

# 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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WHOLE NUMBER 1597

## JOHN R. RICE - A HERETIC

AS TO THE GREAT DOCTRINES OF GRACE

By JOSEPH WILSON  
Winston-Salem, N. C.

In a previous article on this subject, I wrote a few things in general about Rice and the doctrines of grace. I pointed out that Rice loves to use the word "honest" in his writing on this subject, and seems to say that those who differ with him are dishonest and wicked in their interpretation of the Bible. I then showed that, in my opinion, Rice is the one who is dishonest in his dealings with this subject, and with those who oppose him in it.

He is not honest in his usage of the terms "Calvinism" "hyper-Calvinism" for he will not use

them in the historically accepted usage.

He is not honest in his references to Charles Spurgeon.

He is not honest in his relation to the historic Baptist position on this subject, nor to the position of great Baptists of the past on the subject.

Let Rice come out openly and plainly on these matters. Let him set forth that he is in direct opposition to the position of Spurgeon, of Baptist Confessions of Faith, of great men in Baptist history — that he is vehemently opposed to the historic Baptist position. Let Rice define his doctrinal position and how it relates to the true Baptist po-

sition. When he does these things, we will have much more respect



ELD. JOSEPH WILSON

for his usage of the term "honest." Again I say that we should be (Continued on page 7, column 1)

## The Three Appearances Of Jesus As To His Children

CLAUDE H. CREECH  
Middletown, Ohio

The Holy Spirit, through the writer of Hebrews, asks us to "consider the Apostle and High Priest of our profession, Christ Jesus . . ." Hebrews 3:1. In this article we wish to consider Him as to His three appearances. Since such is a tremendous subject we

The Scriptures dealing with this subject need more consideration due to the misunderstanding and confusion concerning the atonement (past) and the intercession (present). Many have a very limited knowledge as to the first and second phase of the future appearance of Jesus. In the first phase He will come for His people (not for the church only). The second phase, seven years later, coming with His people He will set up His throne to begin His one thousand year reign. See I Thessalonians 4:16-17 and Jude 14-15.

We read in Hebrews:

"... but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Hebrews 9:26.

The New English Bible reads "at the climax of history." This is referring to the atonement which Jesus accomplished in His death (past tense). Here we recognize Jesus as "the Good Shepherd." See John 10:11, 14-15. In His death, Jesus put away, or paid the penalty for sin for (Continued on page 5, column 4)



CLAUDE CREECH

will, in our limited time and space, merely abbreviate and give only Scriptural references for the most part. We hope to stir the reader's memory, causing him to study anew, and meditate again, on these great teachings.

### WOODEN INDIANS

"SOPHIE," a converted scrub-woman who said she was "called to scrub and preach," was made fun of by someone who said she was seen talking about Christ even to a wooden Indian in front of a cigar store. Sophie replied, "Perhaps I did. My eyesight is not so good. But talking to a wooden Indian about Christ is not so bad as being a wooden Christian and never talking to anybody about the Lord Jesus." —Christian Cynosure.

"Now we know that God hear-eth not sinners."—John 9:31.

Almost thirty years ago, I was invited to preach one Sunday afternoon at a Baptist Church over in Ohio. When I had finished my message, the pastor gave what he called an exhortation. In actuality, it was an invitation to come to the mourners' bench. I think there were some half dozen individuals — maybe a few more — that came up to the bench in front of the building, bowed down, and started praying. They had the whooping and the hollering, and the shouting, and I thought as I sat there, all they needed to have Hell was some

fire and brimstone, because they had the weeping and wailing.

As I sat there near the back of the rostrum, the pastor was first praying with one, and then another — beating one or another on the back, and telling them to pray harder—to pray through. I sat there and just about passed out. Finally, I could stand it no longer and I got up and said, "Let's just stop this right now. You get up here and sit on the front bench, and if you are really interested, I'll tell you how to be saved."

They sat down on the front bench and I went from one to another and preached Jesus to

### WHOSOEVER WILL

Wherever the word "whosoever" is used, it is always restricted by the text and context. For instance: "Whosoever" was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). No one is so foolish as to yank "whosoever" out of its setting here and demand that it means everyone without exception; so why yank it out of other texts?

When "whosoever" is used with respect to salvation by Christ, the promise of blessing is always to the one who comes, believes, wills, etc., never to those who won't come, won't believe, won't will. It is "whosoever will," not "whosoever won't."

All general or indiscriminate invitations carry with them the description of the one who will be (Continued on page 8, column 3)



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## A Scriptural Study As To The Memorial Supper

By ELD. K. R. CROWL  
Oneco, Fla.

of malice and wickedness, but with the unleavened bread of sincerity and truth."—I Cor. 5:7,8.

II.

"After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament in My blood: this do, as often as ye drink it, in

The Lord's Supper is so sadly misrepresented in many churches, and most folk have heard so much heresy concerning the proper manner and elements, which the child of God should use in observing the Lord's supper, that I have been impressed to preach thusly.

We must first be willing to clear our minds of what man has taught, and then pledge ourselves to obey God rather than man. What does the Word teach?

I.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; And when He had given thanks, He broke it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of Me." —I Cor. 11:23,24.

The bread is used to portray His body. Therefore, it must be unleavened bread.

"Purge out, therefore, the old leaven, (sin) that ye may be a new lump, as ye are unleavened. For even Christ, our passover, is sacrificed for us. Therefore, let us keep the feast, not with old leaven, neither with the leaven



KENNETH CROWL

remembrance of Me."—I Cor. 11:25.

Anyone willing to accept God's word can easily see in I Cor. 11:21 that through the abuse of the wine of the communion, some had become drunken. Paul did not rebuke them for the use of (Continued on page 5, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "What The Sinner Cannot Pray For"

"Now we know that God hear-eth not sinners."—John 9:31.

Almost thirty years ago, I was invited to preach one Sunday afternoon at a Baptist Church over in Ohio. When I had finished my message, the pastor gave what he called an exhortation. In actuality, it was an invitation to come to the mourners' bench. I think there were some half dozen individuals — maybe a few more — that came up to the bench in front of the building, bowed down, and started praying. They had the whooping and the hollering, and the shouting, and I thought as I sat there, all they needed to have Hell was some

fire and brimstone, because they had the weeping and wailing.

As I sat there near the back of the rostrum, the pastor was first praying with one, and then another — beating one or another on the back, and telling them to pray harder—to pray through. I sat there and just about passed out. Finally, I could stand it no longer and I got up and said, "Let's just stop this right now. You get up here and sit on the front bench, and if you are really interested, I'll tell you how to be saved."

They sat down on the front bench and I went from one to another and preached Jesus to

them as their Saviour. Strangely, there wasn't one of them that said he was saved. But I dare say, if I had sat still, that presently, the pastor would have beaten them on the back, into the church. I am not saying that he would have beaten them on the back, into Heaven, but I am saying that I am sure he would have made them ecclesiastical corpses in the church. Beloved, who wouldn't have given up after a while, to escape being beaten on the back?

I was reading in the paper just a short time ago where a man made a profession of faith on the 53rd verse of the invitational (Continued on page 2, column 1)

### "TALKEE, WALKEE"

A Chinese brought a number of his friends to the mission. When asked how he succeeded in getting so many to come he replied, "I got on my knees and talkee, talkee, talkee. Then got up and walkee, walkee, walkee."

That is God's plan for us, today. We are to pray — then help to answer our own prayer by going for the unsaved. Prayer without working is like working without praying. We get very little done. Let us pray and work or in the words of the Chinese, "Talkee and walkee."—Selected.

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## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN ..... Editor

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### "Sinner...Pray"

(Continued from page one) song. I would give up, too, in order to go home.

