

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 26, NO. 13

RUSSELL, KENTUCKY, APRIL 27, 1957

WHOLE NO. 983

## Was John The Baptist A Calvinist?

By Pastor Frank B. Beck  
North East Baptist Church  
Millerton, New York

Scripture reading: Matthew 3:1-17.

What kind of a person is a Calvinist? How could John the Baptist be a Calvinist when John Calvin did not exist until 1500 years later?

A Calvinist is a person who believes especially the system of truth which has been made so easy to remember by the word TULIP. By taking the first letter of each of the five points of Calvinism one spells the name of that flower. I refer to:

Total depravity.  
Unconditional election.  
Limited atonement.  
Irresistible grace.  
Preservation of the saved.

### Our Readers' Rite

"We are still rejoicing in the Scripture-based truths in each issue of the wonderful publication of TBE. May the Heavenly Father sustain you, and may He move mightily upon the readers to support the paper."—Elder Carey E. Witt, Kentucky.

"We certainly thank the Lord for this paper. It has been a real blessing to us. May God's richest blessings be upon the ones that write and print the articles in this paper."—Dale Fetter, Oklahoma.

"For some time I have been wanting to write you and express what I think of TBE. To me there is no other paper that declares the whole counsel of God, rather than TBE. It has been good food for my soul ever since the day that Bro. . . . sent in for a year's subscription for me."—Barbara Ann Lewis, Ohio.

"There would be a big vacancy in our lives if THE BAPTIST EXAMINER were to cease. We depend upon it as our only true guide to God's Word. Besides all that we have seen are mere literature and therefore a waste of precious time."—Mrs. Ralph A. Meadors, Ohio.

"Your paper, I think, is the best of its kind in print, bringing or teaching the truth of God's Word, the Bible, just what the country needs today more than anything else."—Mrs. Maude L. Glass, Tennessee.

"We look forward to getting your paper, so keep up the good work. Not a day goes by that we don't think of you and your work. We will still pray for you and your family."—Thomas A. Brawner, California.

"Your paper is the best in print today. Eight wonderful pages! Keep on declaring the whole counsel of God."—Thomas Robinson, Ohio.

"It is hard to put in words what your little weekly paper has meant to me. Every copy I read is a blessing and inspiration to me."—Millard Hampton, Indiana.

While these doctrines certainly existed before Calvin, yet were they gathered together in such a clear and definite order and logic by that reformer they have since then borne his name.

To ask the question, then, as to whether John the Baptist was a Calvinist, is to ask if he believed in and preached that men are **totally depraved** and helpless in sin, **unconditionally elected** by God to salvation, that Christ's atoning death is **limited** in a saving sense only to the elect, that God's grace is **irresistible** and cannot be successfully opposed, that the elect will be **preserved** and saved forever. We shall now examine the preaching of the great forerunner of the Redeemer, and see what the Baptist believed.

### John The Baptist Believed In The Total Depravity Of Man

In Isaiah 40:3-5 we have an unmistakable reference to the ministry of John, as can be readily seen by reading Matthew 3:3. If Isaiah 40:6 on were a part of the preaching to be presented by John, in verses 6 to 8 we have an indication of the vain glory of man. Man's goodness is corrupt (verse 6).

In John 1:18 the Baptist testified that "No man hath seen God at any time . . ." The word for **seen** in the Greek means to discern physically or mentally. It is evident here that he is speaking of **mental** perception. Then he is saying, **No man of himself has really seen God, or has known God.** Therefore the Baptist said to his audience of Pharisees, "There standeth one among you whom ye **know not**" (John 1:26); even confessing that he knew not Christ, until the Holy Spirit revealed Christ to him (John 1:33). Not to know God is indeed to be **totally depraved**. It is to be dead (John 17:3).

### John The Baptist Believed In Unconditional Election

"Grace and truth came by Jesus Christ" (John 1:17). When John the Baptist so witnessed what else was he acknowledging than unconditional election? Christ came with grace and truth because it was so **ordained** before the foundation of the world (I Pet. 1:18-20). It was not that man so willed it, or planned such a great event. It was the **will of God**. In fact as far as man gaining anything by his will the Baptist later said: "A man can receive **nothing**, except it be given him from heaven" (John 3:27). He is altogether

hopeless. Hence the Baptist added, of Christ, "**No man** receiveth his testimony" (John 3:22). Man cannot, in himself, meet any conditions to bring salvation to his soul, or any other blessing. He is chosen of God in unconditional election (Eph. 1:4-5). Thus the "Word of God came unto John" (Luke 3:2). It was foreign to John until it came by sovereign choice. (Continued on page five)



PASTOR FRANK BECK

### OUR RADIO MINISTRY

WTCH—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.

## The Baptist Examiner Pulpit

### "THE LAST PRAYER OF THE BIBLE"

By PASTOR JOHN R. GILPIN

"Even so, come, Lord Jesus."—Rev. 22:20.

This is the last prayer of the Bible, and I might say that it is an unanswered prayer as yet. It was prayed by John almost 1900 years ago, but it is still an unanswered prayer, because the Lord Jesus Christ has not come as yet.

Let me remind you, beloved friends, that I, like John, am looking for the coming of the Lord Jesus and I believe in the second coming of the Son of God. I turn to the experience of Jesus and I hear Him saying to His disciples by way of comfort:

"Let not your heart be troubled: ye believe in God, believe also in

me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

Beloved, He went away; then He is certain to come back.

On that day when Jesus ascended unto the Father, the Word of God tells us that He stood on Mount Olivet with His disciples gathered about Him, and suddenly He began to lift Himself up little by little into the sky. As they stood there and watched Him disappear into the sky, an angel

came down and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall SO COME IN LIKE MANNER as ye have seen him go into heaven."—Acts 1:11.

They had seen Him go into the sky and the promise is that He is coming back out of the sky. They had seen Him disappear; the promise is that they would see Him reappear. He left this world from Mount Olivet and the promise in Zechariah is that when He comes again, the first place that His feet are going to touch will be Mount Olivet—the last (Continued on page two)

1. Please clarify your position scripturally on the Lord's Supper for the local church.

We believe that the Lord's Supper is a church ordinance instituted by Christ. (Matthew 26:26-30; Matt. 28:19, 20; I Corinthians 11:23-26).

We believe that the Lord's Supper should be observed by only the members of the church observing it. (I Corinthians 11:10). This is the example in the Word of God throughout.

We believe that unleavened bread and the unleavened fruit of the vine (wine) are the elements. The unleavened bread symbolizes Christ's sinless body. (Leaven symbolizes sin. I Corinthians 5:6-8. And the unleavened fruit of the vine (wine) symbolizes His sinless blood.

In closing, I will give you this quotation from the Confession of Faith of Calvary Baptist Church:

"We believe that the Lord's Supper is not a sacrament, but a symbolic ordinance placed in the church by our Lord, in which the members of the one church, by the use of unleavened bread and wine (not mere grape juice), show not their love for one another but their Lord's death till He comes; that the one bread or loaf of the supper points to the unity of the church observing it, which unity

is essential to scriptural observance; that in the supper we commune not with one another, but with the Lord."

2. Where is the Scripture that tells of some who got drunk at the Lord's Supper?

I Corinthians 11:21.

3. In one of our state newspapers, the "Church of Christ" ran an article as follows:

"Is it necessary to be a member of any church to be saved? Paul says that Christ is 'the Saviour of the body' (Eph. 5:23), that the 'body is the church' (Eph. 1:22, 2), and that Christ 'is the head of the body, the church' (Col. 1:18). Since Christ is the Saviour of the body, the church, one must be in the church in order to be saved."

Would you please explain this further?

Yes, Paul said what is quoted from Eph. 5:23, 1:22, 23, and Col. 1:18. But he did not say "one must be in the church in order to be saved." The Campbellites said that.

To be saved, one must be "in Christ" (II Corinthians 5:17), but the church is not Christ. If Christ is the church, then Christ is His own Saviour, for He is the Saviour of the body, the church. But that is preposterous.

(Continued on page five)

## A Short Comment As To "Calling" And "Election"

By C. H. SPURGEON

"Give diligence to make your calling and election sure."—(II Peter 1:10).

There are two important matters in religion—secrets, both of them, to the world—only to be understood by those who have been quickened by divine grace: "CALLING AND ELECTION."

By the word "calling" in Scripture, we understand two things—one, the **general call**, which in the preaching of the gospel, is given to every creature under Heaven; the second call (that which is here intended) is the **special call**—which we call the effectual call, whereby God secretly, in the use of means, by the irresistible power of His Holy Spirit, calls out of mankind a certain number, whom He Himself hath before elected, calling them from their sins to become righteous, from their death in trespasses and sins to become living spiritual men, and from their worldly pursuits to become the lovers of Jesus Christ.

The two callings differ very much. As Bunyan puts it, very prettily, "By His common call, He gives nothing: by His special call, He always has something to give; He has also a brooding voice, for them that are under His wing; and He has an outcry,

to give the alarm when He seeth the enemy come." What we have to obtain, an absolute necessity to our salvation, is a special calling, made in us, not to our ears but to our hearts, not to our mere fleshly understanding, but to the inner man, by the power of the Spirit.

And then the other important thing is **election**. As without calling there is no salvation, so without election there is no calling. Holy Scripture teaches us that



CHARLES HADDON SPURGEON

God hath from the beginning chosen us who are saved unto holiness through Jesus Christ. We are told that as many as are ordained unto eternal life believe, and that their believing is the effect of their being ordained to eternal life from before all worlds. However much this may be disputed, as it frequently is, you must first deny the authenticity and full inspiration of the Holy Scriptures before you can legitimately and truly deny it.

And since without doubt, I have many here who are members of the Episcopal church, allow me to say to them what I have often said before, "You of all men, are the most inconsistent in the world, unless you believe the doctrine of election, for

(Continued on page eight)

Now Ready

1956 BOUND VOLUMES

\$5.00

Per Copy



# THE BAPTIST EXAMINER

BOB L. ROSS Editor-in-Chief  
JOHN R. GILPIN Editor

PUBLISHED WEEKLY

SUBSCRIPTION PRICE  
(Domestic and Foreign)

One year in advance 50c

Send Remittance to Ashland, Ky.

Editorial Department, ASHLAND, KENTUCKY, where communications should be sent for publication.

Entered as second class matter MAY 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation in every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

## "The Last Prayer"

(Continued from page one)  
place that He stood when He left this world going away.

Then the Apostle Paul in speaking to the Corinthian Christians, as he would correct the abuses that had grown up relative to the observance of the Memorial Supper, said:

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death TILL HE COME."—I Cor. 11:26.

Every observance of the Memorial Supper is a promise and a prophecy that the Lord Jesus Christ is coming back to this world again.

