

Let us look at a verse of Scripture in Matthew 27:52 "And the graves were opened; and many bodies of the saints which slept arose." The next verse places this after the resurrection. This showed, and was proof that Christ had conquered both death, and the grave. I am of the opinion that this is when Paradise was transferred from Hades to the third Heaven. Paul said in I Corinthians 5:8 "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." Our Lord had ascended into Heaven through the clouds and was now at the right hand of the Father.

Therefore, if the Father is in Heaven, and Christ is in Heaven, I believe Abraham is in Heaven. **WHAT IS ABRAHAM'S BOSOM HERE?**

Abraham's bosom here would be a promise to the Jew that Abraham is in Paradise, the third Heaven and that is waiting and receiving all that was promised him in the covenant that God made with him concerning his seed which are both Israelites and spiritual Israelites.

**ARE ALL THE SAVED NOW IN ABRAHAM'S BOSOM?
ARE THE SAVED DEAD IN A DIFFERENT PLACE NOW?**

In a true sense there is no such place as Abraham's Bosom now. All the saved are in the same place rejoicing and praising God that He is the Author of free grace, and the Father of His children He has redeemed by the precious blood of His beloved Son.

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Abraham was in paradise with all of the other redeemed of God. Upon departure of this life, the soul of man either goes to be with the Lord Jesus or it goes directly to Hell. Notice in the Book of Luke chapter sixteen verses twenty two and twenty three.

"And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and buried; And in Hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." This verse teaches us that there are two definite places for departed souls. Abraham, of course, was saved and had been with the Lord for centuries. Later on, in chapter twenty-three of Luke we read these words, "And Jesus said unto him, Verily I say unto thee, Today shall thou be with me in

paradise." (Luke 23:43). The thief on the cross was given the promise of eternal life, in just a little while he was going to die, and Jesus said that when this happened he would go with him to paradise. I bring this to point out that Abraham was in paradise.

Now as to why Abraham's bosom is referred to. The Jews had great respect and admiration for Abraham. Jesus, therefore uses him to signify that all of those who will have eternal life will have it the same way, that being by the sovereign saving grace of God which enables one to believe upon Jesus Christ as their Lord and Saviour.

Are all of the saved there now? All of the saved are in Heaven with Jesus Christ. I believe this to be a different location as that of paradise. Christ is at the right hand of the Father and we have the promise of being with Him. I must admit that I am looking through a glass darkly now as to this subject. Paul spoke both places in II Corinthians, "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell: God knoweth;) such a one caught up to the third Heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise..." (II Cor. 12:2-4.) It appears to this writer that the third Heaven spoken of and paradise are two different places. I don't know if I have this any clearer to you, but I do want you to know that wherever Jesus is we will be there.

FIVE COMMON QUESTIONS

ON THE DOCTRINE OF ELECTION SIMPLY AND CLEARLY ANSWERED

1. What is the meaning of the word "election"?

It means choice. In fact, the words "chose" and "chosen" are used interchangeably with the words "elect" and "election" in

the Scriptures, when referring to this doctrine. The word "election" is used in the Scriptures six times, "elected" once, and "elect" twenty times. Roughly looking through a concordance, we find that the word "chosen" is used at least twenty-one times in reference to the doctrine of election. so the word "election" simply means choice.

2. I would like for you to list the Scriptures which teach that God elected individuals to salvation before the world began.

Romans 8:29, 30; Ephesians 1:4; II Thessalonians 2:13; II Timothy 1:9; and Revelation 17:8. These are the basic Scriptures.

3. How can you reconcile election with "whosoever will"?

It is very simple. If God had not elected individuals to salvation, no one would have ever responded to "whosoever will." Only the elect, by God-given grace, respond to this call. Jesus said that none would come, except those to whom God gave the will to come. (John 6:44, 64.) Men do not come to God of the natural will. But the elect come to God since God works in them both to will and to do of His good pleasure. (John 1:13; Romans 9:16; Philippians 2:13.)

