

Let the testing time be a trusting time.

RALLY DAY SLOGAN . . . AN OFFERING FROM EVERY READER

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

VOL. 35, No. 36 ASHLAND, KENTUCKY, OCTOBER 29, 1966 WHOLE NUMBER 1457

MORE TESTIMONY FROM GREAT BAPTISTS OF THE PAST AS TO UNSCRIPTURALNESS OF . . .

MISSION BOARDS

It is amazing as to the number of great Baptist leaders who have disapproved Mission Boards within the past 150 years. The following quotations from some of God's greatest men show that Baptists in earlier days rejected Mission Boards as being without Scriptural foundation or warrant.

L. Frances Wayland:

"Jesus Christ left His church without any general organization (assembly, conference, convention, council, committee or board), direct either its government or its work. Throughout the New Testament we can discover not a trace of organization beyond the establishment of individual churches." — Frances Wayland, Brown University.

A. J. Gordon:

"The Holy Spirit is not straightened in himself, but only in us. The church had faith to lean on human wisdom, to trust

less in prudential methods, to administer by mechanical rules, and to recognize once more the great fact that, having committed

THE CLASP OF CONFIDENCE



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to her a supernatural power, who can doubt that the grinding and groaning of our cumbrous missionary machinery would be vastly lessened and the demonstration of the spirit far more apparent." — "Ministry of the Spirit,"

pp. 165-166.

Bro. Gordon further says: We do believe that the time for decentralization in missions has come. The way to accomplish this is obvious and the reason for it spiritual. Let every church become a foreign missionary society, having its own field or station, and its own representative for whom it is directly responsible. Confederation instead of delegation might be thus secured. The local churches co-operating in the work of missions, without funding their responsibility in a common treasury."

3. J. B. Cranfill, late Editor, Texas Baptist Standard:

"The only Christian organizations spoken of in the Bible are the churches of Christ. They are the only religious bodies that have any ecclesiastical authority." — Standard, July 30, 1896.

(Continued on page 4, column 4)

WHAT IS RALLY DAY?

Rally Day comes once each year.

Rally Day is a special day in behalf of THE BAPTIST EXAMINER.

Rally Day is for the purpose of giving the paper a financial boost — to help pay off some bills and brighten prospects for the future.

Rally Day is also a time of fellowship with local friends, when we all gather together to open letters and tabulate contributions for the paper. The reading of the many expressions of appreciation from you, our readers, always proves to be a blessing to those who meet for this event.

Rally Day always encourages us to continue on with TBE, for your contributions and comments reveal the need for continuing this paper.

Such, then, is Rally Day. It is in behalf of a paper that is "for the cause of God and Truth."

WILL YOU HAVE A PART?

Now that you know what it is, will you have a part in it? Will your church?

You may not realize it, but it takes a lot of work, time, money, patience — from the human side of the picture — to publish TBE. It takes a lot of man-power and laborers to write the articles, set type, make up the paper, read proof and correct it, print the paper, address it, wrap it, mail it, and then answer the responses to it.

The paper does not pay for itself and any publisher will tell you that no paper CAN pay for itself when it does not have an efficient program in regard to paid advertising. Papers and magazines all over the nation depend on advertising to pay their bills. Since we do not have such an advertising policy, we have no such source of financial power. Hence we have to depend upon contributions of churches and friends.

Having a part in Rally Day will mean that you will be giving TBE some of the assistance it needs to keep going. Your letter and offering will encourage the editor, and the church which sponsors the paper.

We hope the Lord will impress you to have a part in Rally Day.

Security Is Sweet To The Soul Of Every Believer

PREACHED AT CALVARY'S 1965 BIBLE CONFERENCE

WM. J. CRIDER
Tulsa, Oklahoma

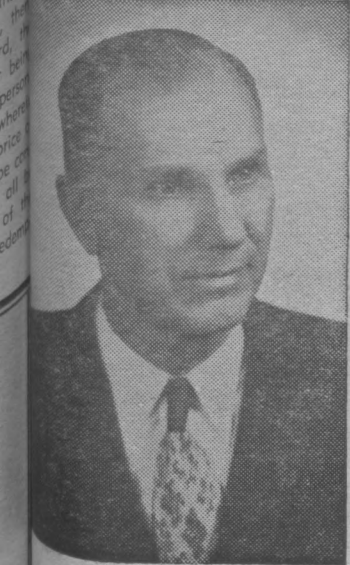
(Read I Peter 1:1-25)

Greetings, beloved brethren, in the Name of the Lord and Savior, Jesus Christ.

I

WHO ARE BELIEVERS, AND WHY ARE THEY SECURE?

In Genesis 3:15, we find God



Eld. W. J. Crider

to the serpent, telling him the seed of the woman should bruise the serpent's head. It is the seed of the woman that we are to concern ourselves with. In Genesis 12:1-3, God was talking to Abram, telling many things, but especially verse 3, God is telling him that all the families of the earth should be blessed. God did not here that in Abram should be the individual of the earth be blessed, for this verse was to be

a spiritual blessing. Keep in mind we are talking about the security of the BELIEVERS. In Genesis 13:15, God speaks to Abram and promises to him and his seed a land. Verse 16 says his seed was to be multiplied as the dust of the earth. Then again, in Genesis 17:4-8 God makes promise to Abram and his seed after him. God also changes his name from Abram to Abraham. Since it is the seed of Abraham we wish to concern ourselves with, let us follow this seed through God's Word, for it has to do with both a natural and a spiritual seed, and we find this spiritual seed to be the BELIEVERS. God secures them. The Word of God bears this out by many infallible proofs.

In Genesis 26:3-5 God makes (Continued on page 2, column 1)

Man's Heart, Mind And Will Prove Total Depravity

By J. T. PARISH
Madisonville, Kentucky

We hear much talk about the "worth" of man and about the "progress" man has made and is making. Our young people are being taught that man evolved from lower forms of animal life and finally he is traced back to a little piece of seaweed several million years ago. Man's knowledge of God is supposed to have evolved along with his physical evolution. Others say that a person is not essentially good or bad, but it depends upon the environment. Put him in good enough an environment and he will grow into a Christian. All of this will do for human reasoning, but it is foreign to what the Bible says (Continued on page 6, column 1)

TO GOD BE ALL THE GLORY IN VIEW OF . . .

MAN'S INABILITY

PREACHED AT CALVARY'S 1966 CONFERENCE IN ASHLAND

By BOB NELSON

"No man can come to me, except the Father which hath sent me draw him."—John 6:44.

"There is none that understandeth, there is none that seeketh after God."—Romans 3:11.

A number of years ago I worked as an assistant to a chaplain in a university hospital. Part of the preliminary training consisted of spending a period of time in the recovery room to observe the reactions of patients who were coming out of the effects of anaesthetics. The thing that attracted the most attention was not the repulsive vomiting or the erratic body motions, but the verbal expressions of the patients. It was more than shocking to hear the cursing, swearing, and

vile remarks that were spued out. Then to intensify matters, some of the filthiest language came from the most respectable people, even religious people whose lives one would have no reason to



Eld. Bob Nelson

question their profession. The thought came to my mind, could this happen to me if I went under an anaesthetic? Later I found out that any person's conscience may become dormant and groggy under an anaesthetic or even when one is sleeping. Even the reader of this article will no doubt confess that he or she has had some terrifying dreams where they have committed or been on the verge of committing some terrible wicked deed. You ought to learn a great spiritual lesson from such an experience: You are (Continued on page 3, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE VAIL OF THE TEMPLE"

"And thou shalt make a vail of blue, purple, and scarlet, and fine twined linen of cunning work; with cherubims shall it be made; And thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver." — Ex. 26:31, 32.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." — Heb. 10:19, 20.

May I say at the very outset

that our Lord truly loved the temple. We read:

"The Lord loveth the gates of Zion more than all the dwellings of Jacob." — Psa. 87:2.

In the book of Exodus we are told that the children of Israel were His beloved nation, and that God loved the Jewish nation as the apple of His eye. Though that is true, God loved the temple, the tabernacle, the place of worship, even more than He loved Israel itself, for the Word of God says that He loved Zion (that is, the place of worship) more than the dwellings of Jacob. In spite of the

fact that Israel was the apple of His eye, God didn't love Israel like God loved the tabernacle — like God loved the gates of Zion.

Let's go back and think by way of introduction how the people of Israel worshipped in the long ago. They had a place called the tabernacle, which was a two-room tent. The outside room was twice the size of the inner room. The outer room was known as the holy place; the inner room was known as the Holy of holies. In the outer room there were three pieces of furniture. There was a (Continued on page 3, column 2)

RALLY DAY NOV. 24 . . . PLEASE PRAY, ATTEND, GIVE, WRITE!

There are three kinds of trouble: what you have now, what you have had, and what you expect to have.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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

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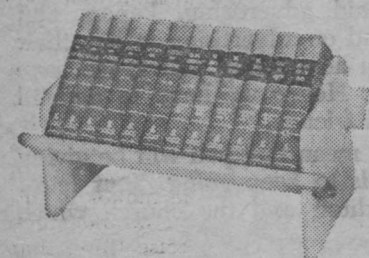
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Books By C. H. M.

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Here are two sets of books which we believe should be a part of every Christian's library.

The "Notes on the Pentateuch" are published in 6 volumes and the "Miscellaneous Writings" are likewise 6 volumes.

In other words, this 12 volumes by C. H. M. comes complete with case at \$14.95.

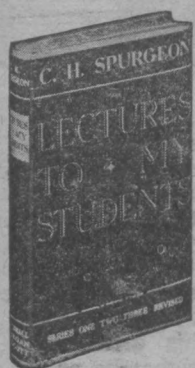
I have been finding these quite interesting reading of recent date, having carried a volume home with me on several occasions for my evening's reading.

