

When you're up to your neck in hot water, be like a teapot and start to sing

MISSIONARY

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The Baptist Examiner

Baptist Is Our Middle Name

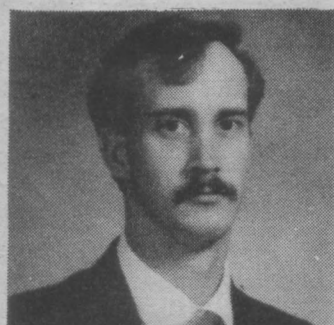
Paid Circulation in All States and in Many Foreign Countries

"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. 67, NO. 2 ASHLAND, KENTUCKY, FEBRUARY 1, 1995 WHOLE NUMBER 2700

WHY FEED THEM WHEN YOU CAN SEND THEM AWAY?

By Pastor Rick Presley, Gethsemane Baptist Church, Columbus, Ohio



"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat" (Matthew 14:14-16).

The biggest problem with the ministry is people. Jesus was in the midst of a successful training session. He had received a glowing report from His disciples and decided to recede to a deserted area for some well earned rest and relaxation (Mark 6:31). In short order, Jesus and the disciples were surrounded by a milling throng. Jesus, never one to turn His back on those seeking His help, compassionately healed them and taught them many things. Whether the apostles were disappointed at the interruption of their vacation or not isn't recorded but we do know how they felt about the problem of hungry crowds at dinner time: send them away.

The ministry often consists of interrupted vacations and missed opportunities for recreation. It frequently involves late night calls and long hours of prayer. It seems that just when things start going

well in the ministry—people are seeing prayers answered, needs are being met, the teaching is going well—that problems with people arise. There are people who aren't keeping up with the doctrinal progress the preacher is making. Others have needs that distract from the preacher's study time. Sunday school teachers are aggravated by students who are constantly asking questions and interrupting the lessons. Deacons are unable to make sure the day to day business of the church is done because they are constantly plagued by people who cause problems within the church.

The common response is as old as the institution of the church itself: send them away to take care of themselves. The apostles couldn't be bothered with the mundane aspects of feeding the multitude because they were too busy with the ministry of the word and their own personal spiritual renewal. Many ministers today are just as busy performing the functions of the ministry to be bothered with answering the needs

of the people. Sadly, it is more important to some pastors that the people are doctrinally identical rather than being fed the Word of God. As strange as it may sound, it is much easier to "teach" people the Word of God than it is to teach them how to use the Word of God to find answers to life's questions. It is always more difficult to answer the questions and objections people have to teaching than it is to simply declare doctrinal facts, because it involves more research and work on the pastor's part. It is especially difficult for unstudied preachers to explain the practical application of doctrine when members ask why it is important to believe a certain way. As a result, the ministry is increasingly divided between those who would "send them away" and those who would "set them down." A brief comparison of the two groups should prove instructive to us and our attitude toward the work of the ministry.

Those Who Would Send Them Away

(Continued on Page 6)

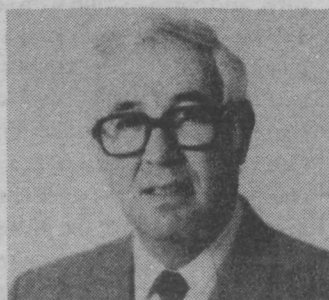
The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

THE BIRTH OF JESUS: A CAUSE FOR REJOICING

"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10-11).

WHY SHOULD WE REJOICE ABOUT THE BIRTH OF CHRIST?



(Continued on Page 2)

UNDERSTANDING THE "ADAMS"

By Ray Waugh Sr., Midland, Texas

Introduction

One of the confusing issues with which many men have troubled themselves and with which pastors, evangelists, and preachers have troubled their congregations is that of "the First Adam" and "the Last Adam." Some who speak to the subject often are inclined to reference "the First Adam" and then "the Second Adam." When this is done, there is further question, "When will we have to deal with the third Adam" and so on almost unendingly.

The First Adam

On the one hand, we need to realize that in the day of his creation, the first Adam had never known sin. When the first Adam faced his tempter, he did so in that timeless heavenly place guarded by angels—a "Garden Eastward in Eden" or a "Paradise," a "Holy Place" wherein God actually walked and in which He actually talked—a special place right here upon the earth where death had never entered, and where death never would enter. Though the heavens and the earth already had been created, and though death already may have plagued the earth as a result of Satan's fall (see Isaiah 14:12-17), human history had not yet begun.

It was in that moment when the First Adam succumbed to Satan's godless and evil temptation, though he was not deceived, that Adam sinned. We need to realize that this First Adam did this with his eyes wide open. Our God is very clear in His declaration **"And Adam**



was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2:14).

Immediately thereafter, God moved to drive the First Adam and Eve from their "paradise" that had become their "heavenly home." God explains that He did this to preclude the First Adam and his wife Eve partaking of **"The tree of life"** (Gen. 3:22) and living forever in their sinful condition. Yet, even while Adam and Eve were still in their Paradise, God provided them with a covering for their nakedness, their sin. Because of "the shed blood" that looked forward to the death and the resurrection of "the Lamb of God," both of them were saved, redeemed, and "heaven-bound."

Herein—at this earliest moment of human history—is the true emphasis of the wonderful word, **"The Lamb slain from the foundation of the world"** (Rev. 13:8) and **"Behold the Lamb of God which taketh away the sin of the world"** (John 1:29). Though both of them were redeemed and heaven-bound, they were still in their sinful bodies, and death was on their agenda. So, in their sinful condition, they could not remain in that "Holy Place" that we have come to know as "the Garden of Eden" or "Paradise." In their sinful condition, they could not be permitted to remain in that sinless place.

The Last Adam

On the other hand, the Last Adam, the virgin born Son of God who, **"...began to be about thirty years of age"** (Luke 3:23), met with Satan on the Mount of Temptation. This Last Adam had never known sin! The Scriptures are very clear, that this Last Adam, even our Lord Jesus Christ, who came as God manifested in the flesh had been **"before Abraham"** (John 8:58), and we can know, too, (Continued on Page 3)

THE BAPTIST EXAMINER

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Owned, authorized and published by Calvary Baptist Church, Ashland, KY 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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Subscription rates are \$5.00 per year.

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

THE BIRTH

(Continued from Page 1)

Lord" is wonderful news. We, like the angel and the prophet of old, should declare to the world this good news. "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!" (Isaiah 40:9). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Isaiah 52:7).

THE BAPTIST EXAMINER
FEBRUARY 1, 1995

PAGE TWO

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ! I hope you've had a good beginning to the new year.

We here at the Calvary Baptist Church in Ashland, Kentucky expect and believe the Lord will do great things in and through this church in 1995. If we are to see and experience great spiritual blessings, then we must expect and believe that they can and will happen.

