

Men often seek deliverance, not from iniquity, but from its consequences.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

# 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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## False Notions That Some Folk Have As To Prayer

by ROY MASON  
Tampa, Florida

It is Satan's business to pervert the truth about everything. Since prayer is one of the most important things in the life of a Christian, it is natural to suppose that Satan would pervert the truth concerning prayer. The truth is, he has many perversions concerning prayer. Let us notice some of the false notions that he has spread concerning prayer.

**The false notion that sinners have access to God in prayer**

We have heard unsaved persons say, "I know it does good to pray, for I have had lots of prayers answered." The truth is they haven't had anything of the kind. Why? Because such persons have no access to God in prayer. None of us have any merit with God. Even the Christian must come to God in the name and merit of Jesus. How can a sinner come to God in the name of One whom he rejects? Jesus said plainly, "No man cometh unto the Father, but by me." Is that true? How then can people come to God through one whom they have not received?

Prayer is the privilege of the Christian. It is a privilege that

an unsaved person does not have. John 9:31 says, "Now we know that God heareth not sinners." Jesus never said this Himself, but He did not deny the truth of what was said. Isaiah said, "Your sins . . . have caused Him to hide his face that he will not hear." The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." Is rejection of Christ iniquity? If it isn't then there isn't any iniquity.

**The false notion that salvation is obtained through the sinner's praying**

This is one of the biggest lies that anyone ever fell for. Many Baptist preachers think that there just isn't any such thing as getting saved except through getting the sinner to pray. Some hold the utterly erroneous notion expressed often like this: "Get down and pray the sinner's prayer, 'God be merciful to me a sinner.'" Many teach that if a lost sinner tells the Lord he is sorry for his sins, and asks forgiveness, he is saved right there. He isn't. Such a plan of salvation would leave Jesus and His atoning work out of the picture entirely.

What does the so-called sinner's (Continued on page five)

## Christ or Hell

By T. T. Martin



Texts: Psalm 9:17; Mark 9:43; not be turned into the grave but John 3:36; Mark 12:40; Titus 2: 13, 14.

Concerning Psalm 9:17, the plea is made that the word "sheol" translated "hell" means "the grave." It is sometimes translated "grave," but wrongly so. There is a word in the Hebrew that does mean "the grave"; that word is "queber." Wherever in the Old Testament, a place is proposed for a dead body or a dead body is placed; wherever we know that a grave is meant, the word is always "queber" and never "sheol." Substitute "the grave" for "hell" in Psalm 9:17 and we have, "The wicked shall be turned into the grave"—then the righteous will

"But I don't believe in a God of wrath," says the objector. The one who makes this objection either has not thought on the subject or is rotten in moral character. I get a telegram that my family has been murdered; when I arrive at home, I learn that they found my wife with her skull crushed in with an axe, and my oldest daughter who had rushed to the mother's rescue was found with her skull crushed in with an axe from behind; my two younger daughters had their throats cut from ear to ear, and the baby lay against the wall with its brains

(Continued on page five)

## An Answer To "Mrs. N's" Letter

By T. B. Freeman

Dear Mrs. N.:

I write you in the name of Jesus Christ, my Lord and Saviour. I have been waiting to receive your name so that I might answer your letter in reply to your inquiries, condemnation, teaching (1 Tim. 2:12), etc. A looking glass is of little use to a blind man. Your mind, I see, is biased, closed, and prejudiced against the sovereignty of the holy God of all grace. However, I am contending for the faith once delivered to the saints (Jude 3); also ready to give an answer to everyone that asketh a reason of my hope. So with these remarks I shall, by the grace of my Lord, proceed to answer your letter.

First, may I say that I forgive you the false charges you have laid to my account, directly or indirectly. It is strange that you say you believe all the Bible to be the Word of God, yet you would forbid me preaching it all. That is, I should preach certain parts of it and leave other parts silent. I am under strict charge before my Lord, and by Him, to declare all the counsel of the Lord. I must obey Him.

There are two things, in the beginning, I would like to point out to

you. First, you are denying the total depravity of man, which the Bible clearly teaches. Second, you do not have a proper understanding of the word "foreknowledge." As to the term "total depravity," the Bible says man is spiritually and morally dead (Eph. 2:1). He is alive physically and mentally, but mental and physical strength does not enable the natural man to receive the things of the Spirit of God, "for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "They that are in the flesh cannot please God" (Rom. 8:8). "The flesh profiteth nothing" (John 6:63). "In my flesh dwelleth no good thing" (Rom. 7:18; John 1:13). That includes no saving faith and no saving will.

Moreover, the natural man is without strength (Rom. 5:6). Read Jer. 17:9; also Jer. 10:23. A sinner is a slave to sin (John 8:34). He is a free agent only to exercise his perverted will within the ability of the old corrupt, sinful nature. Being fallen in Adam, he has lost all power to choose right — like a branch can run down hill but cannot within itself reverse the course and run up-grade. A man can jump off a house but he cannot jump upon it. Nobody hinders him,

but his own lack of ability holds him down. Therefore, "a man can receive nothing, except it be given him from heaven" (John 3:27). No man can come unto Christ except it were given unto him of the Father (John 6:65). Therefore, those born again are not born of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:13). Those who are saved are made willing by effectual grace. This will is God's will (James 1:18), effecting man's will, so as to convert the unwilling sinner and to make him willing in the day of God's power (Psa. 110:3). God does not hinder a sinner from exercising his will rightly, but the sinner's lack of spiritual ability keeps him from choosing rightly until God effectually calls him by grace (1 Cor. 2:14; 1 Cor. 1:24; Rom. 8:30).

You see, it is sinful to give man credit for something he cannot do. Also, it is sinful to encourage hope where there is no hope. This fact does not do away with man's responsibility. The Devil and the fallen angels cannot be saved, but they are responsible agents even as men are, and God will cast them into a lake of fire forever, seeing they are rebels against a holy and righteous God.

As to your interpretation of the foreknowledge of God, it is not accord-

ing to the Scripture, but according to man's adding to the Word of God (Rev. 22:18). When you say that God foreknew that some would believe on Christ or accept Him as their Saviour, therefore He predestinated them because He foresaw they would accept Christ, you are adding something to the Word of God. Foreknowledge does not mean that God predestinated His elect because of anything good in them, or anything they would do. Salvation is not by the doings of men, but "salvation is of the Lord" (Jonah 2:9).

God's election is unconditional, for we read in Rom. 9:11: "For the children being not yet born, neither having DONE ANY GOOD OR EVIL, that the purpose of God according to election might stand, not of works, but of Him that calleth."

Now, Mrs. N., you said in your letter to me: "I am glad God has given me enough sense to just simply take Him at His word and believe everything He says as it is written," so I am giving you the Scriptures as I go along. God does not save people apart from faith in Christ, but nowhere in the Scripture does it say that God predestinated people because of their accepting Christ. They receive Christ as their (Continued on page six)

## The Baptist Examiner Pulpit

### "STEADFAST"

By PASTOR JOHN R. GILPIN

"For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."—Col. 2:5.

Paul had been preaching in the regions of Colosse and as a result souls had been saved and a new church had been organized. When he goes away, he hears from the brethren at Colosse, and he writes this letter of the book of Colossians to them. He tells them that though he is absent in the flesh, he is with them in the spirit, and that it is a joy to him to know of their steadfastness in the faith of the Lord Jesus Christ.

A short time ago, a young couple worshipped with us, who are

members of a Baptist church in this area. I have known them for a good long while and they are two of the finest young Christians that I know of. They love the Lord and they love the Lord's work. They have a pastor who hasn't been with them too long. At first they thought that he was going to stand fully for the Word of God, but as time has passed by, they are finding that there are more people in the church who are interested in programs than they are who are interested in the faith. As I was speaking with this couple when they worshipped with us, I asked them how their church was coming along. They said, "Brother Gilpin,

we are sorry to say it, but our pastor is not as steadfast in the faith as we had hoped he would be."

Beloved, since my conversation with that couple, that word "steadfast" has stuck in my memory, and I have thought of it time and again, and how they made use of it, when they said, "Our pastor is not as steadfast in the faith as we had hoped."

Webster's Dictionary gives us four definitions as to the meaning of "steadfast." It means to be firmly established; it means to live in such a way that there is no wavering; it means to live in such a manner that there is no (Continued on page two)



PASTOR T. B. FREEMAN  
Bristol, Tennessee

Bro. Freeman is pastor of Temple Baptist Church and a strong contender for the doctrines of God's Word. Be sure to read his above reply to "Mrs. N" as to God's sovereignty.



My sister sent your paper to me last year. I have enjoyed the Gospel messages more than I can tell. Truly such spiritual food is being omitted from most of our supposedly religious publications."—Mrs. J. G. Ward, Texas.

"It certainly is a fine paper. I find myself looking forward to it every week."—Mrs. C. L. Deacon, West Virginia.

"Your paper is one of the best papers on Baptist doctrine that I have ever read, and I have read a great many different papers."—Mrs. Orville Helton, Mississippi.



The promises of God are certain, but they do not all mature in 90 days.

## THE BAPTIST EXAMINER

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## "I SHOULD LIKE TO KNOW"

### 1. What do you think of Adam Clarke's Commentary?

I care very little for it. In fact, if it were left up to me, I would cast every set into the sea. I am in agreement with Spurgeon as to this set. In Volume I, Mr. Spurgeon wrote: "Take heed, reader! This is dangerous ground for those who are not grounded and settled." In Volume VI, he wrote this inscription: "Adam Clarke is as immortal as his monkey, and other errors; see notes on Genesis. He is always to be read with caution, for his sentiments are, in my judgment, most unscriptural."

The "monkey" that Spurgeon refers to as being in Clarke's notes on Genesis, is in reference to Clarke's idea that a monkey, not a serpent, deceived Eve! On another title page of the Commentary, Spurgeon wrote: "Adapted to blind the eye, and prevent the truth in Jesus from shining upon the soul. Arminian twister of the Word."

### 2. Why do men persist in calling the church of Christ "Campbellite"?

Simply because it is a split of the denomination founded by Alexander Campbell. Of course, the Campbellites don't like to be called by the name of their ecclesiastical father; they are evidently ashamed of their nativity, just as all other illegitimates. They use the name of Christ in order to take away their reproach (see Isaiah 4:1).

The Eddyites want to be called "Christian Scientists," whereas they are neither Christians nor Scientists. They are simon-pure Eddyites—followers of Mary Baker Eddy.

The Mormons want to be called "The Church of Jesus Christ of Latter Day Saints," but they should be called, "The Church of Joseph Smith of Latter Day Heretics."

The Russellites want to be called "Jehovah's Witnesses," but a more fitting name for them would be "Satan's Ambassadors."

The Holy Rollers want to be called "Holiness," or "Pentecostal," which would indicate that they are sinless, and that they are possessed of the same characteristics as the church on Pentecost. But they are not sinless, and they are not possessed of those Pentecostal features of the church.

