

*We go to Heaven in the way of obedience*

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

# The Baptist Examiner®

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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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## PROTESTANT PRAISE

By Pastor Ronnie Wolfe

century the proclamation of that Gospel—and civilization has been waning.

Now this is to be expected by people who are themselves Protestants. They have the mistaken idea that the Gospel had died or was severely darkened by the Roman Church; and that was true to an extent because of the vast influence of the Church of Rome. But we must remember that a witness of the true Gospel of Jesus Christ has existed in every age since the public ministry of Jesus Christ. These people, known in different generations by different names, were known by the Roman Church and were hated by that church. During the Dark Ages, the Roman Church so persecuted these blessed believers in Christ that several writers talk about the blood flowing as rivers. So, when Protestant or Baptist writers praise the Protestant Reformation for finding the Gospel after many centuries, they

miss the point of the truth that that witness has existed in every generation without exception.

### SOME PROTESTANT QUOTES

Notice the following quotes from Protestants praising the Protestant Reformation.

"A new conscience was born, and with a new conscience came new life and power. Nothing had been seen like this since the ages of the apostles."

Bonar continues to say "The long-needed, long-missing truth had been found; and eurhka [Eureka!] was the cry of gladness announcing the discovery." Then Bonar makes the statement: "But is it that which sprang up, after centuries of darkness, among our fathers in Europe? ..." and "Men with their feet firmly set on Luther's rock." Now, I appreciate the writings of Horatius Bonar. He has much good to say (not all with which I agree). But the mistake of

(Continued on page 5)

## The Baptist Examiner Pulpit

By Pastor Donald Chance

### THE MYTH OF "GOOD FRIDAY"

(Luke 23:50-56)

"And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just: (The same had not consented to the counsel and deed of them;) he was of Arimathaea, a city of the Jews: who also himself waited for the kingdom of God. This man went

unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after,

and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment."

We are approaching the second most popular time of worship for the religious world. It is the time,

(Continued on page 2)

## WALKING WITH GOD

### Part 2 of 2

By John R. Lenegar

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7). "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Galatians 5:16).

The two verses quoted tell us that we are to walk in the light and we also are to walk in the Spirit. Only God's children can do that; all others turn a deaf ear. We walk in the light because we are children of light. We have been translated from the kingdom of darkness into His glorious light. Note Colossians 1:12, 13. We as His children should continually yield and be filled with the Spirit that we overcome the lusts of the flesh. We are to remember that we walk by faith and not by sight, even though it would appear to be the opposite among many today. With God there is black and white; there is no gray area, or loop hole through which is compromise, or escape. We are saved by God's power, we begin to live in faith and not by sight, and consequently we are to walk, or conduct ourselves in this life according to God's word in a consistent manner that is both glorifying to Him and profitable to us. That is our reasonable service.

The problem arises today in what is reasonable service and what exactly the "Christian" walk is and



how to conduct ourselves in that manner. We live in a day and time, it is argued, that is different from when the Bible was given. That is ridiculous. God never changes, nor does His word. It is settled in heaven. People and their problems never change, only the scenarios which surround each group, or time period.

You and I, as God's children, are to realize that God's plan and principles remain unchanged. As we said in the first part of this message, our walk, or conduct is two fold: Godward and manward. Our walk is to be obedient and pleasing to God and that walk is to be a witness to those about where ever we find ourselves. What does God tell us of this walk and its results? Although there are several others, I would like for us to look at just five aspects of walking with God in relation to God Himself, to one another, and to the church as found in chapters 4 and 5 of the book of Ephesians. I hope that these are not only familiar to you, but that you will meditate upon them much and endeavor to practice them all the more.

#### I. WALK IN BALANCE AND UNITY

Ephesians 4:1 says: "I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." The next few verses speak of keeping the unity of the Spirit in peace. The Christian walk is to be a balance of the Scriptures. If it is not and one area is emphasized over another, wrong practice come about and many become open to the doctrines of demons and man made traditions. Our walk of balance and unity is always to be balanced by God, ie toward God and also toward the unregenerate. Because of the blessed truths of

(Continued on page 8)



I am simply amazed at the Baptists today who praise the Protestant reformers to high heaven. I gasp almost every time I read Baptist writers who give homage to people such as Augustine, Luther, Calvin and other reformers. Don't get me wrong. I do believe that many of these writers have much to give by way of their intelligence and their adeptness to write down what they know. That I accept with all due honor. But I cannot see how Baptists can give credit for their finding truth that these Protestants say had been in darkness for hundreds of years. I have attended many conferences and heard influential Baptist pastors refer to reformers as the heroes of our religion. Such references are unwarranted and should be considered under stringent scrutiny. The Protestants themselves do a sufficient job of praising their Protestant forefathers.

Such references as: It has been nearly 500 years since Martin Luther recovered the Gospel in Europe. Once again, in the sixteenth century, the light of justification by faith alone dispelled the spiritual, intellectual, and moral darkness of the medieval Rome. The resulting civilization owed its salient features to the Gospel of Jesus Christ—to the first Christians and the Reformers—but for the past





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BIBLE QUIZ

(Find the answers hidden  
in the paper)

1. What prophet asked  
if a leopard could  
change his spots?
2. Which prophet made  
an head axe float in  
water?
3. Which prophet was a  
gatherer of sycamore  
fruit and a shepherd?
4. This prophet saw a  
flying roll in a vision. Who  
is he?
5. A hungry worm cost  
which prophet his  
shade?

Editor's Update

By Pastor Donald Chance

Our Greetings from Calvary Baptist Church. It is our prayers the Lord has been blessing each of our faithful readers as He has been here at Calvary. We would like to pause in this busy time of the year and express our thanks for your faithfulness in letting us know you care about the work we are doing here at Calvary. We have received many letters to this effect and thank God for each one.

We are praying the Lord to broaden our outlook for the future in trying to reach those whom we pray the Lord will call out in His grace. As long as we remain under the watchful eye of the Holy Spirit we are assured that there is **PREACHING, PRAISING, and SINGING** to be done. The Lords tarring in His coming is a message for us in the blackness of this day, that we **"OCCUPY UNTIL HE COMES"**, Luke 19:13. We have been delivered the talents and been given the commission and as we waite may we be mindful that He who went into the far country to receive His kingdom, will return, with these words for His servants, "Well done, thou good and faithful servant".

May the Lord bless each of His faithful churches.

THE MYTH

(Continued from page 1)

we have been taught, that is the day our Lord arose from the grave, after His crucifixion. All of the religious people will rise early, go out into the breaking of dawn, face the east and "Watch" in commemoration of His resurrection. They call this worship. It would be good if ALL of God's people would set their hearts to looking for our Lord, but why do we base all this on false assumptions?