We're in the early stages of planning and praying for a wonderful spring meeting of preaching, singing, and great Christian fellowship. We're also planning a number of special youth activities. Under the leadership of Jennifer Dickerson, our new youth program is proving to be a great benefit to the overall ministry of the church. Plans are being made to fellowship with the youth of other churches of like faith and order in our area. Possibly the Calvary Baptist Church will have its first Vacation Bible School in August of this year. In early summer, we'll begin planning and praying for A GREAT REVIVAL MEETING to take place in the fall. Actually, it is the opinion of this pastor that we are and have been in a state of revival to some degree since New Year's Eve in 1993. We're continuing to have visitors in most of our services. I fully expect the Lord will add to the Calvary Baptist Church in 1995 "such as should be saved."

Yes, we are excited and optimistic about the future of the Calvary Baptist Church. Why shouldn't we be? God is on His throne; we're one of the Lord's churches; and it's the Lord's way to always bless His own, when they are faithful. Yes, we do expect and believe that we will see more of "the wonderful works of God" in 1995.

May our Lord bless you and your church as you serve Him!



THE NEWS OF THE BIRTH OF JESUS REMOVES FEAR.

When announcing the birth of Jesus, the angel said "Fear not" for I have this wonderful news for you. I like the words of Moses as he spoke to the Hebrew children: "...Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you this day..." (Exodus 14:13). When Jesus was eight days old, an old man named Simeon came to the temple to see Jesus for himself. After holding Jesus in his arms, Simeon spoke to God and said: "...mine eyes have seen thy salvation" (Luke 2:30). For those who believe, the news of the birth of Jesus should remove fear. God said: "Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isaiah 41:10). Jesus is God and when He came into the world He was God with us. "...They shall call his name Emmanuel, which being interpreted, is God with us" (Matthew 1:23). The Redeemer of the elect had come into the world to perform His work of redemption. No

wonder the angel said "Fear not." "...Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine" (Isaiah 43:1).

THE NEWS WAS SAID TO BE JOYFUL NEWS.

When announcing the birth of Jesus, the angel said "I bring you good tidings of great joy." Much of the news we hear today will not bring joy and many times will bring sadness. Just thinking about the news of the birth of Jesus should bring "GREAT JOY" to every person who has been redeemed by the finished work of the Redeemer who was born into the world, almost two thousand years ago, in a manger in Bethlehem. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10). Others can sorrow and sigh, if they choose, however, as for me and my house, we will have the promised joy that results from remembering the birth of Jesus. I was not there

in Bethlehem to see the new born Saviour, as some were, but through the Scriptures in Luke 2, I see Him; and I love Him; and I believe in Him and I am in possession of "JOY UNSPEAKABLE." "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Peter 1:8).

THE NEWS WAS NEWS OF A SAVIOUR.

The angel announced the arrival on earth of the promised Saviour. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). The long awaited and promised Messiah had arrived. No wonder the angel said this was good news. No wonder the angel said this was an event which should be the cause of "GREAT JOY." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

THE RESPONSE FROM HEAVEN AT THE BIRTH OF JESUS.

Heaven itself responded to the greatness of this event. A heavenly choir sang in celebration of the birth of Jesus. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:13-14).

THE RESPONSE ON EARTH AT THE BIRTH OF JESUS.

The shepherds said "Let us now go" to Him (Luke 2:15). In Luke 2:20, we find the shepherds "glorifying and praising God for all the things that they had heard and seen." Then in Luke 2:17, we find that the shepherds "made known abroad" the birth of Jesus.

HOW SHOULD A CHRISTIAN REACT AT THE REMEMBRANCE OF THE BIRTH OF JESUS?

A Christian should rejoice. A Christian should bear "GOOD TIDINGS OF GREAT JOY." A Christian should sing "GLORY TO GOD IN THE HIGHEST." A Christian should seek "PEACE ON EARTH." A Christian should have "GOODWILL TOWARD MEN."

In closing, let me say "Joy to the world, the Lord has come." That's a truth of Scripture. Not to rejoice in this great truth is to deprive oneself of being blessed by one of the two greatest events in the entire history of the world. Not to rejoice

is sad. Not to rejoice is sin. This is good news from Heaven—a cause for rejoicing.

Ephesians 6:10-18

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

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.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet shod with the preparation of the gospel of peace; Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.



The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon
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Abram and the Two Kings Genesis 14

In our last study we saw how it became necessary for Lot and Abraham to separate due to their large herds. Abraham giving Lot his choice, Lot chose the well watered plain of Jordan and "pitched his tent toward Sodom." Abraham now alone with his wife Sarai, God again appears unto him and renews the promise that he had made unto him. Abraham removed his tent to the plain of Mamre in Hebron and there he "built an altar unto the Lord." The word "Hebron" means "fellowship." It was here that Abraham dwelt in sweet fellowship with the Lord. He must have dwelt here in peace and quiet for a long period of time, for we find that Lot had not only pitched his tent toward Sodom but in Genesis 12:12 we find that he had moved into Sodom.

While Abraham was living peacefully in Hebron, word came to him that a great army from the East had defeated the kings of Sodom and Gomorrah and had driven them into the mountains. This army then moved into Sodom and Gomorrah and took all the goods and many prisoners. "And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and de-

parted" (14:12). Upon hearing that Lot had been taken captive, Abraham, immediately went into action. The peace loving man now shows himself a man of thought and skill, and of bravery. Instead of saying, "Well, Lot got himself in that mess, let him get himself out," he called his men together and went out to rescue Lot, his "brother." Is there not a lesson here for us? "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

Abraham with his small band of men (318 men) went out to pursue the army and rescue Lot. This small band going against that great army must have been somewhat like Gideon's three hundred going against an army of 135,000. But Abraham, like Gideon, was going in the power and might of the Lord. When he overtook the enemy "he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought again his brother Lot, and his goods, and the women also, and the people" (14:15,

16).

How did Abraham obtain this victory? It can be summed up by "faith in God." "By faith Abraham" was enabled to go forth to rescue Lot his brother. He was in constant touch with the God of all power and by faith he moved with the assurance that God was there to help. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

The Two Kings Genesis 14:17-24

Upon Abraham's return from battle he was met by two kings, first by the king of Sodom whose name is not given and then by "Melchizedek king of Salem" (v. 18). Much has been written concerning Melchizedek, a remarkable and mysterious person. He is only mentioned three times in the Scriptures, here in Genesis, in Psalm 110, and in Hebrews 5 and 7. There has been much speculation as to who was this man, but Hebrews 7:3 tells us he was "made like unto the Son of God." This tells us he was a type of Christ. There are several ways in which he is a type of Christ. In Hebrews 7, it is said he was "without father, without mother, without descent, having neither beginning of days, nor end of life, but made like

unto the Son of God: abideth a priest continually." This does not mean that he was a supernatural being, but that the facts concerning his birth, his family, and his death are not listed. The omission of this is to show a more perfect type of Christ.