And the Campbellites want to be called "The Christian Church," or "The Disciples of Christ," or "The Church of Christ." But more proper titles for each of the Campbellite groups would be, "The Campbellite Church," "The Disciples of Campbell," and "The Church of Campbell."



## "Steadfast"

(Continued from page one)  
fickleness; it means to be unswerving. Put it all together and it means this: a person who is steadfast is one who is the same today as you would expect to find him tomorrow, and tomorrow he

## Brother Gilpin Tells Of Memphis Revival

I have just returned from a revival meeting with Pastor Wayne Cox and the Woodlawn Terrace Baptist Church of Memphis, Tenn.

I have never had a finer time preaching God's Word in my life, and I can truly say with mature reflection that I consider this church the greatest church I have ever ministered to. I have preached to some that were larger, but

will be the same as he was today and yesterday. He is steadfast. He stands true all the time.

As I was thinking of steadfastness, John the Baptist came to my mind. One day Jesus appraised the ministry of John the Baptist and He said to the crowd that gathered about Him:

"What went ye out into the wilderness to see? A reed shaken with the wind?"—Mt. 11:7.

In His remarks whereby Jesus spoke highly of the character of John the Baptist, He said that John the Baptist was not a man that was to be moved by every wind of doctrine, but rather that he has stood firm and stalwart and steadfast.

As I was thinking about the word "steadfast," my mind went out to my home, and I thought of my weathervane and my rooster on top of the cupola. Every morning when I come out, I look up to Mr. Rooster to see which way he is looking, and I don't think that in the months I have lived in my new home, he has looked in the same direction any two mornings. He turns with the wind.

Beloved, I can't help but think that there are lots of professing Christians today who are just like that rooster—they turn with the wind. If they are with a crowd that is standing stalwartly for the things of God, then they stand in the same manner; if they are with a group that is weak relative to the doctrines of the Book, then they themselves are weak. They change with the wind and are moved about with every wind of doctrine that may blow.

Now, beloved, that is not the kind of man that John the Baptist was. That was not the kind of individuals that these Colossian Christians were. That is not the kind of a Christian that the Lord expects and wants and demands of you and me. God wants individuals who are steadfast so far as His work and His Word are concerned.

I

### GOD IS STEADFAST.

By this I mean, God doesn't change. He is always the same. We read:

"I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and STEADFAST FOR EVER, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end." Dan. 6:26.

This, beloved, is the decree of old King Darius. King Darius had had Daniel cast into a lion's den because Daniel stood steadfast and did not waver, and because he refused to bow to the whims of those who hated him. When Daniel was put into the lion's den, God took care of him through that night. The next morning when they brought Daniel out of the lion's den, immediately the King realized how wonderfully God had blessed Daniel—to the extent that he elevated and honored Daniel, and had Daniel's accusers cast down into the lion's den where they were destroyed by the lions. Then it was that he made this decree, that all the people of his kingdom were to tremble and fear before Daniel's God, whom he declared was a living God that was steadfast forever, as if to say that Daniel's God is a steadfast God—a God that doesn't change.

In the New Testament, we find the same truth. Listen:

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness,

considering it from every angle, I can truly say that I consider Woodlawn Terrace Baptist Church the greatest church of my acquaintance.

Naturally, a great church has to have a great pastor and this church possesses such in Wayne Cox. He is a remarkable preacher. He is not only a great pulpit orator but he is consecrated, he loves the Lord, he is evangelistic to the core, and best of all he believes the Bible as it is written and thus preaches it. He is one of the finest yokefellowers with whom I have ever labored. His people love him for his consecration, his Bible expositions and his daily ministry unto them.

It was truly a benediction to my heart to be associated with

neither shadow of turning." — James 1:17.

This would tell us that God is a God that doesn't change. He doesn't vary enough that He would cause a movement of a shadow. In fact, James declares to us that God is a God in whom there is no variableness—He is a steadfast God—He remains the same.

David tells us the same thing, for we read:

"I say, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but THOU SHALT ENDURE: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But THOU ART THE SAME, and thy years shall have no end."—Psa. 102:24-27.

How our hearts thrill when we read this Scripture concerning God! The heavens change. They change now. Some days the heavens are cloudy and some days they are filled with sun. The heavens are now subject to change. One of these days God is going to burn this world over with fire, and, as the book of Revelation tells us, after that we will have a new heaven and a new earth.

Yes, beloved, the heavens are subject to change. They wax old like a garment that must be changed, but God, in contrast, is the same, and His years have no end. I tell you, beloved, the God of the Bible is a God that is absolutely steadfast.

Malachi tells us the same truth. We read:

"For I am the Lord, I CHANGE NOT; therefore ye sons of Jacob are not consumed."—Mal. 3:6.

God, beloved friends, is steadfast. He is not a changeable God. There is not one thing about the Lord that is subject to change. He remains unswerving, without fickleness. He remains the same day by day.

We read again:

"And also the Strength of Israel WILL NOT LIE NOR REPENT: for he is not a man, that he should repent."—I Sam. 15:29.

Samuel is speaking unto Saul. Saul has just disobeyed God in refusing to kill Ahab, and when he brings Ahab and the best of the sheep home, as he said, for sacrificial purposes, he disobeys Almighty God who had declared that all of Ahab's possessions were to be destroyed. When Samuel rebukes him for it, then it is that Saul finally admits in a reluctant manner that he has sinned and he asks Samuel to pray for him, and he says, "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent." As if to say, beloved, that God, who is called the Strength of Israel, never lies. He never repents. He never changes. He is not a man that He should repent or change.

I tell you, beloved, it blesses my heart and thrills my soul when I realize that God is a steadfast God. He remains the same every day. What a blessing to me to know that the God who led the Jews through the wilderness, that that same God leads

him in these services.

I stand ready to say that I have never seen pastor and people with whom I was more completely captivated and entranced than I was with Pastor Cox and his church.

I not only enjoyed preaching twice daily (19 times in all), but I had a great time in the homes of the members of the church. Space would fail me to speak of all those who were exceedingly kind to me, but I appreciate more than it is possible to state every kindness which was shown me during these two weeks.

May God's blessings be upon this great church and pastor and may the revival live long in them as my memory of them will linger long with me.

us through the wilderness and the solitary places now. How it blesses my soul to know that the God who had the ravens bring food to Elijah is the same God that we serve, and He can feed His own today. How it thrills my heart to hear David say:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

Beloved, we have the same God that David served before the coming of the Lord Jesus Christ.

I tell you, it blesses my heart when I see Daniel go down into a lion's den and come out alive; when I see those Jews led into a fiery furnace and yet come out unscathed and unhurt by the fire, even to the extent that the smell of smoke was not upon their clothes. It blesses my heart when I see old Jonah swallowed by a whale and yet was miraculously and supernaturally preserved for three days' time; and when he came forth from the belly of the whale, he was just as hale and hearty as the day when he was swallowed.

I tell you, beloved, it blesses my soul when I read these instances to realize that the God we serve is the same God that they had back yonder, that He is steadfast, that He isn't swerving, He isn't fickle, and He remains the same day by day.

II

### THE BIBLE IS STEADFAST.

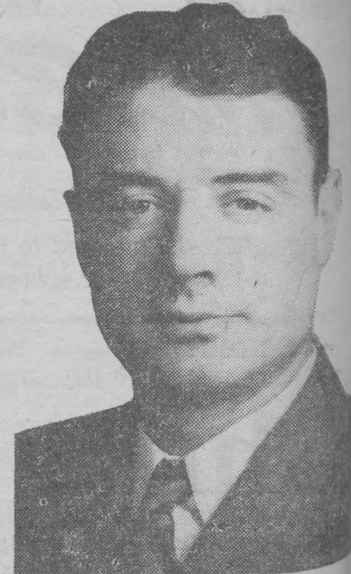
"For if the WORD spoken by angels was STEADFAST, and every transgression and disobedience received a just recompense of reward."—Heb. 2:2.

I take for granted that this word spoken by the angels was the message of God—God's Book. If this be true, then this verse declares that the Bible is steadfast. It doesn't change.

Men try to change it. A few years ago men came out with what they called the Revised Standard Version of the Bible, which was, instead a perversion; instead of it being a version to promote truth, it was a perversion to promote error and heresy; and it was definitely an attempt on the part of the revisers to do away with the virgin birth of the Lord Jesus Christ. Although they attempted to do so, I thank God that all over America there was a little nucleus who dared to rise up and declare that the Word of God is the same, and that God's Book is not to be changed.

Not only what it says concerning the virgin birth remains the same down through the centuries, but every message of the Bible remains the same. We don't need a new message for this day. All the message that we need we have in the Word of God.

Do we need anything new relative to the church? Not one thing, beloved, for everything that we need to know about a church we had twenty centuries ago when the Word of God was completed. I insist, beloved, that on the question of baptism and on the question of the Lord's Supper, or on the position of silence that a woman is to take in a New Testament Church—I contend that we had all that we needed to know two thousand years ago when the New Testament was



PASTOR WAYNE COX

completed. This Word of God does not need to be changed.

There are individuals today who want to change the Word. They are individuals who would like to change the Word, and there are individuals who, because of the errors and their heresies, would be happy if they could succeed in changing the Word. But, beloved, this old Book is steadfast. The message that it gave to us through Paul is the message that we need in this hour, and there is not a message that you and I need today that is not recorded within the Word of Almighty God.

Take for example the message of salvation. When Jesus was brought into the temple when He was but a few days old, it was then that Simeon took the baby Jesus in his arms and blessed Him and said:

"Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen THY SALVATION." Luke 2:29, 30.

Beloved, what is salvation? Salvation is a person—the person of the Lord Jesus Christ. Salvation is not a creed that you accept. It is not some tenet of religion, it is not a philosophy, it is not a new ideologies. Men may come up with new thoughts relative to the Bible, but, beloved, they can't supplant the message of the Book because it is steadfast—it doesn't change. It is just exactly like its Author—God Himself.

My brother, my sister, all need to know about salvation. We have within the Word of God. Men may come up with new ideas, new philosophies, new ideals, new ideologies. Men may come up with new thoughts relative to the Bible, but, beloved, they can't supplant the message of the Book because it is steadfast—it doesn't change. It is just exactly like its Author—God Himself.

Sometime ago a printer in nearby town came to see me and wanted me to take a job of printing. (Continued on page seven)

## ORCHARD'S HISTORY OF BAPTISTS

A CONCISE HISTORY OF BAPTISTS FROM THE TIME OF CHRIST TO THE PRESENT

382 Pages  
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This book traces Baptists from the time of Christ, their Founders to the eighteenth century. It was first published in London, England in 1838. Later it was published in the U.S. by J. R. Graves in 1855. It appears again today as result of Ashland Avenue Baptist Church of Lexington, Kentucky. Order a copy of this wonderful history today.

THE BAPTIST EXAMINER  
Ashland, Kentucky



The fear of God makes a hero; the fear of man makes a coward.