When I came back that Sunday afternoon, after attending this Ohio service, I asked myself a question, what is there for a sinner to pray for? I ask you, tell me, for what could a sinner pray? I want to show you some things for which he can't pray.

#### I

**A SINNER CANNOT PRAY FOR GOD TO LOVE HIM.**

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

Of course, you know the word "world" as used here does not mean all of mankind, but rather, it means the elect of God. The Arminians say it means everyone

without exception.

Regardless of what interpretation you put upon the word "world," and irrespective of what your opinion of it may be, the fact remains, a sinner cannot pray for God to love him, because this text says, "For God so loved the world, that he gave his only begotten Son." So that is one thing a sinner can't pray for — he can't pray, and say, "God, please love me."

#### II

**A SINNER CANNOT PRAY FOR SPIRITUAL LIGHT.**

"The entrance of thy words GIVETH LIGHT."—Psa. 119:130. How do you get light? By "the entrance of thy words." You will not read any place in the Bible where God gives a sinner any light except upon the basis of the entrance of the Word of God.

I ask, why should a sinner pray for light? Why should he pray for spiritual light? You get that through the entrance of the Word of God. God's Word has to come into a person before he can have spiritual light.

Those half dozen people that were at the mourners' bench that Sunday afternoon — what they needed was the entrance of the Word of God that they get light. So they couldn't pray for light.

#### III

**A SINNER CANNOT PRAY FOR UNDERSTANDING.**

"The entrance of thy words giveth light; it GIVETH UNDERSTANDING unto the simple."—Psa. 119:130.

Notice this, the sinner cannot pray for God to love him, for God loves the world. The sinner cannot pray for spiritual light, because spiritual light comes with the entrance of the Word of God. The sinner cannot pray for understanding, because the Word of God gives understanding to the simple.

How do you suppose that you would ever understand anything if it were not for the Word of God? The reason there is so much ignorance in the world today is because of the lack of the Word of God. If the Word of God were preached faithfully from every pulpit Sunday after Sunday, there would be much more light in the church than there is at the present time. It is through the Word of God that you get understanding. You need not pray for understanding, because understanding is something that is given of God to the simple.

#### IV

**A SINNER CANNOT PRAY FOR THE HOLY SPIRIT.**

We read: "And we are his witnesses of these things; and so is also the Holy Spirit, WHOM GOD HATH GIVEN TO THEM that obey him."—Acts 5:32.

The sinner can't pray for the Holy Spirit, for God gives the Holy Spirit to the man that is obedient to Him.

Here is a man that is a sinner. He is not obedient to God. He has never yet bowed in submission to the Lord Jesus Christ. He has never yet shown any obe-

dience to the Father. He can't ask for the Holy Spirit, for this text says that God gives the Holy Spirit to them that obey Him. Therefore, you can see that a sinner cannot pray for God to love him, he can't pray for spiritual light, he can't pray for understanding, and he can't pray for the Holy Spirit.

#### V

**A SINNER CANNOT PRAY FOR FORGIVENESS.**

Peter said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts 2:38.

Notice, does Peter say that if you want remission of sins, then pray for it? No, no. Ask God to give you remission of sins? No. Rather, he says if you want remission of sins to "repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins."

I'll pause just long enough to say that I am not turning Campbellite when I read this passage of Scripture. I am just determined not to let the Campbellites pick one verse out of the Bible and run off with it. That is exactly what they have done with this verse of Scripture.

Notice Peter said, "For the remission of sins." That little word "for" is one of the most interesting words in all of the New Testament. It is the little word "eis," a Greek word. The Campbellites say that when it says, "Repent, and be baptized for the remission of sins," it means in order to get your sins remitted.

Beloved, it doesn't mean any such thing. That word "eis" means "because of," and it says to repent and be baptized because of the remission of your sins. That is the way it is used time and time and time again throughout the Word of God.

For an example of this, we read:

"And he charged him to tell no man but go, and shew thyself to the priest, and offer FOR (eis) thy cleansing, according as Moses commanded."

Here is a man that is a leper. He has healed, and now Jesus says, "You go and offer for thy cleansing."

I ask, was that in order that he be cleansed? No, he had already been cleansed. That word "for" means "because of," and so when Peter on the day of Pentecost said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," he means because your sins have been remitted.

I say to you, beloved, a sinner cannot ask forgiveness, because this text says that if you want remission of your sins, you are to repent in order that you might have remission of sins.

#### VI

**A SINNER CANNOT PRAY FOR CHRIST TO COME TO HIM.**

The Lord Jesus Christ said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—Mt. 11:28.

A sinner is wrong when he tries to pray for Christ to come to him. Christ says to "come unto me." It is not for the sinner to pray and say, "Christ, you come to me," but Jesus Christ says to the sinner, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

#### VII

**A SINNER CANNOT PRAY TO GOD THAT GOD WILL RECONCILE THE SINNER.**

The Word of God tells us that it is God that does the reconciling. Paul says:

"We pray you in Christ's stead, be ye reconciled to God."—II Cor. 5:20.

So when a sinner bows at a mourner's bench and prays, and says, "Oh, God, let me be reconciled to you," he is not praying

## Why I Want To Attend The 1969 Bible Conference



O. B. BAKER

I hope to attend the Bible Conference, next Labor Day weekend, which will be sponsored by Calvary Baptist Church of Ashland, Kentucky, because I have found that at previous meetings of this Conference I have been privileged to hear some of the Lord's greatest servants propound and expound the blessed Word of God in a manner seldom heard in this day of weak-kneed, spineless compromise.

It has also been my privilege to share with these brethren some of the most blessed fellowship that any child of God could wish for, as we gather around the table of physical refreshments, or walk across the beautiful campus of Morehead State University.

In addition to these blessings, which are invaluable, this Conference provides a time of vacation which every servant of the Lord so badly needs. And the campus of Morehead State University provides the perfect setting for such a vacation, located in the beautiful hill country, so quiet and peaceful.

It is our hope that many more of the Lord's people will make plans to be there next Labor Day weekend.

Hopefully,

O. B. BAKER  
Verona, Ohio

in the light of the Bible. The Bible says that God reconciles the sinner, and therefore the sinner cannot pray to God to be reconciled.

Paul certainly wrote a stirring epistle to the Corinthians when he finished off that fifth chapter by saying, "We pray you in Christ's stead, be ye reconciled to God." I shouldn't pray to God that God be reconciled to me, for God has already said in His Word that we are to be reconciled to God.

#### VIII

**A SINNER CANNOT PRAY FOR THE GRACE OF GOD.**

God's Word would teach us that we are not to pray for the grace of God, because the grace of God is a gift of the Lord. Listen:

"For the grace of God that bringeth salvation hath appeared to all men."—Titus 2:11.

I can't pray to God for grace,

because God gives grace, and the grace of God brings salvation.

I often think how foolish it is for a sinner to come to a mourner's bench and pray, and say, "Oh, God, give me grace," when this text says, "The grace of God that bringeth salvation."

#### IX

**A SINNER CANNOT PRAY FOR CONVERSION.**

We read: "The law of the Lord is perfect, converting the soul."—Psa. 19:7.

A sinner can't pray for conversion, for he is converted through the Word of God. It is the Word of God that takes a sinner and teaches him the truth of the Bible, and it is the Word of God that brings conversion.

I see that thief hanging on the cross. When he looked over and saw that superscription that had

(Continued on page 3, column 1)



## BAPTIST CHURCH MANUAL

By J. M. PENDLETON

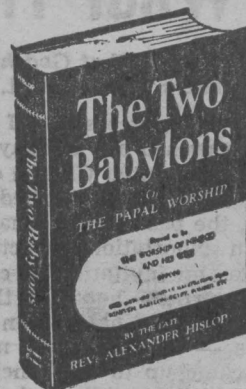
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THE BAPTIST EXAMINER

JULY 26, 1969

PAGE TWO



# JOHN GILL'S COMMENTARY

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### "Sinner...Pray"

(Continued from page two)  
been written by Pilate: "This is Jesus of Nazareth, the King of the Jews" — when he saw that superscription, the Word of God says that his manner changed, and he said, "Lord, remember me when thou comest into thy kingdom." Jesus stopped dying long enough to say to him, "To-day shalt thou be with me in paradise."

