

# The Baptist Examiner

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

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ARMINIANS WILL DO MORE FANCY TWISTINGS AND TURNINGS AS THEY READ . . .

## LIMITED ATONEMENT

This is a continuation of an article in a previous issue of this dealing with the "Five Of Calvinism." It was in- by an article by Bro. D. Jackson, editor of the Ameri- Baptist. This rather staunch -ist, strange to say, has re- been defending Armini- -a thing that is contrary the beliefs of some of the -chest Baptists who have -lived, and contrary also to -ly accepted Baptist confes- of faith. True, Bro. Jackson -t like the term "Armini- -m," and repudiates some of -teachings of Arminius, but -theless he places himself by -beliefs in the ranks of the -inian. It is true that there is

no escape from the proposition that one is either a Calvinist or Arminian, according to the theo-



ELD. ROY MASON

logical terms in common usage. As one writer has put it: "It needs to be understood that Calvinism and Arminianism are now

theological terms. They do not signify all that Calvin and Arminius believed or wrote. They refer to two antithetic systems of doctrine, somewhat modified by transmission, and having respectively unconditional and conditional election as their chief points. So it has become common in theological discussions to classify men and systems of doctrine as Calvinistic or Arminian on the basis of these two chief points."

Exactly so! And according to this, Bro. Jackson is an Arminian for he holds to the chief doctrine of Arminius, conditional election. Likewise I admit that I am a Calvinist, for I hold to (Continued on page 4, column 4)

## The Secret

"I met God in the morning  
When the day was at its best,  
And His presence came like sunrise  
Like a glory in my breast.

All day long the Presence lingered,  
All day long He stayed with me,  
And we sailed with perfect calmness,  
O'er a very troubled sea.

Other ships were blown and battered,  
Other ships were sore distressed,  
But the winds that seemed to drive them  
Brought to us a perfect rest.

Then I thought of other mornings  
With a keen remorse of mind,  
When I too had loosed the mooring,  
With Thy Presence left behind.

So I think I know the secret learned  
From many a troubled way,  
You must seek Him in the morning  
If you want Him through the day."

## The Natural Man Must Be Born Again Before Believing

The following Scriptures prove the natural man cannot thus hear the gospel:

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (1 Cor. 2:14). The natural man is the unregenerate man. That the gospel is one of the things of the Spirit of God" is proved in this passage is by verses 18 and 21 of the same chapter which says that the gospel is foolishness to unbelieve and that the world by its wisdom could not know God.

"Can the Ethiopian change his skin, or the leopard his spots? may ye also do good, that are accustomed to do evil" (Jer. 13:23). Hearing the gospel, in the which we are discussing involves turning from sin.

Those who are accustomed to sin can no more do this than the Ethiopian can change his skin or the leopard his spots. The natural man is accustomed to sin. Therefore, the natural man cannot hear the gospel.

3. "The carnal mind is enmity against God; for it is not subject to the law of God; neither indeed can be" (Rom. 8:7). Hearing the gospel, in the sense we are discussing it, involves repentance. Repentance is a command of God and, hence, a part of the law of God. The carnal or unregenerate mind cannot be made subject to the law of God. Therefore, it cannot hear the gospel.

4. "So then they that are in the flesh cannot please God." "They that are in the flesh" are the unregenerate. Hearing the gospel is pleasing to God. Therefore the unregenerate cannot hear it.

5. "Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:65). The "therefore" of this passage shows that the words of the passage were uttered in view of what was (Continued on page 5, column 3)

## THE PLATFORM OF THE BAPTIST EXAMINER

The Baptist Examiner stands for the verbal inspiration of the Scripture and its sufficiency as a rule of faith and practice; for the absolute sovereignty, foreknowledge, and immutability of God; for the eternal, unconditional election of all that ever will be saved; for the total depravity and spiritual inability of the natural man; for salvation wholly by grace; for repentance and faith as products of the regenerating spirit of God; for the everlasting preservation of the saved; for the eternal punishment of the wicked in a lake of fire; for the world-wide carrying out of the great commission; for the local church as the body of Christ and the responsible agent in the evangelization (Continued on page 5, column 4)

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## Let Us Learn A Lesson From Lent And Its Evil Heresies

By BRO. HENRY GRUBE  
Mobile, Alabama

WHAT SEASON OF THE YEAR IS THIS? Winter, Spring or LENT? Most people will say "LENT"—that period of 46 days preceding Easter.

Many Protestants as well as Roman Catholics observe LENT — but what about the Christian? Should we or should we not practice LENT?

FIRST, CONSIDER WHAT IT IS: The Carnival of Mardi Gras means "Farewell to the Flesh" and judging from reports of what goes on in the Mobile Mardi Gras, this is a lengthy and intimate process, and the spirit of carnivals, riots, dances, drinking, immorality usher in the LENTEN SEASON. The whole thing is based on Church History and Tradition. Nothing is found in the Bible about any such practices or any such "holy days or special seasons." The first major pronouncement of LENT came in 325 A.D. from the Council of Nicea and set the time as forty days. Martin Luther and Zwingli, the great reformers, along with John Calvin spoke out against

the evil practices associated with Lent . . . and condemned it in no uncertain language.

SECOND, WHY DO PEOPLE OBSERVE LENT? Most people do not know why, but the instruction booklet mailed out by the Roman Catholic Knights of Columbus gives the following reason why Roman Catholics observe Lent: "... we fast and abstain to make satisfaction for our past sins." However, not all Roman Catholics are required to fast during Lent . . . for the sick and the weak and nursing mothers, etc. are given special privilege and allowed to eat generally almost anything they please. But, since these who are excused are also sinners, they must practice some other form of self denial in order to make adjustment for their sins.

Then, actually, LENT IS A TIME WHEN PEOPLE PRACTICE (Continued on page 5, column 4)

## God's Sky Over Us Still

There was a very little fellow, but he wanted to say something coming as his childish eyes turned occasional wondering glances at the troubled face beside him. The mother's heart was sad as she saw the dear old home and scenes—the hills, the river, the woods; she would miss them. Suddenly the little face, pressed against the car window, shined with a joyous dis-

cern. "My mother," he cried eagerly, "God's sky is over us yet, it's right along with us!" The mother smiled. "Sure, dear, God's sky is going with us wherever we go, and it will be with us always," she answered, taking to her heart a comfort that the child could not know. All that was around him remained secure. Dear familiar scenes, old friends the mother and happy past may be behind—must be left behind as the car goes on—but overhead are the heavens still with their tinted blue, their cloud and sun-shine, their countless stars; and above that rules His earth. "God's sky" with its hope, (Continued on page 3, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "INSIDE AND OUTSIDE"

"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.

Sometime ago, I held a revival meeting for a church in West Virginia. During that revival, each evening a group of children sang a number of choruses at the beginning of the services, and one of the choruses that they sang went something like this:

"One door and only one  
And yet its sides are two;  
Inside and outside,  
On which side are you?"

One door and only one,  
And yet its sides are two;  
I am on the inside—  
On which side are you?"

Since that revival meeting I have thought often of that chorus

and so this morning I want to speak to you on the subject, "Inside and Outside." I'd like to take four simple passages of Scripture to illustrate this truth.

I

### INSIDE AND OUTSIDE EDEN.

We read:

"So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." — Gen. 3:24.

Inside the Garden of Eden, when Adam and Eve were living there, Adam was the Lord of creation. All the animals nestled about him — they had no fear of him. He had no fear of them. When they were created, God marched them in a parade before Him, and Adam called them by

name, one by one. I am rather of the opinion that the names Adam called them by, are the names that they continue with down to this day. Adam was certainly Lord of creation within the Garden of Eden.

I think also that Adam, in the Garden of Eden, on the inside, was his own priest, for he went directly to God. In the cool of the day, God came down and walked in the Garden of Eden, and Adam immediately hurried into the presence of God, so that Adam was his own priest in the Garden of Eden. I rather imagine that the sweetest music that ever fell upon the ears of Adam was the voice of God when God spoke in the cool of the day. I say, beloved, Adam was his own priest on the (Continued on page 2, column 3)

## A MAN'S PRAYER

"Teach me that 60 minutes make an hour, 16 ounces one pound, and 100 cents one dollar. Give me in grace the new birth. Help me so to live that I can lie down at night with a clear conscience without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Grant that I may earn my meal-ticket on the square and in earning it I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow, but reveal to me my own. Guide me so that each night when I look across the dinner table at my wife, who has been a blessing to me, I will have nothing to conceal. Keep me young enough to laugh with little children, and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of soft footsteps, and the crunching of wheels in the yard — make the ceremony short and the epitaph simple — 'Here Lies A Man.'"

—Author Unknown



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## BOOK REVIEW

BILLY GRAHAM,

The Pastor's Dilemma

By ERROL HULSE

Our brief comments in our last issue on the coming Billy Graham Crusade at Earls Court provoked, as we had anticipated, both keen criticism and warm approval. This is typical of the sharp clash of opinion in evangelical circles today on the Graham Crusades. Some free-grace pastors have, to our knowledge, been much disturbed by the misplaced enthusiasm of some members of their flocks for previous Crusades held in this country. Here then, with another Crusade in prospect, is a most timely book calculated to be of real help to ministers and laymen alike in a scriptural assessment of the mammoth-scale evangelism for which Bro. Graham stands. Our author, however, is not merely critical, but seeks to make a positive contribution to the subject of true evangelism, whose source and center he believes should be the local church with a truly evangelical outlook.