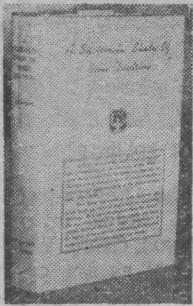
I most always say when we observe the Lord's Supper that you see in the breaking of the bread and the pouring of the wine a sermon enacted, for with the breaking of the bread and the pouring of the wine you have a silent sermon preached, telling us that Jesus is coming back to this world again. In the light of this last prayer of the Bible, this unanswered prayer, though 1900 years have gone by and it is still unanswered, in spite of this, I am expecting this last prayer to be answered, and I am expecting the Lord Jesus Christ to come again. I believe, I say, in the second coming of the Lord Jesus Christ.

When John spoke the words of this prayer, it was really the closing of the book of Revelation. He has seen all that is to take place in the days that are out before us yet. He has recorded twenty-two chapters of this book of Revelation and now, as it might seem to us, as an after-thought or a postscript to a letter, he adds these words, "Even so, come, Lord Jesus."

Beloved, for a person to pray

## A SYSTEMATIC STUDY OF BIBLE DOCTRINE

By T. P. SIMMONS



Over 500

Pages

Clothbound

\$4.00 Per

Copy

Postpaid

"Systematic Study" continues to grow in popularity among Bible believers, especially Baptists. Forty-three chapters cover every major doctrine of the Bible from Genesis to Revelation, from the creation of the world to the consummation of the Millennium. Every preacher, teacher and Bible student will receive immeasurable profit from this book.

Order Blank

Name .....

St., Box, or Rt. ....

City ..... State .....

Enclosed \$.....for.....Copies

Order from:

THE BAPTIST EXAMINER  
ASHLAND, KENTUCKY

that prayer would indicate several things on the part of that individual. Not everybody could pray that prayer. You take that crowd that is much more interested in Elvis Presley than they are in me—that crowd that will go to a theater and pay to see Elvis Presley when they could come here and hear me preach free of charge — that crowd that will go to a theater and pay for something to damn their souls when they could come here and get free of charge that which would bless their souls spiritually. Beloved, that crowd certainly wouldn't pray, "Even so, come, Lord Jesus." The last thing they would want would be the second coming of the Lord Jesus Christ.

Take the crowd that walks by here Sunday after Sunday and never thinks one time about coming in to worship with us. They certainly are not praying, "Even so, come, Lord Jesus."

Consider all the worldly Baptists who are living for this world and are not concerned about spiritual things. God knows that they are not praying this prayer, for the last thing that they would want would be the coming of the Lord Jesus back to this world.

I

## FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL IS FIRST OF ALL AT PEACE WITH GOD.

Let me tell you, a person that isn't at peace with God couldn't pray, "Even so, come, Lord Jesus." The individual who isn't at peace with God, who couldn't put his hand upon his heart and say, "I know that my Redeemer liveth," the man who doesn't have the peace of God ruling and reigning within his heart, couldn't pray that prayer.

Let me say in passing that an unsaved person couldn't pray anyhow to be heard of God. Of course a lot of preachers tell you that an unsaved man can pray. A lot of preachers will tell you by way of a radio program to get right down on the floor beside your radio and seek the Lord until you find Him. Well, beloved, regardless of what they say, the Word of God tells us that an unsaved man can't pray acceptably unto the Lord. Listen:

"Now we know that God heareth not sinners."—John 9:31.

My brother, my sister, an unsaved man can't pray any prayer that would be acceptable unto the Lord. This verse would clinch once and for all time the inability of an unsaved man to be heard of God, for it says that God heareth not sinners. This would settle the question for any man that is willing to believe the Bible.

While it is true that no unsaved man can pray a prayer that will be acceptable unto God, I would especially insist upon this fact, that nobody would ever pray for the second coming of Christ unless that individual was first of all at peace with God. How can a man be at peace with God? Join the church, be baptized, turn over a new leaf, keep the Ten Commandments, give to missions, live up to the Golden Rule, recite Couay's doctrine, how that "every day, in every way, I am getting better and better," reform every night? How can a man have peace with God? I'll tell you, beloved, there is only one way that any man can be at peace with God, and that is by, and through, the Lord Jesus Christ, and Him alone.

"Therefore being justified by faith, we have PEACE WITH GOD THROUGH OUR LORD JESUS CHRIST."—Rom. 5:1.

You don't get peace with God when you join the church, but you get peace with God through the Lord Jesus Christ.

Years ago, when I was holding a revival meeting, there was a woman whom I had been very much concerned about during the meeting. One night as we were singing the first verse of the invitation song she came forward to make a profession of faith. She sat down on the front bench and while the congregation was singing the rest of the song I sat down beside her to question her

## WE ARE NOT OPPOSED TO EVANGELISTS

Some interdenominational-minded folk who read this paper, have written to us and have accused us of being opposed to evangelists. Well, if evangelists are what these people think evangelists are, then we are opposed to the type work which they do. But we are not opposed to scriptural evangelists; that is, evangelists that are truly evangelists in the Bible sense of the calling. God calls evangelists, and they are to fulfill their calling. So we are not opposed to evangelism and evangelists, but are 100% in favor of such.

What we oppose is spiritual adultery. When God's people fornicate themselves with the organizations, the men, and the work of unscriptural parties, then they have committed spiritual adultery. This is the worst sin that a Christian can commit. It is the sin that plagued Israel—she fornicated herself with the gods of the religious world. And it is the sin that plagues us today. It is the sin that all the religious world will one day indulge in, in the coming "World Church."

Interdenominationalism is spiritual adultery. Evangelists who hold union meetings are promoters of this sin. Two cannot walk together (in true, scriptural fellowship), except they be agreed (on the things of God's Word). God's people cannot yoke up with the organizations of men and Satan for this reason.

Billy Graham, Rice, Jones, Appelman—all are spiritual adulterers, for they court all the groups who name the name of Christ (Matt. 7:22). The Arminians, sprinklers, pourers, feminists, perfectionists, healers, and all are included in their meetings. If this is evangelism, then God failed to say so in His Book. He said to be separate. He said to mark the heretic, and admonish the brother, withdrawing fellowship if necessary (Rom. 16:17; II Thess. 3:6, 14). The modern evangelists (interdenominationalists are not evangelists in the Bible sense. Else they would not violate God's Word; they would not whittle it on certain points; they would stand for the whole Book.

as to her spiritual status before God. She said, "Brother Gilpin, I thought as I sat back there in the pew that maybe I was saved, but I know now that I am not at peace with God."

Let me tell you something, beloved, a man or woman knows whether he has the peace of God within his heart, and you don't get peace with God by joining the church. If you did, that woman would have gotten the peace of God, for she even came forward to make a profession of faith, and as they were singing the rest of the song it dawned upon her that she was mistaken, that she was still unsaved, and that it was her flesh rather than the Spirit of God that had prompted her to come forward to make a profession of faith.

I tell you, beloved, you don't get the peace of God any way except through what Jesus Christ

## IN PRINT AGAIN!



FIFTY YEARS IN THE CHURCH OF ROME by Father Chiniy. For many years this book has enjoyed the reputation of being "the most sought-after book on the Roman Catholic Church." It has gone through more than 60 editions, and is today one of the classic exposes of Roman Catholic error as well as a biography of a great life.

Order From:  
THE BAPTIST EXAMINER  
Ashland, Kentucky

475

Pages

\$3.75

# Examiner Editorials

BY BOB L. ROSS



Nowhere in God's Word do we read of any evangelist saying, "join the church of your choice," or "be baptized as you please." Neither do we find one of them picking out certain things that are "fundamental" and branding all other things as "non-essentials."

Yes, we are opposed to that kind of evangelism. And you who hate spiritual adultery should likewise oppose it.

## SINLESSLY PERFECT, YET THEY CAN "FALL FROM GRACE!"

Some doctrines are paradoxes; that is, there is a seeming contradiction with another, yet there is really no contradiction, but rather, harmony. On the other hand, there are some doctrines set forth by heretics, which are nothing but glaring inconsistencies.

Such is the "sinless perfection" teaching. Those who teach this doctrine, insist that the old Adamic nature of a Christian can be completely "burnt out." Yet in the same breath and out of the same side of the mouth which sets forth this assertion, we are told not to yield to the flesh, lest we "fall from grace, and be damned."

I would raise this question: If the old nature is completely eradicated, or "burnt out," how under God's Heaven could one "yield to the flesh," and "fall from grace"? And another question: If the old nature is "burnt out," then what nature of the Christian is capable of sinning, thus "falling from grace"? It couldn't be the old, for it is "burnt out," and it couldn't be the new, for (I John 3:19). So what nature is it that can sin?

Brethren, this doctrine is not a paradox; it is just plain old heresy. This doctrine will make a person one of two things: (1) a hypocrite, or (2) an infidel. For only a hypocrite would say that he is sinless in the flesh, and the honest person would know that the doctrine is a lie, and would have nothing to do with Christianity as a result of this false teaching.

did on the Cross of Calvary. The man who sees that Jesus Christ on Calvary's Cross has died for his sins, is at peace with God; and the man who has peace with God can pray, "Even so, come, Lord Jesus."

The man who doesn't have peace with God can't pray that prayer. He doesn't want Jesus Christ to come because he knows that if the Lord Jesus were to come, it would be the end so far as he is concerned, spiritually. It would mean a Devil's Hell for him—an eternal destruction in the lake of fire. No unsaved man could ever pray, "Even so, come, Lord Jesus."

## FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL HAS SATISFACTORY BAPTISM.

When I say "satisfactory baptism," that would indicate that there is some baptism that isn't satisfactory — at least some that is called baptism, that isn't satisfactory. I make no apology when I say that I believe in the same kind of baptism that the Lord Jesus Christ had when He was here in this world — namely, baptism at the hands of a Baptist preacher such as Jesus received at the hands of John the Baptist. We read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Mt. 3:13-17.

Listen, beloved, when Jesus Christ came to this world, He was not satisfied with any kind of baptism except that which was

administered by John the Baptist, who was the only man on earth at that time who had the authority from God to baptize.

When I was in Mexico, I visited one of those large Catholic cathedrals, and I saw a large picture of John the Baptist and Jesus standing in the Jordan River. They were standing there in the water, which must have been up to their ankles, and John the Baptist had just a handful of water and was sprinkling it on Jesus' head. As I stood there and looked at that picture, I thought to myself, a man that would paint a picture like that has deliberately gone contrary to what the Word of God says, because no man could ever conceive an idea like that from the reading of the Bible.

The Word of God tells us how that Jesus and John went down into the water and Jesus was baptized and they came up out of the water. Beloved, no man could read that without the realization that the kind of baptism that John the Baptist administered was not sprinkling nor pouring, but immersion — the immersion of the entire body.

Let's notice how the early church practiced baptism:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him."—Acts 8:36-38.