It is generally assumed that Christ was crucified and buried on Friday. In fact, "Good Friday" is supposed to be a memorial celebration of the day of His death. This is what makes it a religious holiday, and is assumed to be a "Christian Holiday". For the most part it is celebrated with much pomp and great fanfare, even by some churches which carry the name Baptist. Because we have been told that it is celebrating Christ's death and resurrection then it "must" be on Friday. I looked at my calender and sure enough there it was right along with Easter, and Christmas.

I want to place before you several propositions to ponder, knowing full well that if you are one that follows tradition instead of the Word of God, you will not consider what I will say. Before you will see the truth concerning the myth of Good Friday, you

must believe all that the Scriptures say. I have suffered many discussions surrounding this truth, but have you considered:

If the Death of Christ were on FRIDAY, then it would make invalid the claims of Jesus, and shatter the integrity of the Scriptures. Jesus was very emphatic in His claims that He would be in the grave 3 days and 3 nights. Listen to Matt. 16:21: **"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."**

Lest anyone should use the argument that, "just any part of the day would constitute a full day", let me remind you that you have made the scriptures invalid concerning the actual creation of the world. Genesis plainly states: **"And the evening and the morning were the first day"**. Placing the hours of the day as being 24 in length. Now, if we can disannul Christ's words concerning the time He was to be in the grave, then we have ample authority to say, it didn't take 6-24 hour days to create the earth. Jesus stated in Matt. 12:40: **"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth."** Again in Matt. 20:19,

**"And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again"**.

Now that we have concluded conclusively that Jesus was to rise from the grave after 72 hours, let us establish when it was that he actually came forth and then count back to the starting point. Luke 24:1-7 says, **".....Upon the first day of the week"** the disciples found the tomb empty, and that Jesus had arisen. There are other verses which establish this truth firm in the Word of God, please read, John 20:1-18; Mark 16:1-13; and Matt. 28:1-8. If the Sabbath was Saturday for the Jews, then it concludes that Sunday would be **"The First Day of the Week"**. Within the Jewish count of days, we find that their day was in keeping with the word of creation wherein God stated **"And the evening and the morning were the first day"**.

Now to the Bible student 3 days and 3 nights means 3, 24 hour periods of time which equals 72 hours with the day starting at 6 pm in the evening. Given this basic information, one doesn't have to have a high degree of math to figure out when the Crucifixion and burial took place. Jesus could not have risen before 6 pm Saturday evening which was actually the start of the **"First day of the week"**. Therefore, counting backward, 72 hours would have to be, before 6 pm Wed. evening. Now beloved this is not a matter of speculation like those who claim just a part of a day. It is a matter of proven fact, as mathematics is a pure science and cannot be changed by the whims of mankind. 2 + 2 will always equal 4, you can't change it, you can't improve on it and if you don't adhere to this rule you might be in trouble with the IRS.

To hold to a **"Good Friday Crucifixion"** says you can't take the Scriptures at face value and there is not one teaching that cannot be called into question. Your salvation is not safe under this kind of scripture manipulation. Let me establish some prominate facts from the Word of God which will erase the false assumptions of **"The Good Friday Myth"**.

Nearly everyone knows that Saturday is the Jewish sabbath, but possibly don't know just how it came about, so let me refresh your memory. In six days, God created the heavens and the earth; but he

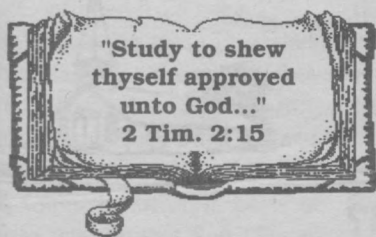
rested on the seventh day. He sanctified the seventh day, which is Saturday and established it as a day of rest, **"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made"**. (Genesis 2:3).

This seventh day was established by God and many restrictions were given to be kept concerning it, notice: **"And he said unto them, This is that which the Lord hath said, To morrow is the rest of the holy sabbath unto the Lord: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm"** Moses said, **Eat that to day; for to day is a sabbath unto the Lord: to day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none."** (Exodus 16:23-26).

In order to fully understand the day in question, along with the preparation day, or the day before, one must view all of the respective Sabbath's observed by the Jews. According to Lev. 23 the first day of the feast of unleavened bread followed the Passover. The Passover was April 14 and the feast of unleavened bread began April 15th. Then Oct. 1st of each year was proclaimed as a Sabbath, (Lev. 23:24-26). Oct. 10th was, the day of atonement and was a Sabbath, (Lev. 23:27-32). Lev. 23: 34-36 specified the first and eighth days of the feast of tabernacles were to be a Sabbath. Now this is not intended to be a complete examination of all the Sabbath's of Israel but rather proof that the Jews observed more than one Sabbath.

With this knowledge let us look at the week of Jesus' crucifixion: At the time the chief priests and scribes plotted and sought the death of Jesus, **"The feast of the passover, and unleavened bread"** was near, **"After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death"**. Mark 14:1. They were eager to complete the execution of Jesus, and get Him off the cross before sundown (6  
(Continued on page 7)





## The Baptist Examiner Bible Study Lesson

By Jack C. Whitt  
Member Calvary Baptist Church, Ashland, KY



As we begin our continuing study on the life of Joseph, I would remind our readers once again of the parallels Joseph presents as a type to the Lord Jesus Christ. Only Joseph had authority to dispense food to the multitudes during this time of famine throughout the land. The people must come to him and buy bread to sustain their lives. We cannot help but make reference to what Jesus said to the crowd in the Gospel of John: "Then Jesus said unto them, Verily, verily I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:32-36).

In the Word of God, very often the physical or material are compared with the spiritual and heavenly. Jesus is doing just that as He speaks in the above verses. The physical bread and the spiritual bread; both are necessary in maintaining life. But too, there must be hunger in either case. No one can enjoy physical food unless there be an appetite to eat. In like manner, there must be a hunger for spiritual food. No one can or will enjoy righteousness until he has been made righteous. We read: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." (Matt. 5:6). Again the psalmist, David, writes: "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Ps. 34:8). It is true that man must BECOME HUNGRY FOR CHRIST, yet he will not of his own choosing. Jesus speaking again: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44). Someone has rightly

said, "God sets the food on the table and gives the appetite to eat."

Thus, we see again the type shown of Jesus in Joseph, as the people come to him for food. Now let us look once again to our text in Genesis 43.

### GOD MADE THEM HUNGRY AGAIN

"And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. And Judah spake unto him, saying, The man did solemnly protest unto us, saying, Ye shall not see my face, except your brother be with you. If thou wilt send our brother with us, we will go down and buy thee food: But if thou wilt not send him, we will not go down: for the man said unto us, Ye shall not see my face, except your brother be with you." (Gen. 43:1-5).

The brothers must return to Egypt and face Joseph or starve to death. Judah makes it plain to his father, Jacob, that unless he permits Benjamin, the younger brother, to join them, they will not return. "And Judah said unto Israel his father, Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: For except we had lingered, surely now we had returned this second time. And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: Take also your brother, and arise, go again unto the man: And God Almighty

give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." (Gen. 43:8-14).

