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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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What The Bible Teaches About Election

PREACHED AT CALVARY BAPTIST CHURCH'S 1970 BIBLE CONFERENCE

ROBERT McNEILL
Charlton, W. Va.

"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).

Our subject, "The Bible And Election" could also be stated, "Examination Time for Bible Readers and Theologians." Francis Pieper in his book on Christian Dogmatics, says, "It has been well said that in the doctrine of election a theologian takes his final examination." Another writer has said that everyone takes his final examination in the 9th chapter of Romans in theology, and we all know what a great chapter that is for the truths of God's sovereignty and eternal election.

Examination is a good Scriptural procedure. Paul tells us in the 11th chapter of I Corinthians that a man should examine himself before partaking of the bread and the cup at the Lord's table. In the 2nd letter to the church at Corinth he goes far beyond one aspect in the matter of examination when he exhorts the Corinthian believers to "Examine yourselves, whether you are in the faith; prove yourselves." Examination is not just a New Testament admonition, for the Psalmist cries out in the 26th Psalm, "Examine me, O Lord, and prove me; test my heart and my mind. For thy loving kindness is before mine eyes; and I have walked in thy truth." Today millions are not walking in the truth, and God's eternal choice of men and women to salvation stands in the forefront of those truths that are hated and rejected. This is true not only of those which make no profession of faith, but also church goers and those who claim to be Christians.

If it is true that Bible believers and theologians take their final examination in the Doctrine of Election let us ask a few examination questions. Examination Question No. 1.

I. What Is The Definition Of Election?

The English word "elect" comes from the Latin "electus" and literally it signifies to pick out, to choose, to gather out. Isn't it strange that when people come to using words in a religious sense they will pervert the common, understood meaning that they use again and again in every other sense? Let me illustrate. When we speak of the election of a member of Congress, do we mean that he first chose himself, then the people chose him because he had chosen himself? Or when we speak of the election of a Deacon or Trustee, do we mean that he first chose himself, then the people chose him, because he first chose himself? No such theory of election would be listened to for a moment in such matters. Election has but one meaning there. It means the people choosing their representative by a distinctive act of their own, or the congregation choosing their representative by a distinct act of their will. And shall man have his will while God is denied His? Shall man have his choice and shall not God have His?

You know the very prominent place in Scripture the doctrine of election holds. Election meets us everywhere, both in the Old and New Testaments. Whatever may

be the meaning of the word, one cannot help feeling that the truth which it expresses must, in God's sight, be a vitally important one. But how can this be the case if election means no more than God's choosing those whom He foresaw would believe of their own accord and by their own power? This is not what the Bible teaches about election. The reason why we have to usually use the term "unconditional" in front of the word election is because sinful man has perverted the definition and explanation of the word. It is a shame that we have to use adjectives in front of such words as grace, church,



ROBERT McNEILL

redemption, and election. These are great words, marvelous words, but because of man's twisting the meaning of words, we have to say irresistible grace, local or visible church, particular redemption and unconditional election.

We believe that the Scriptural doctrine of election means that God has from all eternity sovereignly determined who shall be saved in Christ Jesus, and has ordained all the ways and means unto their salvation. We believe that the Bible teaches that this election is a **personal** election, not as some try to twist the word and make it mean a nation or service. Our text from Ephesians says, "He hath chosen us in him before the foundation of the

world, that we should be holy and without blame before him." II Thessalonians 2:13 tells us, "God hath from the beginning chosen you to salvation through sanctification of the truth, unto which He called you by our gospel." In other passages in the Bible, in Romans 9, God uses not just personal pronouns but personal names such as Jacob and Esau. In the first chapter of Jeremiah, God said He knew Jeremiah before He had formed him in the womb, and had already sanctified him and ordained him as a prophet before he was born. Paul says practically the same thing in Galatians 1 when we are told, "it pleased God, who separated me from my mother's womb, and called me by His grace." Certainly this is eternal, personal election. We are now ready for examination question No. 2.

II. Why is Election So Important?

(1) It begins at the right place. When a surveyor goes to work it is absolutely essential for him to place his transit-compass (the instrument surveyors use for measuring) over the exact point of beginning before any work can be done. If the point of beginning is wrong everything surveyed is wrong. How men and women need to have the exact point of beginning when it comes to salvation. The vast majority of people go wrong in the 20th century because they begin with man, which is another evidence of man's pride and sinfulness. We should begin with God. He is the only right point of beginning in the quest for salvation, if we don't begin with Him, we will only go farther astray; Elder H. G. Wells uttered a lot of sound theology when he said, "Until man finds God, and is found of God, he begins at no beginning and comes to no ending."

(2) It destroys a persistent and prevalent heresy.

One of the most persistent heresies down through the centuries and certainly most popular today, is that every man's destiny is in his own hands. William Henley wrote a poem a number of years ago entitled, (Continued on page 4, column 5)

My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

SOUL BLESSED BY THE TRUTH

We are very thankful for the privilege to attend the Conference this year. It has been a blessing to our souls to hear the truths preached here. May God continue to bless the Conference, TBE, and Calvary Baptist Church.

Larry Thorne,
Greenville, Miss.

HOPING TO BE PRESENT IN 1971

The Conference has been good. The preaching and singing has been wonderful. I especially enjoyed the Jackson Trio very much. If the Lord should not come before next year, may we meet again.

Shirley Alexander,
Indianapolis, Ind.