Beloved, I want you to notice this, that man was saved by the Word of God, with the only verse of Scripture he ever read. He was saved by that superscription that was on the cross that became a part of the Word of God.

Beloved, I say to you, a sinner can't pray for conversion, for it is the Word of God that brings conversion to a sinner.

#### X

#### A SINNER CANNOT PRAY FOR RELIGION.

I have been very much impressed of recent date in reading the book of James. In fact, every time I read it, I see how far short I come. I don't read but mighty few verses of it but that I realize the extreme practicality of the book of James. James said: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—James 1:27.

What is pure religion? It is acts of charity and acts of purity. The sinner can't pray for religion, because the Word of God tells us that pure religion is something that you do after you are saved. You visit the fatherless and the widows in their affliction (acts of charity) and keep yourself unspotted from the world (acts of purity).

#### XI

#### A SINNER CANNOT PRAY FOR FAITH.

We read: "Faith cometh by hearing, and hearing by the word of God." — Romans 10:17.

A man gets down to the mourners' bench and says, "Oh, Lord, give me faith." He has come to the wrong place for faith. "Faith cometh by hearing, and hearing by the word of God." A man could pray, and pray, and pray forever for faith, but God would never give it to him, because faith doesn't come as a result of

prayer. Rather, faith comes because of the Word of God.

#### XII

#### A SINNER CANNOT PRAY FOR SALVATION.

When Cornelius was instructed to send for a preacher that would tell him how to be saved, the Word of God says that he was told:

"Who shall tell thee words, whereby thou and all thy house shall be saved."—Acts 11:14.

Here's a man who wanted salvation, and how was he to get it? "God will give you a preacher that will tell you words whereby thou and all of thy house shall be saved." A sinner is not saved by praying, because prayer comes as a result of words that shall be preached unto him.

You remember the Ethiopian eunuch who was riding in the chariot one day. He was reading the Bible as he rode along. When Philip ran up to the chariot and said, "Understandest thou what thou readest?" the eunuch said, "How can I, except some man guide me?" He had a Bible, but he said, "I need some man to guide me. I need the Word of God to be preached to me."

So, beloved, I come to this truth, if this Ethiopian eunuch were saved (and I think he was), if that be true, then he was not saved on the basis of what he heard, or on the basis of what he had learned in Jerusalem, but he was saved because the Word of God was preached to him.

So I say that a sinner can't pray for salvation, for salvation comes, as God said to Cornelius, "Tell thee words whereby thou shalt be saved."

#### XIII

#### A SINNER CANNOT PRAY FOR REPENTANCE.

We read: "Then hath God also to the Gentiles granted repentance unto life."—Acts 11:18.

You can't pray for repentance because that is a gift from God.

When somebody gives you something, you don't pray for it, do you? If somebody offers you something as a gift, you don't say, "Please give it to me." You don't pray for it. A gift is something that you receive without praying for it. Repentance is a gift. It is a gift from God, and this text would indicate that God has given repentance unto life to the sinner.

#### XIV

#### A SINNER CANNOT PRAY

#### FOR SAVING POWER.

Paul said: "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

A sinner can't pray for the power to be saved, for the gospel is the power of God unto salvation.

I think about the man who comes to the mourners' bench and prays, "Oh, Lord, give me power to be saved." What a strange way to approach a sovereign God who has already given

ner is not to pray. Listen:

"Now we know that God heareth not sinners."—John 9:31.

What is there for the sinner to pray for? There is not one thing that I know of that has to do with his salvation, that he is to pray for. Instead, the Word of God says that God doesn't hear the sinner's prayers.

Listen again: "And the whole duty of man is to fear God and keep his commandments."—Eccl. 12:13.

Mark it down, the sinner's duty is to fear God and keep His commandments.

That word "fear" has to do with reverence — awe — an awesome feeling. A feeling of reverential awe ought to overtake every unsaved individual. He ought to obey the commandments of our Lord. Our Lord says to the sinner, if Jesus Christ died for his sins, the sinner is not to pray for any of these things. He is to take God at His Word and to obey the commandments that God has given. Repentance, faith, and salvation all come as a gift from God, and the sinner is to accept it as such.

When I think of this, I am reminded to say to you, prayer is the most glorious privilege in this world, but it is a Christian's privilege and not a sinner's obligation.

I don't know how many Baptist preachers I have known in life who took the position that a sinner was to pray to be saved. I have had preachers by the doz-

ens write me, to tell me where I was wrong as to a sinner praying, but there has never been a man yet that has given me a verse of Scripture that would indicate that a sinner is to pray. He has told me what he was taught as a child. He has told me what he has seen. He has told me how he has seen lots of people converted and added to the church. He has told me things of this type, but not one time has a man ever given me a passage of Scripture to show me why a sinner is to pray.

I say, beloved, there is not a thing in this world for a sinner to pray for. Prayer is a Christian's privilege, for Jesus said:

"After this manner therefore pray ye: Our Father which art in heaven."—Mt. 6:9.

A sinner can't pray that prayer. That is a prayer that only a child of God can pray, for prayer is only for that man who can say, "Our Father which art in heaven." The unsaved man can't say that. An unsaved man can never pray acceptably. Only a man that has a Heavenly Father can pray, for Jesus was teaching His disciples about prayer, and He said, "After this manner therefore pray ye: Our Father which art in Heaven." If God isn't your Father — if you are not His child — if you haven't been saved by the grace of God, then you can't pray.

#### CONCLUSION

All this leads me to say this: To those of you who are saved, (Continued on page 5, column 5)

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

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en the power to be saved through the gospel of the Lord Jesus Christ.

#### XV

#### A SINNER CANNOT PRAY FOR SANCTIFICATION.

The Lord says: "Sanctify them through thy truth: thy word is truth."—John 17:17.

Here are fifteen things that a sinner can't pray for. In fact, the Bible does not teach the sinner to pray at all.

I grew up on the idea that a sinner could pray. I grew up on the idea that children ought to be taught to pray. Mrs. Roy Mason helped me more through one simple letter that she wrote me, to see this truth than anyone that I have ever known.

Years ago, in THE BAPTIST EXAMINER, I made mention of the fact that children ought to be taught to pray. Mrs. Mason wrote to me immediately and said, "Brother Gilpin, I think you have made a serious error." She said, "I don't think you will ever find any place in the Bible where it says that a child should be taught to pray." I began to read the Word of God from that standpoint. I began to turn through it, and thumb through it, and then I sat down to read it in earnest. I thought surely she was wrong. There have been some people who have said they were going to find out where I was wrong and show me, and they usually ended up just like I ended up with her. I was going to show her where she was wrong, but I ended up by thanking her for the information, because she was right. There is not one place in the Word of God that tells a child to pray. The fact of the matter is, God's Word would indicate to us that a sin-

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PAGE THREE



# The Baptist Examiner FORUM

"In the light of 2 Peter 3:9 is God willing or not willing, that any should perish?"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Arlake, Florida



Not every question can be answered as simply as the questioner suggests. It reminds one of the question "Have you quit beating your wife?" A simple yes or no gets the person answering the question into trouble.

In dealing with the Bible we must often note to whom the Scripture relates; about whom the Scripture relates, and what the total teaching of the Scripture is on a certain question. Also, there is the question as to the best and most accurate translation. In this case, the preferable translation is, "not wishing that any should perish." (Scofield takes note of this on the margin of his Bible.)