Mr. Hulse can speak from personal knowledge. Arriving in this country from his homeland of South Africa ten years ago, he and his wife trained as "counselors" and threw themselves wholeheartedly into the Wembley Crusade with minds closed to criticism of its leader and his methods. Even so, disillusionment began in Wembley Stadium itself. "The absence of conviction of sin (in the 'converts') was marked and disturbing" (p. 11). The seeds of doubt thus sown grew, and since Wembley the author's drastic change of mind both about the Crusades and the whole practice of modern evangelism is the result of the serious consideration of three questions: 1. Do the results match up to the claims made for them? 2. Is "the whole counsel of God" preached? 3. Is co-operation with Modernists scriptural? The three main chapters of the book offer telling answers to these questions.

The great disappointment of the author and his wife in following up some twenty-six inquirers at Wembley was confirmed by the experience of others whom they consulted. "A pastor of a flourishing church organized three coach parties every week throughout the Harringay Crusade. He followed up ninety 'decisions.' Of these he knows of only two who stand to-day" (p. 12).

"Those who believe in modern evangelism expect that revival will come through evangelism," and it is therefore hoped that the Earl's Court Crusade "will bring revival to the languishing churches" (p. 15). The author shows how ill-founded is this hope. "Revival of the church can never be separated from the reformation of the church." The first essential is that there should be by the power of God's Spirit repentance for departure from the truths of God's Word, accompanied by "return to belief in and practice of the whole of Scripture. This must come first and evangelism afterwards" (p. 16). The author then proceeds to show in his second chapter the crucial defect in Bro. Graham's theology which is bound to vitiate the expected revival, viz. that man's salvation depends upon the exercise of his own free will. "Four hundred and fifty years ago Martin Luther recognized that the cardinal error of Rome is the principle that man's will is the deciding factor in salvation." As the result of this conviction Luther wrote his great work, *The Bondage of the Will*, described by Bro. J. I. Packer as "undoubtedly the greatest piece of sustained theological writing Luther ever did, which stands for all time as the clearest, indeed, the classical elucidation of what the Reformation conflict was all about." "In this crucial question Graham is at loggerheads with Martin Luther" (pp. 18, 19), and the author therefore proceeds to consider at some length the origin, basis and consequences of the doctrine of man's free will. This important chapter merits careful study.

The third chapter dealing with Graham's co-operation with Modernists is the longest in the book. This policy of the evangelist is defended by R. O. Ferm (a representative of the Billy Graham Organization) in his book *Co-operative Evangelism*. The Lord Jesus Christ and the Apostle Paul, he contends, were both "co-operative evangelists"! Christ mixed with the ungodly, rebuked John for forbidding to cast out demons in His Name, and attended the worship of the Temple. Paul in his missionary journeys first visited Jewish synagogues,

complied with such Jewish rites as circumcision and ceremonial purification, and "cooperated with pagans at Athens." The speciousness of these arguments is ably exposed in a section by the author's friend, Michael Boland, and the author himself disposes of similiary arguments derived by Ferm from the activities of such men as Wesley, Whitefield and Jonathan Edwards.

Readers may wonder why the word "dilemma" is included in the title. "The dilemma is not whether to co-operate or not. It is whether to keep silent or not" (p. 8). Silence, though the easier course, is not, the author justly feels, the one most consistent with faithfulness "when the very nature and existence of scriptural evangelicalism is threatened" (p. 8). We trust that the silence broken in this way may help others in dilemma. Although on one or two minor points we do not share the author's view, we believe that with the blessing of God this book is calculated to be a powerful counteractive to the errors and evils it exposes, and we fervently hope that it may have the large sale it deserves and be the instrument of instruction and blessing to many. —S.G.U.

## "Inside And Outside"

(Continued from page one) inside of the garden.

Also, inside that garden, Adam had a perfect human nature. He didn't have a human nature like you and I have today, for ours is tainted, and twisted, and perverted. He didn't have a nature like we have today, because our nature is sinful and depraved. But inside that Garden of Eden, Adam had a perfect human nature.

Can you imagine an individual who never had a squint look in his eye? That was Adam. Can you imagine an individual who never told an untruth — not even the slightest shade of an untruth? That was Adam in the Garden of Eden. Can you imagine an individual who in every respect had a human nature that was absolutely perfect. That was Adam in the Garden of Eden. I say, beloved, if you look inside that garden, you'll not only see Adam as the lord of creation, and as his own priest, but you'll see him with a perfect human nature.

You'll also see Adam living in a perfect environment in the Garden of Eden. I tell you, Eden must have been something wonderful! Just think of what Eden must have been like. We talk about virgin timber of a forest. By that we mean first growth timber — timber that has never been cut. The greatest virgin forest I ever saw was some 50 miles southwest of Mexico City. They were giant trees, straight, and probably 150 to 200 feet in height. I thought of a few friends of mine who are in the timber business; how happy those fellows would be if they just had an opportunity to put a saw mill in that tract of virgin timber.

Well, beloved, that was exactly what the Garden of Eden was like. Just think about the luxurious vegetation, and those mighty trees, and those animals that they had, that we know nothing about today. I tell you, beloved, Eden was something! There was just one prohibition — there was one tree that they were supposed to leave alone. Other than that, it was an absolute paradise.

Look inside the Garden of Eden — a perfect paradise for a perfect man, with a perfect human nature, for an individual who was his own priest, and who was lord over everything that his eyes beheld. That was Adam inside the Garden of Eden.

Let's look outside the Garden of Eden. Is Adam lord of creation? We read:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall

## The Man Who Boozes

"One evening in October

When I was far from sober

And dragging home a load with manly pride,

My feet began to stutter,

So I laid down in the gutter

And a pig came up and parked right by my side.

Then I warbled, 'It's fair weather

When good fellows get together,

Till a lady passing by was heard to say,

You can tell a man who boozes

By the company that he chooses,

Then the pig got up and slowly

walked away."

bruise thy head, and thou shalt bruise his heel." — Gen. 3:15.

No longer is Adam lord of creation, but there is an enmity existing between the snake and the human family. That which was true of the snake became literally true of all the balance of the beasts. Instead of those beasts nestling about Adam — instead of those beasts lying calmly at his feet — instead of those beasts coming up and standing beside him, that he might fondle and pet them, those beasts now slink away. They now have an enmity against Adam, and Adam has an enmity against them. I tell you, he is no longer lord over all God's creation.

No longer is Adam his own priest. He thinks he is. He tries to be. He gets some fig leaves and sews them together to make a coat for himself, but that coat wasn't satisfactory. He can't be his priest now. He tried to be. He wanted to be. He hoped to be. He intended to be, but no longer is he his own priest.

Prior to this time when God has come down in the cool of the day, he has run into the presence of God. Now he hides from the presence of God. I can see Adam as he hides behind the trees. When God calls to him in the cool of the day, I can see Adam when he comes out, and stands in the presence of God, with his head bowed low. He is unable to lift his eyes and look upon the face of God. He has lost something. He has become a sinner. He is in rebellion against God. Accordingly, Adam stands before God now in need of a priest. He is no longer his own priest, but he needs someone to come between him and God.

Oh, can you imagine what a contrast there is since once Adam stood face to face with God in Eden's Garden. Now he stands with his head bowed, unable to approach God, and in need of a priest to come between him and God. I tell you, beloved, outside the garden there was a lot of difference to what there was on the inside of the garden. I look at Adam outside the garden, and he has a sinful nature. There is a squint look in his eye now. He can't even tell the truth about

what has happened. The sin he tells God about the sin they have committed are sin and twisted, and perverted, even tries proverbially to "put the buck" to put the blame on Eve. Look at the change come over the man who once erect — the man who once stood before God with a perfect human nature. He now has a corrupted, tainted, depraved, sinful nature. All of us are like Adam. "Behold, I was shapen in iniquity; and in sin did my mother conceive me." — Psa. 51:5.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." — Psa. 58:3.

"Who can bring a clean thing out of an unclean? Not one." — Job 14:4.

Beloved, I say to you, outside the Garden of Eden was a different situation to the inside. Adam on the outside has lost his position as lord of creation. Adam on the outside has a sinful nature. Adam on the inside has lost his paradise, but now the ground is a cursed thing for Adam. God said:

"Cursed is the ground for thy sake; in sorrow shalt thou eat it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field." — Gen. 3:17, 18.

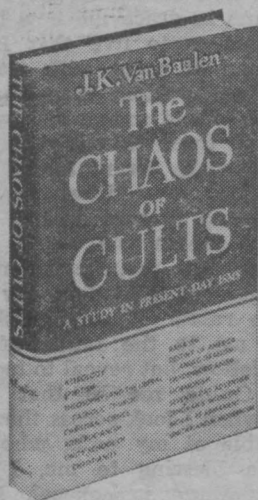
What a contrast! That paradise that had been so luxurious becomes a bitter desert. Adam must eat from it by tilling of the soil. Instead of being a free lunch counter, every side, now Adam has to work by tilling of the soil. The sweat of his brow, Adam has to work. I say, there is a difference on the inside and the outside of Eden.

On the outside, Adam learns the meaning of death. Listen:

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

"For as in Adam all die, so in Christ shall all be made alive." — I Cor. 15:22.

