

The Baptist Examiner

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

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"For Our Transgressions"

HE WAS WOUNDED FOR OUR TRANSGRESSIONS"—ISA. 53:5.

BY CHARLES H. SPURGEON

There are six words in the text, there also six wonders. There are four wonders upon the surface of the text, and two wonders beneath, or within the

The first wonder is, **THE SAVIOUR HIMSELF:** "He."

Consider who the Redeemer is, you will wonder. He is "the holy God" (Isaiah 19:6), of whom it is written, "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

By whom all things do exist consist, He before whom angels veil their faces, He who holds creation "in the hollow of His hand" (Isaiah 40:12), He who is Son of God by eternal filiation, He is our Saviour, and "He was wounded for our transgressions."

Do thou not wonder when thou considerest who is thy Redeemer? Think, those hands which were fixed to the cross by cruel nails, could have hurled thunderbolts; those lips could have been doors of thunder; those feet were nailed to the tree, upon the boisterous waves, they shall one day tread upon

this earth in kingly majesty. Is it not a wonder of wonders that He should have been "wounded for our transgressions"?

It is wonderful that He could have taken human form at all; it is much more wonderful that He should have been wounded for us. Thou canst never tell how deep was that condescension which stooped to redeem thee. Here is hope for a poor, trembling sinner. If an angel had asked you to commit your soul to his keeping, you would have done well to refuse him, for you could not trust your soul to the keeping of an angel. But you need not be afraid to trust your soul with this wondrous Saviour. "No," sayest thou; "if I had a million souls, I would trust them all with Him."

II. The second wonder is, **THE SAVIOUR'S SUFFERINGS:** "He was wounded for our transgressions."

"He was wounded" not only in His mortal frame, but in His spirit, in His soul. We are apt to judge of Christ's sufferings more by His bodily wounding than by His soul-wounding. The Holy Spirit, is sacred Scripture, dwells more upon the Saviour's bodily suffer-

ings for this reason, because we can more easily understand them. We can comprehend them better than we can His soul-sufferings.

Nevertheless, we are told that His soul was "exceeding sorrowful, even unto death" (Matthew



C. H. Spurgeon

26:38): for though the soul is immortal, the Redeemer's soul felt as though its very immortality were in danger of becoming extinct through the greatness of the sufferings. "A wounded spirit who can bear?"

The Saviour "was wounded" in His reputation. He was cruelly slandered. They who had professed friendship toward Him, turned round against Him. He that ate bread with Him lifted up his heel against Him. He knows what a broken heart means, for His heart was broken and crushed. He Himself was the very fountain of grief. His sorrows were as a sea without a shore, an abyss without a bottom and as darkness without light. But it is vain to attempt to describe the sorrows of Jesus, for they surpass all description. It is better to be silent concerning them; to describe them is an impossibility. "He was wounded," tormented, bruised, crushed, "for our transgressions."

III. The third wonder is, **THE SINNERS FOR WHOM THE SAVIOUR WAS WOUNDED.** "He was wounded for our transgressions."

Not for His friends, but for His

enemies was He wounded.

"Thou, O my Jesus, Thou didst me Upon the cross embrace; For me didst bear the nails and spear, And manifold disgrace.

"And griefs and torments numberless, And sweat of agony; Yea, death itself; and all for me, Who was Thine enemy."

It would have been wonderful had Jesus been wounded for an angel; but He did not die to save angels, He died to save sinful men. He gave Himself a sacrifice on account of our transgressions, even for us who are among the very vilest. Lay the emphasis upon the pronouns, "Our griefs, our sorrows, our transgressions, our iniquities, our peace, — with His stripes we are healed," — and see with what force and beauty the Scripture reads.

It is a wonder that Jesus Christ should have died for anyone; but when we think that He died for us, it does indeed appear exceedingly wonderful. It is a wonder of (Continued on page 5, column 3)

Difficulties, Problems And Questions To God's Sovereignty Discussed

A. W. PINK

One of the most popular beliefs of our day is that God loves everybody, and the very fact that it is popular with all classes ought to be enough to arouse the suspicions of those who are subject to the Word of Truth. God's love to all His creatures is the sentimental and favorite tenet of Unitarians, Theists, Christian Scientists, Spiritualists, Russellites, etc. No wonder how a man may live — in defiance of Heaven, with no regard whatever for his soul's interests, still less for his glory, dying, perhaps with a smile on his lips — notwithstanding, God loves him, we are told. So widely has this dogma been proclaimed, and so comforted it to the heart which is at variance with God, we have little doubt of convincing many of their kind. That God loves everybody, we may say, quite a modern thing. The writings of the church fathers, the Reformers or the Puritans (we believe) be searched in vain for any such concept. It was the late D. L. Moody — "The Greatest Thing in the World" — more than anyone else in the century to popularize this

his "whole heart faint," and that "from the sole of the foot even unto the head there is no soundness in him" (Isa. 1:5,6). It is true that God loves the one who is despising and rejecting His blessed Son? God is Love as well as Love, and therefore His love must be a holy love. To tell the Christ-rejector that God loves him is to cauterize his conscience as well as to afford him a sense of security in his sins. The fact is, the love of God is a truth for the

(Continued on page 5, column 5)

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

These words are striking in themselves but they are much more striking if we observe when and by whom they were spoken. They were spoken by a poor and friendless Christian, in the midst of a persecuting Jewish council. They were spoken by the Apostle Peter, who a few weeks before had forsaken Jesus and fled, the very man who three times over

had denied his Lord. There is another spirit in him now as he stands up boldly before priest and Sadducees, and tells them the truth to their face: "This is the stone that was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other for there is no other name under heaven given among men whereby we must be saved."

Let us make sure that we rightly understand the Apostle's words. What does he mean? He means that no one can be saved from sin's

guilt, power and consequences, except by Jesus Christ. He means that no one can have peace with God the Father, obtain pardon in this world and escape eternal wrath in the next, except through the atonement and mediation of Jesus Christ. In Christ alone God's rich provision of salvation for sinners is treasured up; Christ's righteousness alone can clothe us; Christ's merit alone can give us a title to heaven. Jews and Gentiles, learned and unlearned, kings and poor men, all alike can only be saved by the Lord Jesus.

The Apostle declares emphatically: "There is none other name under heaven given among men, whereby we must be saved." There is no other person commissioned, sealed, and appointed by God the Father to be the Saviour of sinners except Christ. The keys of life and death are committed to His hand, and all who would be saved must go to Him.

There was but one place of safety in the day when the flood came upon the earth: that place was Noah's ark. All other places and devices — mountains, towers, trees, rafts, boats — all were alike useless. So also there is but one name that will avail us when we stand at the gate of heaven; we must name the name of Jesus as our only hope, or be cast away. Such is the doctrine of Peter. No salvation but by Jesus Christ; in Him, salvation to the uttermost, salvation for the very chief of sinners; out of Him no salvation (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER FIFTEEN: "PAUL AND CONTROVERSY"

"O Timothy, keep that which is committed to thy trust." — I Tim. 6:20.

I would like to begin my message by reminding you that it is wonderful to have fellowship one with another. I just don't know of anything that is any sweeter or any better than the peace and fellowship that God gives to us as Christians when we meet together, and mingle one with another, in the praise of our Lord. I can go back across my experience of nearly forty years in the ministry with the greatest of joy when I recall the blessed seasons of peace and rich fellowship that I have had with people of God.

I suppose it might be well to add that there isn't anything in the world the Devil hates much more than peace and fellowship in a New Testament church. I am sure if there is one thing the Devil would like to do in every

New Testament church, it would be to disrupt, and destroy, and kill the fellowship that exists within the church. It is highly conspicuous to me as to the number of friends that we have whose churches at the present are suffering because of the lack of fellowship, growing out of discord that the Devil has caused within the body.

I say, I don't suppose there is anything that the Devil would rather do than to disrupt and destroy the fellowship and peace of a body of Christians, and in order to do that, he has a pretty well organized plan. He has his own preachers. I am sure when I say that the Devil has his preachers, that those of you who are here will agree with me, but I am also satisfied that when this message appears in THE BAPTIST EXAMINER and lots of folk read this statement I have just made rela-

tive to the Devil and his preachers, they will throw up their hands in horror. Beloved, the greater proportion of even Baptists have in mind that all of the folk in the world who claim to be preachers surely must represent God in some manner. I want to say to you first of all that I don't believe God called anything like all the preachers that wear the name Baptist, and I am satisfied He never called the crowd of heretics that preach salvation by grace plus works. I am sure God never called, even one of the crowd that preaches out and out openly, salvation by works and baptism. I say to you, beloved, the Devil has his preachers, and we don't have to get out of the writings of the Apostle Paul to find that. Listen:

"For such are false apostles, deceitful workers, transforming (Continued on page 2, column 3)

WHAT HAVE YOU DONE TO HELP YOUR NEIGHBOUR? READ OUR SUGGESTION — PAGE 8.

THIS IS THE LAST ISSUE

which we will carry the whole Conference Coupon. Please—if you are coming—let us know immediately. See page 6

"FIFTY YEARS IN THE CHURCH OR ROME."

Intellectual Degradation

By CHARLES CHINIQUY

(Selections by L. E. Jarrell, Lordsburg, New Mexico)

Chapter 9

On the following day I opened my heart to the venerable man who was our principal — Rev. Mr. Leprohon. I used to venerate him as a saint and loved him as a father. I frankly told him that I felt very reluctant in submitting myself to the crude principles which seemed to lead us into the most abject slavery, the slavery of our reason and intelligence. I wrote down his answer, which I give here:

"My dear Chiniquy, how did Adam and Eve lose themselves in the Garden of Eden, and how did they bring upon us all the deluge of evils by which we are overwhelmed? Is it not because they raised their miserable reason above that of God? They had the promise of eternal life if they had submitted their reason to that of their Supreme Master. They were lost on account of their rebelling against the authority, the reason of God. Thus it is today. All the evils, the errors, the crimes by which the world is overflowed come from the same revolt of the human will and reason against the will and reason of God. God reigns yet over a part of the world, the world of the elect, through the Pope, who controls the teachings of our infallible and holy church. In submitting ourselves to God, who speaks to us through the Pope, we are saved. We walk in the paths of truth and holiness. But we would err, and infallibly perish, as soon as we put our reason above that of our superior, the Pope, speaking to us in person, or through some of our superiors who have received from him the authority to guide us."