THINKS CONFERENCE GETS BETTER

If possible, the Conferences get better each year. We surely enjoyed the singing and preaching. We surely are blessed by the wonderful messages we hear. Hope and pray to see another one next year.

W. H. Cordle,
Portsmouth, Ohio

9-YEAR-OLD WANTS TO RETURN IN 1971

I really enjoyed the Bible Conference. I am nine years old and I am a Christian, and I am so thankful the Lord saved me. This is my third year at the Conference. I enjoyed the singing very much. I hope and pray we can come back next year.

Teresa King,
Columbus, Ohio

JUST THANKFUL FOR THE CONFERENCE

Thank God for Calvary Baptist Church, Bro. Gilpin, the Conference and the wonderful fellowship.

Bill Mitchell,
Williamsburg, Ky.

MANY DOUBTS LIFTED BY CONFERENCE

This was my first time to attend the Conference. I was raised a Southern Baptist, but since James Thorne is my dad-in-law, I have had opportunity to hear these teachings. I was very confused for a long time and, of course, I still am not sure about everything. It is a little hard to just turn my back on everything I have been taught all my life, but this weekend has really made me see some things much closer,

especially election. I have never before heard such strong preaching, other than Mr. Thorne, and it really blessed my heart and brought me much closer to the Lord.

Brenda Thorne,
Greenville, Miss.

SORRY CONFERENCE CAME TO A CLOSE

I loved every minute of the Conference. I wish it could go on forever, all of it.

Sue Hackney,
Huntsville, Ala.

ANTICIPATING OUR LORD'S RETURN OR 1971 CONFERENCE

Another year has passed, and as the 1970 Bible Conference nears its close our cup runneth over. How we thank God over and over for Calvary Baptist Church and her great pastor! It was good to be a part of the large crowd of God's elect; to fellowship again with those we have met in years past and meet other children of our great God and Saviour, Jesus the Christ. We hope and pray that the Lord comes for His own before another year, but if He tarries, may He permit us to come next year.

Pastor R. C. Varble,
Indianapolis, Indiana

BEYOND WORDS OF DESCRIPTION

I would like just simply to say the Conference was wonderful. I appreciate beyond words description the magnification which our God received at the Conference. To preach anything less would be blasphemous to the Sovereign. May God continue to bless in the Conference and may God remove the scales from the eyes of others, that they may have this same confidence in Him.

If it is God's will and acceptable to you, I would like to come again next year and be able to stay from the start to the finish.

Eld. James E. Lawson,
Jellico, Tennessee

A WONDERFUL TASTE

It's a taste of Glory.

Bro. Bill Mead,
Gladwin, Michigan

CATHOLICISM... A HOAX

M. D. FORREST

1. THE PAPACY IS A HOAX. Peter never claimed to be pope. He was never in Rome. He knew that Jesus Christ, not himself, was the "Rock." It is written "Call no one on earth your Father; for one is your Father, who is in heaven." Matt. 23:9.
2. MARYOLATRY IS A HOAX. It is written of Christ, "Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved." Acts 4:12.
3. PURGATORY IS A HOAX. It is a money-making scheme. It is written, "The blood of Jesus Christ, his Son, cleanses us from ALL SIN." I John 1:7.
4. THE MASS IS A HOAX. The "Wafer-God" is a blasphemous fraud. It is written, "But Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God." Heb. 10:12.
5. THE ROSARY IS A HOAX. It is written, "But in praying, do not multiply words as the Gentiles (heathen) do; for they think that by saying

(Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

"THE SIN UNTO DEATH"

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death."—I John 5:16, 17.

May I say at the very outset that the most important institution in all the world is the church that Jesus built. I believe with all my heart that the church that Jesus built is a tremendously important institution. The world couldn't get along without the church that Jesus built. I am satisfied that when the Lord Jesus Christ left this world, having given a commission unto His church—I am satisfied that the Lord Jesus looked upon His

church as an indispensable organization.

I heard a Baptist preacher say, "The Lord can wipe out all the Baptists in Kentucky," and a little later on, he said, "If necessary, the Lord can wipe out all the Baptists of the Southern Baptist Convention." Then a little later on, he said, "If the Lord saw fit, He could wipe out every Baptist there is in the world and still carry on His work just the same."

I say, not so. I don't limit God's power, but I say that God determined to carry out His work through His churches, and God is depending upon His churches today to carry on His work to the ends of the earth.

I say to you, I consider the church an indispensable institu-

tion. I consider the church that Jesus built the most important institution in any community. I wouldn't want to live in a community that didn't have a true Baptist Church in it. If I were moving today some place else, the first thing I would want to know is, is there a true church there that I can attend? If I were going some place to work, I would ask this question first, is there a true church in that community where I could attend? I tell you, beloved, to me the biggest, the most outstanding institution in all the world is the church that Jesus built and I wouldn't want to live nor work any place where there wasn't a true church that I could attend.

I say that, beloved, to say this, (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"The Sin Unto Death"

(Continued from page one)

I believe Calvary Baptist Church
is a church of the Lord Jesus
Christ. I don't think we are per-
fect. I know you don't have a
perfect pastor. I know he doesn't
have a perfect congregation to
preach to. I don't say we are a
perfect church. God in Heaven
knows the imperfections of every
one of us, but I do say this, I
believe we are a true church of
the Lord Jesus Christ.