I believe that we must take into consideration both the ACTIVE and the PERMISSIVE will of God, if we are to understand many Scriptures. This Scripture is one of them.

When God ACTIVELY and purposely wills for something to come to pass, it is going to come to pass, and all of the schemes of men and Satan can't prevent it from coming to pass. That is true in relation to all prophecy, and in relation to the salvation of every one of the elect. But God sometimes permits things to come to pass. For instance he permitted the Israelites to have quail and more quail, when they grumbled about being tired of manna, in order that they might see what he was giving them was best. In Ezekiel 33:11 we have an interesting passage. It says, "As I live saith the Lord, I have no pleasure in the death of the wicked but that the wicked turn from his way and live." It was not God's pleasureable will for them to perish. This is exactly the same sentiment expressed in the Scripture we are dealing with which says, "Not WISHING that any should perish."

I have never been satisfied with the old Hardshell doctrine of reprobation, because it makes sinners to go to hell as the result of the active decree of God that they shall go there. I think this violates the teaching that God "has no pleasure in the death of the wicked." Also, it is not necessary that God should decree that certain ones should go to hell. They are born in sin and with a fallen nature that hates God. Unless He intervenes with his irresistible grace, they will go on to hell. I can hear someone say, "But it amounts to the same thing." It DOES NOT amount to the same thing. In one case people would go to hell,

because God decreed it. In the other case people go to hell because they choose to go there. Jesus stated it exactly when he said, "Ye will not come unto me that ye might have life."

Summing up: I believe that 2 Pet. 3:9, in the light of other scriptures, signifies that it is not God's wish—not his pleasure—that any perish. God does not get pleasure out of seeing sinners headed for destruction. Why then doesn't God elect all to salvation? I expect to be able to answer that question out there in that bright eternity that is to be. At present I don't know.

E. G.  
COOK

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In Dan. 4:35 we read, "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand." To stay His hand means to stop Him from doing according to His will. So, if God wills, or wants to save John Doe and John Doe won't let Him do it, then John Doe is staying God's hand from doing according to His will.

In Jno. 1:13 we are told plainly that our being born again is according to the will of God. But if John Doe can be born again if he wants to be, or he can refuse to be born again if he wants to, then any half wit would have to say that John Doe's being born again is according to his own will.

In Jno. 5:21 Jesus said, "The Son quickeneth whom He will." That can only mean that He saves anybody He wants to save. But if II Pet. 3:9 means that our Lord wants to save everybody when the great majority of them are going to hell, that means that Jesus could not do what He thought He could.

In Jas. 1:18 we read, "Of His own will begat He us." That has to mean that we have absolutely nothing to do with it. It is according to His will. But if John Doe can refuse to be begotten, then we must admit that Mr. Doe's being begotten would have to be according to his own will. So it behooves us to see what II Pet. 3:9 really means before we wreck God's whole economy.

If we forget, for the moment, all about the spiritual significance of this sentence and just use what we were taught in our English grammar, we should be able to see something that we could never see while trying to uphold a preconceived theological bent. The last part of this verse says our Lord "is longsuffering

to us-ward (that is, toward us), not willing that any (any who) should perish." Every student of English grammar is familiar with a subject that is understood, or implied. So any English teacher would have to say that the "any" in this sentence means any of us. And the book of II Peter was written to the Lord's elect people. So just let this verse mean what it says and no more. In that way you leave room for the rest of God's precious Word to remain true.

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It would not be honest to try to answer a question of this type without first spending a little time magnifying God.

We must never interpret a passage in such a way as to imply that God is not sovereign. The very name "God" means the Supreme Being. The God of the Bible is sovereign and does all things according to His will.

God knows all things. "... God ... knoweth all things" (I John 3:20). "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." (Eph. 1:11). Yes, He knows all things and therefore does all things according to His own counsel or plan. "Remember the former things of old; for I am God, and there is none else; I am God and there is none like me, ... my counsel shall stand, and I will do all my pleasure. ... I have purposed it, I will also do it." (Isa. 46:9-11).

Not only does God know all things, and do as He purposes, He also is all powerful (omnipotent). He is called "God Almighty." "But Jesus beheld them, and said unto them, with men this is impossible; but with God all things are possible." (Matt. 19:26).

Again let me point out that God does not change. "For I am the Lord, I change not ..." (Mal. 3:6).

As you can see when we speak of God we are speaking of one who is above all. We can never correctly teach Him as being dependent on man or man's will.

Another thing that we must keep in mind is the fact that even in salvation God is sovereign. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13). "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Eph. 1:4). These two passages alone show us that God chose all who would be saved and that He chose them before He created the world. Practically every page of the Bible has some reference to the sovereignty of God and in election either directly or indirectly.

With the realization that God does not change, that He knows all things and that He chose all who would be saved, we can now proceed to try to understand II Peter 3:9.

According to many who quote this verse we are told that God does not want you to be lost and go to Hell. This implies that you have more power than God and that you save yourself. We have just studied that God chose all who would be saved. With a God like they are teaching we

would have to say that He is frustrated. He doesn't want us to be lost, but many are lost so He fails. How can anyone worship a god like that? My God did not fail. He is not frustrated. My God is sovereign and I do as He purposes. How then can we learn the true meaning? By studying how this passage is used. In the verses before we see Peter talking about the coming destruction of the world. He is reminding the saved people to whom He is writing that the judgment of fire is coming upon the world. (We know to whom he is writing from Chapter 1 Verse 1. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ.")

After pointing out that the judgment is coming (see chapter 3:1-8), He then points out that God is longsuffering to His people. "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to usward ..." Notice God is longsuffering to usward, Peter said. The usward is the key. He is including himself with the uses who had obtained "like precious faith." Then he goes on to say, "... not willing that any should perish, but that all should come to repentance." The "any" and "all" used here refer back to "usward." In other words God is not willing to let any of His elect be destroyed in the fire of His judgment in the last days.

This should be cause for rejoicing. This gives God's people assurance. This is why we sing "Blessed Assurance, Jesus Is Mine." This is one reason why we preach eternal security. This gives true evangelists a message. We have a God that saves and keeps His people. We should sing "Hallelujah" and rejoice. God is not willing that we should perish. Praise His name.

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In the light of this verse and in order to be consistent, I must answer that God is not willing that any should perish, but if I interpret the "any" of this verse to mean all men without exception, I would become guilty of trying to pervert the Scriptures, and lowering God to the equality of man.

"God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" Numbers 23:19.

Because God is not a man, Balaam could not reverse what he had decreed.

May I add that neither Satan

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nor anyone else can change Him. Should we argue that God is not willing for anyone without exception to go to Hell or perish, we must conclude that He has reversed what He decreed to do for there are many people in Hell though God was not willing they should be there. If He has not willed that they perish in Hell, He must have willed they be in Heaven. Somewhere along the line, God must have changed; and if he has changed, then He is defeated, and Satan has become the overcomer. Thus, our Heavenly Father has failed.

The Scriptures reveal that God is an absolute sovereign, who never repents (changes), and is never defeated. Therefore, those who are perishing in Hell are there not because God did not have the power to keep them out, rather, because He has not willed to keep them out. He has the keys to Hell and can place within it whomsoever He pleases.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Rev. 1:8.

God made Hell, and He had a particular purpose in mind when He made it, and that purpose was to cast sinners into it. He did not make Hell against His will, rather it was in accord with His sovereign will, and they who go there, go not against his will but in compliance with it.

Now, to explain to you who these are that God is not willing shall perish.

"And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." John 17:11.

In this verse, we find our Saviour interested in a certain group of people whom He calls those that thou hast given me. These He asked the Holy Father to keep. Since the son requested His Father to keep them, it is now the responsibility of the Father to preserve them. He will keep every one that the Son asked Him to keep for He is not willing that any (those whom the Father gave Him) should perish.