"But," said I, "if my reason tells me that the Pope, or some of these other superiors who are put by him over me, are mistaken, and that they command me something wrong, would I not be guilty before God if I obey them?"

"You suppose a thing utterly impossible," answered Mr. Leprohon, "for the pope and bishops who are united to him have the promise of never failing in the faith. They can not lead you into any errors, nor command you anything against the law of God. But supposing for a moment that they would commit any error, and that they would compel you to believe or do something contrary to the teachings of the Gospel, God would not ask you any account of an error when you are obeying your legitimate superior."

I had to content myself with that answer, which I put down word for word in my note-book. But in spite of my respectful silence, the Rev. Mr. Leprohon saw

that I was yet uneasy and sad. In order to convince me of the orthodoxy of his doctrines, he instantly put into my hands the two works of DeMaistre "Le Pape" and "Les Coirees de St. Petersburg," where I found the same doctrines supported. My superior was honest in his convictions. He sincerely believed in the sound philosophy and Christianity of his principles, for he had found them in these books approved by the "infallible Popes."

I will mention another occurrence to show the inconceivable intellectual degradation to which we had been dragged at the end of seven years of collegiate studies. About the year 1829 the curate of St. Anne de la Parade wrote to our principal, Rev. Mr. Leprohon, to ask the assistance of the prayers of all the students of the College of Nicolet in order to obtain the discontinuance of the following calamity: "For more than three weeks one of the most respectable farmers was in danger of losing all his horses from the effects of a sorcery! From morning to night, and during most of the night, repeated blows of whips and sticks were heard falling upon these poor horses, which were trembling, foaming and struggling! We can see nothing! The hand of the wizard remains invisible. Pray for us, that we may discover the monster, and that he may be punished as he deserves."

Such were the contents of the priest's letter; and as my superior sincerely believed in that fable I also believed it, as well as all the students of the college who had a true piety. On that shore of abject and degrading superstitions I had to land after sailing seven years in the bark called a college of the church of Rome!

The intellectual part of the studies is a college of Rome, and it is the same in a convent, is therefore entirely worthless. Worse than that, the intelligence is dwarfed under the chains by which it is bound. If the intelligence does sometimes advance, it is in spite of the fetters placed upon it; it is only like some few noble ships which, through the extraordinary skill of their pilots, go ahead against wind and tide.

I know that the priests of Rome can show a certain number of intelligent men in every branch of science who have studied in their colleges. But these remarkable men had from the beginning secretly broken for themselves the chains with which their superiors had tried to bind them. For peace's sake they had outwardly followed the rules of the house, but they had secretly trampled under the feet of their noble souls the ignoble fetters which had been prepared for their understanding. True children of God and light, they had found the secret of remaining free even when in the

dark cells of a dungeon!

Give me the names of the remarkable and intelligent men who have studied in a college of Rome, and have become real lights in the firmament of science, and I will prove that nine-tenths of them have been persecuted, excommunicated, tortured, some even put to death for having dared to think for themselves.

Galileo was a Roman Catholic, and he is surely one of the greatest men whom science claims as her most gifted sons. But was he not sent to a dungeon? Was he not publicly flogged by the hands of the executioner? Had he not to ask pardon from God and man for having dared to think differently from the Pope about the motion of the earth around the sun!

Copernicus was surely one of the greatest lights of his time, but was he not censured and excommunicated for his admirable scientific discoveries?

France does not know a greater genius among her most gifted sons than Pascal. He was a Catholic. But he lived and died excommunicated.

The church of Rome boasts of Bossuet, the Bishop of Meaux, as one of the greatest men she ever had. Yes, but has not Venillot, the editor of the Universe, who knows his man well, confessed and declared before the whole world that Bossuet was a disguised Protestant?

Where can we find a more amiable or learned writer than Montalembert, who has so faithfully, bravely fought the battle of the church of Rome in France during more than a quarter of a century? But has he not publicly declared on his death bed that that church was an apostate and idolatrous Church from the day that she proclaimed the dogma of the infallibility of the Pope? Has he not virtually died an excommunicated man for having said with his last breath that the Pope was nothing else than a false god?

To Be Continued

"Life And Ministry Of Paul"

(Continued from page one) themselves into the apostles of Christ. And no marvel; for SATAN himself is transformed into an angel of light. Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works." — II Cor. 11:13-15.

These verses would tell us that there is a Devil, and that he is an angel of light, and that he has his preachers who are representing him within this world. To be sure, they have transformed themselves as ministers of righteousness. They head up all the public movements. They head up all the righteous appeals. They head up all the moral programs that go on within the world. It looks like they belong to the Lord, but the Bible says that they just transform themselves into the apostles of Christ. They are not apostles of Christ, but they are imposters concerning the cause of Christ. They are counterfeit preachers. They are the Devil's preachers here within this world.

Then, beloved, in order to disrupt the fellowship of churches, not only does the Devil have his preachers, but he has his doctrine. Don't think for one moment's time that all of it is of the Lord. I tell you, beloved, the Devil has his doctrine as well as his preachers.

We read:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and DOCTRINES OF DEVILS." — I Tim. 4:1.

Yes, beloved, the Devil has his preachers, and the Devil has his doctrine, and he gives his doctrine to his preachers, and they in turn give out that counterfeit doctrine to despoil and destroy the fellowship that might exist in true New Testament churches.

I say to you, the Devil will do

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

1. Is Peter the "rock" of Matthew 16:18?

No. Christ is the rock, as the Greek language plainly reveals. The Greek reads: "Thou art Peter (petros; a detached stone), and upon this rock (petra; a massive rock) I will build my church." Peter himself did not understand Christ to say that he (Peter) was the rock, for in I Peter 2:7 he says Christ is the one who is "the head of the corner." See also Eph. 2:20.

2. Do you have the message by Spurgeon on John 6:37 in print? Sorry, but it is not in print.

3. Since we do not have a history that gives a precise step-by-step record of church perpetuity, how can we be certain as to a church's authenticity? I believe heartily in church perpetuity, but many stumble over the question I have presented.

The first thing we can do is to examine all existing historical evidence and if a church stands this test, then we can proceed further. The next thing to do is to try a church's faith and practice in the light of God's Word: Remember that God's Spirit leads men to the truth (John 16:13). This same Spirit is in every New Testament church (Eph. 2:21, 22).

anything to break the fellowship of a church. I think the Devil would rather destroy the fellowship that we have in our church than anything within this world that he could do. He is a "Past Master" when it comes to causing controversy. With his false preachers, armed with his false doctrine, he can tear up the fellowship of a New Testament church and can promote discord and heresy — and he does it again and again and again. Most every church, sometime or other, is brought face to face with controversy that stems and originates and emulates from Satan himself.

Now, beloved, what are we to do when we face controversy? Let's turn to the writings of the Apostle Paul and see what we are to do when controversy arises. All through the years whenever I have been called on suddenly to preach without any advance notice, or when some brother says, "Here is a Bible, Brother Gilpin; you're to preach," I have always fallen back on Paul. I always say, Paul, you have been mighty good to me through the years. You have helped me out many, many times under similar circumstances, and I am depending on you now." So, beloved, tonight I would like to fall back on Paul, and say, "Paul, what are we to do as independent Baptists in view of all the controversy, and the false doctrine, and the heresy that is abroad in this world today?" I know of nothing

False, man-made churches will not be able to stand the test of God's Word for they will not have been blessed with the truth in the way that God's Spirit blesses true churches.

4. What does "sanctify" mean? It means that some person or thing is set apart unto the Lord. Both inanimate objects, as well as human beings, are spoken of in the Scriptures as having been sanctified. The term has to do with consecration or dedication to God and His work.

5. What convention does your church affiliate with?

None whatsoever. The Bible reveals nothing about churches affiliating with organizations such as conventions. They are completely unscriptural.

6. Is it right for a Baptist preacher to exchange pulpits with preachers of other denominations?

Any preacher who would do such a thing as this is not a Baptist. In fact, he is as far from being a Baptist as a preacher with whom he exchanges pulpits. How could a man who believes the truth allow himself to come before God's people to teach heretical doctrines?

better than to take just the example of Paul for my answer.

I
PAUL AND ERRING BAPTISTS.

I wish you would notice how Paul dealt with this problem of controversy with erring Baptists. When I say "erring Baptists," I am not begging the question. Paul was a Baptist. Simon Peter was a Baptist. I will not take time to prove that to you, but I am definitely persuaded and convinced that there was nobody else in the world, when the New Testament was written other than true Baptists, and the Word of God tells us how that Paul faced erring Baptists in this problem of controversy and what attitude he took in view of the controversy that had arisen. Listen:

"To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you." — Gal. 2:5.

Notice, Paul didn't pull in his horns for even one hour's time. When you find a man who says, "I am not willing to give place to falsehoods; I am not willing to give place to religious heresies; I am not willing to give place to subjection to that which is wrong doctrinally, not even for an hour's time," you have a good hint as to what should be your attitude toward religious controversy.

I know it is a whole lot easier to give up. I recognize the fact that the easiest thing is just to say, "Well, there is so much error in the worst of us, and so much bad in the best of us, that it behooves any of us, to talk about the rest of us." Oh, what a headache — what a spiritual revulsion — what a spiritual ache — that is, yet I have gone to meetings and heard preachers say, "Now every night we are going to quote this together, and all the people will just smile and then we can just lay aside our controversies and our contentions, our differences, and we will cooperate together for the cause of Christ."

Paul said, "Not so; I will not even do it for one hour." I tell you, beloved, you and I have no business bowing to heresy, even for an hour's time.

Paul goes on and tells how he withstood Simon Peter. He been compromising just a little. (Continued on page 3, column 1)

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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 exposures of Roman Catholic error.

The Heresies Of The "Seventh-Day Adventists"

(2nd in a series on cults)

Here is a classic example of the confusion which results from the unholy attempt to mix law and grace. These two systems are mutually self exclusive and to fail to distinguish their unique completeness is to rob grace of its richness and law of its terror.

