

It is noble to learn to undo what you have wrongly done.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

# The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries  
"To the law and to the testimony; if they speak not according to this word  
it is because there is no light in them."—Isaiah 8:20

Vol. 35, NO. 29 ASHLAND, KENTUCKY, SEPTEMBER 3, 1966 WHOLE NUMBER 1450

## ELECTION

By J. T. PARISH  
Madisonville, Kentucky

### An Eternal Act

Election is an "eternal act of God." The Scriptures teach that God did the electing back in eternity. Salvation was no afterthought with God. He was not taken by surprise by Adam's sin. God never has a crisis. He knows beforehand what He will do in every situation.

God foreordained Christ to come to die for sinners before the foundation of the world. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD, but was manifest in

these last times for you." (1 Peter 1:18-20).

God foreknew those who are saved. "For whom he did FOREKNOW, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified them he also glorified." (Romans 8:29, 30).

Foreknowledge is often interpreted by Arminians to mean that God knew that certain ones would believe, therefore he elected them to Salvation. According to that idea Foreknowledge would only be conditioned upon man's action. This does not measure up to the Scriptural use of the word, fore- (Continued on page 8, column 3)

## Courage, Brother Do Not Stumble!

"Courage brother do not stumble,  
Tho' thy path be dark as night;  
There's a star to guide the humble,  
Trust in God, and do the right.  
Let the road be rough and dreary,  
And its end far out of sight,  
Foot it bravely; strong or weary,  
Trust in God, and do the right.

Perish policy and cunning,  
Perish all that fears the light;  
Whether losing, whether winning,  
Trust in God, and do the right.  
Trust no lovely forms of passion,  
Friends, may look like angels bright,  
Trust no custom, school or fashion,  
Trust in God, and do the right.

Some will "hate" thee — some will love thee,  
Some will flatter, some will slight,  
Cease from man, and all above thee:  
Trust in God, and do the right.  
Simple rule, and safest guiding,  
Inward peace, and inward might.  
Star upon our path abiding,  
Trust in God, and do the right."

N. JACKSON TWISTS AND TURNS AS TO . . .

## Five Points Of Calvinism

ELD. ROY MASON  
Aripeka, Florida

had by Arminius, nor would I blame him for any of his five points of error, which Bro. Jackson repudiates. However, so long as he holds to a portion of Arminianism, he is to that extent Arminian in his theology, and ought to come clean on the whole thing, and come back to the historic and Biblical views of the historic Baptist faith.

I claim the same fairness for myself and those who believe as I do, that should be extended to Bro. Jackson. Let us admit the truth that Calvinism and Arminianism have come to be regarded as terms to symbolize those who are freewillites and electionists and that it is unfair to seek to hang the faults and failings of Calvin or Arminius on those who happen to agree with them concerning the question of election.

So far as I am concerned, I am not to blame in the slightest for any traits or quirks of character or behavior manifested by John Calvin, but I am quite willing to be called a Calvinist on the basis of my beliefs concerning the Five Points. And that means the Five Points as cor- (Continued on page 4, column 4)

## What Kind Of Paper Is The Baptist Examiner?

The Baptist Examiner is not a "Missionary Baptist" paper, although it is missionary through and through. But the name "Missionary" does not need to be tacked on to the name "Baptist." One cannot be a Baptist without being missionary, since all New Testament Baptists were Missionary. Other sects that have split off from us have relinquished the simple name "Baptist" by adding some qualifying designation. Hence we need none. We were called Baptists before they split off from us. We are still just Baptists.

The Baptist Examiner is not a "Primitive Baptist" paper, although it is the kind of a Baptist that New Testament Baptists were.

The Baptist Examiner is not a "Calvinistic" or "Hardshell" (Continued on page 5, column 5)

We Invite You To Listen To Our WEEKLY RADIO BROADCAST  
WTCH — 1420 On Your Dial  
SUNDAY 8:30 A.M.

PASTOR JOHN R. GILPIN  
is the speaker for each broadcast

## Which Church Will Endure? Is A Good Question Today

PREACHED AT CALVARY'S 1965 BIBLE CONFERENCE

By JOHN E. BYRD  
Fremont, California

In John 16:1,2,33 the Lord told His Church they would be killed by organized religion;



Eld. John E. Byrd

they would have tribulation; they would be hounded by religion, but were not to be offended. In Matt. 10:22 He told

them, "ye shall be hated of all men." I wonder how the Institute Arminians define this "all."

They had the assurance of their founder, and source of life, that the very gates of Hell should not be able to withstand this onslaught. The winds of opposition, waves of trouble and various persecutions would come but the Rock upon which the New Testament Church had been built was the Lord Jesus Christ. The little group would be able to withstand all because they had Him. See I Cor. 3:11. There was no other foundation on which they could build. Eph. 5:23 declares Christ is Head, Preserver, and Savior of that Body.

Today the tawdry propagandists, and charlatans, and other Paladins of theology distortion have chained the Bible to their "little work for Jesus" or their chain of super junior high schools called Institutes. Just to hear one joke and cajole for an hour is to strip the agent of decadence of his robe of deception. I wonder what the ego boys would have told Nero. They probably would have had him at the "dedication" service.

The Church That Jesus Built  
Endured In Crisis

It was scorn, mockery and ridicule from the start. In Acts 11:26, they were called Christian at Antioch. Chrysostom said it was in derision. See Acts 4:25. The sect of Nazarenes got their name in mockery. Today when the ecumenical fathers get after one of their boys, he goes out as a missionary. Those who choose to stay and preach beyond the ignorance of the establishment's statement, are branded as heretic by edicts. From 60 to 70 A.D. Nero burned Rome and accused the Christians of arson. Pliny asked Trajan, "What shall we do with the Christians? What they are is contagious." They were accused of treason before the image of the emperors. Many recanted of the fact they stood for anything. Maybe this was the initial manifestation of that contemptible trickery and specious argumentation which some call "resolution" today when they decided to write off a church for not bowing to their bureaucracy. They were (Continued on page 5, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE SERPENT OF BRASS"

"And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, we have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that He take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come

to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. 21:5-9.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

I couldn't begin to tell you how many times I have preached on the subject, "The Brazen Serpent." Always heretofore, I have begun with the 3rd chapter of John, and then referred back to the 21st chapter of Numbers. Tonight, I want to begin with the 21st chapter of Num-

bers and perhaps reach over a little into the Gospel of John. I think I have in this message some great truths to bring to you. While they have been mentioned various times, and in various ways in other messages, I think what I say will be more or less a new message to you concerning the brazen serpent.

WHY DID THESE SERPENTS COME AMONG THE CHILDREN OF ISRAEL?

I never saw until recent date the actual reason for the serpents. I would say generally that it was sin on the part of the people, and that would be true, but I never did notice the (Continued on page 2, column 2)

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

### SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50; Five years — \$7.00; Life — \$25.00.

CLUB RATES: 15 or more each \$1.50

When you subscribe for others or secure subscriptions each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

## A Good Man Goes To Be With His Lord Above

I write this article with a heavy but rejoicing heart. I am writing in behalf of Eld. Edgar (Eddie) J. Nelson, who has gone on to be with his Lord. He was the pastor of Cottonwood Lane Baptist Church, of Sacramento, Calif. He was my pastor for the past year and I learned to love and respect him very much. I learned much from him, namely the five points of Calvinism.

He loved the Baptist Examiner very much, next to the Bible. Because of him I started taking it and I love it, too.

One of the high points of his ministry was when Bro. Gilpin came out to Sacramento, Calif. last April, to be in the Bible Conference at Citrus Heights Baptist Church.

He was one of the very few who believed the Five Points of Calvinism in our area.

We will all miss Bro. Eddie here at Cottonwood Lane, but we know it was God's will and that we will all be together soon.

We covet your prayers for his precious family and for the church he left behind.

Here are a few particulars about him. He was born Sept. 4, 1929. Deceased Aug. 3, 1966, at the age of 36. He was survived by his wife, Dalphia, and three lovely daughters, Anita 14, Cheri 10, and Melodie 3 months.

He was converted to Christ Dec. 4, 1949 and baptized the following Sunday by the Thornton Baptist Church of Thornton, Calif. He was ordained to the office of deacon June 1st of 1958. He was ordained to the full work of the

gospel ministry Oct. 6, 1963 by Cottonwood Lane Baptist Church. He was later called by this church to be her pastor and became her pastor May 9, 1965 and served her faithfully until the time of his death.

I realize he was a young man, but the Master wanted a prime rose for His bouquet.

I know he is very proud to be one of the Lord's elect flowers. He never questioned the Lord's will. "Who art Thou, O man, that repliest against God?" Rom. 9:20.

He also believed Rom. 8:28. "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Pray for us out here as we pray for you and your ministry and your paper.

—Eld. Bill Grissom



## "Serpent of Brass"

(Continued from page one)

particular sin of which the children of Israel were guilty. Beloved, it was the sin of murmuring, complaining, and rebelling against their leadership.

When I say leadership, God was leading, and Moses was leading. God was directing, and Moses was their human leader. The children of Israel rebelled against their leadership.