## From Spurgeon's Pulpit

By C. H. Spurgeon  
London, England  
(In Glory Since 1892)



## John R. Rice Distorts Spurgeon's Sermon

ARMINIAN EDITOR INJECTS WORDS INTO SENTENCE  
TO CORRUPT CLEAR STATEMENT AS TO THE  
LIMITED ATONEMENT

By Bob L. Ross

In view of Mr. C. H. Spurgeon's hatred of Arminianism, I wonder what the good man thought (in Heaven) when Arminian editor John R. Rice inserted words into his sermon, "Heaven and Hell," which corrupted his clear and unmistakable meaning as to the Calvinistic tenet, the limited atonement. Surely, there was no cause for joy.

Not only has Rice compromised and whittled the Word of God, but now he has adulterated the preaching of the greatest preacher (uninspired) that ever lived. Of course, this is a much less offense than corrupting the Word of God, but it reveals how deeply Arminians hate the message of sovereign grace. They "spare not" when it comes to the blessed truths of election, particular redemption, effectual calling, and other of the doctrines of sovereign grace, but seek their destruction.

The sermon, "Heaven and Hell," by Mr. Spurgeon, recently was published by Rice in his weekly paper. It is truly a great message, and many have been saved by hearing and reading it. It was preached in an open-air field in King Edward's Road, Hackney, England, on September 4, 1855, in Mr. Spurgeon's early ministry. Some twelve to fourteen thousand people, it was estimated, were in attendance. The sermon was translated into many foreign languages, including French and Russian, for further distribution. One Russian publisher obtained Mr. Spurgeon's permission to publish the message in the Russian language, and he published one million copies and scattered them far and wide!

I seriously doubt that any of the translators or publishers of this great message were possessed of the effrontery to "add to" Mr. Spurgeon's words, thereby making him say what he did not say, and corrupting the clear meaning of his statement. This was left for Mr. Rice to do.

If you have a copy of Volume 1 of Spurgeon's **Memorial Library**, or a copy of **The New Park Street Pulpit** (No. 40), then you may find the sermon by Mr. Spurgeon which Rice published. And the statement which Rice has corrupted is found in the **Memorial Library** on page 307. It reads as follows:

**"Some think that Christ died, and yet, that some for whom He died will be lost. I never could understand that doctrine."**

Now that is Mr. Spurgeon's statement, plainly indicating his belief in the doctrine of particular redemption — **an atonement that saves all for whom it was made.** (Also read the article on "Limited Atonement" by Spurgeon, which appears in this issue under the caption, "From Spurgeon's Pulpit.")

But note how John R. Rice has corrupted Mr. Spurgeon's statement. Here is how it was published in Rice's paper:

**"Some think that Christ died, and yet, that some for whom He died and who trusted Him will be lost. I never could understand that doctrine."**

Of course, every believer of sovereign grace immediately sees the deceptiveness of Rice in adding the words, **"and who trusted Him."** The phrase completely changes Mr. Spurgeon's thought. Whereas Mr. Spurgeon is referring to particular redemption, Rice's corruption of the statement shifts the idea to eternal security. Both the quotation and the meaning are adulterated! And Mr. Spurgeon is not allowed to preach the doctrines for which he would have gladly died!

Why has Rice performed such chicanery as this? Simply because he is an Arminian of the rankest sort, and he hates the doctrines of election, predestination, particular redemption, and effectual calling, and he cannot stand for

these truths to go forth, even though he has to go to the length of corrupting a statement by the great Spurgeon to prevent such! Rice will have the name of Spurgeon connected with his paper, even if he must pervert Spurgeon's preaching to have it! (Isa. 4:1).

For some weeks now we have been giving excerpts from Spurgeon in this paper. You who have read these excerpts realize that Spurgeon was a Calvinist, a believer in the doctrines of sovereign grace. But the Arminians are all the time boasting about Spurgeon. By so doing, they gain respect unto themselves, for the name of Spurgeon is greatly respected. But Spurgeon does not belong in the camp of the Arminians. He was a Calvinist, and there was no system that he hated more than Arminianism. The Arminians have paraded the name of Spurgeon before the Christian public too long. It is high time that Calvinists awake from the sleep and let the Christian world hear Charles Haddon Spurgeon speak as to the truths of grace!

What Rice has to say for himself, we wait to see. Perhaps it was a slip on the part of the linotypist and proofreader. But regardless of why this statement of Spurgeon's was corrupted, Rice owes it to the Christians who love the same doctrine of particular redemption which Spurgeon preached, to explain and correct the false statement which was published in his paper. Furthermore, he owes it to a servant of God who "being dead, yet speak-

eth."

At the close of Mr. Spurgeon's great message, Rice has added the Arminian decision blank. This is like having chitterlings for dessert, after one has enjoyed a royal feast. Spurgeon would have nothing to do with the decision blank of the Arminian. He did not believe in salvation by "free-will," but by efficacious grace. He did not give the Arminian invitation at the close of his messages, but trusted the Spirit of God to apply the Word of God to the hearts of God's elect. He graciously and freely and earnestly invited men to the Saviour, but he did not try to do the work of the Spirit of God in drawing them to Christ. He urged men to come to Christ, but he did not urge them to walk an aisle, or raise the hand, or sign a card or blank. Spurgeon preached Jesus Christ and Him crucified, and souls were saved. Mr. Rice thinks that souls can hardly be saved without the high-pressured Arminian invitation. Mr. Spurgeon did not publish the decision blank at the close of his message, so Mr. Rice has corrected that error by adding it himself. O, Spurgeon! what an error thou didst make by not employing the methods of the modern Arminian evangelist! But we are no less grateful to thee, for thou art an encouragement to us who preach the Word and wait on the Lord; for if He so bountifully blessed the Word as you preached, will He not do likewise when we preach it? If souls were saved under your ministry without the aid of fleshly tactics, can they not be thus saved today?

Truly, we are grateful to you, and will seek to rescue your good name from the Arminian wolves who pervert your doctrine and message.

## POSSUM RIDGE LETTER

dere bro Gilpeens—

The Baptists and all the rest air havin a big union meetin at the kounty seet and i lowed i wud go even tho i noed i had no buzines ther.

the precher wuz wun uf the glibbest talkurs what i ever listened to. his medulla oblongata wuz plum ful and runnin over. he shore loked the part uf the cock-uf-the-roost sittin up on the platform and when he riz up tu speak every squeak what kam from his peripatetic sarcophagus made u no that he wuz the best opinionated man konsarnin himself in them parts.

he sed that he didnt preach about the flames uf Tophet fer he didnt want foakes tu groan and heep ashes on ther haid. he sed that God wuz probably a god uf radium er ether er sym scientific compound and that the wurst the wiked kud expect wud be a kemikal reakshun. he sed he jist wudnt hav eny uf that terror uf orthodoxy in his meetins.

well hit wuz a pleezin hypothesis but hit didnt satisfy me. hit made me jist about as imperlitate and disagreeabul and ill-mannered as an old settin hen what is jist about tu hatch out her third brood uf chicks without a vakashun frum the nest. when the meetin wuz over i dropped in at the korner tu talk with the druggist. he is an old feller like me and his drugstor is an old time wun. he stil macerates his opium and perkolates his laudanum and paregoric. he stil rolls his pills behind a tall perskripshun desk, divides them with a little shuvel, rolls them with his finger and thum, dusts them with calcined magnesia and delivurs them in round pastebord pill boxes. Even tho hes an old timer he stil has lots uf gude idees in his haid.

rite off i axed him about the big meetin. he aint too irreligius but i noed he wud hav sum konkludes about the matter. he lit up his korn kob pipe, blu several rings uf smok in the air, reeched behind his desk fer a brown jug with a korn kob stopper, which

he sed wuz his coff medisn, and tuk a big swaler uf hit.

then he sed, korn likker and terbacy air 2 big kurses on kentucky. steelin a blind mans pennies and burnin an orfan asylum air the two wurst sins ever kommitted in kentucky. the ku klux and the nite riders wuz two bad organizashuns. the riz uf the Kamelites and the Shakers wuz a terribul setbak but the wurst is now with us. this union meetin and the anti sundy skulers air the greeetest kurses what has kum to Kentucky sinc Eve bit into the apple and handed the kore over tu Adam.

well when i got hoam i got out mi Bible tu see what hit sed about union meetins and i found hit sed plenty. there wuz jist a hole passel uf the Bible agin sich meetins. bro. Gilpeens i no u hav sen them but i am goin tu kopy 4 uf them rite out uf the Bible fer u.

"Can two walk together except they be agreed?" (Amos 3:3).

"Now I beseech you brethren mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." (Rom. 16:17).

"Having a form of godliness but denying the power thereof; from such turn away." (II Tim. 3:5).

"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." (II Thes. 3:14).

bro. ilpeens i dun made up mi mind fer gude about union meetins. i aint never goin no mor. when Mose turns white, old Rock starts reely talkin tu me and when Samantha quits luvin me i will consider goin tu anuther wun. i sa this bekaws i am

yore frend,  
i s hardtufule

THE BAPTIST EXAMINER

PAGE THREE

APRIL 13, 1957

## Limited Atonement

There are in the world many theories of atonement; but I can not see any atonement in anyone, except in this doctrine of substitution. Many divines say that Christ did something when He died that enabled God to be just, and yet the Justifier of the ungodly. What that something is they do not tell us. They believe in an atonement made for everybody; but then, their atonement is just this: They believe that Judas was atoned for just as much as Peter; they believe that the damned in Hell were as much an object of Jesus Christ's satisfaction as the saved in Heaven; and though they do not say it in proper words, yet they must mean it, for it is a fair inference, that in the case of multitudes, Christ died in vain, for He died for them all, they say; and yet so ineffectual was His dying for them, that though He died for them they are damned afterward.

Now, such an atonement I despise—I reject it. I may be called Antinomian or Calvinist for preaching a limited atonement; but I would rather believe a limited atonement that is efficacious for all men for whom it was intended, than an universal atonement that is not efficacious for anybody, except the will of man be joined with it. Why, my brethren, if we were only so far atoned for by the death of Christ that any one of us might afterward save himself, Christ's atonement were not worth a farthing, for there is no man of us who can save himself—no, not under the gospel; for if I am to be saved by faith, if that faith is to be my own act, unassisted by the Holy Spirit, I am as unable to save myself by faith as to save myself by good works. And after all, though men call this a limited atonement, it is as effectual as their own fallacious and rotten redemptions can pretend to be.

But do you know the limit of it? Christ hath bought a "multitude that no man can number." The limit of it is just this: **He died for sinners;** whoever in this congregation inwardly and sorrowfully knows himself to be a sinner, Christ died for him; whoever seeks Christ, shall know Christ died for him; for our sense of need of Christ, and our seeking after Christ, are infallible proofs that Christ died for us. And, mark, here is something substantial.