(Continued on page 3, column 1)



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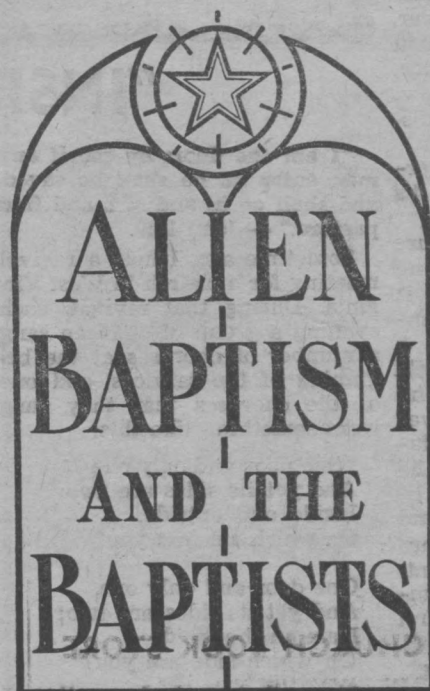
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PAGE TWO



IN PRINT AGAIN!  
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## side And Outside"

Continued from page two)  
 Inside the garden, he didn't know what death was. He had stayed in communion with God, and had never been against God, and had never partaken of the forbidden. Adam would never have known what it was to see a crepe hanging upon a door. He would have known what it was to hearse creeping along the earth. He would never have known what it was to hear a funeral hymn nor a eulogy. He would never have known what it was to attend a funeral. He would have known what it was to be buried in a grave on a hillside. I tell you, beloved, there is a lot of difference between Adam on the inside and Adam on the outside.

## II INSIDE AND OUTSIDE THE

There was a lot of difference between inside the ark, and outside. Listen: **"And all flesh died that moved upon the earth, both of fowl, and of beast, and of creeping thing that creepeth upon the earth, and every beast that hath life."** — Gen. 7:21. There was a difference inside and outside the ark! **"The ark was built according to the commission."** Man didn't have anything to do with the building of that ark. God told Noah to put the window in the door. Everything about the ark was God's provision. **"And the beasts, the birds, the snakes, and the family of man, were drawn in by God."** You, there wasn't an animal in the ark that God didn't draw in. There wasn't a man that God didn't draw in. There wasn't a snake, and there wasn't any other beast, but that God was drawing them into it. **"That the way God does to draw people to have a conviction that is nobody saved unless the Spirit draws him. Just as the Spirit of God drew the animals, the birds, the snakes, and the family of man into that ark, so God draws men today."** Word of God says that people lived through that ark. If God had a ninth one in there, He would have put him there, and he would have resisted. I say to you, inside this ark God's command was executed. **"At the ark when the people became boisterous, and walked backwards and forwards, and didn't have anything in the ark to control it. It was up to the waters. Noah had no rudder and no sail. He had no charts. He had no way to control the ark. It was just in the hands of God. Everybody and everything that was in that ark was absolutely**

safe. If ever there were an individual that was absolutely dependent upon God, it was Noah. Inside, with seven other people and surrounded by a floating zoo of ferocious animals, with their natures unchanged, Noah rides through the storm. He was safe not because of Noah, but because of a hand that held that ark — a hand that controlled that ark — a hand that made the waters and the seas that upheld the ark.

I want to tell you, **inside that ark is a place of safety.** What difference did it make if there were wild animals on every side? What difference did it make if there were snakes and reptiles inside that ark that might have destroyed every one who was inside it? What difference did it make if the waves were rolling mountain-high on the outside? None whatsoever. Those that were on the inside were safe, because God was protecting them.

I say, beloved, **inside that ark was a place of communion.** There was just one window. That window wasn't on the side, so that they could look out, and see the waves. It wasn't on the side of the ark so that they could look out and see the human beings out there that were dying by the hundreds and thousands. It wasn't on the outside so that they could see the destruction that was taking place. Instead, the window was in the top of the ark so they could look up just one way — to have communion with God.

We read: **"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."** — Col. 3:1-3.

I look at that ark, at those who were in the ark, and I see they get along perfectly for a year and ten days. When the waters are all gone and God opens the ark — the same God that shut them in — I can see them all come forth. I count the roll and I say, "Noah, how many giraffes did you take on the ark?" "Two," — and here they walk out. "How many hippopotamuses did you take on the ark?" "Two," — and here they go out. "Now, Noah, tell me how many eagles did you take? And how many snakes did you take? Noah, tell me the number of each." Here they go out of that ark.

"Noah, how about your family?" "There was my wife, my three sons, Shem, Ham, and Japheth, and their wives, and myself. We went into the ark, and we are going out."

Notice, everyone that went into that ark, lived through the flood and came out of it safely at the end of the flood. Inside that ark there was life that was maintained by the Lord.

Need I say that the life we have in Jesus Christ is a life that we get from God, and it is a life that is maintained by God? If it weren't for God, there isn't one of us that would continue to enjoy spiritual life.

Let's look outside that ark. Outside that ark there was a flood. Whose flood was it? **"It was God's."** Listen:

**"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die."** — Gen. 6:17.

May I remind you that so far as that flood was concerned, it was God's flood, and the things that happen in this world today God is back of all of them. I believe in a God of absolute sovereignty. If God can control the flood waters of the earth to the extent that the waters went over the highest mountains, I say God is a God of sovereignty.

Oh, how high those mountains were! For example, the Appalachians — but forget about them, for they are molehills in comparison with the Rockies. But forget about the Rockies, for they are molehills in comparison with the Andes in South America. But forget about them, for they are molehills in comparison with the Pyrenees and the Alps. Yet water went over the top of the highest mountain. I tell you, we have a display of God's sovereignty when God brought the flood that covered the earth.

**Outside that ark you see destruction.** How much destruction? Listen:

**"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man."** — Gen. 7:21.

How many people lived through that flood? Just those inside the ark. How about all the rest? The Word of God says that all flesh died that moved upon the earth. Up yonder on that highest mountain is the old eagle; he is the king of the birds. There is the lion; he is the king of the beasts. And there is the python, who is the king of the snakes. There is man, the king of creation. They sought the highest mountain that their lives might be saved. But the water comes up, and up, and up, until the tops of the highest mountains are covered and all of them die. Beloved, outside the ark there is destruction.

Need I remind you that as there was a difference inside and outside that ark, there is a tremendous difference inside and outside that which is prefigured and typified by the ark — namely, the Lord Jesus Christ, for outside the Lord Jesus Christ there is nothing but spiritual destruction awaiting the human family. Listen:

**"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with EVERLASTING DESTRUCTION from the presence of the Lord, and from the glory of his power."** — II Thess. 1:7-9.

**"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and 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: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name."** — Rev. 14:10, 11.

Oh, what a contrast! Inside the ark we have God's provision. Inside the ark we have safety, and communion, and security of the Lord. But outside the ark we have a flood that was brought by our sovereign God, and by that flood came the destruction of the entire human family, and all the cattle, and beasts, and creeping things, and all the flying things within that flood of waters. What a contrast, inside and outside the ark!

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

## THESE BAPTIST CONFESSIONS ON THE DOCTRINES OF GRACE

### The Waldensian Confession (1120 A.D.)

"God saves from corruption and damnation those whom He has chosen from the foundation of the world, not from any disposition, faith, or holiness that He foresaw in them, but His mere mercy in Christ Jesus His Son, passing by all the rest according to the irreprehensible reason of His own free-will and justice"

### The London Confession (1689 A.D.) And The Philadelphia Confession (1742 A.D.)

"Although God knoweth whatsoever may, or can come to pass upon all supposed conditions; yet hath He not decreed anything because He foresaw it as future, or as that which would come to pass on certain conditions. By the decree of God, for the manifestation of His glory, some men and angels are predestinated, or fore-ordained to Eternal Life through Jesus Christ, to the praise of His glorious grace; others being left to act in their sin to their just condemnation, to the praise of His glorious justice." (Chapter II).

### Particular Baptists Of England (1697 A.D.)

**Article III:**  
 "We believe that, before the world began, God did elect a certain number of men unto everlasting salvation, whom He did predestinate to the adoption of children by Jesus Christ, of His own free grace, and according to the good pleasure of His will: and that, in pursuance of this glorious design, on the behalf of those persons, wherein a Saviour was appointed, and all Spiritual blessings provided for them; and also that their persons, with all their grace and glory, were put into the hands of Christ, and made His care and charge."

## III INSIDE AND OUTSIDE THE SPRINKLED DOOR.

We read concerning that first memorable passover:

**"And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason: and none of you shall go out at the door of his house until the morning."** — Ex. 12:22.

What a contrast between the inside and the outside of the sprinkled door! Inside that sprinkled door there was a perfect lamb. They weren't allowed to kill one that was blemished, or one that had a bad eye, or one that had a toe turned wrong, or one that had any wool off of it. It had to be a perfect lamb. Listen:

**"Your lamb shall be WITHOUT BLEMISH, a male of the first year: ye shall take it out from the sheep, or from the goats."** — Ex. 12:5.

This lamb was typical of Jesus,

### Article VI:

"We believe that that eternal redemption which Christ has obtained, by the shedding of His blood, is special and particular, that is to say, that it was only intentionally designed for the elect of God, and sheep of Christ, who only share the special and peculiar blessings of it."

