

# The Baptist Examiner

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

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LET'S TAKE AN IMAGINARY TRIP THROUGH . . .

## AN ARMINIAN HEAVEN

By JOE WILSON

Winston-Salem, N. C.

to cover all its territory.

But as we travel over this vast Heaven, we find that, though it is very large, that a vast majority of the area is undeveloped. For you see, God wanted everyone to be saved and made it large enough for everyone, but then learned that since He could not violate the free will of man, He could only persuade a very, very few to accept this salvation and so the vast majority of the territory remains undeveloped, and is grown over with weeds, and not at all the beautiful place we were expecting.

Then as we travel through this Arminian Heaven, we are surprised to find that there are very few people here. We thought there would be a great multitude that no man could number, but you see, since we know from the Bible and experience the awful depravity of man, we realize that on Arminian principles, only a very few finally made it through. You see on the principle of Arminian salvation, it is very hard to get anyone saved to start with. Man is so depraved, and so in love with sin, and so at enmity with God, and since the Holy Spirit cannot effectually and irresistibly work, but only persuade and try to save, as a result of this only a very few are finally persuaded to, of their own free will, accept Christ and be saved. (Actually, on the basis of Arminian salvation, no one would be saved, but we will imagine that a few "had sense enough to trust Jesus").

Then out of this few who were persuaded to start toward Heaven, only a few made it all the way through. For the world is so attractive to man, and the flesh is so weak, and the devil is so powerful, that it is very hard to keep this Arminian salvation after you get it. As one Arminian preacher (?) said to me: "It is easy to get people saved today, but it is hard to keep them saved." Now these few who got saved started out singing "I'm going through, I'll not turn back," "Hold to God's Unchanging Hand," and the like, but after awhile the going got rough and most of them got lost again, and so there are very few who are in this Arminian Heaven. (Actually on Arminian principles no one would stay saved, even if he could get it to start with, but again we are imagining). Thank God

we are kept by the power of God.

Now as we journey, we notice another amazing thing. We find that there are many houses, that were started. The foundations were dug, and the buildings partly finished, some just barely started and others more nearly completed. As we inquire about these buildings we learn that these were for folk that started out, but failed to make it through and lost their salvation and so the house was never finished. We see in our trip that there are more houses like this, than completed ones.

Then as we continue inspecting this Arminian Heaven, we notice that there is a great deal of difference in the buildings. We were used to this on earth. We saw great stately mansions and small, tumbledown shacks while on earth, but we certainly did not expect Heaven to be like this. You can imagine our surprise when we see over yonder a large stately mansion, and off in the



JOSEPH M. WILSON

distance we see a cabin in the corner of glory land. When we inquire as to this amazing condition we learn that people on earth were sending on the material for their Heavenly home, and that the only material the Heav-

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## God Moves In A Mysterious Way

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

Deep in unfathomable mines Of neverfailing skill, He treasures up His bright designs, And works His sov'reign will.

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

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

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

Blind unbelief is sure to err, And scan His works in vain; God is His own interpreter, And He will make it plain."

only carpenters had to work with was what we sent on ahead. Now this is why we find some rusty old halos, and so many cabins and shacks. Another Arminian preacher (?) told me about a sermon he preached how Jesus paid the down payment on our home in Heaven and we are to keep up the payments by our good works. Oh boy, can you imagine what kind of home we would have on these principles. (And people wonder why I hate Arminianism: What a slander on the Bible and the God of the Bible is this Arminianism).

Now as we journey through this imaginary Heaven, let us observe some of those few who made it through. Ah, there is a group of them, and they are having a song and testimony meeting. Let us listen in. What is the song they are singing? Is it "Amazing Grace," or the song of Moses and the Lamb? No, they are singing "Surely I will," and oh, how they swell with pride as they sing of their prayers, and their works, and how they walked in the pathway of duty and many such songs. Now they are going to have a testimony meeting, and oh, how eager they are to tell one another how they made it through. One, tells of how he had sense enough to trust Jesus; another tells of praying through down at the barn; and another tells of his hair-raising experiences in the war; and on and on, it goes. One tells how he ran from his Arminian God for eight years, and another fought for fifteen years before he finally

surrendered to his Arminian God, and promised him he would do what he should. Then the mourners bench crowd begin to tell of how they wrestled with their god, and would not let go, and wept their way through. Some of them made many trips to the mourners bench before they finally got through, and some sought their god for many years, and so, on it goes. (Reminds one of the services these Arminians had on earth, when the preacher didn't even get to preach).

Then they begin to tell of how hard they had it after they got saved; how the devil fought them, and friends opposed them, but they decided they were going through anyway. By this time you and I are sick to our stomach of all this, for we heard all of it we wanted to hear on earth, and then some. The two things that stand out in this Arminian meeting in this Arminian Heaven, are the continual praise of self, and the lack of giving glory to God. (Well, we need not be surprised at this for these have always been the two outstanding qualities of Arminianism).

Now in our imaginary trip, let us consider the triune god of this Arminian Heaven, and what do we behold. Oh, my friend, a sadder sight never met our eyes than the pitiful god of the Arminian. We behold a disappointed Father, a downcast and disillusioned Son, and a defeated Holy Spirit. The Father of this trinity desired, planned and did all He could for the salvation of all men, and now that it is all over, and there are only a few in His Heaven. So he walks the avenues of glory, a (Continued on page 7, column 1)

## THE WILL OF GOD

MILBURN COCKRELL, HENLEYVILLE, MISS.

In all intelligent beings there is a will, and so God being an intelligent Spirit must have a will. The Scriptures ascribe will to the Father (John 6:39-40), the Son (1 Cor. 12:11), and the Holy Spirit (John 14:26). These three are one God who is in one mind and will. But when dealing with the will of God, mortals must distinguish between God's secret and revealed will, His absolute and conditional will, His commanding and decretive will.

First, I shall discuss God's revealed will. It is made known to us in His Word and is the definer of our duty and the standard of our responsibility. A few men fulfilled a part of God's revealed will, (Continued on page 8, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "MAN'S DITCH DIGGING BRINGS GOD'S BLESSINGS"

(Read II Kings 3).

I have read to you a passage of Scripture which is full of meaning, and I trust by God's grace after I retell the story to you, that you'll be able to get a blessing from the lessons that I expect to bring to you.

It is the old, old story of war. War is a continuous, recurring experience. Usually, war is set off by some little incident that is hardly justified. In this case, Ahab had died, and his son Jehoram had come to the throne. As soon as he ascended unto the throne, the Word of God tells us how Moab, with its king who had

previously been subject unto Israel, rebelled.

It so happened that Moab paid a tribute unto the king of Israel. We would think it was a rather heavy tribute for those days — 100,000 lambs, and the wool thereof. That would sound to us like it was a rather heavy tribute that the king of Moab was compelled to pay to the king of Israel every year. The king of Moab took for granted now that Ahab had died, and Jehoram, his son, had come on the throne, it was the best time to rebel, and break the yoke, and cease paying this heavy tribute unto the king of Israel each

year. Well, as soon as he rebelled and said, "I am not sending any lambs; I am not sending any wool to you this year," Jehoram, the king of Israel, went over to see his relative, Jehoshaphat, who was the king of Judah, with its capital Jerusalem. He said, "Now Moab has rebelled against me, and I am going out to battle against them. How about you going along with me?"