I tell you, beloved, you can't read these Scriptures without realizing that the kind of baptism that was administered in the New Testament days was the kind

(Continued on page three)

THE BAPTIST EXAMINER  
PAGE TWO  
APRIL 27, 1957



## A GENUINE KENTUCKY HAM FOR YOUR EDITOR



Here is the ham which we received a short time ago from Bro. Jarrell.

Not knowing how to reach him, the only way I have to express my thanks is to present this picture and to say herewith, "God bless you, dear brother; your thoughtfulness and kindness are truly appreciated. At the same time, let me say that your articles in TBE are a benediction and a blessing to many of our readers. The ham is wonderful and your articles have the flavor of a genuine two-year old ham. Please don't fail to write us every week."

Bro. L. E. Jarrell of Lordsburg, New Mexico, who has been a true friend to TBE for many years, writes:

"It would be a real joy to sit down with Mr. i s hardtufule. I would like to be there when his TBE comes. I'd like to see him and his wife scrap over it to see who reads it first. Then I'd like to go with him out to the smokehouse to pull down that ham to send you. He certainly is nobody's 'fule.' Yet he is no more overjoyed to receive TBE than we are."

Bro. Fred Halliman and wife stopped off for a visit with us over night just recently when on a vacation. We gave him a treat of this wonderful ham. We decided that the sender of the ham and the writer of the articles may be "hardtufule" and also "hard to find," but his hams are surely not hard to eat. Thus you can see that this ham has entered the ministry in three ways already—namely, Bro. Halliman, Bro. Bob and myself, and there may be a few other preachers get in on it if they hurry and visit us.

### "The Last Prayer"

(Continued from page two)  
when individuals were put all the way under the water—in other words, by immersion.

No man can pray, "Even so, come, Lord Jesus," if he hasn't Scriptural baptism, unless he prays it in ignorance. For a man to pray such a prayer means that if the Son of God would answer his prayer and come back to this world, that man would go into Heaven unbaptized. If he is saved, he will go to Heaven all right; but he would go there without having Scriptural baptism. I tell you, beloved, I don't believe any man will ever be happy in Heaven without Scriptural baptism who has had the opportunity to receive

such while here. I say to you, no man would ever pray this prayer, "Even so, come, Lord Jesus," unless that individual himself has received Scriptural or satisfactory baptism.

### III

**FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL HAS PARTAKEN OF THE LORD'S SUPPER IN A SCRIPTURAL MANNER.**

A person that hasn't ever partaken of the Lord's Supper isn't going to pray and say, "Even so, come, Lord Jesus." If I were a saved person and had never become a member of the church that Jesus built, and had never been baptized properly, and had never

partaken of the Lord's Supper, I certainly wouldn't want Jesus Christ to come back to this world. I tell you, beloved, I never come to break the bread and pour the wine at the observance of the Memorial Supper but what it brings to me a tremendous blessing; for as my hands break the bread and as my hands pour the wine, I remember that it was my sins that broke the body and spilled the blood of the Lord Jesus Christ.

I tell you, beloved, there is a joy that comes to the man or woman who takes the Lord's Supper in a Scriptural manner. Certainly, beloved, the man who has never partaken of the Lord's Supper could never pray, "Even so, come, Lord Jesus."

### IV

**FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL IS SEEKING HOLINESS AND SPIRITUAL LIVING EVERY DAY.**

You can't tell me that a worldly person is going to pray for the second coming of the Lord Jesus Christ. You can't tell me that some individual, if he is living for this world, will pray for the second coming of the Son of God.

Let's notice some portions from God's Word that you might see that as an individual progresses spiritually, he can then pray for the second coming of the Lord Jesus Christ.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, WHEN HE SHALL APPEAR, we shall be like him; for we shall see him as he is. And every man that hath this hope in him PURIFIETH HIMSELF, even as he is pure." — I John 3:1-3.

Beloved, the man who is looking for the second coming of Jesus Christ finds that it has a purifying effect upon his life. You tell me that you can look for Jesus Christ and live in sin? Beloved, those things are not compatible; they just don't go together.

Notice again:

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, WITHOUT SPOT, AND BLAMELESS. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you." — II Pet. 3:11-15.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved BLAMELESS UNTO THE COMING of our Lord Jesus Christ." — I Thess. 5:2.

"Teaching us that, DENYING UNGODLINESS AND WORLDLY LUSTS, we should live soberly, righteously, and godly, in this present world: LOOKING for that blessed hope, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ." — Titus 2:12, 13.

These verses teach us that the person who is looking for the second coming of the Lord Jesus Christ ought to be careful that he is found of Him without spot and without blame. They teach us that the person who is looking for the second coming of the Lord Jesus Christ, that it is going to have a purifying effect upon him. They teach us that looking for the second coming of the Son of God causes us to live soberly, right-

## POSSUM RIDGE LETTER

dere bro. Gilpeens—

i hav reseved 2 letters tellin me that the missun wurk uf TBE wuz not church kontrollod about the same tim i red in TBE that yore church had elekted bro. bob tu be idioter. maby thes varmint what talk about TBE shuld proskribe and git wizened up as tu what is goin on. i guess they air smart enuf in the haid. hits ther hart what is rong. enyhow the feller what rote me i wudnt nominate tu be the feller i wud sunest trust with the kollekshun plate. durin all mi chekered, plaided, mottled, pied and dappled kareer i aint never noed a supposed-to-be Christian what has as little uf the spirit uf Christ on demonstrashun in his life as the man what rote thes 2 letters tu me.

enyhow his letters jist aint the kind i lik tu git. Samantha and Mose and Rock and me liv out here off the hard road wher everything is quiet and peaseful. we think that hit is jist about the most enticin spot that nature er Rand and McNally ever turned out. hits jist too peaseful tu be wurried by a feller what proves by his spirit that he is rong.

speakin about our kountry plac, hit aint the nicest hous in the world, but hit has sheltured us fer about 40 yers xcept in places wher it leaks. but hits our hoam and we luv hit. we wud shore lik tu hav u and yore Mrs. kum tu see us. i no u dont hav much tim fer a vakashun fer u air not lik a lot uf preachers. u no the averag preacher along about the 31st uf May raps tinfoil and sum mosquiter nettin around his pulpit grabs his putter and fishin pole and hikes fer Ocean View er the Rockies accordin tu the size uf the loudness with which he has ben kalled by his kongregashun. i no by reedin TBE fer many yers that u aint that specimun uf a preacher. ef u wud kum and spend even a little spell jist tu let me ask u about a millun questions on the Bible, i wud tel u how tu git tu our plac.

we hav had lots uf visiturs thru the yers. jist about every masculine, feminine, canine and feline round about has kalled on us at sum time er tother. we hav had normul skule teecheers and abnormal wuns tu visit us. we hav had sum literary old maids and sum what kudnt rite to sa nuthin uf all klases uf the ordinary descendunts uf adam and eve. jist last nite wun yung feller what had succeeded in pressin his suit er whatever frakshun uf a suit he wuz warin brote his bride tu be tu see us, but ther aint ever ben enybody kum tu mi hoam that id appreciate seein agin lik u.

i dont meen tu sa that we liv

in a perfect plac fer adum messed up possum ridge when he bit into the apple jist lik he messed up the rest uf the world. ever wunce in awhile sum wun gits possessed with a bad kase uf meeness. when i wus bildin mi hous 40 yers ago wun feller had a kase uf kleptohammeria and another had a kase uf kleptosawia and jist tother nite we kaught a feller what wuz sufferin frum a kase uf kleptopia. i finally persuaded him that the shoate he had under his arm wuz mine. at that i guess our kommunity is about as moral and torpid as enywher else. out here we dont wurry about germs, mikrobes, parasites, gastritis, peritonitis er appedicitis. mi yunguns played around the churn and in the churn and grew up helthy with the help uf a little kastur oil quinnine and salts.

if u wil kum visit me ill giv u ham and brindle gravy and biskit fer brekfust, kraklin korn bred and bakun and greens fer dinner, and hoe kake and butter-milk and fried chicken fer yore supper.

them 30 day notes what wuz made tu buy them new easter duds will be komin due sun and payin them will take all the religun that sum foakes got out uf easter plum away frum them.

i red mi Bible a lut tu find out about easter this year. i red wher u sed that if a man kud kount tu three on his fingers that he ort tu no that easter wuz jist all plum rong fer the Bible plainly says that Jesus wuz tu be in the grav fer three days and three nites, and he shore kudnt hav ben if He wuz buried on frida and rose on sundy mornin. well as i sed i red mi Bible a lot to lurn all i kud about easter this yer. u no i kudnt find Lent in the Bible. i kudnt find eny reesuns fer givin up chokolates and cigarettes and chewin gum and sich lik fer 40 das. i kudnt find holy thursda nor gude frida in the Bible. well i hav jist kum tu this konklud that a frida afternun burial and a sundy mornin rizzereksun is a great big lie. the hole shebang is uf the devil. it has all kum frum the katholiks and paguns. uf korse i dont hav eny modurn Bible but the wun ive ben usin fer a long time has dun konvinced me that easter is uf the devil in every particular. what i kant onderstand is how so many foakes kan be so fuled by hit. wuznt hit Hitler what sed that if u tel a lie long enuf the people will sumtim beleeeve hit. it luks lik the katholiks and protestunts and a lot uf Baptists hav shore ben doin a lot uf lyin along the way. i say this bekaws i am

yore frend  
i s hardtufule

blamelessness in the sight of God.

### V

**FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL GOES TO THE HOUSE OF GOD WITH A GOOD DEGREE OF REGULARITY.**

I don't believe that a person would ever pray "Even so, come, Lord Jesus" staying at home. I don't believe that the individual who stays away from the house of God would ever pray for the second coming of the Lord Jesus Christ. Suppose you are saved and you stay home and don't come to church. Would you want the Lord Jesus Christ to come and find you at home?

Sometime ago I said over the radio, "Now brother, sister, don't roll over, but roll on out and go to the house of God." A short time after this I met a couple on the street who had listened to the (Continued on page eight)

## APRIL BOOK OFFER

ANY TWO OF THE FOLLOWING BOOKS FOR ONLY \$5.00

	Regular Price
The Sovereignty of God by A. W. Pink	\$3.00
The Doctrine of Sanctification by A. W. Pink	3.00
The Inspiration of the Scriptures by L. Gaussen	3.00
Alleged Discrepancies of the Bible by John W. Haley	3.00
The Tabernacle, Priesthood, and Offerings by I. M. Haldeman	3.00
Life of Ellen G. White ("Prophetess" of 7th Day Adventism) by D. M. Canright	3.00
Haley's Bible Handbook by H. H. Halley	3.00
Concise Edition of the New World Dictionary by Webster	3.00

You will note that the regular price of each of the books in the above list is \$3.00. That means by buying any two during this month, you obtain a \$6.00 value for only \$5.00!