### Article VIII:

"We believe that the work of regeneration, conversion, sanctification, and faith, is not an act of man's free will and power, but of the mighty, efficacious, and irresistible grace of God."

### Article IX:

"We believe that all those who are chosen by the Father, redeemed by the Son, and sanctified by the Spirit, shall certainly and finally persevere, so that not one of them shall ever perish, but shall have everlasting life."

### The New Hampshire Confession (1833 A.D.)

### Article IX:

"We believe that election is the eternal purpose of God according to which He graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free-agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable; that it utterly excludes boasting and promotes humility, love, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the Gospel; that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands the utmost diligence."

the Lamb of God.

**"For such an high priest became us, who is HOLY, HARMLESS, UNDEFILED, SEPARATE FROM SINNERS, and MADE HIGHER than the heavens."** — Heb. 7:26.

**"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.

**"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."** — I Pet. 1:18, 19

Beloved, inside this blood-sprinkled door, on the night of this first passover, there was a perfect lamb.

Inside that door, the nation was beginning to count time. God said: **"This month shall be unto you"** (Continued on page 7, column 1)



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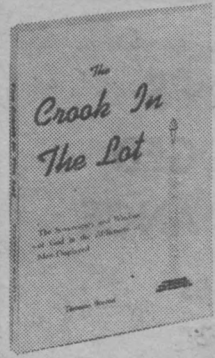
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PAGE THREE



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# The Baptist Examiner FORUM

"In what sense is Christ the Savior of all men? He is spoken of as such in 1 Tim. 4:10."

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Aripeka, Florida



The first thing that is needed in the understanding of any Scripture is the knowledge of what is actually said. This involves the correct translation. I believe this to be true in this particular instance. The marginal rendering is not Savior but "Deliverer." The Amplified New Testament takes note and translates "Preserver, Maintainer, Deliverer." Besides, Christ is not being spoken of here, but rather God the Father. "The living God who is the Deliverer or Preserver."

It is certainly true that the living God is the preserver of all men, since no man could live without the breath which God gives. The race of men owe their origin to God, and likewise owe the continual preservation of their lives to him. But there is a special relationship that exists between God and those who are believers. They are not only physically preserved, but likewise spiritually preserved in that they are given a life that shall never end.

Negatively, the passage in question cannot mean that God is the Savior or Preserver of all men in the sense of salvation, for we know that all men are not saved, and we know that all of them are not going to be saved. Jesus said, "All that the Father giveth unto me shall come unto me."

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This verse is not to be understood of Christ and of spiritual salvation by and through Him, but rather it is to be understood of God, who is the preserver of all creatures.

"For in Him we live, and move, and have our being." Acts 17:28.

From this verse we can gather that God is the preserver of men, supports and sustains them in being, and provides for them all the necessities of life — thus He is the Saviour of all men. God is the

source of all life, the giver of life, and sustainer of life, both physical and spiritual, therefore we are all living dependents upon Him who is the Saviour (preserver) of all men.

Not only is our God the Saviour of all men, but He is the sustainer of all creation, the countless animals of the forest and plains, the birds of the air, the fish in the rivers, lakes and seas, and all of the insects owe their continuance in life to the care and keeping of Him who is the Saviour of all men.

"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast." Ps. 36:6.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Neh. 9:6.

From these two verses it is evident that God is not only Saviour of all men, but also the Saviour of all the works of His hand, meaning simply that He is the sustainer of them all. If this verse under consideration represents Christ as the Saviour of all men, in the respect of eternal salvation, then it would be necessary for us to contend for a universal salvation, and if He be the Saviour of all men in the sense of eternal salvation, to be consistent we must contend that He is the Saviour of the unbeliever, which the Scriptures deny.

"He that believeth on Him is not condemned; but he that believeth not is condemned already." Jn. 3:18.

From this verse we can gather that Christ is not the Saviour in the sense of eternal salvation to those who are unbelievers.

Furthermore, if Christ is the Saviour of all men — then all men would be saved, and thus, all men would be partakers of spiritual life, which it is certain that all men do not share in.

The latter portion of this verse makes it clear, that the Holy Spirit is not referring to salvation in the first part of the verse for He says, "specially of those that believe." Here His providence is given in a special manner to those who believe and trust in Him, which can only mean those whom He has selected, elected, chosen to be His own, from out of all mankind. He takes particular care of them and supplies them with the necessities of spiritual life as well as physical life.

If God is the sustainer of all men in the sense of material things then it only stands to reason that He would be specially interested in those who are of

much more worth to Him. He makes particular provisions for them, for they are His people and the apple of His eye.

"Keep me as the apple of the eye, hide me under the shadow of thy wings." Ps. 17:8.

God is truly the Saviour of all men, in that he is the preserver of all men, but especially is He the Saviour of the saints for in Him and through Him their hope of eternal salvation rests.

E. G.  
COOK

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Certainly Christ is the Savior of every living person. The time was when I tried to get around 1 Tim. 4:10 by saying that Christ is the potential Savior of all men. But I came to see that this verse says absolutely nothing about a potential Savior. It says He is the Saviour of all men, and I believe every word of it. But that does not make me a universalist by any means.

I fear that all too many people are afflicted with the malady that has plagued me through the years. This malady is a very serious and dangerous one known as mental and spiritual laziness. For a man to be too lazy to work and support himself and his family is an awful thing, but for him to be too lazy mentally and spiritually to obtain the spiritual food he so badly needs is far worse.

If we take the word "Savior" to mean one who saves and that alone, we are on a dead end street when we come to the verse of Scripture before us. This word comes from SOTER which means a Savior, deliverer, or preserver. And to preserve people means to keep them alive, or in existence. If you or I had God's power we would be tempted to withhold air from the nostrils of our bitter enemy, or we might be tempted to just withdraw our protection from him and permit him to run into a tree and burst his perverted brains out. But, since God's ways are not our ways, He protects the atheist, or even the infidel seminary professor, gives him food to eat, water to drink, and sends the rain on his garden and lawn just as He does on yours or mine. So, in that sense, He is the savior of all men everywhere. But let us notice the ending of this verse, "Specially of those that believe." He is a Savior (preserver) of every person, but to those that believe He is a Savior that saves. That is why they believe.

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Many people get all concerned about the word all and immediately think that it always means every individual person without exception. Sometimes it means all kinds and classes, sometimes all of a certain class, etc.

In this case the word all means every person without distinction. This may come as a surprise to you, but the word that must be studied in this verse is not "all" but "Savior." The word in this verse is "soter" which means savior true, but it also means preserver and deliverer. In this case it means that the living God, in whom we trust, preserves all men from dangers as well as their lives, and especially the believers. In this way God is longsuffering to all people.

## Limited Atonement

(Continued from page one)  
the chief doctrine of Calvinism—the doctrine of unconditional election, although I do not subscribe to all that Calvin had to say concerning election.

In the July issue of his paper Bro. Jackson deals with the first two points of Calvinism, and that brings him in the Aug. issue to deal with the other three points. The first of these is LIMITED ATONEMENT. He correctly says that this means that "Christ's death was not for all of Adam's posterity, but only for the elect or the 'sheep,' the ones they claim God decreed in eternity to be saved."

And what is wrong with that?

Oh, of course it doesn't please human nature. This is not a popular doctrine. It hurts human egotism, for men want to feel important. They like to feel that God is subject to their will—that he can only go so far, and that when he runs up against man's mighty, sovereign will, he is helpless. It reminds me of the evangelist who used every trick he had to get people to come forward. He had people bowing their heads, standing up and sitting down, but every artifice failed, and not a person responded. He backed off and in a tragic voice exclaimed, "Poor God!" God had tried to save some people, but such were their mighty, irresistible, sovereign wills that he just couldn't do it! That's Arminianism! God wants to save people and they just won't let him! But to this theory that God is helpless before man's mighty will I wish to once more quote the words of Daniel. (Dan. 4:34) "HE DOETH ACCORDING TO HIS WILL in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, what doest thou?"

What about the doctrine of UNLIMITED ATONEMENT—the doctrine that Christ died for all of Adam's posterity. It is popular, it pleases the flesh, and it meets the needs of sentimentality, but it poses some tremendous difficulties. Let's look at some of them.

1—IF CHRIST IN HIS DEATH PAID THE SIN DEBT FOR ALL OF ADAM'S RACE, THEN HOW CAN GOD JUSTLY SEND ANY MEMBER OF THAT RACE TO HELL? If Christ suffered on the cross to pay for men's sins and later on some of those men go to hell and there suffer for their sins there is no way around the fact that two persons have been punished for the same sins. Our own imperfect laws are not that unjust. Two men are not sent to prison for the offense of one. The logic of universal atonement is UNIVERSALISM. Practically, this has often been resorted to, as in the case of the old man whom I tried to deal with concerning his salvation. He said, "Oh, I'm all right. Christ died for the sins of all men and that takes care of everybody!"

2—IF CHRIST DIED FOR ALL OF ADAM'S RACE, THEN HIS DEATH HAS PROVEN A TRAGIC FAILURE, FOR MULTI-

TUDES HAVE DIED AS HATERS OF GOD AND SCORNE OF CHRISTIANITY. Do you believe that there are people in the world right now for whom Christ died? Are objects of his love? Is God so weak and powerless that he is unable to keep the objects of his love out of hell? What a different light get on this subject when we listen to the words of Jesus. Hear him say, "ALL that the Father giveth me SHALL COME TO ME, and him that cometh I will no wise cast out." (John 6:37) No way around the truth that God the Father has "given" certain persons to Christ, and ALL WHO HAVE BEEN GIVEN WILL COME TO CHRIST.