There are some whom the Lord did not ask the Father to keep; in fact, He refused to intercede for them. Let us listen as He talks to the Father about His own and those who are not His own.

"I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." John 17:9.

He would not pray for the world (non-elect), and if He refused to pray for them, wouldn't it be reasonable for us to conclude that He willed not to save them? It wasn't His will to save

(Continued on page 5, column 1)

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PAGE FOUR



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## The Forum

(Continued from page 4)

them; therefore, it was His will that they perish. Thus, God is not willing that those whom He gave to the Son perish, and He is longsuffering to them (usward).

Because of His longsuffering toward me, He has willed that I never perish. Brother, He didn't make Hell big enough for Austin Fields, but He has reserved a place for me in Heaven. It is not possible for one of those for whom Jesus died to go to Hell. He is not willing that they perish.

"But He is in one mind, and who can turn Him? and what His soul desireth, even that He doeth." Job. 23:13.



## Memorial Supper

(Continued from page one)

wine in the supper, but for the abuse of the wine. Paul told Timothy to take a little wine for his stomach's sake. Cf. I Tim. 5:23. Jesus Himself turned water into wine.

"And when they lacked wine, the mother of Jesus saith unto Him, they have no wine. When the ruler of the feast had tasted the water that was made wine, and knew not from where it was (but the servants who drew the water knew) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."—John 2:3,9,10.

From this context, it is very evident that the Lord made real wine. It is also evident that Paul instructed Timothy to use real wine. It is equally evident that the church at Corinth used real wine in the communion. It is an abomination in God's eyes to substitute anything in place of pure wine to represent the pure blood of Christ.

### III

"This do in remembrance of Me." The purpose of the Lord's Supper is to show forth the Lord's death till He come. Read I Cor. 11:26. There are three views, or interpretations concerning the Lord's Supper.

The Romanists assert that the elements used in the ordinance are literally transubstantiated as the actual body and blood of Christ at each observance, and that as such, they constitute a true sacrifice as an offering for the sins of man. To see the error in this man-made doctrine, read Heb. 10:10,14,18.

The second theory of man is the Lutheran doctrine of consubstantiation, which denies that the elements change, but asserts that the literal presence of Christ is present, in, under, and with the elements, so that Christ may be

received sacramentally by those who observe the ordinance. Now, brother and sister, we do not receive Christ in the bread and wine. No saving or sanctifying grace can be seen in taking the bread and wine. Salvation is "by grace through faith, and that not of yourselves; it is a gift of God."

The true Church (Baptist) holds to the third view as taught in the New Testament. The doctrine of symbolic commemoration, asserting that the term body and blood are not to be taken literally, but only symbolically, and that the observance of the ordinance is a commemoration of the death of Christ in which Christ is spiritually present. The Lord's Supper is, therefore, a perpetual memorial and seal of the covenanted grace of God to be observed as a means of consecration and renewal of obedience to the will of God.

### IV.

What is the correct procedure to follow in observing the Supper? Should we serve it in the morning, or evening?

We notice first of all that Jesus and His disciples had assembled to observe the Jewish passover. Cf. Mt. 26:20-29, Lk. 22:14-18, Jn. 13:1-17.

Christ is our passover lamb sacrificed for us. Cf. I Cor. 5:7. The passover ended or was fulfilled in the death of Christ, and the Lord's Supper was given in the Church to be a perpetual memorial, till He come. We find the first mention of the passover in Ex. 12:3-28. We find here not only the passover feast, but also redemption by blood. We see in verse 6 that the sacrifice was to be in the evening, or between the evenings. (According to Josephus the passover lamb was slain between the ninth and eleventh hours, 3-5 p.m. Thus the death of our Lord at the ninth hour (Mt. 27:45) agrees with the time of the offering of the passover lamb, as well as the second daily sacrifice. Christ and the Apostles no doubt observed the passover in traditional Jewish fashion.

"And they shall eat the flesh in that night, roast with fire and unleavened bread; and with bitter herbs they shall eat it."—Ex. 12:8.

In Mt. 26:20 the word tells us "Now when the EVENING was come, He sat down with the twelve."

Also in Mk. 14:17 and Jn. 13:30 it says it was night. Evidently, the order of events were: 1. Jesus and the Apostles observed the passover. 2. He washed the Apostles' feet. Jn. 13:1-20. 3. He identified Judas as the traitor. Mt. 26:21-25. 4. Judas withdraws while others profess loyalty. Jn. 13:30-38. 5. Jesus institutes the Lord's Supper. Mt. 26:26-29. This all started in the late afternoon or early evening, and by the time all these events had been fulfilled, it was night.

We know that the Old Testament usage of wine is used in the

worship of God, and that this is consistent with the New Testament usage in the Lord's Supper. Num. 15:5, 7, 10; Ex. 29:40. A hin of wine is approx. 5 2/3 qts. The Priests were to receive the first fruit of the vine. Cf. Deut. 18:3-5; II Chron. 31:5. If God meant grape juice He would have said so. It is inconsistent to say that wine is displeasing to God in the Lord's Supper, when He required wine in the Old Testament offerings. Jesus made real wine at Cana.

Next we shall see the order of procedure of the Lord's Supper. First Jesus took bread and blessed it. This ought always be the pastor or leader's place to bless the bread. Cf. Mk. 14:22.

"For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread And, when He gave thanks, He broke it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of me."—I Cor. 11:23,24.

We would realize that we must first assemble ourselves together as one body, and have our usual worship service, prayer and preaching. We would then have a moment of solemn self-examination. Cf. I Cor. 11:27-32. Then having prepared the bread and wine, the pastor or appointed leader should ask the blessing on the elements, then breaking the bread, he, or the Deacons, would distribute the bread to the members of the church. Then in I Cor. 11:25, it says "After the same manner also He took the cup."

"And He took the cup, and when He had given thanks, He gave it to them and they all drank of it."—Mk. 14:23.

"All of it."—Mt. 26:27.

After they had observed the supper of bread and wine as a memorial feast, they "sang an hymn." Mk. 14:26. Then they went out.

There are no requirements as to how often we should observe the Lord's Supper. Perhaps once a year as the passover was observed; or on the first day of the week, every week, or whenever the assembly agrees to meet and observe it.

To sum it all up: 1. It should be observed in the evening, perhaps at the end of a regular service. 2. We should perhaps read a portion of Scripture such as I Cor. 11:23-32. 3. The congregation would then have a moment of self examination, judging themselves and confessing any sins to God, according to I Jn. 1:9. 4. The pastor would then bless the bread and break it, and the deacons would distribute the bread to the congregation, then all would eat the bread together. 5. Then the pastor would ask a blessing on the wine, and it would be passed out, and everyone would drink it all together, all

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of it. 6. Then everyone would join in a hymn and having sung the hymn, they all go out.

## Three Appearances

(Continued from page one)

all for whom He died. These all are the elect who are called sheep in John.

Again in Hebrews we read:

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9:24.

It is here we see His second appearance (present tense). Jesus ascended into heaven as our Mediator, Intercessor, and High Priest. As such He intercedes for His people only (not for all of Adam's race). How all of

"I pray for them; I pray not for the world, but for them, which Thou hast given me; for they are Thine." John 17:9.

In this appearance to heaven Jesus is spoken of as our "Great Shepherd." See Hebrews 13:20.

We see further in Hebrews:

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28.

The Phillips Translation has "But to bring to full salvation." This appearance, is in the future, at the end of the age. At this particular time Jesus will return for His people. When this occurs, all who have died in Christ will be resurrected with glorified bodies, and all His people who are living will be changed and be caught up to meet the Lord in the air. See I Corinthians 15:51-52; and I Thessalonians 4:17. In this future appearance Jesus is referred to as the "Chief Shepherd." See I Peter 5:4.