4. I think that election is too mysterious to be understood. Do you not agree with me? If so, why do you preach election?

That election is mysterious we do not deny. And we hasten to add that so is the rest of the Word of God and the doctrines therein to the natural man.

But that election cannot be understood so far as the Scriptures teach, we deny. If we have the Spirit of God, we can understand the doctrine because it is revealed throughout the Bible. The thing about election that cannot be understood is why God elected such ungodly, wretched sinners to salvation when they deserved Hell. The only thing we can say to this is that it pleased God to do so. We preach election because it is taught in the Bible and because from it we draw the blessings of God.

5. What about II Peter 3:9 which says that God is not willing that any should perish?

II Peter 3:9 does not say that. Let us read it in full: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish,

but that all should come to repentance."

Peter is not writing here to everybody. And what he says about the Lord's not being willing that any should perish, does not refer to everybody. He plainly says that God's long-suffering is to "US-WARD," who are the "us-ward," you ask. Well, read I Peter 1:2 and II Peter 3:1, and you will find that Peter wrote both of his epistles to the elect of God. Peter is answering here the scorners who were mocking the Christian's hope of the second coming of Christ. The scorners were saying, "Where is the promise of His coming?" etc. (v. 4). The reason Peter gives that the Lord has not come yet is that He is long-suffering to His elect and is not willing that any of them should perish, but that all of them should come to repentance. To say that God is not willing that anyone in the world should perish reveals total ignorance as to the attributes of God on the part of the individual who says so. for if God does not perform His will, then it proves that He is not sovereign and omnipotent and it makes His will subject to man's will. God's will, and not man's will, is sovereign. and since there are people who die and go to Hell, it is evident that it is not God's will that they be saved. "And all the inhabitants of the earth are reputed as nothing; and 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?" - Daniel 4:35.

HOLIDAY MISSIONS BIBLE CONFERENCE SCHEDULE

December 29 - 31, 1993

Themes: Missions and Doctrines of Grace

Wednesday, Dec. 29 - 6:30 p.m.

Thursday, Dec. 30
9:30 a.m. - Noon
2:00 p.m. - 5:00 p.m.
& 7:00 p.m.

Friday, Dec. 31
9:30 a.m. - Noon
2:00 p.m. - 5:00 p.m.
7:00 p.m. - Midnight

For more information contact:
Charles W. Baker - Missionary
Fundamental Bible Baptist Church
Lubbock, Texas
(806) 744-5894

THE BAPTIST EXAMINER

NOVEMBER 20, 1993

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BREAK UP

(Continued from Page 1)

whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up." (Hosea 8:7). Beloved, reader, there must be some sort of preparedness before God will give His increase. There is plowing and sowing for us to do if we want revival. Anything short of that is the reaping of the whirlwind, which of course, perishes with the using thereof. A good harvest is not forthcoming from land that has been left fallow, and untended. Exactly the same thing takes place in our spiritual lives. There is no other principle. Paul says: **"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."** (I Cor. 3:6-7). We see the same principal when revival takes place. Beloved, this only comes when God's people plow. We would like to talk about this farming for a few moments.

FIRST: Where does revival begin? Revival must first be experienced by believers in the church. We couldn't change this even if we wanted to, because; **"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"** (I Pet. 4:17). It is only natural that we speak of revival in the church first, but remember dear reader, the church is a body of believers, so, revival starts in the hearts of God's people. How? By plowing the soil. There must be some amount of cultivation. Break up the fallow ground.

Fallow ground is a piece of land which at some time was cultivated, but now lies barren. It must be plowed before it can be properly sown again. In order to "break up our fallow ground," in the sense of Holy scripture, we believers, must have our hearts broken to make them more fruitful for God, or everything will remain barren. We believe that there are innumerable people who are born again, but everything remains barren, and infertile in them because the field of their hearts have become hard and dry.