Beloved, that is about the way the thing is done today. We have roving ambassadors all over the (Continued on page 2, column 3)

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JOHN R. GILPIN Editor

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## A Warm and Deeply Appreciated Letter To Bro. Roy Mason

Lordsburg, New Mexico  
April 20, 1967

Dear Brother Mason:

After reading your Election message in TBE, (April 22, 1967), I am constrained to write. You do not condemn Mr. Jackson, but you really show him up. I do not condemn him, but can not believe he is a Christian. I do not believe a follower of Christ can uphold part of the Bible and disbelieve part of it. I believe he is a lost man grappling at a straw. He stands for the church, and yet, denies the foundation of God's Word.

Brother Gilpin is so big hearted, he praises Jackson for the stand he takes for the church. I love brother Gilpin for the stand he takes for the true church, he doesn't stop there — he believes all the Bible, and stands like a follower of Christ should in taking the Bible seriously for what it says. No man should try to lead a church who can not stand with him.

I am convinced, reading all you and he have written about, and answered to Jackson, that the poor fellow is misled and using part of the Bible for personal gain — that he reads the Bible for argument — that he gains in business by accumulating following. Argument for Satan, and all argument is on the side of Satan. The truth has no argument, The Bible says it and that is final. So argument makes worldly gain, none for Christ. You are to be admired in the Lord, for coming out plain to say, "Preach the gospel and

wait on God for results." No man of that kind has ever had to pull any trick to get crowds, and find people on their knees before God. I pray God to forgive me if I am wrong, but can not believe a man can be for God and His word, if he divides the Bible, in belief and unbelief. If he claims part of it, and denies part of it, he can not be for God.

Before I knew the Bible teaching on Election, I was guided in it, as I believed the Bible is God's Word to man. It is the truth to man. When I saw that I was chosen before the world was, it brought joy to me. The more I have studied the Bible, it has made me believe all who know God will take His Word as it speaks.

I believe men like Mr. Jackson do more harm than a drunk. They are influencing more people to wrong, which is against the Bible truth. He is not like the old Brother, Ben Jackson, of my boyhood. That old deacon heard my new birth explained, and stood before the church to say, "I make a motion that Eugene Jarrell, be received for membership in baptism, and after baptism into full fellowship of this church." Men like that and the preacher stood out for the whole Bible as you do. I was about 13, and at 85 it seems like a day. May it please God to keep you going many years to come.

Yours by His love and precious Grace, L. E. Jarrell, 1421 South Main. 88045.

## Campbellism Book Is Now Back In Print

The book on Campbellism which was originally printed serially in THE BAPTIST EXAMINER and which has been out of print for quite some time is now available again, and we are most happy to make this announcement.

It is a book of 176 pages with leatherette finish (paper cover). It is most attractive, the cover being printed in two colors, and we would certainly urge every reader who wants to know the heresies of Campbellism to order one or more copies.

I have said previously, when the book was first printed some four years ago, that it was the greatest refutation of Campbellism ever put in print. It has had a very great sale even among the Campbellites, and we are most happy to present this great compendium of Scriptural truth, and denial of Campbellite heresies, to the public again.

The price of the book is \$2.00, six copies carry 33 1/3% discount, while twelve or more copies carry a discount of 40%. Parcel post charges are extra on any discount orders.

## This Week's Chuckle Appreciated Letter



## THE ORIGIN AND PERPETUITY OF BAPTISTS

We recently announced the reprinting of our book, "The Origin and Perpetuity of Baptists."

The response to the reprinting of this book has been phenomenal. Many seem to agree with us that it is the greatest book of its type in print and we would certainly urge you today to read the ad concerning it on page 7, and get your order in the mail.

## "Ditch Digging"

(Continued from page one) world, spying out, and talking with, and seeking to consult with the various heads of the nations, in hopes that they'll side with us, so the United States will be able to win the war in Vietnam, or at least save face if we are forced to make a withdrawal.

So the king of Israel said to Jehoshaphat, "I am going to battle, and I wonder if you will go along with me." Jehoshaphat said, "I will go up: I am as thou art, my people as thy people, and my horses as thy horses."

Beloved, there is a terrible sin that is hinted at here. What right did he have to possess any horses? What right did Jehoshaphat, or Jehoram, have to own horses? The horse gave the Jew an advantage over another man that was on foot, and God said, that no Jew should own a horse. A burro, yes; but a horse, no. Well, Jehoshaphat said "I am as thou art, my people as thy people and my horses as thy horses. I'll go right

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along with you. I'll fight side by side with you. Which way do we go?" Jehoram said, "Let's go over through the land of the Edomites and we'll pick up another king." So his strategy worked, and King Jehoshaphat of Judah and King Jehoram of Israel went through the country of Edom and got the king of Edom to go along with them. So that made three kings that were lined up against Mesha, who was the king of Moab.

They went along for seven days and then they ran out of water. They didn't have enough water for themselves, nor for the host of the army, and they certainly didn't have enough for the cattle that followed them. Jehoram said, "Alas, the Lord hath called three kings together to deliver them into the hand of Moab. Isn't it a shame that He doesn't do something?"

Doesn't that sound like modern times? "Why doesn't the Lord do something about this war? Why doesn't God stop it?" Beloved, God could if it were His will to do so. Just be certain of one thing — God could stop it if He wanted to. Human beings today are just exactly like Jehoram, the king of Israel. He said, "Alas, the Lord hath brought the three kings together to deliver them into the hands of the Moabites. God isn't doing anything for me."

Actually, Jehoram was finding

THE BAPTIST EXAMINER

MAY 13, 1967

PAGE TWO

## A New Book By The Popular Writer Arthur W. Pink

We are pleased to present this 351-page cloth-bound book from the pen of Arthur W. Pink, titled "Gleanings from Paul's Prayers," which actually is a study in the prayers of the great apostle, Paul.

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The editor personally rejoices to see this book and to have the opportunity to review it just now.



ARTHUR W. PINK

Too many times, we have heard other preachers speak of Paul disparagingly, from the standpoint of his prayer life. Many good and sound preachers have failed to realize Paul was only mighty in the Scriptures, mighty in prayer as well. This book triumphantly answers anyone who might criticize Paul's prayer life.

We are glad to recommend this book as one of the classics of Mr. Pink.

This book is quite similar to his books, "Gleanings in Genesis," "Gleanings in Joshua," "Gleanings in Exodus," all of which sell for \$4.95 each.

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plow a while ago to become a prophet of the Lord. Shall I call him?"

Jehoshaphat said, "That is a good idea. I know that man. Word of the Lord is with him."

You'll notice, beloved, that Jehoshaphat's opinion of Elisha depended on the fact that the Word of the Lord was with Elisha. Tell you, if you want to form an opinion of a preacher, do it on the basis of the Word of God. It doesn't make a bit of difference about how big a crowd he preaches to. It doesn't make a bit of difference about his personality. It doesn't make a difference about how many "joiners" he may have. (Continued on page 3, column 2)

Dear Bro. Gilpin:

Grace be to you and peace from God our Father and the Lord Jesus Christ.

Certainly I shall not feel badly about you putting some of the articles from my bulletin in your splendid paper, THE BAPTIST EXAMINER, but I shall feel that I am highly honored to be quoted in the best Baptist paper I know.