The Arminian says Christ died for him; and then, poor man, he has but small consolation therefrom, for he says, "Ah! Christ died for me; that does not prove much. It only proves I may be saved if I mind what I am after. I may perhaps forget myself; I may run into sin and I may perish. Christ has done a good deal for me, but not quite enough, unless I do something." But the man who receives the Bible as it is, he says, "Christ died for me, then my eternal life is sure. I know," says he, "that Christ can not be punished in a man's stead, and the man be punished afterwards." "No," says he, "I believe in a just God, and if God be just, He will not punish Christ first, and then punish men afterwards. No, my Saviour died, and now I am free from every demand of God's vengeance, and I can walk through this world secure; no thunderbolt can smite me, and I

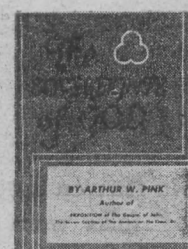
can die absolutely certain that for me there is no flame of Hell, and no pit digged; for Christ, my ransom, suffered in my stead, and, therefore, am I completely delivered. Oh! glorious doctrine! I would wish to die preaching it! What better testimony can we bear to the love and faithfulness of God than the testimony of a substitution eminently satisfactory for all them that believe on Christ?"

I will here quote the testimony of that pre-eminently profound divine, John Owen: "Redemption is the freeing of a man from misery by the intervention of a ransom. Now, when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that retains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid and the ransom not consummated?"

"Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price is paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed, the judge satisfied, the jailer conquered, and yet the prisoners inthralled! Doubtless 'universal,' and 'redemption' where the greatest part of men perish, are as irreconcilable as 'Roman' and 'Catholic.'"

"If there be a universal redemption of all, then all men are redeemed. If they are redeemed, then are they delivered from all misery, virtually or actually, whereunto they were inthralled, and that by the intervention of a ransom. Why, then, are not all saved? In a word, the redemption wrought by Christ being the full deliverance of the persons redeemed from all misery, wherein they were inwrapped, by the price of His blood, it can not possibly be conceived to be universal unless all be saved: so that the opinion of the Universalists is unsuitable to redemption."

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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

# Baptist Youth Witness

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

## Salvation @ Rewards

Salvation is "a gift, not of works, lest any man should boast." Eph. 2:9. "If Abraham (or anyone) were justified by works, he has whereof to glory," (Rom. 4:2) and God says, "no flesh should glory in His presence." I Cor. 1:29. A gift is not given because of good works or good behavior, for then it would become a reward or wages. "Now to Him that worketh is the reward not reckoned of grace, but of debt." Rom. 4:4.

You say the Bible speaks much about works. Yes, but will you notice the results?—to the Christian, rewards; to the lost, wages. Faith in Christ brings salvation, works for Christ bring reward. "To him that WORKETH NOT but believeth on Him that justifieth the ungodly his FAITH is

counted for righteousness." Rom. 4:5. "Not by works of righteousness which WE have done, but according to His mercy He saved us." Titus 3:5. God said the Jews were not being saved because "they sought it not by faith, but as it were by the works of the law." Rom. 9:3, 32. We go to heaven on the finished work of Christ, not our good works.

All the "good" works of the unsaved are but counterfeit. Not done "for the glory of God" nor motivated by Divine love, "they profit nothing." I Cor. 1:32, 13:3. God says the unsaved are "free from righteousness" (Rom. 6:20), and "all our righteousnesses are as filthy rags." Isa. 64:6. We all think ourselves pretty good—at least not bad people. God who sees our heart declares, "There is none

righteous, no not one." Rom. 3:10. We are made good enough to go to heaven when the righteousness of Christ is deposited to our account.

"The righteousness of God is unto all them that BELIEVE."—Rom. 3:22.

It is true that "faith without works is dead," but it is not faith AND works that saves. It is faith in the work of Christ that lays hold on salvation and salvation produces good works. Good works are a proof you ARE saved, they do not make you saved. Without a changed life, a man proves he isn't born again though he professes to be saved. Salvation will produce good works, but good works will never produce salvation. Salvation is a gift which one

(Continued on next page)

## Deceiving Shadows

At one of the piers at a Gulf port of Mississippi a large English ship rode at anchor. On the pier there was a club house, where almost every night a large party of young people danced, drank and frolicked till long after midnight. On one occasion a number of these people, probably between dances, came out of the club house and made their way toward the ship, intending to board it. One young woman ran ahead of the rest, bent on getting to the upper deck of the vessel before them. She made for the ladder. The moon was shining brightly, and cast a shadow of the ladder some five or six feet beyond it. In her hurry and excitement the young woman sprang, as she thought, for the ladder. But she had mistaken the shadow of the ladder for the ladder itself. Down she went into the water, to rise no more—perished!

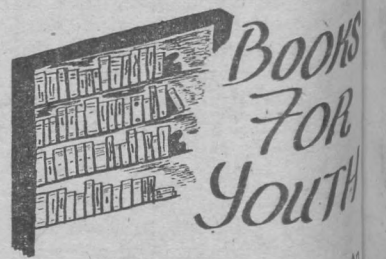
Yes, she perished—and that because she had mistaken a mere shadow for the substance. Instead of grasping the ladder, she set her foot where there was only a fancied support, and plunged into death. There was a safe way to the vessel; she missed it. Confused and excited, she looked where there was no salvation; a terrified cry of despair rent the

air, to be silenced in the dark engulfing waters. She stepped with her foot, but there was only a shadow; she clutched frantically with her hand, but found nothing to hold. This young woman fell and sank and drowned because her hope was a deception. And thousands of people today are grasping at shadows while the eternal danger confronts them. The wages of sin, the wrath to come, the vengeance of eternal fire, the yawning abyss of the bottomless pit, are all in the path of every sinner. Are you reader, depending alone upon the Saviour? Have you been saved in grace? Or are you grasping at shadow?

**The law is a shadow:** "The law having a shadow of good things to come" (Heb. 10:1). Hundreds imagine that there is no way of salvation but by conforming to the commandments: "Thou shalt not." The law is not a Saviour, it is only a shadow. "Christ hath redeemed us from the curse of the law, being made a curse for us, for it is written: Cursed is every one that hangs on a tree" (Gal. 3:13).

**"Religion," so-called, is not the substance, though hundreds think so.** There are many who say, "Have we not prophesied in Thy name?" but He answers, "I never knew you; depart from me, ye that work iniquity." It is not enough to be religious: "Ye must be born again." Religion, without regeneration, is but a shadow and will give the fainting sinner no support in the hour of death. The Lord Jesus is a Saviour in life and in death. To be in Him is to be safe and satisfied. When darkness comes He says, "I will never leave thee, nor forsake thee." When death seems to take every support from under the feet, He says, "Underneath are the everlasting arms."

Make sure, dear reader, make positively certain that Christ, the Living Redeemer, is your own precious Saviour, lest you discover when too late that your confidence was in a shadow which could not save.—Tract



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## The Little Baptist

### CHAPTER XIV (Continued)

Finding matters entirely beyond his control, Frank resolved to endure it all with as good grace as he possibly could, though he was far from approving the course of his mother and sister. Like his father, he saw the wisdom of patiently enduring what he could not prevent, and ceased to cast any reflection upon them, further than was expressed by a very sad countenance.

But there was another person in the family who took a very different view of matters. This was old Aunt Polly, the colored woman who had been a regular employee in the family as a house woman and cook. She came into the family room, saying:

"Bless de Lord! I'se so glad de Missus and Miss Mellie is gwine to be Baptists. I'se been a Baptist thirty years, an' I know 'twill do; nobody's gwine to be dissatisfied wid der baptism after dat."

"Why is it, Aunt Polly," said Mrs. Brown, "that you colored people are nearly all Baptists?"

"Law me, Missus," she replied, "nigger mity ignorant, but dey loves de truth. Den, you knows, dey have been raised to 'bey de commands of der Master, an' dey think of nothing else but to do as dey are told. So when dey becomes servants of Christ, all dey ask is what He have 'em do; and when dey see Him go down into de river to be baptized, and den hear Him say 'follow me,' dey go right along an' 'bey Him, widout trying to do some udder way, and den say dey didn't know no better."

"That's right, Aunt Polly," said Mellie, "stick to the commandments and you will make no mistakes."

"Yes, bless you chile," said she, "I never know'd dat you were sich a strong Baptist before de day you talked wid dat Camerlite preacher. It done dis ole soul good to hear you; I des left all over."

"Why, did you hear me talking to Dr. Atwood, Aunt Polly?" asked Mellie.

"Ah!" said she, "you're rite, I did. You see, I finished cleanin' up de kitchen, and den I slip aroun' to hear what you all talkin' 'bout; an' when I hear what you all talkin' sich strong Baptist talk, I slip behind de door an' hear all you say. I'se so proud you such a true Baptist; but I jes 'spected dat, when long ago, I saw you readin' dat little Bible so much. An' many times dis ole soul prayed for dat, an' her prayers are now answered, thank the Lord."

"You don't seem to like the Campbellites much, I see," said Mellie.

"Whoopee! dis old darkey'll never be no Camerlite. No, never. I knows too much 'bout 'spermental religion for dat. People dat have larnin may talk about *doing* religion, an' working der way to Heaven, but I can't see how dat is. I'se very ignorant, an' if I'se to 'pend on doing everything jes right, I might miss somethings an' den when I go to Heaven, dey not let me in. I wants dat good, old-fashion religion of God's grace, giv'n to us'n fokes in Jesus. Dat is the rite road, I knows. It's little dat I knows about de readin' of de Bible, but der is one text dat I wouldn't give for all de Camerlite preachin' in de world. It's 'By grace are ye saved, through faith, and that not of yourselves; it is de gift of God: not of works, lest any man should boast.' Wise people may know

some udder way to Heaven, but dis ole soul is going to 'pend on Christ for de Saviour—she is now, shore. Ah! when I hear a person say dat dare is no sich ting as a 'sperience of grace, it proves dat dey knows nothing 'bout it, like demselves. Faith in de Lord, and grace in de soul; dat's de 'complishment for Heaven—'tis now, shore."

Frank, who had been listening to these remarks, asked, "What is faith, Aunt Polly?"

"Law me, chile," said she, "dat's de easiest ting 'splained in de world. It is to take God at His Word; to trust in His promises; to rest the soul on His arm. We don't try to do nothin' 'ceptin we have faith, but wid faith we can do all things. Now, don't you remember, chile, when you was drivin' out in de carriage, an' comin' to de old bridge on de creek, you were afraid to cross it. You thought maybe it was rotten, so you didn't have faith in it; an' you was gwine to hunt some udder way home, but a man happened to come along an' told you dat de bridge was sound an' safe, so you took his word for the truth. You have faith, you 'pend on de bridge, you drive on it, and come over safe an' sound. Now, your faith caused you to go forward an' get over de creek, an' dat's what I calls saving faith. Christ is able to save anybody, an' if we have faith to venture on Him, He will carry us safely over de stream of death, to de promised land. But if we have no faith in Him an' try to find some udder way, He will not take us over no more dan de bridge did you while you would not venture on it for lack of faith. Long time ago I didn't have faith, den I sees heaps of troubles. I felt dat I was lost, an' didn't know how to find de way; den the Lord gave me faith, my troubles all gone, an' I feel glad. To have faith is to 'pend on de Saviour, to trust Him, have confidence in Him, an' venture on Him an' never let Him go."