They went so far as to say, "You brought us out here in the wilderness to die. Worse than that, we haven't any bread, and we haven't any water, and our soul loatheth this light bread." The light bread that they were speaking of, was the manna, and they said, "We abhor, or loathe, or despise the manna which you have given to us. We haven't any bread, and we haven't any water."

Now that in itself was definitely a falsehood. They had had water ever since the time that Moses struck the rock the first time and water flowed out from that rock. The Word of God says that rock followed them all the way through their wilderness wanderings. They had water every day.

They had food every day, for God gave them manna from Heaven, and on occasions gave them quail that flew in waist high, and all they had to do was just knock them down, and they then had "quail on toast" every day for breakfast if they so desired.

Whenever you get a person in a rebelling, complaining mood, it is pretty easy for him to stretch the truth considerably, and that is exactly what that crowd was doing. They were complaining, and they were rebelling, and they even go so far as to lie when they complain to Moses—lying about the food and the water situation. As a result of this, God sent serpents. In other words, the serpents came because the children of Israel were in rebellion against

God.

Let's go back to the early chapters of Genesis. Isn't that the story of the entrance of sin into the human family? Isn't that exactly what happened in the Garden of Eden? God said, "The tree which is in the midst of the garden, you shall not touch it. If you do, you are going to die." What did Eve do? She rebelled against what God said, and when she partook of the fruit of that tree and carried it to her husband, the Word of God says that he ate also with her. Timothy would indicate in the New Testament (I Tim. 2:15) that Eve sinned thinking that she was going to be wiser, but that Adam sinned with his eyes wide open, knowing that he was going to die. I think he loved his wife so much that he would rather die than live without her, so he sinned. He ate of that forbidden fruit and the two of them died. They died in rebellion against Almighty God.

Well, beloved, the serpents came among the children of Israel because of the complaining and the rebellion on the part of the children of Israel. Sin itself began in exactly the same manner, for had it not been for the rebellion on the part of Adam and Eve against God Almighty's revealed will — if it had not been for that rebellion, sin would never have been a reality.

We read:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy; there is none that doeth good, no, not one."—Psa. 14:2, 3.

When God turns His eyes introspectively toward this earth, God sees man as a sinner. God sees every man as a sinner. And when God looks with His X-ray eyes upon man, He says that there is none that doeth good, no, not one.

We come to the New Testament and find the same message.

Listen:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

So I say, beloved, the rebellion on the part of the children of Israel caused God to send the serpents. There has been rebellion on the part of mankind from the Garden of Eden forward, and this has cursed this world. Just as Israel's camp was cursed specifically with serpents, so God has cursed this world from the Garden of Eden, because of man's rebellion against God.

### II

THE ISRAELITES WERE ACTUALLY BITTEN.

We read:

"And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died."—Num. 21:6.

It wasn't so bad that the serpents were crawling around on the ground, but actually the Israelites were really bitten by the serpents. The same is true so far as the human family is concerned. Our spiritual condition is the result of the instigation of the old serpent, even Satan himself. As these Israelites were bitten by the snakes so that many of them died, so it is with this world — this world has suffered from a snake bite. It has suffered because the old Devil came into the Garden of Eden impersonating the serpent, and he brought sin into the Garden of Eden.

For whom was this brazen serpent put up? It was put up for people who had been suffering with the venom of the fiery serpents. For whom did Jesus Christ come to this world? For people who have been suffering with the

ALL THE BOYS WHO DESPISE ELECTION AND DO FALSE TWISTINGS AND TURNINGS BECAUSE OF IT OUGHT TO BE

## JOHN BUNYAN'S STATEMENT ON ELECTION

As Stated in THE WORKS OF JOHN BUNYAN Volume II, pages 598, 599

1. I believe that election is free and permanent, being founded in grace, and the unchangeable will of God. (Romans 11:5,6; II Timothy 2:19).

2. I believe that this decree, choice, or election, was before the foundation of the world; and so before the elect themselves, had being in themselves: For "God who quickeneth the dead, and calleth those things which be not as though they were" (Romans 4:17), stays not for the being of things, to determine His eternal purpose by; but having all things present to Him, and His wisdom, He made His choice before the world was. (Ephesians 1:4; II Timothy 1:9).

3. I believe that the decree of election is so far off from making works in us foreseen the ground or cause of the choice: that it containeth in the bowels of it, not only the persons, but the graces that accompany their salvation. And hence it is, that it is said; we are predestinated to be conformed to the image of his Son (Romans 8:29), not because we are, but "that WE SHOULD be holy and without blame before him in love." (Ephesians 1:4; Ephesians 2:10). He blessed us according as He chose us in Christ. And hence it is again that the salvation and calling of which we are now made partakers, is no other than what was given us in Christ Jesus before the world began; according to His eternal purpose which He purposed in Christ Jesus our Lord. (Ephesians 3:8-11; II Timothy 1:9; Romans 8:29).

4. I believe that Christ Jesus is He in whom the elect are always considered and that without Him there is neither election, grace, nor salvation. (Ephesians

virus of sin itself.

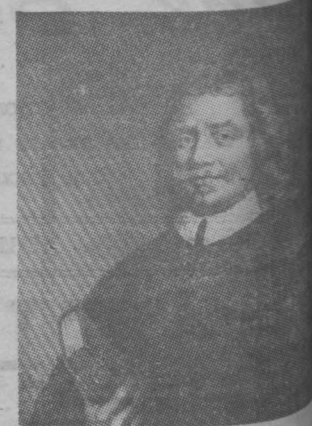
### III

THE BITE OF THE FIERY SERPENT WAS MORTAL.

These serpents were not playthings in any wise at all. Rather, as result of the bite of these serpents, people died. They were having funerals every day because the people were being bitten by these fiery serpents. So I say that the bite of these fiery serpents was mortal.

May I bring this over to the New Testament and tell you that the bite of the old serpent, even Satan himself, was a mortal bite to the sons of men. Every man that was ever born into this world has been born with a sinful disposition, and that sinful disposition results in a spiritual death ultimately. Listen:

"But every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is



John Bunyan (1628-1688)

Wrote the famous book, PILGRIM'S PROGRESS

Spent many years in the Bedford jail for preaching the Gospel. He still preached to those who gathered outside the jail, and hundreds were saved. (1:5,7,10; Acts 4:12).

5. I believe that there is any impediment attending election of God that can hinder their conversion, and eternal salvation. (Romans 8:30-35; Romans 11:7; Jeremiah 51:5; Acts 13:48).

6. I believe that no man know his election, but by his living. The vessels of mercy, God afore prepared unto glory, thus claim a share therein. (Romans 9:24,25).

7. I believe therefore election doth not forestall the means which God appointed to bring glory to Christ, to grace, and to glory, rather putteth a necessity the use and effect thereof, cause they are chosen to be brought to Heaven that is, by the faith of Christ, which is the end of the calling. (II Peter 1:10; Thessalonians 2:13; I Peter

finished, BRINGETH DEATH."—James 1:14, 15.

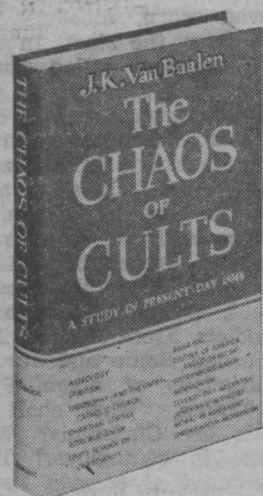
Eve lusted after that fruit of the forbidden tree. She lusted after it, but she did not eat it, and that resulted in spiritual death.

So I would remind you as the bite of the serpent a mortal bite, so sin is to every one of us. It results in our spiritual death. Listen:

"Wherefore, as by one man entered into the world, DEATH BY SIN; and so passed upon all men, for all have sinned."—Rom. 5:12.

"But the children of the dom shall be cast out into darkness; there shall be weeping and gnashing of teeth."—Matt. 12.

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." (Continued on page 3, column 2)



## The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day
Theosophy	Adventism
Christian Service	Jehovah's
Rosicrucianism	Witnesses
Anglo-Israelism	Unitarianism

\$3.95

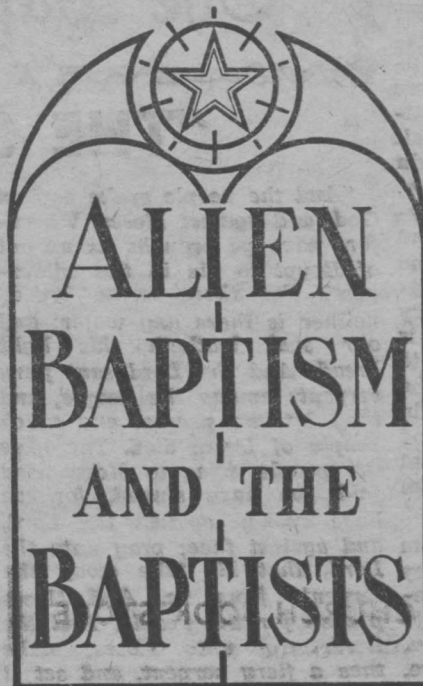
This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH  
P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 3, 1966

PAGE TWO



IN PRINT AGAIN!