In the Old Testament we have many types and prophecies concerning these three appearances of Jesus. We wish to call to your memory one particular series found in Psalms 22, 23, and 24. In Psalm 22 we have a clear picture of the crucifixion and resurrection. This was the cli-

max of His first appearance—the putting away of sin's penalty for all for whom He died. This chapter pictures Jesus as the "Good Shepherd."

"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." John 10:11.

(Continued on page 6, column 1)



## "Sinner...Pray"

(Continued from page three)

I would to God that you make much of the privilege of prayer, and those of you who are not saved, I would to God that you might realize that prayer will never save. Rather, I would to God that you would believe this truth:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me."—John 14:6.

Would to God, sinner friend, that you believe this. Don't in any wise at all fall back on prayer and say, "I am going to pray through. I'm going to pray until God hears me. I am going to keep on praying until He saves me." If you want to be saved, God has a way. He said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." I tell you, only the man who has come to Jesus Christ has the privilege of prayer.

Might it please God to reach down and touch some heart here, and cause someone to realize that the only way to salvation—the only way that you can be saved, is not through prayer, but rather, it is through the Lord Jesus Christ, who died on the cross for your sins.

The Word of God says: "He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination."—Prov. 28:9.

Beloved, if you are saved, you can't turn away your ear from the hearing of the law. Even your prayer will be an abomination in the sight of God. If that be true, how much more true is it that a sinner can't pray because he has never yet inclined his ear to the law of God.

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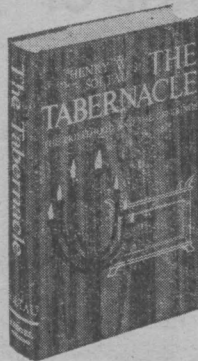
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PAGE FIVE



## LOOKING TOWARDS THE LEVANI VALLEY



This picture was made standing on top of a big hill north of the Halliman house. As you look directly over the ridge of the house, you are looking due south and directly towards the Levani Valley. Lest you be deceived by this photo in thinking that this is a gently rolling type of country, the truth is, the point you see at the very top of the ridge just a fraction to the right of the center is nearly one mile higher than their house. This point is about where they cross the mountain when they walk over to the Levani Valley. If they want to go to the far southern end of the valley, first they cross about where the low dark clouds are. It takes Brother Halliman about five hours from his house to reach the valley and up to three hours to walk

across it, depending on where he wants to go. If you were standing on their front porch and looking straight out and then slightly to the right, you would see practically the same view. Depending on the climatic and atmospheric conditions, sometimes the views are almost breath-taking. Their dining room faces scenery (also living room) almost like you see in this picture, and many times at sunset (about 6:45 p.m.) when they would be eating, they have all left the table and gone out on the front porch to enjoy for a few moments the beauties made by the Lord. The road can also be seen in this picture. Going to the left, one would wind up at Koroba, and to the right at Lake Kapiago.

### Three Appearances

(Continued from page five)

Notice, Jesus does not say He offers His life, but rather He gives His life.

Then in Psalm 23, Jesus is pictured as the Great Shepherd.

"Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will . . ." Hebrews 13:20-21.

Jesus, as the Great Shepherd not only intercedes in our behalf, but He supplies our needs. See *Philippians* 4:19. As such He is leading, restoring and renewing us in the inner man.

Psalm 24 shows us Jesus as our Chief Shepherd. See *I Peter* 5:4. He is set forth in this chapter as the King of glory.

"Who is this King of glory? The

Lord strong and mighty, the Lord mighty in battle . . . the Lord of hosts He is the King of Glory." Psalm 24:7-10.

Now that we have set forth a brief outline in considering Jesus in His three appearances, we wish to emphasize several Scriptures in support of our thinking.

In the first appearance of Jesus we have His death, burial and resurrection.

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures . . ." *I Corinthians* 15:3-4.

Here we have the gospel in a "nut-shell." When we look at *I Corinthians* 1:2, we can easily determine whose sins it was that Jesus died for. The atonement then (which means to ransom or redeem) was a particular

atonement, and did really atone for all for whom it was made. In Christ's death, when He said, "It is finished," there all the sins of the elect were placed on Him. God, the Father, was satisfied with this atoning death. See *Isaiah* 53:10-11. The death of Christ was also a substitutionary death.

"For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him." *II Corinthians* 5:21.

*Romans* 3:24-26 tells us how God can be just, and the justifier for all for whom He died. See also *Galatians* 1:4; *Ephesians* 1:7; *Titus* 2:14; *I Peter* 1:18-20; 3:18 and *Revelation* 1:5. These Scriptures and many others teach us what Christ did for His people at His first appearance. The lost sheep have no knowledge that their sins have been paid for until the Holy Spirit quickens and reveals Christ to them. See *John* 10:16. This we call the new birth then, and only then can we repent and believe.

Now, as His children, we come to the second appearance which is His intercession or advocating in our behalf. See *Heb.* 9:24. Jesus intercedes for His people only (not for the children of the Devil), those whose sins He paid for. Re-read *John* 17; *I John* 2:1, and *Hebrews* 7:25.

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, Who also maketh intercession for us." *Romans* 8:34.

It is wonderful to know that we have a great High Priest (not depending on some sinful man) interceding for us.

"For there is one God, and one Mediator between God and men, the man Christ Jesus." *I Timothy* 2:5.

We know that we need to be cleansed daily from the defilement of this world. We have such a High Priest in Christ who can be touched with the feeling of our infirmities. See *Hebrews* 4:15.

I believe the above Scriptures clearly distinguish between the first and second appearances of Jesus as being past and present. We now come to the third appearance which is yet future. It is marvelous to think on, and meditate upon the first appearance of Jesus. For He Who knew no sin, being made sin for us, gave us His righteousness. He paid the penalty for our sins, forever blotting them out. We should continually praise His name for this. However, we are also on shouting ground knowing that we have this High Priest in Heaven at this very moment making intercession for us.

Hence, we now look forward to this third appearing with great expectation. For at such a time I believe there will be the greatest change ever known. For this vile body will be fashioned like unto His glorious body. See *Philippians* 3:21.

We know that Jesus is coming again, it may be soon indeed. Some actually believe that Jesus is not coming again to take His people out of this world, and then some 7 years later to set up His kingdom for one thousand years. They don't believe there will be at least a thousand years between the resurrection of the saved and the lost. Read *Revelation* 20:3-7. In answer to the disciples questions in *Matthew* 24:3, Jesus replies in *verses* 36-44. In *John* we read:

"I go to prepare a place for you . . . I will come again and receive you unto myself; that where I am, there ye may be also." *John* 14:2-3. (Continued on page 8, column 1)



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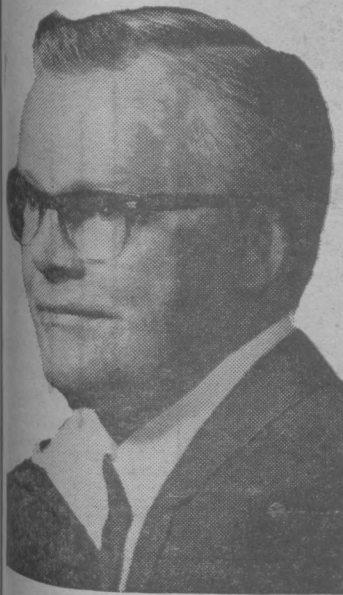
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## John R. Rice

(Continued from page one)

most in our dealings on these controversial themes. We should be fair to the opposition. We should properly and truly set forth their position. We should be open and above board in our handling of the Word of God. But where is the Arminian or the "modified" (really mutated) Calvinist who will be honest and set forth a true representation of Calvinism, and deal with it honestly? Do they not and all misrepresent the doctrines of grace, tear down their misrepresentations; and then boast of their so called victory?