In all we have seen, let us not forget that God is still controlling each circumstance and each person's actions in bringing about His plan for Joseph and Israel. "What God has begun He will also finish."

### THE RETURN TO EGYPT

"And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready; for these men shall dine with me at noon." (Gen. 43:15, 16). "And they came near to the steward of Joseph's house, and they communed with him at the door of the house, And said, O sir, we came indeed down at the first time to buy food: And it came to pass, when we came to the inn, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand. And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks. And he said, Peace be to you, fear not; your God, and the God of your father, hath given you treasure in your sacks: I had your money. And he brought Simeon out unto them." (Gen. 43:19-23). Several interesting thoughts emerge from the above verses. Joseph, preparing a feast for his brothers, reminds us of the disciples in John chapter 21, when they labored all night fishing and had caught nothing, but when Jesus called out for them to cast their net on the right side of the boat, they caught a multitude of fish. Arriving to shore with the fish, Jesus takes some of them, builds a fire and preparing the

meal: "Jesus saith unto them, come and dine." (John 21:12a). I am reminded too of that old gospel favorite and its message: "Come and dine, the master calleth, come and dine, you may feast at Jesus' table all the time, He who fed the multitude, turned the water into wine, to the hungry calleth now, come and dine."

Recounting the brothers' actions upon their return to Egypt, we would take note of two things they did: (1) bringing a present to Joseph, and (2) confessing and appealing to the servant of the house instead of to Joseph. There are those in religion today who think they may win salvation with a gift, either money or performing some great deed that God would be pleased. Friend, we do not do things that are good to earn salvation. Listen: "Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." (Gal. 2:16). Salvation is what Christ did for us, not what we can do for Him. After salvation there is much we can and should do in gaining our Lord's approval. We ought to unite in fellowship with a sound New Testament Baptist Church. We ought to support such church with our tithes and offerings, we ought to be faithful in our attendance to such church, we ought to pray for the pastors of our church, we ought to diligently pray for the lost sinners of our families and friends and witness to them. We ought to make ourselves available to serve our Lord and each other, showing the love of Christ shed abroad in our hearts. Much more could be said on this subject.

The second point I would make with regard to the brothers' actions upon returning to Egypt: they confessed to the servant of the house rather than Joseph, the owner of the house. Now, in this I compare a practice of religious

rite wherein multitudes of people confess their sins to a man (a priest) sitting within a booth. This priest has been given power (not of God) to grant remission of sins to the person so asking. May I say this practice flies in direct contradiction to God's way of dealing with man and his sins. Who can forgive sins, save God? Can any man take the place of God? Dare any man think he can "fill-in" as a mediator for Jesus Christ? "For there is one God. And one mediator between God and men, the man Christ Jesus." (1 Tim. 2:5). Such men as I speak of enjoy the titles of "Reverend and Father". But do they not know what the Bible says of this? "CALL NO MAN YOUR FATHER ON EARTH." (Matt. 23:9). And then the psalmist says in (Ps. 111:9) "HOLY AND REVEREND IS HIS NAME." Only God is to be revered. Deceived millions, ignorant of Bible truth, commonly confess sins to a priest and pray to statues of the virgin Mary or some recognized saint. No where is such practice supported by scripture.

These man-made Romanist traditions deny the value and intercessory work of Jesus Christ. But I must also point out the fact that most of us, as Baptists, have our own shortcomings. I do not compare them to the grave errors in religious practices such as those mentioned above, yet our biggest problems arise from failure to perform that which we know to be right. As Baptists, we have the right teaching, the right preaching, the right Bible. Yet too often it is our high regard for orthodoxy and a low regard for service. As someone else has said: "We have too many rehearsals and not enough performance."

This closes our study for this time. We will continue our lesson in the next issue.

3. Amos. Amos 7:14

THE BAPTIST EXAMINER  
APRIL 1, 1998  
PAGE THREE





## The Baptist Examiner Pulpit Forum

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



### After the rapture will it be possible for sinners to be saved?

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Absolutely, without any question, there will be people saved, in fact there will be multitudes saved.

At the beginning of the tribulation period, God will send two witnesses to preach the gospel. **"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."** (Rev. 11:3). When they finish their ministry they will be killed and left laying in the streets for the whole world to see, at which time they will be raised from the dead and taken to heaven. (See. Rev. 11:7-12).

The ministry of the two witnesses will result in the 144,000 men of the tribes of Judah being saved. **"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins..."** (Rev. 14:3-4; see also Rev. 7:4). These men will preach the gospel to the world and a multitude will be saved. **"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the lamb, clothed with white robes, and palms in their hands;"** (Rev. 11:9, see also verses 10-12). This is also spoken of in Matt. 25:31-46.

1. Jeremiah. Jeremiah 13:23

THE BAPTIST EXAMINER  
APRIL 1, 1998  
PAGE FOUR

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**"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. 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. 7:2-4 AV).

This vision of the Jewish nation being sealed and set apart in the tribulation occurs just before the opening of the seventh seal. That seventh seal sets the stage for the "seven trumpet judgments" recorded in Revelation 8-9. Revelation 9 corresponds with the battle of Armageddon which is seen in Revelation 19:11-21. I believe the rapture takes place just before the sealing of the 144,000 Jews. This is clearly seen in Revelation 7:13-17.

**"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night and in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any hear. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living**

**fountains of waters: and God shall wipe away all tears from their eyes."** These saints were in tribulation but now God has brought them out of it. From this point in the book of Revelation I see no more instance of anyone getting saved. All I see from this point is judgment!

Some might object by pointing out the ministry of the two witnesses present in Revelation 11. It says that they will prophesy three and a half years. I have no doubt it will be the last general call of the gospel to the world which coincides with the rapture of the saints and sealing of the elect Jewish nation. The death of these two witnesses and their resurrection is a starting point for the final three and a half years of tribulation. After this there is no indication of anyone either Jew or Gentile getting converted.

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**"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall the Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."** (2 Thess. 2:7-12).

It is my studied belief that it will be possible for some, but not all,

sinners to be saved during the tribulation period that immediately follows the rapture of God's saints. Those sinners who will be saved are God's elect people from among the Jews (Rev. 7:4-8) and Gentiles (Rev. 7:9-17). Non-elect sinners can never and will never be saved, no matter in what time period they live (Rom. 9:18, 21, 24).

Based upon such passages in 2 Thessalonians 2:1-8, some Bible students have concluded that it will not be possible for sinners to be saved during the Tribulation period because the Holy Spirit will have been taken out of the way or removed from earth at the rapture. It is important to remember, however, that the Holy Spirit is always an omnipresent Being (Ps. 139:7-10) and can only be taken out of the way or removed from earth as it relates to His specialized ministry of restraining spiritual and moral evil, particularly through the New Testament church (Matt. 5:13-16).