Believing thus, I would like to
serve the Lord. I like to think
that this church is an indispen-
sable unit so far as this com-
munity is concerned. In view
of our radio ministry, our mis-
sion work, and THE BAPTIST
EXAMINER, I like to think that
our church is an indispensable
unit to carry out the ministry
of our Lord not only in this
community, but to the world
roundabout, as well.

If I didn't believe that, I sure-
ly would change my ministry. I
would cut out a lot of things
today if I didn't believe that God
was using Calvary Baptist Church
to be a blessing to hundreds and
thousands of people every week
— people that you and I have
never seen, and probably never
will see.

Every week, without an ex-
ception, there are questions that
come to me as pastor of this
church — questions, some of

which I can't answer. I wish I
were as smart and intelligent as
people think I am, in view of
the way they write questions and
expect a detailed answer by re-
turn mail, some of which would
take hours of research to give
the answer. But because of the
position of Calvary Baptist
Church and my position as pas-
tor, we do have lots of questions
that come in from week to week,
and I am always glad to try to
answer those questions to the
best of my ability.

Here is one that came recent-
ly: "What is the meaning of I
John 5:16, 17?" When I received
this one, I said to myself, prob-
ably a lot of the members of
Calvary Baptist Church might
like the answer as well. This
ought to make a good sermon.
So as I answered the question,
at the same time I prepared a
sermon that I might preach to
you this morning.

I

WHAT THE SIN IS NOT.

My text talks about a sin unto
death. May I assure you what
that sin is not. It is not the un-
pardonable sin.

I came to the church building
this morning and I hurriedly
looked through the commenta-
ries in our library (and may I
say, I think we have the best
library that could be found in
any church in America) — com-
mentaries which, in my opinion,
contain the best books that are
in print today. Would you be-
lieve me when I say that every
commentary that I had an op-
portunity to check — and I
checked the biggest part of them
— every one of them said that
the sin unto death was the un-
pardonable sin.

I say unto you, I do not agree
in any wise at all. God's Word
tells us about the unpardonable
sin. Listen:

"Verily I say unto you, All
sins shall be forgiven unto the
sons of men, and blasphemies
whereof soever they shall
blaspheme: But he that shall blas-
pheme against the Holy Spirit
hath never forgiveness, but is in
danger of eternal damnation. Be-
cause they said, He hath an un-
clean spirit." — Mark 3:28-30.

What is the unpardonable sin?
It is a sin that unsaved people
commit. It is a sin that a child
of God cannot commit. It is a
sin that a saved person could
never be guilty of. It is a sin
whereby an unsaved person who
is guilty of it, attributes the
works of Jesus Christ unto the
Devil.

In the context you will notice
the people said that Jesus was
doing His work through the
power of the Devil. They said,
"He hath an unclean spirit." In
other words, they were saying
that Jesus was doing His work
through the power of the Devil,
and Jesus said, "That is the un-
pardonable sin." All sins, in-
cluding all the category of sin,
shall be forgiven unto men. All
blasphemies can be forgiven unto
the sons of men. But there is one
sin that is worse than all other
sins. There is one sin that is
bigger than all blasphemies, and
that is the sin against the Holy
Spirit.

What was it? They had said,
"He hath an unclean spirit; He
is doing His work through the
power of the Devil." Jesus said,
"That is the unpardonable sin."

Now come to my text in I
John 5:16, 17 and let's see if
there is any similarity. I say
there is none. It says, "If any
man see his brother sin a sin
which is not unto death." This
is talking about saved people. In
other words, it says, "If a saved
person sees his brother sin a
sin which is not unto death." Don't you see he is talking about
saved people? I insist, beloved,
that saved people cannot com-
mit the unpardonable sin.

Several years ago, I preached
a sermon on the subject, "The
Only Sin a Saved Man Cannot
Commit." I said that a saved
person can commit every other sin
in this world but one — the

unpardonable sin. I cited through
the Old Testament and the New
Testament, examples of sin that
saved people had committed. I
say to you, there is within you
today the germ of every sin in
this world. The germ of every
sin is within your body this
morning. You can commit every
sin in the category of sin. You
can commit every blasphemy
that might be found in all the
blasphemies. But there is one sin
that a saved person cannot com-
mit, and that is the sin against
the Holy Spirit, because a saved
man is incapable of saying that
Jesus Christ is doing His work
through the power of the Devil.
A saved man would never say
that.

This passage is talking about
saved people. You can see it ob-
viously, because it says, "If any
man sees his brother sin a sin
which is not unto death." He is
talking about a person that has
a brother in Christ — a saved
person — and I say that a saved
person would never attribute the
work of Jesus Christ unto the
Devil.

Beloved, He means too much
to me to say that Jesus Christ
did His work through mesmerism
or hypnotism. He means too much
for me to say that Jesus Christ
did His work through the power
of the Devil — that He de-
ceived the people into thinking
that it was the power of God.
I am sure that what Jesus Christ
means to me, He means just the
same to you, and even more. A
saved person would never think
that Jesus deceived and mes-
merized and hypnotized the peo-
ple. A saved person would never
say that Jesus Christ did His
work through the power of Sat-
tan.

Furthermore, to show you that
this is not the unpardonable sin,
we find the Lord Jesus Christ
making this statement:

"All that the Father giveth me
shall come to me; and him that
cometh to me I will in no wise
cast out." — John 6:37.