Some have said that Seventh Day Adventism is less dangerous because they preach and teach salvation through the death of Christ. But their system of doctrine is filled with gross misinterpretation and downright error, and the results are a zeal born of ignorance, and a life filled with uncertainty.

The teachings of this cult are in every way the teaching of the Bible. For instance, the Christ of Seventh Day Adventists was born of a sinful, fallen nature and as the Scripture constantly affirms, . . . absolutely without sin of any kind.

Moreover, the Christ of this cult did not finish the work of atonement on the cross for you and me. He is only partly responsible for our salvation. It is Satan, and the Christ who is to be the final redeemer. This teaching diabolically attacks the cardinal teaching of the New Testament, namely, the finished work of Christ on the cross for the sins of the world.

With the teachers of this system there is no such thing as a present, know-so salvation, for Adventism is a religion of works. They believe that works as well as faith are essential to our redemption. This teaching strikes directly at the heart of the main doctrine of the New Testament doctrine, that of salvation by faith alone.

Totally ignored in this false religion is the fulfillment of the law through Christ. Blindly they seek to fulfill a system which the Scriptures declare repeatedly is fulfilled in Christ.

Perhaps the main teaching of the Adventists is the necessity for observance of the seventh day Sabbath. According to them those who fail to observe the seventh day are eternally lost. Again they ignore the Bible's clear teaching that only to Jews was the Sabbath given, and that only until Christ came. To introduce a legalistic Sabbath into the age of grace is to willfully sin against the plain interpretation of the new Testament.

Other errors are serious too. Adventists falsely teach the doctrine of soul-sleeping. They tell the believer at death he goes to the grave until the resurrection day. Despising the glorious truth that to be "absent from the body is to be present with the Lord," they propagate an impossible period of silence in death.

Naturally with an emphasis on the Mosaic law, they forbid the use of certain foods such as pork, shellfish, oysters, etc., saying that such use is sinful and will be destroyed. This is diametrically

contrary to the marvelous freedom of a child of God in this dispensation, who may partake of every creation of God with thanksgiving.

Their doctrine of last things is also hopelessly confused. The Seventh Dayists teach the final annihilation of the Devil and the wicked, rather than the clear, expressed Scripture that Satan is to be tormented forever, and that the rejectors of Christ as well.

According to them, when Christ comes again, only 144,000 of the living will be saved, and of course these are to be Adventists who do not have the mark of the Beast upon them.

Seventh Day Adventism is a dangerous and criminal perversion of Scripture and should be treated as such. They are not an evangelical group, and if people are saved in this system, they are saved in spite of its teachings and not because of them.—Tract.

"Life And Ministry Of Paul"

(Continued from page two)

Simon Peter, who had been an apostle to the Jews, had been teaching them they ought to go along with old Judaistic traditions and keep some of the traditions and laws that had been held by the Jews. Notice:

"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." — Gal. 2:11.

This, I say, will give us a hint as to how Paul dealt with erring Baptists in times of controversy. Simon Peter didn't have any business trying to put those early Christians back under Judaistic laws, and Paul knew it, and Peter knew, yet he did it, and Paul said, "I withstood him to the face, because he was to be blamed." If Paul, in times of controversy, withstood Simon Peter to the face, because Peter was to be blamed, then don't you think today that Baptists ought to stand up for the truth. When we see other Baptists compromising the truth, don't you think we ought to contend for it, and we ought to blame them just like Paul blamed Simon Peter. If I understand the Bible, then that is exactly our position.

Paul goes further and says:

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." — Gal. 2:21.

This would tell us that Simon Peter frustrated the grace of God. He was telling those early Christians that they had to go back and live according to the law — that they had to get back under the principles of Moses. Paul said, "He was frustrating the grace of God."

I tell you, beloved, there are many so-called Baptists who are frustrating the grace of God, who are denying the grace of God, and who are preaching that which is contrary to the grace of God.

I speak, first of all, of the high priest of religion of this day, Mr. Billy Graham. I have listened to him on two occasions of recent date. He goes under the name of Baptist, but, beloved, if Simon Peter were an erring Baptist and deserved to be blamed, and was withstood by the Apostle Paul, then Billy Graham is an erring Baptist and deserves to be blamed and withstood by every man who loves the truth in this day. It amazes me that thousands of people will sit on the edge of their seats in rapt attention when a man will stand before them and tell them things that I heard Billy Graham deliver this past week. I insist, salvation is all of grace or there is no salvation at all. The man who dares to say that Jesus Christ begins the work, and you have to push and pull and make decisions — that man is

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A Spiritual Retreat?

frustrating the Gospel of the grace of God. I say to you, that was the way that Paul dealt with erring Baptists in his day.

Every once in a while someone will write and tell me how to edit THE BAPTIST EXAMINER. I am ready to grant that there are a lot of things that I don't know about it. I am ready to grant there are a lot of things that I can learn, but I think I have learned a few things. One thing that I am constantly reminded of is: "Now, Brother Gilpin, when you rebuke somebody, you never gain him." Well, I don't know, I have gained a few, but whether I gain him or not, there are thousands of others that may be warned thereby, and when I say what I have said about Billy Graham, I remember there are a thousand other little Billy Grams (some of them haven't been hatched yet, and some of them have been hatched but are not dry behind the ears) in the ministry that need to be warned.

Listen:

"Them that sin rebuke before all that others also may fear." — I Tim. 5:20.

I tell you, beloved, salvation is either all of grace from the beginning to end — we are either saved by grace and kept by grace because we were chosen in grace, and elected by grace, predestined to grace, and called in grace — it is either all of grace or else there is no salvation there.

II

PAUL AND JUDAIZERS.

We read:

"Beware of DOGS, beware of evil workers, beware of the concision." — Phil. 3:2.

Now when Paul talks about dogs, I wonder if he is talking about Collies. I wonder if he is talking about Beagle Hounds. When Paul says "Beware of

dogs," I wonder if he is talking about Great Danes. No, no, beloved, Paul is talking here about false preachers, and he calls them dogs.

"I ask you, Paul, how do you feel about this matter of controversy? Do you just fold your arms and look in the other direction when controversy arises? Do you just turn your back and go in the other direction and pretend that you don't see the things that are wrong in the world? Is that the way you handle the problem of controversy in religious circles?" No, no, beloved, Paul says, "Beware of dogs."

Now that is pretty strong language, isn't it? But that isn't any stronger than you will find in all the rest of the Bible. If you turn to the book of Isaiah, you will find that false preachers are called dogs. Listen:

"His watchmen are blind: they are all ignorant, they are all DUMB DOGS, they cannot bark; sleeping, lying down, loving to slumber." — Isa. 56:10.

The Apostle Peter likewise refers to false preachers as dogs, for we read:

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that brought them, and bring upon themselves swift destruction. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." — II Pet. 2:1, 22.

In the Old Testament there were false prophets. In this day there will be false teachers. In the Old Testament they brought in damnable heresies. What can we expect? We can expect the false teachers of today to bring in damnable heresies and deny the Lord.

Notice, these false preachers who bring in damnable heresy and deny the Lord, he is calling dogs, and what does he say about their preaching? He says it is nothing in this world but dog puke. That is pretty strong language, but we might just as well face what God says within His Word. These false preachers that preach false doctrine and damnable heresy are presenting nothing more edifying than dog puke.

When you think of a dog vomiting and turning again to eat it, can you think of anything that is more obnoxious to your stomach? There is just one thing that is more obnoxious and that is to hear a false preacher spout off his heresies. God says that it is just the same as a dog vomiting, and then eating again his vomit.

You say, "Oh, but, Brother Gilpin, they say so many things, that

are worthwhile. You can just kinda sort it out and accept the good and reject the bad." Well, beloved, I guess you can do the same with the dog vomit too, for some of it may not be as bad as the other. But as far as I am concerned, I don't care to have a position as an inspector of dog vomit. I don't care to have a position of inspecting the false teaching either. I am going to stay away from it; I don't want to hear it.

Notice again:

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." — Rev. 22:15.

Here Heaven is described, and without are dogs, as if to say that the false preachers are going to be on the outside, yet some Baptist preachers will coddle these Arminians — folk who believe in falling from grace, who deny the doctrines of grace, and who deny the glorious heritage that we as Baptists hold by way of a church. Some Baptists will coddle them and say, "Well, they are good men."

A short time ago I was in the presence of an aged Baptist preacher, a man that I know loves the Lord and His Word. The question came up that if a Methodist preacher or a Campbellite preacher or a preacher of some other denomination is present in your services, do you call on him to pray." I said, "No, I don't; I don't want them praying for me, for their god is not my God." The aged preacher said, "Yes, I do. I call on them to pray." A layman friend who was asking the question, said "Tell me, why do you do it?" This Baptist preacher said, "Just out of courtesy to them as ministers."

Now, beloved, I don't recognize them as ministers. I don't have any ministerial courtesy to waste on the crowd that denies the grace of God and denies the church that Jesus built. Further— (Continued on page 4, column 5)

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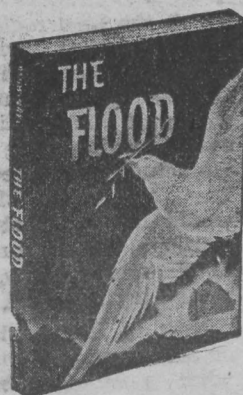
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The Theory Of An "Infinite" Atonement

Among Calvinists there is a theory of the atonement which holds that the only limit to the atonement is its application, not its value. This is sometimes referred to as the "sufficient-efficient" theory; that is, the atonement is said to be sufficient for every man, but efficient to the elect only. This view was and is advocated by some able men. In fact, this view is a very popular view among Calvinists. It seemingly provides an easier escape from the objections that are often centered against the particular atonement by Arminians. So far as Arminian objections are concerned, this may be true. After all, when the view is rightly understood, we see no reason why an Arminian should object to it. For actually, as to the atonement itself, this view is essentially the very same view held by the Arminians. The Arminians also believe that the atonement is sufficient for all but efficient to the elect only. The only difference between this view and the Arminian view is the matter of the atonement's application, which goes into the doctrine of election. On this point, the Calvinist of course teaches that the application is of God, whereas the Arminian hinges it upon the will of man.