"O, yes, Aunt Polly," said Frank. "That all sounds very nice—it's quite an easy way, perhaps. But I thought that awhile ago, you were going to be saved by obedience—by obeying the commands. Is not this your doctrine?"

"Law me, chile," said she, "whenever you have faith, an' 'pend on de Saviour, an' feel dat your sins are pardoned, den you gwine to love dat Saviour an' try to 'bey Him—dat's de truth, chile. Den you'll want to be baptized, too, because He has commanded it. But people who go an' be baptized, an' 'bey de commands, all because dey 'fraid of going to Hell, won't never get in Heaven for dat—now dat's shore. Long ago, when 'us culleded' folks were in slavery, on old master's plantation, some of de niggers 'beyed orders an' (part of de time) worked first-rate, just because dey were 'fraid of de lash. But dem were de meanest niggers on de plantation; you couldn't trust dem out of your sight. But some of 'em loved ole Master, an' delighted in 'beyin orders an' working for him. Because dey loved him, dey wanted to please him. Dem niggers would do to trust anywhere. An' dat's de way it is about serving de Lord. All dat jes 'beys commands 'cause dey 'fraid of Hell, or to please de world or make 'emselfes popular, don't love God—have no confidence in Him, and He has no confidence in dem. Dey are hypocrites—an' dat's what's de matter."

(Continued next week, D. V.)



APRIL 13, 1957

## Salvation And Rewards

(Continued from preceding page) receives when he understands it is a gift and is willing to receive it as such. If you are trying to "live right" to GET saved, you will never be saved; but if you are "living right" because you ARE saved, it brings rewards.

Now, about rewards. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22:12. The works determine the degree of reward in heaven or degree of suffering in Hell. I Cor. 3:11-15 written to Christians says "every man's work shall be tried by fire; if they abide, he shall receive a reward. If they are burned, he shall suffer loss, BUT HE HIMSELF SHALL BE SAVED." So we see a man can be saved without any works! He will have no rewards though. In verse 12 there are three acceptable categories of works mentioned—gold, silver and precious stones. God talked about building with these. The picture reminds us of the tabernacle. Inside the tabernacle all was gold. It was the place of worship. So gold speaks of our worship as one kind of work that brings reward. Each pillar of the tabernacle was sitting on silver. Silver always spoke of redemption which speaks of Christians witnessing, winning others to redemption. Precious stones were worn by the priest on the breastplate as he went before God for the people. This speaks of the work of a Christian as a priest in prayer for others.

In the Bible there are five crowns mentioned as rewards to the believer for specific works. An incorruptible crown is for those "becoming all things to all men to win some" or trying to win some to Christ. I Cor. 9:19-27. A crown of rejoicing for the souls actually won to Christ. I Thess. 2:19. A crown of life to those faithful unto death. Rev. 2:12. A crown of glory for "feeding the flock of God" in the right way. I Peter 5:1-4. A crown of righteousness for those who finish their course and love Christ's appearing. II Tim. 4:1-8. There is no reference to receiving "stars" in our crowns in the Bible.

Now what are these crowns for? —to show off in heaven? No, God forbid! Rev. 4:4 tells us that they will be cast at the feet of our Blessed Saviour in adoration after we receive them. Will you have wherewith to glorify the Lord or will you be ashamed before Him

at His coming? I Jn. 2:28.

But, alas, the unsaved will be judged according to their works too. Not to determine where they will spend eternity, but their wages in the lake of fire. Rev. 20:11-15. "Whosoever was not found written in the book of life was cast into the lake of fire." Matt. 11:20-24 tells it will be more tolerable for some than for others at the day of judgment.

"For by grace are you saved," Eph. 2:8, 9, "and if by grace, then it is no more of works; otherwise grace is no more grace." Rom. 11:6. "This is the work of God, that ye BELIEVE on Him whom He hath sent." Jn. 6:29. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. Receive this truth for yourself right now and then praise God for saving you. —C. Summer Wemp.



## Christ Or Hell?

(Continued from Page One)

dashed out against the wall. The one who does not believe in a God of wrath for such crimes, is fit only to associate with the doomed and the damned in Hell.

A young man in Mississippi murdered a young woman in an automobile at night; soaked his overcoat in gasoline and burned the young woman's body. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in Hell.

A pure, modest sixteen-year-old girl was kidnapped on the streets of Los Angeles; some days after, she was found wandering in a dazed sort of way, on a vacant lot. Her body was bruised, and almost all the clothing torn from her body. In the hospital, whenever a man would come near her cot, she would scream and shriek and plead with them not to take her to Frisco. The man or woman who does not believe in a God of wrath for such crimes is fit only to associate with the doomed and damned in Hell.

But those who commit such crimes are angels compared with those who, under the guise of science or religion, take away the faith of the people in the virgin birth of Christ; for these murderers only damn the body; but those who destroy faith in the virgin birth of the Saviour, leave the people without a real Redeemer, and thus damn the soul.

"But," says the objector, "I believe God punishes sin only to

reform the sinner." Any honest man would rather be in Hell with devils than in Heaven with such a God. Three men murder my family and are captured; the first is already thoroughly penitent, thoroughly reformed. If you punish sin only for the purpose of reforming the sinner you would not punish him at all though guilty of the murder of a woman and four children. The second is a tender-hearted fellow, and by sending him to prison for thirty days, he will be reformed; and that would be all the punishment he would get for murdering a woman and four children. The third is a hardened wretch, so hardened that the more you punish him, the harder he gets. There are many such in our prisons; then you would not punish him at all. Why, if you punish sin only to reform the sinner, all a man would have to do to go to Heaven would be to become such a hardened wretch that you never could reform him by punishment; then give him a harp and put him in Heaven's choir!

"But I believe we get our Hell here in this life," says the objector. On the contrary, as a rule —there are exceptions—the more people sin in this life especially along certain lines of sinning, the less they suffer. Some sweet, pure girl is teased and nagged at, and in sudden anger, rips out a black oath; she will suffer for days over sin of that kind. There are those who use that oath hundreds of times every day and never suffer; because the more you sin, especially along certain lines of sinning, the less you suffer. A pure girl, under severe temptation fell. For many years she suffered fearfully over that one sin. In Colorado a society man boasted that he had debauched and wrecked forty-five pure lives. In North Carolina a grocery merchant, once a drummer on the road, boasted that he had debauched and wrecked one hundred and twenty-nine pure lives. These two laughed and gloated over their sin; where was the difference? The more people sin, along certain lines of sinning, the less they suffer in this life. Then there must be a Hell beyond this life, if God is just.

Whatever Hell will be, it will be just; hence, "These shall receive greater damnation" (Mk. 12:40); hence "every transgression received a just recompense of reward" (Heb. 2:2). Whatever that just punishment is, the Saviour redeems us from it all. "All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all" (Is. 53:6). They cry "Back to Christ!" Well, listen to Him: "Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mt. 20:28). Listen to Him again: "This is my blood of the new covenant, which is shed for many for the remission of sins" (Mt. 26:28).

"But guilt cannot be transferred from the guilty to the innocent." No, but penalty can be transferred. Every enlightened nation, every judge in every enlightened nation allows the innocent to pay the debt of the guilty, to pay the fine of the guilty.

"But it is morally wrong for the innocent to bear the penalty of the guilty." Is it? Two men are found on the street bleeding and dying from a drunken street fight; they deserve every pang they are suffering. Two other men pay for a doctor and nurse and save their lives. Is that morally wrong? When the Saviour redeemed us from all iniquity, He did the same thing in principle.

But the redemption is from "all iniquity." "Our Saviour Jesus Christ who gave Himself for us, that He might redeem us from all iniquity." Hence, the Saviour said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation" (John 5:24). Why not? Because the believer is redeemed from "all iniquity."



## For Little Children

### TWO RESURRECTIONS

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

Boys and girls, the above words were spoken by the Lord Jesus Christ. He spoke them one day to the Jews. But what He said to them is just as true today as it was then. For what Jesus told the Jews about the two resurrections is still in the future, and we today live nearer to the hour of the resurrection than those Jews.

You will notice that Jesus teaches us that there will be two resurrections: there will be a resurrection of the just, and a resurrection of the unjust. In another place in the Bible, we are told that these two resurrections will take place a thousand years from each other. (Read Revelation 20:4:15).

Now, what is a "resurrection?" Well, it is simply a rising from the dead. One day every saved person will be raised from the dead. Jesus will give that person a new body, for the old body is decayed. Then Jesus will take the saved person to be with Him forever and ever. All who have trust-

ed the blood of Jesus to cleanse them from their sins will be in this resurrection. This is the first resurrection.

The second resurrection will be the resurrection of the unsaved. Every person who has not trusted in Christ Jesus for the forgiveness of sins will be raised out of the grave. The unsaved will also have new bodies. Their bodies will be bodies that cannot burn up, though they can feel the pain of fire.

Jesus will bring all the unsaved before His Great White Throne. There He will judge them for their sins in this life. And then they will be cast into the lake of fire, which is Hell. There they shall suffer for their sins forever.

Now, let me ask you a question: If Jesus were to come back now, would He give you a new body, or would He leave you behind until the second resurrection? If you have trusted His blood for salvation, then He would give you a new body. But if you have not trusted Him, then you would be left here on the earth. Then, after a thousand years or so, you would be brought before the terrible Great White Throne to be judged for your sins.

If you want to be saved from your sins, then Jesus says, "He that believeth on me hath everlasting life."—John 6:47.

"But that puts a premium on crime, to tell a sinner that when he believes on the Saviour, he is redeemed from all iniquity." It would be, but for two facts: first, the one who believes on the Saviour as Redeemer from all iniquity is born again of God's Holy Spirit. "Whosoever believeth that Jesus is the Christ is born of God" (John 5:1). I could stand here till moons should wax and wane and tell of the many men and women who in my work have been led to believe on the Saviour as Redeemer from all iniquity, who at once were completely changed in life. Neither evolution nor "salvation by character" can account for such change of life. There is but one rational explanation—they were really born again.

Second, there is a new motive power in the life of the redeemed. As our Saviour instituted the Lord's Supper, He said, "This is my blood which is shed for many for the remission of sins." Then He said, "If you love me (not, 'if ye are afraid of Hell,' nor 'if ye wish to be saved'), keep my commandments."

"But it is only a theory; it will not work." It will not work with lost church members; but with the really redeemed it works every time, for the Saviour said, "If a man love me, he will keep my words."