Alien Baptism and the Baptists

By William M. Newberry

clothbound \$2.00

Discusses the four essential of scriptural baptism, providing an abundance of biblical and historical support. Shows why Baptists should receive the immersion, the Pedobaptists, Catholics and other "off-brand"

Calvary Baptist Church  
Ashland, Kentucky

## Serpent of Brass

(Continued from page two)  
he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; And the smoke of their torment ascendeth up for ever and ever."—Rev. 14:10, 11.

I say to you, beloved friends, the bite of these fiery serpents is mortal to the children of men, and the bite of the old serpent, the Devil of Hell, is equally mortal to the sons of men for it results in death; which means nothing more nor less than an eternal Hell, being separated from Almighty God.

### IV THERE WAS NO LIMIT TO THE STAGE OF POISONING.

Go back and read the story in the first chapter of Numbers and you will not find any limit put on the individual who looks to the brazen serpent. There was no limit, I say, as to the stage of poisoning.

Maybe the man has just been bitten. He looks and he is immediately healed.

Or here is another individual who has been bitten maybe ten or fifteen minutes. His voice has begun to fail. His hands have become nervous. His eyes are glazed. But he looks, and he is healed.

Or here is another individual on the outskirts of the camp who is practically dead and the news comes out that Moses has put a serpent upon a pole in the middle of the camp and that anybody who looks to that serpent will be healed of the serpent bite. That man is so lifeless and so lifeless that he is shining, glistening luster of the brazen serpent on the pole, he glances, and in the sun he sees the luster of the serpent, and he is healed.

Or, beloved, there was no limit to the stage of their poisoning and there is no limit spiritually so far as unsaved people are concerned. A person can be a youngster, almost pure—never tasted even the vices of sin; or he may be an old sot who has lived out his life and become a servant of the Devil, a slave to Satan. Regardless how vile the individual may be, by looking to Jesus Christ he can be healed—he can be saved—he can become a child of God.

Rejoice when I read this scripture to see that God didn't put any limit to this brazen serpent, as to the stage of poisoning. Beloved, there is no limit. Instead, we read:

*For the Son of man is come to save and to save that which was lost.*—Luke 19:10.

*Come now, and let us reason together, saith the Lord; though your sins be as scarlet they shall*

*A man of courage never is afraid to back down when he finds he is in the wrong.*

*be as white as snow; though they be red like crimson, they shall be as wool.*"—Isa. 1:17.

### V THE REMEDY WAS OF DIVINE ORIGIN.

Moses didn't suggest this remedy. Moses in no wise at all produced it. Rather, it was of Divine origin. The Word of God would tell us when the people cried to Moses, that Moses went to the Lord in prayer for the people, and God said, "Make thee a fiery serpent." So you see that the remedy itself was of divine origin.

May I remind you that our remedy for sin was a remedy that didn't come from man, but rather, it came from God. It was of divine origin also.

When sin first came into the human family, what did Adam and Eve do? Immediately, when they realized that they were naked, as a result of the sin they had committed, they took fig leaves and sewed them together to make clothes for themselves. That was man's remedy for his sin. That was what man thought would be satisfactory. Up to that time they had never been any more conscious of their nudity, than a little baby is conscious now, but when they sinned, they realized their nakedness, and they sewed these fig leaves together. That was man's answer for man's sin.

As you well know, that wasn't satisfactory. God looked at those man-made clothes that Adam and Eve had produced, and God gave to them clothes made from the skin of an animal—in all probability, a lamb. At any rate, an innocent animal died, and God took the skin of that animal and made clothes for a guilty man and his wife.

Beloved, whenever you dress up, and look at the clothes that you are wearing, you can say this: "I am wearing these clothes because of sin. If it hadn't been for sin, I would never have worn clothes."

God wasn't pleased with the clothes that Adam and Eve made. Their remedy for their sinful condition was not satisfactory, and God by-passed it. The result was that God gave to them a lamb that died for their sins.

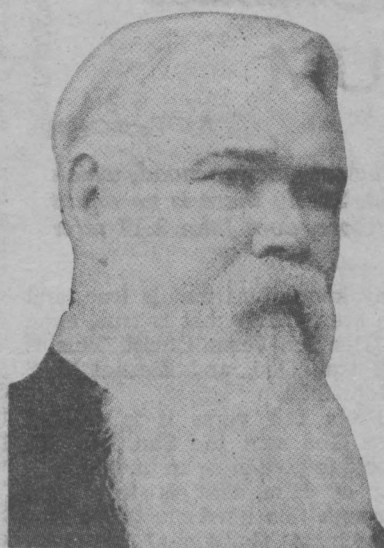
I say, beloved, the death of that lamb in the Garden of Eden looked forward to the time when the Lamb of God was to die upon the cross of Calvary. So when we look backward, we can look all the way back to Adam and see the lamb dying for a guilty man and his wife, and we come this way 4,000 years and we can see another Lamb dying for guilty men and women, on the cross of Calvary.

Oh, I would remind you that the remedy in the Garden of Eden was of Divine origin. The remedy that we have at Calvary is also of Divine origin. Just like the remedy that God gave to Moses for the serpent-bitten

ARE YOU DOING FANCY TWISTINGS AND TURNINGS OVER THE DOCTRINE OF ELECTION? IF SO, READ . . .

## B. H. CARROLL'S REMARKS ON PREDESTINATION AND ELECTION

B. H. CARROLL (1843-1914)  
Founder and First President  
of Southwestern Baptist  
Theological Seminary.



The last clause of verse 48, which reads thusly: "**As many as were ordained to eternal life, believed,**" needs some explanation.

When I was a young fellow and had not imbibed the doctrine of predestination, I wanted that to read, "**And as many as believed were ordained to eternal life.**" Perhaps that is the way you want to interpret it.

Brother Broadus said, "Let the Scripture mean what it wants to mean," and you let that passage stand—ordination to precede eternal life. Ordination to eternal life takes place in eternity.

Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it." Romans 8:29 reads, "**For whom he did foreknow, he also foreordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called: and whom he called, them he also justified.**"

Justification comes at believing. So unless that passage reads, "**As many as were ordained to eternal life, believed**" it would break Paul's chain all to pieces.

Settle it in your mind that salvation commences with God, and not man.—(Pages 279, 280, **Commentary On Acts**).

What is election? Choice toward individuals. When was this choice made? Before the world was. As we were not there then, in whom was it made? In Christ. To what end? That we should be holy and without blemish in love. He blessed us at that time in foreordination. What does that mean? To decree beforehand. Concerning whom? The particular individuals that were elected. Unto what? Unto adoption as sons. Through whom? Through Jesus Christ. According to what? According to the good pleasure of His will. To what end? To the praise of the glory of His grace. (Page 79, **Commentary on Ephesians**).

people in the wilderness—as it was of Divine origin, so the remedy that God has given us for sin is likewise a remedy of Divine origin.

### VI THE REMEDY INDICATED A DEAD SERPENT.

This is something that I have never said before. In fact, I never considered it until of recent date when I began to think about it. Years ago, I saw a preacher who was preaching from this story and from the 3rd chapter of John, and he had a cane, with a serpent carved on that cane. The serpent was coiled all the way around the cane. Finally, at the top, at the handle of the cane, was the head of the serpent. Somehow I got my theology from that man's cane.

It is sad how we get our theology confused because of something that we see or something that we hear. You go to church and hear an unscriptural song and you think that it must be true because it is sung at church, and you thus get your theology confused because of an unscriptural song. Or you may go to an art museum and see some piece of statuary and think it must be so, and you get your theology confused. Thus it was that I got my theology confused years ago as a boy preacher in seeing this cane that this man had, with the serpent coiled all the way around the cane, and with the head of the serpent as the handle of the cane.

Beloved, I have a feeling when Moses put that brazen serpent up on the pole out in midst of the camp that the head of that brazen serpent was impaled on that pole. Why? It had to show forth death. The only way that

his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4:4, 5.

The only difference between Jesus Christ and us is that the Son of God, who was made exactly like us—a man in the flesh, did not have any sin; and when He came to the end of the way, you can see death written all over the cross of Calvary.

I contend, beloved, that the brazen serpent when put up on the pole, was impaled there so as to indicate death, and when an individual who was dying, looked at that serpent which indicated death, he was healed thereby. This would tell us that you and I who are dying in sin, and you and I who are suffering in sin and are going to a Devil's Hell—this would tell us that the only way we could have life is through a dying Christ, who died for our sins. In other words, death is slain by death. Listen:

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

### VII THERE WAS JUST ONE REMEDY.

There was just one remedy that Moses had given, by God, in behalf of the Jews. God didn't say, "Moses, here are a half dozen things you can do." Instead, He just gave them one remedy, and only one remedy. That brazen serpent was the only remedy that this snake-bitten group of people had to depend upon.

Beloved, so far as we are concerned, we have just one remedy. Not two, not three, not a half dozen, but just one.

You go to church and maybe the preacher will offer you more than one remedy. He may tell you to be good. He may tell you to join the church. He may tell you to confess your sins to an earthly man. He may tell you to be baptized. He may come up with a half dozen remedies. God just had one remedy for this snake-bitten people, and that was the brazen serpent on the pole. God just has one remedy today for salvation and that is the death of Jesus Christ on the cross. Listen:

"I am THE DOOR; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."—John 10:9.