There are several reasons why we do not accept this "infinite" or "sufficient-efficient" theory. We will briefly mention some of the reasons that right now come to mind.

1. This theory makes havoc of the just Law and the idea of the degrees of punishment. Personally, we always try to view the atonement from the standpoint of the Law. We believe that the atonement was made as a satisfaction to the broken Law. If so, then Christ suffered the punishment demanded by the Law; and if Christ only died for the elect, He only suffered that which the Law demanded of their sins. The degree of punishment He suffered could be no greater than what the Law demanded of the sins of the elect.

But according to the theory under consideration, Christ suffered an infinite degree of punishment. If we understand the term "infinite" correctly, it cannot admit of degree; that is, if something is infinite, it cannot be more or less than it is. So if Christ suffered infinitely, and this suffering was what the Law required of the elect, we can no longer believe in degrees of punishment in Hell. If the Law required an infinite degree of satisfaction to be made for the elect, then certainly it requires the same for those who go to Hell. Where, then, is there any room for the doctrine of degrees of punishment, which is clearly taught in the Bible?

We can conceive of only one way to accept the "infinite" theory and also the doctrine of degrees of punishment, and that is to hold that Christ suffered a different degree of punishment than what the elect would have suffered in Hell. But to hold this is to teach a thing preposterous from the standpoint of Law.

2. This theory holds to the false idea that every sin deserves an infinite degree of punishment. We have often heard that if Christ had died for just one sin He would have had to suffer the same as He did. Also, it is often said that if Christ had died for just one sinner He would have had to suffer the same. We believe this is a warped concept as to the punishment due to sin. All sin is deserving of punishment, yes. But it is against God's law to say that all sin deserves the same degree of punishment. Even in our human laws we can see the folly of such an idea as this theory advocates. A traffic violation is not punished with the same degree of punishment as a crime such as kidnapping or murder.

Crimes are dealt with according to the merit of each. This is what is known as justice; crimes are dealt with in a just manner. Suppose a person who parked five minutes overtime and a murderer were given the same sentence due the crime of murder; would we say that the person parking overtime received justice? Of course not.

Well, then, if humans have just laws, how much more should we expect the infinitely just God to deal rightly with sin? The Bible clearly teaches that every sin receives a just recompense of reward (Hebrews 2:2). Just because God Himself is infinite does not mean that this excludes the matter of justice and degrees of punishment. On the contrary, because God is infinitely just, all sin will be dealt with according to its merit. God sentences the sinner to the degree of punishment that his sins deserve. If God did more or less than this, how could it be said that He is just?

But what connection does this have with the "infinite" theory? It is this: Upon the basis that sin deserves an infinite degree of punishment this theory is built. If sin deserves an infinite degree of punishment, then it follows that Christ must have suffered to an infinite degree. Let the advocates of this theory prove the assumption that an evil thought deserves the same degree of punishment as Judas' betrayal of Christ, and we will then be willing to adopt their view of the atonement. Until then, we will still continue to believe that a just God deals justly with sin and punishes it according to its merits, and that Christ suffered no more nor less than what the sins of those for whom He died deserved.

3. This theory also has a misconception of death, which is the punishment of sin. This perhaps is something which comes under the preceding head, but we wish to deal with it separately. According to the "infinite" theory, death is infinite; therefore, Christ's death for our sins was infinite. We believe this is a grave misconception. Death is a separation from God (we are speaking now of death which is the wages of sin). But separation is one thing, and the degree of torment inflicted upon the persons separated is another. All those that go to Hell are separated from God; but all of those in Hell do not suffer the same degree of punishment. Some receive a "greater damnation," said Jesus Christ. So to understand death to be a common separation with a common degree of punishment is evidently a misconception. In Christ's death, He was separated from the Father, with the degree of punishment due to the sins of the elect inflicted upon Him. But the "infinite" theory says that He could not suffer more; we ask Why? Was He not still alive when He said, "It is finished?" Could He not have hung there a moment longer? If not, why not?

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4. Wherein lies the value of the atonement? It has been charged by those who hold this view that the strictly particular atonement limits the merit of Christ's blood and casts reflection upon His dignity. The basis for the charge is the idea that "its (the atonement's) value is determined by the dignity of the person making it." (Boettner, *Studies in Theology*, page 323).

We deny this. We certainly believe that the value of the atonement depends upon the dignity of the person making it, but the extent of the atonement's value is determined by what that person has rendered to the Law by way of satisfaction. Had Christ not suffered, His blood could redeem no one. This is not limiting the merit of Christ or casting reflection upon His dignity, but it is simply recognizing divine Law. Unless the Law be satisfied, there can be no redemption. Christ's blood has no more merit to redeem than the degree of satisfaction rendered to divine Law. In other words, the blood will redeem all for whom Christ suffered. And we believe that He suffered for the elect.

5. Concerning "sufficiency" and "efficiency." By "sufficiency" this theory means that the atonement is sufficient to save every man; by "efficiency" is meant that the atonement actually saves or is efficacious to only the elect. Shedd states: "Christ's death is sufficient in value to satisfy eternal justice for the sins of all mankind." (*Dogmatic Theology*, Vol. 2, page 464).

If Shedd is right, then he is right because Christ actually did satisfy eternal justice for the sins of all mankind. If Christ did not really satisfy justice for the sins of all mankind, then His death would not be sufficient in value to do so.

This doctrine thus runs us into universalism, for if Christ actually satisfied justice for all, then all shall be saved. The only alternative to this conclusion is to adopt the Arminian view that Christ did not really satisfy justice in His death.

You see, when we look at the "sufficient - efficient" theory through the eyes of the Law we cannot accept it. The Law reveals to us that both the sufficiency and efficiency of the atonement are measured by what Christ actually rendered to the Law in His satisfaction. Sufficiency and efficiency cannot be separated without making havoc of the Law of God.

6. An objection answered. It has been said that in Christ's active obedience (or His life) under Law He rendered a perfect obedience and could not have done more or less in establishing righteousness. And from this it is concluded that in His passive obedience (or death) He could not have done more or less.

But we must look at both active and passive obedience in the light of what is required by Law. Whatever Law required of those for whom Christ stood as Surety is what Christ rendered to Law. In His active obedience He fulfilled an absolute righteousness, which is exactly what the Law required of those for whom Christ stood. In this, it is true that Christ could have rendered no more or less than He did. But the reason for this lies not in the dignity of His person, but in that it is an absolute righteousness which the Law required and that is exactly what Christ had to perform. Certainly, the dignity of Christ's person enters into the worth of His obedience, but the extent of its value lies in what He actually rendered to the Law. The dignity of Christ's person would not have obtained righteousness for us unless He had lived under Law, performing what Law required.

Now in His passive obedience, or sufferings, the question is still what is required by Law. Does the Law require an infinite degree of satisfaction or does it require a just recompense of reward? We hold to the latter view. The Law deals with sin according to sin's merit, demanding punishment ac-

cordingly. Therefore, whatever the Law requires of the sins of the elect is what is required of the Surety. This is not an infinite degree of punishment, but a punishment that is measured by the Law.

7. Another objection answered. It is also said that only on the basis of an "infinite" atonement can we freely preach the Gospel to all, inviting them to Christ.

First, we wish to say that we have never felt any constraint in preaching the Gospel to all, though we hold to particular redemption. But those who hold the other view say that this in an inconsistency which we simply do not see. So we will now endeavor to answer the objection.

We believe that a more careful examination of the invitations connected with the preaching of the Gospel will remove any difficulty this objection might offer. Although the invitations are broadcast to all, the promises and blessings, contained in those invitations are actually no broader than the particular atonement. For instance, one invitation says, "whosoever will," etc. You will note that the promise or blessing is only to the willing person, although the invitation itself is broadcast to all. Another invitation promises salvation to the person who will "believe on the Lord Jesus Christ." This invitation, though it be broadcast to every person in the world, promises nothing to any one except the person who believes. It is "him that cometh" to Christ that shall not be cast out.

Thus, we believe this consideration will remove the objection offered. The invitation is not to this effect: "There is sufficiency for your sins, even if you do not come," but rather: "There is sufficiency for the sins of all who do come."

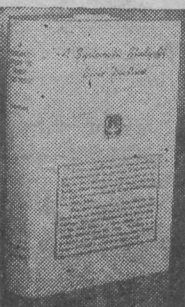
In the Old Testament God invited men to salvation just as in the New Testament. But in the Old Testament the invitations were made before Christ had actually made the atonement. Now when Christ did come, we see no reason why it would have been necessary for Him to suffer to an infinite degree in order to make those invitations consistent. In the Old Testament, God promised to save all those who looked to Him for salvation. When Christ came, we believe He took care of the sins of all those who responded to God's invitation. We see no necessity for the other idea of the atonement in order to make God consistent.

God has given us His word that the atonement will save all those who believe. Nowhere does He say that there is any more sufficiency in the atonement than that. The invitations do not say that there is infinite sufficiency in the atonement, but that there is sufficiency for all who come, all who believe. These are the kind of invitations that we give to men. We tell them that "whosoever will" come to Christ shall be saved. We have God's promise that the atonement will take care of all who respond to these invitations. God knows who they are and He knew who they were when He imputed the sins of all the elect to Christ.

However, Calvinists who think this matter of invitations is contradictory to the strictly limited atonement will find themselves

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in hot water when the same objection is stated by some Arminian against unconditional election and irresistible grace. In fact, it is valid against one point, but valid against all five points.

"Life And Ministry Of Paul"

(Continued from page 3) more, when I think about it, the light of this Scripture, I am more convinced than ever that I am not going to call on the man to pray here on earth that is going to be on the outside of Heaven. The Bible says, after describing Heaven, "Without are dogs."

III PAUL AND HERETICS.