It is either "Christ or Hell."



## False Notions

(Continued from page one) prayer really say? The correct translation is: "God be propitiated to me the sinner." Propitiation was upon the basis of blood atonement. Doubtless the man praying was offering a blood sacrifice there in the temple. What does the New Testament say? It says, "And he (Jesus) is the propitiation for our sins." It is true that many a sinner, as he trusts Jesus as his Sin-bearer, speaks out audibly and tells God so. In that case it is not the praying that saves him. He is saved through his faith in Jesus as the Sacrifice for his sin. No sinner ever has

his sins forgiven upon the basis of mere asking. A judge and jury does not "forgive" a criminal's offenses because he says, "I am sorry—please forgive me." The penalty must be paid. The sinner's sins are remitted when he trusts in Jesus, because the penalty has been paid in the atoning death on the cross.

**The false notion that the promise given the Christian applies to the lost sinner**

What promise do we refer to? The answer is: I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins . . ." To whom was that written? To Christians only, and it tells the Christian how to have restored fellowship with God, if such has been broken by sin. It is not instruction to a lost sinner as to how to be saved.

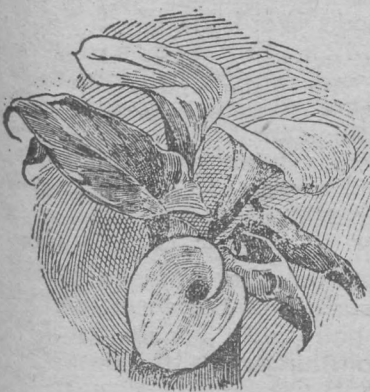
**The false notion that the preacher is a sort of priest—one who can by his prayers get people right with God**

Many a preacher in holding a meeting, puts himself in the place of a priest—a mediator. His invitation is, "Come forward and let ME pray for you." Great stress is placed on that, "LET ME PRAY FOR YOU." People are called down for prayer, with the idea that evangelist So-and-so can fix them up with the Lord. It is true in some cases of course that the preacher merely uses that business of "who wants ME to pray for them," as a pretext to get people to raise their hands. Then they are pulled forward, and pulled into some kind of a profession.

The altar and mourner's bench idea combines the prayers of the sinner and the preacher for salvation. The notion is that if the sinner gets down and prays agonizingly enough and long enough, accompanied perhaps with the prayers of Brother So-and-so, the Lord will finally be properly impressed and will save. One might as well trust baptism to save as prayer to save. Neither can save. Salvation is "by grace through faith" in Christ plus absolutely nothing.

## READ THE BIBLE BY SYMBOLS

Consider the



how they grow; they



not, neither do they



and yet I say unto you that



in all his glory was not arrayed like one of these.

"Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these."—Luke 12:27.



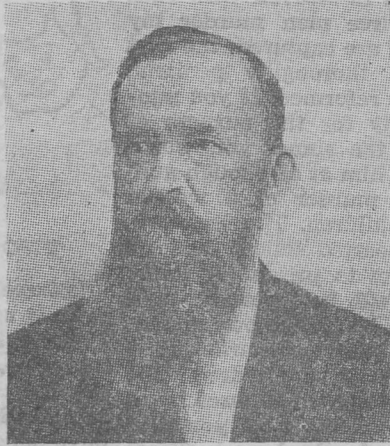
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## ANSWER TO "MRS. N.'s" LETTER

(Continued from page one)  
Saviour because they are predestinated. Everything is beautiful in order and glorifying to God, but get things out of order and they honor man and dishonor God. Such is the nature of man to do that very thing, but the Holy Spirit came to glorify Christ—not sinful man. Do not, therefore, give sinful man the glory for what God does. God hath said, "My glory will I not give to another" (Isa. 42:8). That is God's purpose in predestination that He might be glorified. That is why the natural man hates election and predestination, because they glorify God alone, and give Him all the glory, who only can possibly deserve it.

"Elect according to the foreknowledge of God the Father" (1 Pet. 1:2). What is this foreknowledge? It is foreordination. We read in Acts 13:48, speaking of the Gentiles: "As many as were **ordained to eternal life believed.**" Now read in Acts 2:23: "Him, being delivered by the **determinate counsel and foreknowledge** of God, ye have taken, and by wicked hands have crucified and slain."

Now, Mrs. N., if you will read 1 Pet. 1:20, you will have the meaning of this foreknowledge: "Who verily was **foreordained** before the foundation of the world, but was manifest in these last times for you." From this view of foreknowledge, you do not have to add anything to the Scriptures, but just take God at His own precious word.

Now, in Rom. 8:29, we read: "For whom He did foreknow, he also did predestinate." Note, it did not say, "For what he did foreknow, they would do," but "WHOM he did foreknow," which means personal predestination. As He said in Jer. 1:5, "Before I formed thee in the belly I **KNEW THEE.**" Certainly, God foreknows everything man will ever do, whether good or evil, but that does not determine His predestination of His own elect. He predestinated His elect therefore, because He foreknew them as His own choosing. If people are elected and predestinated because of what they do, then election would not be of grace (Rom.

11:6). Again, we repeat, nowhere in the Bible does it say God either elected or predestinated anybody because He foresaw he would accept Christ. Man says that, but not God. Let God be true and every man a liar (Rom. 3:4).

II

Now, as to your questions, Mrs. N. They run altogether on one track. There are two tracks running through the Word of God—that is, God's purpose and man's responsibility, but the current is only on one track, and that is God's unchangeable purpose. "Who worketh all things after the counsel of his own will" (Eph. 1:11).

You ask the question, "Who is God interested in?" Remember, God has a general interest in all men (that is, all inclusive). He also has a peculiar interest in His own elect children. "The grace of God that bringeth salvation hath appeared to all men." Yes, He sends rain on the just and on the unjust, and is good to all, even letting some curse Him and go a long time in sin before He cuts them off. But this in no wise says God has chosen all men to eternal life. His peculiar love is for His own. He says in Rev. 3:19: "As many as I love, I rebuke and chasten." "For **whom** the Lord loveth, he chasteneth" (Heb. 12:6).

Now as to the Scriptures you told me to read and study. We ask, do you think God would give Scriptures one place in the Bible that would represent other Scriptures to be false? The all-wise God does not do so. This same old argument is used by those who believe a person can be lost after he is saved. They take indirect Scriptures and try to prove direct Scriptures to be false. This is Satanic, mean, and subtle as a serpent.

Now the Scripture says: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us **unto the adoption of children** by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4,5). Another Scripture says: "All that the Father giveth me **SHALL** come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

Do you think then, Mrs. N., that there are other Scriptures somewhere in the Bible that say these Scriptures I have just quoted are untrue? When you marked "everyone," in referring to Isa. 51:1, why did you not mark it as the Scripture puts it—**EVERY-ONE THAT THIRSTETH?** Everyone that hungers and thirsts after righteousness, shall be filled (Matt. 5:6). Such are God's elect.

You gave other Scriptures that speak of the word "world" (John 3:16, etc.). You should study the word "world" in the Scriptures. In John 17:9, Christ says: "I pray not for the world." He was praying for His own elect. In verse 14, He says: "They are not of the world." When God speaks of the world, He does not always speak of the world as all men inclusive. John says: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). Do you think John meant by this that God takes away every man's sin? He takes away the sin of the elect world, which are not of the world of the ungodly (11 Pet. 2:5). In speaking of the world in other places in the Bible, it is concerning both Jews and Gentiles, which two major classes make up the world of mankind. When the brethren of Christ said to Him, "Shew thyself to the world" (John 7:4), did they mean all mankind? When the Pharisees said, "Behold, the world is gone after him" (John 12:19), did they mean all the human family? When the apostle wrote, "Your faith is spoken of throughout the **whole world**" (Rom. 1:8), did he mean that the faith of the saints at Rome was the conversation of every man, woman and child on earth?

You spoke of "whosoever" in John 3:16. Do you think that means every person that ever lived on earth? Put it like God says it and you will see—**WHOSOEVER BELIEVETH IN HIM.** Everybody does not believe in Christ as his Saviour; therefore it does not mean everybody, but everyone who believes in Christ as Lord and Saviour.

You wrote of "all men," giving some Scriptures as Acts 17:30, etc. God "commandeth all men everywhere to repent." God has a will of com-

mand, and He has a will of purpose. He permits some men to reject His will of command who never repent. To others He grants repentance by putting forth His grace, thus fulfilling His will of purpose which never fails to be fulfilled. Because some men do not repent, it never thwarts His will of purpose. Some men reject God's Word as to His will of command, but His will of purpose in His Word is always accomplished. He says, by the prophet Isaiah: "So shall my word be that goeth forth out of my mouth: **SHALL NOT RETURN UNTO ME VOID, BUT IT SHALL ACCOMPLISH THAT WHICH I PLEASE, AND IT SHALL PROSPER IN THE THING WHEREUNTO I SENT IT**" (Isa. 55:11).

Now as to the word "all." There needs to be study made so as to understand the meaning in various places in God's Word. Have you never read Heb. 12:8: "But if ye be without chastisement, whereof **all** are partakers, then are ye bastards, and not sons." Do you think the "all" here means every person, without exception? No, it is speaking only of God's elect children whom He chastens.

Oh, that men would search the Scriptures! We must go underneath the surface of the earth to find gold. God hath said: "For the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

You spoke of God being no respecter of persons. That is right, for He says: "For ye see your calling brethren" (Continued on back page)

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# "Steadfast"

he has a hope that is steadfast in God.

## IV

### GOD'S PEOPLE ARE TO BE STEADFAST.

If the God of the Bible, and the Bible of God, and the hope that God gives us through His Bible is steadfast, then, beloved, ought not you and I seek to be steadfast too in the service of the Lord. God's people ought to be a steadfast people.

That wasn't true of Israel. You would think that after all that God did for Israel in leading them through the wilderness, Israel would have sought to be the most steadfast people in all the world, but that wasn't true of the Jews. They were not steadfast; they were fickle, and they wavered. They would have their periods once in a while when they would love the Lord and serve Him, and then they would have their periods when they were down in the depths of degradation and backsliding of the worst type. We read:

"And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit WAS NOT STEADFAST with God."—Psa. 78:8.

Notice, this is speaking about Israel, and it says that their spirit was not steadfast with God.

Beloved, we ought to be steadfast. There ought not be any changeableness, any fickleness, any wavering about any of us. We ought not be like the Jews, but we ought to be steadfast in His service.

In the New Testament, we have an example of an early church which was steadfast.

"And they CONTINUED STEADFASTLY in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

Notice, this early church, just after it had been empowered on the day of Pentecost, was described as being steadfast in the apostles' doctrine and fellowship. Listen, beloved, you can never have the apostles' fellowship if you fail to have the apostles' doctrine. The only way that you can have the apostles' fellowship is to first have the apostles' doctrine. This church continued steadfastly both in doctrine and in fellowship.