Of course, it is understood that C. H. M. believed in the universal church, which we heartily dislike. Neither do we like the attitude that he seemingly takes toward the doctrine of election. He apparently believes it, but insists it is only to be taught to the saints.

Other than this, we have found the books very instructive, inspiring, and helpful. We would surely recommend them as being worth considerably more than the low, low price that we are asking for them.

The Bible Conference was — CHEERING — THRILLING — MISSIONARY!! "Amazing Grace how sweet the sound that saved a wretch like me."

Bro. and Sis. Al Riemann Melbourne, Florida



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Twelve-Year Old Charleston Friend Sends This Poem

Over in Charleston, West Virginia, we have a family of very fine friends — the J. P. Morgan family — and we are happy here-with to print a poem composed by Phillip, their son.

This was written when Phillip was 12 years old for an English class. His mother tells me that he actually composed it in church when he should have been listening to his pastor preach. I don't say that the poem would meet all standards of poetry, but I will say that his theology is good, and I am glad to have it to use in our paper.

VICTORY IN DEATH

A dying soldier,
Was lying on his cot;
The chaplain asked him,
"Your salvation; have you bought?"

"No," answered the soldier,
"My salvation didn't cost;
I received Jesus for it,
He paid for it on the cross."

"Yes, my loving Savior did,
He died for His elect.
Do you know if you are saved?
Then, why don't you check?"

The chaplain knelt down,
He knew not if he were God's sheep;
He trusted Jesus to be his Savior,
And his sinful soul to keep.

The chaplain was happy,
His soul the Savior kept;
And as for the dying soldier,
He rolled over, then he slept.

The soldier never woke again;
But at his burial the army knew,
The very second his heart failed him,
To God's bosom, his soul flew.

Security . . . Believer

(Continued from page one)
this promise to Isaac. . . In verse 3 we are told that God would perform the oath that he SWORE unto Abraham. God had SWORN unto Abraham concerning the land, and especially concerning the SEED. Here God is under oath to bless all nations through Abraham by giving a spiritual seed, and this spiritual seed was to be different from the fleshly seed in that the spiritual seed was to be the BELIEVERS of all nations. God also makes the same promise to Jacob and his seed after him. Read Genesis 28:10-17. When Abraham was one-hundred years old and Sarah was ninety, God gave them a son, whom they named Isaac.

After their son, Isaac, had become a young man God told Abraham to go to a certain mountain and offer Isaac up for a burnt offering. Read Genesis 22:1-4. Because Abraham obeyed and did what God had bidden

him, God put Himself under oath to bless and multiply his seed as the stars of Heaven, and as the sand which is upon the sea shore. He also promised that in his seed should all the nations of the earth be blessed, verses 17 and 18. Here God is talking of not only blessing with a fleshly seed, but with a SPIRITUAL SEED, and this SPIRITUAL SEED WOULD COME FROM ALL THE NATIONS OF THE EARTH, and this spiritual seed is to be the BELIEVERS in Christ. They are secure because of God's oath under which HE PLACED HIMSELF, Genesis 22:16.

Let us now turn to the New Testament and see HOW SECURE THIS MAKES THE BELIEVERS. In Hebrews 6:13-20 we read of God's oath to Abraham, that he made in Genesis 22:16. Hebrews 6:14 tells of blessing and multiplying Abraham's seed, and that the confirmation of God's oath ends all strife, Hebrews 6:16. God shows to the heir of promise, or the BELIEVERS IN CHRIST the immutability of God's counsel, or the unchangeable counsel of God, Hebrews 6:17. It is unchangeable because God himself confirmed it by an oath, Hebrews 6:17. "That by two immutable things," or by two unchangeable things, which means God is unchangeable, God's oath is also unchangeable for it is impossible for God to lie, Hebrews 6:18. Because of God and His oath, WE, THE BELIEVERS have a strong consolation, who

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have fled for refuge, to lay hold on the hope set before us, Hebrews 6:18.

In Hebrews 6:19, we are told that we, THE BELIEVERS, have an anchor of the soul. This anchor is sure and steadfast and entereth into that within the veil. In verse 20 we are told that the anchor is Jesus, and that Jesus is the one who entered for us. Now, let us notice what Jesus has accomplished by entering in the veil, or Heaven itself. In Hebrews 9:12 we see that "JESUS BY HIS OWN BLOOD IS ENTERED, HAVING OBTAINED ETERNAL REDEMPTION FOR US." That is, eternal redemption for the BELIEVERS. In Hebrews 9:14 we are told that we, the BELIEVERS, have a purged conscience. Hebrews 9:15 reveals that the called, under the first Testament have received the promise of eternal inheritance. Hebrews 9:24 shows us that Christ appears in the presence of God for us, the BELIEVERS. Then, in Hebrews 9:26, Jesus appeared to put away sin by the sacrifice of himself. That means that Jesus put away the BELIEVER'S sins, Hebrews 10:17. And their sins are remembered no more.

II

MANY PEOPLE CONTENT THEMSELVES BY SAYING, "SUPPOSE THE SEED YOU HAVE BEEN TALKING ABOUT WILL NOT BELIEVE IN CHRIST TO BE SAVED."

Remember, beloved, that God has promised a seed, and also has confirmed his promise by an oath, therefore God has, and will, see that through the preaching of the Gospel by the Church of the living God, (I Thessalonians 1:4-6; II Thessalonians 2:13-14) this seed will be saved.

Remember, in Genesis 3:15 God spoke concerning the seed of the woman. This seed had reference to the Lord Jesus Christ, as we (Continued on page 3, column 1)

BRO. ALEXANDER CARSON GRAPHICALLY DESCRIBES IN DETAIL HOW BRO. D. N. JACKSON AND MANY OTHERS ARE DOING THEIR FANCY TWISTINGS AND TURNINGS ONLY BECAUSE THEY DO NOT LIKE A SOVEREIGN OMNIPOTENT GOD.

God's Sovereignty Exhibited

By ALEXANDER CARSON
(1776-1884)

Author of BAPTISM IN ITS MODE AND SUBJECTS; HISTORY OF PROVIDENCE; THE ATONEMENT and other works.

(The following from LIFE AND WRITINGS OF CARSON, Volume II, pages 159-163).

In the reading of the Scriptures nothing strikes us more forcibly than the sovereignty of Jehovah. Almighty power is, without doubt, in all things exercised in wisdom and justice. But the ways of God are too deep for us; we cannot fathom them. He gives no account of His matters; and in innumerable instances His conduct is not only utterly beyond the grasp of our conception, but is the very reverse of what we would expect. Every page of Scripture is written with this impression deeply marked on it. The Book of God is everywhere stamped with the seal of sovereignty.

Man Hates Sovereignty

This is the more striking, as there is nothing more displeasing to the mind of man. The fanatic is still bolder than the philosopher in blaspheming this attribute; and the sanctified raver, with the boldness of an infuriated demon, will dare to denounce, as an Almighty tyrant, the Lord God who reveals himself the Sovereign Jehovah. Audacious man prescribes measures to Omnipotence, and will not trust sovereignty even to God. There is no degree of force which he will not employ to banish it from the Scriptures.

The God of the Scriptures stoops not to satisfy his impertinent demands. He speaks as a sovereign, and designs not to smooth the way to the reception of his testimony by removing difficulties to faith; but in almost everything that he teaches, he leaves something to manifest disaffection where it exists. There is not a doctrine in Scripture which perverse ingenuity has not found something at which to cavil, in the manner of its exhibition in the words of the Holy Spirit. No man would have written, if left to his own wisdom, as God has written the Bible. The style of it is indeed truly in wisdom, but it is in sovereign wisdom. It strikes continually at the pride of man. God sends the message of mercy in such a way that many cry out that they will rather expose themselves to his wrath than receive such a forgiveness.

Providence Testifies To Sovereignty

Even the rejection of revelation will not relieve from the evidence of the sovereignty of God. The ways of the God of Providence are in sovereignty as well as those of the God of the Bible. It is impossible to deny sovereignty, consistently with the admission of perfect power and wisdom in the Ruler of the world.

That misery exists is a fact that cannot be denied, whatever account the vanity of human wisdom may be inclined to give of its origin. Why did an Almighty, All-wise God permit sin and misery to enter? Human wisdom, or folly, has always been employed in giving an answer to this question. But it will always remain unanswered. The human faculties cannot grapple with the subject. It must be left with divine sovereignty. How the existence of sin and misery is consistent with omnipotence, wisdom, goodness, etc., the intellect of man cannot perceive.

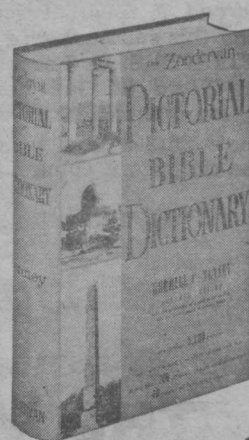
Sovereignty in the Gospel

The sovereignty of God is most illustriously displayed in the gospel. It meets us at the very threshold, in the fact that Christ interposed for man and not for fallen angels. Why did he not rather take on Him the recovery of the superior nature? Why did He not save both? To ask such questions with the impression that an answer is either necessary or possible for man, is most audacious arrogance. Can human ingenuity find out what God has concealed? We know nothing about redemption but what God has revealed. No absurdity can be greater, than in the matter of redemption to go beyond revelation. In the redemption of sinners, sovereignty offends human wisdom with respect to its extent. Why are not all men actually saved from hell? Acres of paper have been wasted in attempting to account for this, independently of the divine sovereignty. Men may attempt to impose on themselves words. But after considering everything that human wisdom can allege, have we got an answer which enables us to acquiesce with satisfaction in the eternal misery of either angels or men? We have no relief but by unreserved acquiescing in the sovereignty of God.