In the Bible, the soul of man is

often compared to a field, and the Word of God to the seed which is sown in it. To "break up our fallow ground," means to bring our hearts into a condition in which they are able to receive the word of God, and reproduce, as the Lord said; **"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord. Till He come and rain righteousness upon you."** (Hosea 10:12). Otherwise we will hear the lament of the Lord as He says; **"The harvest is past, the summer is ended, and we are not saved."** (Jer. 8:20). Our time here on earth is quickly coming to an end, and woe betide us if we have to say one day; "The harvest is past, the summer is ended, and we are not saved."

SECOND: Stones which are hindrances on the paths to revival. Do we, you and I, want to leave the stones of sin in the soil of our hearts, or shall we plow the hard ground of our hearts and make them for the seed of the Word of God? We need to turn our thoughts to the Lord, instead of having them flit here and there. We need to examine ourselves to see whether our land is too infested with stones to plow. We need to search our innermost being for stones. We should look honestly at our own life, our own hearts, at our own actions, and call to memory the sins we have committed more often so we won't say; **"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."** (II Pet. 1:9). Will we not break up our fallow ground now?

Let us take a look at some of the hindering stones in our own field. Look at the stone of the sins of omission. Another bad stone is the stone of waste. If we were not constantly wasting our time on things of the world, and on our own selves, and start using the time for the glory of God, removing stones from the field, if you please, how much more useful to the Spirit of God we would be. Wasting, instead of considering.

Break up your fallow ground! Remove the stones of not wanting to hear the Word of God on the Lord's day! Cast out the devil who ensnares you in things of secondary importance. Another hindering stone is the stone of prayerlessness. Are you willing to cast this stone out?

THIRD: Sow not among

thorns. **"For thus saith the Lord to the men of Judah and Jerusalem, Break up your fallow ground, and sow not among thorns."** (Jer. 4:3). The one follows the other like a chain reaction. Whosoever breaks up the fallow ground in his heart no longer sows among thorns.

Another unwanted stone is the stone of pride. This could be a thorn to someone. Pride comes in a thousand different forms, and disguises. How often have we taken more time to adorn ourselves outwardly than to be cleansed inwardly?

Another thorn is envy. Another is judging. Yet another, which may be the most awful of all, and that is the hoarding of bitterness. Do we lack the love which; **"Beareth all things, believeth all things, hopeth all things, endureth all things?"** (I Cor. 13:7).

Now we come to slander, more stones in a stony field. This comes from talking behind the back of another brother. A real bad one is lying, oh, that is certainly a heavy mill stone.

Selfishness is another bunch of thorns in a stony field that needs to be plowed. **"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."** (Matt. 7:12).

Have you been guilty of hypocrisy in your prayers and confessions to God, when you prayed to Him about things that was needless? As we conclude, let me say, my dear beloved readers, I want to do what God wants and break up the fallow ground in my heart. I want to remove all the hindering stones of sin right now, and not plant among the thorns of this world. Amen.

THE RETURN

(Continued from Page 1)

to be a general resurrection. Paul's words make it very obvious that he desired to be in a particular resurrection, namely, the resurrection from the dead. It is this resurrection to which Paul refers in the following passages of scripture.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep."

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:14-18).

It is to be noted carefully that the above passages of scriptures make reference to the fact that the "dead in Christ shall rise first". You will note that no reference is made to the resurrection of the lost. The reference, in fact, is only to those who are asleep. It is also to be noted that those who are raised refer to Jesus as "Lord". The lost do not know Him as their Lord, but only as their judge.

We may say then that the first resurrection is to be from the dead, while the second resurrection is to be of the dead. Note carefully, as we read the following passages of scripture, that reference is to the "dead" rather than to those who are asleep. Note, too, that the reference is to "death and hell" that is, all who are in death and hell. This fact shows that we are not dealing with the "from" resurrection.

"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (all of them) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (all of them) were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Revelation 20:11-15).

It is to be noted carefully that all of those in the subject resurrection are to be cast into the lake of fire. Those, however, who differ with us, make their appeal to the following passages of scripture.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28,29).