Melchizedek was a priest "of the most high God" (Gen. 14:18). Not only was he a priest but he was "king of Salem," therefore he was a "loyal priest." His name "Melchizedek" means "king of righteousness." Truly he was a type of Christ, our most High Priest, our King of Righteousness.

Melchizedek met Abraham on his return from battle with bread to sustain and wine to refresh (v. 18) and Abraham bows before him as "the priest of the most high God" and received his blessing (vv. 19, 20). "And he gave tithes of all." In Hebrews 7:2 we read, "To whom also Abraham gave a tenth part of all." We need to note this was hundreds of years before the law was given to Moses in which tithes were commanded to be given to God. This rules out the argument that tithes were required only under the law of Moses.

WORSHIP HIM

"ADAMS"

(Continued from Page 1)

that He was before the "First Adam." This is the wonder of the word, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

If we are wise, therefore, we will recognize the difference between the First Adam and the Last Adam. Though the First Adam was tempted and sinned, the Last Adam came and "was in all points tempted as we are, yet without sin" (Heb. 4:15). Until we grasp the difference and the distinction between the two, we must ever walk in a deep theological darkness. One may be wonderfully informed regarding the ways and the things of the world and even be honored with credentials unnumbered from the human perspective, but until one has understood in a measure the difference between the First Adam and the Last Adam, that one walks in a deep theological darkness.

The First Adam

On the one hand, the First Adam was placed in a Paradise of Peace, but he willfully chose the chaos and the death of Lucifer's rebelliousness. While Adam and Eve were yet in the "Garden eastward in Eden" or their Paradise, God explains and details the condition of the world outside the Garden, "cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:17-19).

Because Adam sinned, he and Eve had to forsake the peace, the harmony, and the quietness of their provided Paradise, "The Garden eastward in Eden." God explains this in this manner, "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was" (Continued on Page 5)

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PAGE THREE

Faith is...

the assurance that God is perfecting His design for me when my life's course, once a swift-flowing current seems a stagnant pool...resting in the fact that God has an objective in leaving me on the scene when I feel useless to Him and a burden to others...ceasing to worry, leaving the future to the God who controls the future...refusing to feel guilty over past confessed sins, when God, the Judge, has sovereignly declared me-pardoned.





The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
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I understand that Baptists of the past centuries were not pre-tribulation rapture as so many are today. How did they feel about the Jews that lived around them? Did they believe God had a plan for the Jews in the future (during the tribulation) or did they believe that the bride of Christ replaced the Jews as the chosen people?

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There are many views given concerning the second coming of Christ, of which there are the "postmillennial", the "amillennial", and the "premillennial." The post-mil view is the view that Christ will return after the thousand year reign, the millennium. The a-mil position is that there will be no millennium. The pre-mil view is that Christ will come for His saints before the millennium. Of the premillennial view there are three positions, the posttribulation, the midtribulation, and the pretribulation.

As the post-mil and the a-mil views do not believe in a tribulation, I take it that the question is concerning the pre-trib and post-trib views (the mid-trib view is really a compromise between the two).

The post-trib view is that after seven years of tribulation Christ will rapture His saints and then return to earth to set up His kingdom and reign for 1,000 years which is the millennium. Under this view God is through with the nation of Israel; the church taking its place in prophecy. In order to come to this view much of the Scripture must be spiritualized instead of taking it in its literal meaning.

The pre-trib view is that before the tribulation Christ will come in the air and rapture His saints, both the living and the dead, and then will come the seven years of tribulation, called "Jacob's trouble." The pre-trib view takes the literal method of interpreta-

tion of the Scripture and that Israel and the church are entirely different and that God has a divine plan for each.

As to the statement "Baptists of past centuries were not pre-trib rapture as so many are today," I take issue. By many passages of Scripture it can be shown that the early Baptists in New Testament times believed in the doctrine of imminence, that Christ could come at any time (See John 14:2, 3; I Cor. 1:7; Phil. 3:20, 21; I Thess. 1:9, 10, 4:16, 17, 5:5-9; Titus 2:13; James 5:8, 9). Only the pre-trib rapture view holds this doctrine. Under the post-trib and mid-trib view many signs must first be fulfilled before the coming of the Lord for His saints. Other reasons could be given to show that the Baptist of the first century believed in the pre-trib rapture. All the other views concerning the Second Coming of the Lord crept into the churches along with many other false teachings, but the position of the apostles and those that followed them is clearly that of the pretribulation rapture which has never ceased to be taught in Baptist churches.

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Frankly, I am not sure where you got your information about "Baptists of the past centuries." There's one thing I do know however, and that is that the true Baptist believes like the Bible teaches. Remember the doctrines we believe are the doctrines that our Lord taught the first church of Jerusalem. The apostles and the missionaries—Paul, Barnabas, and Silas—all taught those same truths. What they taught and what the early Baptist churches be-

lieved were the same pretribulation, premillennial return of our Lord that we teach and stand for today. I'm sure there were churches later than them, which would be considered early churches today, that left the truth, as the New Testament churches were warned. **"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. 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 20:28-30). To repeat what I said earlier, the early Baptists were taught and believed the pretribulation rapture as true Baptists do today.

Remember our Lord kept the law perfectly and completely. According to the law no betrothed man was to go to war until he had been married for one year. **"And what man is there that hath betrothed a wife, and hath not taken her? Let him go and return unto his house, lest he die in the battle, and another man take her"** (Deut. 20:7). **"When a man hath taken a new wife, he shall not go out to war, neither shall he be charged with any business: but he shall be free at home one year, and shall cheer up his wife which he hath taken"** (Deut. 24:5).