Beloved, He said in this Scrip-
ture that He would never cast
out one that comes to Him and
is saved thereby, yet in Mark's
Gospel it talks about the un-
pardonable sin, and He tells how
men are going to Hell who com-
mit the unpardonable sin. The
very fact that John 6:37 says that
everyone that comes to Jesus will
be saved and He will never, never
cast out one who has come
to Him to be saved, that proves
to me that this sin in I John
5:16, 17 is not the sin against the
Holy Spirit.

Let me say also that it is not
a sin that leads to eternal pun-
ishment. You will notice that He
says it is a sin unto death. He
doesn't say one thing about a
sin that will cause you to go to
Hell, but He is talking about
punishment by way of death. He
says that it is a sin that will
lead unto death.

Beloved, a child of God cannot
commit a sin that will lead to
eternal punishment. Mark it
down, if you are a saved person,
you may do a lot of things in
this world that are wrong and
contrary to the Word and the
will of God, but you will never
do anything that will lead to
eternal punishment.

A child of God is saved for-
ever. He can never lose his sal-
vation. Listen:

"There is therefore now NO
CONDEMNATION to them which
are in Christ Jesus, who walk
not after the flesh, but after the
Spirit." — Rom. 8:1.

I tell you, beloved, a saved
person can never lose his salva-
tion.

My text isn't talking about a
man losing his salvation: it is
talking about a man who is
saved, who commits some sin,
and that sin leads him to a phy-
sical death — to what we might
call a premature physical death.

I have shown you what this
sin is not, in that it is not the
sin against the Holy Spirit. It is

WHO GETS THE TITHE?

My tithe is a tenth of all I possess,
If I love my Lord, I should not give less,
I say I love you Lord, but is it true,
When I would rob my tithe from you?

My bills I find I cannot meet,
I guess that's because I am such a cheat,
I would not steal from my friend true,
But, Lord I would rather steal from you.

I'd like to tithe, but don't you see,
Lord, I don't have that much faith in Thee.
The Bible says abundant blessing we will see,
If we would give our tithe to Thee.

I see myself as just a fraud,
Because I have been robbing Thee, my God,
Help me Lord that I might not be,
Daily stealing from Thy treasury.

Help me, my Lord, Thy will to seek
That I might lay in store the first of the week,
My tithes and offerings that I will be,
A faithful servant, Lord, to Thee.

PASTOR C. B. TAYLOR,
Brantford, Canada.

not the unpardonable sin. I have
shown you that it is a sin that
does not lead to eternal punish-
ment.

II

WHAT THE SIN IS.

It is a sin, maybe any sin, that
a Christian commits, that he
should turn from, and if he does
not, his physical life is definitely
in danger.

I look upon this text as one
of the most easily explained texts
in all the Word of God. By the
time I get through my sermon
and give you a number of ex-
amples in both the Old and New
Testaments, I think you will
agree with me that it is easily
explained. Beloved, it is any sin
which you may see your brother
in Christ commit, and God will
say, "Don't you pray for him."
It is a sin unto death and noth-
ing but death will suffice.

He goes on to say that there
is a sin not unto death. There is
sin that you and I commit which
is not unto death, and there is
sin which a child of God may
commit which is unto death,
which I think would tell us that
here is a sin that a Christian
commits that he should turn
from, and if he doesn't and con-
tinues in it, his physical life is
in danger. There is a possibility
that God may reach down and
pick him up and take him on
home to Glory, as we would say,
prematurely.

What should be the attitude of
any Christian relative to his sin?
Listen:

"If we confess our sins, he is
faithful and just to forgive us
our sins, and to cleanse us from
all unrighteousness." — I John 1:
9.

You can see from this what a
Christian is supposed to do.
Brother, sister, if you sin, re-
gardless of what the sin may be,
you ought to confess that sin to
God, and if you confess it, He "is
faithful and just to forgive us our
sins, and to cleanse us from all
unrighteousness."

Here you are. You sin; you
sin; you sin. You go on sinning.
You don't confess it. Finally, God
just reaches down and picks you
up and takes you on home to
Glory because of the fact that
you don't confess your sin.

Let me give you a simple ill-
ustration. I have had three chil-
dren in my home and not any
one of them has been perfect.
I suppose they have given me
as much grief as children give
any parent. They have given me
a lot of joy; at the same time
they have given me a lot of
grief.

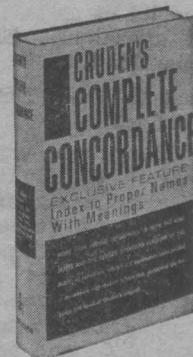
I remember when John Jr. was
about two years old. One day, he
tried my patience no end. Mrs.
Gilpin had gone to Huntington
and I was riding herd on him. I
was preparing a sermon, and I
was trying to watch some sup-
per that was on the stove cook-
ing. You put a two-year old boy,

and a sermon, and a supper to-
gether, and you know you have
a pretty good task to take care
of all three at one time, espe-
cially when you are not a cook,
and you are not a nurse to start
with.

As I say, John Jr. tried my
patience no end that afternoon,
and I called him in and I warn-
ed him. That didn't do any good,
so I warned him. When that
didn't do any good, I brought him
in and sat him down beside my
desk. I said, "Son, sit there." I
think the worst punishment that
he ever had in his life was the
nearly two hours that he sat in
that chair and I wouldn't allow
him to get out. I said, "Son, if
Daddy can't trust you out of his
sight, you just sit right down
here and wait until I get through
my work, in order that you can
begin to move around.