"Jesus saith unto him, I am THE WAY, the truth, and the life; no man cometh unto the Father, but by me."—John 14:6.

"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.

Brother, sister, I say to you, there was just one remedy for the snake-bitten Israelites, and God has just one remedy for us and that is Jesus Christ.

### VIII THE BRAZEN SERPENT WAS BRIGHT AND SHINING IN THE

(Continued on page 6, column 1)

## MARIAN'S BIG BOOK OF BIBLE STORIES

By MARIAN SCHOOLLAND

Cloth-bound—Over 350 pages

\$3.75

— ORDER FROM —

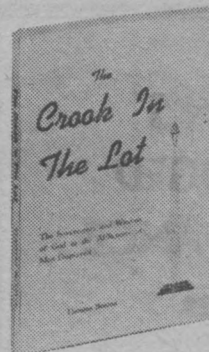
CALVARY BAPTIST CHURCH BOOK STORE  
P.O. BOX 910, ASHLAND, KENTUCKY 41101

## THE CROOK IN THE LOT

By THOMAS BOSTON

Krome-Kote Cover—143 pages

\$1.50



A marvelous presentation of the Sovereignty and Wisdom of God displayed in the afflictions of men. Read it and thank God for the stimulation and encouragement brought thereby.

— ORDER FROM —

CALVARY BAPTIST CHURCH  
ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

SEPTEMBER 3, 1966

PAGE THREE

# The Baptist Examiner FORUM

In John 3:17 the Greek is in the subjunctive mood, which is the mood of hesitation or doubt. Surely there is no doubt that the elect will be saved. Therefore, does John 3:17 refer to the world of the elect?

AUSTIN  
FIELDS

610 High Street  
Cool Grove, Ohio

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



Yes, this verse has reference to the world of the elect and it further explains the 16th verse where Christ expresses the Father's love for the world of the elect. In verse 16 we hear Christ tell Nicodemus that God loves the world, and that this love was so great that He gave His Son for that world; then in verse 17, He explains the result of that love which God had for the world, for it was the Father's love for the world (elect) which caused Him to send His son into the world (universe) not to condemn the world (elect) but that the world through Him might be saved.

There is no doubt in my mind but that the purpose of God, in sending His Son into the world will be fully realized, and it can only be realized with the salvation of every one that He loved, and for whom He sent His Son into the world not to condemn, but to save.

"For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back." Isa. 14: 27.

From this verse I can safely say that there is no one (including Satan and all sinners), who can turn God aside from fulfilling the things that he has purposed.

"For who hath resisted His will?" Rom. 9:19.

God desiring the salvation of those whom He loved, sent His Son into the world, in the likeness of sinful flesh, for their salvation, and though all Hell rise up in opposition to Him, still His purpose will be carried out as if there were no opposition.

"For the bread of God is He which cometh down from heaven, and giveth life unto the world." John 6:33.

This verse tells us in no uncertain terms what the world of John 3:17 is. You will notice in this verse that life is not offered, but rather it is given. God has, and He never will offer salvation to the sinner. He comes with an irresistible power, and gives salvation to those that He loved, and sent His Son into the world that they might be saved. Therefore those who die without this life which is God-given, are not of the world for which He gave His Son.

"And we know that the Son of God is come, and hath given us (elect) an understanding, that we

may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and Eternal life." I John 5:20.

From this verse it is evident that God sent the Son into the world to give to us an understanding of Him that is true, and through this understanding (which is God-given) we now have the knowledge of eternal life. It is also evident, that not all have this understanding, thus not all mankind are of the world, that God sent His Son to save.

The world then of John 3:17 does not mean all men universally, or every man individually, but only those that God the Father loved and for whom He sent His only begotten Son to die.

God's love was the cause, and the blood of His Son which was shed at Calvary was the means of this world's (elect) redemption, and this world includes all who are saved both among the Jews and the Gentiles.

The word "might" of verse 17 does not express an uncertainty, but rather it declares a positive action on the part of God to save every one that He sent the Son into the world to save. This word signifies to us that through the Son they should be saved.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church

Birmingham, Ala.



As in John 3:16 the word "world" here in this verse has so many different meanings that for anyone to try to prove a point solely on the basis of this word would be showing an utter disregard for the terminology of the word. I once heard a Baptist preacher rant and rave for some forty-five minutes telling us that he could tell everybody that God loved them, and his proof was John 3:16. Now it is true that this word does mean everybody in very rare instances. But for a man to use this word "world" in John 3:16 as a sole proof that God loves everybody when the word has some eighteen or twenty other meanings is ridiculous to the point of becoming utterly disgusting. The only safe way for us to interpret any Scripture with this word in it is to do it in the light of other Scriptures dealing with the same subject. We are told in 2 Pet. 1:20 that no Scripture is of any private interpretation. That simply means that we are not to take an isolated statement in the

Bible and build our theology around it without any regard for other Scriptures relating to that same subject. When a man bases his teaching on one word without any regard for other Scriptures on the subject, his ignorance is showing like the flashing light on a state trooper's car.

While it is true that the statement in this verse before us is in the subjunctive mood, other Scriptures on this subject prove beyond any shadow of doubt that there is no doubt about the salvation of this world under consideration in this verse. The angel told Joseph in Mt. 1:21, "Thou shalt call His name Jesus; for He SHALL save His people from their sins." Here in John 3:17 His people are designated "the world." In John 6:37 Jesus said, "All that the Father giveth Me SHALL come to Me." Here the ones whom the Father giveth to our Lord are designated "the world."

It may very well be that the Holy Spirit put this statement in the subjunctive mood in order that those who refuse to believe Scriptures like the two just mentioned might have something to argue about. But, in the light of other Scriptures relative to the subject, John 3:16 and 17 can only refer to the world of the elect.

ROY  
MASON

Radio Minister

Baptist  
Preacher

Aripeka, Florida



As the questioner states there is indeed no doubt about the elect being saved, for "no man can pluck them out of his hand."

The word "world" used here is the Greek "Kosmos" which signifies mankind. John 3:16 for instance does not mean every individual, but rather the world in an etheric sense. That is people of all races of mankind, rather than just Jews, as so many of that day seemed to think. The statement, "God so loved the world, etc." is immediately qualified by "that whosoever believeth . . . should not perish"

Who then will be saved? They who believe. Who will believe? Answer: "As many as were ordained to eternal life believed."

JAMES  
HOBBS

Rt. 2 Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church

South Shore, Ky.



Before we answer the last part of the question let us study the first part. It is true that this passage is in the subjunctive mood, but in this case does not express hesitation or doubt. Since I am not a Greek scholar I must rely on what the text books tell us, so I began by locating the word in my Greek New Testament. The words in question are (hena sotha) which is, according to Harper's Analytical Greek Lexicon the 3rd person singular, Aorist 1, subjunctive passive of (sozo). Taking this information I examined my Greek text books. In An Introduction to Greek by Crosby and Schaeffer on p. 95, paragraph 176, we read "(hena) may introduce a subjunctive to express purpose . . ." In Essentials of New Testament Greek by John Homer Hud-dilston on p. 36, paragraph 88 — "rule of syntax: clauses of purpose take the subjunctive with (hena)." On p. 205 and paragraph 115 — "In questions of doubt or

uncertainty the subjunctive is used in the first person, rarely in the second or third." Please notice that this subjunctive is in the 3rd person — not the 1st person and therefore is not to express doubt but purpose.

The purpose of the coming of Christ was that the world might be saved.

Now for the second part of the question. Does this refer to the world of the elect? Of course. There can be no doubt.

There could be none in hell if this Scripture referred to the world of all living human beings. This passage tells us that the purpose of Christ's coming was that the world might be saved.

We know that there are some in hell (Luke 16:19-31). Therefore this shows that John 3:17 is not talking about the world of all individuals.

God does not fail or lie so the world here must be the world of His elect.



## Five Points

(Continued from page one)  
roborated by the Bible—not five points as distorted by the Hardshells or anyone else. What are the Five points? Bro. Jackson correctly states them as follows: I—Total Inability. II—Unconditional election. III — Limited Atonement. IV — Irresistible Grace. V — Perseverance of the Saints. Bro. Jackson deals with two of these in his magazine article, and I shall follow his lead and consider only two in this article.

I—TOTAL INABILITY. We who believe in the sinner's total inability do not believe that man "sorta" half-way fell. We do not believe that he is a "pretty good scout" after all. We do not believe that he has a mighty, sovereign, free will so powerful and free that even the Holy Spirit cannot turn him to repentance when he sets that will. Just what is wrong with unregenerate man anyhow?

1—He was shapen in iniquity and conceived in sin. So says the Bible. (Psa. 58:3; Psa. 51:5)

2—He is spiritually dead — dead as a door nail. Ephes. 2: 1-5, "Who were DEAD in trespasses and sins . . . by nature children of wrath even as others. Just how unable is a dead man? Ever hear an undertaker tell a dead man to get up and walk to the hearse? No more impossible than for a spiritually dead man of his own volition to turn to the Lord.