Let me congratulate you and the others for the able "Lickin" you have given Bro. Jackson's Arminianism. Please continue to pour it on; he needs it badly.

If you will send me some sample copies of your paper, I will gladly scatter them among my church members and urge them to subscribe to your fine paper which is truly "The Baptist paper for the Baptist people."

Yours in the blessed hope,  
MILBURN COCKRELL,  
(Mississippi)

ing fault with God. He was blaming God for God's lack of providential care. However, Jehoshaphat was a different kind of person. I have a feeling that when I get to Heaven, I'll find Jehoshaphat. I doubt very seriously if Jehoram gets within a hundred miles of the place. I have a feeling though that Jehoshaphat was a saved man. From this passage and from others, I would draw that conclusion. At any rate, Jehoshaphat said, "You ought not to talk that way. Isn't there anybody of the Lord around here to do some praying for us?"

Beloved, whenever you get in a tight place, take the same attitude that Jehoshaphat did. Je-

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Jehoshaphat said, "Let's find a man of God and ask him to pray for us." Somebody said, "There is a man not too far away, whose name is Elisha. He is the fellow that poured water on the hands of Elijah. In other words, he grew up with Elijah, and he was Elijah's understudy. He was Elijah's servant, so to speak, and he is here. He just quit following the

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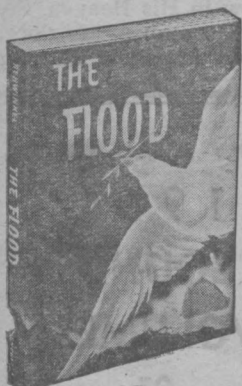
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## Beautiful Snow

"Once I was pure as the snow, but I fell,  
Fell like the snow flakes from heaven to hell;  
Fell to be trampled as filth in the street  
Fell to be scoffed, to be spit on and beat;  
Pleading — Cursing — Dreading to die,  
Selling my soul to whoever would buy;  
Dealing in shame for a morsel of bread,  
Hating the living and fearing the dead,  
Merciful God! have I fallen so low,  
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,  
With an eye like a crystal, a heart like its glow;  
Once I was loved for my innocent grace—  
Flattered and sought for the charms of my face!  
Father—Mother—Sisters—all,  
God and myself I have lost by my fall;  
The veriest wretch that goes shivering by  
Will make a wide sweep, lest I wander too nigh;  
For all that is on or above me, I know,  
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow,  
Should fall on a sinner with nowhere to go!  
How strange it should be, when the night comes again;  
If the snow and the ice struck my desperate brain.

Fainting—Freezing—Dying—alone,  
Too wicked for prayer, to weak for a moan,  
To be heard in the streets of the crazy town,  
Gone mad in the joy of snow coming down;  
To be and to die in my terrible woe,  
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,  
Sinner, despair not! Christ stoopeth low  
To rescue the soul that is lost in sin,  
And raise it to life and enjoyment again.  
Groaning—Bleeding—Dying—for thee,  
The Crucified hung on the cursed tree!  
His accents of mercy fall soft on thine ear.  
"Is there mercy for Me? Will He heed my weak prayer?"  
O God! in the stream that for sinners did flow  
Wash me, and I shall be whiter than snow."

## "Ditch Digging"

(Continued from page two)  
How much his offerings may be on  
Sunday. The thing to form an  
opinion about a preacher is,  
Does he preach the Word of  
God?

Jehoshaphat said, "The Word of  
the Lord is with this man Elisha."  
So they sent for him. Elisha came  
and said, "Jehoram, I haven't  
anything to say to you. So far as I  
am concerned, I have nothing for  
you. I wouldn't do a thing for  
you."

You say that that was rather  
strong language for a preacher.  
Beloved, it was no stronger than  
was necessary. Jehoram, and  
the king of Judah, hadn't had any  
time for God's man, so God's man  
hadn't any time for them. He said,  
"Jehoram, the only reason I have  
come, and the only reason I have  
even glance at you is be-  
cause of the presence of Jehosha-  
phat. If Jehoshaphat were not  
here, I wouldn't even look at you."

What does the Bible say about  
God's people being the salt of the  
earth. In the sermon on the  
mount, the Lord Jesus said:

"Ye are the salt of the earth."  
—Mt. 5:13.

What does salt do? It is a pre-  
servative. Salt has a preserving  
influence. I might say this — just  
as soon as the Lord Jesus Christ  
comes and takes away the salt  
out of this world, we are going to  
have a hell on earth, turned loose  
right here in this world. Chris-  
tian salt is all that is holding  
back the impending doom of God  
on the world today. The only  
thing that was helping the situa-  
tion of these three kings was  
Jehoshaphat. It was not the  
presence of Jehoram, nor the  
presence of the king of Edom, but  
rather the presence of Jehosha-  
phat — the man of God who furn-  
ished the Christian salt that held  
back the destruction that would  
logically have fallen upon these  
kings.

So they said to Elisha, "Please  
pray." Oh, can you imagine these  
three fellows — the king of Is-  
rael, the king of Judah, and the  
king of Edom — going to see a  
preacher and asking him to pray  
for them? But that is what they  
did. Elisha said, "Get me a min-  
strel — somebody that can play

some music so that I can get in  
the mood with the Lord, so that  
all the things of this world will be  
shut out and I'll have unbroken  
communion with the Lord." So  
the minstrel starting playing, and  
Elisha communed with God, as  
the sweet gentle strings of music  
floated out in the air from the  
minstrel. Elisha tried to shut out  
all thoughts of this world, to  
think only in terms of God, and  
God gave him an answer. Elisha  
said, "Now hear the word of the  
Lord. I have something for you  
from the Lord. This is the Lord's  
message. He said to dig a lot of  
ditches in this valley, and He will  
take care of you. The Lord will  
fill your ditch. If you'll dig the  
ditches, the Lord will fill them."

The Word of God tells us how  
those men set about digging  
ditches. Elisha said, "You'll not  
see the rain. You'll not see it com-  
ing, but there will be water to  
fill these ditches."

That was like Noah. He didn't  
see the rain. I am satisfied that  
Noah never saw a drop of rain.  
Do you know why? The only  
way Noah could look was up. He  
could look up through the win-  
dow in the ark, but he couldn't  
look out. He didn't see the rain,  
but the rain was there. In this  
case they didn't see it, but there  
was water that filled all those  
ditches. They drank, their cattle  
drank, their stock was all refresh-  
ed, and they were refreshed, and  
they were ready for battle.

The next morning came, and  
here were the Moabites, and the  
three kings were ready for them.  
The Moabites were all dressed up  
in their armor and were standing  
by to protect their own land. As  
the sun shone upon that water it  
looked like blood, and they said,  
"These three kings have been  
fighting among themselves, and  
their men have been fighting  
among themselves. They have  
killed one another and there is  
the blood. We know it is blood;  
it couldn't be anything else. There  
hasn't been any rain."

Notice, when does Moab start  
out to collect the spoil? When  
Moab thinks that the children of  
Israel have been fighting among  
themselves. You know when God's  
people pick on one another, the  
Devil comes to get the spoil. The  
Devil is always ready to take the  
spoil when God's people fall out  
among themselves.

They stood on one side of the  
water, and it looked like blood.  
Elisha stood on the other side,  
and it looked like water. It all de-  
pended upon the point of view—  
which side of the water they  
were on.