Opposition to No Avail

The sovereignty of God is so offensive to the proud heart of man that every expedient of artifice has (Continued on page 8, column 1)

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OCTOBER 29, 1966

PAGE TWO

Security . . . Believer

(Continued from page 2)

in Galatians 4:4-5, "When the fullness of the time was come, God sent forth his Son, made of a woman." In Luke 1:26-38 we see the conception of this woman by the Holy Spirit, and this woman was a virgin.

Galatians 3:10 shows us the condition of man because of the sin of not continuing in the things written in the book of the law to them, but in Galatians 3:13 Thank God, Christ has redeemed us from the curse of the law.

Galatians 3:17 tells of the covenant given to Abraham. The law which was four hundred and thirty years after, cannot disannul the promise.

Galatians 3:18 shows us that God gave the inheritance to Abraham by PROMISE, Galatians 3:21. This promise is to the Gentiles, through Jesus Christ. Galatians 3:26 says, "For ye are all the children of God by faith in Christ Jesus." Galatians 3:29, "If ye be Christ's, then are ye Abraham's seed, and HEIRS according to the promise."

III

BUT MANY SAY, "SUPPOSE HIS PROMISED SEED DOES NOT COME TO CHRIST."

We are told by Jesus in John 6:35, that He is the bread of life. He says, He that cometh to me shall never hunger; and he that believeth on me shall never thirst. "Are you one who will believe in Jesus?" In answer to this question Jesus, in John 6:37, tells "All that the Father giveth shall come to me; and him that cometh to me I will in no wise cast out." He is SECURE because he is given, and those who WILL come, and Jesus will NO WISE cast them out. In John 17:2 we see that Jesus gives ETERNAL LIFE to as many as He has given HIM.

Read Romans 4:9-12. This great promise was given to Abraham before circumcision. Now read verse 16. This makes the promise God sure to all the seed, both Jew and Gentile.

IV

THE LORD JESUS CHRIST IS THE GOOD SHEPHERD.

In John 10:11, we see that Jesus gives His life for the sheep, and in John 10:16, Jesus has other sheep. In verse 24 the Jews ask Jesus to tell them plainly if He is the Christ, and in verse 26 Jesus tells them that they believe not because they are not His sheep, and the next verse tells them that His sheep hear His voice and He gives them ETERNAL LIFE, and they shall never perish. They are in God's hand, and in Christ's Hand.

V

BUT OTHERS SAY, "SUPPOSE THEY SIN AGAINST THE WORD AND DO NOT OBEY."

In that case they are punished by the Lord, punished that they may not be condemned with the world. Read I Corinthians 11:31-32 Hebrews 12:3-11. When one is born again, the Love of God is given him in his heart. Read Romans 5:5. In Romans 8:35-39 we find that nothing can separate this child of God from this

The promised seed is not of the flesh, but of the Spirit. In Romans 9:1-2 we see the children of the flesh. Paul could wish himself accursed from Christ for his kinsmen according to the flesh, but Paul tells us in Romans 9:8 that they who are children of the flesh are not the children of God, but the children of PROMISE are counted for the seed.

Beloved, keep in mind that the purpose of God is not according to man, nor what man thinks, but God's purpose is according to election. Read Romans 9:9-12. The vessels of mercy are the believers, and according to Romans 9:22-24, God's Word reveals that they are vessels of mercy which God had afore prepared to glory. Read II Thessalonians 2:13-14; II Timothy 1:7-9; Acts 13:48.

In Genesis 22:18 we see that in Abraham's seed all the nations of the earth were to be blessed. This blessing was to be through Christ as their redeemer, or, they would be believers in Christ.

In Revelation 5:9 we see this great throng praising God for the redemption by the Blood of Christ. They are redeemed out of every kindred, and tongue, and people, and nation.

They were secure.

"The Vail"

(Continued from page one)

candlestick, which was a type of the Lord Jesus Christ as the Light of the World. On the other side of the room was a table of shewbread, and on that table every day were twelve loaves of bread. It was a type or a picture of Christ as the Bread of Life. On the one side the candlestick spoke of Him as the Light of the World; on the other, the shewbread spoke of Him as the Bread of Life.

In the central part of the tent, near to the back of it, and close to the curtain that separated it into two rooms, there was an altar of incense, and on that altar, the priest, day by day, sprinkled incense and kept the fires burning. From that incense sprinkled on the coals of fire, continually ascended an aroma — and a little smoke, up into the skies, which was a type, or a picture, of Jesus as our great High Priest praying for us, which would tell us that as that incense ascended up continually, so the Lord Jesus Christ prays for His children continually.

Now that was the outer room, or the holy place.

There was a curtain that separated this outer room, or this holy place, from the inner room, or the Holy of holies. That curtain itself is called the vail of the temple. Behind that vail was just one piece of furniture and that was the ark of the covenant, which was typical of God Almighty's presence. Only one time a year did anyone enter into that room. That was on the day of atonement; then the only person that entered in was the high priest. He only entered into it that he might sprinkle the blood upon that altar, which was a picture of the Lord Jesus Christ, after His death, entering into Heaven to carry His blood there. As I say, it was only once each year that the high priest entered into this Holy of holies.

Between the outer room and

the Holy of holies, there was a curtain. It was a vail — the vail of the temple. It separated the outer holy place from the inner holy place. It separated the outer room from the inner room. This vail of the temple is a type of the flesh, or the body of the Lord Jesus Christ. Listen:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." — Heb. 10:19, 20.

So the vail which separated, or shut out all priests, all year long, and allowed only one priest to enter into the Holy of holies, on only one day of the year — that vail that separated and kept men away from the presence of God, was a type of the flesh of the Lord Jesus Christ.

Now let me give you some thoughts that I believe will bless your soul.

I

THE VAIL WAS A TYPE OF THE BODY OF THE LORD JESUS CHRIST.

You don't have to guess about it. We are not assuming something that isn't taught in the Word of God, but rather the Bible says, "through the vail, that is to say, his flesh." So we are definitely told that the vail of the temple was nothing more nor less than a type of the flesh, or the body of the Lord Jesus Christ.

Now look at that vail. It was perfect. The Word of God tells us in the book of Exodus that it was wrought of fine twined linen, and with cunning work. The Word of God tells us that it was purple, and blue, and scarlet in color, and

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there were woven into it golden cherubims, the highest order of the angelic hosts. I say, beloved, that this vail of the temple was of "fine twined linen of cunning work," and the expression "fine twined linen" in the Hebrew is the word for "perfect." Could it be anything else, beloved, but perfect? In view of the fact that it was to typify the body of my Lord, it had to be perfect, because the body of my Lord was a perfect body. Listen:

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

"For as much 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.

I come back and stand in that outer holy place and look at that vail of blue, and purple, and scarlet, with the golden cherubims wrought upon it in cunning work. I see it in all of its perfection. When I do, I come back and I look at my Jesus and I see Him without blemish and without spot. We read:

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." — Heb. 7:26.

Beloved, the body of Jesus Christ was a perfect body, just the same as this vail of the temple was a perfect vail.

That vail of the temple was beautiful. Can you imagine anything quite as beautiful as it

must have been, made of those three colors — scarlet, blue, and purple.

I think I could show you that each of those colors within themselves were a type of the Lord Jesus Christ, for scarlet would tell us of the blood of Jesus that surely was to be spilled; the blue would tell us that He came down from Heaven. I am sure that if I were to stand there and point it out to you, you would agree with me, that that vail of the temple was truly a beautiful thing to look upon.

Can you imagine anything more beautiful than the body of the Lord Jesus Christ? Considering the fact that there was no sin in His life, remembering that there was no squint look in His eyes — remembering that the Lord Jesus Christ was perfect from the standpoint of morals and spiritual perfection, He had to be beautiful. Surely, beloved, the beauty of the vail of the temple is a type of the beauty of the body of the Lord Jesus Christ.

May I remind you that the vail of the temple, in spite of the fact that it was perfect, representing the perfect body of Jesus — in spite of the fact that it was beautiful, representing the moral and spiritual perfections of the Lord Jesus Christ — in spite of that (Continued on page 5, column 1)

Man's Inability

(Continued from page one)

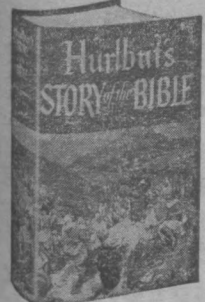
a depraved, corrupt sinner, and it is only the grace of God that prevents you from expressing the worst in you. In some cases God gives man up and allows his evil passions to take over (Rom. 1:26).

Not only does experience prove to our own disliking that we are corrupt and vile, but the Bible makes it very clear that we are such. "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). The Hebrew word for heart refers to our seat of our personality which is our mind, emotions, and will. If time permitted Scriptures could be quoted and stated by the bushels that describe man's natural state as sinful, like a worm, abominable, madness, leprosy, full of iniquity, rebellious, and loathsome. Yet, despite all of God's description of us, we are told by evangelists and by most all Arminian religionists that mankind is not so bad, and man can by exercising his free-will choose God. In other words sinners have a spark of sensible spiritual understanding, or goodness so they can choose Christ for salvation. This doctrine is so popular that if a person does not believe in freewill salvation, he is classed as a "heretical Calvinist" and he should be shunned. The Arminians believe this doctrine of man's ability to choose Christ so tenaciously that at the end of all preaching services they make such statements as this: "God has done all that He can do, now it is all up to you to choose Him or reject Him." "I have preached the gospel as clearly as possible, now you must ex-

ercise your choice." "To believe in Christ is the easiest thing in the world to do, why not believe in Him now?" "God has cast a vote for you and the devil a vote against you, now you must cast your vote to break the tie." After a few challenging statements the organist will play some soft music while the speaker pleads with the sinner to exercise his corrupt, depraved will and choose Christ. All sorts of tactics of raising hands, standing up, sitting down, going forward, and signing cards will be used to pressure the sinner to be sensible and choose the right. These folk talk about FREE-will which means that man will determine a choice within himself free from any outside restraint or influence, or persuasion, yet they do everything possible to get the right decision.