I must confess that there was a time in my life and ministry when I believed and taught, based upon 2 Thessalonians 2:9-12, that those human beings who heard and rejected the true gospel message before the rapture could never be saved after the rapture. In recent years, however, I have come to see that I was probably reading this idea into the text rather than letting the text just speak for itself. In other words, I was practicing eisegesis instead of exegesis, which is a hermeneutical error we must always guard against very carefully as we study God's Holy Word.

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I have just been reading a four volume exposition of Revelation. It was the author's belief that a

multitude will be saved during the tribulation, but he was not quite sure how that would take place. A second position put forth was that of believing that all of those on earth before the rapture would have a "second chance to be saved" if they had not received Christ. The only reason for the multitude being saved, he speculated, was that the Holy Spirit's influence lingered on after He was taken with the "Church" (an imagined heresy) to heaven.

Certainly there will be a multitude of people saved during the Tribulation as our text in Revelation pictures them. How that is accomplished seems to confuse people when it should not. There are some things we need to consider and to remember.

First, what about the people left on the earth just after the Rapture? Those who heard the gospel before then and rejected it WILL HAVE NO CHANCE OF BEING SAVED after the rapture. Instead, they will receive a strong delusion to believe a lie and be damned because they did not believe the truth, or the One Who is the Truth. 2 Thess. 2:11, 12 says, **"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness."** A person will not be able to consider these things of salvation and eternity and then seeing the rapture, believe because of that event.

On the other hand, there will be multitudes who never heard with hearing ears, the gospel and rejected it, that will be saved. A vast multitude will be saved during the tribulation. In my opinion, these are spoken of in Revelation 7:9 and 14. How will they be saved? They will be saved the same way in which men have always been saved; by grace alone, through faith alone. Some people believe that the Holy Spirit is taken away from the earth; hence no salvation because the Spirit quickens. The Holy Spirit will still be here and will be bringing the elect to God through  
(Continued on page 8)



## PROTESTANT

(Continued from page 1)

mistakes among these Protestant influentials was the praise they give to the Protestant Reformation. They think it was a reviving of the Spirit of God in men found in different parts of Europe who by that Spirit found and revived truths that had been either dead or waning for at least 500 years. If they had listened to the "heretics" of their day and had given them a little more attention and had heard a little closer their message, they would have known that the message of these small groups of believers was the very truth that they were supposedly finding in the halls of their monasteries and seminaries.

### UNWARRANTED PRAISE

These men of the Reformation became victims of their own cultic thought. When they seceded from the Roman Church, they brought with them their own brand of Romish religion. Every one of these men, without exception, brought with him ideas engrained in them by the Romish Church. They did not ever completely depart from the Romish Church. A Protestant, then, is a person or an establishment which has protested many of the pertinent doctrines of the Roman Catholic Church; but it must be remembered that none of them has completely left behind all the taints of the Roman Church. Error can come from a mishandling of the truth, but truth comes from truth, not from error. It is likely, then, that anyone who begins with error to find his way to the truth will almost always retain certain elements of that original error in which he was entrenched. The Reformers had a pious logic, and that was to deny their original error and believe only what the Bible says. They called this Sola Scriptura. But among the reformers are a host of Pedobaptists, men and organizations who believe in baptizing babies. This doctrine of pedobaptism is an error that was clutched deep in their tradition, and they found it could not be easily rejected. John Quincy Adams, a former Pedobaptist who lived in the last century, says, "If men have been accustomed to error, they love it on account of its antiquity." Adams continues with, "Here was one radical defect of the Reformation of the sixteenth century. The civil arm was invoked, and the State was united with the Church, a political element was infused, and carnal

weapons were used as freely by the Reformed Churches in enforcing their dogmas as by the Papacy in maintaining its heresies." [Page 44]. Adams also says, "No Pedobaptist can consistently oppose Romanism. There is no consistent position between the Romish and the Baptist church. Tradition leads to the one—the Word of God to the other." [Page 64]. Why would anyone who believes in salvation by grace through the blood of Jesus Christ want to praise men who believe in baptizing babies? Yet, many of the men who are quoted and praised for their quotes are among the Pedobaptists. These men do not believe necessarily that the babies are saved by way of baptism, but they cannot let go of their demonic tradition. Not only did Reformers believe in pedobaptism; they also demanded its application to all churches and made laws against any other kind of baptism. These laws demanded the lives of many of our Baptist forefathers.

### EFFECT ON RELIGIOUS LIBERTY

The Protestant Reformation had a definite effect on religious liberty in the world. No Pedobaptist believed in religious liberty. Every one of them thought that doctrine was to be legislated and those laws executed upon society with severe punishment upon denial of them. Many Anabaptists lost their lives for denying these incumbent laws. Our Baptist forefathers were prisoners at the hands of Protestants as well as Romanists. They were burned to death. They were placed in theaters with wild animals to cater to the entertainment of thousands of spectators. Their pious doctrine was trampled, denied, scorned and blasphemed; but it could not die. That doctrine has lived and flourished in every generation from the time of Christ until our present day. A great difference lies between religious freedom and religious tolerance.

Pedobaptists sometimes would extend religious tolerance, meaning that they would allow certain things that they may not completely condone. But religious tolerance presupposes an authority of a certain human element, be that a man or a church. In the Dark Ages that authority was assumed to be the Roman Church. No church or human being has the authority to lord over God's heritage. This Baptists have always believed. That is the reason

that Baptists were persistent in legislating religious freedom in America. The Pedobaptists wanted authority for their own church, but Baptists knew that religious freedom was the biblical way. Even in their church practice, there is no real religious freedom. Pedobaptism in its very practice precludes religious freedom. The church baptizes the baby, and thus brings the baby into membership of the church. They teach that a person is not to be baptized but once. When the baby matures, he may want to be immersed, but he cannot be, because he cannot be baptized but once. So, even if he wants, he cannot be baptized any other way. This is not religious liberty. Because toleration and oppression are one and the same, many of our forefathers died at the hands of the reformers.

Many of them died because of their belief in freedom of worship and of conscience. Balthazar Hubmeyer of Friedburgh, Switzerland, died in 1528 at the hands of Protestant Reformers simply because he was a Baptist. Ulrich Zwingli wrote against his theological thoughts and brought many Baptists into prison and cruel punishments, so much so that even the populace complained of the cruelty. Adams says, "No matter whether Romanists or Protestants gained the ascendancy—the Baptists were

persecuted by both alike." [Page 96]. In 1644 a law was passed in Massachusetts against Baptists that if they condemned or opposed the baptism of infants they would be banished from the state. Under this law, Obadiah Holmes, John Clark, and John Crandall, Baptist preachers, were arrested near Lynn, Mass. They were sent to the Boston jail and then fined for their crime. Obadiah Holmes was kept in jail and eventually publicly whipped with 30 lashes. He was so badly beaten that he could rest only upon his hands and knees for several weeks. Even Roger Williams was banished from Boston, Mass., and in 1644 he obtained a charter for the colony of Rhode Island and established the first government in history to grant full religious liberty. In Virginia Baptist preachers were arrested and imprisoned as vagrants. They were pulled down from their pulpits, publicly whipped and sent to jail. Many of them carried their scars to their graves.