If you wish to purchase more than the two copies, you may do so. But each purchase must be in pairs. An odd number of books cannot be purchased at the discount rate.

This offer ends with the last day of the month of April.

**WE PAY ALL COSTS OF POSTAGE AND HANDLING ON THIS OFFER**

Order From:

**THE BAPTIST EXAMINER**  
ASHLAND, KENTUCKY

THE BAPTIST EXAMINER

PAGE THREE

APRIL 27, 1957



"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

### "I Will Come Again"

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—I Thess. 4:16, 17.

"The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."—II Thess. 1:8.

#### To His Own People He Says:

"I will come again and receive you unto myself, that where I am there ye may be also."—John 14:3.

**Of The World Of Unsaved:**  
"When they shall say, peace and safety; then sudden destruction cometh upon them, and they shall not escape."—I Thess. 5:3.

#### A Blessed Hope For His Own

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

#### A Day Of Wrath For All Others

"The kings of the earth, and the great men and the rich men, and the chief captains, and the mighty men, and every bondman and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks; Fall on us

and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand?"—Rev. 6:15, 17.

#### His First And Second Coming

"Once . . . he appeared to put away sin by the sacrifice of himself, and unto them that look for him shall he appear the second time apart from sin unto salvation."—Heb. 9:26.

#### When Will He Come?

"For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and (Continued on next page)

## Testimony Of The "Fathers" As To The Day Of Worship

Seventh Day Adventist leaders have sought to further their cause by stating that the Popes changed the Jewish Sabbath to the observance of the first day of the week. Again, they would aver that it was Constantine the Emperor who did this. They have even offered \$1,000 to any one who could prove otherwise; but recently they are silent on the challenge, for as a result of the historical investigation which has been stirred up, their contentions have been entirely upset.

Here are the testimonies of seven Church Fathers on this point, all of whom but Augustine lived before the reign of Constantine:

Ignatius of Antioch, a disciple of John, who survived him only a few years, said, in 101 A. D.:

"Those who were concerned with old things have come to newness of confidence, no longer keeping Sabbaths but living according to the Lord's Day, on which our life as risen again through Him depends. Let us no more Sabbatize."

Barnabas in a letter dated at beginning of the second century wrote:

"We keep the eighth day with joy, on which day Jesus also

arose from the dead." Irenaeus, Bishop of Lyons, who had associated with the Apostles stated in 167:

"On the Lord's Day every one of us Christians keep the Sabbath."

Clement of Alexandria wrote in 194: "The old Seventh Day has become nothing more than a working day."

Tertullian said in 200:

"The Lord's Day is the holy day for the Christian Church. We have nothing to do with the Sabbath."

Origen, in 225, spoke as follows:

"To keep the Lord's Day is one of the marks of the perfect Christian."

Augustine, in 225, spoke as follows:

"The Lord's Day was established by Christ. The Lord's Day was by the resurrection declared to Christians, and from that very time it began to be celebrated as the Christian festival."

—The Evangelist

## The Little Baptist

The sermon of which this is but a brief outline, was closed with a glowing description of the holy city, the new Jerusalem, which the lovers of Jesus shall one day enjoy. The effect on the congregation was almost magical. All were electrified by the eloquence of the speaker and the subject had taken hold on the minds of very many present. There was many a "weeping Mary," and "trembling jailer," ready to inquire, "What must I do to be saved?" and not a few of the old hardened sinners were made to feel their need of salvation, and with Agrippa of old, to say, "Almost thou persuaded me to be a Christian." The full results of the sermon will be known only in eternity.

The pastor then requested all who desired to witness the administration of baptism, to proceed to the ford of the little river, only a short walk from the church.

Arriving at the water, the pastor took an eligible position, and announced that the church was present and ready to hear the profession of faith of any other person who might feel disposed to confess Christ before the world, by being baptized in His name, and after His example. He stressed that it was the duty of all Christians to obey the commands of Christ, and that baptism is the first duty enjoined after believing and realizing pardon.

Mrs. Brown went forward and told the pastor of her experience from the time of her conviction for sin, until she found peace by trusting in Christ. She referred to the trials she had encountered on her Christian journey, and especially of her change of views relative to baptism, which had led her to pursue the course that she was then taking. What she had received for baptism had failed to bring the answer of a good conscience toward God, and she wished to be baptized after the example given by Christ.

All knew her to be an exemplary Christian, and the church was unanimous in her reception.

"Here are two sisters," said Pastor Coleman, "who have come forward to receive baptism at the hands of this church. This is the way that a public profession of discipleship of Christ is made. They are here to submit to the initiatory rite of a Christian church—to take the oath of allegiance to the King of kings and Lord of lords. Baptism does not originate the obligation to serve Christ, but it is a public acknowledgment of it. It must be a voluntary, personal act, else it fails to be obedience. It does not actually wash away sin, but it is symbolic of it. It is a symbolical illustration of death and the resurrection. The body is buried beneath the waves, symbolical of dying and going from sight. It is raised again, typifying the resurrection, from the dead.

"As a declarative action, baptism signifies a death to sin and a resurrection to a new life. It also declares the believer's faith in a once dead but now risen Saviour. It declares our faith, that though our bodies must die and be buried or hid from sight, they shall yet, by the power of God, come forth again in the Saviour's likeness. Baptism is an ordinance of the New Testament; it belongs exclusively to the Christian gospel dispensation. The authority of it is Christ Himself. The obligation to perform it, is just as binding on believers as any other command of the gospel. Would we be faithful to our Master, we must neglect none of His commandments.

"Here are two persons that have had water poured or sprink-

led on them, but this has failed to satisfy their consciences, because that was not the action that Christ commanded nor the example that He gave. They now propose to be buried with Him by baptism. After this, they will doubt no more that they have been Scripturally baptized. None doubt this; all denominations of Christians accept immersion as Scriptural baptism. Then, is it not best to accept that which no one doubts, instead of that which so many dispute, and with which so many become dissatisfied? Were I to offer any of you choice of two bills of money, telling you at the same time that everybody endorsed one as a genuine bill but that there was a dispute about the other—that by many it was suspected of being a counterfeit, which would you take—the one doubted or the one that was good beyond question? Sprinkling and pouring are doubted by many, and with them, many become dissatisfied. But that immersion is genuine baptism, is undisputed and indisputable. It is Scriptural, it satisfies the conscience, and it illustrates the most important doctrines of the gospel."

After singing a hymn and offering a prayer to the Throne of Grace for guidance to the persons about to profess the Saviour before the world by an ordinance of Christ's appointment, the pastor led the ladies down into the limpid stream, and in the presence of a large assembly of spectators, the mother and daughter were laid beneath the yielding wave—illustrating a death to sin, and raised again—illustrating the rising to a new life.

Coming up out of the water, Mrs. Brown remarked: "Now I have a conscience void of offense toward God, that I could not have while living in disobedience to His command."

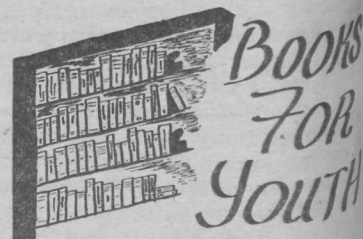
Mellie's face wore a smile of surpassing sweetness. Calm and deliberate in her manner, she repeated the language of the text, "Blessed are they that do His commandments." Then she said: "Thank God for the Bible; it has taught me how to love the Saviour, and how to obey Him."

Col. Brown and Frank were deeply affected by the services of the day, and hopes were inspired that soon there might be another baptized household after the apostolic pattern.

A few days afterward, Col. Brown told his wife that Mr. Coleman's sermon had knocked the scales from his eyes in reference to the importance of trusting Christ for salvation. He said that he had never before understood why he could not be saved by simply being a moral, honest, and upright man. He had never thought of the fact that the flaming sword had not been taken down, but still turned every way to guard the way to the Tree of Life. This view of the subject alarmed him, and he saw that the only way to be saved was by trusting in Christ, who is the way, the truth, and the life.

Like thousands of others, Col. Brown had never realized the distinction between the law and the gospel, but when he saw the necessity of a perfect obedience to the law, in order to escape the sword of Justice, he was enabled to comprehend the advantages offered to man in the gospel, by securing an entrance through the new and living way that Christ has opened for the salvation of His people.

(Continued next week, D. V.)



Mabel Clement by J. M. Sallee. The story of a young girl who was converted to the Lord, and from the error of Campbellism. A thrilling moving spiritual account. \$2.00

All About The Bible by Sidney Collier. This little work is still growing in popularity, after many years of blessed usefulness. Fresh, and informative. \$2.00

Studies In Galatians by A. M. Overton. Recently published serially in BYW. An excellent commentary by a Baptist preacher now in glory. 1.00

Relation of Baptism To Salvation by J. R. Graves. Clear teaching on these two subjects. Will prove a blessing to all who read it with honest hearts. 25c

Why Be A Baptist? by H. B. Taylor. Sr. Every young Baptist should read this book, learning more about Baptist doctrine thereby. 25c

A Baptist Catechism by Charles H. Spurgeon. Parents and young people can make use of this little pamphlet in many ways. 10c

Is It Wrong To Dance? by John L. Bray. This question is answered most satisfactorily with Scripture. 20c

Christian Martyrs of the World by John Foxe. This book is still a Christian classic, though hundreds of years old. 3.95

The Pilgrim's Progress by John Bunyan. An allegorical narrative of the life of the Christian as he journeys to glory. 2.00

All of Grace by C. H. Spurgeon. An excellent little book, clearly showing the way of salvation. Exciting the way of salvation. 35c

God's Plan With Men by T. T. Martin. A most excellent book on the glorious theme of the Gospel of Christ. Shows why Christ died, and what the benefits and effects of His death are. \$1.25

The Trail of Blood by J. M. Carroll. Baptist history traced through the ages, back to the days of Jesus, founder of Baptist churches. 25c

Baptist Church Manual by J. M. Pendleton. Not only the young, but every Baptist and every Baptist home should have this manual of Baptist truth. 1.00

Modern Tongues and Healing Movements by Stegall and Harwood. Shows the bare facts on the modern healing racketeers. 50c

Order From:

THE BAPTIST EXAMINER  
ASHLAND, KENTUCKY



APRIL 27, 1957

## God Moves In A Mysterious Way

God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And rides upon the storm.

Deep in unfathomable mines  
Of never-failing skill,  
He treasures up His bright designs,  
And works His sovereign will.

Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head.

Judge not the Lord by feeble sense,  
But trust Him for His grace;  
Behind a frowning providence  
He hides a smiling face.

His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.

—William Cowper

## "I Will Come Again"

(Continued from preceding page)  
knew not until the flood came  
and took them all away: so shall  
also the coming of the Son of  
man be. Therefore be ye also  
ready for in such an hour as  
ye think not the Son of man  
cometh."—Matt. 24:38.