(Continued on Page 8)

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Baptists throughout history have always shared varied interpretations of eschatology. In my limited investigation of the creeds

and confessions of our early Baptists, I have a strong reason to believe that several, if not most Baptists, did imbibe the premillennial view of Bible prophecy. Many of these Baptists also held to a pretribulation rapture. The difference in their views with that of pre-trib subscribers today was how they defined the concept of "tribulation." The vast majority of pre-trib believers hold to what is commonly referred to as a "seven year tribulation period." They interpret Daniel 9:27 to teach that the seventieth week is yet future. As far as I can tell ancient Baptists did not hold to this idea of tribulation. If there are any readers who can show me that they did, I would deeply appreciate the information. From what I can gather, the old Baptists and Anabaptists who did believe a premillennial position, maintained that there would be a time of fiery tribulation and that God's elect would be spared from it. It was not until Augustine introduced his "spiritual view" that some Baptists embraced something other than premillennial views. The earliest of Baptists believed in the premillennial view. Some notables are Clement of Rome, Polycarp of Smyrna (70-167 A.D.), Papias of Hierapolis (80-163), Justin Martyr (100-168). Clement of Rome, a minister of the first century made this statement: "Of a truth, SOON AND SUDDENLY shall His will be accomplished as the Scriptures also bear witness," (Continued on Page 8)

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As to those Baptists of past centuries not being pretribulation rapture, I cannot speculate. I believe sound Baptists have always contended that those saved

by the grace of God, would be taken from this earth prior to the time known as the Great Tribulation. This is promised in God's Word: **"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"** (I Thess. 4:17, 18). How could Christians comfort one another with these words if we knew we must face the awful time when God pours out His vengeance upon this Christ rejecting world? The comfort is in knowing we will not be here when these terrible events take place.

In answer to this two part question, I believe that Baptists have always known that God loves the Jews and He still has plans for their future. He has not forsaken them, even though they remain blinded to the truth, that is, that Jesus Christ was and still is the Messiah. The Jewish remnant taken from the 12 tribes of Israel will one day believe and receive Jesus Christ to be their Saviour. **"And I heard the number of them which were sealed: And there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel"** (Rev. 7:4).

Some religious organizations claim God is finished with the Jews as a nation, saying they (the false churches) are the remnant that emerged from the 12 dispersed tribes of Israel. This of course, is an absolute lie of the worst sort and God will one day judge such as these cultist organizations. No, most certainly the bride of Christ nor anyone else has replaced the Jews. It is true the Jews must endure the terrible time of the Great Tribulation (the time of Jacob's trouble) yet God's remnant will survive. How could this be? The answer is very simple. God planned it that way. And He alone is faithful to His covenant people, the Jews.

FORBIDDEN FRUIT...BAD JAM

By Pastor Edward G. Graff, Grace Central Baptist Church, Mansfield, Louisiana

Last week I read a witty statement: "Forbidden fruit is responsible for many a bad jam."

Like it or not, every day brings the challenge of temptation, the potential of sin. I Peter 5:8-9 **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world."** What happens? We let the lion in, that enemy of ours, that one who roams around looking for whom he may seize and devour.

Each person is tempted by their own lusts: James 1:14-15 **"Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it brings forth sin: and sin, when it is finished, bringeth forth death."** NOTE: Each person is tempted. How? By their own lust. Enticed, and baited by their own evil desire, and passions.

TEMPTATION IS SURE

Each and every one is tempted. Temptation is a part of life. No "if's", "and's", or "but's" only when. We might as well get ready, because temptation will come to each of us.

We can not say "The devil made me do it!" because the devil, nor any other person, or thing can be blamed so as to excuse ourselves; for the true origin of evil, and temptation is in our own hearts. Let no one say when they are tempted, **"I am tempted of God; for God can not be tempted with evil."** "Tempted", "drawn away", "enticed"; the picture behind these words is that of the hunter luring his prey from safety.

Temptation will come, and is common to all. I Corinthians 10:13 **"There hath no temptation taken you but such as is common to man..."**

NOT ONLY IS TEMPTATION SURE, BUT ALSO SUBTLE

As we have seen we are "drawn away" by the hunter of souls. The

Adversary does not slap us in the face with the possibility of sin. Satan does not throw a cold bucket of potential iniquity on the backside of our necks. Lucifer sneaks up on us, sets the bait, puts out the lure, and we like a fish are hungry for just a little bit. But, oh, that bit has a hook in it. We have been lured out of our place of safety, because of our desire for just a little bit. The evil is in us, our desires are not for God! The combustible matter of temptation is in all of us, though the flame may be blown by the Great Imp, still the evil is in us.

The bait, and the lure does not make the fish bite, it was his own desire for what he should not have. It is like a diabetic; sugar and honey are bad for them; they will make them sick. The diabetic knows that, but so often when a piece of candy is dangled before them, they say "Just a little bit won't hurt, and besides I can always take a little more medicine." But, a little bit of candy leads to eating the whole piece, because the bait has been taken, and the hook has been set, and they become sick.

The force, and power of sin could never prevail were it not for its cunning and guile. Sin lies at the door of the saint. Billy Sunday said "Temptation is the devil looking through the keyhole. Yielding is opening the door, and inviting him in." As Achan when he took the accursed things of Jericho (Joshua 7:1), the devil looked through the keyhole, and Achan opened the door, and invited him in. Achan died, and all his family with him. Achan learned that sin destroys. Achan learned that "forbidden fruit makes bad jam."

TEMPTATION IS SPECIALIZED

Temptation is custom made from our own lusts, our own evil desires. That makes us our own worst enemy, if we do not learn to deny temptation. Temptation being allowed to excite will soon ripen those desires into consent, and temptation will conceive sin.

Matthew Henry said it well "The sin truly exists, though it be but in embryo." When temptation has grown to full term in our mind, and allowed to deliver, we will sin.

With Achan, his lusts for a goodly Babylonian garment was his specialized temptation. He let this embryo of temptation grow to full term, and he sinned. Achan could not deny his temptation. Achan took the bait, was pulled out of the river of safety, and died.

We all have our own "specialized temptation." Look out, be on your guard, because if you are not, your own lusts will get you.

TEMPTATION IS SEDUCTIVE

The word "seductive" means alluring, beguiling, enticing; to take away from duty, or right and proper conduct; to win over to, to lead away. The word "entice" means to attract by arousing desire, to lure. From the common Latin "entice" means to set on fire. The king of hell does not coerce, push, or force, but lures, entices by seductive means, us to sin. The Demon of demons tantalizes us with our own lustful hearts, our own evil desires, and our own corruption. Satan will seduce you to sin, because sin is in you through Adam.

TEMPTATION IS RESPONSIBLE FOR SIN AND SEPARATION

Temptation brings sin, and brings death. Who is responsible? Lucifer is the one who weaves together the situations of life along with our personal desires, creating a tapestry of temptation. It is the Friend of Perdition that sets the bait, but remember it is you that bites. Therefore, Lucifer is responsible for temptation, but you, through your saying "Yes" to your evil desires, are responsible for sin. Your evil desire gives birth to sin; and does what? If a person is saved, sin brings death of spiritual joy, and close fellowship with God. If a person is not saved, sin brings

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"ADAMS"

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taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:22-24). The First Adam, then, entered into the created world into which Satan already had brought chaos and death when he was cast out of heaven.