It reminds me of the children  
of Israel coming out of the land  
of Egypt. One side was a cloud  
that looked like fire and gave  
light to the children of Israel at  
night. At the same time, it looked  
like darkness on the other side to  
the Egyptians, so that the  
Egyptians didn't even come near  
the children of Israel all night.  
So far as Israel was concerned,  
their camp was lighted brighter  
than any city was ever lighted by  
electric lights.

The Moabites said, "Let's get  
on with the battle. They are  
fighting among themselves. Let's  
strike them, and strike them hard,  
and get the spoil of these three  
kings." When they went into the  
camp, they found that the chil-  
dren of Israel were ready for  
them. The Word of God says that  
the children of Israel, under Je-  
hoshaphat the king of Judah, and  
Jehoram the king of Israel, and  
the Edomites, were ready for the  
battle. The Word of God tells us  
how they started out striking  
every man down—how they fill-  
ed up their wells, and how they  
picked up handfuls of stones and  
scattered them over every good  
piece of ground. They cut down  
every good tree that they could  
find, and they destroyed every  
city except one, and even that

city was pretty heavily scarred so  
far as the slingers were concern-  
ed.

Then the king of Moab said,  
"This is a terrible situation for  
the king of Edom to join in with  
the Jews, and I am going to get  
him, if I can't do anything else."  
So he took 700 picked men and  
tried to fight with the king of  
Edom that he might be able to  
kill him, but he failed even in  
that. Then he said, "It looks like  
everything has gone against me.  
I'll have to do the most desperate  
thing in this world, so he took his  
oldest son — the son that would  
have reigned after him — and of-  
fered him as a burnt offering on  
the altar, hoping that that would  
appease his god, and that his god  
would give him victory."

Beloved, you can't say that the  
king of Moab wasn't honest and  
sincere in what he was doing. The  
only trouble was, he was working  
with the wrong god. He was just  
serving the wrong god. After he  
killed his son, he found out even  
then that he hadn't accomplished  
anything, for he lost the battle,  
and the children of Israel, under  
Jehoram, and under Jehoshaphat,

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along with the king of Moab, had  
a field day at the expense of the  
Moabites.

Now can we take this Scripture  
story and get a few lessons from  
it that will help us as a church?

I

### THE NEED.

These folk had a need. Listen:  
"So the king of Israel went, and  
the king of Judah, and the king of  
Edom; and they fetched a com-  
pass of seven days' journey; and  
there was NO WATER for the  
host, and for the cattle that fol-  
lowed them." — II Kings 3:9.

Beloved, they had a definite,  
genuine need. They were thor-  
oughly equipped so far as war  
was concerned, and I am satis-  
fied for that day, they had as  
fine equipment to go out to war  
as any country could have had.  
They had a good organization.  
They had three great kings work-

ing together. I am sure that their  
equipment and their organiza-  
tion were perfect, but they were  
powerless, since they were per-  
ishing for lack of water.

Notice, they were powerless.  
Three kings, three armies, fight-  
ing as one, well organized, well  
equipped, but failing because of  
a lack of water which rendered  
them powerless. I have in mind,  
beloved, that this is a pretty good  
picture of the majority of church-  
es. Our churches today are well  
equipped, and the majority of  
churches are well organized.  
However, the majority of church-  
es are absolutely powerless,  
and devoid of the work and the  
power of the Holy Spirit.

When our Lord was dealing  
with the disciples just before He  
left this world, He told them that  
they should wait in Jerusalem.  
Listen:

"And that repentance and re-  
mission of sins should be preach-  
ed in his name among all nations,  
beginning at Jerusalem, and ye  
are witnesses of these things. And,  
behold, I send the promise of my  
Father upon you; but TARRY YE  
in the city of Jerusalem, until ye  
be endued with power from on  
high." — Luke 24:47-49.

A little later, He said:

"But ye shall receive power,  
AFTER THAT the Holy Spirit is  
come upon you; and ye shall be  
witnesses unto me both in Jeru-  
salem, and in all Judea, and in  
Samaria, and unto the uttermost  
part of the earth." — Acts 1:8.

What was wrong with this  
crowd in the days of Elisha?  
Three kings, three great armies,  
working together as one, well or-  
ganized, well equipped, but they  
didn't have water and they were  
powerless.

Beloved, you can take this  
church or any church today, and  
regardless of how well equipped,  
and irrespective of how well or-  
ganized, each church is powerless  
unless the Holy Spirit is working  
with them.

They had a need. We have a  
need. They needed water which  
would give them power. We have  
a need today, and that is the work  
of the Holy Spirit within us.

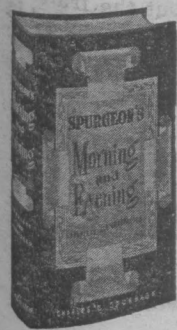
Many, many times in the years  
gone by I have stood by the  
Arsenal Building at Frankfort,  
Kentucky. I have stood there and  
looked at the old cannon and have  
thought how powerless that can-  
non is. Why a bird can build its  
nest inside it. A child can sit as-  
tride it, and it is absolutely pow-  
erless in itself. I have looked at  
that group of cannon balls that  
are piled up there, and I have  
thought how powerless they are.  
You can even pick up one of those  
cannon balls and put it inside the  
cannon, but it is still powerless.  
There is no power there.

Then I remember, back inside  
the building, there is powder, but  
that powder is in itself power-  
(Continued on page 5, column 2)

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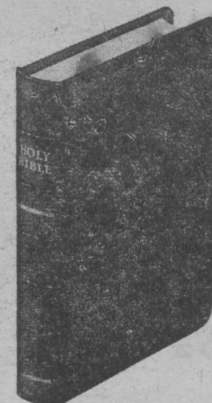
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**PAGE THREE**

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13 "I am Alpha and Omega,  
the beginning and the end, the  
first and the last."

wh. 1. 8.  
x ver. 7.  
y = Tim. 4. 8.  
z Mt. 20. 17.

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## The Baptist Examiner FORUM

"How can a man who is spiritually dead be held accountable for what he does especially since (as it turns out), he was not an elect person? I would like to have you answer this in the light of the following Scriptures: Luke 12:48, Matt. 10:14-15, and Luke 13:34-35, especially the last four words in verse 34, 'And ye would not,' also Mark 14:21. This verse implies that Judas is going to be held accountable for what he did. How would you resolve this with the doctrine of election and the responsibility of man?"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Arlpeke, Florida



for their wicked actions and choices. They are not divinely forced to do the evil things they are guilty of doing. They do what THEY WANT TO DO, and consequently are worthy of judgment. Let us remember that God is not under some sort of obligation to elect men to eternal life. That he elects certain ones and does not elect others does not mean that he is guilty of injustice.

"But it seems to me—"

That is what we hear over and over again. Such objectors need to read and study Rom. 9:17-24. We can never go beyond Paul's words, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hath thou made me thus?"

E. G.  
COOK

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Birmingham, Ala.  
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Philadelphia  
Baptist Church  
Birmingham, Ala.