### To Reward His People

"Behold I come quickly, and my  
reward is with me to give every  
man according as his work shall  
be."—Rev. 22:12. "We must all  
appear before the judgment seat  
of Christ; that everyone may re-  
ceive the things done in his body,  
according to that he hath done  
whether it be good or bad."—II  
Cor. 5:10.

### How To Be Ready For Him

"As many as received him to  
them gave he power to become  
the sons of God."—John 1:12.  
"Except a man be born again he  
cannot see the kingdom of God."  
—John 3:3.

He, who is now a Saviour, and  
able to save all who put their

trust in Him, will soon be a judge  
and will condemn all who have  
refused His salvation.

### Everything Depends On Your Relation To Him Now

"Behold he cometh with clouds,  
and every eye shall see him, and  
they also which pierced him and  
all kindreds of the earth shall  
wail because of him."—Rev. 1:7.  
"I will see you again and your  
heart shall rejoice, and your joy  
no man taketh from you."—John  
16:22.

Dear reader, in which of the  
above verses do you belong? If  
you are saved by His grace, you  
long to see Him come. If you have  
neglected or rejected Him it will  
be your eternal woe.—Tract

## Was John The Baptist ...?

(Continued from page one)  
It came. It was not always there.

### John The Baptist Believed In The Limited Atonement Of Christ

At first this might seem the  
very opposite of what John the

Baptist preached. Did he not pro-  
claim, "Behold, the Lamb of God  
that taketh away the sin of the  
world"? (John 1:29). Does this not  
prove that Christ, to the Baptist's  
way of thinking, died for the  
world, and not only for the elect?  
More than that! Not only that  
Christ died for the world at large,  
but also takes the sin of the en-  
tire world away! But here the  
verse proves too much for the  
objector to the limited atone-  
ment. He knows the sin of the  
world (as he understands the  
word) is not taken away. Only  
the sin of believers is removed.  
Hence the word world, as used by  
the Baptist, must be limited to the  
world of believers. The sin of un-  
believers remains (John 9:41).

Every spiritual blessing comes  
through the death of Christ. If  
Christ's death is limited to the  
elect, so are the blessings aris-  
ing therefrom limited to the elect,  
and to none else. This, every Bible  
believer acknowledges. Yet many  
of them shrink at the thought of  
the cause of these blessings being  
limited in its purpose to the saved,  
namely the death of Christ.

John the Baptist believed that  
it is the world of the elect be-  
lievers whose sins are taken away  
(John 1:29), because in Matthew  
3:12 he preached that the sins  
of the unbelievers still existed to  
defile them and that they would  
be punished for the same.

He also preached that the grace  
of God comes only to the saved  
(John 1:16), that the revelation  
of God the Father by the Son  
comes only to the elect (Jn. 1:18),  
for no one else really sees God as  
He is. It is all limited. All of them  
and only them Christ baptizes  
with the Holy Ghost and fire (Mt.  
3:11), only to them gives repen-  
tance (Matt. 3:8; Acts 5:31; II  
Tim. 2:25-26), and faith unto ever-  
lasting life (John 3:36), and only  
they are baptized in water (Matt.  
3:7-8). All of these benefits are  
limited to the saved (so John the  
Baptist preached), as also the  
cause of these blessings, and the  
foundation of them, the death of  
Jesus Christ on the cross.

### John The Baptist Believed In The Irresistible Grace Of God

"God is able," said he, "of these  
stones to raise up children unto  
Abraham" (Matt. 3:9). How much  
more of the remnant of Israel  
and of the elect among the Gen-  
tiles! Therefore as sure as God's  
prophecies come true did the  
Baptist turn many of the children  
of Israel to the Lord their God  
... to make ready "a people  
prepared for the Lord" (Luke 1:  
15-17); and as sure as God's pur-  
poses can never be successfully  
thwarted did John's baptism man-  
ifest Christ to Israel, the Israel of  
God (John 1:31, see v. 47). God's  
saving grace could not be set  
aside by the stony hearts of men.

### John The Baptist Believed In The Preservation Of The Saints

"He that believeth on the Son,"  
he preached, "hath everlasting  
life" (John 3:36). It is everlast-  
ing. If it is everlasting life one  
can never lose it. That would be  
death. A true believer in Jesus  
Christ shall never perish (John  
3:16; 10:27-30). Therefore he is  
saved and saved forever (Heb. 7:  
25).

### John The Baptist Was A True Calvinist In That He Also Believed And Preached Of Man's Responsibility To God

The Baptist came "preaching"  
(Matt. 3:1) and baptizing (Matt.  
3:5-6), and crying out to all men  
to "Repent" (Matt. 3:2) and to  
"bring forth fruits ... meet for  
repentance" (Matt. 3:8). The Cal-  
vinist believes all men should  
do this, for it is right. John the  
Baptist held to both the sovereignty  
of God and the responsibility  
of man. The glory of God would  
be revealed to all flesh (Isa. 40:  
5), yet the Baptist preached: "Pre-  
pare ye the way of the Lord" (v.  
3). The kingdom of heaven was  
at hand, yet the Baptist preached



## For Little Children

### JESUS FEEDS FIVE THOUSAND PEOPLE

Read John 6:1-14

Once there were thousands of  
people following the Lord Jesus  
Christ. They listened to Him  
teach, and saw the miracles that  
He performed.

On this occasion, there were at  
least five thousand people who  
listened to Jesus teach. And this  
large crowd had nothing to eat,  
and the people were hungry.  
Philip, one of Jesus' disciples, said  
that it would take a lot of money  
to buy food for such a large  
crowd. Andrew, another of Jesus'  
disciples, came to the Lord and  
said, "There is a lad here, which  
hath five barley loaves, and two  
small fishes: but what are they  
among so many?" (John 6:9).

Upon hearing of the boy with  
the five barley loaves and two  
fishes, Jesus gave instructions for

the men to sit down. Then the  
Lord Jesus took the bread and  
fishes, and when He had given  
thanks, gave the food to His dis-  
ciples to give to the large crowd.

The crowd ate until everyone  
was filled. Then the disciples  
gathered up the scraps, and there  
were twelve baskets full! The  
Lord Jesus had performed an-  
other miracle, and the crowd was  
fed.

I wonder what the young boy  
thought when he saw the Lord  
do so much with his little basket  
of bread and fishes? He probab-  
ly never dreamed that what he  
had could be used so greatly by  
the Lord. Well, many of us have  
only a small amount of talent  
and money. But the Lord can  
work a miracle and do great  
things with our little things. This  
young lad was willing for the  
Lord to use what he had. Are  
you? Let us pray that we may be  
willing to give all to the Lord.

"Repent ye" (Matt. 3:2). Christ  
would baptize whom He would  
with the Holy Ghost and fire yet  
the Baptist baptized in water  
(Matt. 3:11). "All things are de-  
livered into Christ's hands," he  
preached (John 3:35), yet bare  
witness to the multitudes, "You  
must believe in Him to live" (v.  
36).

Then such a Bible doctrine is  
not really Calvinism, or Presby-  
terian, but Baptist, and every  
Baptist ought to believe it. Amen.

## "I Should Like To Know"

(Continued from page one)  
Furthermore, the Greek of Acts  
2:47 says, "And the Lord added  
those who were being saved daily  
to the church." Now this passage  
teaches that those who were daily  
being saved, were added to the  
church. They were saved first;  
and Christ must have saved them,  
for no one else can save souls.  
(Acts 4:12). So He saved these  
folk who were outside the body,  
the church.

When we read that Christ is  
the Saviour of the body, the refer-  
ence is to the fact that He has  
already saved every true member  
of His body. He is their Saviour.  
It does not mean that He does not  
save people except they are bap-  
tized and join the church. In an-  
other place, Paul said that Christ  
"loved me, and gave himself for  
me." (Gal. 2:20). Does that mean  
that Paul is the only one for whom  
Christ died? Of course not. Nei-  
ther do the Scriptures referred  
to by the Campbellites, teach  
what the Campbellites say. Christ  
is the Saviour of all who have  
ever been saved from Adam until  
today. But none of the Old Testa-  
ment saints were members of the  
church, the body.

What's more, since the Camp-  
bellite church began only in the  
early 1800's, if their theory is  
right, and if they are the church  
of Christ, then no one was saved  
before the days of Alexander  
Campbell, for the body did not  
exist. The argument of the Camp-  
bellites is as warped as all the  
rest of their heresies.

6. There is much controversy  
among religious groups about the  
Jews being God's chosen people.  
Do you think that includes the  
Jews who are in business that  
isn't conducive to Christianity,  
such as liquor, gambling, and the  
movie industry? Some say that  
the Jews were His chosen peo-  
ple up to the cross, but their re-  
jection of Him made them no  
more His chosen people than any  
other group.

God's choice of the Jews is as  
a nation, not of every Jew with-

out an exception. The passage  
which says that "all Israel shall  
be saved," refers to the nation  
of Israel, not to all the Jews that  
ever lived. Judas was a Jew, and  
he went to his place, Hell. The  
Pharisees and Sadducees are  
there, too. So are many, many  
other Jews. But the nation is still  
God's chosen nation. Read Ro-  
mans 11.

7. When preparing to adminis-  
ter the Lord's Supper, a pastor of  
a Baptist church said:

(1) Judas took the Lord's Sup-  
per.

(2) One had just as well slap  
Christ in the face as not to take  
the Supper. It is blasphemy not  
to partake.

(3) Take the bread and wine  
and feel Christ flowing through  
your veins.

### What about these remarks?

(1) Judas did not take the Sup-  
per. Read Matthew 26:25 and  
John 13:21-30. (2) It is certainly  
wrong for a Christian who is a  
member of a New Testament  
church not to partake of the Sup-  
per when his church observes it.  
But open communion is wrong.  
(3) This statement is foreign to  
truth. It is Catholicism. The bread  
and wine are not Christ, but are  
symbols of His broken body and  
shed blood.