While in the Garden of Eden, Adam communicated with God as we see in the word, **"Adam, where art thou?" (Gen. 3:9).** Then, when the First Adam and Eve were put out of **"The Garden eastward in Eden,"** they were separated from God. As one who was sinful, the First Adam lost his ability to will the good, and to do the good. That is, he no longer had any definitive control over the world where Satan was **"the prince and the power of the air" (Eph. 2:2),** and where Satan was **"the god of this world" (II Cor. 4:4).** It is this truth that those who today are called "theonomists" or "dominionists" have never grasped; and until Christ Jesus—the Last Adam—reigns, men can never again experience dominion. It is He, alone—the Last Adam—who has all power!

Sadly and tragically, because of his sinfulness, the First Adam committed all of his fleshly progeny to an earthly life of corruption and separation from God. Thankfully, however, as we have seen in the life of Abel, the First Adam who was redeemed while yet in the Garden apparently was able so to teach his son who was born outside the Garden of Eden that he was able to believe and to worship God through sacrifice; thereby, manifesting his confidence in the fact that God by His grace would provide the necessary sacrifice.

It was then that Abel, a son of the First Adam, was able to appropriate by faith the truth that the First Adam had learned while yet in the Garden of Eden, even the truth concerning **"the Lamb slain from the foundation of the world" (Rev. 13:8)**—not "from before" the foundation of the world, as some would like to think, and not "from everlasting" as some others have supposed the Scriptures teach. Since the Lamb of God was **"slain from the foundation of the world,"** a way of salvation was prepared for the First Adam and his natural progeny. Whereas there was no way

of salvation prepared for the angels that had been created before the foundation of the world. Rather, we learn from our reading of the Scriptures that Hell or the Lake of Fire where all unbelievers will spend eternity had been **"prepared for the Devil and his angels" (Matt. 25:41).** These doomed angels apparently had joined Satan in his rebellion that we have referenced above in Isaiah 14.

The Last Adam

On the other hand, the Last Adam entered into a universe of chaos and into a world of death by way of the virgin's womb. He apparently came to the earth with sovereign capability to be obedient as the First Adam who had once entered into paradise with similar capability. This Last Adam apparently also had the sovereign ability or capability to be disobedient as the First Adam had been. This truth, it seems to me, is dramatized for us in the fact that He **"was in all points tempted as we are, yet without [apart from] sin" (Heb. 4:15).**

It is no marvel, then, that as Lucifer or Satan had approached Adam and Eve in their paradise, so Satan approached the Last Adam on the mount of temptation. This, too, may have been a Most Holy Place—a heavenly place apart, not unlike the First Adam's paradise. For when the experiences involved in the forty days and the forty nights were completed, **"...angels came and ministered unto Him" (Matt. 4:11).**

Thankfully, whereas the First Adam had succumbed to Satan's appeals and infected all of mankind with corruption unto an early and earthly death, the Last Adam rejected the sinful appeals of Lucifer or Satan. This "sinlessness" or "perfection" of the Last Adam would have precluded His dying. The Last Adam, however, apparently had a little different objective than "self-preservation." That is, though He had never sinned and though He did not need to die—**"the wages of sin is death" (Rom. 6:23)** was truth that did not and that could not apply to the Last Adam. Jesus, the Last Adam, nonetheless, made Himself to be a fit subject for death by taking upon Himself the sins of others. By His dying He could **"bare our sins in His" (Continued on Page 8)**

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HAVE YOU RENEWED YOUR
SUBSCRIPTION THIS YEAR?

WHY FEED?

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This group perceives people as the problem. They feel that the increasing demands of ungrateful and immature believers put undue pressures on the ministers of the gospel. People have a tendency to use up our leisure time and will intrude into our personal lives. While it is important to note that Jesus did place a value on leisure time and felt an urgent necessity to withdraw from the multitudes at times, He also was quick to reorganize His own priorities so that He could minister to those in need, not at His own convenience but at theirs. Often the ministry is inconvenient. It happens late at night, in the wee hours of the morning, on our days off. It happens at inconvenient places and with people who have a way of making themselves obnoxious and bothersome. God doesn't often call on us to minister to those who are well dressed, smell nice, have a good education and are well mannered. Rather, He calls on us to meet with those who are in some sort of dire need, maybe financial, social or more likely, spiritual.

Frequently we are as unprepared to deal with these people as the disciples were with feeding the 5,000 when they had nothing but a few pieces of bread and a pair of sardines. When we accept the reality that we are in a spiritual battle and we are dealing with spiritual casualties, we also recognize that those spiritual casualties are spiritually destitute. That means that their moral condition is reprehensible. Their language, lifestyle and every aspect of their being has been devastated by the onslaught of Satan and his hordes. These are people who are like sheep without a shepherd and just waiting to become victims of the temptations of sin if they haven't already succumbed to the Devil's wiles. These are people who need help and need it in a desperate way. Their ranks are found in prisons, bars, and some of the most disgusting dens of iniquity the world has seen and more frequently in today's changing society, in our neighborhoods. Yet these are frequently the people we most strenuously avoid even though they are the ones most in

need of help and most likely to benefit from it.

It is much easier to send them away. These are people who created their own problems and have only themselves to blame for the fix they are in. The disciples didn't ask the multitude to follow them, the crowd did it on its own. It was not the fault of the disciples that these people brought no food with them. It was their own lack of foresight that caused them to be far from home with nothing to eat so why should the disciples be responsible to fix the problem? The obvious solution was to send them away and let them suffer the consequences of their own lack of preparation and foolishness.

It is much easier for us to send away those who would be so bold as to intrude in our affairs by sharing their problems and difficulties with us. The lost are easy to dismiss because they are unregenerate and can hardly be expected to swallow doctrinal truth. They haven't even been born again so we can certainly expect that they will not be able to benefit from the Bible teaching in our churches, especially since evangelism is to be done not from the pulpit but out in the street. The babes in Christ are also incapable of accepting the meat of the Word and if they choke on it then we can hardly be expected to accept blame for that because they were immature and unskilled in the Word. And then there is the group that simply disagrees with us and when they leave we dismiss them with a shrug and a quote from the Bible saying, "They went out from us because they were not of us. If they had been of us, they would have continued with us." In so doing we casually affirm that they are reprobates and have no place in a true church. How easy it is to send all away who would disturb our rest and relaxation while we claim we are ministering the gospel.

Those Who Would Set Them Down

Jesus was unafraid to let the multitude disturb His vacation. This is not to say that Jesus did not retire from the crowds because the Bible cites many examples when Jesus left the multitudes behind and in some cases His own disciples. Yet He allowed Himself to be disturbed from the comfort and relaxation of a time of peaceful repose to see to the needs of His followers. How could Jesus be so under-

standing? The answer is found in verse 34 where we are told that He was moved with compassion. The underlying motivation for all of our service needs to be a compassionate love which considers no sacrifice too great in the service of God and the service to our fellow man. Jesus was sympathetic to their spiritual need for leadership and He provided the direction that the crowd needed. He was the spiritual and moral compass that gave them guidance in their lives. If the disciples had been listening to the actions of Jesus as well as His words, they would have seen that there was a definite need that should have been met in the lives of the people who came to them for help.