But speaking of the spiritually dead we read in the same chapter, "But you hath He quickened." Further in explanation in verse 88 we read, "For by GRACE are ye saved, through faith." "Ah," says the Arminian, "there is where man shines." Not so, for immediately we read, "And that (faith) is not of yourselves, it (faith) is the gift of God." So there is not one ounce of merit attributed to man. He is quickened from a spiritually dead condition and saved wholly by grace through faith, and even the faith is given him as a gift,

for if left to himself he would exercise saving faith. All of this would not be bestowed upon him were he not TOTALLY UNABLE OF HIMSELF.

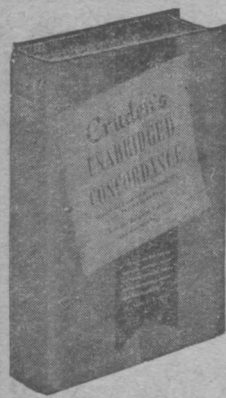
3—He loves "Darkness rather than light." (John 3:19) The picture of unregenerate man clamoring and crawling toward the light is false. He loves darkness.

4—He will not turn to Christ. Jesus said, (John 5:40) "WILL NOT COME UNTO ME" that ye might have life." This is characteristic of fallen man and were it not for the irresistible grace of God, none would ever come to Christ. In fact Christ plainly says (John 6:44) "No man CAN come unto me except it were given unto him of my Father." That's total inability with a vengeance. "MAN CAN COME" by and himself. Read the context and you will find that the doctrine of election just stated by Jesus caused nearly all of his crowd to leave him. People back then didn't like it, and they don't like it today. Man is by nature a minian. Arminianism is the attempt to reconstruct the character of God. How many times have I heard people say "But reference to election, "BUT IT DOESN'T SEEM FAIR TO ME" "Why should God choose some from all eternity and not all?" "That doesn't seem fair to me." You would think to hear people talk that they have a higher standard than God, and yet would get the idea that men are clamoring for salvation entrance into God's Kingdom while God sternly holds them back and refuses them. This is not a word of truth in the Bible. No person will ever go to heaven when he wants to be saved. A Fallen man does NOT want to be saved. He wants to follow a master, the devil, and were not for the elective grace of God none of us would be saved.

But WHY HASN'T CHOSEN ALL TO LIFE? I don't know, and no other human knows. Certainly he was under no obligation to do so, since he saved people hate God and everything they can to violate his laws. If you doubt this recommend that you read the morning newspaper.

Deniers of total inability assume that unregenerate men, by the exercise of their MIGHTY, FREE WILL of the turn to God when and where they sovereignly please. The truth is they are depraved creatures with depraved wills, and such would never turn to God were it not for the enabling that he gives. Is this stating too badly? Well, how about for Scripture proof? Jer. 13: "Can the Ethiopian change skin or the leopard his spots? The manifest answer is, "possible." Now read the verse: "Then (if the leopard can change his spots) YE ALSO DO GOOD, THOU ARE ACCUSTOMED TO EVIL." Is that not total inability?

Let us now turn for a few (Continued on page 5, column



## CRUDEN'S UNABRIDGED CONCORDANCE

719 PAGES

\$5.95

Spurgeon said: "Be sure you buy a genuine unabridged Cruden and none of the modern substitutes; good as they may be at the price."

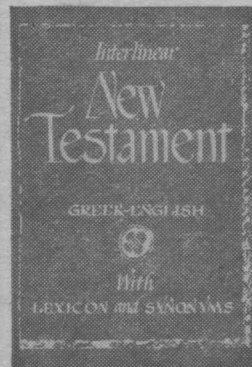
CALVARY BAPTIST CHURCH

P. O. Box 910—Ashland, Kentucky

THE BAPTIST EXAMINER

SEPTEMBER 3, 1966

PAGE FOUR



## GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$7.50

Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (1 Cor. 9:15), it is unspeakable. Must be examined to be appreciated.

ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

## Five Points

(Continued from page 4)  
to the second point of  
UNCONDITIONAL  
ELECTION. Our belief in this  
not involve that we must  
Bro. Jackson's interpre-  
of it, nor does it in-  
that we must accept Mr.  
interpretation. Some  
ago I was asked to define  
belief in election. I gave the  
following statement which rep-  
resents my understanding of  
Scripture's teaching on the  
subject then, and years of fur-  
ther study has not caused me to  
change it. The statement goes  
like this:

God in sovereign grace, act-  
ing upon good and righteous  
men known only to himself,  
before the founda-  
tion of the world chose certain  
men from among the race of  
man for himself. At the  
time that God uncondition-  
ally elected these to eternal life,  
he likewise ordained the means  
to bring the elect in-  
to a saving knowledge of  
himself. This election is not  
from, but is in Christ, and  
ends—the salvation of the  
—is inseparably connected  
with the means ordained of God  
to bring to pass the thing he  
intended."

has been my experience and  
observation that railers against  
election, invariably resort to  
slandering, and mis-represent the  
views of those who believe in  
conditional election. Bro.  
Jackson is no exception. He in-  
vents Calvinism to mean that  
it SAVES AND SEALS THE  
ELECT IN ETERNITY. He  
wants you to know that our Baptist  
who are theologically  
called "Calvinists," have never  
described to any such belief.  
I do not believe that ANY-  
ONE IS SAVED IN ETERN-  
Salvation is in TIME, and  
place when men repent  
believe. However the Scrip-  
ture teach that God "gives re-  
newance unto life"—that it "is  
goodness of God that leads to  
repentance." They also teach  
before stated, that even faith  
is the gift of God.

likewise, we who believe in  
conditional election, and who  
use of this are theologically  
called as "Calvinists," do not  
believe that men are eternally  
condemned to go to Hell, as stated by  
Bro. Jackson. It takes a divine  
power to cause men to turn to  
God. It takes no divine decree  
to cause men to go to Hell. Apart  
from the intervention of God,  
WILL NOT turn. It is  
that Arminians also believe  
in the intervention of God,  
which the Holy Spirit tries to  
convince sinners, but such is  
the HOLY MIGHTY FREE WILL  
often the Holy Spirit flunks  
and just can't overcome that  
human will. "Poor God!" he  
wrote a tricky evangelist,  
who had pulled every evan-  
gelical trick, and failed to have  
any professions. "Poor God!" he

and the evangelist had tried  
mightily to save people, but  
just couldn't such was mighty  
human will. That sort of stuff  
disgusts me. I believe that when  
the Holy Spirit goes after a per-  
son, he always fetches him.  
What does the Bible say? It says,  
Dan. 4:35, "He doeth according  
to HIS WILL . . . and none can  
stay his hand, or say unto him,  
what doest thou?"

In his magazine article, Bro.  
Jackson identifies what is theo-  
logically called Calvinism, with  
HARDSHELLISM. I think he  
must know better than this.  
Hardshells are anti-missionary.  
They ignore the command of the  
sovereign God who says, "Go in-  
to all the world and preach the  
gospel to every creature." They  
likewise ignore God's use of  
predestined means to bring  
things to pass. These things do  
not characterize the common  
run of Baptists who hold to be-  
lief in unconditional election.

Applying his OWN logic to  
what is called our Calvinistic  
views, Bro. Jackson would cause  
us to believe that God decreed  
the "institution of all manner  
of sin." He thinks our doctrine  
would cause us to blame God for  
prostitution, broken homes,  
theft, imbecility, etc. After the  
manner of the shrewd debater,  
he seeks to prejudice his read-  
ers by means of such misrepres-  
entation. No, we electionists  
don't believe that God is the  
author of sin, when his Word  
so plainly teaches that Satan is  
the guilty one. But we do be-  
lieve that God has elected, pre-  
destinated, and foreordained the  
eventual abolition of sin, and the  
eternal punishment of the author  
of it.

## Church . . . Endure?

(Continued from page one)  
accused of cannibalism at the  
Lord's Supper and the Great  
Society of that era had them  
stop the memorial. They were  
even accused of sacrificing Christ  
in the Supper. Gibbon points  
out that they rejected the Ro-  
man gods. In the second century  
they were called Montanists. In  
the third and fourth centuries  
they were Novationists. In the  
fourth and fifth centuries they  
were called Donatists. In the  
sixth and seventh centuries they  
were Paulicians. In the eighth,  
ninth and tenth century they  
were Catheri or "Pure Ones" or  
Albigenses. In the twelfth to the  
fifteenth century they were Wal-  
denses in the Valley of the Pied-  
mont or Anabaptists.

The Church that Jesus built  
from material prepared by John  
the Baptist sailed beyond the  
Roman Empire that sought to de-  
stroy it. How unworthy we are  
today of such heritage.