Beloved, God's children sin
just like my boy did. I sin; you
sin; all God's children sin daily,
and God warns us. Over and over
again, in this Bible, God warns
us about our sin. Sometimes, in
spite of the warning, we go on
(Continued on page 3, column 1)

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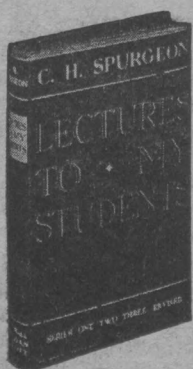
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THE BAPTIST EXAMINER

OCTOBER 10, 1970

PAGE TWO

The Redeemer's Return

By ARTHUR W. PINK
(Continued from last week)

The saddest thing of all in connection with our subject is that Christian theologians have divided into opposite camps. And yet it need not surprise us that the Second Coming of Christ is a controverted doctrine—what doctrine of Scripture is not? Nevertheless, it is the bounden duty of every lover of the Lord's appearing to pray earnestly that it may please God to lead out a greater number of His children into the light, and that there may be a more harmonious and united testimony borne to this most important of all truths. We fervently trust that one result of our humble labors will be that many who read these pages will go forth crying "Behold, the Bridegroom cometh, go ye out to meet Him." That the masses will give neither heed nor credit to the alarm is only to be expected. When Lot warned his sons-in-law of the impending doom of Sodom "he seemed as one that mocked" (Gen. 19:14). When Israel's prophets forewarned the nation of coming judgments, the people clamored for those who would speak unto them "smooth things" (Is. 30:10). And when our Saviour announced the destruction of Jerusalem His words fell upon ears which scepticism had closed. But, notwithstanding, our duty is plain. Results belong unto God; our business is to sound the alarm and "to exhort one another: *and so much the more*, as we see the Day approaching" (Heb. 10:25).

Brethren, the end of the Age is upon us. All over the world, reflecting minds are discerning the fact that we are on the very eve of another of those far-reaching crises which make the history of our race. Their sense of justice tells them that the unbridled lust, the increasing oppression, the unparalleled bloodshed, have defied Heaven long enough and that the Judge of all the earth must soon rise in His wrath to make "a short work" (Rom. 9:28) of it all. Those who look out on present conditions are forced to conclude that the consummation of this dispensation is at hand. But it is only they who give diligent heed to the study of the prophetic Word that have "understanding of the times" (I Chron. 12:32). Let the believer ask, Watchman what of the night? and the infallible answer, "The night cometh"! And it never appeared so nigh. Everywhere the shadows are gathering, gathering deeper and broader, lengthening out and falling with ominous gloom all over the earth. The world's night is at hand.

The sands in the hour glass of this Day of Salvation have almost run out. The signs of the Times demonstrate it. "But," it may be asked, "Have not other ages, as well as the present, been crowded with signs of distress?" Undoubtedly. We read, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time" (Ecc. 1:9, 10)! Many of the Signs which now appear in the sky have been visible to former generations, yet, today, they shine out more clearly and more prominently than ever before. "But," it may be objected, "Have there not always been pessimists who interpreted gloomily the events of their day? Have not others, again and again, written in similar strain, only to be shamed and discredited?" Be it so. But were they not wise men who took the earliest alarm; even though their fears were not immediately realized! They read evil in the Signs of their Times and gave utterance to their convictions so that their fellow-men might be aroused; and surely that was not folly. They unduly magnified the evil, and erred in their calculations, yet it cannot be denied that their warning was beneficial in its results even though it was premature. But today, the Signs are so plain they cannot be mis-read, though the foolish may close their eyes and refuse to examine them. What these Signs are we have shown at length in chapter six and if the evidence there furnished has not convinced the reader that the Lord is at hand, then there is little hope that any further arguments drawn from Scripture will do so. Notwithstanding, we digress for a moment in order to call attention to one other Sign entirely different from those previously mentioned. In Nahum 2:3, 4 we read, "The chariots shall be with flaming torches in the day of His preparation, and the fir trees shall be terribly shaken. *The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.*" What an accurate description of the conditions which now prevail in every city and along every public high-way throughout the land! The enormous increase in the number of automobiles, so that such a congestion of street traffic is produced it may literally be said "They jostle one against another in the broad ways;" their glaring head-lights at night time when they appear as "flaming torches;" and their high rate of speed so that they "run like the lightnings," are here accurately depicted. What is to be particularly noted is that this phenomenon is peculiar to this present generation, and that we are expressly told it is to be a characteristic of "The Day of His Preparation."