But Jesus was not content to provide only for spiritual needs. He also saw an imperative to meet their physical needs as well. It is relatively easy for us to minister to the spiritual needs of people and then leave them when they express a need in the physical realm, something that is just the opposite of how the world does business. In the world, they find it easy to provide for physical needs but have very little recourse when it comes to spiritual needs. Neither case is acceptable to God. We need to make sure that we minister to all the needs of those who seek help as directed by God and not do half the job.

Jesus gave a clear message to the disciples which included the following commands: Don't ignore them; don't send them away; feed them. This would be a sweet and harmonious lesson if it were not for the fact that Jesus was clearly demanding of them the impossible. There was no way in this world without God's help that the disciples could feed them. Even if they emptied out the treasury they could not buy enough for everyone to have a little. Things are no different today. Jesus expects us to do the impossible. There is no way that we can provide the spiritual guidance and courage to transform lives on our own. We desperately need the help of God to accomplish the task of reaching the lost for Him. The disciples had to depend on Jesus to provide the miracle as long as they had the willingness to be obedient. We also need to be ready for the Lord to provide the miracles in our lives as long as we are obedient to His commands.

Jesus has a specific method in mind to see to the needs of the

BLACK, WHITE, AND SHADES OF GRAY

By Jack Whitt

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man" (Eccl. 12:13). Within the realm of Christianity, there are at times, some things that may give cause for question with regard to what is right or wrong, or how should I view a particular issue? Am I doing the right thing or not? All who truly want to live in service to Jesus, must consider decisions in life are made based on godly principles. It is at least a good sign when a Christian takes time to think and consider before making a quick judgment on matters that may be questionable or controversial. There are, of course, principles and moral standards clearly taught in the Word of God which should not give cause for question and debate. We may say the Bible is definite and conclusive on numerous issues of life. We can say the Bible is then "black or white" concerning most moral matters facing each of us. For example, we do not have to question whether it is right or wrong to attend and support the church of which we are members. We do not have to wonder if it is right for the husband and father to be the head of the home; God has ordained headship. We should not have to wonder if it is right or wrong to teach our children from God's Word, to believe the Bible, to respect and honor their parents, to exercise discipline for their good (Deut. 6:7; Eph. 6:1-3). Nor should we hesitate to answer moral issues such as lying, stealing, drunkenness, adultery or sexual promiscuity in any form; again the Bible is plain as to such, and there is no room for debate. This is not being dictatorial, it is being realistic about our Christian faith and where we stand with God. Though this be true, many professed Christians seem unconvinced of a need to conform to the Word of God, using such excuses as: "Oh, it doesn't convict me to miss church now and then" or "what's wrong with a little social drink once in a while."

As true Christians, we need to think more on, how may I live in closer confinement to the "black and white" rather than the "shades of gray." If Christians feared God more we would not have nearly so much trouble in keeping His commandments. This is the conclusion to the whole matter.

multitude. He first checked to see what was available, then He had the crowd get organized, then He prayed, and finally He distributed to the disciples to pass out to the multitude. We need to follow the same pattern. Our task is to notice what is available. God asked Moses, "what is that in your hand?" and he said, "a rod." It was through this seemingly insignificant piece of dead wood that Moses accomplished some of the greatest miracles in the Old Testament. We need to look around us and see what we have available or in hand and present it to Jesus Christ as the tool necessary to get the job done. Secondly, we need to get organized. Jesus never did anything without a plan. Salvation is a plan. Sanctification is a plan. Redemption is a plan. We need a plan to accomplish what God has set forth for us to do. The good thing about

the plan is that we don't have to make it up from scratch. God has already provided the plan in His Word and all we have to do is follow it, just like the disciples followed Jesus' instructions to have the multitude sit down. Then we need to pray. Prayer is the indispensable absolute that assures us that God is participating in our endeavor. It is interesting to note that the Son of God while He was here on this earth, saw fit to take time to pray to His heavenly Father even though He was in constant communion with Him as the incarnate God-man. If Jesus felt the necessity of prayer, we need to feel the same way. And finally, we need to dispense the Bread of Life as Jesus distributes to us. The fact that He has given us the Word of Life should stimulate us to a fervor of evangelism that knows no parallel. What do

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GUILTY OF BEING WHO WE ARE

By Pastor Robert Barkman, Gethsemane Baptist Church, Marengo, Ohio

II Corinthians 5:17 "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new."

Isaiah 62:2 "And thou shalt be called by a new name, which the mouth of the Lord shall name."

In our texts, we find that a person, at salvation, undergoes a revolutionary change. A saved person becomes a new creature in Christ; he receives a new set of desires and abilities to serve Christ.

Within the Holy Scriptures, this great change is exhibited in the set of new names we are given. We should not take our new names lightly, for they are the clear declaration of our life we have received. Our new name reveals to us the nature of our spiritual life; by living according to our names, we reveal our spiritual life to others.

The following is a list of some of the many names we receive when we are saved. As we study these names let us remember that these names only apply to those who have been saved by the Lord Jesus Christ.

NAME #1 - "Christian" or "a follower of Christ"

"And the disciples were called Christians first in Antioch" (Acts 11:26).

Even to this day, the title "Christian" is used loosely to refer to those who are followers of Jesus the Christ. Scripturally, "Christian" refers exclusively to those who have been saved from their sins by accepting the Lord Jesus as their personal Saviour.

Why would one who is saved be called a "Christian"? One of the greatest changes that takes place at salvation is a change of masters. Before we were saved, we were the servants of our flesh, the world, and Satan; once saved, we become a servant of Christ, we submit to a new Lord, we follow a new Master.

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21).

How can we show our spiritual life to others? By following Christ, His example and His commands for us.

NAME #2 - "Sheep" or "Reliant One"

"My sheep hear my voice, and I know them, and they follow me" (John 10:27).

One of the most common Biblical names given to believers is the name "sheep." Why are we called Jesus' "sheep"? When saved, we realize we are totally reliant on Him. A sheep looks to its shepherd for its entire well-being; its food, protection and guidance are all supplied by the shepherd. Sheep are very meek and gentle animals who have a complete trust and confidence in their caretaker.

"...For without me ye can do nothing" (John 15:5).

How can we show our spiritual life to others? By realizing our sufficiency is totally in Christ and therefore we must live by faith and not by sight.