*The Church That Jesus Built  
Endured Through Crisis*

Mark 4:26, 32 states that first  
there was the seed, then the  
leaf, then the corn, then the birds  
on the stem. The buzzards had

come to rot and kill. Constantine  
linked the Church to the State.  
He was the self-appointed mod-  
erator of the first association,  
or maybe it was a synod or  
convention. He probably had a  
Right Reverend Doctor Degree  
from Disneyland. It was govern-  
ment pressure from the ego of  
the like of Constantine that  
brought pressure in Acts 5:29.  
The disciples said to the editors  
of the scratch sheets, "We must  
obey God not men." They would  
never be president or moderator  
nor head a "college." Real  
Christians hate, despise and ab-  
hor man-made crosses. The ma-  
chines and politicians said "Com-  
promise." The Bible their found-  
er left them said, "Preach the  
Word as it is to men as they  
are." They were to endure af-  
liction as good soldiers even  
when religion organized against  
them. In John 16, their Head  
had told them not to be offend-  
ed. When the boys with all their  
fake degrees and yea many  
"articles of faith" forsake the  
Word for tradition, don't be of-  
fended. When the Machinery de-  
cides it doesn't need the Grace  
of God, don't be offended. When  
the self-styled religious leaders  
charge God with, "What doest  
thou?" don't be offended. When  
the people become inextricably  
and fatally bound to their own  
ability to redeem themselves by  
their own depravity, don't be

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY  
GRAHAM**

You Need to Read

**THE  
PASTOR'S  
DILEMMA  
75c**

Order from  
Calvary Baptist Church

offended. When the crowds are  
small that will hear the truth,  
don't be offended. When Com-  
munism takes over Romanism,  
issues a world currency, musters  
one army and comes to shoot  
you, don't be offended. If your  
vote for the Great Society or  
your Masonic ring doesn't help  
in that day, don't be offended  
too much. It will be the program  
America has asked for. Today  
America stands in judgment and  
a gutless, spineless, egotistical  
pulpit chants its platitudes about  
"our work." In whatever robe  
it may have worn or will wear,  
opposition always comes from  
the Devil. It comes because the  
God of Heaven allows it but  
"Woe unto him by whom it  
cometh."

In Acts 15, men tried to corrupt  
salvation. The Campbellite and  
the Arminian have always been  
with us. In II Thess. 2:7, Paul  
said iniquity was working. To-  
day heathen philosophy has a  
lot of parasites riding the re-  
lief rolls of the Great Society  
and marching, but iniquity  
Works just like it did in Paul's  
Day. I Tim. 4:1-4 shows that  
seducing spirits were working.  
They have not stopped. II Pet.  
2:1 shows fake prophets had  
arisen. Today they man the  
gates, but the Church that Jesus  
built moves on surrounded by  
baptismal regeneration, infant  
baptism, religious education,  
headquarters, modernism, liber-  
alism un, non, and interdenomi-  
nators and the cult of the in-  
stitute.

The young Church had the

THE BAPTIST EXAMINER

SEPTEMBER 3, 1966

PAGE FIVE

## How Often You Have Needed Cards Like These -- But Didn't Have Them

GET WELL CARDS (Box of 21) \$1.00  
SYMPATHY CARDS (Box of 16) 1.00  
ASSORTED CARDS FOR ALL OCCASIONS (Box of 21) 1.00

All of these are beautifully printed, with a most appro-  
priate Scripture verse, and are truly attractive.

Price \$1.00 a box

Order From Calvary Baptist Church, Ashland, Kentucky

same mess in one form or an-  
other. Listen to what their  
founder did for them: Acts 2:41,  
added to the Church; 2:47, daily  
the saved; 4:4, about 5000; 4:32,  
they were of one heart; 5:14,  
Word increased; 8:6, with one  
accord they gave heed; 8:8, there  
was joy in Samaria; 8:12, were  
baptized; 9:31, the Church had  
rest; 9:35, turned to the Lord;  
9:42, many believed; 11:24, much  
were added. All this happened  
TO the new Church. They had no  
headquarters building, no treas-  
urer of missions, no moderator  
and no annual meeting in the  
Hilton so they could watch the  
ball games! They did not scram-  
ble for associates and assistants  
to help them publish their little  
sheets proscribing all who dared  
to differ at any point. They did  
not lie and joke to each other  
from the pulpit. They preached  
Christ crucified.

*The Church That Jesus Built  
Endured The Crises*

In Acts 16:33, Paul and Silas  
were beaten. In 64 A.D. Nero  
carried on the persecution. In  
95 A.D. it was Domitian. In 100  
A.D. it was Trajan. From 160  
to 180 A.D. it was Maximinus;  
in 249 it was Decius; in 257 it  
was Valerian; in 274 it was Au-  
relian; in 303 it was Diocletian  
who attempted to burn all the  
Bibles. The emperors died and  
empires rose and fell but the  
Word of God lives on. If Heav-  
en and Earth pass away the  
Word of God will NOT pass  
away.

Constantine, Theodeus, and  
Gregory the Great killed millions  
of Christians. The Romanists  
even sent armies to kill out the  
Albigenses and Waldenses and  
later the Huguenots, but Rome  
could NOT destroy the Church  
that Jesus built.

Today the persecution is car-  
ried on by the international  
Communist conspiracy through  
the Supreme Court and the  
council of churches. They are  
slowly but surely stamping out  
opposition. If you doubt it simply  
recall the growing complexity  
of securing building permits and  
tax exemption status. Ours has  
been slavery by ballots. We  
have sent "Messiahs" to Wash-  
ington, D. C. since the 1930's.  
Sometimes the Church that Je-  
sus built sails on rough seas but  
she sails nevertheless. The Ruler  
of the seas is in charge. He charts  
its course. He is its Captain. He  
knows the way. He commands  
the storm.

Man began very early to feel  
that he had to help the Lord  
run His Church so he set up  
machinery and creeds to do just  
this. He even started "schools"

to tell men what to proclaim  
as "the doctrine that rattles the  
chain" for fear that the man  
of God had not been completely  
fitted for his task by the Word  
of God.

In spite of all the blunders  
and debris of history, God has  
kept a remnant distinctly apart  
for a testimony. Sometimes they  
may have been amid the debris  
but they have "overcome him  
by the Blood of the Lamb and  
by the word of their testimony.  
They have been the hounded  
and persecuted flock, light, salt,  
temple, body, or bride who "loved  
not their life even unto the  
death." They have believed the  
Word. They have preached the  
Word. They have sealed their  
testimony with their blood. They  
are not in love with this world,  
and this world does NOT love  
them. The world despises these  
little groups called Baptists. Do  
not be offended. Someday an  
angel will put one foot on the  
land and one foot upon the sea,  
raise his hand toward Heaven  
and proclaim, "Time shall be  
no more," and the Church that  
Jesus built will sail into the  
eternal harbor of God and cast  
their crowns at the feet of Him  
who gave them.

## Kind of Paper?

(Continued from page one)  
Baptist" paper, although it  
teaches eternal, unconditional  
election and particular redemp-  
tion. But it rejects the teaching  
that men can be saved apart  
from hearing and believing the  
gospel.

The Baptist Examiner is not a  
"Conditionalist Baptist" paper  
although it believes that faith is  
a condition of justification. None  
are justified until they believe.  
Faith, however, is not a condition  
of regeneration. Regeneration is  
logically prior to faith.

The Baptist Examiner is not a  
"Predestinarian Baptist" paper,  
although it stands for the ab-  
solute predestination of every-  
thing. However, God's will of  
purpose must be divided into  
His efficient or causative will  
and his permissive will. But one  
is as certain as the other. And  
in both of them God is abso-  
lutely sovereign and free.

The Baptist Examiner is not a  
"Landmark Baptist" paper,  
although it stands for all the  
landmarks in God's word and is  
opposed to moving any of them.  
The trouble with most so-called  
"Landmark Baptists" is that they  
ring the changes on a few hob-  
bits. (Continued on page 8, column 5)

## THE LIFE OF ELIJAH

By ARTHUR W. PINK

Over 300 pages — Cloth-bound

\$4.95

This book exalts Elijah's God. Elijah, who himself  
was a most unpopular prophet, made God real to those  
who associated with him. Elijah was truly God's man  
and if you want an unforgettable walk beside him,  
then read this book.

This book is also available in paper cover containing  
312 pages and sells for \$1.25.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



## JEHOVAH OF THE WATCHTOWER

By  
WALTER MARTIN and  
NORMAN KLANN

201 Pages—Clothbound

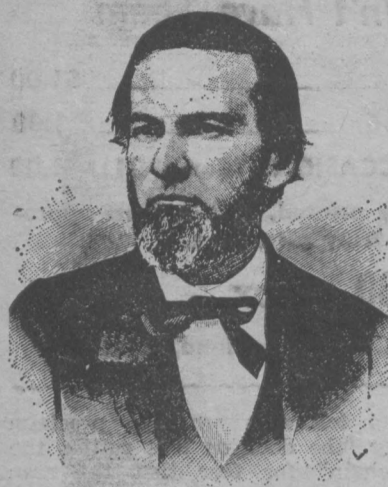
\$2.50

This is the best exposure of the heresies of the Russellites  
or Rutherfordites that we have ever seen or read. It covers the  
history, the doctrines, and the anti-Biblical teachings of the  
movement. We thoroughly commend it to our readers.

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky

LET ALL WHO DO THEOLOGICAL FLIPFLOPS AND FANCY TWISTINGS AND TURNINGS OVER ELECTION, READ . . .