"But," it may be asked again, "Why is it that so few of our

religious leaders and teachers are heralding the approach of Christ?" The answer is, Because many of them are blind themselves—"blind leaders of the blind." As the Word declares, they are "ever learning and never able to come to the knowledge of the truth" (2 Tim. 3:7). It is greatly to be feared that the majority of our preachers are following the traditions of the elders rather than studying the Scriptures for themselves. Their prophetic views were formed under Seminary interpretations of eschatology and the Seminaries, in turn, are committed to some system of theology, a system formulated in most cases by men who lived centuries ago. While the Church is deeply indebted, under God, to such men as Luther and Calvin, Wesley and Whitefield, yet, it must be borne in mind that they lived in an age when Prophecy was almost entirely neglected. It was not until last century that the Holy Spirit stirred up the people of God to the deep importance of studying prophetic and dispensational truth: Previous to the nineteenth century all teaching which had reference to the Second Coming of Christ was, with very rare exceptions, merely traditional, that is to say, it was nothing more than what had been handed down from one generation to another, it was merely the reciting of the dreams of others who had gone before. We say "the dreams," for after the Hope of the Redeemer's Return was lost—while the Bridegroom tarried—all the virgins slumbered and slept, and while they slept *they dreamed*, and wild and wierd were their dreams. They dreamt that the Church was to conquer the Devil and that the Gospel would win the world to Christ. This dream captivated the minds of theologians of every shade of religious belief. Each succeeding generation recounted this dream in still more glowing language, until the climax was reached some four years ago. How much we heard of religious progress, of the march of civilization, and of the "good time" that was coming! The horrible arts of war were to be nothing more than humbling memories of the past. The labors of our politicians and the activities of the Church would soon produce an era wherein the universal rights of mankind were freely recognized, when tyranny and injustice would be overthrown, and when culture and virtue would reign supreme. Christian and secular philanthropists congratulated each other in view of the Golden Age which their joint efforts were hastening on. But the happenings of the last three years have rudely dissipated this dream. The dreadful War has shown that much which went under the name of civilization was nothing but veneered barbarism. The battle fields of Europe bear witness to the fact that the optimistic and jubilant spirit which possessed our church leaders a few years ago was nothing more than Lacedaemonian self-complacency, saying "I am rich, and increased with goods, and have need of nothing," when in reality Christendom was "wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17). The blood-soaked earth of today exposes the utter vanity of the delusive hope cherished by the post-millenarians and gives fulfillment to God's Word which declares "For when they shall say, Peace and safety; then sudden destruction cometh upon them" (I Thess. 5:3).

Unless men had been strangely blinded, the analogy of the past ought to have corrected the blind optimism of which we have just spoken. *Every previous dispensation has ended in human failure and Divine judgment!* The Edenic dispensation saw the fall of man and his expulsion from the garden of Eden. At the close of the Noahic dispensation "God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah. The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth" (Gen. 6:12, 13). The Patriarchal dispensation, when the sword of the magistrate was committed into the hands of man, witnessed the revolt and overthrow of the Tower of Babel and the destruction of Sodom and Gomorrah by fire from heaven. The Abrahamic dispensation ended with the people of God in the iron furnace of Egypt and with the overthrow of Pharaoh and his hosts at the Red Sea. The dispensation of the Wilderness wanderings terminated with the disobedience and death of Moses. The dispensation of the Judges closed with "every man doing that which was right in his own eyes" (Judges 21:25). The dispensation of the kings ended with God selling His apostate people into the hands of Nebuchadnezzar. The dispensation of the Divine Incarnation closed with the crucifixion of the Lord of Glory. Why then should this dispensation prove an exception to the general rule? Why is it that men are so loath to acknowledge that *under man's pilotage everything drifts to shipwreck*? Why, except for the pride of the human heart! According to the inspired declarations of Holy Writ, this dispensation, so far from closing like a brilliant sunset in a sky from which every cloud shall have passed away, will expire in a storm-burst of Divine fury, in which the brightest hopes of the flesh will perish like cobwebs in a flame.

Unspeakably sad have been, and still are, the pernicious effects
(Continued on page 5, column 4 and 5)

"The Sin Unto Death"

(Continued from page two)
in our sin, and what does God do? He warms us, and when God warms us, He does a mighty good job of it. No father ever used the slap-stick quite as well, nor successfully, as God does when God whips us. Beloved, God really takes the hide off of us sometimes.

Then, beloved, sometimes we go right on even after God whips us and won't behave ourselves and God has to reach down and take us up to Glory. Listen:

"Every branch in me that beareth not fruit HE TAKETH AWAY: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." —John 15:2.

Just like I picked up my boy and set him down in that chair that afternoon, and made him sit there for two hours, so God picks us up sometimes and takes us on home to Glory and we have to sit down up there until God gets through His work in this dispensation.

God is doing a work today. His church is to witness to all the world as an indispensable organization, and God is going to carry on that work. If you and I are not going to be a part of it—if you and I refuse to carry it out—if you and I refuse to have a part in letting Him do it, God just reaches down and takes us home to Glory, as we might say, prematurely.

We meet here in this church and the preacher says, "It is too

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bad he died so early in life. It is too bad that God took him home to Glory prematurely." No, no, beloved, he didn't die prematurely. It was just because of sin on his part. He didn't behave himself and God takes him up to Glory where he can sit down and behave himself and God can keep His eye on him, just like I did my boy.

That is, in my opinion, a sin unto death—when God takes a person early in life, prematurely, because of his sin. He takes him home to Glory. John says, "Don't pray." You see a person sin and God says, "Don't pray about it." You just wait for God to move and let God solve the problem.

III

SOME EXAMPLES.

The Corinthian Christians observed the Lord's Supper in the wrong manner. I am satisfied, among other things, that they got drunk. I am satisfied that what they did relative to the observance of the Supper was done in an unworthy manner. They did not discern the Lord's body. That is a serious thing when you fail to see that. Jesus Christ died on the cross for our sins and when we come together to partake of the Lord's Supper, you ought to see that Christ's blood was literally shed for your sins. It is a serious thing if you eat the elements of the Supper and fail to see the proper meaning of it.

(Continued on page 6, column 3)

THE BAPTIST EXAMINER

OCTOBER 10, 1970

PAGE THREE

The Baptist Examiner FORUM

"Please explain John 3:16."