This article will be a review of an article in the Jan. 31st issue of *The Sword of the Lord*, entitled: "Foreknown and Predestinated."

Rice says in the second paragraph:

"THAT GIVES ME THE IM-

PRESSION THAT YOU ARE NOT REALLY A HYPER-CALVINIST."

Now if one reads this article, he will easily and clearly see that what Rice is attacking is what has historically been called Calvinism. Why does Rice use this term hyper-Calvinist, unless it is to prejudice the reader and misrepresent the truth as to the usage of these terms?

Now note Rice's position on this subject. He says:

"That is just what I believe. I believe God knows who will be saved, and who will trust the Lord when they hear the Gospel and He determines ahead of time that these, because He knows that they will trust the Saviour, shall be carried straight on through to the image of His Son Jesus Christ. If you believe in that kind of election, then you believe what the Bible clearly teaches and what nearly all of us who believe in salvation by grace believe."

Now any one who can believe such teaching as this is far from being a Baptist. Anyone who believes such teaching as this can talk about believing in salvation by grace, but, no matter what he says or how many times he says it, he definitely does not believe any such thing. Let it be clearly understood that Rice believes that God foreknows who will be saved, and that election does not concern their being saved to start with, but their staying saved and being carried on through to the image of Jesus Christ. Note that in Rice's theology, election is not of a sinner to be saved, but of all saved people to stay saved. I presume that he would include getting saved, although the above statement is contrary to that. Now this belief of Mr. Rice is an utter denial of the total depravity of man, and of salvation by grace, even though Mr. Rice professes to believe these truths.

Rice bases these beliefs upon two verses of Scripture:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Rom. 8: 29, 30.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace be unto you, and peace, be multiplied." I Pet. 1:2.

Rice's doctrine is based on a misinterpretation of these two verses, and a misunderstanding of the foreknowledge of God. Now it is certain that God foreknows all things that shall ever be. I wonder if Rice can explain how God can foreknow something un-

less it is certain to be; and then explain what makes it certain to be. I wonder if Rice and his followers believe that what God foreknows will be, will be. If so they must believe that what is to be, will be.

Rice's error is two fold. He has not carefully read and believed the verses in question, and he has given his own arbitrary definition of foreknowledge, and insisted that all men accept it, or they are dishonest and wicked.

The word foreknowledge is made up of the word know and the prefix, fore. The word know can mean to know about, as to know things about a person. It can mean to know that person with a personal and intimate knowledge. This is seen in, "And Adam knew Eve his wife." Gen. 4:1, and "And knew her not till she had brought forth her first-born son" Matt. 1:25. This meaning of know applies in many places in God's Word. The word foreknow can mean to foreknow things and events, or to foreknow persons with a personal and intimate knowledge of love. "God hath not cast away His people which he foreknew." Rom. 11:2. This is an example of the latter meaning of foreknow.

Now Rice has arbitrarily attached the meaning of foreknowing things and events to the word in Rom. 8:29 and I Pet. 1:2, and he insists that we accept this meaning. Indeed as far as his article goes, one would think the word had no other possible meaning. I insist that this is not honest treatment of the Scripture.

Please note that Rom. 8:29 does not say "what" God foreknew but "whom He foreknew." So by careful exegesis of the passage, we learn that it does not refer to God foreknowing what they would do, when they heard the gospel; but refers to the fact that God knew them with a personal knowledge of love and favor beforehand. Rice is guilty of "adding to," when he insists that this verse means God knew they would believe the gospel, and then predestinated them. The verse is clear that God foreknew their persons and not that he foreknew their actions, although both are true.

Look at the word "foreknew" in Rom. 11:2. Here again it is clear that the meaning is not that God foreknew what Israel would do, but rather, that God foreknew this nation with a personal knowledge of special love and favor. Mr. Rice, what will you do with this verse? How does it fit your theory of God choosing because of foreknowing what the objects of choice would be? What did God foreknow about Israel? He foreknew their wickedness, their rebellion, their constant departure from Himself and His law. Did God choose Israel because He foreknew about them? Did they, by their foreknown good works earn a place in the choice of God? Did they have any good works for God to foreknow except what He would work in them? Here is a verse which completely destroys the "election based on foreknowledge theory."

In I Pet. 1:20, the word foreknown is used (translated, foreordained in King James version). Here again the word clearly does not apply to God's knowledge about what Christ would do, but to God's eternal and personal knowledge and love of Jesus Christ. Now why does Rice not point out these things? Why does he not admit that the word foreknow has these two ideas? In I Pet. 1:2, "Elect according to the foreknowledge of God." By comparing Scripture with Scripture, such as Rom. 8:29, we are sure that the meaning of foreknowledge of love and favor to certain persons is the meaning here.

Now let us look more closely at Rice's doctrine of foreknowledge. He teaches that, because

God foreknows that certain will believe, God predestinates them. Now, what does God foreknow about man? God foreknows that man is dead in trespasses and sins, so that he cannot repent and believe. God foreknows that the hearts of all men are deceitful above all things and desperately wicked. God foreknows that no man can or will come to Christ unless the Father draw that man. God foreknows that man is opposed to, and at enmity with God. God foreknows that, all men left to themselves will never come to Christ, but will die without Christ and go to hell. Now what does God do as a result of this foreknowledge? Does God save man because of His foreknowledge? Certainly not. There is nothing in man for God to foreknow, so as to cause God to choose him. So God chooses, not because of, but in spite of foreknowledge about men. In spite of the fact that he foreknows all their depravity and wickedness and rebellion, God sovereignly chooses some from among fallen mankind, and ordains them to be the objects of saving grace.

The truth of the matter is: 1. Man is so utterly depraved that there is no good for God to foreknow. 2. God sovereignly and eternally loves with a special, intimate love and knowledge some of mankind. 3. As a result of this foreknowing their persons with His special love, God chooses them and predestinates them to eternal salvation. This is the Biblical doctrine of foreknowledge as it relates to salvation.

Rice's doctrine of foreknowledge utterly denies total depravity, although he says that he believes this doctrine. Rice teaches that there is a difference in man, for God to foreknow and show respect to. Rice teaches that election is of grace, but Rice teaches that election is based on the foreseen acts of man.

Rice says in this article:

"Another plain doctrine of the Bible which honest people ought to take without any quibble is that, 'he is the propitiation of our sins,' and not for our's only, but also for the sins of the whole world.' And again, 'He is not willing that they should perish, but that all should come to repentance' II Pet. 3:9. That Christ died for the sins of the whole world and that God wants everyone to be saved who will be saved are quite clear from the Bible."

Note again Rice's use of the word "honest" as if everyone who disagrees with him on the interpretation of these verses is dishonest.

Look carefully at I John 2:2 "not for ours only but also for the sins of the whole world." If the words "the whole world" include as Rice teaches all who ever have or ever will live, then who are the "ours only?" There is a contrast here between "ours only" and "whole world." The "ours only" cannot be included in "whole world." Therefore the "whole world" does not refer to all who ever have, or ever

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will live, because the "but also" leaves the "ours only" out. Rice is guilty of attaching his pet theory to this verse, and refusing to give careful study and correct exegesis to this verse. If the "whole world" includes all mankind, why say "not for ours only." This would be useless superfluity, and needless, and incorrect repetition.

Now look at John's use of this phrase "the whole world," later in the same epistle. "And we know that we are of God, and the whole world lieth in wickedness." I John 5:19. Now here again is a contrast between some and the whole world. In contrast, Rice teaches that world means all who ever have, or ever will live, and if this were so, there could be no contrast. If Rice's interpretation of 2:2 is applied to 5:19, it would teach that believers lie in wickedness, but John says "We are of God." So John definitely tells us that "the whole world" does not mean what Rice says it means.