### THE REAL CHOICE

So, if a Protestant really wants to get away from Rome and wants to practice religion the Bible way and desires to be in fellowship with God's people and to obey his word, the thing for him to do is to become a Baptist. He can be a Baptist as long as he wants; and if he ever wants to quit the Baptist

church and go elsewhere, he has the right to do so. The Protestant Reformation has caused great confusion among the civilizations of this world. The Augustines, the Luthers, the Zwingles, the Calvins, the Knoxes have all left the Romish Church, but they have brought with them errors that abound in the Protestant camp. The true churches of the Lord Jesus Christ have been alive and well in every generation. They have never held hands with Rome nor have they adhered to her doctrines. They have hated her traditions and rather have adhered to the Word of God. These churches today are found among those called Baptist. A perpetual link exists between this church and the first church of the New Testament at Jerusalem. We may not be able to see it physically, but we can know it spiritually. It does exist, and it is not Protestant. Why should we give honor to a scheme that has brought so much heartache to the lives of so many pious believers? Why should we join hands with doctrine that is linked with Rome? Truly Baptists are the true proponents of the Sola Scriptura taunted so by the Protestants.

If the Bible speaks, let us speak; if the Bible is silent, let us be silent.

4. Zechariah. Zechariah 5:1-3

## Food For Thought

*A Woman's View*



Have you ever thought about the word PRIDE? Would our answer be, "Of course I have PRIDE in myself, family, home, job, etc.."? What is Pride? The dictionary says, "an overhigh opinion of oneself; exaggerated self-esteem; haughty behavior; arrogance". Some synonyms listed are; "conceit, vainglory, vanity" and several others.

Morning And Evening Devotions, by C. H. Spurgeon certainly puts PRIDE in the right perspective. He said, "Pride is as safely the sign of destruction as the change of mercury in the weather-glass is the sign of rain". Does Pride, or our haughty hearts, keep us from enjoying some joys and comforts the Lord freely gives us? Do we ever search our Bibles to see what our Lord has said about PRIDE? Of course we have heard "something about pride" mentioned in several sermons during our years of attending church, but what was it? Haven't we learned when the Bible mentions something once, it is important? It is surprising how many times God's precious word tells us about PRIDE. Have we missed an opportunity to encourage visitors and friends to join in our worship because they did not quite come up to our "standards"? This is a form of PRIDE. How many times have we failed to admit we were wrong about something or apologized when we should? In other words, as some say, "swallowed our PRIDE", to make things "right" with a family member, church member, or fellow worker. Don't we, at times, imagine a wrong was committed against us by someone because of "a chip on our shoulder"? This is a form of PRIDE.

How often do we do something because of the praise we receive for doing it? Here is the ugly head of PRIDE again! What happened to humble? Do we even know the meaning of the word? Proverbs 8:13, is one of my favorite concerning PRIDE. "The fear of the Lord is to hate evil; pride, and arrogance, and the evil way, and the froward mouth, do I hate."

Just a little Food For Thought—until next month—

*He who knows what sweets and virtues are in the ground - the waters, plants, the heavens, and how to come at these enchantments - is the rich and royal man.* -Ralph Waldo Emerson

THE BAPTIST EXAMINER

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PAGE FIVE



## THE BIBLE TRIED AND PROVED-Part 2 of 2

By C.H. Spurgeon

*Delivered on May 5, 1889, at the Metropolitan Tabernacle, Newington*

Beloved, I need not enlarge in your presence upon the preciousness of the Word of God. You have, many of you, prized it long, and have proved its value. I have read of a German Christian woman who was accustomed to mark her Bible whenever she met with a passage which was specially precious to her; but towards the end of her life she ceased from the habit, for she said, "I find it unnecessary; for the whole of the Scripture has now become most precious to me." To some of us the priceless volume is marked from beginning to end by our experience. It is all precious, and altogether precious. *"No treasures so enrich the mind, Nor shall thy word be sold for loads of silver well refined, nor heaps of choicest gold."*

Furthermore, this text sets before us, not only the purity and preciousness of the Lord's words, but the permanence of them. They are as silver which has passed through the hottest fires. Truly, the Word of God has, for ages, stood the fire-and fire applied in its fiercest form: "tried in a furnace of earth"—that is to say, in that furnace which refiners regard as their last resort. If the devil could have destroyed the Bible, he would have brought up the hottest coals from the center of hell. He has not been able to destroy one single line. Fire, according to the text was applied in a skillful way: silver is placed in a crucible of earth, that the fire may get at it thoroughly. The refiner is quite sure to employ his heat in the best manner known to him, so as to melt away the dross; so have men with diabolical skill endeavored, by the most clever criticism, to destroy the words of God. Their object is not purification; it is the purity of Scripture which annoys them, they aim at consuming the divine testimony. Their labor is vain; for the sacred Book remains still what it always was, the pure words of the Lord; but some of our misconceptions of its meaning have happily perished in the fires. The words of the Lord have been tried frequently, ay, they have been tried perfectly "purified seven times." What more remains I cannot guess, but assuredly the processes have already been many and severe. It abides unchanged. The comfort of our fathers is our comfort. The words which

cheered our youth are our support in age. "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." These words of God are a firm foundation, and our eternal hopes are wisely built thereon. We cannot permit any one to deprive us of this basis of hope. In the olden time men were burned rather than cease to read their Bibles; we endure less brutal oppositions, but they are far more subtle, and difficult to resist. Still let us always abide by the everlasting words, for they will always abide by us.

Unchanged, unchangeable are the words of the Ever blessed. They are as silver without dross, which will continue from age to age. This we do believe, and in this we do rejoice. Nor is it a tax upon our faith to believe in the permanence of the Holy Scripture, for these words were spoken by Him who is Omniscient, and knows everything; therefore there can be no mistake. They were spoken by Him who is Omnipotent, and can do everything; and therefore His words will be carried out. Spoken by Him who is immutable, these words will never alter. The words which God spake thousands of years ago are true at this hour, for they come from Him who is the same yesterday, to-day, and for ever. He that spake these words is infallible, and therefore they are infallible. When did He ever err? Could He err, and yet be God? "Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Rest you sure of this—"the words of the Lord are pure words."

But time hastens to the next point. II. Secondly, and carefully, let us consider THE TRIALS OF THE WORDS OF GOD. They are said to be as silver, which has been tried in a furnace. The words of God have been tested by blasphemy, by ridicule, by persecution, by criticism, and by candid observation. I shall not attempt an oratorical flight while describing the historical tests of the precious metals of divine revelation, but I shall mention trials of a common-place order which have come under my own notice, and probably under yours also. This may be more homely, but it will be more edifying. The

Lord help us.