I say to you, I thank God for our little church. It blesses my soul to be a member of it, and I am happy to be your pastor. Beloved, the thing that thrills my heart more than anything else is the same thing that we read in the Bible — "they continued steadfastly in the apostles' doctrine and fellowship."

We have an example in Paul's letter to the church at Corinth wherein the church at Corinth was exhorted to be steadfast. We read:

"Therefore, my beloved brethren, BE YE STEADFAST, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. 15:58.

Listen, beloved, this church at Corinth was a worldly church. It was a corrupt church. It was a depraved church. It was a church where they allowed their flesh to control them more than the Spirit of God, and Paul wrote to them and closed the book of I Corinthians by exhorting them, first of all, to be steadfast and unmovable, and always abound in the work of the Lord.

Beloved, we ought to be steadfast. If the God of the Bible, and the Bible of God, and the hope that God gives us through the Bible are steadfast, then you and I ought to be steadfast in our doctrine, in our living, and in our practice in this world day by day.

We have examples in the Bible of individuals who were steadfast. Let's notice, first of all, Ruth. We read:

"When she saw that she was STEADFASTLY MINDED to go with her, then she left speaking unto her."—Ruth 1:18.

This refers to Naomi who was dealing with her two daughters-in-law, Ruth and Orpah. Orpah

# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, APRIL 21, 1957

JOHN 11:1-28

## THE RAISING OF LAZARUS

Memory Verse: "Jesus said unto her, I am the resurrection and the life."—John 11:25.

### I. A Remarkable Home. John 11:1, 2.

There were very few homes like the one at Bethany. It was remarkable in that it was open to the Lord Jesus. Cf. Luke 10:38-42. Oh, that all of our homes were thus noted!

### II. An Appeal To Jesus. John 11:3.

When Lazarus became ill, an appeal was made to Jesus by his sisters. They did not complain because Christ had permitted their brother to be sick. They did not try to tell Christ what to do for him. Because of their implicit confidence in Christ, they acquainted Him with Lazarus' desperate condition. They simply sought out the Lord and took their burdens to Him, leaving the case in His hands to be dealt with as He saw best. Cf. Psa. 46:1; Ex. 15:25; Mt. 14:12; Isa. 37:14.

### III. Why Lazarus Was Sick. John 11:4.

His illness was Divinely ordained, it being for God's glory. Often afflictions and troubles come to us that He may be glorified thereby. Cf. Jn. 9:3; Jn. 21:19; II Cor. 12:9. God has a purpose in connection with every detail of our lives. Then let us not complain, but depend upon Him.

### IV. Objects of Christ's Love. John 11:5.

Here were two sisters who were widely different. Cf. Luke 10:38-42. Yet both were loved with the same unchanging love.

### V. Back To Judea. John 11:6-10.

Just why the Lord tarried two days is known only to Him. Suffice it to say that He knows best at what time to relieve His suffering people. When the proper time arrived, He turned toward Lazarus. Let us remember that Jesus is in no hurry. We can't hurry Him today. We must abide His time.

It was not an easy going path Christ selected when He suggested returning to Judea. His disciples could see neither the need nor the prudence of such a step. Christ's ways seem strange to most of us because of our short-sightedness. Cf. Prov. 3:5, 6.

In answer to the disciples' objection to Jesus returning to Judea, He reminded them that each day has a definitely appointed number of hours (V. 9). Each day has an allotted and measured time. He thus meant to tell His disciples that He had a work assigned Him to do and that His death could not take place before the time appointed by His Father. Christ has allotted to each man a time to do his life's work, and no so-called accident nor calamity can shorten it.

### VI. Death, A Sleep. John 11:11.

Cf. Mt. 9:24; Mt. 27:52; Acts 7:60; I Cor. 15:51. 1. Sleep is harmless. It is thus for the Christian. Cf. Psa. 23:4.

2. Sleep is a welcome relief after the toils of the day. How merciful a relief is death to one who is prepared. Cf. Phil. 1:21.

3. In sleep we lie down to rise again. So death

was concerned only about Naomi's people, and said, "I will go with you because of your people," but Ruth said:

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."—Ruth 1:16.

When Naomi saw the faithfulness and the steadfastness of Ruth, she left off speaking with her and took her back to Bethlehem.

Beloved, if Ruth had failed in her steadfastness, and I say it reverently, my Jesus couldn't have been born, for she was one of the ancestresses of the Lord Jesus Christ. I like to read of her steadfastness and how she became a grandmother of David, and how through her ancestry came the Lord Jesus Himself.

Even Jesus gives us an exam-

ple of steadfastness, for we read: "And it came to pass, when the time was come that he should be received up, he STEADFASTLY SET HIS FACE to go to Jerusalem."—Luke 9:51.

Jesus is leaving Galilee. This is His final departure from Galilee, and it says that He steadfastly set His face to go to Jerusalem. Beloved, nothing could deter Him; nothing could hinder Him; nothing could hold Him back; for He steadfastly set His face to go to Jerusalem.

I like to see men and women who steadfastly set their face to live for the Lord, who steadfastly set their face to walk in His footsteps, who steadfastly set their face that their lives might count for God. So far as we are concerned, we ought to be steadfast. We ought to be steadfast in our doctrine, we ought to be steadfast in our living, and certainly, beloved, we ought to be steadfast in our obligation to oppose the Devil. Peter said:

"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."—I Pet. 5:8, 9.

Now, this doesn't mean that if you resist the Devil steadfastly, you resist him today and give in to him tomorrow. It means, beloved, that you fight the battle against him 365 days out of the year. If you are going to live steadfastly, it means that you live the same every day. If you are

is a sleep and a resurrection. Cf. Dan. 12:2.

4. Sleep is a time of rest. So is death for a Christian. Cf. Rev. 14:13.

5. Sleep is a time when the body is fitted for the duties of tomorrow. So the resurrected believer will be refreshed. The limitations of his body will be gone. Cf. I Cor. 15:43. How different though will be the lot of the sinner. His portion will be the very reverse of what is said above. Cf. Mk. 9:43-48; II Thess. 1:7-9; Rev. 20:11-15. Since death is fast approaching (I Sam. 20:30), the unsaved reader should flee from the wrath to come. Cf. Prov. 1:28; Prov. 8:17.

### VII. Misunderstanding Jesus. John 11:12, 13.

The disciples did not understand Jesus. They thought that He meant Lazarus was recovering. There was a reason for this. In preceding verses (V. 8), they were occupied with the prospect of being stoned. With their thoughts on temporal things, their spiritual vision was eclipsed.

### VIII. Christ's Omniscience. John 11:14, 15.

Although no message had come to Him, Christ knew of Lazarus' death. Now we understand why Jesus tarried two days (V. 6). The disciples and Mary and Martha would have been denied the great blessing of beholding Christ's glory in raising Lazarus if Christ had not tarried until he died. Jesus said, "Let us go to him." The grave cannot separate Christ from His friends. Other friends leave us at the brink of the grave, but not the Friend of Friends!

### IX. Thomas' Unbelief And Devotion. John 11:16.

Just as with us today, Thomas failed to enter into the thoughts of God. How much unbelief there is in a believer! However, notice Thomas' devotion. He would rather die than be separated from the Saviour.

### X. Poor Comforters. John 11:17-20.

What poor comforters those Jews were! They knew Christ only as a man (V. 37) and had no idea of His ability to raise the dead. Notice that Martha left them as soon as she heard of Jesus' coming.

### XI. Martha's Imperfect Faith. John 11:21, 22.

It is true that Martha showed much faith (V. 22), but it was imperfect in that she thought distance a limitation of His power. Cf. John 4:46-54.

### XII. Jesus And The Resurrection. John 11:23-27.

1. Christ's resurrection is a very important doctrine. Cf. I Cor. 15:12-19.

2. Because of His resurrection, spiritually dead folk can be saved through faith and made spiritually alive. Through faith every sinner is resurrected spiritually.

3. That one who is spiritually resurrected, is eternally saved (V. 27).

### XIII. Christ Is Master And Lord of All.

Was Master of the Devil. Cf. Mt. 4:1-11. Nature. Cf. Jn. 6:15-21; Disease. Cf. Mk. 1:31, 34, 41. Death. Cf. Luke 7: 11-16. The sisters needed the Master (V. 44). How He is needed today!

going to be steadfast in your doctrine, then that means that you believe the same about this Book, regardless of what crowd you are with or regardless with whom you associate. If you are going to be steadfast in your practice and in your living, then that means that you ought to be in God's house every time the doors are open, that your testimony might stand unswerving in a steadfast manner for the Lord. It is mighty easy for us to come to church one time, miss a time, come again, and then stay away. Beloved, God wants us to be steadfast in our obligation to oppose the Devil, in our living, in our doctrine, and in all that we do. We ought to be steadfast.

I insist then, beloved, that if the God of the Bible is steadfast, and the Bible of God remains steadfast, and if the hope that God gives us in the Bible is a steadfast hope, then you and I ought to be steadfast in our lives, our doctrine, and our practice every day. For how long? Even down to old age.

Oh, might it please God to take these feeble remarks and help you to realize what a wonderful God and a wonderful Bible we have. May we go out rejoicing for what we have in God, and may we strive to be steadfast, true, faithful, and firmly established in the service of the Lord every day. May God bless you!

THE BAPTIST EXAMINER

PAGE SEVEN

APRIL 13, 1957

## OUR RADIO MINISTRY

WTCR—1420 ON THE DIAL

Ashland, Kentucky

Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL

Grundy, Virginia

Sunday—8:30-9:00 A. M.

WDXI—1310 ON THE DIAL

Jackson, Tennessee

Sunday—7:30-7:45 A. M.

WMLS—1290 ON THE DIAL

Sylacauga, Alabama

Saturday—8:00-8:30 A. M.

WMLF—1230 ON THE DIAL

Pineville, Kentucky

Sunday—8:30-9:00 A. M.



## ANSWER TO "MRS. N.'s" LETTER

(Continued from page six)

ren, how that not many wise men after the flesh, not many mighty, not many noble, are called: (this is speaking of the effectual call) But God hath **chosen** the foolish things of the world to confound the wise; and God hath **chosen** the weak things of the world to confound the things which are mighty" (I Cor. 1:26,27). Peter says, by the Holy Spirit: "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). God's elect are made up from every nation, language, and tongue (Rev. 5:9), so He did not choose His elect out of a respect of persons, whether they be Jew or Gentile, black or white, red or yellow, rich or poor, bond or free. He chose His elect after the counsel of His own will. Those who work righteousness and fear Him, in every nation, are God's own elect; therefore, they are accepted of Him.