## THE UNDIGESTED JEW!

"Mr. Webster, tell me why you  
believe the Bible to be the in-  
spired Word of God?" one asked  
the great statesman, Daniel Web-  
ster. Without a moment's hesita-  
tion, Mr. Webster replied, "The  
Jew!" Could he have given a  
more convincing answer? We be-  
lieve not. Through the centuries,  
the Jew has maintained his racial  
identity. Like Jonah in the belly  
of the great fish—undigested, un-  
assimilated—the Jew, through the  
centuries, has remained unassim-  
ilated and unamalgamated,  
though he has wandered among  
all nations.—Gospel Herald

## TEACHING CHILDREN

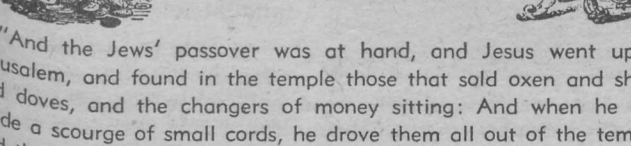
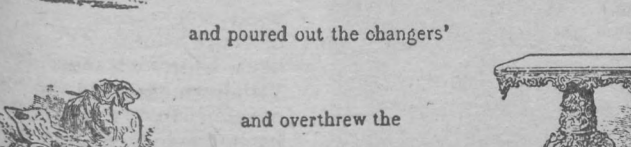
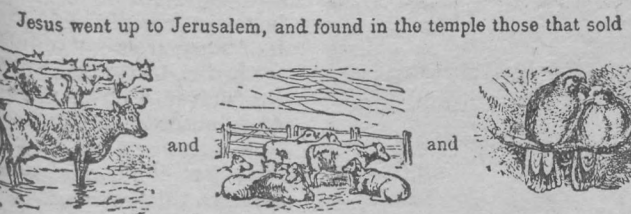
By C. H. Spurgeon

A Real Help To You Who  
Want To Teach Children  
Properly

16 Pages — 20c

Order From  
THE BAPTIST EXAMINER  
Ashland, Kentucky

## READ THE BIBLE BY SYMBOLS



"And the Jews' passover was at hand, and Jesus went up to  
Jerusalem, and found in the temple those that sold oxen and sheep  
and doves, and the changers of money sitting: And when he had  
made a scourge of small cords, he drove them all out of the temple,  
and the sheep, and the oxen; and poured out the changers' money,  
and overthrew the tables."—John 2:13-15.



American homes have been burglarized by sin.

# mexican news flashes

A NEW TESTAMENT MISSION WORK

CHURCH CONTROLLED

APRIL 1957

P. O. BOX 1146, LITTLE ROCK, ARK.

DIRECTED BY M. L. MOSER, JR.

## THRILLING EXPERIENCES OF MISSION WORK IN OLD MEXICO

### Missionary Tour In States Of Tabasco And Chiapas



This picture was taken in Guillermo Prieto and shows M. L. Moser, Jr., standing with the men who came to meet and to talk with him about doctrine. These men need your prayers as they are now going to face much opposition because of their stand for the truth, and since we do not have a mission there, it is to be much harder for them.

I have just completed a tour of all of the missions in the States of Tabasco and Chiapas and am thrilled at the hand of the Lord moving among the missions during this past year. Every mission with only one exception is larger now than it was a year ago, and as I preached each night to them, the presence of the Lord was present with us in the services. To just tell you everything that occurred on the trip would be too much for one article, so, the Lord willing, I will write several articles about the trip and try to tell about each individual mission in a separate article, trusting that the Lord will bless your heart to know of the missions as well.

Leaving the seminary in Guanajuato after classes had begun and all arrangements had been made, I drove in my car as far as I could, and I parked my car in a garage in the city of Coalzoacoalcos, Vera Cruz. Normally, I would take a train into Tabasco as they have had no roads, but the Federal Government is now working there and putting in the first road into Tabasco, and although it is not completed, some trucks and busses are able to pass on the road, so I rode in a bus from Coalzoacoalcos to Cardenas where I caught another bus and went to Huimanguillo where Brother Julio Morales lives. I spent the night with Brother Julio Morales and the next day we caught a bus to the town of Chontalpa where the railroad line crosses the State of Tabasco.

We have a thriving mission in Chontalpa, but since we could not leave there the next day for the mission of Gonzales, we made plans to end our missionary tour in Chontalpa rather than begin there, so we left there a short time after we arrived in order to arrive in Gonzales the same day. We left at 11:00 a. m. and

### Mission Visit To Guillermo Prieto And Abasolo

After preaching in Gonzales one night and before the last service, Brother Julio Morales and I decided that we would go to visit the towns or communities of Guillermo Prieto and Abasolo. Abasolo is about 10 kilometers (nearly 7 miles) from Gonzales, and it was necessary to walk and to follow a path through the woods into the interior of Tabasco to get there.

We left early in the morning and arrived there about noon in the home of one of the brethren there. He was very pleased to see us and we talked with him for about an hour before deciding to move on to Guillermo Prieto which was about 4 kilometers further. We arrived at the next place, and were pleased to find several there and we had an opportunity to talk with them about the doctrines of the Bible. They were members of a Presbyterian congregation, but were already dissatisfied with the doctrines of baptism and the government of the church, so for three hours we talked with them about these doctrines (and others as well).

One of the men, Brother Ramon Bautista, is in charge of the Presbyterian congregation there, and he told me that if the Lord wills, he is going to become a student in our seminary next year. He is 32 years of age and married, but has no children.

(Continued on next page)

### Missionaries Make A Visit To Mission Of El Platano



This is the mission in El Platano. This was their regular Wednesday evening service, and since they did not know that we were coming, it was their regular crowd and not a special crowd. It is in the middle of a huge banana plantation, and all of them tend the banana trees for living. The mission is now two years old.

We left the mission of Gonzales to go to the mission of El Platano, but it was a long way from where we were. It was necessary to walk five kilometers (more than three miles) down the railroad track in order to catch a bus. There is a road from Villahermosa to Macuspana, to the railroad where the road ends, and we arrived just in time to catch

a bus for Macuspana, Tabasco, arrived in Macuspana around 11:00 only to learn that the bus for Villahermosa left at noon, so we had to wait in plaza until the bus arrived.

We were running a close schedule as the bus left Villahermosa for Cardenas at 3:00, and El Platano was about half way between Villahermosa and Cardenas, it was necessary that we catch that bus in order to be there for the services that night, so we caught the bus that left at Villahermosa around 2:00. But about half way there, the bus stopped with dirt in the fuel line. It took the driver and his helper nearly 45 minutes to take all of the line apart and to blow it out, so that we could proceed on, finally this was done and we drove on in to Villahermosa, arriving at 5 minutes until 3:00 only to find that the bus was scheduled to leave at 3:00 was broken down and the next bus left at 9:00 the next morning. Brother Julio and I wanted to get to the mission in El Platano that night so we decided that we would take a city bus and ride out to the edge of town, get off the bus and walk about a kilometer to a place where we decided that we would wait until five o'clock and if no truck or bus would pick us up or if we could not get a ride, we would return to Villahermosa and go on to the mission in Frontera and come back by the mission of El Platano and later.

At five o'clock on the next day we arrived to cross the road and when we asked him if we could ride with him as far as Palmas (The Palms), he said yes so we caught our ride. However we got more than we bargained for. This road was a part of the road the government was putting (Continued on next page)

### FACULTY AND STUDENTS OF SEMINARY IN GUANAJUATO



Students in the seminary in Guanajuato. This does not include one of the new first year students who arrived too late for the picture. Also in the picture is Brother Isidro Estrella, Brother Oscar Cruz, Brother Ignacio Cabrera, all members of the seminary faculty; Brother Joel Rosas, pastor of the Baptist Church in Irapuato, and M. L. Moser, Jr., Missionary of the Central Baptist Church and Director of the Seminary. This picture was taken on the roof of the boys' dormitory where we also have the classes for the seminary.

The two young men kneeling in the front are first year students. The one on the right is from Irapuato, Gto., and the one on the left is from La Crimea, Chiapas. The third new student is from the mission in El Platano, Tabasco.



# Guanajuato Seminary Opens For The New Year Of 1957

Praise the Lord! The Lord has seen fit to continue to bless our work with the opening of our seminary for the year 1957, the Latin American Baptist Theological Seminary. We had the closing exercises of our seminary last October and the preachers have been preaching in the different missions and churches during these last four months, building up the missions and gaining experience as well. They have been preaching in missions extending from the State of Chihuahua on the Texas border in the north, to the States of Tabasco and Chiapas on the Guatamalan border in the south.

It was on Sunday, March 3, that we had the special services to open the seminary. The preachers had already returned from their preaching during the four-month vacation period (vacation from

the boy's dormitory where we have the morning devotions for the seminary, and the church in Guanajuato met there for this special service as well. Members of the church in Irapuato came over and also some members of one of our missions, called San Juan, which is near Irapuato. Brother James H. Smith, missionary of the Baptist Bible Fellowship, came over from El Mante, Tamps, and preached the sermon, bringing a good message to the men of the seminary and to the church.

We have added a new member of the faculty this year, Brother Isidro Estrella, who formerly worked in Villahermosa, Tabasco, in charge of the mission there. I talked with him about the need of a new teacher on the faculty, and he consented to come and help us in the seminary, so he and his family are now in Guanajuato. Brother Estrella is well prepared, having graduated from a four-year Bible Institute of the Presbyterians in Merida, Yucatan, and also graduated from the three-year seminary of the Presbyterians in Mexico City. He is a sound Baptist, having become a Baptist through five years of Bible study after he left the Presbyterian Church because of his Bible. We are thankful to the Lord for leading him to us, because it was through our missionaries, Brother Joel Rosas and Brother Julio Morales, along with talks that I had with him in Tabasco, that he became convinced of Baptist doctrine. Later on, I had the privilege of baptizing him in Guanajuato.

This year, we pray, will be another good year in the life of the seminary. The students are now preaching in the missions of the seminary and are beginning to work in new areas. We ask each of you to pray for them as they study and preach that the Lord will bless them in their work.

## El Platano

(Continued from preceding page) in from the State of Vera Cruz to Villahermosa, and it was nothing but dust. We were in the back of the truck with nothing to protect us from the dust, and it was an open truck with a stake body. I have never eaten so much dust in my life. Brother Julio's

hair is normally black as tar, but by the time we arrived at Las Dos Palmas, his hair was a chocolate brown, and I know that mine was too. My eyes were all watered because of the dust in my eyes and our clothes were filthy.

We got out of the truck and had to walk two kilometers through the banana trees to the mission of El Platano. Fortunately a boy about 11 years old was there at the road where we got out of the truck. He was from the mission and was riding a horse, so we asked him if he would carry our suitcases, and the box of books we had, so we didn't have to carry our load all the way to the mission. For this I was very grateful, as both of my shoulders were black and blue from carrying the box of books and my suitcase. It was 6:30 when we arrived and we had to wash good before we could eat, but somehow, we were ready for the services at 7:30. The members of the mission were not expecting us, so we were pleased at the number of people who had already gathered for the Wednesday evening service, showing that the mission is very active in the things of the Lord.

It is the mission of El Platano that is helping to send one of their own members to the seminary in Guanajuato. The young man (23 years of age) did not have enough money to pay his transportation to the seminary in Guanajuato, and the mission of El Platano voted that they would help him with his day to day expenses while he was in the seminary as a part of their regular offerings. However, when the time came for him to come to the seminary, he still did not have enough money to go, so he was not able to enter the seminary on schedule with the others. But I told him that he could ride part way with me in my car and that way he would not need as much money for his transportation. His eyes lit up and he was a completely different person that evening. He said that he had to sell a cow first, and so we made arrangements that he was to meet me in Chontalpa after we had visited the other missions, and then we would leave together from there.