They who believe these passages of scripture refer to a general resurrection, appeal to the word "hour" and say that the lost and the redeemed are to be raised in the same hour. The word "hour", however, as it is used in these passages of scripture, means the same as the word "time". There, in other words, is a time coming when all that are in the graves shall hear His voice, etc. I, for example, could say to two drunks, "There is a time coming when you will pay a price for your drinking." I, of course, would not be referring to the same moment in time. There are many scriptures that, in the same passage of scripture, make reference to separate events. A good example of such can be found in Isaiah 9:6-7. Those who disagree with us also make their appeal to the following passages of scripture: **"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both the just and the unjust"** (Acts 24:15).

This passage of scripture refers to "a resurrection" and then adds, "the just and the unjust." We, however, are not to make this passage of scripture teach a general resurrection when there are other passages of scripture which teach to the contrary, that is, the resurrection from the dead and the resurrection of the dead.

Let us now consider the fact that believers and unbelievers are to appear before the judgment seat (bema) of Christ while all unbelievers are to appear before Christ at the great white throne judgment. Unbelievers, in fact, are to be judged on the basis of their sins while believers have no sins that can be charged to their account. This fact is made very clear from the following passage of Scripture. **"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is past from death unto life."** (John 5:24).

"There is therefore no condemnation to them which are in"
(Continued on Pg. 7, Col. 1)

THE RETURN

(Continued from Page 6)

Christ Jesus." (Romans 8:1).

It becomes quite obvious that the sins of believers will not be mentioned at the judgment seat of Christ. This is because, as the following passage points out, He bare our sins in His own body on the tree. **"Who his own self bare our sins in his own body on the tree."** (I Peter 2:24).

The believers future judgment, then, will have to do with our works. It is as stated in the following passage of scripture. **"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad."** (II Corinthians 5:10). The time when the judgment of the believer will occur is described in the following passage of scripture. **"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing"** (II Timothy 4:8). **"Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. and then shall every man have praise of God"** (I Corinthians 4:5).

All believers, because their sins have already been judged in the Lord Jesus, will be saved from hell. Many, however, because of their failure to follow the teachings of the holy Scriptures, will suffer great loss. It is as stated in the following passages of scripture.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." (I Corinthians 3:12-15).

We can be sure that our works will be one of the first orders of business after we meet our Lord in the air. The phrase "to meet" the Lord in the air, as used in I

Thessalonians 4:17, indicates a planned meeting for a definite purpose. The result of this planned meeting will be that the faithful members of our Lord's churches will make up the Lord's Bride.

All unbelievers are to be judged after the Millennium at the great white throne. It is as stated in the following passage of scripture. **"But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection"** (Revelation 20:5).

We may call this day of judgment the dooms day for the lost. Some think of their doom's day as the day in which they shall die a physical death, but this death will not be able to hold a candle to that day when they stand before Christ Jesus at the great white throne of judgment. The lost who have already died, such as Hitler, have not arrived at their doom's day. They, however, according to the following passage of scripture, will have their day in court. **"And it is appointed unto men once to die, but after this the judgment."** (Hebrews 9:27). **"For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."** (Ecclesiastes 12:14). The great white throne, as will be true of the judgment seat of Christ, is to be set up in space. This fact is made evident from the following passage of scripture. **"And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them"** (Revelation 20:11).

It will be no problem for our Lord to erect the great white throne in space. He, after all, has already erected billions of stars out there as well as our moon and sun.

It is to be noted that the throne from which our Lord is to judge the lost will be white-white which is the emblem of purity and justice. Those, therefore, who stand before this throne, will know that it stands in contrast to all that they are, or ever were. The white throne will magnify the blackness of their sins; just as white against black makes the black to appear more black. The countenance of the Judge who is to sit on the great white throne, is described in the following passages of scripture. **"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the**

pure wool: and his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened." (Daniel 7:9,10).