You mentioned the free gift coming upon **all** men (Rom. 5:18). The following verse explains that clearly, which says: "For as by one man's disobedience many were made sinners, so by the obedience of one shall **MANY** be made righteous" (Rom. 5:19). Look in Isa. 53:11,12: "By his knowledge shall my righteous servant justify **MANY**; for he shall bear **THEIR** iniquities. He bare the sin of **MANY**." Jesus said: "For this is my blood of the new testament, which is shed for **MANY** for the remission of sins" (Matt. 26:28). "So Christ was once offered to bear the sins of **MANY**" (Heb. 9:28). Christ bore the sins of all His elect and they are many. Those for whom He paid their sin debt will never be charged with that debt. For payment He will not twice demand—first of Christ, then of my hand. "Who shall lay anything to the charge of God's elect?" (Rom. 8:33). "If God be for us, who can be against us?" (Rom. 8:31).

There were three crosses on Calvary's Hill the day our Lord died. One man dying had sin in him, but no sin upon him—that is the thief on the right hand. His sin was upon Christ. The middle man, bless His name, had sin upon Him, but no sin in Him. The man on the left had sin in him, and sin upon him; therefore he died in his sins.

### III

You say men are saved by choice. The Bible says they are saved by grace (Eph. 2:8). The Scriptures you gave certainly said nowhere that men are saved by choice. Now if God had not chosen some, nobody would be saved, but that is altogether different. Joshua has something to say about men making a choice, but nothing about salvation involved in the choice. Joshua says to Israel: "AND IF IT SEEM EVIL UNTO YOU TO SERVE THE LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord" (Joshua 24:15). These people were told that if they would not serve the Lord, to choose between the heathen idols which kind they would serve. Joshua would serve the Lord, but he was already a saved man when he said this. Furthermore, people are not saved by serving the Lord, but by grace (Eph. 2:8). They serve the Lord because they are already saved. Then in Joshua 24:19, he tells them they could not serve the Lord for He was a holy God. Jesus said to His own: "Ye have **not** chosen me, but I have chosen you" (John 15:16).

You ask the question why Christ commissioned His church to preach the gospel to every creature if He had only chosen some of them (Mark 16:15). You might as well ask the question, why does God send rain on all the earth, on the ocean, woodland, and places where crops are never tended, and grass is never grown? Why

doesn't He just send it in spots? How foolish for the sinful creature to question the doings of the mighty Creator. Job 33:13 declares: "Why dost thou strive against him? for He giveth not account of any of his matters." God knows what He is doing. I question none of His ways which are past finding out. We do well to obey Him, and not to rebell against Him in His sovereign doings. "Who art thou that repliest against God?" (Rom. 9:20). God calls His elect by the gospel out of all nations (Matt. 28:19). The gospel being preached to those who will never be saved, reveals their rebellious attitude toward the gospel—they do not want it, and they have no use for Christ any more than a goat has for good sheep pasture. "They all with one consent began to make excuse" (Luke 14:18). Land, oxen, and a wife, that's what they love, live for, and worship. Like Esau, whom God hated (Rom. 9:13), he sold his birthright for something to eat (Gen. 25:34).

Jesus said to the Jews that would not come unto Him: "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). Christ laid down His life for His sheep (John 10:15). His sheep will all be saved, for God has not only purposed their salvation, but ordained all the means it takes to bring to pass their conversion. The goats will be put on the left side (Matt. 25:33).

Remember, Mrs. N., there is a general call in the gospel, and there is an effectual call. Nobody answers or responds to the general call. This leaves all men without an excuse or reason. The effectual call so effects that the sheep hear His voice and follow Him (John 10:27). Many are called (general call, the gospel preached to all nations), but few are chosen (effectual call). (Matt. 20:16). There are few in the sense of comparison with the billions of Adam's race, yet there are many in the sense that God has been calling out a people from all nations for a long time, and when they all get there, there will be a number that no man can count (Rev. 7:9).

### IV

You ask the question how God could be a just and loving God and only choose certain ones to be saved. You speak here as if God owed fallen sinners a debt. Be it remembered that God is under no obligation in the least degree to fallen man who is a criminal, felon, and rebel against God; men have all sinned and come short of the glory of God. All are Hell-deserving. We who are saved are reconciled to God by the death of His Son, but God did not need to be reconciled to us. Christ's death propitiates God. It is God who has been affronted by fallen man, but God has never done us the least of injustice. God does not owe every man or any man, a chance to even hear the gospel. Thousands die who never hear the gospel, yet God is just. It is only His mercy that men hear the gospel, much less be saved. Salvation is wholly by grace—not God paying us a debt He owes us. God is absolutely just in sending the wicked to Hell, and He is just and the justifier of him that believeth in Jesus (Rom. 3:23, 24). We owed God a debt we could never pay. Though we would punish in Hell forever, we would ever be in debt, yet Christ answered the demand of divine justice for all who believe, inasmuch that nothing can be laid to the charge of God's elect (Rom. 8:33). "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And **by him all that believe** are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38,39). God is a just and loving God for having chosen any of Adam's fallen race to eternal life.

Do not misunderstand: election is not a club that God uses to keep people from being saved. Men go to Hell because they love sin, hate God, despise Christ the Saviour, and have no use for the truth (John 3:20). The non-elect never desire to be saved from their sins. They do not go

to Hell because they are not elected; they go to Hell for their sin. They go there because they are criminals against God and His law. God delighteth in mercy. He has no pleasure in the death of the wicked (Ezek. 18:32), yet He is a just judge, and is just in sending the wicked to Hell.

Some three times in your letter you referred to II Pet. 3:9. I see you have never looked at that Scripture very closely. That Scripture says: "God is long suffering to US-WARD (His elect are the us-ward), not willing that any should perish, but that all should come to repentance." Now look in Matt. 18:14: "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish" (John 10:28). "**Whosoever believeth** in Him should not perish" (John 3:16). Thank God, none of His elect will ever perish, for His will of purpose never fails.

You charged me of preaching that God predestinated sinners for Hell. I have never preached this. Predestination is for God's elect, and they will all go to Heaven (Rom. 8:29-32).

You ask me if I believed that little children who are dead are in Hell. We solemnly believe that all children who die under the age of responsibility are among God's elect. David's child that died was begotten out of wedlock before he was married to Uriah's wife. While the child was born after David and Bath-sheba were married, yet it was begotten before Uriah was killed, and when God was pleased in His sovereignty to take the child's life, David said concerning the child, "I shall go to him, but he shall not return to me" (II Sam. 12:23). By this we see the child had gone to be with the Lord. Abraham said: "Shall not the Judge of all the earth do right?" (Gen. 18:25).

You ask me about my present success in the ministry. It is all in what you mean by success. There is a success in the eyes of men, which is an abomination in the eyes of the Lord, "for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). This Scripture is hard on Hollywood evangelism that is so popular in the eyes of the world today. There are those who "desire to make a fair show in the flesh" (Gal. 6:12). God delivered us from it. I praise Him for it. We are only sent to do His will.

You spoke of doors being closed to me. Have you never read in John 6:66 where Christ's crowd left Him? Have you never read of Paul in his later ministry, how he said, "At my first answer no man stood with me. I pray God that it may not be laid to their charge" (II Tim. 4:16). In the same chapter, Paul says by the Holy Spirit: "For the time will come when they will not endure sound doctrine. They shall turn away their ears from the truth." It is so even now.

Now God forbid that I should boast, for he that soweth, planteth, and watereth is nothing, "but God that giveth the increase" (I Cor. 3:7). God didn't tell me to be successful, but faithful. However, you have forced me to tell you a little of the blessings of my God upon my ministry of the gospel of Christ. I say this to His glory. I have more work to do than I can possibly get done. My health is not sufficient to go at the pace I once did. After holding approximately two hundred and fifty meetings, besides the much other work in pastoring, radio ministry, writing of books, tracts, special appointments traveling over thirty states and preaching in at least ten states, conducting many funerals, etc., I am now past forty years of age and have been privileged to have preached nearly twenty of them, praise God. However, with my infirmities, by the grace of God I have held meetings the past year in Gibesonville, N. C., Greensboro, N. C., Appalachia, Va., Nashville, Tenn., near Elizabethton, Tenn., near Windale, Va., near Gate City, Va., near Piney Flatts, Tenn., besides many special appointments, preaching over several radio stations, and pastoring the Temple Baptist Church of Bristol, Tenn. The Lord willing, I

will begin a meeting March 5, this year of 1956, in the First Baptist Church in Essex, Ontario, Canada. So the Lord is good. I have witnessed many souls this past year confess faith in Christ under my ministry. All glory, praise, and honor to Him, who only is worthy, my sovereign Lord, Jesus Christ. I pray to God to close every door that man opens himself, for I desire to go only where God would have me go. God has set before me an open door and **NO MAN CAN CLOSE IT** (Rev. 3:8). Therefore, doors that men close against the truth do not weary me.

Mrs. N., you quoted the Scripture from Gal. 1:8: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." I take for granted you were trying to bring me under this indictment. Be it known unto you and all that I am preaching the same thing Paul preached—the same gospel, and the predestination that Paul preached (II Tim. 1:9; Eph. 1:4,5-11; Rom. 8:28-32; II Thes. 2:13; Rom. 9:11-25; etc.). I am, by the grace of God, preaching all the counsel of the Lord (Acts 20:27).

Now, Mrs. N., may I give you a word of warning. You said in your letter to me that it was evil and a sin to preach predestination to sinners. You have thereby charged Christ, Peter, and Paul of sin, for all three preached election to sinners, which is in connection with predestination. Christ preached unconditional election to sinners in John 6:37-39; also the effectual call (John 6:45). Also in the same chapter (verse 65), He preached total depravity of man. Peter preached predestination and foreknowledge to sinners on the day of Pentecost; also election of grace (Acts 2:23,39). Paul preached predestination to sinners at Athens, Greece (Acts 17:26). Almost always we preach to a mixed congregation of both sinners and saints. When then would we ever preach predestination if we only preached it to the saints? Nowhere in the Bible are we forbidden to preach any part of the Bible to sinners. The Bible is an open Book, and nowhere does God forbid any sinner from reading predestination that is plainly written in the Bible.

I preached predestination to a man at Pomona, N. C., at midnight some years ago. He there, that night, surrendered to Christ. While I was in a meeting in the Central Baptist Church in Gibesonville, N. C., last year, he came to the meeting, telling me he was the pastor of the Tabernacle Baptist Church in the same town.

You should read some of Charles Spurgeon's preaching to sinners, Jonathan Edwards, George Whitfield, John Bunyan, et al.

### V

In conclusion, I shall yet warn you. "WHOSO despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded" (Prov. 13:13). Therefore, take heed, you do not despise this Word which I am giving you, for it is God's Word: "For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover, whom he did predestinate, them He also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29,30). "**Whosoever** therefore shall be ashamed of ME AND OF MY WORDS in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). Let us therefore be willing to suffer for Christ, be persecuted, misunderstood, misrepresented, hated and despised.

"Blessed is the man whom THOU CHOOSEST, AND CAUSETH TO APPROACH UNTO THEE, that he may dwell in thy courts" (Psa. 65:4).

Your friend in Jesus Christ,  
T. B. FREEMAN.

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