**ROY
MASON**
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

Many people would feel that this passage is so simple and so easy to understand that it needs no explaining, but I am convinced that they are wrong.

1—BELIEVERS IN UNIVERSAL ATONEMENT make the expression "the world" to include every individual in all the world. If this is true, then most of those whom God loves are lost and will die lost and will be in hell lost. This would mean for God to love people in hell. That would mean for the death of Christ to be effective for only a limited number of those whom God loves. It would mean that God's love is a weak thing that is so very weak that it cannot keep objects of his love from going to hell. That is a slander against the love of God. "Oh," says some one, "God loves everybody, but he can't help it if men hold out against him and refuse to surrender their wills to him." I say, "Phooey" The God I worship is all powerful. He slaps down the will of sinful little man. I am glad he does, for otherwise I would still be lost.

"He doeth according to HIS WILL in the army of heaven, and among the inhabitants of the earth, and none can stay his hand." Dan. 4:35.

What then does "so loved the WORLD" mean? It is my belief that "world" is used there in an ETHNIC SENSE, as referring to people of all kinds and races the whole world over. That was a startling teaching for the Jews who thought that they alone were the objects of God's concern.

The Bible often uses the term world in a way and connection that makes plain that not every individual in the world is meant. For instance in Rom. 1:8 we read, "Your faith is spoken of throughout the world." Plainly reference is not to every person on earth, for there were heathen tribes in remote places who had never

heard of those Christians at Rome. We often use the term in a less inclusive sense than all mankind. We say, "I'll tell the world," when we don't mean every individual on earth.

But going back to John 3:16, it says, "That whosoever believeth on him should not perish but have everlasting life." The great mass of people don't believe that. They have all sorts of ways of being saved — through "doing the best they know how," through the unworthiness of others, ("there are hypocrites in the church") through belonging to a church, etc. Neither do they believe that all who do not receive Christ shall perish, as the passage teaches.



**AUSTIN
FIELDS**
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This verse was spoken by Christ to signify the sovereignty of God in salvation, and there is a great need that we look at this verse and interpret it as it says, rather than what men think it says. I do not know of another verse of Scripture which teaches any more salvation by grace than this one. Clearly and very forcefully Jesus declares that God is the author and finisher of our salvation.

In expounding this verse, let us begin where Jesus began — that is with the love of God. We find that it was God who loved the world though it was cursed by sin; nothing loveable about the world, yet God loved. It needs to be pointed out that it was not the love of the world that caused God to act, for man in his fallen condition is not capable of love toward God since he is dead and thus separated from God. His mind is evil, his heart is desperately wicked, there is poison under his tongue, his feet are swift to shed blood, and his ears and eyes are totally depraved; therefore, love is surely not one of man's characteristics. Hence, love originated with God and because He loved, He gave.

The greatness of His love is manifested in what He gave. I would that you would meditate with me for a few moments on the gift that God gave for the world (elect). Jesus describes the gift as His only begotten Son. Now, you and I have never had such a son to give, for ours are but the sons of Adam, and are therefore sons of sin. Jesus was God's sinless son, in whom He was well pleased, and He was God manifested in the flesh, thus God gave Himself for us. Therefore, there was nothing greater whereby God could manifest His love toward His own, than by giving His only begotten Son.

In giving His son, God sent Him forth to be born of a virgin, to work, hunger, thirst, to become so poor as to have nowhere to lay His head, and he sent Him to wear a crown of thorns, nails to pierce His hands and feet, yea even sending Him to the cross and there sentenced Him to die for our sins. He did all of this and more because of His love. Oh, the greatness of God's love for His own. Furthermore, this verse reveals those who are the objects of His love, and for whom He gave His son, for He says,

"whosoever believeth". It is imperative that we read this verse as it is, and Jesus says, it was for whosoever believeth. It did not say that God loved and gave His son for the law keepers, those who are baptized, or those who pray through, but it is for believers. God's love and God's gift are only for the believers. He did not love or give His Son for any unbelievers. Thus, those who go to Hell were never loved by God, neither did the Son give His life for them, and He never promised them (unbelievers) that they should never perish.

There are some who contend that John 3:16 says "whosoever," and brother I agree, for it does very definitely say whosoever, but when men contend that the usage of whosoever in this verse means all mankind without exception, I do raise my voice in protest and tell you that you are not reading the verse as it is. Jesus says "whosoever believeth" and we have no authority to include unbelievers in this whosoever; therefore, love and the gift of God are for believers only.

The result of God's love and gift for believers, is that they shall never perish. From the heart of every true believer, there should ascend to God's throne, praise and thanksgiving for John 3:16. Also, they should shout with the Jews of Ps. 126:3, "The Lord hath done great things for us whereof we are glad."

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COOK**

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It seems that most people are concerned about making Jno. 3:16 fit in with their own theology than they are, about making it fit in with the clear teaching of God's precious Word. The fact that God's Word teaches plainly that He hates some people (See Psa. 5:5, 7:1, Mal. 1:3, Rom. 9:13) does not have any bearing at all whatever on their pre-conceived interpretation of this verse. Many people seem to have the attitude that really God should have gotten their permission before writing something like Prov. 16:4 where we read, "The Lord hath made all things for Himself: yea, even the wicked for the day of evil." For God to ordain some people to condemnation, Jude 4, or to fit some for destruction, Rom. 9:22 makes Him a very naughty person in

the eyes of most church members.