All of the human race is not the same footing. Christ gave himself for the elect, and the elect shall come to Christ without the loss of a single soul. Hear Jesus again, as in his prayer of intercession, (John 17:9) "I PRAY FOR THE WORLD, but for them which thou hast given me." In the same prayer he says, "Those that thou gavest I have kept, and none of them is lost." If he died for the world large — for all mankind, why did he not pray for the world? HE DID NOT. He prayed for those who had been given him of the Father.

3—THE APOSTLE PAUL UNDERSTOOD THE LIMITED ATONEMENT. His words in 1 Tim. 4:10, "I endure all things FOR THE ELECT'S SAKE," that he too may obtain salvation. He believed that God had an end in view. He believed that God had ordained the means of reaching the elect, and he was willing to endure all sorts of hardships in order that the elect might hear the gospel and be saved.

Again, we have limited atonement and particular redemption indicated in Paul's words in Thess. 1:10: "God hath from the BEGINNING chosen you to salvation or elect these people to salvation." "From the beginning." So, election is not in TIME as Bro. Jackson affirms, but in eternity. "the beginning" — that is identified with the meaning in Gen. 1:1 where it says, "In the beginning God created the heavens and earth." Those chosen are identified with those for whom Christ died.

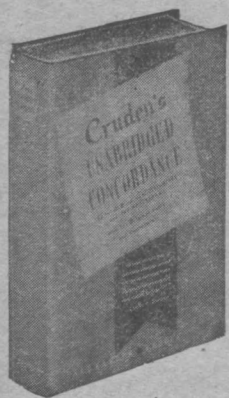
Again, note the words in 1 Cor. 13:48. They fit exactly into the picture of limited atonement and particular redemption. We read about Paul's preaching to the Corinthians, and it says, "MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED." The elect heard and believed. They turned to Christ BECAUSE God in eternity had ordained.

(Continued on Page 5, Col. 1)

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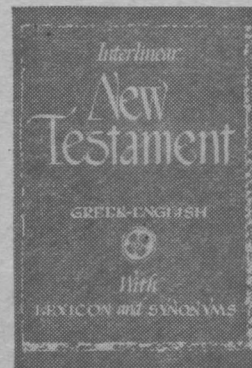
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## Limited Atonement

(Continued from page 4)  
to eternal life. Can we doubt these were some of those for whom Christ had made atonement? If he had atoned for all, and not all have been ordained, and would they not have been saved?

Bro. Jackson in his article raises the question, "Why preach the gospel to the non-elect if they will not hear and believe it?" He places the blame where it belongs, on those who refuse to hear and heed. Jesus spoke to the non-elect ones and said, "Ye will not come unto me that ye may have life." The argufiers of Calvinism like to try to give the impression that the great world is simply clamoring for eternal life, but that God won't listen to them. This is not true. It is a slander on God! The elect don't want God and don't want eternal life, and sinners won't have it!

Why preach the gospel to the non-elect who won't hear and believe? The answer is very simple. We don't know who the non-elect are, consequently we are preaching the gospel and leave the question of who the elect are to God. The Hardshells try to make God's part of election seem like a fearful thing, but if they are to the lost, some may get into the kingdom in spite of election. It is that attitude that makes the Hardshells. Personally, I have preached the gospel for a long time, without the slightest fear of any non-elect person getting into the kingdom. Always I have preached that "as many as are ordained to eternal life" will be-

I must go on now to the point, IRRESISTIBLE GRACE. It is the ruse of the Calvinist debater to state his opponent's views as prejudicially as possible, and this Bro. Jackson does in relation to this point. He says it like this, "God arbitrarily decreed that certain ones would be saved. They cannot strive to obtain his grace, when their destiny comes to be saved." A statement of our position is, "God from all eternity, has chosen certain ones unto himself, and at the same time, he has provided all of the means necessary to bring them to salvation, in no instance will his grace be insufficient to bring them to salvation." Those of us who believe in "irresistible grace" do not claim that the elect may strive against or resist that grace. I think that most of us can remember that when we do some pulling back, but when we are to God, he fetches us! I claimed that the Northwest Police "always get their man." Whether this is true or not I do not know, but I do know that the Holy Spirit goes after a sinner and doesn't give up until he has him.

In contrast, let us note the ridiculous position of the Arminian. He has the Holy Spirit seeking, but in vain, to bring a sinner to God. He tries and tries, but big, sovereign, sinner, with his indomitable will is too much for him and he sorrowfully backs off from him in defeat. How does this picture coincide with the words of Jesus, "All that the Father giveth me SHALL COME UNTO ME?" Saul of Tarsus resisted. That's the reason it was said to him, "It is hard for thee to kick against the goad." God knocked him flat to the ground on the Damascus road and saved him. Had it not been for irresistible grace, the bitter persecutor, Saul, would never have become a follower of Christ.

What is the plain truth about this matter? It is that apart from the irresistible grace of God, no sinner would ever be saved. Sinners are described in these words, "In whom the god of this age hath blinded the minds of them that believe not, lest the light of the gospel . . . should shine unto them." Those Satan blinded would never turn were it not for overwhelming influence brought to bear upon them.

If Arminianism were true; if there were no really elect people; if God did not exert irresistible grace, if man's will were so sovereign that God couldn't successfully deal with it, then it is conceivable that no one would be saved, despite all of God's plans for human redemption. Yes, let me put it stronger and say that undoubtedly the whole human race would end in hell. But thanks be unto God, election and predestination is true. As the Bible says (Rom. 8:29), "Whom he did foreknow he also DID PREDESTINATE . . . 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." There you have it! From predestination to glorification. Not a link left out of the chain. None of this could be, were it not for the irresistible grace of God.

But let us pass on to the last point, PERSEVERANCE OF THE SAINTS. Bro. Jackson defines this as follows: "It means the preservation of security of the believer in Christ." Then he says, "We accept this doctrine, but reject the first four points of Calvinism." Bro. Jackson is most inconsistent in his attitude, although we are glad that he holds some truth, even one-fifth. However, in seeking to destroy the other four points, he has utterly torn out the foundation from under his house. The doctrine of "falling from grace" belongs naturally and logically with the system that opposes Calvinism. If I rejected the first four points of what is theologically termed Calvinism, I would go "whole hog" and repudiate the preservation of the saints. If man has such a powerful, mighty, sovereign will

that even the Holy Spirit backs off from it in defeat, such that he cannot save when he wants to do so then what is to keep such a mighty man with such a mighty will from jumping out of the sheepfold and from going off with the goats?

But we who believe in divine election — we who believe that God seeks his elect with irresistible grace and brings them into the fold we believe that the GRACE OF GOD ALSO IS THE GRACE THAT KEEPS SAVED. Jesus says, "I give unto them eternal life, and they shall NEVER PERISH." Who is he speaking about here? Read that 10th chapter of John and find out. He explains why non-elect people don't turn to him. He says, "Ye believe not because ye are not of my sheep. My sheep hear my voice, and I know them and they follow me and I give UNTO THEM eternal life and they shall never perish." The ones who "shall never perish" are the same ones whom he calls his sheep.

There is really no foundation for belief in the eternal security of the believer apart from the elective, predestinating grace of

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God. But if God from all eternity chose certain ones unto eternal life, and if he by his grace in time called them out of the world unto himself, then he will bring every such person unto final glorification. For one of his elect to be lost, would upset and nullify his whole eternal plan, therefore the strongest argument for the preservation of the saints, is the truth that God has an elect people.

**Natural Man**

(Continued from page one)  
said in the former passage. In the former passage Jesus said: "There are some of you that believe not." Then the next sentence is parenthetical. After that come the words of the passage under discussion. The connection shows that the words of the passage under discussion were uttered because of the fact that some of them believed not. "Though he had done so many miracles before them, yet they believed not on him"—John 12:37. And, as an explanation of that seemingly strange fact, Jesus tells them that it is because the ability to come to him is God-given. This God-given ability, then, is neither natural nor general; but it is sovereign, discriminating, and particular. No man has it except that God gave it to him; and the connection of the passage under discussion shows that God does not give it to all. It is given only to the sheep, the elect. Thus we have the statement of Jesus in John 10:26 — "Ye believe not because ye are not my sheep, as I said unto you." Therefore, man, by nature, cannot hear the gospel.

This God-given ability to come to Christ is nothing less than the

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quickenings of the Holy Spirit. This is "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead" (Eph. 1:19,20). Man cannot exercise repentance and faith (inseparable graces) with the carnal mind (Rom. 8:7,8). Therefore, the implantation of the new mind is prerequisite to the exercise of repentance.

**Platform**

(Continued from page one)  
of the world; for the independence, autonomy, and sufficiency of the church; for the perpetuity of New Testament churches by immersion in water of a saved person upon the authority of a New Testament church; for the Lord's Supper as a local church ordinance to be observed with unleavened bread and wine; for strict church discipline; for the Word of God as the only means in evangelism; for holy living on the part of saved people; for the preaching of the whole counsel of God; for the bodily second coming of Jesus Christ and his personal millennial reign on the earth.