Let's notice how Paul dealt with rank heretics on the matter of controversy:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some who trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. (Continued on page 5, column 1)

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fragment of an army ever
so many battles; no cit-
ever withstood so many
no rock was ever battered
many hurricanes and so
by storms, and yet it
It has seen the rise and
fall of Daniel's four empires.
bequeaths a few muti-
figures to the riches of our
museums. Media and
like Babylon, which they
er, have been weighed in
balances and found wanting.
faintly survives in its his-
tame, and iron Rome of the
has long since ceased to
And yet the Book which
ells all this still survives.
ile nations, kings, philoso-
systems, institutions have
away, the Bible engages
men's deepest thoughts, is
med by the keenest intel-
stands revered before the
tribunals, is more read
ited and debated, more de-
loved and more vehement-
ailed, more defended and
denied, more industriously
ted and freely given to the
more honored and more
et, than any other book the
ever saw.

survives all changes, itself
aged; it moves all minds,
moved by none; it sees all
decay, itself incorruptible;
myriads of other books
ed in the stream of time,
is borne along till the my-
angel shall plant his foot
the sea and swear by Him
liveth forever and ever that
shall be no longer.—H. L.

"Life And Ministry Of The Apostle Paul"

Continued from page 4)
CURSED. As we said before,
I now again, If any man
any other gospel unto you
that ye have received, let
be accursed." — Gal. 1:6-9.

Paul was having contro-
with Simon Peter and he
wouldn't give in even for
our," Paul was then dealing
an erring Baptist. When
wrote in Phillipians 3:2 and
"Beware of dogs," he was
talking about the controversy
came up on the part of peo-
that believed some truth as to
and some as to works—the
who believed in a mixture
and works. Now when
Apostle Paul comes to this
in Galatians 1, he is not
dealing with erring Baptists, and
not dealing with Judaizers,
he is dealing with the rank-
heretics, and he says, "Let
be accursed."

oved, that doesn't sound like
to get along with every-
in this world. That doesn't
one bit to me like it is our
to compromise and say,
there isn't much difference
us."

ago I heard a woman who
member of the church of
I was then pastor, say to a
dist, "There isn't much dif-
between us." When she
I guess it was one time
spoke a whole lot quicker
thought. I jumped right in-
middle of the conversa-
and I said, "Sister, you ought
shamed of yourself for tell-
us. Isn't much difference be-
us. Instead of you trying to
near you can be like
difference. You ought to
the church that Jesus
and you ought to magnify
face of God and show her
she is wrong as to the
and as to the doctrines of

oved, it is not my business to
now near like other people I
it is my business to hold
the Gospel and the teachings
laid down here within

the Word of God that differentia-
tes us and makes us different
from the people of the world.

I think about these modern un-
ion evangelists who try to have
a revival meeting that will please
the Campbellites and the Cath-
olics and the Methodists and the
Episcopalians and the Church of
God and the Holiness. When I
think about it, I ask, what kind
of a preacher would Paul have
been if he had tried to do so? Be-
loved, when the Apostle Paul
faced controversy, he realized
that fellowship and peace was the
greatest thing in this world, but
that you can't have it if you
compromise the truth. Therefore,
when controversy arose, Paul just
faced it head on.

"And they continued stead-
fastly in the apostles' doctrine
and fellowship, and in breaking
of bread, and in prayers." —
Acts 2:42.

Beloved, you can't have the
apostles' fellowship if you don't
have the apostles' doctrine. I can't
have fellowship with the people
who preach contrary to the Word
of God. You can't have the apos-
les' fellowship apart from the
apostles' doctrine. That is why it
is when I talk to you about con-
trovery that I tell you that we
are to have fellowship only with
those who present the truth. We
are not to compromise at any time
with those who deny the truth.
Rather, we are to contend for the
truth and teach only the truth.
Listen:

"As I besought thee to abide
still at Ephesus, when I went into
Macedonia, that thou mightest
charge some that they TEACH
NO OTHER DOCTRINE." — I
Tim. 1:3.

"If any man teach otherwise,
and consent not to wholesome
words, even the words of our
Lord Jesus Christ, and to the doc-
trine which is according to godli-
ness; He is proud, knowing noth-
ing, but doing about questions
and strifes of words, whereof
cometh envy, strife, railings, evil
surmisings, Perverse disputings
of men of corrupt minds, and des-
titute of the truth, supposing that
gain is godliness: FROM SUCH
WITHDRAW THYSELF." — I
Tim. 6:3-5.

Beloved, you can't read these
verses without realizing that we
are to preach only the truth, and
fellowship only with those who
hold the truth. We are not to com-
promise concerning the truth. We
are to hold only to the truth and
we are to withdraw ourselves
from those who do not preach the
truth.

Notice again:
"Hold fast the FORM OF
SOUND WORDS, which thou hast
heard of me, in faith and love
which is in Christ Jesus." —
II Tim. 1:13.

I do not say to hold it a little
while, and then quit, but I say,
"Hold fast the form of sound
words."

Then as Paul wrote to young
Titus, he said:

"But speak thou the things
which become SOUND DOC-
TRINE." — Titus 2:1.

Yes, beloved, in Paul's day they
had controversy. In our day we
have controversy. Are we to back
up and say that these folk are
good people, and we will hope
that they will come to see the
error of their way, and we will
pray for them, and bid them God-

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speed? No, no, beloved, we are to
remember the words of Paul, the
experiences of Paul, and the ac-
tions of Paul, and if we do, we
will find that we ourselves will do
exactly like Paul did. Notice:

"Not giving heed to Jewish
fables, and commandments of
men, that turn from the truth." —
Titus 1:14.

Paul says that when men turn
from truth and give heed to
fables, and teach commandments
of men, we ourselves are to turn
from them, and not accept them,
nor their teachings.

God help us to be true to the
Book until Jesus comes.

May God bless you!

"For Our Transgressions"

(Continued from page one)
wonders to every Christian when
he thinks that Jesus died for him.
It seems easier for him to be-
lieve that Jesus died for everyone
else than for him; to him it is
indeed a miracle of miracles that
he should be saved. "He was
wounded for our transgressions.
Christ Jesus died for none else
but sinners. It might have been
written over the cross of Christ,
"He that is not a sinner hath no
part here." In the roll of life there
is not to be found the name of
one person who was sinless; they
are all sinners saved by blood.

"Round the altar priests confess,
If their robes are white as snow,
'Twas the Saviour's righteous-
ness,
And His blood that made them
so."

IV. The fourth wonder is, THE
SUBSTITUTION OF THE IN-
NOCENT ONE FOR VILE
TRANSGRESSORS: "He was
wounded for our transgressions."

To a great degree, the word
substitution is the pith and mar-
row of the gospel. If I were asked
to give a description of the gospel
as nearly as I could in one word,
I should say, "Substitution." Think
believer, is it not a wonder
that Christ should have died for
you, in your stead? Is it not a
wonder to see Jesus, the innocent
Son of God, judged at the bar of
God as though He were the sin-
ner? He was not actually so, but
by imputation He was reckoned
the sinner. Is it not wonderful to
see the sinner at the foot of the
throne of God pardoned, justified,
not for anything which he has
done, but because of what Jesus
has done for him?

He who knows what it is to see
Christ in his rags, and himself in
the robes of Christ, understands
the gospel. What a wonderful doc-
trine is that of substitution! Trace
the Saviour from Gethsemane to
Calvary, and remember that all
He suffered was for thee, believer,
and then thou wilt be filled with
wonder.

V. The fifth wonder is a hidden
wonder, and it is that, THAT ALL

THIS WAS A SECRET UN- KNOWN TO THE JEWS.

They thought Jesus could not
be the Son of God, because He
was such a sufferer. They would
not receive Him as the Messiah,
because He was "a Man of sor-
rows, and acquainted with grief."
The prophet seems to speak of it
as a wonder; "Surely," saith he,
"He hath borne our griefs, and
carried our sorrows: yet we did
esteem Him stricken, smitten of
God, and afflicted. But He was
wounded for our transgressions."

And is it not a wonder to us
that we did not know the Saviour
before? Some of my friends say
sometimes, "How foolish I was
not to know the Saviour; the gos-
pel is so plain, that he that runs
may read, and he that reads may
run; and yet I did not understand
it!" Yes, the fountain was filled
with blood to wash away your
sins, and yet you thought it was
empty. The manna was lying all
around your door, and you could
not see it. Verily, it is a marvel to
us that we saw not this wonder-
ous sight sooner, that He "was
wounded for our transgressions."

VI. The sixth wonder, and this
also is a hidden wonder, is, THE
SUFFICIENCY OF THE SUF-
FERINGS OF JESUS CHRIST.

It is wonderful that His blood
should take away the sins of one
sinner; how much more wonder-
ful is it that it takes away the sins
of so many! It is all-sufficient to
cleanse away the foulest trans-
gressions. Christ's precious blood
cleanses from all sin each and
every one of all His people.

Do you not wonder that Christ's
blood should wash such a black-
amoer as you are, you, who are
covered with sins? Yet Jesus'
blood is sufficient to cleanse even
you. Let me ask you, "Do you de-
sire a greater Saviour than the
one I have to preach to you?"

"No," you say, "I do not, in-
deed."

Possibly, some one says, "May I
believe that Jesus died for me?"

Answer me these questions: Do
you feel your need of a Saviour?
Are you brought to hate sin? Do
you feel that in yourself you are
lost and ruined? Are you really
seeking after Jesus? If so, you
may believe that Jesus died for
you, for He is even now your Sav-
iour.

One or two hints. If "He was
wounded for our transgressions,"
how foolish is self-confidence! It
is in vain that you trust in your
own works, they can never save
you. How wicked is self-love! If
you set yourself, or anything else,
before Christ, you are not much
like Him. He loved His enemies,
and died to save them. How great
and how glorious, then, is the se-
curity of every believer, since

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WAIT TIL YOU HEAR THIS!

"Old heretic, have
you heard that those
Baptists have another
Bible Conference com-
ing up this Labor Day
Weekend? That will
be another blow to
our heresies, that's for
sure."



Jesus the Substitute was "wound-
ed for our transgressions"! When
Satan tells you of your manifold
sins, tell him that Christ Jesus
was wounded for your "transgres-
sions"; not for one sin merely,
but for all. "He was wounded for
our transgressions." Let us all say
with Joseph Hart,—

"Lord, we fain would trust Thee
solely;

'Twas for us Thy blood was
spilt,

Bruised Bridegroom, take us
wholly;

Take and make us what Thou
wilt.