As of this moment I do not believe that a lost man's not coming to Christ for salvation will play any part in the judgment of the lost. Christ knows why the lost do not come to Him, Jno. 6:44, 65. He has already told them that they are condemned, Jno. 3:18. So when the lost man stands before the righteous judge on the great white throne it will not be to determine where he will spend eternity. That will have already been settled. We know from Mt. 7:22-23 that there will be a great host of people there who will think they ought to be permitted to spend eternity in heaven because of their works. But in Rev. 20:12 we see the Book of Life open at this white throne judgment. And I believe this book is open that this great host of people may be able to see that their names are not there. In the latter part of this verse we read, "the dead were judged out of those things which were written in the books (not the book of life), ACCORDING TO THEIR WORKS."

With this in mind, may we turn to Lk. 12:48 where we read, "But

he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required." Rev. 20:12 convinces me that lost people will be judged according to their works, and Lk. 12:48 convinces me that the punishment meted out to them will be determined by the amount of light they had. Then Mt. 10:14-15 where we read, "And whosoever shall not receive you, nor hear your words—it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" seems to indicate that refusing light when it is offered is even worse than having light and still doing contrary to it. And when we come to Lk. 13:34-35 I believe we see this same thing. Here our Lord is talking about Jerusalem. This was the place where Solomon's Temple had been built, and in I Ki. 9:3 God said, "I have hallowed this house which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." Then in I Ki. 11:36 He said of Jerusalem that it is "the city which I have chosen Me to put my name there." And in I Ki. 14:21 He says, "the city which the Lord did choose out of all the tribes of Israel, to put His name there." The people of Jerusalem had been exposed to more light than any other people in the world, but they had refused to abide by that light. They knew God's Word said "Thou shalt not kill," but still they had killed the prophets. Someone may be saying that lost people cannot understand the things of God. I am persuaded that we can go overboard on this thought in I Cor. 2:14. The lost man cannot understand the spiritual things of God. But when he reads, or hears read "Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal," he understands that just as well as a saved man does. Our Lord is not crying His heart out over Jerusalem because He cannot save these people ("the Son quickeneth whom He will," Jno. 5:21), but rather He is bemoaning their awful moral condition.

When we come to Judas Iscariot in Mk. 14:21 Jesus says, "good were it for that man if he had never been born." Judas had not only read and heard read God's moral law, but he had seen it in action in the person of the Word that became flesh and dwelt among them. The more moral light, the more responsibility just as in our case the more spiritual light the more spiritual responsibility.

JAMES  
HOBBS

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



This is a question that has always been asked God's people. The Apostle Paul answered by saying, "Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Or hath not the potter a right over the clay, from the same lump to make one part a vessel unto honor, and another unto dishonor." (Rom. 9:20, 21). I do not know whether I can answer this question to your satisfaction or not. Let me say first, that whether we can understand why God does something or not is not important. We must realize that we have a limited mind so that we cannot understand the mind of an infinite God. It is hard, for instance, for me to understand

how God can be three yet one, nor can I understand how a totally depraved sinner, such as I, can be made a new creature through Christ.

I will answer this with the assumption that you accept the doctrine of election and total depravity.

In one sense of the Word God does not compel man to sin but permits him. It is true that man is dead in trespasses and sin, but he is in that condition because of his own personal act. This act was committed in Adam when he sinned. The life of mankind was in Adam when he sinned, and, we are guilty in him just as if we committed the sin ourselves. "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." (Rom. 5:12).

Jesus speaks of man loving darkness rather than light because of their evil deeds in John 3:19. People are always talking about man's free will. They must understand that even if we say he has a free will, we must recognize the fact that it is not free to go contrary to his nature. This is what Jesus meant when He said "and ye would not" in Luke 13:34. Man will not come to the Lord through his own desires or nature, because his nature is enmity against God (Rom. 8:7). Proverbs 14:12 says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Man will try to go his own way and think he is doing right but it is the wrong way.

When man is judged he will be condemned and judged according to the number of sins, character of sins, and amount of light the man receives.

Judas and all others are accountable for what they do. Luke 12:48 shows us that the amount of light determines the amount of punishment. "But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."

The individual who sins without knowledge will not be punished as much as the person who sins with knowledge. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." (Matt 10:14, 15).

Because man is guilty of his sins is the reason we preach the gospel. You who read this answer, perhaps you have heard some preacher preach the gospel before but rejected it. I beseech you to pay heed to the message that you heard. Every day that you live rejecting that salvation you are heaping coals of fire on your head. On the other hand, if you repent of your sins and believe that Jesus Christ is the Saviour you shall be saved. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we

must be saved." (Acts 4:12). When the Ethiopian asked Philip if he could be baptized, he said, "thou believest with all thine heart, thou mayest, and he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:37).

AUSTIN  
FIELDS

610 High Street  
Cool Grove, Ohio  
PASTOR,  
Arabia Baptist  
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The reason that a man, who is spiritually dead, is held accountable is that he is a sinner. Adam was the federal head of the human race and such he was man's representative. "Wherefore, as by one man, entered into the world, and death by sin; so death passed upon men, for that all have sinned." Rom. 5:12.

When Adam sinned we were his loins, therefore we are guilty of the sin of disobedience as was Adam. Many men believe that those who are spiritually dead are held accountable to God because of some action of their own, but the Scripture reveals that God holds all men accountable because of the sin of Adam. God who is just and holy cannot condone sin in us, or in any representative. If God did hold man accountable for his sin in Adam, He would have to render His holiness and His justice. His holiness will not allow Him to look upon sin, and justice cries out for vengeance against those who violate commands, so that God in holiness and justice must do, hold the sinner accountable to Him.

The evidence that God's holiness and justice must be maintained is that He has charged all men with being sinners. All have sinned and come short of the glory of God, and God has passed upon them the sentence of death. Rom. 3:23 and Rom. 6:23. He does even though the sinner may not have heard of the law of God, and Jesus Christ whom He hath sent. This is the argument of the Holy Spirit in Romans where He presents His case against the descendants of Adam.

"For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they without excuse." Rom. 1:18.

Many have argued that no man is held accountable for that which is not true in every man. For example, a man owes a debt which he is not able to pay, he is still held accountable for that debt. It is impossible for a man in his sinful state to love, obey, and keep the commandments of God. Though it is impossible for him to meet the requirements of God, he is still held accountable for his sin in Adam. May I point out that Adam's sin brings men to the place of judgment, not punishment, but the fruit of sin, which is made manifest in (Continued on page 5, column



SATAN  
by  
LEWIS SPERRY  
CHAFER

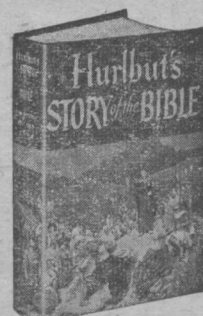
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PAGE FOUR



## The Arminian 23rd Psalm

Free-Will is my shepherd; I shall continue to want,  
Free-Will maketh me to lie in my heart:  
It leadeth me into regeneratory waters.

Free-Will destroyeth my soul; and it leadeth me in the  
paths of self-righteousness for mine own names sake.

Yea, though I hold-on through the valley of the shadow  
of uncertain death I will fuel all evil:  
For Free-Will is with me, Free-Will strength and dis-  
cernment comforts me.

Free-Will preparast a table before me in the presence  
of mine intimates;  
Free-Will annointest my head with reasoning, my cup  
of good works runneth over.

Maybe goodness and mercy will follow me all the days  
that I choose right, and peradventure I will spend all  
my days in the house of the Lord.