In dealing with the sinner's obstinacy, we have tested the words of the Lord. There are men who cannot be convinced or persuaded; they doubt everything, and with closed teeth they resolve not to believe, though a man declare it unto them. They are encased in the armour of prejudice, and they cannot be wounded with the sharpest arrows of argument, though they profess great openness to conviction. What is to be done with the numerous clan who are related to Mr. Obstinate? You might as well argue with an express-train as with Mr. Obstinate: he runs on, and will not stop, though a thousand should stand in his way. Will the words of God convince him? There are some in this place to-day of whom I should have said, if I had known them before their conversion, that it was a vain task to preach the gospel to them; they so much loved sin, and so utterly despised the things of God. Strangely enough, they were among the first to receive the Word of God when they came under the sound of it. It came to them in its native majesty, in the power of the Holy Ghost; it spoke with a commanding tone to their inmost heart; it threw open the doors that had long been shut up and rusted on their hinges, and Jesus entered to save and reign. These, who had defiantly brandished their weapons, threw them down and surrendered unconditionally to almighty love, willing believers in the Lord Jesus. Brethren, we have only to have faith in God's Word, and speak it out straight, and we shall see proud rebels yielding. No mind is so desperately set on mischief, so resolutely opposed to Christ, that it cannot be made to bow before the words of God. Oh that we used more the two-edged sword of the Spirit! I am afraid we keep this two-edged sword in a scabbard, and somewhat pride ourselves that the sheath is so elaborately adorned. What is the use of the sheath? The sword must be made bare, and we must fight with it, without attempting to garnish it. Tell forth the words of God. Omit neither the terrors of Sinai, nor the love-notes of Calvary. Proclaim the word with all fidelity, as you know it, and cry for the power of the Highest, and

the most obstinate sinner out of hell can be laid low by its means. The Holy Spirit uses the Word of God: this is his one battering-ram with which he casts down the strongholds of sin and self in those human hearts with which he effectually deals. The Word of God will bear the tests furnished by the hardness of the natural heart, and it will by its operations prove its divine origin.

Here begins another trial. When you have a man fairly broken down, he has but come part of the way. A new difficulty arises. Will the words of the Lord overcome the penitent's despair? The man is full of terror on account of sin, and hell has begun to burn within his bosom. You may talk to him lovingly, but his soul refuses to be comforted. Until you bring the words of the Lord to bear upon him his soul abhorreth all manner of meat." Tell him of a dying Saviour; dwell on free grace and full pardon; speak of the reception of the prodigal son, and of the father's changeless love. Attended by the power of the Spirit, these truths must bring light to those who sit in darkness. The worst forms of depression are cured when Holy Scripture is believed. Often have I been baffled, when labouring with a soul convinced of sin, and unable to see Jesus; but I have never had a doubt that in the end the words of the Lord would become a cup of consolation to the fainting heart. We may be baffled for a season, but with the words of the Lord as our weapons, Giant Despair will not defeat us. O ye that are in bondage under fear of punishment, you shall come forth to liberty yet: Your chains shall be broken, if you will accept the words of God. My Master's word is a great opener of prison doors: He has broken the gates of brass, and cut the bars of iron asunder.

That must be a wonderful word, which, like a battle-axe, smashes in the helmet of presumption, and at the same time, like the finger of love, touches the tender wound of the bleeding, and heals it in an instant. The words of the Lord, for breaking down or lifting up, are equally effectual.

In certain instances, the words of God are tried by the seeker's regularity. How frequently have persons told us that they were sure

there was nobody like themselves in all the world! They were men up in a corner; strange fish, the like of which no sea could yield. Now, if these words be indeed of God, they will be able to touch every case—but not else. The words of God have been put to that test, and we are amazed at their universal adaptation. There is a text to meet every remarkable and out-of-the-way case. In certain instance, we have heard of an odd text, concerning which we could not before see why it was written; yet it has evidently a special fitness for a particular person, to whom it has come with a divine authority. The Bible may be compared to the white smith's bunch of keys. You handle them one by one, and say of one "That is a strange key, surely it will fit no lock that ever was made!" But one of these days the smith is sent for to open a very peculiar lock. None of his keys touch it. At last he selects that singular specimen. See! it enters, shoots back the bolt, and gives access to the treasure. The words of this Book are proved to be the words of God, because they have an infinite adaptation to the varied minds which the Lord has made. What a gathering of locks we have here this morning! I could not describe you all: Bramah and Chubb, and all the rest of them, could not have devised such a variety: yet I am sure that in this inspired volume, there is a key in every way suited to each lock. Personally, when I have been in trouble, I have read the Bible until a text has seemed to stand out of the Book, and salute me, saying, "I was written specially for you." It has looked to me as if the story must have been in the mind of the writer when he penned that passage; and so it was in the mind of that divine Author who is at the back of all these inspired pages. Thus have the words of the Lord stood the test of adaptation to the singularities of individual men.

We frequently meet with people of God who have tested the words of God in time of sore trouble. I make here and appeal to the experience of the people of God. You have lost a dear child. Was there not a word of the Lord to cheer you? You lost your property: was there a passage in the Scriptures to meet the disaster? You have been slandered: was there not a word to console you? You were very sick, and withal depressed; had not the Lord provided a comfort for you in that

(Continued on page 7)



## THE BIBLE

(Continued from page 7)

case I will not multiply questions: the fact is that you never were high, but the Word of the Lord was up with you; and you never were low, but what the Scripture was down with you. No child of God was ever in any ditch, pit, cave, or abyss, but the words of God found him out. How often do the gracious promises lie in ambush to surprise us with their lovingkindness. I adore the infinity of God's goodness, as I see it mirrored in the glass of Scripture.

Again, the Word of God is tried and proved as a guide in perplexity. Have we not been forced, at times, to come to a pause and say, "I do not know what to think about this. What is the proper course?" This book is an oracle to the simple-hearted man in mental, moral, and spiritual perplexity. Oh, that we used it more! Rest assured that you never will be in a labyrinth so complicated that this book, blessed of the Spirit, will not help you through. This is the compass for all mariners upon the sea of life: by its use you will know where lies the pole. Abide by the words of the Lord, and your way will be clear.

Beloved, the words of God endure another test; they are our preservatives in times of temptation. You can write a book that may help a man when he is tempted in a certain direction; will the same volume strengthen him when he is attracted in the opposite direction? Can you conceive a book which shall be a complete ring-fence, encircling a man in all directions? keeping him the abyss yonder, and from the gulf on the other side? Yet such is this Book. The devil himself cannot invent a temptation which is not met in these pages; and all the devils in hell together, if they were to hold parliament, and to call in the aid of all bad men, could not invent a device which is not met by this matchless library of truth. It reaches the believer in every condition and position, and preserves him from all evil. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word."