## Broadus' Comment On Election

JOHN A. BROADUS (1827-1895)

Author of COMMENTARY ON MATTHEW; SERMONS AND ADDRESSES; JESUS OF NAZARETH; HARMONY OF THE GOSPELS; and other books.

Famous Baptist Theologian; Taught at Southern Seminary, Louisville

"From the divine side, we see that the Scriptures teach an eternal election of men to eternal life simply out of God's good pleasure." (Commentary on Matthew, page 450).

### "Serpent of Brass"

(Continued from page three)  
LIGHT.

Brass has a tendency to glow and glisten and shine. When they put that brazen serpent upon the pole, as the wind might blow, the serpent would weave backward and forward as the pole would move. The sun would glance from that brazen serpent, and that brazen serpent in the sunlight would shine and glow as the light from the sun fell upon the brass. In other words, as it reflected the sun's rays, the people all over the camp could see it. If it had been absolutely stationary, some folk might have had a hard time seeing it. But it wasn't positively stationary, but upon a pole it naturally would weave with the wind, and as the sun would fall upon it, it would reflect the sun's rays throughout all the camp.

May I remind you that this brazen serpent is a picture of what we read in the Gospel, for as it reflected the sun's rays, so the Lord Jesus Christ reflects the love of God to us.

Oh, will you stand and look up to Calvary. Do you want to see God's love? Look at it as a hand is nailed to the cross. I can hear an archangel as he shouts from heaven, "Jesus, would you have me come and tear your hand loose from the cross and wave it triumphant?" Beloved, I see that hand as it clenches the nails that holds it to the wood of that cross, and I can see Jesus as He dies there, and from it I can see the reflection of God's love. I can see Him as He hangs there, as the crowd would mock Him. He hasn't spoken a single word. Eventually, His lips begin to move and I strain every fiber of my being to hear Him saying: "Father, forgive them; for they know not what they do."—Luke 23:34.

He might have hurled the last one of them into Hell, but He didn't do it. Instead, He prayed for His enemies. Talk about the love of God; when Jesus Christ prays for His enemies, you have the greatest manifestation of the love of God to be found anytime

or at any place. As that brazen serpent reflected the rays of the sun, so the cross of Christ reflects the love of God.

### IX

#### THE BRAZEN SERPENT WAS ENDURING.

The brazen serpent lasted all through the wilderness. How do we know? Later on, after they got over into the land of Canaan, when they didn't need that brazen serpent, the people made an idol out of it, and worshipped it. Finally, it was destroyed. The man of God destroyed it because it became an idol unto them. So we know that this brazen serpent endured throughout all the wilderness wanderings — I am glad Jesus Christ is going to endure throughout all of our wilderness wanderings here within this world. Notice:

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." — II Cor. 5:21.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." — I Pet. 3:18.

I tell you, as that brazen serpent endured throughout all the wilderness wanderings, so Jesus Christ is going to endure to the end of our wilderness experience.

Sometimes you might think that the Modernists or the higher critics will succeed and that the Word of God is going to be set aside. Sometimes you may think that men like Professor Altizer who has come up with the idea that God is dead are going to succeed. No, no, beloved, the old song writer has expressed it correctly, when he says:

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more."

Thank God, as this brazen serpent lasted throughout the wilderness, Jesus Christ is going to

1. Its Consideration and Interpretation — It would seem as one looks over the condition of churches of God's people today that we haven't apprehended the true place and character of the church according to the Word of God. We hear much preached about discipline, we read articles written upon this important subject; yet it is the least understood and when occasions arise in which it should be exercised, we are at a loss so it seems as to what, where, and how it should be done: Brethren, discipline is necessary and not to be passed over with the much heard expression today, "The Lord will deal with the situation." One very able teacher, now with the Lord has said concerning this very thing, "There are generally found in an assembly those who oppose any disciplinary measure. Some take what may seem to them to be a

last until our wilderness journey is over.

### X

#### THE APPLICATION OF THE REMEDY IS BY LOOKING.

Moses didn't say, "If you will make an offering to God, and look." He didn't say, "If you bring a sacrifice, and look." He didn't say, "If you will do something yourself as well as look." Rather, the only thing that they were to do was to look to the brazen serpent. It was a "by faith" proposition.

Beloved, that is the way in which God saves sinners. It is a "by faith" proposition. Listen: "He that believeth on me hath everlasting life." — John 6:47.

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life." — John 5:24.

You know, beloved, this idea of looking, puts the priest out of business. It puts the religionists all out of business. The Campbellites say that you have to be baptized to be saved. No, no; away with the religionists! The priests say you have to make a confession and have your sins absolved. No, no; away with the priest! I tell you, this idea of looking to the brazen serpent, as an illustration of trusting Jesus Christ by faith puts the priest and the religionists all out of business.

This remedy meant instantaneous healing, for they were healed just as soon as they looked. Likewise, the man who looks to Jesus Christ is saved from his sins as soon as he looks.

How about the fellow that refused to look? Some people in that camp doubtless said, "Well, that might be so. I don't know whether it is or not. There is one thing certain — I don't have much faith in it." Such individuals refused to look, and died. Would you sympathize with such a one? No, he has spurned the sympathies of the camp by refusing to look to the brazen serpent, and the man who dies and goes to Hell refusing to trust Jesus Christ as his Savior, has spurned the sympathies of the universe.

### CONCLUSION

In closing, I will say that this is a great lesson for the sinner, but it is likewise a great lesson for the child of God. All that Moses did was to put that serpent on a pole, high enough that everybody could see it. Beloved, I am saying, here is a lesson for you and me, for us as teachers, as preachers, as laymen, and as Christian men and women. Our business is to hold Jesus high that men might see Him, and when they see Jesus, they receive salvation thereby.

THE BAPTIST EXAMINER  
SEPTEMBER 3, 1966

PAGE SIX

# DISCIPLINE

HENRY PALMIER, MECHANICSVILLE, NEW YORK

very spiritual attitude and protest that we should leave all discipline to the Lord, but that will not do. For us to leave to Him that for which He has made us responsible is presumption." No doubt, in His Sovereignty He will have His dealing with His people, but when God's will is made known to us definitely and precisely in His Word, that will must rule and not the will of some would be church rulers. There is no place in the church for human will. It is (or should always be) God's will.

One thinks that next to the blessed Cross of Christ, Christ's Church is the greatest thing that He has ever wrought and is the nearest and dearest to His heart. Brethren, if this is realized, we would see the important position this subject of church discipline occupies in the Word of God and the necessity of carrying it out in the local church.

Perhaps we ought to make clear what we mean by "discipline." I don't know of anywhere in the New Testament where it is mentioned and probably if we were to ask a number of people what it meant, we would receive various definitions of the word. I would suggest that "Discipline" is the measure adopted to maintain godly order and government in the Church of God according to the Word of God.

2. ITS INTENTIONS — The intentions or objects of discipline are fourfold:

- Godward
- Worldward
- Offenderward
- Churchward

a. Godward — "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him" (Ps. 89:7). "Holiness becometh thine house, O Lord, for ever" (Ps. 93:5). "O ye Corinthians" (2 Cor. 6:11). "Ye are the temple of the Living God" (ver. 16). "In whom ye also are built together for an habitation of God thru the Spirit" (Eph. 2:22). These New Testament verses tell us what the Church of God really is and any company of baptized folk in any given locality, having been organized by a church, is the temple of the living God in that place. We should be careful lest anything mar this temple and hinders the manifestation of God among His blood-bought people. So discipline's primary objective is to keep the church unspotted because it is God's HABITATION. The presence of the Lord in the Tabernacle and Temple worship was conditioned upon obedience to the Word of God. It is the same today. His dwelling place must be consistent with His character. "Holiness becometh thine house, O Lord, forever" (Ps. 93:5). "Be ye holy, for I am holy" (1 Pet. 1:16). If discipline is not exercised when

occasion calls for it to be, we no longer claim His presence in our midst, which surely will be evidenced. May the Lord help us to realize that the church is a house or habitation of God as He is holy, it should also be holy. Disobedience in the house of God cannot but reflect dishonor on the head of the house. Let us be careful to flee worldliness and everything that would dishonor that precious Name. God grant us to so that we shall glorify His name as we travel Heavenward and homeward.

b. Worldward — This objection to do with the JUSTIFICATION of the church before the world. Oh, how many of our churches fall down before when offenders have brought grave reproach upon the church and nothing is ever done about it. Beloved of God, we have a testimony to maintain in the world and should have a good report of them that are without. Matt. 5:16 says, "LET YOUR LIGHT SO SHINE BEFORE MEN, THAT THEY MAY SEE YOUR GOOD WORKS." We have more than mere profession before our lives should preach for Christ and not only our lips. As we are Christlike before the world, our lights shine. Seeing our good works they realize our reality. Surely his principle applies selectively as well as individually. So, when our conduct as believers becomes dishonoring, then it is necessary to justify the church before the world in dealing with the one who thus brings reproach upon the Church of God. Any of us holding a responsible place in the church, let me say that our lives should be blameless before the world and when our words and deeds we do reproach upon the church, we should not have any responsibility connected with it. The church is justified when we are able to say to the world when they tell us of the dishonorable conduct of some who say that they have been dealt with.

c. Offenderward — This is also important in that we have the INDOCTRINATION of the offender, that is, he should be taught the hard way what he should have learned by hearing God's precious Word. We are to assimilate it. We are to make it our own. Only as we assimilate and meditate can we be able to say as David "THY WORD HAVE I HID IN MINE HEART THAT I MIGHT NOT SIN AGAINST THEE" (Ps. 119:16). But alas, we don't hide the Word in our hearts and thus fall into sin, causing us to learn by discipline what we should have learned from the Word of God. Remember according to 2 Cor. 3:16-17, the Word is profitable for four things.