Translated by OSCAR MINK, Crestline, Ohio

## The Forum

(Continued from page four)

of the flesh, will determine  
the amount of punishment that  
the must undergo to satisfy the  
justice of God. This fact is re-  
vealed in the case of Judas Is-

"The Son of man indeed goeth,  
it is written of Him; but woe  
that man by whom the Son  
of man is betrayed; good were it  
that man if he had never  
been born." Mk. 14:21.

Judas' act of betraying the  
Lord did not make him a sinner,

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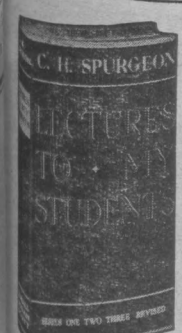
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the Lord had already called  
a devil. Read Jn. 6:70. His  
betrayal will add to his  
punishment which he will receive  
in hell. The great White Throne  
judgment will not be in order  
to determine if one is a sinner,  
rather to determine the  
amount of punishment that one



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by him? And one of the king of  
Israel's servants answered and  
said, Here is Elisha the son of  
Shaphat, which poured water on  
the hands of Elijah."—II Kings  
3:11.

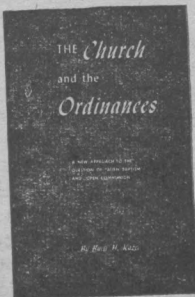
Here are three kings — the king  
of Judah, Jehoshaphat; the king  
of Israel, Jehoram; and the king  
of Edom, who isn't even named  
— here are these three kings beg-  
ging the favor of a man who just  
recently left his plow. It has only  
been a short time since Elisha  
quit farming to start following  
the Lord, and here are three kings  
— kings of the greatest countries  
of the day, seeking a favor at  
the hands of a young man who  
has just lately come from the  
plow.

Now, beloved, they would have  
ignored him, if water had been  
plentiful. They wouldn't have had  
time to think about this man of  
God. They wouldn't have wanted  
this man of God. But now they  
called upon him when they were  
in trouble. They said, "Is there  
a man of God here that we may  
inquire of him?"

I say to you, they would have

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been better off if they had prayed  
first. When the king of Israel asked  
Jehoshaphat to go to battle with  
him, Jehoshaphat said, "Yes, I'll  
go right along with you. I am  
as thou are, my people as thy  
people, and my horses as thy  
horses." Beloved, it would have  
been better if he had said, "I'll  
take this up with the Lord, to  
see if God is in it." But he didn't  
do that. It would have been better  
for him to have prayed first,  
but he didn't do it. I'll say this  
though, it is better for him to  
have come to the Lord late, as  
he did in this case, than for him  
not to have turned to the Lord  
at all.

Brother, sister, do you realize  
how powerless we are as a  
church? Do you realize how much  
we need the power of the Lord  
to work within us? Do you realize  
how powerless all of our church-  
es are in this world? It seems  
to me, beloved, that there is mod-  
ernism in the pulpit and world-  
liness in the pew, and our church-  
es are becoming more and more  
powerless day by day. I would  
to God that we could realize it.  
I would to God that we, like  
Jehoshaphat, might turn to the

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PAGE FIVE

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Lord. It was better for them to  
have turned late, than not to have  
turned at all, and it would be  
better for us to turn to the Lord,  
and seek His guidance, and His  
direction, and His will, than not  
to turn at all.

### III

#### THE PROPHET'S REACTION

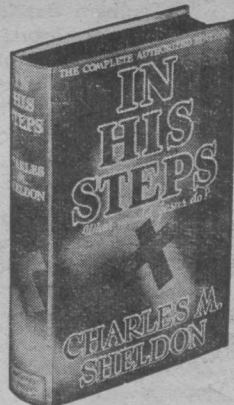
The prophet said, "Bring me a  
minstrel." Now that seems strange  
that he would ask for a minstrel  
to play for him, but there is  
nothing strange about it. If you  
go back to the days of Saul and  
to the time of David, do you  
know how it was that David be-  
came attached to Saul first? Saul  
had, apparently, seasons of de-  
pression when it looked like de-  
mons took possession of him, and  
Saul sought for somebody that  
could play a musical instrument.  
And who did he find? David came  
in and played for him. We read:

"And it came to pass, when the  
evil spirit from God was upon  
Saul, that David took an harp,  
and played with his hand; so  
Saul was refreshed, and was well,  
and the evil spirit departed from  
him."—I Sam. 16:23.

The old saying is that music  
can charm the savage. Well, music  
did that very thing so far as Saul  
was concerned. The evil spirit  
departed, and Saul was refresh-  
ed of the Lord when David play-  
ed.

Now Elisha says, "Bring me a  
minstrel, and let him play for  
me." When the minstrel played  
on this instrument, the Word of  
God tells us that the hand of  
the Lord came upon him. Of  
course you understand that Elisha  
was merely respecting Jehosha-  
phat, and he wants to do God's  
will, and therefore he has to  
have calmness in order to learn  
the will of the Lord. If he is  
going to know God's will, he has  
to have a season of calmness when  
all the rest of the world is shut  
out. So he says, "Have the min-  
strel play for me." The Word of  
God tells us that as the minstrel  
played, he got a message from  
the Lord, for "the hand of the  
Lord came upon him."

Now when I say music, I want  
you first of all to very definitely  
distinguish concerning it. We have  
come to the place, as a result  
of television, when we think about  
music, we think of it in terms  
of some crazy looking characters  
that are twisting a guitar up and  
down in every direction, and  
screaming at the top of their  
voice, and shaking their feet, with  
attire, that they ought to be  
ashamed to be seen wearing. We  
have gotten to the place when  
we talk about music we think  
of that as music. Well, all I can  
say to you is, you had better be  
getting your minstrel like Saul  
(Continued on page 6, column 1)



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PAGE SIX





## Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND  
SEPTEMBER 1-2-3-4)

WALTER L. HERRIN  
Orange, Texas

No where else on this earth can a person hear as much truth as I have heard there in past conferences. No where could you be treated any better, not only on Calvary Hill, but by members of the Calvary Baptist Church and members of other Baptist Churches who help the Calvary Church. The food is well prepared and served good, but best of all, it is served where we worship the Lord. Although the building is a

rented one and not a church building, we have our soul fed there and our body fed elsewhere. I have met some of the finest of God's elect people there and I look forward to meeting these again and new ones too. For those of us who preach the Word the conference gives new zeal, new outlook, and new determination to be true to the Word of God. I didn't find perfection there but I found food for the soul.