Let me be loud and clear on this matter, you do not have a choice, you already made your choice towards God and you rejected Him. Without quoting here Romans 5:12-19, but expecting you to look it up, you will find that when Adam and Eve came into this world, they represented you and me in the supreme test for choosing God. This couple was on probation for every person in this world. They were our federal head. Therefore, every man in this world can say it himself, when Adam was in the Garden of Eden I was in the Garden, when Adam sinned then I sinned. Likewise, every woman can say with the same equality that when Eve was deceived and fell so did every woman in the world fall. We still frequently hear folk say, "I wonder what I would have done if I would have been Adam or Eve?" The Bible makes it amply clear that you would have done the same precise thing that the first couple did so quit asking the question. Surely, if Adam and Eve in their created innocence refused to obey God and choose the right then you are better than they, even with your inherited, traduced depravity, that you will choose God. What folly for you or any Arminian to claim such a noble sensible choice. You are not on probation—you already voted and are doomed for an eternal hell without God.

Not only does the Bible express that we already made a choice but everyday in your life you prove that you cannot make proper choices. When the average housewife goes to the grocery store to shop for the best buy she pauses to read the can labels, weigh the goods, check the price, and feel the contents. Yet despite all this procedure she frequently makes a bad purchase. Let me ask the reader of this article, can you say without any reservation that in choosing your life's work, buying your car, purchasing a home, selecting a wife, selecting the necessities of this life that the choices you made were always perfect? Now if you have found it to be oftentimes difficult to make choices among temporal worldly things, how can one exercise his free-will and choose the great gift of this life and the life to come which is Jesus Christ our salvation? If people make wrong (Continued on page 8, column 3)



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THE BAPTIST EXAMINER

OCTOBER 29, 1966

PAGE THREE

The Baptist Examiner FORUM

"Please explain Matt. 23-27. Perhaps none of these people in Jerusalem were elect. Why did he weep for them? They had a choice — they would not come."

AUSTIN
FIELDS

610 High Street
Coal Grove, Ohio

PASTOR,
Arabia Baptist
Church
Arabia, Ohio



would have ushered in kingdom age, thus the prophecy concerning the Gentiles would have failed, placing divinity in an embarrassing position.

Since Christ was both God and man, oftentimes He would speak as God, and other times as a man. A Biblical example of Him speaking as God was when He commanded the waves, to be still. Read Mk. 4:39. Only God can issue commands to waves and they obey His voice. Other examples of His divinity were when He raised the dead, cursed the fig tree, turned the water into wine, healed the sick and opened the eyes of the blind.

Biblical examples of His humanity were when He became hungry, thirsty, weary, sorrowful and weeping, for these are not the characteristics of God but of man. Therefore in this verse He is speaking as a man, showing forth human affection for the inhabitants of Jerusalem and a human desire for their welfare, but the shedding of His tears over the city does not show forth a disappointed God; rather, a perfect man.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



As I read this verse of Scripture, I see nothing to bring about a question on the doctrine of election.

This shows even more the sovereignty of God. Jesus knows of the many things that are to happen to the Jewish nation, including the destruction of Jerusalem. As He stands on the hillside overlooking Jerusalem, He sees all of the heartache, the pain, the trials of the future that are facing the chosen nation, and He cries out in love and compassion the words recorded in verse 37: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Zechariah 14:2. Not only does He see the persecution to come, He also sees the reason for that persecution. The Jewish nation had sinned against God and would not repent and return to the Lord. Even now

they are rejecting Him, the Messiah.

This choice has nothing to do with individuals — there were some in Jerusalem being saved — this was as a nation.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



If there be a mortal man who understands fully all that goes with the Scripture before us, I assure you it is NOT this little unworthy Bible teacher. There are those who say our Lord was crying His heart out at this time because He could not save these people. But is that not blasphemy against the Lord of glory? I am persuaded that our Lord could have saved the rankest Pharisee in Jerusalem at this time just as easily as He saved Saul of Tarsus (a Pharisee of the Pharisees) a little later on. Since He could save Saul of Tarsus without his having to meet any condition at all whatever, He could have saved any of the other Pharisees He might wish to save. And since He could save any of the Pharisees He chose to save, He could also save the Sadducees, and the Scribes if He wanted to do so.

Let us remember that Jerusalem was the city that God had chosen to put His name there, I Ki. 14:21, Ezra 6:12. And that this was the city which His saints had turned toward when they prayed, 2 Chron. 6:38, Dan. 6:10. Let us further remember that He has no pleasure in the death of the wicked, Ezek. 19:23, 32, 33:11. But we must also remember that His having no pleasure in the death of the wicked could, in nowise, stop the flow of His justice. As He spoke these words there in the Temple that day He knew full well that His justice must shortly destroy utterly this city in which He had put His name, and along with it all the wicked who were in it. Precious in the sight of the Lord is the death of His saints," Ps. 116:15, but He has no pleasure in the death of the wicked.

Any weeping our Lord did over Jerusalem was not because He could not save anyone in that city He might wish to save. Will you not agree with me that the only people who have a choice, or a chance to do as they please concerning spiritual matters are the ones the Lord leaves alone? What chance did Adam have as he ran from God that day, Gen. 3:8? What chance did Saul of Tarsus have to bring the Lord's saints bound to Jerusalem? What chance did E. G. Cook have to continue on in his self-satisfied way? No one knows better than Adam, Paul and E. G. Cook that we did not have a shadow of a chance.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



The words of Jesus here were spoken near the close of his ministry. He had been violently rejected by the Jewish leaders. Jesus with a knowledge beyond that of mere man, foresaw the results of the rejection of the leaders and the people. He looked into the future and He foresaw the siege of Jerusalem by the Romans, and its awful destruction.

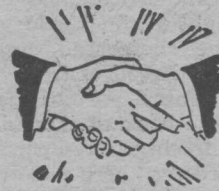
He foresaw the world-wide and age-long dispersion of the Jews. Luke 21:24 gives us his words as He foretold that Jerusalem would be trodden under the feet of the Gentiles until the times of the Gentiles be fulfilled. We who live today know how accurately this has been fulfilled.

As Jesus came over the brow of Olivet and saw the city lying there before Him, and as He realized the awful things in store for His people due to their rejection of Him, He burst into tears and gave expression to the lament recorded here. The mystery of divine election and human responsibility is involved here, and I do not pretend to be able to explain these. We have the rejection of the Jews, for which they were responsible. We have Christ's genuine grief because of what He foresaw would be the consequences, and because of the age-long dispersion which He saw ahead. Foreknowledge and predestination are involved, for Jesus foresaw the time when the Gentile domination of Jerusalem would cease. He foresaw the time when the Jewish race will say, "Blessed is he that cometh in the name of the Lord." In my judgment we are living down close to that time.

"Why did Jesus weep for them?" Because He was sincerely grieved to realize the dreadful consequences that they were bringing down upon themselves and upon their descendants.

"Perhaps," says the questioner, "none of those people in Jerusalem were elect." We do not know how many were among the

THE CLASP OF CONFIDENCE



November 24, 1966

elect, but certainly some who had become believers during His ministry, were there. And perhaps many who were saved later on Pentecost, were then living there. If so, they were among the elect.

"They had a choice — they would not come," says the questioner. Yes, they did have and multitudes who hear the gospel today will likewise choose rejection, with the fearful consequences involved.

May I remind you that every one of us would have turned Christ down had it not been for the grace of God. "For by grace have we been saved, through faith and that (faith) not of yourselves. It (faith) is the GIFT of God."

Mission Boards

(Continued from page one)

"Associations are mere expediences, devised by human wisdom, and are not like scriptural churches, divine institutions. Many true churches of Christ existed and still exist without belonging to any of these voluntary fraternities. There is no evidence that such organizations existed during the Apostolic age, or for many centuries afterwards." — Baptist Standard, Nov. 28, 1895

4. J. B. Gambrell, Superintendent of Missions, Texas:

"These general bodies (conventions) occupy a sphere of their own, entirely outside the limits of the churches."

5. S. A. Hayden, late Editor, Texas Baptist and Herald:

"God has located all authority and responsibility with the churches. The conventions are of men and whoever pleads loyalty to them at the expense of church authority is only a fractional Baptist and does not understand nor respect that institution which Jesus Christ set up, and of which He said: 'The gates of Hell shall not prevail against it.' — Baptist and Herald, Jan. 6, 1898.

6. R. C. Burleson, late President, Waco University, Texas:

"The church is the body of Christ and must be supreme in all things, and directly or indirectly, the church must guide all the laborers, in the vineyard of the Lord for the salvation of souls . . . The Gospel Mission is the only plan in which the church or churches are permitted to guide the work and carry out her Christ-given commission and the only plan that allows the Holy Spirit to guide the laborers."

7. B. H. Carroll, Texas: "The church is a divine institution. It is the only visible religious organization that is of specific divine appointment. It is to the church that God has committed the preaching of the Gospel to all the world." — Baptist Standard, July 6, 1897.

8. D. B. Ray, Baptist History: "There are no such Scriptures pointing out such an organization as the Southern Baptist Convention."

9. S. L. Morris, Editor of the Guardian:

"Churches are the only Christian organizations which existed in the New Testament times. Boards and Conventions are without Scriptural authority." — Texas Baptist Herald, March 31, 1898.