(Continued on page 7, column 2)

## WHY WE BELIEVE IN CREATION NOT EVOLUTION



by  
FRED JOHN MELDAU

Cloth-bound  
343 pages

\$3.95

This book is now in its 3rd edition and is an irrefutable expose of the vagaries of the evolutionists.

The wonder of God's marvelous grace is exalted in this excellent book.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE  
P.O. BOX 910, ASHLAND, KENTUCKY 41101

## PARK STREET PULPIT!

NO MORE COMPLETE SETS AVAILABLE  
VOLUME ONE IS ALL SOLD OUT!



Volumes  
2, 3, 4, 5, and 6  
are still in print  
at

\$2.00 each

Postage extra at this price

We bought the last 500 copies the publisher had for our readers. Printed to sell at \$4.95 each, but we can sell them at savings of practically \$3.00 each.

Order from Calvary Baptist Church, Ashland, Kentucky

THE BAPTIST EXAMINER  
SEPTEMBER 3, 1966  
PAGE SEVEN

# Meet A Real Missionary

## Please Work With Us In The Spread Of The Truth



He doesn't get tired; he doesn't need a furlough; he keeps on working day and night. He contacts thousands of people every week, both in this country and around the world. For many years TBE has gone out each week. We only continue because God has helped us through those who appreciate our written ministry.

**How about sending ten "subs" for ten of your Baptist friends who need the Truth this paper stands for?**

**TEN SUBS \$10.00**

**IN ADDITION, WE WILL RENEW YOUR OWN FREE!**  
(No less than ten "subs" accepted at this price.)

1. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
2. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
3. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
4. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
5. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
6. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
7. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
8. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
9. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
10. Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

Enclosed \$ \_\_\_\_\_ for \_\_\_\_\_ Subs

Your Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

**GIVE US READERS--**

**We Will Give Them The Truth**

### Election

(Continued from page one)

knowledge. To know someone in the Scriptures is to have an intimate acquaintance with him. To foreknow would necessarily imply that God had an intimate acquaintance with certain ones in advance. Those whom God knows are regarded with favor and special objects of God's care. Since time means nothing with the Lord, those whom He foreknows are also regarded with favor and are special objects of His care. To the unsaved God will say, "Then will I profess unto them, I never knew you." Mt. 7:23.

#### In His Sovereign Pleasure

Why did God elect some to Salvation? I do not understand His reasons. But I realize that God does not require us to understand so much as He requires us to believe His Word and to act upon it. "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will..." (Eph. 1:5). "According to the good pleasure of His will" God predestinated us. God chose some to Salvation because He wanted to. He didn't ask man about it before doing it. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" (Romans 9:20, 21). All we need to do is to admit that we are the "clay" and God is the "potter." He fashioned us as He pleases without asking us.

#### No Foreseen Merit

The Arminian says, "God predestinated us only in the sense that He knew what we would do. Seeing our merit he elected us to salvation." That would make salvation of works rather than grace. That would make our salvation depend upon our merits rather than the merits of Christ.

McLaren says, "God's own mercy, spontaneous, undeserved, condescending, moved him. God is his own motive. His love is now drawn out by our loveableness, but wells up, like an artesian spring, from the depths of his nature."

In Ephesians 1:4 we read, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." God chose us before the foundation of the world.

In Ephesians 1:5 we read, "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." He predestinated us according to the good pleasure of his will and not according to any foreseen merit in us.

In Ephesians 1:7 "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." According to the riches of His grace does not sound like our merits had much to do with it.

#### He Chose Certain

"I do not believe that God would choose some to salvation and not choose all" is the most often heard objection made by the rejectors of this doctrine. My answer to this objection is, "Believe it or not, that is exactly what the Scriptures say that God did."

"Knowing, brethren, beloved, your election of God." I Thessalonians 1:4.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty." I Cor. 1:26, 27.

"Even so then at this present time also there is a remnant ac-

cording to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace, otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." (Romans 11:5-7).

"Ye did not choose me, but I chose you and appointed you that ye should go and bear fruit." John 15:16.

It makes little difference what we think or what our opinions are, the Scriptures plainly tell us that God did choose certain ones to obtain eternal salvation.

#### Is God Unjust?

Would this not make God unjust? Let us see what the Scriptures say about this charge.

Jesus told about a man who hired some helpers. Some worked all day and some only one hour. The man paid those who worked all day what he had promised but they were unhappy because the ones who worked only one hour were paid the same price. Now was this man unjust? He had done the workers no wrong. He paid what he had promised. If he wanted to give something to those who worked only a short time that was his own business. "Is it not lawful for me to do what I will with mine own?" was his reply to the complaint. Cannot God, likewise, choose whom He will? Has He done any wrong to others? None deserved salvation.

God takes no pleasure in the death of the wicked. He will save all who will come to Him. Those who are lost will not come to Him to be saved.

#### What About Missions?

Would the doctrine of election not be a hindrance to missions? Not if properly believed. A belief that God will save everyone hinders missions. Universalism is the greater hindrance to missions. Also a belief that God will save apart from the hearing of the Gospel will hinder missions. "It hath pleased God by the foolishness of preaching to save those that believe." "Go ye therefore into all the world and preach the Gospel to every creature," is Christ's command. God knows those who are his but we do not. It is our business to declare the Gospel message and leave the results with God. It is encouraging to know that God has chosen some to eternal life. It is encouraging to know that He has chosen to use us as instruments for the spreading of His Good News. It was said of Paul, "he is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." So it can be said that as God's children we are also chosen to be witnesses for Him.

Paul was encouraged in his missionary endeavor by the knowledge that God had elect people in Corinth. "Be not afraid, but speak and hold thy peace: for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city." Acts 18:9, 10.

God does the electing, the predestinating, the calling, and the

saving. He has commanded us to preach the Gospel. Let us be faithful to do what He has commanded and leave the results with God.

### Kind of Paper?

(Continued from page five)

bies, and then refuse to accept other Bible truths. The Baptist Examiner is a "Gospel Mission" paper, although it believes that our special mission is to preach the gospel, baptize believers, and then teach them the all truths of Christ. We reject the program of men. We teach that the church is the custodian of Christ's mission. We also contend against everything that is contrary to New Testament mission methods. But we are not one with Gospel Missionism, either in doctrine or spirit. Gospel Missionism has become almost the equivalent of "do nothingism."

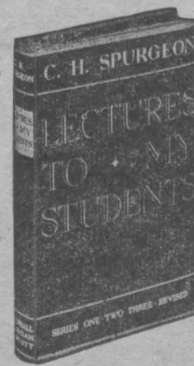
The Baptist Examiner is a "Board Baptist" paper, stand against the way our denominational boards are functioning because the commission of Christ is in the hands of the churches.

Mark Twain told the story of a Mississippi River boat captain who liked loud whistles. He had a whistle built for his boat which was so large that every time he blew it he had to stop the boat because there was not enough steam in the boiler to run the boat and blow the whistle at the same time. The Southern Baptist Convention, of the day School Board, has created so many new-fangled standards and records and educational mechanism that our churches have to leave off the work of the Lord in order to blow the whistle loud enough to be heard over at Nashville.

The Baptist Examiner is not a "Convention Baptist" paper, object to every attempt of the Southern Baptist Convention to any other body to lord it over the churches or fix their mission program for them. We do like for our churches to be like paws for the denomination machine.

The Baptist Examiner is a "Free Will Baptist" paper, do not believe that a lost man can turn from sin to God by regeneration. Free Will Baptists and all Arminians and semi-Arminians are ignorant of the nature of the will and the meaning of "free will."

The Baptist Examiner is a plain Baptist paper. So far as God enables it, it stands for Bible truths; not for just a few hobbies. It belongs to none of the factions among Baptists. It stands on the whole word of God and opposes the heresies and false practices of all the denominations. Being a Baptist paper makes the Baptist Examiner independent, doctrinal, and missionary; because the Baptist, together with other New Testament Baptists, such as Peter, John and Paul was independent doctrinal, militant, and missionary.



## LECTURES TO MY STUDENTS

443 PAGES

\$5.95

The lectures are printed as they were given to the students of the Pastor's College of which Mr. Spurgeon was founder and president. This is the unabridged edition of this great book. Every preacher should own and read the instructions given by the "prince of preachers," C. H. Spurgeon.

**CALVARY BAPTIST CHURCH**

**P. O. Box 910—Ashland, Kentucky**

**THE BAPTIST EXAMINER**

**SEPTEMBER 3, 1966**

**PAGE EIGHT**