Thou hast borne the bitter sen-
tence

Pass'd on man's devoted race;
True belief and true repentance

Are Thy gifts, Thou God of
grace."

AN APPRECIATED LETTER FROM "DOWN UNDER"

I have enjoyed your sermons.
They have been a great spiritual
help and consolation to me. Also
the articles by other pastors are
of real spiritual value. Even the
little thoughts which are at the
top of each page are most help-
ful. I have learned more by read-
ing THE BAPTIST EXAMINER
than from anything else I have
ever read except the Bible. I
think your church is doing a great
work.

Thomas Patton, Australia

Does Your Neighbour Receive This Paper?

DO YOU HAVE A
VALID "EXCUSE" FOR
NOT SENDING IT TO
HIM?

God's Sovereignty

(Continued from page one)

saints only, and to present it to
the enemies of God is to take the
children's bread and cast it to the
dogs. With the exception of John
3:16, not once in the four Gospels
do we read of the Lord Jesus, the
perfect Teacher, telling sinners
that God loved them! In the book
of Acts, which records the evan-
gelistic labors and messages of the
apostles, God's love is never re-
ferred to at all! But when we
come to the Epistles, which are
addressed to the saints, we have
a full presentation of this precious
truth — God's love for His own.

Let us seek to rightly divide the
Word of God and then we shall
not be found taking truths which
are addressed to believers and
mis-applying them to unbelievers.
That which sinners need to have
brought before them is the inef-
fable holiness, the exacting right-
eousness, the inflexible justice and
the terrible wrath of God. Risking
the danger of being misunder-
stood let us say — and we wish
we could say it to every evan-
(Continued on page 7, column 1)

Are You Saved?

To this question are given many answers.

One says, "I am trying to be."

Another replies, "I hope I am."

Another person answers, "I think I am."

Others say, "I used to be."

Many reply, "I belong to the church."

Also, we hear, "I do the best I can."

Someone else says, "I have been baptized."

We have also heard, "I was never lost; I was saved as a baby when I was baptized."

Some others are embarrassed by such a question, and exclaim, "What do you think I am, a hea-

All of these replies, though not intended as such, say, "No, I am not saved. I am lost."

The Christian answers the question: "Yes, I am saved. Christ Jesus loved me and gave Himself for my sins."

To be able to say this, a person must have realized that he is a lost sinner and that through Christ has his sins put away.

If you can't answer "yes" to the question, then "Believe on the Lord Jesus Christ" for salvation, and then you can say, "Yes, I am saved. Christ Jesus is my salvation."

Salvation In Christ

(Continued from page one)

We are to venture the whole salvation of our souls on Christ, and on Christ only. We are to cast loose completely and entirely from all other hopes and trusts. We are not to rest partly on Christ and partly in doing all we can. In the matter of our justification Christ is to be all. Heaven lies before us, and Christ is the only door into it; hell lies beneath us, and Christ alone is able to deliver from it; the law stands able to redeem us; sin weighs us down, and Christ alone is able to put it away. This is the doctrine taught by the Apostle

established. Whatever else savages have been found ignorant of, they have never been found ignorant of sin.

Look over the biographies and lives of the holiest Christians; mark how the brightest and best of Christ's people have always had the deepest sense of their own defectiveness and corruption. Patriarchs and Apostles, Fathers and Reformers, Puritans and Evangelicals, Episcopalians and Presbyterians, all are alike agreed in feeling their own sinfulness. The more light they have, the more humble and self-abased they seem to be; the more holy they are, the more they seem to feel their own unworthiness.

Now what does all this prove?

sinful creatures acceptable with God; and I find this nowhere, except in Jesus Christ.

It is one of the hardest things in the world to realize the sinfulness of sin. To say that we are all sinners is one thing, to have an idea what sin must be in the eyes of God is quite another. Sin is too much part of ourselves to allow us to see it as it is, we do not feel our own moral deformity. But this we may be sure of, if we could see our own lives with the eyes of the angels who never fell, we should never doubt this point for a moment. In a word, no one can really know what man is and not see that the doctrine of our text must be true. We are shut up to the Apostle Peter's conclusion. There can be no salvation except by Christ.

The doctrine of our text must be true because God is what God is. What is God? That is a deep question indeed. We know something of His attributes. He has not left Himself without witness in creation; He has mercifully revealed to us many things about Himself in His Word. We know that God is a Spirit, eternal, invisible, omnipotent, the creator and preserver of all things, holy, just, all-seeing, all-knowing, all-remembering, infinite in mercy, purity and wisdom.

Alas, how low and grovelling are our highest ideas when we come to put down on paper what we believe God to be! How many words and expressions we use whose full significance we cannot fathom! How weak and inadequate are our poor, feeble intellects to form any conception of Him who is perfect in all His works! How little can our busy helplessness comprehend a being who is ever ordering all things in heaven and earth, by universal providence; ordering the least step in the life of the humblest among His people, and all for His own glory.

The blind man is no judge of the paintings of Rubens or Titian; the deaf man is insensible to the beauty of Handel's music; the Greenlander can have but a faint notion of the climate of the tropics; there is no faculty in their minds which can take in these things; they have no set of thoughts which can comprehend them; they have no mental fingers to grasp them. And just in the same way, the best and brightest ideas that man can form of God, compared with the reality which we shall one day see, we are weak and faint indeed.

One thing is clear, however; the more any man considers calmly that God really is, the more he must feel the immeasurable distance between God and himself; his conscience will tell him that God is perfect, and he imperfect; that God is very high, and he very low; that God is glorious majesty, and he a poor worm; and that if ever he is to stand before Him in judgment with comfort, he must have some mighty helper, or he will not be saved.

And what is all this but the very doctrine taught by Peter the Apostle? With such an one as God to give account to, we must have an almighty mediator, friend and advocate on our side — an advocate who can answer every charge that can be laid against us, and plead our cause with God on equal terms. We want this, and nothing less than this. Vague notions of mercy will never give true peace. And such a Saviour, such a friend, such an advocate is nowhere to be found except in the person of Jesus Christ.

This doctrine must be true because the Bible is what the Bible is. If we do not believe the doctrine we must give up the Bible as the only rule of faith. All through the Scriptures from Genesis to Revelation, there is only one simple account of the way in which man must be saved. It is always the same: only for the sake of our Lord Jesus Christ

Where Were You?

I looked for you last evening in
The breaking of the bread
When in remembrance of My death
The table white was spread.

But, sad to say, I looked in vain
On that momentous day;
What appointment more important
Kept you, my child, away?

The cup, the symbol of My death,
Spoke of the pain I bore
To ransom you from sin and hell
Both now and evermore!

The bread, my broken body proved
My love for you still true,
But as I scanned the table 'round,
I wondered, where were you?

Has that first love which once you knew
Grown cold and lost its flame?
Is there no surge of love within
At mention of My Name?

I looked for you last evening when
The table white was spread,
O, could you not remember Me
In breaking of the bread?
—GEORGIA B. ADAMS

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Peter.

The doctrine must be true because man is what man is. What is man? There is one broad, sweeping answer which takes in the whole human race: man is a sinful being. All children of Adam born into the world, whatever be their name or nation, are corrupt, wicked and defiled in the sight of God. Their thoughts, words, ways, and actions are all, more or less, defective and imperfect.

Is there no country on the face of the globe where sin does not reign? Is there no happy valley, no secluded island, where innocence is to be found? Is there no tribe on earth where, far away from civilization, commerce, money, gunpowder, luxury and books, morality and purity flourish? No! there is none. The most solitary islands of the Pacific Ocean, islands cut off from the rest of the world, when first discovered, have been found full of impurity, cruelty, and idolatry. The footprints of the devil have been traced on every shore. The veracity of the third chapter of Genesis has everywhere been es-

To my eyes it seems to prove that human nature is so tainted and corrupt that, left to himself, no man could be saved. Man's case appears to be a hopeless one without a Saviour, and that a mighty Saviour too. There must be a mediator, an atonement, an advocate, to render such poor,

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God's Sovereignty

Continued from page five) and preacher in the country there is far too much preaching of Christ to sinners today (those sound in the faith), and a little showing sinners their need of Christ, i.e., their absolute and lost condition, their present and awful danger of the wrath to come, the guilt resting upon them in sight of God: to present to those who have never shown their need of Him, to us to be guilty of castles before swine.

It is true that God loves every member of the human family who did our Lord tell His disciples "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of the Father . . . If a man love me, he will keep my words: and he that keepeth my words, he will love him" (John 14:23). Why say "he that loveth me shall be loved of my Father"? The same limitation is in Prov. 8:17: "I love them that love me." Again, we read, "I have chosen all workers of iniquity. Here then is a flat contradiction of present teaching. God hates sin but loves the sinner. Scripture says, "Thou hatest workers of iniquity" (Psa. 5:6). God is angry with the wicked every day" (Psa. 7:11). "He believeth not the Son shall have the life but the wrath of God shall abide," but even now "we have life on him" (John 3:36). Can we have life on him? The one on whom His love abides? Again, is it not the love which is in Christ Jesus?" (1 John 4:19). "The love which is in Christ Jesus" (1 John 4:19) mark a limitation, in the sphere and objects of love. Again, is it not plain in the words "Jacob have I loved, but Esau have I hated" (Mal. 1:2-3) that God does not love everybody? Again, it is written, "For whom the Lord loveth, He chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). Does not this verse teach that God's love is restricted to the objects of His own family? If we love all men without exception, the distinction and limitation here mentioned is quite needless. Finally, we would have it conceivable that God should love the damned in the Lake of Fire? Yet, if He loves them now, He knows no change — He is without variableness or shadow of turning!"