We left El Platano the next morning and arrived in Villahermosa, only to learn that there was not a boat leaving for Frontera until the next day, so we visited among some of the believers there in Villahermosa that day, and made arrangements to go to Frontera the next day.

## Mission Visit

(Continued from preceding page) We do not have a mission in either of these two places. But the only reason we do not have a mission is because we do not have a preacher who can visit with them and work with them. These brethren here are willing to open up their homes for services, but it is so far away from where Brother Julio Morales lives that it is impossible for him to visit them regularly, and the other workers we have in Tabasco and Chiapas are further away still. So we ask you to remember this place in your prayers so that they will stand firm for their beliefs, in spite of the opposition that they are going to undergo now because of their rejection of infant baptism, sprinkling for baptism, and a form of church government akin to Roman Catholicism. Pictures of these men are shown in this issue of Mexican Newsflashes.

## Missionary Tour

(Continued from preceding page) er than in Gonzales. He worked for the railroad, keeping the track in shape, and they readily granted him permission to move, so he moved to La Crimea, Chiapas. While there, the members of the mission in La Crimea visited him and invited him to the services, and after going several times, he began to see that the Bible did not teach infant baptism nor sprinkling as he had been taught to believe, and at the end of two months, he was convinced that he had been wrong in his doctrines on the church as well.

Shortly thereafter he was transferred back to Gonzales, and since there were no Baptists there, he invited Brother Julio Morales to come and visit in Gonzales, and offered his home for services, whereupon Brother Julio Morales accepted.

From this beginning, sprang the Baptist mission that is now in Gonzales. The mission now meets in another home, as they soon outgrew the home they were meeting in, and when I was there, we had over 30 for the services and they were meeting in the home of another family.

To go to the services, we had to walk down the railroad track two kilometers, or about a mile and a half, turn off the railroad and walk through the fields for one kilometer, or a little over a half a mile, and then cross the river, Puscatan, in a small dugout canoe to the home on the other side where we had the services.

As I preached to them we had good attention. Everyone was very interested in the messages as they had just recently heard of Baptists and many of them still did not know what Baptists believe and were there for the first time. So for two nights, I preached to them on the doctrines of Salvation, the Church, and Baptism.

I carried along with me many tracts and also copies of the book,

"The Trail of Blood," in Spanish, and they showed much interest in securing these tracts and books. I also carried along with me the book, "Alien Baptism and the Baptists," and we sold over 20 copies of the book, "The Trail Of Blood," and about 5 copies of the book, "Alien Baptism and the Baptists," and we gave copies to some of those who did not have money to buy the books. In fact, when we sold the books, we sold them at cost to us. Already I have recieved word from Tobasco, that the book, "The Trail of Blood," has helped immensely in the different missions where we went.

## Recently Civilized

Gonzales is a small town on the railroad. It has just recently been civilized and in talking with some of the members of the mission, they told me that just 20 kilometers (15 miles) toward the interior, there were those who still did not wear clothes, but only loin cloths. This would be in the jungles of Chiapas and Guatamala, which is largely still unexplored. I also learned to eat several new fruits, tropical fruits, that they have such as the "Anona," or as the Spanish-English dictionary calls it, "A custard-apple."

All members of the mission were very interested in the things of the Bible, and we found a great need for Bible there. Since many of them have started coming to services for the first time, they have never seen a Bible and they left orders with Brother Julio Morales for him to get a Bible for them. We left many tracts with them to be passed out among the others, and everyone requested tracts that he might pass them out to his friends and neighbors.

I feel that Gonzales will one day be a strong, thriving mission, and for that reason, we are thanking the Lord for sending this man to La Crimea, Chiapas, in order that he might carry the Gospel back to his own town.

Brother Joel de los Rios, a student in the seminary in Guanajuato, is from the mission in Gonzales. It was his father who moved to La Crimea, Chiapas, and then invited Brother Julio Morales to come to Gonzales to begin the work there by preaching in his home. Not only did the visit of this brother to La Crimea begin the mission work in Gonzales, but it resulted in his son now being a student in the seminary in Guanajuato, and from time to time you can read letters from him in the Mexican Newsflashes as he tells you of the Lord's blessings upon his work. Please pray for this new mission of Gonzales that the Lord will continue to bless them and to win others to Christ in that mission as well.

## HOW LONG IS IT SINCE YOU SENT AN OFFERING FOR MEXICAN MISSIONS?

## OFFERINGS RECEIVED IN FEBRUARY, 1957

Miss D. J. C., Baton Rouge, Louisiana	\$ 10.00
Mrs. R. E. H., Garland, Texas	1.00
Providence Baptist Church, Henderson, Texas	19.00
Mr. and Mrs. J. L. W., Monticello, Arkansas	30.00
Belt Line Baptist Church, Mesquite, Texas	25.00
Mrs. C. S., Cabot, Arkansas	10.00
Friends, Dumas, Arkansas	11.00
Mrs. M. B. J., Little Rock, Arkansas	25.00
Calvary Baptist Church, Mansfield, Louisiana	15.00
Divide Baptist Church, Ashland, Kentucky	75.00
Tobacco Baptist Church, Sulphur Springs, Texas	25.00
Wacoale Baptist Church, Tulsa, Oklahoma	20.00
Mr. and Mrs. Baptist Church, Point, Texas	25.00
Mr. and Mrs. T. A., Memphis, Tennessee	20.00
Miss E. M., N. R. Y., Campbell, Texas	5.00
Mr. J. F., Philadelphia, Pennsylvania	3.50
Mrs. F. F., Hornel, New York	10.00
Mr. T. B., Alexander, Arkansas	1.00
Jennings Avenue Baptist Church, Fort Worth, Texas	10.00
Highlands Baptist Church, Boone, Colorado	30.00
Mrs. E. B., Lincoln Park, Michigan	42.78
First O. D. C., Pine Bluff, Arkansas	2.00
First Baptist Church, Clute, Texas	1.60
Mr. J. E. R., Jasper, Arkansas	10.00
Mr. D. E. A., Shepherd AFB, Texas	4.00
Mr. J. M. B., Lonoke, Arkansas	25.00
Mr. J. B. W., North Little Rock, Arkansas	10.00
Woodlawn Terrace Baptist Church, Memphis, Tennessee	25.00
Sardis Missionary Baptist Church, Clarendon, Texas	75.00
Miss R. C., Little Rock, Arkansas	12.91
Memorial Missionary Baptist Church, LaMarque, Texas	9.00
A Friend, Velasco, Texas	9.25
Mr. A. C. M., Lafayette, Louisiana	1.00
Sgt. C. R., San Diego, California	20.00
Central Baptist Church, Little Rock, Arkansas	300.00
	5.00
	548.56
	\$1,471.60

## MANY CRAWL TO THIS CROSS BUT KNOW NOT ITS TRUE MEANING



The cross on top of the mountain at the mission of Huanimaro. Each year, thousands will crawl on their knees to the top of the mountain to worship at the foot of this cross or to kiss it with their lips. This cross is very old, so that none can remember when the cross was not on top of the mountain, making it older than 50 years. Knowing this, it is probable that over 50,000 people have crawled to the top to worship at this cross, never knowing the true meaning of "the cross of Jesus Christ."



This is the home in Abasolo where we visited with a believer, and ate dinner. The home is on the banks of the river Puscatan and 10 kilometers (over six miles) from the railroad station and the mission in Gonzales.

As the Lord may lead you, please send all your offerings for Mexican mission work to Elder M. L. Moser, Jr., P. O. Box 1146, Little Rock, Arkansas.



# SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY MAY 5, 1957

## THE TRIUMPHANT ENTRY

Memory Verse: "Sir, we would see Jesus."—John 12:21.

INTRO.: There is a beautiful connection between chapter 11 and 12. In John 11, we have an illustration of one of God's elect passing from death unto life. In John 12, we see Lazarus feasting with Christ. Redemption not only brings a sinner into the presence of the Lord, but makes a joyful worshipper of him. Cf. Eph. 2:13.

### I. The Supper At Bethany. John 12:1-11.

1. This was in the home of Simon, the leper, otherwise unknown. Cf. Mt. 26:6. Doubtless he had been healed, but he had retained this distinctive name.

2. That supper was made for Christ, and not in honor of Lazarus (V. 2).

3. It was Mary, the sister of Martha and Lazarus who anointed Him (V. 3). Cf. Mt. 26:7.

4. The value of this ointment was 300 pence (Jn. 12:3). A pence was seventeen cents, making a total of \$51.00, equal to a man's labors for a year.

5. She wiped His feet with her hair. Paul says a woman's hair is her glory. Cf. I Cor. 11:15. What a picture of humility in Mary placing her glory at His feet!

6. This revealed that Mary's faith in the Lord's words about His approaching death was greater than that of any of the apostles. John 12:7.

7. This revealed her love, since she selected the most costly and gave the best she had without reservation.

8. Note the far-reaching effect of this deed. As the ointment diffused throughout the house, so her glorious deed would diffuse throughout the world to the end of time (V. 3). Cf. Mt. 26:13.

9. This was Mary's anointment for Christ's burial (Jn. 12:7). Cf. Mt. 26:12.

10. The murmuring. John says that this was Judas. Jn. 14:4-6. Cf. Mt. 26:8, 9. It is easy to suppose that Judas said this first and that the twelve repeated his words (I Cor. 15:33). What a contrast between this and the affection of Mary! Some murmur today about the money spent for missions. They say it would be better to use it for hospitals and schools. It's just an echo from Judas.

11. Christ defended Mary (V. 7). Judas accused Mary like Satan does each believer (Rev. 12:10). Christ is ever ready to defend His.

12. A denial of transubstantiation (V. 8). Catholicism teaches that Christ is really present at the Lord's Supper and the bread and wine become His literal flesh and blood. Christ's words "Me ye have not always" denies this Catholic blasphemy.

13. Socialism is also denied by "the poor always ye have with you."

14. Depravity of Jews (V. 9-11). They would rather murder Lazarus than admit they were wrong.

### II. The Triumphal Entry. John 12:12-19.

1. This entrance took place one week prior to Christ's resurrection.

2. This was the fulfillment of Zech. 9:9 and Dan. 9:24, 25. The fulfillment of these prophecies guarantees the fulfillment of all that are yet future.

3. The disciples are seen as Christ's co-workers. Mt. 21:1, 2. Cf. II Cor. 6:1.

4. This royal procession revealed the character of the king. A strange king was this—He must even borrow a donkey to ride on. Cf. II Cor. 8:9; Phil. 2:5-8.

5. Christ's obedience to the law is clearly seen in that He didn't use a horse. Cf. Deut. 17:16; Psa. 20:7.

6. When He comes at the time of His second advent, He will come riding on a white horse. Cf. Rev. 19:11. His first advent was in humiliation. His second will be in glory and power.