NAME #3 - "Saint" or "Separated One (separated from the world and to God)"

"To all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ" (Rom. 1:7)

One of the most misunderstood titles used today is the title of "saint." The Bible NEVER uses the name "saint" to describe an outstanding, spectacular Christian. "Saint" throughout the Scriptures refers to ALL Christians (both outstanding and mediocre, spectacular and common). All who are saved by His grace are separated from sin and called to His service, this is what is meant by the phrase "saint of God."

Why are Christians called "saints"? Because, at salvation, we are separated from the world and dedicated to His use. This is true sanctification, this is true holiness, this is truly being a "saint."

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:2).

How can we show our spiritual life to others? By living a life separated from the sin of this world and submitted to the service of Christ.

NAME #4 - "Epistle" or "A personal letter written by God"

"Ye are our epistle written in our hearts, known and read of all men" (II Cor. 3:2).

An epistle was a personal letter written by hand. Biblically, epistles were not official documents written on behalf of a king; they were personal letters written between friends.

Why are Christians called "epistles"? At salvation we have the testimony of Christ written upon each of our hearts. Who did the writing? Our Lord. Why did He write His testimony in our hearts? So all men would see Him in us.

As Christians, we must remember that the eyes of the world are upon us. Constantly, those that are around us are watching us and interpreting our actions as a display of Christ Himself. They are reading us, just like the recipient of a personal letter studies its contents to understand its message.

Philippians 2:12-15 "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure...the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

How can we show our spiritual life to others? By consistently displaying Christ in our lives. How do we do this? By loving as He loves, by being honest as He is honest, by forgiving as He forgives, by standing for the truth without compromise, as He does. **WEDISPLAY CHRIST IN OUR LIFE, SIMPLY, BY LIVING AS HE WOULD LIVE.**

In summary, does your life present to others your spiritual life? Do we live up to the names that we have been given? Do we PROVE by our actions that we are called, by Him, to salvation?

IF IT WERE ILLEGAL TO BE A CHRISTIAN WOULD THERE BE ENOUGH EVIDENCE TO CONVICT US?

By God's grace the jury would declare: "Yes, he is guilty as charged. His names correctly describe him and his lifestyle...he is guilty of the charge of being a Christian, he is guilty of the charge of being one of Christ's sheep, he is guilty of the charge of being a saint, he is guilty of the charge of..." (Continued on Page 8)

A Woman's Touch

By Wendy Barkman



Widows
(Part 2)

Let Others See Jesus In Us
Hiram's Mother (I Kings 7:13, 14; II Chron. 2:14) - "He was a widow's son of the tribe of Naphtali...And he came to king Solomon, and wrought all his work." This wise young man, the son of a widow, was, like his father had been, very skilled in working with brass (copper, bronze). Hiram's talents proved very advantageous in the building and completion of Solomon's temple. One might notice, when reading these verses concerning this woman, that what is written centers on her son and his accomplishments, and very little is actually said about the woman herself. What does this teach us? It seems to prove the importance of a parent's influence in the life of a child, for it is, quite often, that all that the world ever knows about us is seen in the lives of our children, observing their actions, listening to their language. Not only are children honest, but they are an honest reflection of their parents. They will mimic what they see and hear. Do your actions stink? Is your language filthy? Can one observe the stench of your deeds and the loathsomeness of your speech in the life of your child? "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy...Create in me a clean heart...Cast me not away...Restore unto me...Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psalm 51:7-13). Only when our lives are right with the Lord, can we affect the lives of our children (transgressors, sinners who need salvation) in a positive way, allowing others to see Him in our children, because He is truly in us.

Zeruah (Jeroboam's Mother) (I Kings 11:26) - "And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king." She was the wife of Nebat and the mother of Jeroboam the son of Nebat. Her son Jeroboam,

a very wicked king, was the first king of the Northern Kingdom of Israel, when the kingdom was divided under Rehoboam the son of Solomon. The Septuagint speaks of Jeroboam's mother as "Sarira, a harlot" (may or may not be an indication of Zeruah's moral character). Once again, we know so very little about this woman herself, but we are told of the wicked kings of Israel, which followed her son, that they "walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin." Jeroboam's sin, what was it? His was the sin of idolatry mingled with pride. Where did Jeroboam see, hear, and learn of such wickedness? Is it possible that we cannot see Him in the son (Jeroboam), because He was not in the mother (Zeruah)?

Treasure In Earthen Vessels

Widow of Zarephath (I Kings 17:8-24; Luke 4:25-26) - "I have commanded the ravens to feed thee there" (I Kings 17:4). "I have commanded a widow woman there to sustain thee." The Lord had commanded unclean ravens (Deut. 14:14) to take Elijah's daily bread and meat to him, and now he had commanded a widow woman, but a Gentile, a woman of Zarephath (located between Tyre and Sidon [Jezebel's people]), a city of Phoenicia. She was a heathen woman, yet the Lord chose her to care for one of His prophets. Elijah came to the place where this woman lived. She was gathering sticks to prepare a last meal for herself and her son. They would eat this meal, and then they would lay down and die the cruel, harsh death brought about by starvation. Elijah, seeing the woman, begged for "a little water" to drink, but as she was going to get the water, Elijah pleaded for a "morsel of bread." Somehow, the Lord had made it known, to this heathen woman, who Elijah was, that he was a prophet, and

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FORUM

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HOBBS

Since your question does not ask about the pre-trib position as such, I will not go into that at this time. I will say only that He must come for His people, out of which He will take His bride. He will then have the wedding, all of which must be done between the rapture and the seven year tribulation period.

As to the question about how they felt about the Jews, any answer I might give would be mere speculation. I can say that they, like Paul, sought the salvation of them. **"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved"** (Rom. 10:1).

Regarding your question concerning the Bride of Christ replacing the Jews as the chosen people, nobody takes the place of the Jews as God's chosen people. The Bride of Christ and God's chosen people are not the same.