Who are the people who are to stand before Christ as he sits on the great white throne? John, in Revelation 20:12-13, refers to them as "the dead". They, however, are referred to as standing. This fact means that the reference to them as being "dead", is a reference to their spiritual death, or those who died in the fall of Adam and have never been resurrected to life in Jesus Christ.

We are informed by Revelation 20:12 and Daniel 7:10 that the books are to be opened at the great white throne. This fact raises the question regarding what books are to be opened? We will find from Revelation 20:12 that the first of these books to be opened will be the book of life, or the book of eternal election in which is found the names of the chosen ones. All whose names are not in this book, according to Revelation 20:15, will be cast into the lake of fire. The second book which is to be opened is referred to in Malachi 3:16 as the book of remembrance. This book will contain the biography of every person's life. It will contain every thing each person did, even every idle word which they spoke (Matthew 12:36-37).

The third book will be that of the Holy Scriptures. Jesus, in fact, according to John 12:48, made the following statement: **"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day."** (John 12:48).

People will not be judged on the basis of what they thought was right, but on the basis of the infallible Word of God - the very word they despised. There, of course, are to be degrees of punishment in hell for all whom our Lord is to judge. This fact is made evident by Matthew 23:14 and Matthew 11:21-24.

There will be many at the great white throne who will give their reasons concerning why they should not be cast into the lake of fire. It will be as stated in the following passages of scripture. **"Many will say to me in that**

day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7:22,23).

The result of our Lord's judgment of the lost is described in the following passage of scripture. **"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."** (II Thessalonians 1:9).

SCRIPTURAL

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and beyond that we cannot go.

There is a second and deeper view than the one already presented about God's foreknowledge based on Romans 8:29 which drives home the delightful truth that God's foreknowledge of us is a personal knowledge!

Our text in Romans 8:29 is very personal. It says: "For whom he did foreknow..." and the thought is carried throughout the text. It teaches us that before we were created the Lord knew us. The Lord knows His people! He knows them in salvation. To Jeremiah Jehovah said: **"Before I formed thee in the belly I knew thee; an before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations"** (Jer. 1:5). That is divine foreknowledge. It is proclaimed in Romans 11:2 with joyful assurance. **"God hath not cast away his people which he foreknew..."** It is never said in sacred scripture that God foreknew the ungodly. To them Christ, the Judge, will say: **"I never knew you..."** (Matt. 7:23). Now certainly He knew about the wicked, but He never knew them in personal friendship or fellowship. Hence, the word "foreknowledge" "as used in the Bible means more than foreknowledge about persons. It is the foreknowledge of persons" (C.D. Cole). As Brother Winn T. Barr wrote me in a personal letter: "Foreknowledge is not the knowledge of information, but the knowledge of friendship." God foreknows all about the ungodly as well as the godly, but only to His own elect Israel would Jehovah say: **"You only have I known of all the families of the earth..."** (Amos 3:2). He never knew the heathen nations as He knew Israel, although He knew

about those nations.

I will try and sum up what I have said by three illustrations from the Gospel of John, with some brief and concluding comments.

Foreknowledge as a word means that God knows all about things and people before they exist. Thus, we read of the Redeemer's foreknowledge, in this respect, in John 6:64, **"...Jesus knew from the beginning who they were that believed not, and who should betray him."**

God foreknows about all things because He has planned them. Hence, to Philip, Jesus Christ said: **"...Whence shall we buy bread, that these may eat?"** in considering the hungry multitudes who followed Him. The verse following tells us: **"And this he said to prove him: for he himself knew what he would do"** (John 6:5-6).

The doctrine of foreknowledge is a knowledge of persons. It seemed to win the argumentative Nathanael to Christ. To Nathanael Christ said: **"...Behold an Israelite indeed, in whom is no guile. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee (or knew thee). Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the king of Israel!"** (John 1:47-49). Believing that Christ now knows you, through His atoning death for you and your guilt on Calvary's cruel cross - commit your soul forever to Him and confess Him as the Son of God! (Rom. 10:9-10 and I John 4:15).