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**Lent**

(Continued from page one)  
TICE SELF DENIAL. And for what purpose? Obviously . . . to gain favor with God and atone for their sins.

One man in the Bible tried that (Luke 18:12-14) but received no commendation from the Lord Jesus. Fasting does not obtain forgiveness . . . but Faith in the

Lord Jesus Christ does. It was the Apostle John who wrote " . . . your sins are forgiven you for His name's sake." (I John 2:12) and again the Apostle Paul made it clear, " . . . through this Man is preached unto you the forgiveness of sins" (Acts 13:38).

FACED WITH A CHOICE BETWEEN LENT OR THE LORD, as a means of obtaining forgiveness . . . it would be wise to take the way of the Lord, for Proverbs 14:12 tells us "There is a way which seemeth right unto a man, but the end thereof are the ways of death" . . . and again Colossians 2 tells the Christian to refrain from practicing the special days and seasons of men as a means of grace.—W.I.B.B.

## HOW GOD BLESSED COLGATE AS HE TITHED HIS PROFITS

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along, he met an old neighbor, the captain of a canal boat, who asked the lad what he expected to do. He told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father at home.

The old man said: "Someone will be the leading soap maker in New York. It can be you as well as anyone. I hope it may be. Be a good man: give your heart to Christ: give the Lord all that belongs to Him of every dollar that you earn: make an honest soap: give a full pound and I am certain you will yet be a prosperous and rich man." Upon reaching New York, William finally secured employment, then became partner in the business, and then the sole owner. He now resolved to keep his promise to the old neighbor. He made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, and carry one-tenth of his income to that account. He prospered, his business grew, his family was blessed, his soap sold and he grew rich faster than he ever had hoped. He then gave the Lord two-tenths, and prospered more than ever; then he gave three-tenths, then four-tenths, then five-tenths. He educated his family, settled all his plans for life, and gave all his income to the Lord. He prospered more than ever. This is the story of Mr. William Colgate.

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PAGE FIVE



ALL THE BOYS WHO DESPISE ELECTION AND DO FANCY  
TWISTINGS AND TURNINGS BECAUSE OF IT OUGHT TO READ

## THE BIBLE DOCTRINE OF ELECTION

By JAMES PETIGRU BOYCE (1827-1888)

Founder and first president of the Southern Baptist Theological Seminary (Louisville); president of the Southern Baptist Convention 1872 — 1879, 1888. Boyce is regarded as one of the outstanding Baptist theologians of the nineteenth century.

### THE CALVINISTIC THEORY

1. THEORY STATED. The theory of Calvinists as to election is that God (not man) of his own purpose (in accordance with his will, and not from any obligation to man, nor because of any will of man), has from eternity (the period of God's action, not in time in which man acts), determined to save (not has actually saved, but simply determined so to do, and to save, not merely to confer gospel or church privileges upon) a definite number of mankind (not the whole race, not indefinitely merely some of them, nor indefinitely a certain proportionate part; but a definite number), as individuals (not the whole or part of the race, nor of a nation, nor of a church, nor of a class, as of believers or the pious; but individuals), not for or because of any merit or works of theirs, nor of any value to him of them (not for their good works, or their holiness, or excellence, or their faith, or their spiritual sanctification, although the choice is to a salvation attained through faith and sanctification; nor for their value to him, through their salvation tends greatly to the manifested glory of his grace); but of his good pleasure (simply because he was pleased so to choose).

An analysis of the foregoing statement will show that this theory holds as to election, that: (1) It is an act of God, and not in any sense the result of the choice of the elect. (2) It has been with God an eternal purpose. (3) It is an election to salvation, and not to outward privileges. (4) This election, or choice, is one of individuals and not of the classes. (5) It was made without respect to the action or merits of the persons elected. (6) It was made simply according to God's own good pleasure.

2. PROOF. Whether we should believe this doctrine or not depends entirely upon whether it is taught in the Scriptures. We have no other possible way of knowing anything upon the subject. We must therefore look to the Scriptures alone for the truth.

Before proceeding, however, with the direct proof that the doctrine of election, as stated above, is taught in the Scriptures, it should be remarked that

the words *election* and *elect* are used in the word of God in various senses. They sometimes signify a choice to office, whether made by man or God. Compare: Luke 16:13 (Christ's choice of the twelve apostles), Acts 1:21-26 (the selection of an apostle in the place of Judas), Acts 9:15 (Saul as a chosen vessel), I Peter 2:6-8 (Christ spoken of as the cornerstone, elect, precious, etc.). They sometimes signify the choice of Israel to their peculiar national privilege of being the chosen, or separated, people of God: "The God of this people Israel chose our fathers" (Acts 13:17). Again they are used by a choice of salvation made by an individual: "Mary hath chosen the good part which shall not be taken from her" (Luke 10:42).



By James Petigru Boyce

But in a large majority of cases these words have reference to the choice of salvation either in the purpose of God or the act of choice by God.

We will now take up the proof that the words are used in this last sense. Our aim will be to sustain, point by point, the doctrine of election as stated above.

(1) Election an act of God, and not in any sense the result of the choice of the elect. The inquiry here is not an inquiry into the reason for the election, but simply as to the agent. The simple question now is, Does God choose the elect? We are not concerned at this point whether it is of his own purpose, or because he foresees that they will believe, or for any other reason. The sole question now is, Is the

election an act of God? The fact on this point would appear more clearly if we were to exchange the common word *choice* or *chosen* with the equivalent word *elect*. The following passages are sufficient, though the examples are far more numerous.

John 13:18: "I know whom I have chosen."

John 15:16: "Ye did not choose me but I chose you" (not to their offices as apostles but) "that ye should go and bear fruit."

Rom. 8:33: "Who shall lay anything to the charge of God's chosen ones?"

Rom. 9:15: "I will have mercy on whom I will have mercy."

Eph. 1:4: "Even as he chose us in him."

Eph. 1:11: "Having been fore-ordained according to the purpose of him who worketh all things after the counsel of his will."

2 Thess. 2:13: "God chose you from the beginning unto salvation."

(2) Election and eternal purpose or choice, are God's part. Another important fact to be shown is the eternity of election in opposition to the idea that it was in time. The proof on this point is two fold. There are passages which show that the election took place before existence in this world or before the world began, and there are those which actually declare that it was eternal. Between the two classes of passages there is really, however, very little difference as from the nature of the case what took place before time must have been in eternity and besides the object of proof of an eternal election is simply to show that it was not dependent on human action but simply on the will of God alone.

a. Those which show that the election took place before man's existence or before the world began:

Jer. 1:5: "Before I formed thee in the belly, I knew thee, and before thou camest forth out of the womb, I sanctified thee."

Matt. 25:34: "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Eph. 1:4: "Even as he chose us in him before the foundation of the world."

2 Thess. 2:13: "But we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."

Compare also the language used as to the names written in the Lamb's book of life. Rev. 13:8: "And all that dwell on the earth shall worship him (that is the beast), every one whose name has not been written in the book of life of the Lamb that hath been slain from the foundation of the world."

Rev. 17:8: "And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast how that he was, and is not, and shall come."

Referring to the adherents of the Lamb as persons "with him," it is said in verse 14, "They . . . that are with him are called and chosen and faithful."

Rev. 21:27: "And there shall in no wise enter into it anything unclean or he that maketh an abomination and a lie: but only they which are written in the Lamb's book of life."

b. The passages which distinctly declare that this, which may be thus inferred to have been an eternal election, is really such:

Eph. 3:11: "According to the eternal purpose which he purposed in Christ Jesus our Lord."

2 Tim. 1:9: "Who saved us, and called us with a holy calling, not

according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal."

(3) Election to salvation, and not to mere external privileges. The next point to be proved is that this is an election to salvation, and not to mere external privileges. This is proved by such passages as the following:

John 10:26: "Ye believe not, because ye are not of my sheep." Verse 27: "My sheep hear my voice, and I know them, and they follow me."

Rom. 8:28-30: "We know that to them that love God all things work together for good, even to them that are called according to his purpose." Paul now proceeds to tell who these are. "For whom he foreknew he also foreordained to be conformed to the image of his Son, that he might be the first-born among many brethren: and whom he foreordained, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." This passage shows that foreknowledge, foreordination to holiness, calling, justification, and a state of glory, are inseparably connected, and hence that the election from which they proceed is to salvation.

Eph. 1:4-9: This passage speaks of our being chosen before the foundation of the world, "That we should be holy and without blemish before him in love: having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his grace, which he freely bestowed on us in the Beloved: in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he made to abound toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he purposed in him."

2 Thess. 2:13: After referring to others who were to have the same outward privileges, but upon whom God would send strong delusion, the apostle says in this verse, "For we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation" etc.

I Peter 5:10: "The God of all grace who called you unto his eternal glory in Christ," etc. Here the apostle is speaking of that effectual calling, which is the result of election, and tells us that it is a call unto eternal glory.

(4) An election of individuals and not of classes. This position needs to be explained. It is not denied that the elect that are to be true believers, and that true believers are the elect. The character of the elect does not, therefore, enter into this question. The issue is simply, Does God choose all who shall believe? and are they as such his elect? or, Does

he choose his elect, and will they, as such, believe? Is belief the result of God's election, or is God's election the result of man's faith? Upon this point the proof is very clear:

Acts 14:18: "As many as were ordained to eternal life believed." This is a historical statement made subsequent to the event, not by man's knowledge, but by inspiration.