John 3:16

Coming now to John 3:16, it is evident from the passage just quoted that this verse does not bear the construction put upon it. "God so loved the world." Many suppose that it means the entire human race. The entire human race? In all mankind from Adam to the close of earth's history: backward as well as forward. Consider, then, the his-mankind before Christ. Unnumbered millions died before the Saviour

came to the earth, lived here "having no hope and without God in the world," and therefore passed out into an eternity of woe. If God "loved" them, where is the slightest proof thereof? Scripture declares "Who (God) in times past (from the tower of Babel till after Pentecost) suffered all nations to walk in their own ways" (Acts 14:16). Scripture declares that "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient" (Rom. 1:28). To Israel God said, "You only have I known of all the families of the earth" (Amos 3:2). In view of these plain passages who will be so foolish as to insist that God in the past loved all mankind! The same applies with equal force to the future. Read through the book of Revelation, noting especially chapters 8 to 19, where we have described the judgments which will be poured out from Heaven on this earth. Read of the fearful woes, the frightful plagues, the vials of God's wrath, which shall be emptied on the wicked. Finally, read the twentieth chapter of the Revelation, the great white throne judgment, and see if you can discover there the slightest trace of love.

But the objector comes back to John 3:16 and says, "World means world." True, but we have shown that "the world" does not mean the whole human family. The fact is that "the world" is used in a general way. When the brethren of Christ said "Shew thyself to the world" (John 7:4), did they mean "Shew Thyself to all mankind?" When the Pharisees said "Behold, the world is gone after Him" (John 12:19), did they mean that "all the human family" were flocking after Him? When the apostle wrote, "Your faith is spoken of throughout the whole world" (Rom. 1:8), did he mean that the faith of the saints of Rome was the subject of conversation by every man, woman, and child on earth? When Rev. 13:3 informs us that "all the world wondered after the beast," are we to understand that there will be no exceptions? These, and other passages which might be quoted, show that the term "the world" often has a relative rather than an absolute force.

Now the first thing to note in connection with John 3:16 is that our Lord was there speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation. Christ there announced that God's love in giving His Son had a larger object in view, that it flowed beyond the boundary of Palestine, reaching out to "regions beyond." In other words, this was Christ's announcement that God had a purpose of grace toward Gentiles as well as Jews. "God so loved the world," then, signifies God's love is international in its scope. But does this mean that God loves every individual among the Gentiles? Not necessarily, for as we have seen, the term "world" is general rather than specific, relative rather than absolute. The term "world" in itself is not conclusive. To ascertain who are the objects of God's love, other pas-

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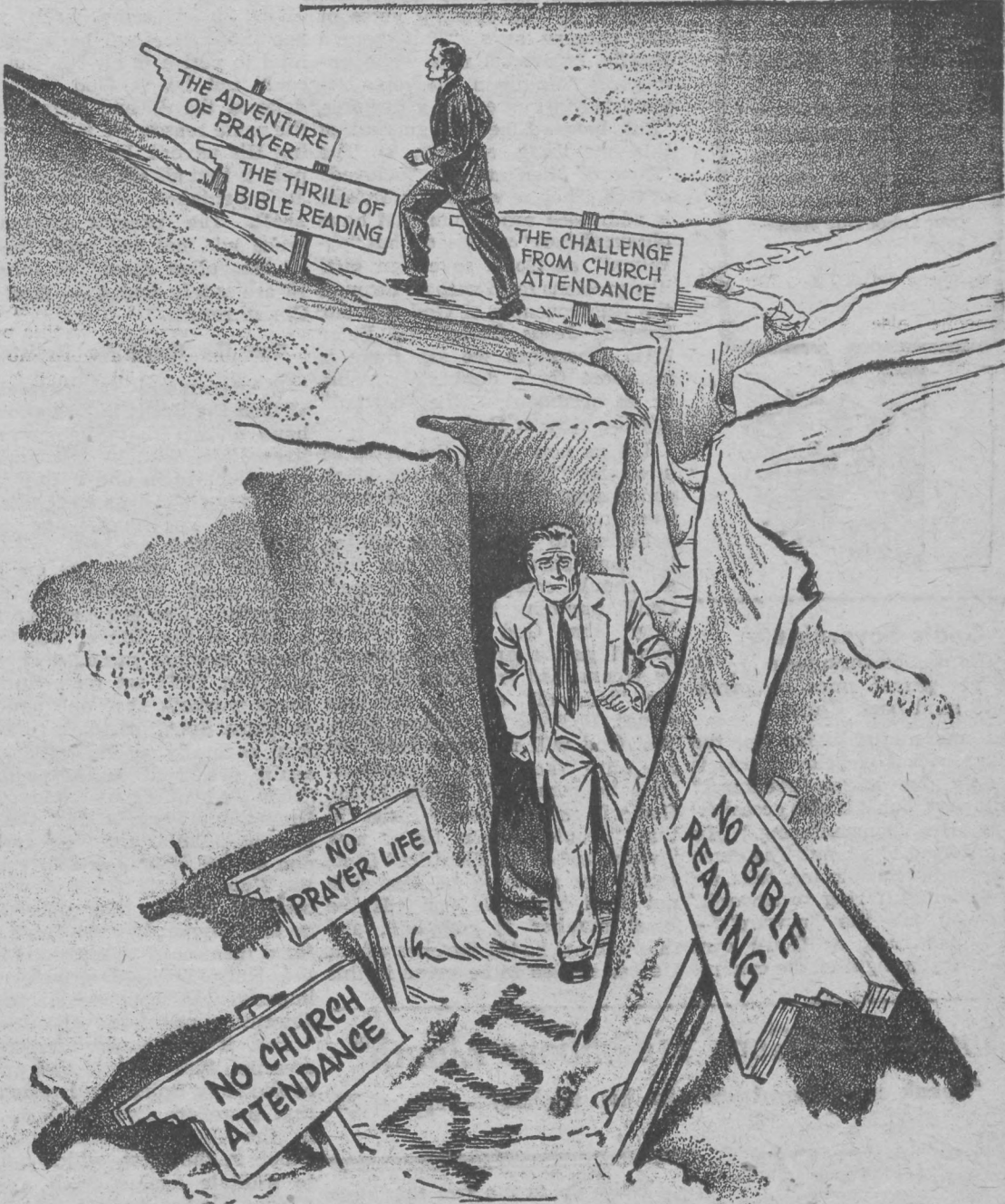
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SOME TAKE THE HIGH ROAD



sages where His love is mentioned must be consulted.

In II Peter 2:5 we read of "the world of the ungodly." If then, there is a world of the ungodly, there must also be a world of the godly. It is the latter who are in view in the passages we shall now briefly consider. "For the bread of God is He which cometh down from heaven, and giveth life unto the world" (John 6:33). Now mark it well, Christ did not say, "offereth life unto the world," but "giveth." What is the difference between the two terms? This: a thing which is "offered" may be refused, but a thing "given," necessarily implies its acceptance. If it is not accepted, it is not "given." It is simply proffered. Here, then, is a Scripture that positively states Christ giveth life (spiritual, eternal life) "unto the world." Now He does not give eternal life to the "world of the ungodly" for they will not have it, they do not want it. Hence, we are obliged to understand the reference in John 6:33 as being to "the world of the godly," i.e., God's own people.

One more: In II Cor. 5:19 we read, "To wit that God was in Christ, reconciling the world unto himself." What is meant by this is clearly defined in the words immediately following, "not imputing their trespasses unto them." Here again "the world" cannot mean "the world of the ungodly," for their "trespasses" are "imputed" to them, as the judgment of the Great White Throne will yet show. But II Corinthians 5:19 plainly teaches there is a "world" which is "reconciled," reconciled unto God because their trespasses are not reckoned to their account, having been borne by their Substitute. Who then are they? Only one answer is fairly possible—the world of God's people!

In like manner, the "world" in John 3:16 must, in the final analysis, refer to the world of God's people. Must, we say, for there is no other alternative solution. It cannot mean the whole human race, for one-half of the race was already in Hell when Christ came to earth. It is unfair to insist that it means every human being now living, for every other passage in the New Testament where God's

love is mentioned, limits it to His own people — search and see! The objects of God's love in John 3:16 are precisely the same as the objects of Christ's love in John 13:1: "Now before the Feast of the Passover, when Jesus knew that his time was come, that he should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end." We may admit that our interpretation of John 3:16 is no novel one invented by us, but one almost uniformly given by the Reformers and Puritans, and many others since then.

It is strange, yet it is true, that many who acknowledge the sovereign rule of God over material things will cavil and quibble when we insist that God is also sovereign in the spiritual realm. But their quarrel is with God and not with us. We have given Scripture in support of everything advanced in these pages, and if that will not satisfy our readers, it is idle for us to seek to convince them. What we write now is designed for those who do bow to the authority of Holy Writ, and for their benefit we propose to examine several other Scriptures which have purposely been held for this chapter.

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II Peter 3:9

Perhaps the one passage which has presented the greatest difficulty to those who have seen that passage after passage in Holy Writ plainly teaches the election of a limited number unto salvation, is II Peter 3:9: "not willing that any should perish, but that all should come to repentance."

The first thing to be said upon the above passage is that, like all other Scripture, it must be understood and interpreted in the light of its context. What we have quoted in the preceding paragraph is only part of the verse, and the last part of it at that! Surely it must be allowed by all that the first half of the verse needs to be taken into consideration. In order to establish that these words are supposed by many to mean, viz., that the words "any" and "all" are to be received without any qualification, it must be shown that the context is referring to the whole human race! If this cannot be shown, if there is no promise to justify this, then the conclusion also must be unwarranted. Let us then ponder the first part of the verse.

"The Lord is not slack concerning his promise." Note "promise" in the singular number, not "promises." What promise is in view? The promise of salvation? Where, in all Scripture, has God ever promised to save the whole human race! Where indeed? No, the "promise" here referred to, is not about salvation. What then is it? The context tells us.

"Knowing this, first, that there shall come in the last days scoffers, walking after their own lusts and saying, 'Where is the promise of his coming?' (vv. 3,4). The context then refers to God's promise to send back His beloved Son. But many long centuries have passed and this promise has not yet been fulfilled. True, but long as the delay may seem to us, the interval is short in the reckoning of God. As the proof of this we are reminded, 'But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day' (v. 8). In God's reckoning of time, less than two days (Continued on page 8, column 1)

"Calvary Baptist Church says to tell all of you that there will be free meals and rooms for every one who wants to attend the Bible Conference over Labor Day Weekend!"



(Continued from page 7)

have yet passed since He promised to send back Christ.