10. H. Harvey: "Evidently the missionary enterprise in the apostolic period was not left to fortuitous organizations formed by individuals. . . Paul was sent forth, not by a society, but by the church at Antioch, and so far as his own hands did not support him he was sustained by many different churches. He says, 'I preached to you the gospel of God freely.'" — P. 53, 54.

He further said: "When Christ ascended, He left the command, 'Go ye into all the world and preach the gospel to every creature.' but apart from the local church and its simple agencies, He instituted no general organizations through which His command should be fulfilled." — P. 53, 54.

11. N. M. Crawford, Mercer University, Ga.:

"Our mission machinery is unknown to the Gospel. In its construction we borrowed from the world and something from the Pedo-Baptists and in borrowing, we departed from the Spirit of the Gospel and from Baptist simplicity."

12. H. C. Holcomb: "This convention is so well-organized that it cannot represent the will of the churches . . . And yet this is the organization which is to be employed in dropping (Continued on page 5, column 1)

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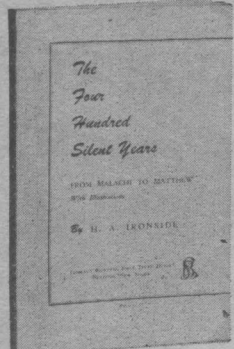
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THE BAPTIST EXAMINER

OCTOBER 29, 1966

PAGE FOUR

Will You Give Us A Genuine Clasp Of Confidence November 24?

Mission Boards

Continued from page 4)
independence, and in set-
Baptist polity . . . but the
of conventions are
in rhetoric, as they ask,
great fullness and compla-
Would you pull down the
house before you give us a
and a better one? I would
pull down our present
building and invite my
to move back to the old
built by Christ and His
If I know it to be safe
efficient, as I have confidence
skill and benevolence of
Let us then come back."
Tennessee Baptist, Feb. 4, 1860.
A. W. Jarrell, Baptist His-
406, 407:

Associations and many other
to which Baptists hold are
mentioned in the Bible and
been unknown to ages of
History . . . Missionary
like associations . . . etc.,
comparatively modern
Orchard, History of Bap-

Associations of ministers and
which at the first were
in Greece, became com-
throughout the empire.
mutual unions for the man-
of spiritual affairs, led
choice of a president, which
distinction among ministers
region. In these degenerate
aspiring men saw each
in varied elevations; con-
jealousy, ambition, and
and every evil work
— Orchard's History of
Baptists, p. 29.

hear Mr. Orchard again:
genuine spirit has been
will be preserved by those
who dissent from all estab-
devised by human pol-
52.
evident mark of Apostolic
possessed this people as
admitted by all; without
or public societies to
ance or support the arduous
being, otherwise than their
churches, the Paulic-
relessly penetrated the most
parts of Europe and
single-handed and single-
to the conflict with every
of character. In several in-
they suffered death or
dom, not counting their
dear, so that they could
the cause of the Redeem-
139.

"The Vail"
Continued from page three)
vail was there to con-
Holy of holies and to shut
keep everybody out of
of holies except the High
one day only of the year.
were to come into the
holy room and were to
there, the vail would say to
You cannot enter here. Be-

hind this vail is that which sym-
bolizes the presence of God. The
ark of the covenant is here. That
ark of the covenant is symbolic
of the presence of Almighty God
and no one can come into God's
presence. You have to stand
there. You have to stay outside.
You cannot enter here."

Now remember, that vail is a
type of the flesh of the Lord
Jesus Christ. If the Son of God
had come down to this world and
lived in this world as He did for
33 years and had not died for our
sins, not one of us could ever
have come into the presence of
God. That vail said, "You cannot
enter here."

Oh, may I say to you, it isn't
the perfect body of Jesus that
brings us to God, but it is the
sacrificial body of the Lord Jesus
Christ that opens the way into
Heaven for us.

I heard a man sometime ago
talk about Jesus as our example.
I heard him say some things about
my Jesus that made me love Him
a little bit more. He spoke beau-
tifully about Jesus as our ex-
ample. He spoke wonderfully
about the Son of God as far as
His moral perfections were con-
cerned. Then he said, "Now it is
by the life of Jesus Christ that we

THE CLASP OF CONFIDENCE



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are saved." Then it was that I
had to part company with him, for
I realized that there isn't one of
us that is saved by the life of the
Son of God. To be sure, he quoted
Romans 5:10, which says:

"For if, when we were enemies,
we were reconciled to God by the
death of his Son, much more, be-
ing reconciled, we shall be saved
by his life."

Beloved, this man took this out
of its context, and away from its
setting. What this text means to
say is that the Lord Jesus Christ
continually lives, and because He
continually lives therefore He is
our eternal Saviour. But he took
this text and said that because of
the life of Jesus Christ we are
saved. Beloved, I say to you, the
life of the Lord Jesus never saved
one man in all this world. If the
Son of God had been born in
Bethlehem, and lived here within
this world a perfect life through
all the days that He lived within
this world, and had come down to
the end of the way, and had gone
to the hill outside Jerusalem to
Mount Olivet, and had ascended
back to the Father without dy-
ing, you and I would be in our
sins. There wouldn't be one of

us that would be saved. There is
not one person that would ever
have been saved by the life of the
Lord Jesus Christ. Beloved, that
vail of the temple which was sym-
bolic of the flesh of Jesus Christ
—that vail was there to say, "You
cannot enter into the presence of
God."

How could I come into the pres-
ence of God through the flesh, or
through the life of Jesus Christ?
He is perfect; I am imperfect. He
is my example. If he is, then
surely I have failed far, and have
fallen far short of measuring up
to Him as my example. Beloved,
that vail says, "You cannot enter
here," and the body of Jesus
tells us that we cannot come into
the presence of God as long as
Jesus Christ remains in a perfect
body.

There had to be something done
to that body. Just like something
had to be done to that vail in or-
der for a priest to go inside, some-
thing had to be done to the body
of Jesus Christ. He had to die for
our sins in order for us to come
into the presence of God.

II

THE VAIL WAS RENT WHILE HANGING BETWEEN EARTH AND HEAVEN.

The vail was rent the day that
Jesus Christ died. When Jesus
Christ died on the cross, the Word
of God says that that vail was rent
in twain from top to bottom.
When was it rent? When it was
hanging in the temple between
earth below and Heaven above.
Listen:

"Jesus when he had cried again
with a loud voice, yielded up the
ghost. And, behold, the veil of the
temple was rent in twain from the
top to the bottom; and the earth
did quake and the rocks rent."
Mt. 27:50, 51.

Notice again:
"And the veil of the temple was
rent in twain from the top to the
bottom." — Mark 15:38.

When was the vail rent? The
preceding verse says
"And Jesus cried with a loud
voice, and gave up the ghost." —
Mark 15:37.

When was that vail rent? At
exactly the time Jesus died when
He dismissed His Spirit.

Listen again:
"And the sun was darkened,
and the veil of the temple was
rent in the midst. And when
Jesus had cried with a loud voice,
he said, Father, into thy hands I
commend my spirit; and having
said thus, he gave up the ghost."
—Luke 23:45, 46.

Beloved, when was that vail
rent in twain? At the exact, pre-
cise hour and minute that Jesus
Christ died on the cross, for when
His body died, that which was
symbolic of His body was rent
in twain from top to bottom.

I say, it was hanging there in
the temple between earth below
and Heaven above. Beloved, when
Jesus Christ died, He died hang-
ing on a tree. We read:

"Cursed is every one that
hangeeth on a tree." — Gal. 3:13.

Of course we know that it was
a cross, but that cross was made
from a tree. Beloved, I say that
this vail of the temple was rent
when it was hanging between
Heaven and earth. Jesus Christ
hung Himself on the accursed
tree, and the hour He died was
the hour that that vail of the
temple was rent in twain from top
to bottom.

III

THE VAIL WAS DIVINELY RENT.

The very fact that the vail was
rent from top to bottom shows
that it was divinely rent. It was
rent as though a hand had reach-
ed down out of the skies and took
hold of it and tore it into shreds.
If man had torn it, man would
have gotten hold of it down at the
bottom and would have torn it

from the bottom to the top, but
in this case, it was rent from top
to bottom, as though the unseen
hand of God had torn this vail
apart.

I am wondering if it could have
been torn by anything but the
hand of God. Josephus, in writing
the "Antiquities of the Jews,"
says the vail of the temple was so
thick that if they had hooked a
yoke of oxen to it and started
them west, and another yoke and
started them east, that those two
yoke of oxen pulling against each
other couldn't have torn a single
thread within the vail of the tem-
ple.

Could man have torn it? Is there
any way the vail could have been
torn from the bottom to the top?
No, beloved, the very fact that it
was rent from top to bottom
shows that it was the hand of
God that reached down and tore
it.

Beloved, Jesus Christ's body is
typified by that vail. Could man
have put Him to death? The Jews
try today to find ways to say that
they had nothing at all to do with
His death. However, some of them

death; it was an abnormal death.
Listen:

"Jesus, when he had cried again
with a loud voice, yielded up the
ghost." — Mt. 27:50.

The word "yielded" means "dis-
missed," and it signifies an act
of his own violation, He didn't die
as you and I will die, but He died
because He dismissed His spirit.
He endured the cross, but He dis-
missed His spirit.

That vail of the temple wasn't
rent by man, but it was divinely
rent from top to bottom. Jesus
didn't die at the hands of man,
but Jesus Christ died because God
brought Him to death. Listen:

"No man taketh it from me, but
I LAY IT DOWN OF MYSELF. I
HAVE POWER TO LAY IT
DOWN, and I have power to
take it again. This commandment
have I received of my Father." —
John 10:18.