## Arminian Heaven

(Continued from page one)  
I was a disappointed old man, though to make our hearts weep. I was the Son of this Arminian Heaven, I came into the world and for all the sins of all men I thought to provide salvation for all men. He did all of this and expecting, to see His Son and the travail of His soul, because of this joy set before Him. He endured the cross, despising the shame. Now He is glorified and disilluminated, as He was that He died in vain, and His blood was mostly a waste. Then the Holy Spirit of this Arminian trinity came with all His might to save men, but the majority of them were just too hard for Him, and He was nothing that He could do but let them go to Hell. and He is a sad defeated being. Behold! the Arminian trinity, weak, helpless before the almighty free-will of man, defeated, and through their Heaven would be full of the sobs and wails of their pitiful trinity as they cry throughout eternity. Note another thing about this Trinity is most neglected of the inhabitants of Heaven, for you see, the one that made it through are so admiring themselves, and each one trying to outdo the experience of others, they have no time for their Arminian God. After all, why would they? What did He do for them that He did not do for those who went to Hell? And it isn't their free-will, but their perseverance that got them where they are? Why would they give their God praise

and glory that really belongs to themselves? Well, our trip is over. What think you of this Arminian Heaven? Frankly I am a little sick and disgusted with it all, and greatly disappointed if this shall turn out to be the real Heaven. But after all, I'm not much more sick and disgusted than I am with Arminianism here on earth, and, too, that is about all I would expect an Arminian Heaven to be like. Now briefly let us compare the Heaven of God's sovereign grace

## Only What's Done For Christ Will Last

with this imaginary Arminian Heaven. This Heaven is not as big as the Arminian one, for it is a purposed and prepared place for a predestinated people, and God knows exactly how big to make it. The Heaven of Sovereign Grace has no undeveloped territory, but every plot is fully and beautifully developed. All whom God purposed to be there are there. There is not one place too many, or one too few at the banqueting hall of glory. (Continued on page 8, column 4)

## ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM  
2734 13th Street  
Ashland, Kentucky  
The Arminian Shortcut

The brethren in the Forum gave good answers to the question in the May 6 issue of TBE. As you may remember, the question asked was why God blessed men of John R. Rice's type, who seemed to be getting thousands of souls saved. Well, I am not writing to answer the question, but rather to give another of my "engrossing experiences" — one of those kind I wouldn't want to have repeated.

When I was a 2nd or 3rd grader, I used to walk a half-mile or more to school. Now there was a particular shortcut I especially liked to take. I liked it, because it cut off about a third of the distance, it saved time, it was easier to walk as it was sandy, and it took me by a little friend's house.

I distinctly remember the last time I used this shortcut. My grandmother said, just before I left for school on that hot, sunny morning, "Jim, don't you take the shortcut. You are liable to get dog bit." (My friend's family had a bad dog).

"Okay, Grandma," I said. Of course, I was exercising my free will (it was free to do what my little depraved nature wanted to do — grandma's warning to the contrary notwithstanding), and I knew all the benefits which would be mine by going the way of the shortcut. So I took my little Arminian short cut, and to make a long story short — that hound had ham that morning — Willingham. He took a great big plug out of the back of one of my thighs and tore my pants leg, and I suspect he would have had all of me, if someone hadn't shouted at him.

My grandmother and I laugh now, when we recall this experience. She said then, "I told you so." Needless to say, I did not laugh then. It taught me one of the biggest lessons of my life, namely that the longest way round is often the shortest way home. Or, as Samuel said to Saul: "Behold to obey is better than sacrifice, and to hearken than the fat of rams."

Now these Arminian gentlemen (?) are taking shortcuts to decision-getting. They use high pressure tactics. They think God is saving those people whom they force — and it is a kind of force — to a decision. But, brother, God has little, if anything to do with it.

Whenever I get tempted these days (and I used to yield quite frequently in my Convention days) to use their methods, I just think of the Scriptures which follow, and quietly go about my business. Please note them, dear friend, the next time you get tempted to take the Arminian shortcut.

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being King." (I Sam. 15:22,23).

"And look that thou make them after their pattern which was shewed thee in the Mount." (Exodus 25:40).

"Moreover it is required in stewards, that a man be found faithful." (I Cor. 4:2).

"His lord said unto him, Well done, good and faithful servant, thou hast been faithful over a

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few things, I will make thee ruler over many things, enter thou into the joy of thy lord." (Matt. 25:33).

"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much." (Luke 16:10).

Friend, my comment on the situation is this: I agree that we need to be faithful in our zeal, and we also need to be faithful in our doctrine. John R. Rice hasn't been faithful as to the doctrine of the church or in the doctrines of grace. Matter-of-fact, Mr. Rice is an enemy of these doctrines. Here is just one example of his enmity:

"There rises in my heart a holy indignation when I face that man-made term 'Limited Atonement,' for that term is exact opposite of what the Bible teaches." (Predestined for Hell? No!, page 44).

I just wonder what a thrice holy God thinks of a man who feels that way, and who makes Him, (God) love those whom God has plainly said, he hates.

Examples:  
"Thou hatest all workers of iniquity." (Psalm 5:5).

"As it is written, Jacob have I loved, but Esau have I hated." (Rom. 9:13).

"The mouth of strange women is a deep pit: he that is abhorred of the Lord shall fall therein." (Proverbs 22:14).

Away with Arminian shortcuts. Quit you like men, be strong. Let us obey rather than sacrifice. Let us hearken rather than offer the fat of rams. Let us be faithful in the few things. Let us do the works of God after the pattern he hath showed us in his Holy Word. Let us be like David, who said:

"I will set no wicked thing before mine eyes; I hate the work of them that turn aside; it shall not cleave to me." (Psalm 101:3).

AMEN AND AMEN.

## "Ditch Digging"

(Continued from page 6)  
if you are going to get any blessing from the Lord you have to

get off your "high horse," and come to a position where you are humble before God. Some people think they know it all. Some Baptists think they know it all. Some Baptists think their word is final in every respect, and they ridicule everybody else. I tell you, beloved, if God has a blessing for you, you had better get off your "high horse" and get down into a position of humility before the Lord. You had better find a humble position like ditch-digging.

Then notice: The deeper they digged, the greater the blessing. Beloved, isn't this rich! The deeper they digged into the ground, the deeper the blessing, because they would have more water to drink. I am trying to say to you that what you and I need is a position of humility — deep, deep, deep down before God, if we expect great blessings from God.

Well, this was certainly an evidence of faith. That ditch-digging was definitely an evidence of faith. When the prophet told Naman to go down to the river Jordan and bathe if he wanted to get rid of his leprosy, he scornfully said, "No, I'll not even consider it. The rivers of Damascus are far more beautiful than this old muddy stream of the Jordan." So he refused to go. It was only after he was argued with, that he did go down to that stream to bathe, whereby his leprosy departed. When he went to that stream, that was a sign of faith so far as he was concerned, and when they dug those ditches, that was an evidence of faith too.

V

## WHAT DID GOD DO?

Thus far this is just what man did. What did God do? Well, the Bible tells us that when these folk were at their wit's end, and didn't know what to do, all three kings were ready to give up, and all three of them thought they were going to be killed, and thought Moab was going to take possession of them. Then it was that God came to their rescue.

We often say that man's extremity is God's opportunity. I don't like to say anything about (Continued on page 8, column 3)

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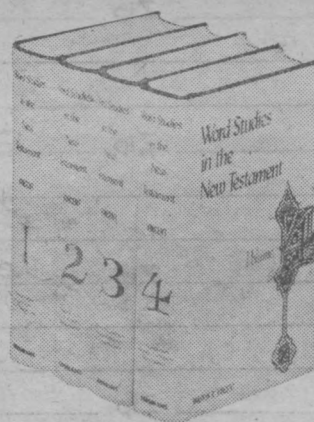
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PAGE SEVEN



## The Will of God

(Continued from page one)  
but none fulfil it completely or to perfection. God's will in this sense is often frustrated and made void.