But more, the delay in the sending back His beloved Son is not only due to no "slackness" on His part, but it is also occasioned by His "longsuffering." His longsuffering to whom? The verse we are now considering tells us: "but is longsuffering to usward." And who are the "usward"?—the human race, or God's own people? In the light of the context

"Speak every man truth with his neighbor"—Eph. 4:25.



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this is not an open question upon which each of us is free to form an opinion. The Holy Spirit has defined it. The opening verse of the chapter says, "This second Epistle, **beloved**, I now write unto you." And again, the verse immediately preceding declares, "But, **beloved**, be not ignorant of this one thing, etc." (v. 8). The "usward" then are the "beloved" of God. They to whom this Epistle is addressed are "them that have **obtained** (not "exercised," but "obtained" as God's sovereign gift) like precious faith with us through the righteousness of God and our dispensation shall have been brought to Him. Thank God for His "longsuffering to usward." Had Christ come back years ago the writer had been left behind to perish in his sin. But that **could not be**, so God graciously delayed the Second Coming. For the same reason He is still delaying His advent. His decreed purpose is that all His elect will come to repentance, and repent they **shall**. The present interval of grace will not end until the last of the "other sheep" of John 10: 16 are safely folded — **then** will Christ return.

Can the Spirit Be Resisted?

room for a doubt, a quibble or an argument — the “usward” are the elect of God.

Let us now quote the verse as a whole: “The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.” Could anything be clearer? The “any” that God is not willing should perish are the “usward” to whom God is “longsuffering,” the “beloved” of the previous verses, II Peter 3:9 means, then, that God will not send back His Son until “the fulness of the Gentiles be come in” (Rom. 11:25). God will not send back Christ till that “people” whom He is now “taking out of the Gentiles” (Acts 15:14) are gathered in. God will not send back His Son till the elect number is complete, and that will not be till the ones whom He has elected to be saved in this

In expounding the sovereignty of God the Spirit in Salvation we have shown that His power is irresistible, that, by His gracious operations upon and within them He “compels” God’s elect to come to Christ. The sovereignty of the Holy Spirit is set forth not only in John 3:8 where we are told “The wind bloweth where it pleaseth . . . so is every one that is born of the Spirit,” but is affirmed in other passages as well. In I Cor. 12:11 we read “But all these, worketh that one and the selfsame Spirit, dividing to every man severally as He will.” And again, we read in Acts 16:6,7: “Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Spirit to preach the Word in Asia. After they were come to Mysia, they assayed to go to Bithynia: but the Spirit suffered them not.” Thus we see how the Holy Spirit interposes His imperial will in opposition to the determination of the apostles.

But, it is objected against the assertion that the will and power of the Holy Spirit are **irresistible**, that there are two passages, one in the Old Testament and the other in the New, which appear to militate against such a conclusion. God said of old "My Spirit shall not always **strive** with man" (Gen. 6:3), and to the Jews Stephen declared, "Ye stiffnecked and uncircumcised in heart and ears, ye do **always resist the Holy Spirit**: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted?" (Acts 7:51,52). If then the Jews "resisted" the Holy Spirit, how can we say His power is **irresistible**?

The answer is found in Neh. 9:30, "Many years didst thou forebear them, and testifiedst against them by thy Spirit **in thy prophets**: yet would they not give ear."

It was the external operations of the Spirit which Israel "resisted." It was the Spirit speaking by and through **the prophets** to which they "would not give ear." It was not anything which the Holy Spirit wrought **in them** that they "resisted" but the motives **presented** to them by the inspired messages of the prophets.

Perhaps it will help the reader to catch our thought better if we compare Matt. 11:20-24: "Then began he to upbraid the cities wherein most of His **mighty works** were done, because they repented not. Woe unto thee Chorazain," etc. Our Lord here pronounces woe upon these cities for their failure to repent **because** of the "mighty works" (miracles) which He had done in their sight, and **not** because of any **internal** operations of His grace! The same is true of Gen. 6:3. By comparing I Peter 3:18-20 it will be seen that it was by **and through Noah** that God's Spirit "strove" with the antediluvians. The distinction noted above was ably summarized by Andrew Fuller (another writer long deceased from whom our moderns might learn much) thus:

"There are **two kinds** of influences by which God works on the minds of men. First, that which is common, and which is effected by the ordinary use of motives presented to the mind for consideration: Secondly, that which is special and supernatural. The one contains nothing mysterious, any more than the influence of our words and actions on each other; the other is such a mystery that we know nothing of it but by its effects — The former **ought** to be effectual; the latter is so."

The work of the Spirit **upon** or **towards** men is always "resisted" by them; His work **within** is always successful. What saith the Scriptures? This: "He which hath begun a good work **IN** you, **will** finish it" (Phil. 1:6).

The Gospel—Why Preach It?

The next question to be considered is: **Why preach the Gospel to every creature?** If God the Father has predestined only a limited number to be saved, if God the Son died to effect the salvation of only those given to Him by the Father, and if God the Spirit is seeking to quicken none save God's elect, then what is the use of giving the Gospel to the world at large, and where is the propriety of telling sinners that "**Whosoever** believeth in Christ shall not perish but have everlasting life"?

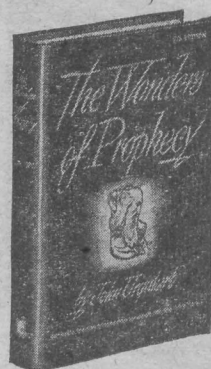
First, it is of great importance that we should be clear upon the **nature** of the Gospel itself. The Gospel is God's good news concerning Christ and not concerning sinners: "Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God . . . **concerning His Son**, Jesus Christ our Lord" (Rom. 1: 1,3). God would have proclaimed far and wide the amazing fact that His own blessed Son "became obedient unto death, even the death of the cross." A universal testimony must be borne to the matchless worth of the person and work of Christ. Note the word "witness" in Matt. 22:14. The Gospel is God's "witness" unto the perfection of His Son. Mark the words of the apostle: "For we are **unto** God a sweet savor of Christ, in them that are saved, **and** in them that are saved, **and** in them that **perish** (II Cor. 2:15).

Concerning the character and content of the Gospel, the utmost confusion prevails today. The Gospel is not an "offer" to be bandied around by evangelistic peddlers. The Gospel is no mere invitation but a proclamation, a proclamation concerning Christ; true whether men believe it or not. No man is asked to believe that Christ died for him in particular. The Gospel, in brief, is this: Christ died for sinners, you are a sinner, believe in Christ, and you shall be saved. In the Gospel, God simply announces the terms upon which men may be saved (namely, repentance and faith) and, indiscriminately, all are commanded to fulfill them.

Second, repentance and remission of sins are to be preached in the name of the Lord Jesus "unto all the nations" (Luke 24:47), because God's elect are "scattered abroad" (John 11:52) **among** all nations, and it is by the preaching and hearing of the Gospel that they are called out of the world. The Gospel is the means which God uses in the saving of His own chosen ones. By-nature God's elect are children of wrath "even as others"; they are lost sinners needing a Saviour, and apart from Christ there is no salvation for them. Hence, the Gospel must be believed by them **before** they can rejoice in the knowledge of sins forgiven. The Gospel is God's winnowing fan: it separates the chaff from the wheat, and gathers the latter into His garner.

Third, it is to be noted that God

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has other purposes in the plan than the salvation of His elect. The world exists for the elect's sake yet others have benefit of it. So the Word preached for the elect's sake, others have the benefit of it. The sun shines to the blind men see it not. The rain falls upon rocky mountains and waste deserts as well as on fruitful valleys; so also, God offers the Gospel to fall on the ears of the non-elect. The power of the Gospel is one of God's mercies for holding in check the wickedness of the world. Men who are never saved by it are reformed, their lusts are broken, and they are restrained from coming worse. Moreover, the preaching of the Gospel to the non-elect is made an admission of their characters. It explains its the inveteracy of their sin. It demonstrates that their hearts are at enmity against God. It justifies the declaration of God that "men loved darkness more than light, because their hearts were evil" (John 3:19).

Finally, it is sufficient to know that we are bidden to preach the Gospel to every creature. It is not for us to reason about the consistency between this and the fact that "few are chosen." It is for us to obey. It is a simple matter to ask questions relating to the ways of God, but no finite mind can fully follow them. We, too, might turn and reason the objection that our Lord declared, "Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme. But he that shall blaspheme against the Holy Spirit hath never forgiveness" (Matt. 28, 29), and there can be no doubt whatever but that certain of the Jews were guilty of this very thing (see Matt. 12:24, etc.) and hence their destruction was inevitable. Yet, notwithstanding, scarcely months later, He commanded His disciples to preach the Gospel to every creature. When the objector can show us the consistency of these two things — the fact that certain of the Jews had committed the sin for which there is never forgiveness, and the fact that to them the Gospel was to be preached — we will undertake to furnish a more satisfactory solution than the one given above to the harmony between the Gospel's universal proclamation of the Gospel and a limitation of its saving power to those only that God has predestined to be conformed to the image of His Son.

Once more, we say, it is our business to **reason about** the Gospel. We is our business to **preach** it. When God ordered Abraham to offer his son as a burnt-offering, he might have objected that the command was **inconsistent** with His promise, "In Isaac shall seed be called." But instead of arguing he obeyed, and left to harmonize His promise with His precept. Jeremiah might have argued that God had bade him do that which was altogether reasonable when He said "Therefore thou shalt speak all the words unto them: **but they will not hearken to thee**; thou shalt also call unto them; **but they will not answer thee**" (Jer. 7:27). Instead, the prophet obeyed. Elisha, too, might have complained that the Lord was asking of him a hard thing when He said, "Go, of man, go, get thee into the house of Israel, and speak **my words** unto them. For I have sent thee to a people of strange speech and of a hard language, but to the house of Israel; Not to many people of strange speech and of a hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. **But the house of Israel will not hearken unto thee** for they will not hearken unto me; for all the house of Israel are impudent and hard hearted" (Ezek. 3:4-7).

"But, O my soul, if true
bright
Should dazzle and confound the
sight,
Yet still His written Word obey
And wait the great decisive
day."—Watts.