Eph. 1:4, 5: "Even as he chose us in him . . . having foreordained us unto adoption as sons."

2 Thess. 2:13: But we are bound to give thanks to God always for you, brethren, beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth. Here the choice is made to salvation and the means to salvation, sanctification and faith, are indicated, no prerequisite means being stated as to election. It is not as believers that they are elected, but as elected, they are saved.

Rom. 8:29: "Whom he foreknew he also foreordained to be conformed to the image of his Son." The foreknowledge here is of persons, not of persons in acts, not of those whose faith he foreknew, nor, as would be essential to their theory, is it the class of believers as such. The Arminian theory would require the substitution of the words "as believers," or "you who are believers," instead of "whom he foreknew." It is not, therefore, to the class of believers, but to individuals, that election refers. But, it may be asked, does it not refer to them in their character? Did not God choose those whose faith he foreknew? This will be fully answered by the foregoing discussion.

(5) Without respect to the action or merits of the persons elected. This is merely a negative form of the same fact stated by the next point affirmatively. It is better therefore, to unite this with the succeeding point which is,

(6) Simply according to God's own good pleasure. The last point to be noticed in this theory is that the election was made through the mere good pleasure of God. Of course it is not meant that God acted arbitrarily or capriciously in electing certain persons out of the universal run of make them objects of his special constraining grace. God does not elect without good and sufficient reasons. And if God had seen fit to tell us why he chose some and not others, we should certainly be brought to the rest might do, these at least should certainly be brought to salvation, we should, doubtless, magnify and extol his wisdom in so electing. But he has not seen fit thus to explain. He has acted of his own sovereign will, according to his own good pleasure. The thing we do know, he has made the election because of the action or merits of the persons elected. He has made it because

(Continued on Page 8, Column 1)

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Which do you actually esteem to be of more worth, the things of time or the things of eternity?

## Inside And Outside

(Continued from page three)

**BEGINNING of months: it all be the FIRST MONTH of year to you.** — Ex. 12:1. Why wasn't God going to count previously? Because Israel been in the land of Egypt for years, and God said, "We'll get about all the past, and we going to start counting time — now that we have sprinkled the blood on the door." Tell you, God hasn't any record so far as your life is concerned except from the day that the God of Jesus Christ was applied your heart. All your life prior that time goes uncounted. You live 10 years, or you may 70 years, yet regardless of long you live, God doesn't counting time with you until blood of Jesus Christ is applied to your life.

Inside that door, there was a lamb killed. It was not a live lamb, but a dead lamb for the God of God says they killed that lamb. If God had come down in the midnight hour and had seen a flock of sheep in the yard, it would have done them no good. God had seen a lamb tied at the door, it would have done them no good. If God had come in and had seen written on the door, "This is the house of Abraham," it wouldn't have done them one bit of good. A lamb had to be killed. Inside that blood-sprinkled door there was a lamb that had been

want to remind you, beloved, there is no salvation for anyone unless the Lamb of God, the Jesus Christ, has been killed. God doesn't respect you because you are a good man or a church member. God doesn't say that He going to pass you by when you are in religion. Instead the lamb was to be killed. Inside that blood-sprinkled door was a killed lamb, and the blood was sprinkled on the door posts on either side of the door, and on the lintel

safe, inside the door, Israel say, because the blood was sprinkled outside. Listen: **and the blood shall be to you a token upon the houses** — Ex. 12:13. **and ye are: and WHEN I SEE BLOOD, I will pass over** — Ex. 12:13. **and the plague shall not be upon you to destroy you, when I come to the land of Egypt.** — Ex. 12:13.

Not one time did God say, "When I see you are a Jew, I'll pass you by." Not one time did He say, "When I see that you are a member of the Commonwealth of Massachusetts, I'll pass you by." Not one time did God say, "I'll look at you and if there is a flock of sheep, I'll pass you by." Rather, He said, "When I see the blood, I will pass over you."

God doesn't say, "When I see you are a Baptist," or "When I see you are a member of a Baptist church. God doesn't say, "When I see you have been baptized," or "When I see you are a good man and you are walking morally." Rather, God said, "When I see the blood, I will pass over you."

Oh, might I emphasize that behind that sprinkled door there was safety, because God said, "When I see the blood, I will pass over you."

Outside, though, what do we have? Everybody that was outside — everyone that didn't have a sprinkled door — everyone whose house had not been literally ruined with the sprinkling of blood — everyone of them was condemned. Listen:

"For I will pass through the land of Egypt this night, and will SMITE ALL THE FIRST BORN in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord." — Ex. 12:12.

"And it came to pass, that at midnight the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead." — Ex. 12:29, 30.

Outside the blood-sprinkled house, there was death throughout all the land. Pharaoh says, "Bring my servants. The crown prince has died." They said, "We mourn for ourselves because the firstborn in our home has died." Later, the word begins to come in from all corners of the land that the firstborn of every home had died. Then the servants say, "The strangest things have happened. The firstborn of cattle, and the burros, and the beasts have died. There has been a deluge of death among the firstborn." Why? Because there was no blood on the door.

Oh, what a contrast between the inside and the outside of that sprinkled door on the night of that passover! It was wonderful to be on the inside, even though the house outside had been ruined with blood. I am satisfied the night before, if one of the Egyptians happened to go by and saw a house covered with blood, that he mocked and made fun of it and said, "Those fool Jews have ruined the beauty of their houses. Their houses are absolutely marred with the blood sprinkled on the door." Beloved, the blood that was applied was typical of the Lord Jesus Christ. Listen:

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even CHRIST OUR PASSOVER is sacrificed for us." — I Cor. 5:7.

I say, inside the sprinkled door there was safety. Outside, there was death.

### IV

#### INSIDE AND OUTSIDE GOD'S CITY.

God isn't going to let this world go on like it is forever. We read: **"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."** — Rev. 21:1.

We are going to have a new world some of these days. It is

not going to be like the statesmen are trying to make it. It has almost gotten to the place now where it is almost a crime to die under 200 years of age. I expect that the time will come, if our present administration continues, that there'll be a law passed that no one can die until that one reaches at least 200 years of age. Yes, through Medicare and anti-poverty programs (which are nothing but vote getting schemes) they are going to lengthen the span of life to 200 years. Beloved, the present administration may be making a lot of plans for this world, but I would a whole lot rather take God's plans, for God said He was going to make a new heaven and a new earth. I would a whole lot rather have God's new heaven and God's new earth than to have Mr. Johnson's program that he proposes today.

Inside God's city, there is not only a new world, but there is a new priesthood. We read:

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and GOD HIMSELF SHALL BE WITH THEM, and be their God." — Rev. 21:3.

Beloved, listen, some people are still trying to hold on to an Old Testament priesthood. They are still trying to have someone come between them and God. There is a day coming when all this is going to be wiped out, and then we will have one priesthood — God Himself, and we'll go directly to Him.

Inside that city of God we are going to have new people, for we read:

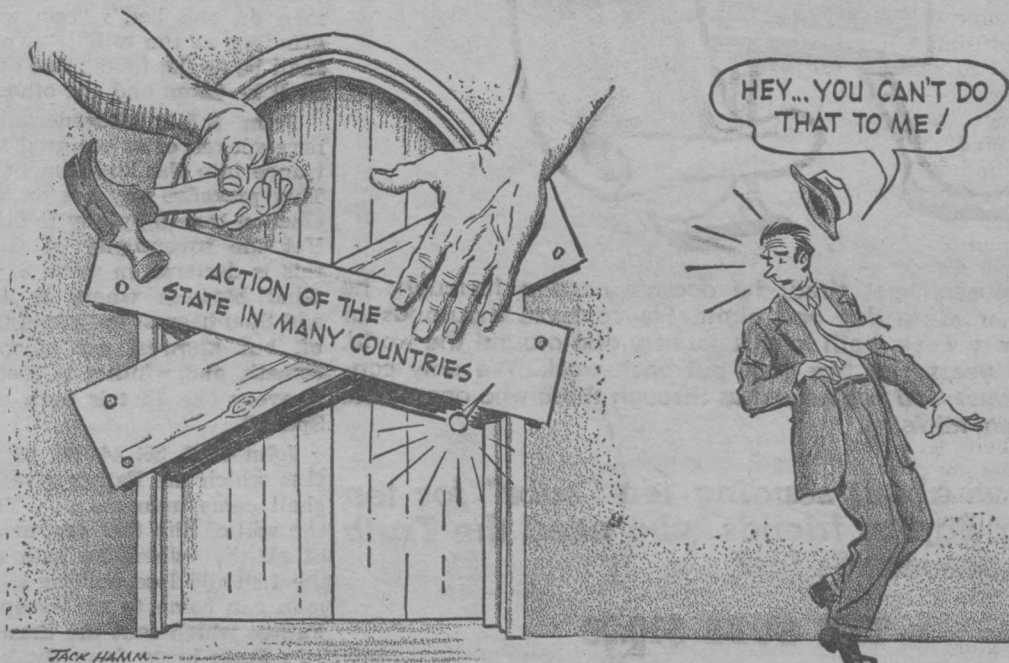
"And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." — Rev. 21:4.