The secret will of God is only, properly speaking, His will; the other is His Word. "Whatever God has determined within Himself, whether to do Himself, or to do by others, or to suffer to be done, whilst it is in His own breast, and is not made known by any event in providence, or by precept, or by prophecy, is His secret will. Such are the deep things of God, the thoughts of His heart, the counsels of His mind, which are impenetrable to all creatures. But when these are made known they become His revealed will: such is almost the whole of the book of Revelation, wherein God has made known to us 'things which must shortly come to pass' (Rev. 1:1 — 'must' because He

has eternally purposed that they should)" (A. W. Pink).

God's secret will is His eternal, unchanging purpose concerning all things which He has made. It is His determinate counsel by which He has made certain what shall and what shall not transpire in time and eternity. The counsel of God's will makes certain that "the wrath of man shall praise God, and the remainder of wrath He will restrain" (Ps. 76:10). By working all things after the counsel of His will (Eph. 1:11), He causes all things to work together for His glory and the good of His people (Rom. 8:28).

This absolute will of the Creator is eternal (Acts 15:18), immutable (Heb. 6:17), efficacious (Isa. 46:10; 14:24, 27; Ps. 33:11; Prov. 19:21), and irresistible (Acts 5:39; Dan. 4:35). The secret will of God is sometime fulfilled by those who have no regard or knowledge of the will of God (Acts 4:27-28; Rev. 17:17).

"God's revealed will is never done perfectly or fully by any of us, but His secret will never fails of accomplishment even in the minutest particular. His secret will mainly concerns future events; His revealed will, our present duty: the one has to do with His irresistible purpose, the other with His manifested pleasure: the one is wrought upon us and accomplished through us, the other is to be done by us." (A. W. Pink).

In view of this, we would do well to say, "If the Lord will, we shall live, and do this or that" (James 4:13-15).



## "Ditch Digging"

(Continued from page seven)  
God's opportunity because God doesn't need an opportunity. God is sovereign. He works always on time. Beloved, it looks like sometimes when man gets as far as he can from the Lord — that he gets to his wit's end, and it is then that God steps in, and takes possession, and begins to work. In this case, they are at their wit's end, and they don't know what to do, yet God took care of them.

Do you believe we serve a God today that can take care of His own? Who was God taking care of? Jehoram? No. The king of Edom? No. Beloved, God had one man in that camp, and his name was Jehoshaphat. I have a conviction that we serve a God that takes care of His own, even when His own get in trouble, and when His own gets into difficulty, and even when His own go astray. I believe we have a God that takes care of His own, and looks after His own, in spite of every difficulty. Listen:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psa. 37:25.

Does God take care of His own? Indeed He does! I don't have any opinion at all of myself as pastor of this church, but I have a mighty good opinion of God so far as God's taking care of us is concerned. I think God has done a mighty good job in behalf of Calvary Baptist Church. I think we ought to praise Him for what He has done. We ought to remember that He has done a mighty good job for us.

God took care of His own back there. Where did that water come from? Well, it came all right. Those ditches were dugged and the water filled them up. They didn't see any rain. They didn't see the water when it came, but there was the water. It was a miraculous filling of those ditches with water.

Notice this: Where did that water come from? It came from God. And where do all blessings come from? "Praise God, from whom all blessings flow." I tell you, any blessing that you and I might have is a gift of Almighty God. Just remember that whatever blessing you have, you have it because God gave it to you. You and I serve a God of power. You and I serve a God that we ought to praise every day for what He does for us.

### VI

#### THE RESULTS.

The children of Israel stood over on one side, and they looked at the ditches, and said, "water." They drank and were refreshed. The king of Moab was on the other side and he said, "Blood." I imagine maybe the sun shining on the water would cause him to think it was blood, or at least if it weren't that, God may have just put it in his mind. God can even cause them to see blood there. Anyway, they believed it was blood. And what was the result? What was a bless-

ing to the children of Israel became a delusion to the Moabites.

Isn't the Gospel just that very thing? Isn't the Gospel a blessing of life to one and a curse of death to another? Listen:

"To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things."—II Cor. 2:16.

Beloved, you preach the same message, and one person is blessed thereby, and another is cursed thereby. The same message that is a blessing to one — a message of life unto life, is a message of death unto death to another. To the children of Israel it was water and they were blessed thereby, but to the Moabites it became a delusion and a curse.

Beloved, that is like the Word of God says, for we read:

"And for this cause God shall send them strong delusion, that they should believe a lie; That they all might be damned who believed not the truth, but had pleasure in unrighteousness." — II Thess. 2:11, 12.

Notice, it was that God gave them strong delusion to believe a lie. That is what God did to those Moabites. He gave them a delusion. They thought it was blood when it was water, and they believed a lie, that they might be destroyed.

Now what about the results? The host of Israel was saved. The three kings were saved, whereas the Moabites were destroyed.

They just took God at His word. God told them through His prophet Elisha to dig ditches. There is not a hint that they even argued about it. When the prophet had the minstrel play and everything became calm, and quiet, and serene, he got his message from the Lord. He said, "The hand of the Lord is upon me—" "dig ditches." There is not any indication that they argued one particle. They just took God at His word, and the result was that God blessed them.

Beloved, I say to you, we ought to do likewise. We ought to be exactly like these children of Israel — we ought to take God at His word. I would to God that you and I might realize our powerlessness and our helplessness — that we might realize how much we need the Lord, and that we would seek Him out, and that God might give to us the blessing of power. If He does, remember this: it all comes from God. Every blessing is of God.

May God bless you.



## Arminian Heaven

(Continued from page seven)  
You see, before the world began, God chose a people to be the objects of His saving grace and predestinated them to a place in Heaven. The Son died on the cross for their sins and satisfied

the justice of God in this. The Spirit effectually brought them to repentance, and for Christ, and the power of a true God sees them all the through. Now in this there is a great number the man can number, for God's tion is a large election, as as the love of God.

Oh! we shall not want for pany in God's Heaven, for a multitude shall be there. You God predestinated that should be there, and who defeat the purpose of a Sovereign God. Then every mansion is plete, there are none started not finished, for whom God ed, He saved with an ever salvation, and has kept the His almighty power. And mansions in this Heaven are alike glorious and there are cabins in the corner, for the gift of God's love and And though there are degrees rewards according to our our Heavenly home is not out of materials we supply. all is provided by His grace.

Then as we observe the itants of this true Heaven find no self glory and praise we find them singing a new and saying "Worthy art thou the Lamb of God, and of their crowns at Jesus' feet.

Ah! no Arminian testing meeting in Heaven, for they too busy praising the Triune of all grace. And last, and important, we find the Triune the Heaven of Sovereign grace be satisfied, blessed, and pletely, eternally victorious the Father chose, and for the Son died, and whom the Spirit called, are there. The not one missing. Not one can hard, but all present and aced for to the eternal glory of Triune God. Well, my image trip through an Arminian en has made me love Ephes 2:8 even more. I hope it has the same for you. God bless all. Amen.



## The Forum

(Continued from page seven)  
in referring to this city speaking regarding her ment which she could not but Christ assured her would eventually come salem nor any other city ple can come to Jesus Christ reason is that in Adam they darkness rather than light Jn. 3:19. For them to have to Christ, God must give the ability to come.

"Therefore said I unto you no man can come to me if it were given unto him by Father." Jn. 6:65.

All men have chosen rather than light. This in Adam. God holds all countable to Him, and de the amount or degrees of ment in the lake of fire by ing the fruit of sin which ifested in the sinner's sin.



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