If we abide by the principles taught in the Bible, our country will... prosper. But if we and our posterity neglect the instructions and authority in this book, no man can tell how sudden a catastrophe may overtake us and bury our glory in profound obscurity.

- Daniel Webster

Shame On You

We occasionally hear a song by that name on the radio. It sort of seems to me it could be sung to most of us Baptists.

The other day I ran across a mimeographed circular from the Rainbow Healing Revival, Los Angeles, offering to send a healing handkerchief, on which Evangelist Eldridge Plunkett had laid hands, and which according to many testimonies had healed all sorts of diseases.

Then in Ashland, Kentucky I saw a nice looking young woman handing out (for a price) Watchtower, the publication of the Russellites.

If God's people, the Baptists, would work as hard as the devil's people - fine! Shame, shame on us!

- Copied from Missionary Baptist News

SOVEREIGN GRACE BAPTIST SCHOOLS

A Letter from Wm. Doyal Thomas

The Sovereign Grace Baptist Church of Seguin, Texas, has directed that Sovereign Grace Baptist Schools be established with the expressly stated purpose of seeking to honor God, and to be of help to His churches and people in the furtherance of those educational needs that are identified by each church who may become interested in such a work. Each church or individual believer is the sole determiner of their needs, and no attempt will be made by anyone to direct what another does, or shall need in regards to training and education.

In compliance with this directive, the pastor of the Sovereign Grace Baptist Church, Elder Wm. Doyal Thomas will be engaged in the necessary research that is prudent and wise for such an awesome undertaking as this. Of great and immediate need is that of seeking the prayers of each and every one of God's people and churches that this search will be fruitful, and as productive as the need. We therefore earnestly solicit your prayers that everything that is undertaken in this great effort indeed bring honor to God, and prove to be helpful for His people. Pray that we never, never, ever lose sight of these two objectives.

Included in the action of the

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church concerning this undertaking, the membership of the church has designated themselves to be the Trustees of Sovereign Grace Baptist Schools, and thus, will direct the entire operation. The planning that results from the research that is presently being done will be formulated at the direction of the church, and all activities necessary to carry out these plans will be ordered and directed by the church. In short, Sovereign Grace Baptist Schools will be under the sole human authority and control of The Sovereign Grace Baptist Church of Seguin, Texas, and such authority and control will not be delegated nor relinquished. The Sovereign Grace Baptist Church will own and operate Sovereign Grace Baptist Schools.

Sovereign Grace Baptist Schools, by virtue of its name and designation, has the potential to extend from the kindergarten level to, and including the doctorate level, as the need shall dictate. We have purposefully declared such by the selection of the name, Sovereign Grace Baptist Schools, so as to provide for the eventual extension to include such levels, without being forced to begin at any particular point and progress either upward or downward, or to reorganize each time a furtherance of effort is to be undertaken. This blanket designation will eliminate the necessity for amendments of this nature.

We also wish to call attention

to the name, Sovereign Grace Baptist Schools, to assure everyone, including potential supporting individuals and churches, as well as those who will have no interest in what we are doing directly, that these schools will be Baptist in doctrine and practice, as well as in name, and that the sovereign grace designation will be maintained in matters academic, doctrinal, practical, and commitment. Those who find fault with these positions probably should not consider supporting the schools, nor in planning to attend, or to send their students to attend. We will not compromise these positions for the sake of expediency, or to find favor with any one, or any group.

It is the intention of the Sovereign Grace Baptist Church to seek full accreditation with an appropriate, non-secular accrediting agency that deals only with Christian Schools, Bible Colleges, and Seminaries. This accreditation procedure will require some time, and much effort, but we feel that it will be well worth the effort and expense, for it will lend certain credibility to our work, and will encourage others to feel more secure in attending, or in sending their Bible, educational, or ministerial students here for their post secondary studies.