Can you imagine a day coming when there won't be any sorrow, or crying, or pain? All these things will pass away.

Inside this city, there will be marvelous things. And what a city we are going to have! Only those who are saved will get there, and these born-again people will walk on streets of gold.

There is going to be a new temple, for we read:

## EITHER WAY HE NEVER DARKENS THE DOOR



"And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it." — Rev. 21:22.

Instead of going to a church building, we'll go directly to God Himself. He'll be the temple of the city.

This city will be a place where there will be a new light, the like of which we have never known. Listen:

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." — Rev. 21:33.

Inside that city there is going to be light, the kind of light that you nor I have never seen before — the light of the Lord Jesus Christ alone.

Also, inside that city there'll be a perfect environment. Listen:

"And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." — Rev. 21:27.

There won't be any evil there of any kind. There'll be a perfect environment because God says there will not be anything to enter into it that will defile or work abomination.

Inside that city people are going to serve God. Listen:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him." — Rv 22:3.

An old lady said to me years ago, "If I can just get to Heaven, I am going to sit down and do nothing, and nothing, and nothing." No, she isn't, beloved. She is going to do something, and something, and something, because she will be serving the Lord from then on.

But on the outside, what will it be like? Listen:

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." — Rev. 21:8.

Look at this crowd that is not going to get into Heaven — they are going to be on the outside.

The very first one it mentions is the fearful.

Every once in a while I meet somebody who says, "I am just afraid I am not saved. I am afraid that I am not going to get to Heaven." What does God say about that? God says the fearful are going to Hell. The fearful are on the outside.

We read again: (Rev. 22:15)

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still." — Rev. 22:11.

What is going to happen to that crowd that is unjust and filthy? They are just going to continue as they have in this world. They are just going to continue in these unjust and filthy conditions.

I have often thought what the nature of an individual would be like a thousand years after one has lived in Hell. What is the nature of a drunkard going to be like when he has lived in Hell for a thousand years? He that is filthy, will be filthy still.

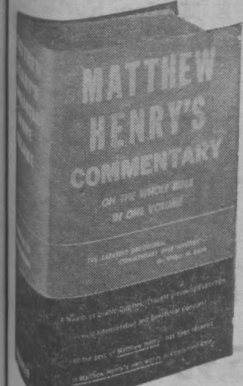
What is it going to be like living outside that city? Listen:

"For WITHOUT ARE DOGS, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." — Rev. 22:15.

Notice, the first ones that are mentioned are dogs. He is not talking about the little four-footed fellows that walk and bark, that we use in our homes as pets, but he is telling us about false "preachers." He says that the dogs, the religious dogs, the false preachers, or false prophets — where are they? They are outside the city of God.

You say, "Brother Gilpin, do you think preachers are going to Hell?" I think that for every preacher that goes to Heaven, there will be a hundred that will go to Hell. You say, "How could it be?" The simple reason that they preach salvation by works, and salvation by the city's water-works, whereas the Word of God teaches salvation by grace through faith, and the man who doesn't

(Continued on page 8, column 5)



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## Election

(Continued from page six)  
as sovereign, he had the right so to make it, and because, for reasons satisfactory to himself, it was his good pleasure to do so.

Several classes of passages may be cited in proof of this point. Some of these simply affirm a choice by God's sovereign will; others, while asserting this, also deny merit in those elected; and still others represent the fact of sovereignty by asserting a choice of such persons as would not ordinarily be chosen. The following are some of the passages which prove these points:

a. Such as simply assert sovereign will. Such are Matt. 24:40-41 and Luke 17:33-36. These declare the sovereign choice of God by showing such choice exercised as to persons in the same situation, so that the one shall be taken and the other left; "two men on one bed"; "two women grinding at the mill"; "two men shall be in the field"; one of each shall be taken and the other left.

John 3:3-8: Regeneration is here spoken of as essential to entrance into the kingdom of God. This precedes any act on which election is said by any to depend. Yet the sovereignty of God in this is declared in verse 8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

John 6:37, 39, 44, 64, 65: "All that which the Father giveth me shall come unto me . . . This is the will of him that sent me, that of all that which he hath given me I should lose nothing . . . No man can come to me except the Father which sent me draw him . . . Jesus knew from the beginning who they were that believed not, and who it was that should betray him. And he said, For this cause have I said unto you, that no man can come unto me except it be given unto him of the Father."

John 15:16: "Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit." The object to be attained cannot be the cause.

John 17:2: "As thou gavest him authority over all flesh, that whatsoever thou hast given him to them he should give eternal life." (See also verse 6-12).

Acts 22:14: Ananias says to Paul, "The God of our fathers hath appointed thee to know his will."

Eph. 1:5: In the fourth verse having referred to God's choice of us before the foundation of the world, he says in this fifth verse: "Having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of his will, to the praise of the glory of his grace." In verse 11 we are said to be predestinated to our inheritance "according to the purpose of him who worketh all things after the counsel of his will."

James 1:18: "Of his own will he brought us forth by the word of truth."

b. Such as deny merit in the persons elected as well as assert the sovereign choice of God. Ezek. 36:32: In this passage after describing the blessings connected with the new dispensation and the gift of the Spirit and the new heart which he would give them, — gifts which the Calvinistic theory regards as the result of election, but which the Arminian maintains to be its cause, — God adds: "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your ways, O house of Israel."

John 1:11-13: "He came unto his own, and they received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name:

which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

In Rom. 9:11-16 election is illustrated by the case of the twins, "The children being not yet born, neither having done anything, good or bad, that the purpose of God according to election might stand, not of works, but of him that calleth . . . So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Rom. 11:5, 6: "Even so then at this present time also there is a remnant according to the election of grace. But if it is by grace, it is no more of works; otherwise grace is no more grace."

c. Such as so describe the persons chosen as to imply this. Matt. 11:25, 26: "At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding and didst reveal them unto babes; yea, Father, for so it was well pleasing in thy sight."

Luke 4:25-27: Christ illustrates this sovereignty of God by mentioning that many widows had been in Israel, yet had only a heathen widow been blessed; and again many lepers cured. "Of a truth I say unto you, There were many widows in Israel in the days of Elijah . . . and unto none of them was Elijah sent, but only to Zarepath in the land of Sidon, unto a woman that was a widow. And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian."

Acts 26:12-23: Paul's description of his personal condition at his conversion shows that God chose him not for his merits but from His own good pleasure.

I Cor. 1:26-30: "For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, are called; but God chose the foolish things of the world that he might put to shame them that are wise; and God chose the weak things of the world that he might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea, and the things that are not, that he might bring to naught the things that are, that no flesh should glory before God. But of him are ye in Christ Jesus," etc.

Gal. 1:15, 16: Paul says, "When it was the good pleasure of God, who separated me even from my mother's womb, and called me through his grace, to reveal his Son in me, that I might preach," etc.

Eph. 2:1-13: The description of the condition of those who were dead in trespasses and sins, and in that state were quickened, proves that the quickening and salvation was due to no merit of their own.

The tests thus exhibited under these three classes prove conclusively that not on account of their own merits, but because of the good pleasure of God, does he choose men. They have been presented at some length, be-

cause this is after all the point upon which all that is important in this controversy turns. For, though other matters are equally essential to the doctrine, the whole opposition arises from an unwillingness on the part of man to recognize the sovereignty of God, and to ascribe salvation entirely to grace.

This proof, however, has been by no means exhausted, the attempt having been to select some only of the numerous passages and mainly such as from their conciseness allow of presentation in full. Let the Scriptures be read with reference to this doctrine and every passage marked which indicates God's dealing with man as an absolute sovereign, and every declaration which ascribes election or the fruits of it to choice and not to the will or merit of men, and every illustration afforded that this is God's usual method, and it will appear scarcely any book of Scripture will fail to furnish testimony to the fact that in the acts of grace no less than those of providence God "doeth according to his will in the army of heaven and among the inhabitants of the earth." (Dan. 4:3-5).

(Taken from ABSTRACT OF SYSTEMATIC THEOLOGY by P. Boyce, now out of print.)

## God's Sky

(Continued from page one)  
its promise and its enfolding over us still to tell us that we are yet in His world and so His care.

## "Inside And Outside"

(Continued from Page 7)  
believe it, doesn't have but place to go, and that is Hell. What a contrast inside God's city and outside God's city!

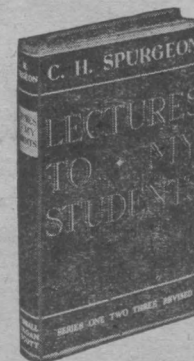
## CONCLUSION

The little chorus says:  
"One door and only one  
And yet its sides are two;  
Inside and outside,  
On which side are you?"

Let's come back inside the Garden of Eden, and outside the Garden of Eden. What a contrast! Inside the ark, and outside the ark. What a contrast! Inside that blood-sprinkled door, and outside. What a contrast! Inside the city of God, and outside. What a contrast!

Brother, sister, I am saying to you, there is only one way to be saved, and that is to be on the inside. To be outside means destruction. May God bless you, help you to see this truth, and take your stand for Jesus Christ this morning.

Dear Bro. Gilpin:  
I thank God for those who contend for the faith once delivered unto the saints, and I want to say, praise the Lord for THE BAPTIST EXAMINER. It has been helpful to me on many of the great doctrines of God's Word.  
J. E. Moxley, North Carolina



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