Lastly, on this point, here is a grand test of the Book: it helps men to die. Believe me, it is no child's play to die! You and I will find ourselves in that solemn article or ever we are aware, and then we shall need strong

consolation. Nothing upon earth ever gives me so much establishment in the faith as to visit members of this church when they are about to die. It is very sad to see them wasting away, or racked with pain; but, nevertheless, the chief effect produced upon the visitor is gladsome rather than gloomy. I have this week seen a sister well known to many of you, who has a cancer in her face, and may, in all probability, soon be with her Lord. It is a dread affliction, and one knows not what it may yet involve; but the gracious patient knows neither murmurs nor fears. No one in this place, though in the flush of health, could be more calm, more restful, than our sister is. She spoke to me with full confidence that living or dying she is the Lord's, and she had bright anticipations of being for ever with the Lord. The little she could say with her voice was supplemented by a great deal which she expressed with her eyes, and with her whole demeanor. Here was no excitement, no fanaticism, no action of drugs upon the brain; but a sweetly reasonable, quiet, and assured hope of eternal joy. Brethren, it is not hard to pass out of this world when we are resting on that old and sure gospel which I have preached to you these many years. Personally, I can both live and die on the eternal truths which I have proclaimed to you; and this assurance makes me bold in preaching. Not long ago I sat by a brother who was near his end. I said to him, "You have no fear of death"? He replied cheerfully, "I should be ashamed of myself if I had, after all that I have learned of the glorious gospel from your lips these many years. It is a joy to depart, and to be with Christ, which is far better." Now, if this inspired volume, with its wonderful record of the words of God, helps us in the trials of life, directs us surely it is precious beyond description, "as silver tried in a furnace of earth purified seven times."

III. Now, thirdly, what are THE CLAIMS OF THESE WORDS OF THE LORD? The claims of the words are many. First, they deserve to be studied. Beloved, may I urge upon you the constant searching of inspired Scripture? Here is the last new novel. What shall I do with it? Cast it on the ground. Here is another piece of fiction which has been greatly popular! What shall I do with it?

Throw it on one side, or thrust it between the bars of the grate. This sacred volume is the freshest of novels. It would be, to some of you, an entirely new book. We have a society for providing the Bible for readers, but we greatly need readers for the Bible. I grieve that even to some who bear the Christian name, Holy Scripture is the least read book in their library. One said of a preacher, the other day, "How does he keep up the congregation? Does he always give the people something new?" "Yes," said the other, "he gives them the gospel; and in these days that is the newest thing out." It is truly so; the old, old gospel is always new. The modern doctrine is only new in name; it is, after all, nothing but a hash of stale heresies and mouldy speculations. If God has spoken, listen! If the Lord has recorded his Words in a Book, search its pages with a believing heart. If you do not accept it as God's inspired word, I cannot invite you to pay any particular attention to it; but if you regard it as the Book of God, I charge you, as I shall meet you at the judgment-seat of Christ, study the Bible daily. Treat not the Eternal God with disrespect, but delight in His Word.

Do you read it? Then believe it. Oh, for an intense belief of every word that God has spoken! Do not hold it as a dead creed, but let it hold you as with an almighty hand. Have no controversy with any one of the Lord's words. Believe without a doubt. The brother of the famous Unitarian, Dr. Priestly, was permitted to preach for his brother, in his chapel in Birmingham; but he was charged to take no controversial subject. He was obedient to the letter of his instructions, but very rebellious against their spirit, seeing he took for his text, "Without controversy great is the mystery of godliness: God was manifest in the flesh." Assuredly there is no controversy among spiritual men upon the glorious truth of the incarnation of our Lord Jesus. So, also, all the words of the Lord are out of the region of debate: they are to us absolute certainties. Until a doctrine becomes an absolute certainty to a man, he will never know sweetness: truth has little influence upon the soul till it is fully believed.

Next, obey the Book. Do it freely, do it heartily, do it constantly. Err not from the commandment of God. May the

Lord make you perfect in every good work, to do His will! "Whatsoever he saith unto you, do it." You that are unconverted, may you obey that gospel word: "He that believeth and is baptized shall be saved." Repentance and faith are at once the commands and the gifts of God; neglect them not.

Furthermore, these words of God are to be preserved. Give up no line of God's revelation. You may not know the particular importance of the text assailed, but it is not for you to assess the proportionate value of God's words: if the Lord has spoken, be prepared to die for what he has said. I have often wondered whether, according to the notions of some people, there is any truth for which it would be worth while for a man to go to the stake. I should say not; for we are not sure of anything, according to the modern notion. Would it be worth while dying for a doctrine which may not be true next week? Fresh discoveries may show that we have been the victims of an antiquated opinion: had we not better wait and see what will turn up? It will be a pity to be burned too soon, or to lie in prison for a dogma which will, in a few years, be superseded. Brethren, we cannot endure this shifty theology. May God send us a race of men who have back-bones! Men who believe something, and would die for what they believe. This Book deserves the sacrifice of our all for the maintenance of every line of it.

Believing and defending the Word of God, let us proclaim it. Go out this afternoon, on this first Sunday of summer, and speak in the street the words of this life. Go to a cottage meeting, or to a workhouse, or to a lodging house, and declare the divine words. "Truth is mighty, and will prevail," they say: it will not prevail if it be not made known. The Bible itself works no wonders until its truths are published abroad. Tell it out among the heathen that the Lord reigneth from the tree. Tell it out among the multitude, that the Son of God has come to save the lost, and that whosoever believeth in him shall have eternal life. Make all men know that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This thing was not done in a corner: keep it not a secret. Go ye into all the world, and preach the gospel to every creature; and may God

bless you! Amen.

## THE MYTH

(Continued from page 2)

pm), because at that time a Sabbath began. Listen to John, "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!" V:14, and then on v. 30-31, "When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away".

Christ, who fulfilled the typology of the Passover, was crucified on the day of the Passover. You will note that Christ ate the Passover with His disciples on the night before He was crucified. "Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me." (Matt. 26:17-21). The Passover began on Wednesday at 6 pm and continued through Thursday 6 pm, which was the day the Jewish executioners were trying to beat.

Thus Jesus was crucified at the third hour (9:00 AM) according to Mark 15:25. He died at the ninth hour (3:00 PM) according to Luke 23:46. Sometime between 3 and 6 PM (which was the beginning of the "high day" or Sabbath), Jesus was taken from the cross and placed in the tomb which was nearby. This was close to 6 PM Wednesday making Jesus to have been in the grave, all of Thursday, all of Friday, and all of Saturday, and having arose on the "First day of the Week". Makes it to be

(Continued on page 8)

THE BAPTIST EXAMINER

APRIL 1, 1998

PAGE SEVEN



## WITH GOD

(Continued from page 1)

Ephesians chapters 1-3, we are admonished here in Ephesians 4:1 to walk worthy. The word used in the Greek is "axios" which means "equal weight, appropriately; hence our calling and conduct should be in balance, **"being called to the fellowship of his Son."** (1 Corinthians 1:9). Hence the calling of each one of us is to the salvation of God through Christ, but also our calling is into the church. Our conduct then concerns both our personal life and our responsibility to other believers in the assembly. Humility, gentleness, and patience are to temper our conduct.