7. The honor Christ received (V. 13) is the honor we should pay Him today.

8. Here we see the fickleness of human nature. On this day the unthinking multitude declared

Him the prophet (V. 13), while within a few hours they shout, "Crucify Him."

9. Notice the part played by the ass. The ass is typical of the sinner.

a. The ass was tied (V. 2). The sinner is bound by sin. Cf. Rom. 3:10-13; 23.

b. The ass was not in a comfortable stable, but without (Mk. 11:4). So the sinner is useless and valueless to God until he is saved. Cf. Rom. 3:12. He is without God and the blessings of salvation. Cf. Rom. 3:12.

c. The ass was in a place where two ways met (Mk. 11:9). So is the sinner. Mt. 7:13, 14.

d. The ass brought Jesus to His crucifixion. It was the sinner which crucified Jesus. Our sins nailed Him to the cross. Cf. I Cor. 15:3; I Pet. 2:24.

e. The ass was loosed by a power outside itself (V. 2). Every sinner must be loosed from sins by the power of God. Cf. Jn. 1:12, 13; Jn. 6:44.

f. The ass was used by Christ (V. 7). Every sinner who comes to Jesus can be used of God. Cf. Jn. 4:29; Mt. 1:5.

10. The real Triumphant Entry of Christ into Jerusalem is yet future. Cf. Zech. 9:9.

### III. Seeing Jesus. John 12:20-22.

At the very time the leaders of Israel desired to kill Jesus, the Greeks desired to see Him. Cf. Hag. 2:7. The fact that they came to worship shows they were not idolaters. It is the desire of the world today to see Jesus. May we present Him and not self, social science, nor politics nor religion—only Jesus? Why did Philip come to Andrew before telling Jesus of this desire? Perhaps Mt. 10:5 and Mt. 15:24 will explain his hesitancy.

### IV. Christ Glorified. John 12:23, 24.

For Christ to be glorified, He must die. Cf. Jn. 13:30, 31. The time of His death or glorification was fast approaching.

### V. Warning And Encouragement To His Disciples. John 12:25, 26.

### VI. The Saviour's Travail. John 12:27, 28.

His holy soul was moved to its very depths at the thought of His coming "hour." In His distress, He called upon the Father. An answer of peace immediately came to Him.

### VII. World Judgment. John 12:31.

The crisis for the world had come. Its doom was sealed by casting out Jesus.

### VIII. Satan Cast Out. John 12:3.

Dean Alford says that the tense of the verb denotes that the casting out of Satan would be gradual like the drawing of the next verse. The cross was the beginning of Satan's overthrow. Cf. Heb. 2:14. Eventually, Satan will be completely destroyed in Hell. Cf. Rev. 20:10.

### IX. Christ, The Magnet. John 12:32.

Christ crucified on the cross is the loadstone to draw the elect to God. Cf. Jn. 6:44; Jn. 14:6.

### X. The Close Of Christ's Public Ministry. John 12:34-43.

Isa. 53:2 speaks of Christ despised and rejected. These verses which tell of the close of His public ministry show the depravity of their hearts in rejecting Christ. First they would not believe and now in consequence, God gave them up so they could not believe (V. 39).

### XI. Christ's Deity. John 12:41-45.

Verse 41 quotes from Isa. 6. This is unmistakably a reference to Jesus. Verse 41 tells us that Christ and the Father are one.

### XII. Judged By the Word. John 12:46-50.

The world may reject the Word of God as it did Jesus, but someday the world will be judged by this rejected Word. Every text that the unsaved have ever heard will stand up in the judgment to accuse the sinner of his rejection of Jesus.

the whole story: on that corner they are dealing with the flesh, but here on your corner you are dealing with the Spirit; and people would a whole lot rather be dealt with according to the flesh than according to the Spirit."

When I walked away after having talked with him, I couldn't help but think that maybe that is the answer to the question, "Why is the house of God forsaken?"

We read again: "And thou shalt be missed, because thy seat will be empty."—I Sam. 20:18.

Beloved, listen, no member of a church can stay away from the house of God without being missed. You know I can close my eyes and know fairly well just where everyone of you are going to sit during our church services, and if you stay away you are going to be missed. Beloved, you can't pray, "Even so, come, Lord Jesus" staying away from the house of God.

## VI

### FOR A PERSON TO PRAY THIS PRAYER MEANS THAT THAT INDIVIDUAL IS SEEKING TO BE DILIGENT IN HIS SERVICE EVERY DAY.

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to SERVE THE LIVING AND TRUE GOD; And to WAIT FOR HIS SON from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."—I Thes. 1:9, 10.

Notice, they turned from idols to God, to serve God and to wait for His Son from Heaven.

Beloved, the man who prays this prayer, "Even so, come, Lord Jesus," who is waiting for the Son of God from Heaven, that man is going to be serving the Lord because he doesn't want the Lord to come and find him not being busy.

Would you, working for somebody else, want the boss to come around and find you loafing on the job? Would it make you happy for the boss to drop in unexpectedly and find you loafing and not doing the task you were supposed to do?

Mr. Moody, out in Chicago, had a number of missions scattered over the city. Every once in a while he would visit those missions. He would say to the boys that were conducting the missions, "Now, I am going to come around and see you one night this next week." When Monday night came, every one of those fellows was on his tiptoes—"Moody might come tonight." Of course Moody couldn't get around to but one or two missions in one night and the next night if he hadn't been to their mission, the rest of them would be doing the best they could, putting on the best service possible, thinking, "Moody might come tonight."

Let me tell you, beloved, the man or woman who is looking for the coming of the Lord Jesus Christ is going to be on his tiptoes. The person who is praying for the coming of Jesus Christ wants to be found working when the Son of God comes back to this world again.

There is a marvelous passage of Scripture recorded in Luke 19, which is called the "parable of the pounds." Every time that I think I am too tired and feel too badly to go to church, I always read this parable. God, in giving out the pounds to people to use, said:

"Occupy till I come."—Luke 19:13.

Beloved, when the Lord Jesus comes back, I want Him to find me occupying. I don't want Him to find me standing idle.

Years ago, I took a stand against union meetings. I believe it is contrary to the Bible for denominations to try to unite. I preached a sermon from Luke 19:13, and I said this: I don't think my Lord would think that I was occupying very well if He would come back and find some preacher from another denomination preaching in my pulpit and me sitting down and doing nothing.

I say to you, the person who prays "Even so, come, Lord Jesus" is going to be found busy when the Lord Jesus Christ comes back. He is not going to pray this prayer and then fail to be diligent in the service of Christ. If he prays for the second coming, he is going to be sure that he is ready himself and doing something when the Lord Jesus Christ comes back.

## CONCLUSION

Are you praying this prayer, "Even so, come, Lord Jesus"? Could you look up and say that the chiefest desire of your heart would be the second coming of the Lord Jesus Christ? God grant that this may be your experience today. If you are not ready, may you get ready for His return. May God bless you!

## Calling And Election

(Continued from page one) if it be not taught in Scripture, there is this one thing for an absolute certainty, it is taught in your Articles." Nothing can be more forcibly expressed, nothing more definitely laid down, than the doctrine of predestination in the Book of Common Prayer; although we are told what we already know, that the doctrine is a high mystery, and is only to be handled carefully by men who are enlightened.

However, without doubt, it is the doctrine of Scripture that those who are saved, are saved because God chose them to be saved, and are called as the effect of that first choice of God. If any of you dispute this, I stand upon the authority of Holy Scripture, and if it were necessary to appeal to tradition, which I am sure it is not, and no Christian man would ever do it, yet I would take you upon that point, for I can trace this doctrine through the lips of a succession of holy men, from this present moment to the days of Calvin, thence to Augustine, and thence on to Paul himself; and even to the lips of the Lord Jesus Christ.

The doctrine is, without doubt, taught in Scripture, and were men too proud to humble themselves to it, it would universally be believed and received as being no other than manifest truth. Why, sirs, do you not believe that God loves His children? and do you not know that God is unchangeable? Therefore, if He loves them now, He must always have loved them. Do you not believe that if men be saved, God saves them? And if so, can you see any difficulty in admitting that because He saves them, there must have been a purpose to save them—a purpose which existed before all worlds? Will you not grant me that? If you will not, I must leave you to the Scriptures themselves, and if they will not convince you on the point, then I must leave you unconvinced.

It will be asked, however, what is calling here put before election, seeing election is eternal, and calling takes place in time? I reply, because calling is first to us. The first thing which you and I can know is our calling; and we cannot tell whether we are elect until we feel that we are called. We must, first of all, prove our calling, and then our election is sure most certainly.

"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." Calling comes first in our apprehension. We are by God's Spirit called from our evil estate, regenerated, and made new creatures, we are then, looking backward, we behold ourselves as being most assuredly elect because we were called.

## THE MODERN TONGUES AND HEALING MOVEMENT

By Carroll Stegall, Jr., and Carl C. Harwood

Price: 50c

## "The Last Prayer"

(Continued from page three)

broadcast that morning. The woman told me that she and her husband had awakened that morning, couldn't sleep, reached over and turned the radio on. She said as they listened to my message, that she thought I must have been looking right at them, because they were not "rolling out" to go to the house of God.

Let me tell you, beloved, when Sunday morning comes and that individual rolls over and doesn't roll out and come to the house of God, and doesn't come Sunday night, and doesn't come Wednesday night—that man is not going to pray, "Even so, come, Lord Jesus." He wouldn't want the Son of God to find him staying away from the house of God. Instead, He would want to be found in His place serving the Lord.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Out home we have an open fireplace. One evening recently when I was waiting for supper, and nobody else in the room, I leaned back in my chair and relaxed and watched the fire in the fireplace. As I looked, I noticed that one of the small logs on the fireplace had fallen over to one side, away from the rest of the fire. As I kept watching it, I noticed that it first became gray, then grayer, then still more gray, until finally it became totally black. Why? Because it had fallen off the bed of embers.

Let me tell you something, brother, sister, that is a mighty good illustration. You let a Baptist stay away from the house of God and what is the result? His life won't shine for the Lord like

it ought to. That individual won't pray, "Even so, come, Lord Jesus," because he won't want the Lord to come and find him home or someplace else when he ought to be in the house of God.

We read:

"Why is the house of God forsaken?"—Neh. 13:11.

Beloved, I can't answer this question, but I do know this, that people don't go to the house of God like they ought to.

A few months ago I was staying outside waiting for the church services to begin. There was an unsaved man sitting in a car and he was looking over toward the theater building on the opposite corner. He said to me, "What do they have over on that corner that you don't have on this corner? They are outnumbering you 100 to 1 tonight." I said, "I don't doubt but what they are." He said, "What you ought to do is to get you a guitar and learn to play and sing like they do over there and you can pack them in, too." Then he said, "But here's