"My God, my God, why hast
thou forsaken me? why art thou
so far from helping me, and from
the words of my roaring? My
strength is dried up like a pots-
herd; and my tongue cleaveth to
my jaws; and THOU HAST
BROUGHT ME into the dust of
death." — Psa. 22:1, 15.

Man didn't bring Him to the
dust of death, but God did, as a
sacrifice for sin.

Listen again:

"Is it nothing to you, all ye that
pass by? behold, and see if there
be any sorrow like unto my sor-
row, which is done unto me,
wherewith the Lord hath afflict-
ed me in the day of his fierce
anger. The yoke of my transgres-
sions is bound by his hands they
are wreathed, and come up upon
my neck; he hath made my
strength to fall, the Lord hath de-
livered me into their hands, from
whom I am not able to rise up."
—Lam. 1:12, 14.

Come inside that temple and
see that vail that was rent in
twain from top to bottom as
though the unseen hand of God
had reached down and torn it into
shreds. When you see it, you real-
ize that as that vail was torn by
God, the body of Jesus Christ was
torn by God Himself. Jesus didn't
die a natural death. He didn't die
by crucifixion. He died because
He dismissed His spirit. He died
supernaturally, as that vail was
supernaturally rent.

IV

THE VAIL WAS RENT COM- PLETELY.

There wasn't one thread in that
vail that wasn't torn from top to
bottom. What does it tell us? It
tells us that as this vail was com-
pletely rent, and as every thread
in it was torn from top to bottom,
so the Lord Jesus Christ died
fully for our sins. It is no wonder
that He came down to the end of
the way, saying:

"It is finished." — John 19:30.

Just as the vail of the temple
was rent in twain, all the way
from the top to the bottom, so
Jesus Christ had finished com-
pletely the plan of salvation once
and for all when He said, "It is
(Continued on page 6, column 3)

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back in the days of Jesus took
pride in the fact they hurried
along His death. But did they? I
want to tell you that as that vail
was divinely torn from the top
to bottom, so the Lord Jesus
Christ died not by the hand of
man, but by the hand of God.

Do you realize that Jesus
didn't die because He was cruci-
fied? If I were to ask the ma-
jority of audiences today why it
was that Jesus Christ died, they
would say He was crucified. Lis-
ten:

"Looking unto Jesus the author
and finisher of our faith; who for
the joy that was set before him
endured the cross, despising the
shame, and is set down at the
right hand of the throne of God."
—Heb. 12:2.

Jesus didn't die because He was
crucified. He lived through it.
He endured the cross. Why did He
die? In the book of Matthew we
are told that Jesus' death was not
a natural death; it was an unna-
tural death. It was not a normal

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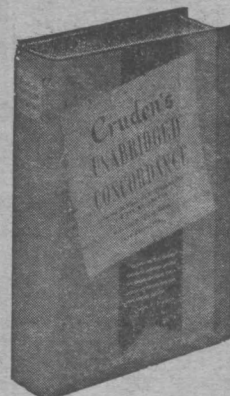
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Total Depravity

(Continued from page one)
 about the Depravity of human nature.

Depravity is a moral disease of the mind, heart, and will. Total depravity means the mind, heart, and will are completely unsound. There is no spark of good or divine spark within man. This does not mean that every unregenerate person is as bad as he could be, but rather that he is depraved in every part. His entire personality is depraved.

Why?

Why is man depraved? The Bible says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12).

Why? When Adam sinned he not only became a sinner himself, but he plunged the whole human race into sin. His descendants are all sinners by nature. This is a distasteful doctrine to the pride of man, but it is Scriptural.

When?

When does a person become totally depraved? "Behold I was shapen in iniquity; and in sin did my mother conceive me." (Psalm 51:5). "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Psa. 58:3). This does not mean that a child is accountable for sin, or that a child is lost. It means he is born with a sinful nature, and that when he comes to the age of accountability he will become responsible as a sinner before God. It means that the child needs a radical change. That change is known as the New Birth.

The Mind

We have said that a man is totally depraved. We explained that we meant that he was depraved in every part. So what about his mind? Is a man's mind depraved? "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened..." (Eph. 4:17,18).

"Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." (Rom. 1:28).

The Heart

Is man's heart depraved also? "The heart is deceitful above all

things, and desperately wicked: who can know it?" (Jer 17:9).

Jesus spoke of the heart when He said, "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are the things which defile a man: but to eat with unwashen hands defileth not a man." (Mt. 15:18-20).

The Psalmist said, "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good. God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." (Psa. 53:1-3).

The Will

Is man's will depraved? Doesn't man have a free will? Yes, God created Adam with a free will. But as descendants of Adam, our wills are also depraved. Our freedom of will is limited by our depravity of will. We are free to do anything that we will, but we will not come to God unless He makes us willing by drawing us. Does this sound like heresy? If it does, you need to read what Jesus said about the matter. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not." (John 6:65).

Jesus further said, "And ye will not come to me, that ye might have life." (John 5:44). He further said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44). He further said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my father." (John 6:65).

According to the words of Jesus, a man will not come to God except God draw him. He needs a change of will. His will is depraved by nature.

The Remedy

The remedy is not in culture and education. Nicodemus was all this and more, but he was lost until he was born again.

The remedy is not in religion. Paul was religious but lost. When he was apprehended by Christ on the road to Damascus he found the remedy.

The remedy is not in personal righteousness. Cornelius was as good as a man could be while in an unsaved state. Yet he needed to hear the Gospel. He needed repentance. He needed the new birth.

Jesus said, "Marvel not that I said unto thee, you must be born again." (John 3:7). The only remedy in the new birth. Jesus Christ is the answer. Genuine repentance for sin, personal trust in Jesus is what is needed. This is the remedy. Will you receive the Remedy?



"The Vail"

(Continued from page five)
 finished."

V

AS SOON AS THE VAIL WAS RENT, IT WAS CHANGED FROM A BARRIER INTO A GATEWAY.

That vail which was a type of the flesh of Jesus Christ was a barrier to keep man out from the presence of God, but as soon as that vail was torn, it was no longer a barrier, but it changed into a gateway. If Jesus came and lived a perfect life in this world and had not died, not a person would have been saved thereby. I say to you — I insist upon it, and I repeat it, if Jesus Christ had come to this world and had not died, there isn't a man that would ever have been saved. He would have gone back to Glory and saved Himself. He would have gone

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November 24, 1966

to Glory and that would have been all that would ever have gone there. But, beloved, just as soon as that vail which typified His flesh was rent in twain, there was no longer a barrier, but now it is a gateway. Listen:

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." — John 12:24.

What did He mean? Unless that grain of wheat is put down into the ground and die, there would have remained just the one grain; but if it die, it will bring forth much fruit. Jesus was saying, "I have to die. If I live and go back to Heaven alive, as I have come to this world, I will save myself, and I will go back just the one that I came; but if I die, I will bring forth much fruit."

So I say, beloved, when the Son of God died and the vail was rent in twain, that vail was changed from a barrier to keep men out from God, into a gateway whereby men could enter into the presence of God.

VI

WHEN THE VAIL WAS RENT, THE WAY INTO THE HOLIEST OF ALL WAS OPENED.

We read:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, By a new and living way, which he hath consecrated for us, through the vail, that is to say, his flesh." — Heb. 10:19, 20.

Notice this, Christ's brethren, the elect of God now have boldness to enter into the holiest by the blood of Jesus Christ. When that vail was rent, the way into the holiest was open for men to

ESTIMATE 120

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come to God.

Listen to me: Jesus died. No longer does a man need a priest. Up to that time nobody could come to God unless he came by way of a priest. Every man in the Old Testament had to come and bring his offering, and put his offering in the hands of the priest, and that priest would offer that offering in his behalf. Now when Jesus Christ died, the vail was rent in twain, and Christ became our great High Priest, and every one of us became lesser priests under Him, so that today every one of us can come directly to God through the vail that has been rent in twain.

Oh, may I say to you, a Catholic priest is a man 2,000 years behind time. He ought to have turned his collar around 2,000 years ago and started buttoning it right, because the priesthood died when Jesus Christ died on the cross. They say that a man has to come to God through a priest. No, no, beloved. As a result of the vail of the temple being rent, we now come to God through Jesus Christ. That which was a barrier has now become a gateway, and now we come to God through the body of the Lord Jesus Christ who died for us. Paul said:

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus." — I Tim. 2:5.

Beloved, I begin to see some truth that has been hidden from a lot of people. There are a lot of people that can't see this truth. There are a lot of people that have never been able to see it. They go to churches where they hear not the truth, and they are blinded because of what they hear. They are told that they have to come to a priest and that they have to tell that priest their sins, and that priest in turn has to tell God about those sins in order for them to be saved. No, no, beloved, the barrier is gone. There is a gateway now. Now every one of us follow the Lord Jesus Christ by His blood into Heaven. I say the Catholics are all wrong.

I say also that the Campbellites are all wrong when they talk about a man being saved by the water. No, no, beloved. We don't need a water hole. We need the gateway — the Lord Jesus Christ, who died for our sins.

The Arminians are all wrong. They say that you go to Heaven on the basis of your works. They say we are saved partially by what we do and partially by what somebody else has done for you. No, no, beloved. When Jesus Christ died on the cross, the barrier was separated forever. It is a gateway now, and we make our entrance into Heaven now through the blood of the Lord Jesus Christ. Not by works, but by His blood.

I think about the mourner's bench crowd. They talk about going to a bench and praying through. No, no, beloved. We don't need any bench. All we need is that rent vail which is typical

of the flesh — the body of the Lord Jesus Christ. When He died, he opened up the way into Heaven so that now every one of us can come to God through the blood of the Lord Jesus Christ.