What then, does "the whole world" mean in I John 2:2? It means that God is not only the propitiation for Jewish believer's sins, but also for the sins of the elect from among every kindred, nation, and tongue. Now this is honest interpretation and not putting man's pet theory on a verse in utter disregard of a careful study of the verse, and of the usage of the same term elsewhere in the same book.

(Continued on page 8, column 1)

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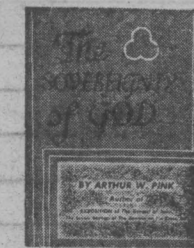
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## John R. Rice

(Continued from page seven)

Will Rice be honest in a Biblical study of the word "world?" He and his kind are forever talking about the word "world." They insist that it means everyone who ever has or ever will live, and accuse those who differ with them of being dishonest. Rice and his cohorts are the dishonest ones. All it takes is to look up the word "world" in the Bible, read the places it occurs, be honest and admit that it does not always, if ever mean, what these Arminian heretics insist that it always means. "The world cannot hate you; but me it hateth," John 7:7. Does this include all mankind? Are not the disciples, who had been made to love Christ, excepted from the "world" here? Does Rice hate Christ? If not, then "world" here does not include him, and cannot mean what he teaches it means in John 3:16 and I John 2:2. "I pray for them: I pray not for the world," John 17:9, are the "them" for whom Christ prays included in "the world for whom He prays not? How absurd! And yet Rice insists that world means all mankind. "Bringing in the flood upon the ungodly" II Pet. 2:5. Does world here mean all mankind? Did Rice die in the flood? Did Noah and his family? You will say that is absurd. Yes it is, but it is the absurdity of Rice's in-

sistence that "world" means all who ever have, or ever will live. We could go on and on, showing you that the word "world" is used again and again where even to take this word which clearly in case after case does not mean all mankind, and insist that in I John 2:2, it does mean all mankind; when such insistence is contrary to the verse itself, contrary to the use of the same phrase in 5:19, and contrary to the Biblical teaching on the death of Christ. Rice builds his whole argument here on an arbitrarily given meaning to the word "world," without even hinting that many times that word is used in a way different from the meaning he insists that it must have here.

Look at Rice's treatment of II Pet. 3:9. Can't he and his cohorts read? Can't they quote a whole verse when the meaning of the verse depends upon the part they willfully leave out? The verse includes the phrase, "long-suffering to usward." This clearly shows that the ones God is unwilling shall perish are the elect "us-ward" of God. See I Pet. 1:2 which addresses the elect and II Pet. 3:1 showing that it is addressed to the same "elect" as the first epistle. Now here is dishonest interpretation and quibbling if I ever saw it. A verse is quoted to uphold Rice's pet theory, a part of the verse is left out and the part left out contra-

dicts the theory he is trying to teach.

Look at Rice's use of: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." Matt. 23:37.

Rice ignores entirely that this refers to Christ's love for the earthly nation of Israel. He remarks, "Jesus would, but they would not," and leaves this as if it overthrew the doctrines of grace. The truth is that it does no such thing; it does not even touch the doctrines of grace. All Calvinists believe that Jesus will gather all who come to Him. All Calvinists believe that man by nature will not. Mr. Rice, answer this question? If man by nature will not as Jesus says here, and in John 5:40, how are any gathered and saved by Him? Ah, the answer is in the good old sovereign grace and Bible doctrine of effectual calling whereby some who by nature "will not" are made willing in the day of His power. Take the statement of Christ which Rice uses here that "ye would not" — apply it to all mankind (as we certainly must do, or deny total depravity). Take Rice's theology that God only invites and seeks and urges — and please tell me how anyone ever gets saved.

Beloved, the doctrines of Rice do not meet the needs of lost mankind. Man is dead and must be given the life of God before he can do the things that Rice

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says must be done to obtain life. Rice teaches that man must repent and believe in order to be born again. What will he do with the Baptist position that "Repentance and faith are inseparable graces and sacred duties wrought in the heart by the regenerating work of the Holy Spirit?" Why won't this man, who constantly speaks of honesty, be honest and admit in his paper that he is teaching contrary to the historic Baptist position on these doctrines? I will have to finish my review of this article in another issue, God willing. May God bless you all.

## Three Appearances

(Continued from page 6)  
Then in Acts the disciples were told:

"... this same Jesus, which is taken up from you into heaven, shall so come in like manner as we have seen Him go into heaven," Acts 1:11.

Read also I Thessalonians 2:19; 4:14-18; and 5:23.

The thought of the return of Christ should give the child of God new hope, encouragement and joy. We should comfort others with this hope.

Our prayers are that each of His children search his or her heart daily, and give diligence to make his calling and election sure. May we be in that number who will hear:

"Well done thou good and faithful servant." Matthew 25:23.

## Whosoever Will

(Continued from page one)  
blessed. Hence, they are limited, though spoken to any number of people. If "whosoever will" were directed to 100 people and only two responded, only those two were blessed. There is no promise for the others, though "whosoever will" still is in effect.

## "ALL" and "ALL MEN"

The word "all" is a term of general usage, restricted to its text and context for its meaning in each particular place where it appears. For instance, "ALL things are lawful unto me," wrote Paul (I Cor. 6:12); but who will insist he meant that even sin itself was "lawful" for him? Consult your concordance for other illustrations that reveal to us that "all" is restricted to its text and context.

The expression "all men" is likewise limited or restricted to its text and context for its true meaning. "Demetrius hath good report of **all men**," wrote John (3 John 12). This couldn't mean "all men without a single exception." See concordance for other examples. As to Christ's death, "all" and "all men" in the following verses are often stretched out of text or context:

John 12:32—All those really drawn to Christ.

Romans 5:18—All those upon whom justification actually comes.

I Cor. 15:22—All those who are raised to life at the resurrection (see verses 21, 23 in this context).

II Cor. 5:14—Revised Version reads: "We judge, that if one died for all, then **all died**." Refers to those really represented in the death of Christ, they being "crucified with Christ" (Rom. 6:6).

I Tim. 2:4—Those whom God has really willed to save (John 6:37, 44, 45; 6:39; 17:2, 6, 8, 11, 12, 20, 21, 24).

I Tim. 4:10—Word for Saviour is "**soter**" which also means **preserver**. God is the Preserver of all men, "**especially** those that believe." But He is not in reality the Saviour of all men without exception, with respect to the **soul's** salvation because for many He is their Judge.

Titus 2:11—All men without distinction of race (as Jews and Gentiles), but not without exception. Grace never "appears" to some because they never hear the gospel.

## "EVERY MAN" (Hebrews 2:9)

"Man" is not in the Greek. The phrase is "hyper pantas" (for every thing or one). The **context** reveals the "every thing or one" for whom Christ tasted death. Notice:

- "many sons" (v. 10).
- "their salvation" (v. 10)
- "they... brethren" (v. 11)
- "my brethren" (v. 12)
- "the children" (v. 13)
- "the children" (v. 14)
- "them" (v. 15)
- "seed of Abraham" (v. 16)
- "his brethren" (v. 17)
- "the people" (v. 17)

Christ said in John 10:11: "I lay down my life for the **sheep**." He said in Matthew 26:28 that His blood was "shed for **many**" (note Heb. 2:10, "**many** sons"). In John 15:13—"**friends**;" Romans 8:33,34—"elect."

It is havoc to interpret "every man" apart from the context, seeing that such a method could disrupt the meaning of many passages. See Rom. 12:3, I Cor. 7:17, 3:5, 1:12, 12:18, Mark 8:28, Luke 16:16, John 2:10, I Pet. 4:10.

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