As a part of the accreditation process, we must accumulate a reasonably sized library of books and other resource materials for student and faculty use. Therefore, we put forth this appeal for immediate assistance. If any individual, or any church is in possession of any books that they would be led to donate to Sovereign Grace Baptist Schools, we ask that they be sent to us here immediately. Just a single volume that anyone has that they would be willing to donate will be gladly received, and will be welcomed. A few books sent by many supporters will increase our capability even more, and a large donation of books and materials will expand our capabilities even faster and to a greater extent. Everyone can help us in this way, and be assured that every gift will be greatly appreciated and our best efforts to put these gifts to good use will be made. Brethren, we need the help of all of God's people in this awesome task, and we ask each of you to pray for us, and then to come to our aid, for the cause of God and truth.

In addition to the great need for library materials, we also need to be supported in this effort with

financial assistance. One time donations are needed to help us get everything rolling, but perpetual gifts are of more lasting and sustaining value. We need for many to see this great vision, and to consider that it is a missionary project and therefore, to become sustaining supporters of Sovereign Grace Baptist Schools. Will everyone who reads, or hears of these appeals join with us and contribute to this effort?

Sovereign Grace Baptist Schools will be operated as a non-profit corporation, under the ownership, authority, and control of the Sovereign Grace Baptist Church of Seguin, Texas, and stands ready to receive any funds, to properly account for those funds, and to use them for the furtherance of the cause of God and truth. In this matter, we would urge that individuals consider endowment of Sovereign Grace Baptist Schools, either with sustaining gifts while one lives, and/or by designation in one's will that certain funds to be supplied for the needs of Sovereign Grace Baptist Schools. We believe that this is a proper use of the Lord's money that He has provided for His people to exercise stewardship over while they live, and to pass on to others when they depart this life. Please, consider this matter, pray about what God would have you to do, and then act obediently to His leadership.

The Sovereign Grace Baptist Church of Seguin, Texas asks that everyone assist us in this effort by your fervent and constant prayers. by your assistance in spreading the word among all the Lord's people and churches of like faith and order, and by discussing these matters in your assemblies, and by seeking the Lord's leadership in becoming a lasting partner in Sovereign Grace Baptist Schools.

The Bible Institute and college will begin operating immediately, and the other divisions will come on line as they are properly prepared to do so. We do not desire to go into an operation until we are prepared and equipped to see it through, and will be cautious in this area. But, the College Division can now be started with limited resident courses available, with faculty who hold proper credentials in place to conduct these courses. Additionally, the External Studies Department is in the process of preparing numerous courses, with approximately 80-90 courses planned to come on line in the future. These offerings will enable almost any-

one to begin and complete a degree program of their choice with a reasonable time of completion expected.

Sovereign Grace Baptist Schools desires to hear from anyone, on any matter related to this effort, and particularly from those who have a desire to further their education and/or ministerial training. Brethren, we believe that we can meet your needs, and that we can help you in your desire for completion of any degree aspirations that you may have.

If anyone desires to discuss this great undertaking, to ask for information, or for how best they can help us, please contact us. Write to Sovereign Grace Baptist Schools, P.O. Box 1570, Seguin, Texas 78155-8570, or call us at (210) 379-3036 or 372-5165.

Prayer Under Adversity

Lord, help me to rejoice under adversity,
For great is my reward in heaven.
May I not grow weary in well doing.
Strengthen me with patience, longsuffering and joy.
May life's often bitter experiences,
Not give me a bitter heart and attitude.
You took away my cold, stony heart,
And gave me a new heart of flesh.
Help me put away all bitterness, wrath and malice.
Your Word declares that any root of bitterness,
Springing up, troubles and defiles many.
Where envying and strife dwell,
There is confusion and every evil work.
Keep me from getting hardened to the world's evils,
And getting used to the cruelty surrounding me.
Make my heart pure, humble, and gentle;
And my spirit ever loving, joyous, and grateful.

*For the Lord
knoweth the way
of the righteous:
but the way of the
ungodly shall perish.
(Psalm 1:6).*