CONCLUSION

I want you to carry home with you one thought. All that I have said thus far has been in order that I might make this statement: it is not by the earthly life of Christ that we enter into the presence of God, but it is by the sacrificial death of Jesus Christ on the cross. If He had lived, He would have saved Himself. If He had been born in Bethlehem and had ascended from mount Olivet without going to Calvary, He would only have saved Himself. But the corn of wheat fell into the ground and died, and as a result, that corn of wheat has brought forth the salvation of the elect of God.

Isn't it marvelous to know the truth, that we are not saved by the earthly life of Christ, but we are saved by the sacrificial death of Christ on the cross?

A woman was talking some three or four years ago. She was talking about believing. I was telling her that the majority of people said they believed and they didn't know what they were believing — they didn't know what they were talking about when they said that they believed. You go to church, and the average preacher will say, "Just believe. Believe what? If you will turn that question to the preacher, he will tell you what he couldn't tell you what to believe. This woman didn't know what she was talking about. She said, 'I thought you had to do as just believe.' I said, 'What do you believe?' She said, 'I guess all you have to believe is there is a God.' Beloved, the Devil believed that every time he thought about it. Listen:

"The devils also believe and tremble." — James 2:19.

Every time the Devil thinks about God, he believes, and he trembles when he does so. But that doesn't save him. Even the Devil believes there is a God.

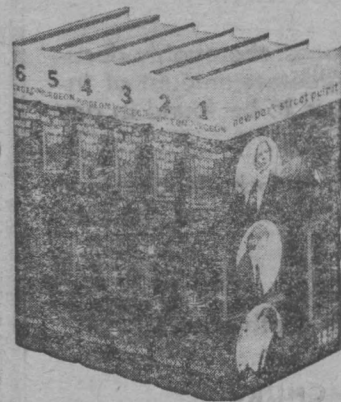
I said to that woman, "That doesn't save you. What are you going to believe?" She said, "I guess you believe that Christ lived here within this world." I said, "That isn't going to save you. Beloved, if He had just lived all He would have saved would be Himself. The vail had to be rent and His life had to be taken in order that you and I might have salvation."

I went ahead talking to the woman for an hour's time, and finally I summed it up by saying, "Sister, you are not saved by believing there is a God. You are not saved by believing there is a Christ. You are not saved by believing that Jesus Christ lived a perfect life. But you are saved by believing that Jesus Christ died on the cross to pay for your sins."

(Continued on page 7, column 3)

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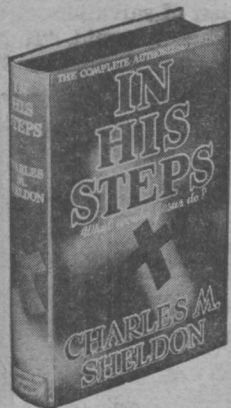
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The Judgment Seat Of Christ

RICHARD E. FARNHAM, BEECH GROVE, INDIANA

Corinthians 5:10 "For we shall appear before the judgment seat of Christ; that every man may receive the things done by his body, according to that he has done, whether it be good or bad."

There are several judgments mentioned in the Scriptures, but the judgment seat of Jesus Christ is probably the most misunderstood of them all. THIS IS THE REWARD SEAT OF THE BEMA.

Ever since I was first baptized, I have heard that I would be judged for my sins at the judgment seat of Christ. Arminians and Calvinists alike paint a picture of the Christians standing before our Saviour with tears in our eyes, because we didn't witness like we should, didn't go to the mission field, didn't read the Scriptures and many others too numerous to name. The Scripture says we will be chastened in life for these things, for we are a Father who loves us. Heb. 12:5-11 "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

Training and correction will bring us closer to Him. Also, when we know the Lord, our sins were paid for on the cross; past, present, and future. All sins were future when we were baptized. The penalty was complete. No one can add to nor subtract from our wonderful salvation.

Let us look at the words "judgment seat." The Greek word that is used here is "Bema." This word is used of a platform, a place on which the judge sits. In the early Greek and Roman times they had a bema or judgment seat on which the judge sat to judge the games and the time gave out the reward to the winners, usually a crown that was put on their heads. It is quite evident that this was familiar with the sportsmen of his time because we find them as examples when speaking of the Christian life and when speaking of the Bema seat. In I Cor. 9:24-27 "Know ye that they which run in a race, all run, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we for an incorruptible. I therefore so run, not as uncertainly; so like one that beateth the air. But I keep under my body and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway."

Is this Bema of Christ? In Luke 14:14 we find that God does not invite to a dinner, kinsmen, rich neighbors, but the poor, the lame, and the blind. And then He says in Luke 14:15, "And thou shalt be blessed, for they cannot recompense thee; for thou shalt be repensed at the resurrection just." Also in Rev. 22:12, "Behold I come and my reward is with me, and I will give every man according

as his work shall be."

We would conclude from these and other Scriptures that the Bema is at the resurrection of the just or as many of us use the term "The rapture of the believers." The place of the Bema also is pointed out in I Thess. 4:17 where it says "We shall be caught up together with them in the clouds, to meet the Lord in the air."

Of course, only the believer could appear before the Bema of Christ. If we look at II Cor. 5:1-9 we find only the first person pronoun "we," referring to Christians, is used in reference "to a house not made with hands eternal in the heavens." Only the believer should say "absent from the body, present with the Lord," and then in Luke 14:14 the resurrection of the just, only the believer is looked upon as the "just."

Let us go back to our text II Cor. 5:10 and look at the words good or bad. Do these words have the sense of good or evil, or do they carry the sense of acceptable or unacceptable or maybe worthless? I believe that the word "bad" simply means worthless or unacceptable. In I Cor. 3:12, Paul talks about our works as gold, silver, precious stones, wood, hay and stubble. I believe that the gold, silver and precious stones are works that Christ has done through us. When we witness, is it Christ working through us or is it we in the power of the flesh? In I Corinthians 3:13, it says our works shall be tried by fire as to what sort it is. That which Christ has done through us, shall be rewarded. That which we have done shall be lost, burned up. Paul seemed to be afraid of working in the flesh, for he spoke in I Cor. 9:27 of becoming a "castaway" even after preaching to others. In II Tim. 2:5 he says "no man receives a crown except he strives lawfully." Not losing his salvation, but his reward.

"Saved so as by fire" I Cor. 3:15.

In closing, what are the rewards we are striving for?

1. An incorruptible crown for putting our bodies under subjection to Christ, I Cor. 9:24-27.
2. A soul winner's crown, I Thess. 2:19 where Paul says "What is our crown of rejoicing. Are not even ye in the presence of our Lord Jesus Christ at His coming?" To those that would object to the term "Soul Winner," I would like to direct you to Proverbs 11:30, "The fruit of the righteous is a tree of life and he that winneth souls is wise."
3. A crown of life is offered in James 1:12 for those who endure trial and temptation.
4. A crown of righteousness, II Tim. 4:8, to those who are looking for and love His coming. It seems that there are many today who do not have that blessed hope of our Saviour's soon return.
5. Last but not least the crown of glory, I Peter 5:4, given to those who feed the flock.

Then in Rev. 4 we find the elders casting their crowns be-

fore Christ for only He is worthy to receive a crown. If it were not for Him, we would not receive anything.

So this time should not be a time of fear to Christians, but a joyous time "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ."



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(Kentucky)

Dear Bro. Gilpin:

I was sure glad to hear the good news you told me in your last letter in regard to the best Baptist paper in print I think the

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November 24, 1966

Lord has given it the best editor of the times. I am thankful that the good Lord has given us some Baptists that will stay with the Book (Bible).

I think Brother Halliman is one of the greatest missionaries that I have ever read after.

John T. White
(Georgia)

Dear Bro. Gilpin:

The Church voted to send this offering to be used for the Baptist Examiner. We are thankful for the blessing we have received from it, and for how it has been used to bless others.

We were even more convinced of this during the Bible conference.

May the Lord continue to lead the work of Calvary Baptist Church.

Your brother in Christ
Willard Willis, (Ohio)



"The Vail"

(Continued from page 6)

Beloved, that is the only way we can have salvation. No man is saved otherwise. I say if that vail, which was typical of the body of Jesus Christ had never been rent, if Jesus Christ's body had never died, the last one of us would be in our sins today, for it is not by the earthly life that we enter into the presence of God, but it is by the sacrificial death of Jesus Christ.

Oh, might I hold up my Jesus as one who died, that you might

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PAGE SEVEN

SAY, BRO. JACKSON AND BRO. GARNER, GILPIN IS GROWLING, AND IF YOU ARE STILL DOING SOME FANCY TWISTINGS AND TURNINGS OVER THE DOCTRINE OF ELECTION, BE CAREFUL LEST YOU MEET YOUR WATERLOO IN GOD'S . . .

Foreordination And Foreknowledge

By AUGUSTUS H. STRONG
(1836-1921)

President, Rochester Theological Seminary; Author, SYSTEMATIC THEOLOGY; other works.

Foreknowledge implies fixity, and fixity implies decree. From eternity God foresaw all the events of the universe as fixed and certain. This fixity and certainty could not have had its ground either in blind fate or in the variable wills of men, since neither of these had an existence. It could have had its ground in nothing outside the divine mind, for in eternity nothing existed besides the divine mind. But for this fixity there must have been a cause; if anything in the future was fixed, something must have fixed it. This fixity could have had its ground only in the plan and purpose of God. In fine, if God foresaw the future as certain, it must have been because there was something in Himself which made it certain; or, in other words, because He had decreed it.

We object therefore to the statement of E. G. Robinson, Christian Theology, 74—"God's knowledge and God's purposes both being eternal, one cannot be conceived as the ground of the other, nor can either be predicated to the exclusion of the other as the cause of things, but, correlative and eternal, they must be coequal quantities in thought."