### II. WALK IN HOLINESS

Ephesians 4:17 says: **"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind."** Please read the entire passage: Ephesians 4:17-24. We are not to act like the lost, nor are we to exhibit aspects of our former conduct as lost sinners. We are to put off the deeds of the old man. Holiness is a word we need to consider a great deal more as it pertains to our God and its out-working in our lives. Some of its practical aspects are here: 1- We are to practice purity (young believers and old alike) and avoid the sins of verse 19. These things named here are visible among some called Christians. Sexual sins and moral degradations are widely accepted today because these are "modern times". God gives us no pardon in these sins except for 1 Corinthians 10:13 through the power of His Spirit. We are helpless to fulfill this walk without the power and guidance of the Holy Spirit.

### III. WALK IN LOVE

Ephesians 5:1-4 **"Be ye therefore followers of God as dear children; And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints, Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks."**

THE BAPTIST EXAMINER

APRIL 1, 1998

PAGE EIGHT

Although all five of these aspects of the believer's walk are based on love, Paul now tells us to walk in love. We are to reflect the love that God has put within us; remembering that we love Him because He first loved us. Our love, as the other aspects of walk, has two directions. The first is to God - **"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might."** (Deuteronomy 6:5). Secondly, to one another - **"This is my commandment, that ye love one another, as I have loved you."** (John 15:12). It is because of this love that we are not to practice the self-centered sinful vices of verses 3 and 4, but the self-sacrificing love of verses 1 and 2. Beloved, a loving believer is one in whom the work of God's love has perfected, or matured him, or her. We are to reflect Him in this world. 1 John 4:17.

### IV. WALK IN THE LIGHT

Ephesians 5:7-11 - **"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."** (Ephesians 5:8). We are changed persons. We are not to be partners, if you will, with those who are objects of God's wrath. We are not in darkness as are others. We are not to be involved with the fruitless deeds of darkness, but we are to expose them. Our lives are to reflect only the light as we discern from the Word what pleases Him and then the works of evil will be visible for what they are. I am convinced that the permissiveness of our present age has blinded many to evil that is so prevalent around us. Note verses 10 and 11.

### V. WALK IN WISDOM

Ephesians 5:15-21 - **"See then that ye walk circumspectly, not as fools, but as wise,"** (Ephesians 5:15). We are to be wise and skillful in making the right use of any opportunity in these evil days and thus please the Lord. We are to walk carefully, accurately, exactly while not giving occasion for others to stumble (man-ward) and to please our Lord (God-ward). We are to exhibit a Spirit-filled life continually and not for just a couple of hours a week. It is not an "on again", "off again" option. All of these aspects of walking with God are not for the purpose of being someone who is spectacular, but this is for all of us. These are not options that a believer might want to consider. We are to have a consistent, day in, day out walk with our God that

is based on love to Him and to one another.

### VI. BENEFITS OF WALKING WITH GOD

Apart from pleasing the Lord and having communion with Him, there are two benefits that I wish to mention before finishing. First of all, our walk may be used of God to greatly influence the lost and others around us. Just as Levi and those typified by him in Malachi 2:6 were used of God, so may we also. Secondly, our closer walk with the Father will give us a fellowship and nearness that will cause the things of this world to grow strangely dim and we shall have a joy in His presence that this world will never know, will never even taste; a joy now and in the future ages. Psalms 16:11 says: **"Thou wilt shew me the path of life: in thy presence is fulness of joy: at thy right hand there are pleasures for evermore."**

Beloved, these admonitions and their performance in love upon which we have just looked briefly, do not end with the cessation of this life. We may indeed do these things imperfectly now, but we shall do them perfectly over there. Our perfection in performing them will be because of and by, His perfection in us. We as God's elect children have this assurance: (Psalms 73:23, 24) **"Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory."**

Oh, that we might have the testimony of Enoch among our present generation of Christians; that we walk with God and even more, that we "pleased" God in our earthly pilgrimage. To please Him in our walk, our conduct ought to be the burning desire of our hearts; To be found faithful by those who come after us; To hear Him say "Well done, thou good and faithful servant. Enter in the joys of thy Lord."

2. Elisha. 2 Kings 6:6

## FORUM Lenegar

(Continued from page 4)

Christ. He simply will not pursue his influence, or restraint of the wicked. The only difference between the Tribulation saints and us is, I believe, that they will all be killed for Jesus' sake. Revelation 13:15 says, **"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image**

## An Invitation from CALVARY BAPTIST CHURCH

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Ashland, Ky. 41105-0060

Phone/FAX: 606-325-2012

Donald Chance, Pastor

### SERVICES

Sunday:

9:30 am Sunday School

(All Classes)

10:30 am Morning Worship

7:00 pm Evening Worship

Wednesday:

7:00 pm Mid Week Prayer Meeting

Publishers of

*The Baptist Examiner*

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of the beast should be killed."

Contrary to some Baptists, we believe that the gospel is used in witnessing and preaching salvation. Who would do that during the Tribulation? The 144,000 true witnesses of Jehovah, the two witnesses of Revelation 11:3-7, and numerous others of those being saved before their martyrdom. They will testify to the fact as 1 Peter 1:23 says, **"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."** I believe that these martyrs will be resurrected at the end of the Tribulation. Their song will be as ours. **"And cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb."**

5. Jonah. Jonah 4:6-8

## THE MYTH

(Continued from page 7)

AFTER 6 PM Saturday or after being in the grave for 72 hours.

Why do we make this a thought to ponder? Because to take it the way in which modern religion observes, (Christ died and was buried on Friday in order to rise on Sunday), you cannot claim the Scriptures as your final authority, TRADITION IS, and the Bible is not reliable. Might I add, there is no need to try and explain away Jesus' promise of 3 days and 3 nights. There is every reason to believe He did just what He said He would; and there is no reason to believe He did any less. When He said 3 days and 3 nights He was accurate: Wednesday evening until Saturday evening, Lev. 23:32. That's 72 hours, when Friday evening until Sunday morning is NOT. May God Bless.



Alice Norris

*"Precious in the sight of the Lord is the death of his saints."*

(Ps. 116:15)

Sister Alice Norris went to be with her Lord on March 3, 1998. She had had her supper and was sitting in her chair and went to sleep. When she awoke she was with the Lord. She was one of the sweetest people that one could ever come in contact with. She was always happy in the Lord and in these later years, wanted to go be with Him. She now has her wish.

Alice was a charter member of Calvary Baptist Church which she served faithfully as long as she was able. She told one member that she only knew how to work, and work she did. She was the person who mailed The Baptist Examiner for well over twenty years. She did it when the mailing list was much longer than today and much less automated. During the Bible Conferences she always helped register our visitors. Our lives have been enriched by knowing and loving Alice Norris.