SLEDD

saying, **SPEEDILY WILL HE COME, AND WILL NOT TARRY**: the Lord shall suddenly come to His temple, even the Holy One, for who ye look." In a dialogue Justin Martyr wrote these words: "But I and whoever are on all points right minded Christians know that there will be a resurrection of the dead and a thousand years in Jerusalem, which will then be built, adorned, and as the prophets Ezekiel and Isaiah and other declare. And further, a certain man with us, named John, one of the Apostles of Christ, predicted by a revelation that was made to him that those who believed in our Christ would spend a thousand years in Jerusalem, and thereafter the general, or to speak briefly, the eternal resurrection and judgment of all men would likewise take place." It was in later centuries with the ascendancy of Romanism that the amillennial view rose to prominence. "In spite of the ascendancy of Roman amillennialism there was a remnant that held to the premillennial position such as the Waldensians and Paulicians. It was the Albigenses, Lollards, Wycliffites, and the Bohemian Protestants who espoused the premillennial cause." Later in

the 1800's Baptists like John Gill held a premillennial position. I cite his writings: "And these will resurrection, **EVEN A THOUSAND YEARS BEFORE THEM**; the righteous will rise in the morning of the resurrection, and so will have the dominion in the morning, **EVEN AT THE BEGINNING OF THE THOUSAND YEARS, AS SOON AS CHRIST WILL COME**; but the wicked will not rise till the evening of that day, or till the close of the thousand years." "And this suggests another reason why he will stay in the air, and his saints shall meet him there, and till the general conflagration and burning of the world is over, and to preserve them from it; and then shall all the elect of God descend from heaven as a bride adorned for her husband, and he with them, and the tabernacle of God shall be with men" (quotes taken from Dr. Gill's commentary—emphasis mine). It is evident that John Gill believed in some form of a pretribulation rapture yet he did not embrace any idea that there would be a seven year tribulation period between the resurrection of the saved and the beginning of the millennium. You might say that according to modern prophetic interpretation he was a post or midtribulationist. I read his statements on Daniel 9. He believed that the seventieth week of Daniel has already been fulfilled.

I might point out that as time goes on, we learn more from God's Word. Many of our ancient Baptists did not have the luxury of time to study and debate prophetic issues. Most of them were just trying to survive terrible persecution. I don't make interpretation of prophecy a test of fellowship. I don't think the Baptists of old did either.

As to the second part of the question "Did they believe God had a plan for the Jews?" I must confess that I don't have enough information at my hands to answer that question. Perhaps some of the other forum writers can help you in that answer.

"ADAMS"

(Continued from Page 5)

own body upon the tree, that we, being dead to sins, should live unto righteousness..." (I Pet. 2:24).

Conclusion

God, we may recall, offered the First Adam "dominion over the fish of the sea, and over the fowl

of the air, and over every living thing that moveth upon the earth" (Gen. 1:28). It is evident that the First Adam was given complete dominion and authority that extended his power over all creatures and over all that was upon the earth. The First Adam cast it all aside as he showed forth his willful sinfulness, even his disobedience toward God. The First Adam apparently was swayed by Satan's, **"Ye shall be as gods"** (Gen. 3:5). An appeal that was rejected by the Last Adam as He dealt with Satan on the Mount of Temptation.

Three times, Satan came to Jesus the man. Satan offered to Jesus, the Last Adam, miraculous power over circumstances. Satan offered him all of the kingdoms of the world. Three times Jesus responded with the words **"It is written"** (Matt. 4:4, 7, 10). Thereby, when Jesus, the Last Adam, was faced with the question **"Yea, hath God said?"** He never faltered as He gave His answer **"It is written."** Whereas the First Adam had succumbed before Satan's **"Yea, hath God said?"** the Last Adam placed His complete trust and confidence in the Word of God and declared three times, in contrast, **"It is written."**

The Last Adam was content with His responsibility toward His heavenly Father. Herein, we are seeing, too, the working of that truth that is identified for us in Acts 2:23, 24 **"Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should holden of it."** Very simply and yet so very wonderfully, when the Father works, the Son works. When the Son works, the Holy Spirit works.

Thankfully, God works wonderfully! All who have believed are redeemed!

FORBIDDEN

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spiritual death, and an eternity in the pits of hell. For the unsaved there is eternal death, both of the soul, and of the body.

After sin is delivered in actual commission, the finishing of sin is its being strengthened by frequent acts, and settling into habit. And when the iniquities of man

are enough, death is brought forward. Therefore, let sin be repented of, and forsaken, before sin is finished.

A saved person does not practice sin because they are in Christ. That does not, however, mean you will not sin. What it does mean is you do not make a habit, a routine, a custom, a pattern of sin in your lives.

Know this well! The master of the pit is real, and very active. To know that Satan is active all you need do is look at the world about you. Better still, feel the acid sting of temptation within.

But let's close on a happy note, and a promise. Blessed and happy is the person that will outlast temptation; for when they are accepted, because they stood up to the test of temptation, they will receive the Victor's Crown of Life which the Lord has promised to them that love Him (James 1:12). Isn't that great?

WHY FEED?

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any of us have that we have not already received at the hand of God? And if what we have is a gift from God, how much more should we seek to share that with others?

Note as well that Jesus was not content to simply give food to the multitude. At the end of the story, they took up twelve baskets full, one for each apostle. As we are engaged in service to others in the name of God, we will find a blessing from the fallout that exceeds what we had to begin with. Remember, there were only five loaves and two fish at the beginning but the end saw every disciple, not with a loaf, not even two loaves, but each had a basket of fragments, enough to sustain them for many days in their following of Jesus Christ. If we would take the pains to minister to the needs of the multitude in compassion, God would provide us with blessings enough to sustain us for days at a time.

GUILTY OF

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being an epistle of Christ, he is guilty of all counts beyond any doubt." Let us all strive to be guilty of being who we are.

A WOMAN'S

(Continued from Page 7)

who his God was, that he served and worshipped Jehovah God. For she begins to tell Elijah of her sorry, sad plight with the words **"As the Lord thy God liveth."** One might consider Elijah unusually cold and indifferent, when after hearing this pathetic woman tell her story, he still demanded to be fed first. But read on! **"For thus saith the Lord God of Israel."** Here, we have the Lord's promise of plenty, His promise to provide for this widow and her son and Elijah. Elijah lived with this woman and her son for approximately two years, at which time the drought ended, when the Lord sent rain upon the land. During all of this time, **"the barrel of meal wasted not, neither did the cruse of oil fail."** At some time, during Elijah's stay in this home, the woman's son became sick and died. Once again, confusion and misunderstanding on the part of the woman brings about the intervention of Elijah, the **"man of God,"** Elijah's prayer of faith, another miracle from the Lord. Seeing that her son was alive, she proclaimed to Elijah **"Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."** Our Lord made reference to this poor widow, when He was rejected at Nazareth, His hometown. He taught that He can use who He wants, where He wants, to serve Him in any way He so chooses. Though dirty and sinful, may He make us vessels fit for His use (Acts 9:15; Rom. 9:20-24; II Tim. 2:20-21). Paul tells us that God, by His grace, has chosen to give to His people (the saved), who are nothing but vessels formed out of clay, a very precious treasure, the message of His gospel, and we are to share it with others, that He, and not we ourselves, might shine through all of the darkness and the ugliness of this sinful world (II Cor. 4:7). Just as the Lord had provided for and sustained the physical lives of the three in the widow's home (widow, son, Elijah) by merely keeping the vessels of wood and clay filled with the flour and oil, so He fills us (our earthen vessels) with His gospel, that we might share it with others, that they might have spiritual life.