We reply that while decree does not chronologically precede, it does logically precede, foreknowledge. Foreknowledge is not of possible events, but of what is certain to be. The certainty of future events which He foreknew could have had its ground only in His decree, since He alone existed to be the ground and explanation of this certainty. Events were fixed only because God had fixed them. Shedd, Dogmatic Theology, 1:397—"An event must be made certain, before it can be known as a certain event." (Turretin Inst. Theol. loc. 3, quoes. 12, 18).

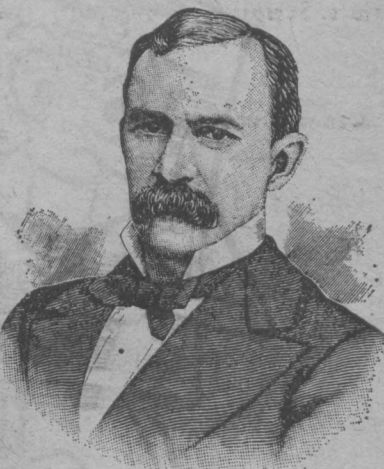
Decreeing creation implies decreeing the foreseen results of creation. To meet the objection that God might have foreseen the events of the universe, not because He had decreed each one, but only because He had decreed to create the universe, institute its laws, we may put the argument in another form. In eternity there could have been no cause of the future existence of the universe, outside of God Himself, since no being existed but God Himself.

In eternity God foresaw that the creation of the world and the institution of its laws would make certain its actual history even to the most insignificant details. But God decreed to create and to institute these laws. In so decreeing He necessarily de-

see that He died for your sins, and that the only hope we have is the death of the Lord Jesus Christ.

My God bless you!

creed all that was to come. In fine, God foresaw the future events of the universe as certain, because He had decreed to create; but this determination to create involved also a de-



Augustus Hopkins Strong

termination of all the actual results of that creation; or, in other words, God decreed those results.

E. G. Robinson, Christian Theology, 84—"The existence of divine decrees may be inferred from the existence of natural law." Law—Certainty—God's will. Positivists express great contempt for the doctrine of the eternal purpose of God, yet they consign us to the iron necessity of physical forces and natural laws. Robinson also points out that decrees are "implied in the prophecies. We cannot conceive that all events should have converged toward the one great event—the death of Christ—without the intervention of an eternal purpose."

No undecreed event can be foreseen. We grant that God decrees primarily and directly His own acts of creation, providence, and grace; but we claim that this involves also a secondary and indirect decreeing of the acts of free creatures which he foresees will result therefrom. There is therefore no such thing in God as scientia media, or knowledge of an event that is to be, though it does not enter into the divine plan; for to say that God foresees on undecreed event, is to say that He views as future an event that is merely possible; or, in other words, that he views an event not as it is.

Only knowledge of that which is decreed is foreknowledge. Knowledge of a plan as ideal or possible may precede decree; but knowledge of a plan as actual or fixed must follow decree. Only the latter knowledge is properly foreknowledge. God therefore foresees creation, causes, laws, events, consequences, because He has decreed creation, causes, laws, events, consequences; that is, because He has embraced all these in His plan. The denial of decrees logically involves the denial of God's foreknowledge of free human actions; and to this Socinians, and some Arminians, are actually led.

JEHOVAH OF THE WATCHTOWER

By
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Sovereignty

(Continued from page two)

been employed to banish it from the Bible. But no expedient ever will succeed. The sovereignty of Jehovah meets us on every page of the Bible. Nothing more strongly shows the enmity of the human heart to this part of the divine character than the forced attempts of learning and ingenuity to expel it from the ninth chapter of the Epistle to the Romans. Every engine of torture has been employed to make the apostle retract, prevaricate, or soften. But all in vain. The obstinate witness, after every sinew is cracked, after every joint is dislocated, still cries, "Sovereignty, sovereignty, not of him that willeth, nor of him that runneth, but of God who showeth mercy."

Even the Christian, if he will listen to his own wisdom, will not admire this feature in the divine countenance, and will not be indisposed to throw it into the shade. He will talk like a sage, in the language of science, and adopt as an improvement the criticism that makes God less hateful in the wisdom of man. But after all that human ingenuity can allege, the only reason that keeps any man from seeing a sovereign God in this chapter is that he does not like a sovereign God.

Sovereignty in Substitution

The sovereignty of God is seen in the substitution of Christ to bear the curse of the law in the room of his people. Sin is often represented in Scripture as debt. The representation is true, but it does not give the full character of sin. Sin must be viewed as crime as well as debt. In the payment of a debt justice can make no difference, whether it comes from the debtor, or from any other who is willing to advance it. Justice cannot refuse to accept payment from any substitute.

But is it not so with crime. The sheriff could not execute another who should present himself in the room of the prisoner. An absolute sovereign might in his sovereignty accept such substitution. God, then, in accepting the substitution of Christ, acts in sovereignty, and provides what the law has not provided. Had it been possible for man to have presented a substitute able to make atonement for transgression, God might have rejected him. The law under which man was made knows nothing of fulfillment by substitution. The acceptance of Christ as our substitute is in sovereignty. "This," says God, "is my beloved Son, in whom I am well pleased." Here is a declaration of the Father's acceptance of the Son in the room of the guilty.

Sovereignty Makes Us Differ

There is sovereignty not only in God's choice of his people, there is sovereignty also in His conduct toward them. Even to them he gives no account of His matters. One He places in affluence, another in poverty; to one He gives much knowledge, to others very little; to some He gives health, others have scarcely a day free from pain. They all have troubles, but some have troubles beyond others. Sometimes He continues the least distinguished of them to the utmost term of human life, while the most talented are cut off in the midst of a glorious career of usefulness.

In ten thousand ways the Lord shows his dealings with His people to be in sovereignty as well as in mercy. They must not presume to question his comparative treatment of them. That He does all things well, they must believe on His own testimony.

Man's Inability

(Continued from page two)

choices in earthly things, then surely they will err in choosing heavenly things.

About this time some Arminian will put the challenge to me by saying, "Well, we do make many decisions and choices in this life." Yes, it is true that God in His mysterious dealings with man does permit an exercise of human responsibility and choices. You had no choice on coming into this

world as to when, or whom your parents would be, nor as to when you will leave. Yet, let us consider some choices you make. For example, you can choose God from the wrong motives. We read of folk in John 6:26 that chose to follow after Christ but it was for food and not spiritual life. Also, you can choose the lesser sin from the greater sin. A good illustration of this can be seen in the favorite Arminian text for salvation. We read in Joshua 24:15 "choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites, in whose land ye dwell." Note, their choice was between two kinds of false gods. Today, we find this choice prominent in America. Which is worse to be a Roman Catholic or a Latter Day Saint, to be an unsaved Protestant or a good Catholic? At times, we can choose to even obey part

through the Holy Spirit. Let us consider what would happen if depraved, corrupt, sinful man could make another choice and choose God. (1) It would cause man to gloat, boast and brag throughout all of eternity that he helped God save himself. That man could honestly stand before God and say, "I was really a sensible sinner; when all those stupid neighbors of mine refused to go to the front of the church and make a decision for Christ, I did." Strangely enough, the Scriptures tell us that we will have nothing to boast about ourselves before God (Eph. 2:9, Romans 3:27). Secondly, (2) to tell a sinner that salvation was dependent upon his own choice is to make a monster out of that one. That vile sinner is encouraged to delay his salvation and to go through life with the confidence that whenever he desires to be saved all he has to do is to tell God who has been just waiting for this hour and He will suddenly come and perform His part. Such a doctrine make an arrogant animal out of man. Let me remind you that salvation is not due to man's reluctance but rather to God's sovereign election. (3) To make salvation dependent upon man's will detracts from God's glory. We read in Isa. 42:8: "My glory I will not give to another" God wants all the glory. To have God share His glory with P-nut brained, sinful man is to detract from man's chief purpose in life which is to glorify God forever. (I Cor. 10:31). Last of all, to tell the sinner that salvation depends on his willing choice is to deny and oppose the clear teachings of Scriptures. For example, we read: "So then it is not of him that willeth, nor of him that runneth, but of God" Rom. 9:16. "... as many as received Him ... that were born of the blood, nor the will of the flesh, nor the will of man, but of God" John 1:12,13, or "His own will begat he us with the word of truth ..." James 1:18.

What happens once a man sees his inability and experiences the grace of God? It will humble him and bring conversion. The sinner will start to view himself as God views him—that is a vile, corrupt, wormy sinner. He will start to cry out, "Pass me not O Saviour." Once God has saved that man he will be eternally grateful for God showing grace to the undeserving. Man is new in grace when he feels he can do nothing at all for salvation.

To the wrongly-taught sinner let me close with a few remarks to you. You are not in the driver's seat for salvation. There is nothing you can do except to cry mercy unto God. Free-will has carried many souls to hell but never a soul to heaven. 36 quadrillion people have lived on this earth thus far and only a few have been saved. If you feel condemned, and tremble at the thought of being lost, then perhaps the Spirit of God is drawing you to salvation. If you can cry unto Christ now to save you, God has not passed you by.

RALLY DAY
Nov. 24, 1966



**WE ASK FOR
YOUR PRAYERS,
YOUR PRESENCE
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**Are We Asking
For Too Much?**

of God's commands yet reject submission to God. We read in II Kings 10:30,31 where the Lord said unto Jehu, "Because thou has done well in executing that which is right in mine eyes ..." but in the next verse we read, "But Jehu took no heed to walk in the law of the Lord." In light of these limited earthly choices, let it be known that no man chooses God except first the Holy Spirit quickens him, regenerates and bends that man's will to receive and trust Christ. God must do the work. Before a man ever receives Christ he is already born-again by the power of God



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THE BAPTIST EXAMINER

OCTOBER 29, 1966

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