When we come to see that the word "world" has some twenty different meanings, and when we come to see that in most places where this word is used in the Bible it definitely means some specific group or class of people, we also come to see that when someone contends that the word "world" in Jno. 3:16 means all of Adam's race, his ignorance is really showing. If I should say that Jno. 3:16 means that God loves everybody in the world, I would be contradicting the entire scope of the teaching of God's Word.

If anyone should desire further comment on this verse from this unworthy one, you may write me for my free tract, God So Loved the World.

**JAMES
HOBBS**

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This is a big order for such a small space. I once prepared a series of messages for a week long revival using this verse as my text each night. I cannot begin to explain it. I will merely scratch the surface.

For God — the sovereign, eternal, omnipotent, omniscient, omnipresent Creator of heaven and earth — "so loved." This love far surpasses any feeble efforts of man to love. He limited Himself into human form, permitted Himself to be abused and bruised in the presence of sin that He abhors, and allowed Himself to enter the realm of death that God can not enter into.

This love was directed to the world. Many people become disturbed over the word "world." They think that it must always mean everybody, everywhere. This is not true, it is used many times to mean a certain group. Let me cite some examples.

"And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the WORLD should be taxed." (Luke 2:1). Did Caesar have power to tax everyone? Of course not — only the world of the Roman empire.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the WORLD knoweth us not, because it knew Him not." (1 John 3:1). Obviously the world here means the world of unsaved people.

These two examples show very clearly that there are many meanings to the word. How is it used here? Certainly not to mean every individual, because the wrath of God is directed toward some. "As it is written, Jacob have I loved, but ESAU HAVE I HATED." (Rom. 9:13). "The foolish shall not stand in thy sight: thou hatest all WORKERS OF INIQUITY." (Ps. 5:5). Someone once said that God loves sinners but hates sin. This passage says that God hates all workers of iniquity.

Obviously the world of John 3:16 must be the world of His elect. This will be clearly seen later in the verse.

This love was so perfect that He gave His only son. In other words, He gave Himself. "For there are three that bear record in heaven, the Father, the Word (see John 1:14), and the Holy Ghost: and these three are one." (1 John 5:7). He did not require us to do something that we could not do. He gave Himself as a sacrifice for us. His love is so great that He was willing to be born into this world and live in the presence of the sin that He hates. He went to the cross and took the sins of all of His people and died for those sins.

This love was directed for a certain group of people, the "world" of the first phrase, "whosoever believeth" of the same verse. Please notice that it does

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not say "whosoever" as so many people say, but it says "whosoever believeth". This means that those who do not believe are not included.

Those who believe will never perish, but will have eternal life. This is very clear — God's people need never fear. We are in God's hand. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." (John 10:27-29).

John 3:16 is certainly a precious verse for all of God's people.

Election

(Continued from page one)
"Invictus." The vast majority of the world's population agrees with the last verse which goes like this:

"It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul."

The Biblical doctrine of election denies this heresy. All true religion is God-centered. And this is true only of that religion that has its ultimate source in God's sovereign election, for it alone confesses that God is all, and man is absolutely nothing. There remains nothing for proud man to boast. All his own goodness, good will, works, piety, is cast into the dust as having no value before God. For we are saved according as we are chosen. And we are chosen, not because we distinguished ourselves from others, not because of any goodness or willingness on our part, but solely because it pleased God to distinguish us, and only by grace. God is all! We bring nothing to Him, He gives all to us. We have nothing in which to boast. Let him that glorieth, glory in the Lord said Jeremiah and how true this is. Even a secular historian like Arnold J. Toynbee recognizes this truth when writing in his book, "The Historian's Struggle With Religion" he says, "Religious faith comes by grace, not by will. Religion cannot be called to heel, like a dog, to suit human convenience." If Romans 9:16 were really believed, it would forever destroy this prevalent heresy, (Continued on page 5, column 2)

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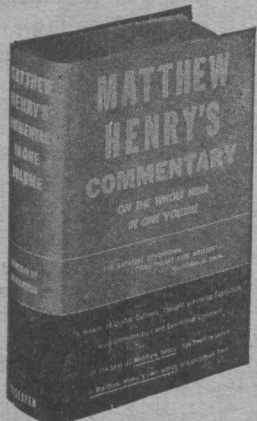
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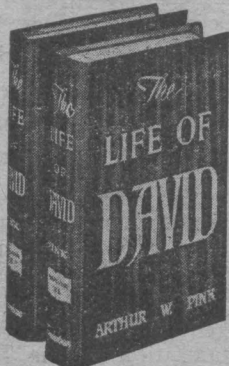
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THE BAPTIST EXAMINER

OCTOBER 10, 1970

PAGE FOUR

Brashear Doing Mission Work In Kentucky Mountains

Brother Jack Brashear who is doing mission work in our Kentucky mountains and who lives at Viper, Kentucky, sent us the following reasons as to why he is a Baptist.

Brother Jack is a fine fellow and we thank God for him and pray God's blessings upon his ministry.



JACK BRASHEAR

Why I am a Baptist

I am a Baptist because: I believe in

(B) Believers' baptism by immersion only, under the authority of a true New Testament Baptist Church. Read Acts 8:36-39, Matt. 28:19-20.

I believe that the

(A) Assembly Christ built is local and visible, not universal and invisible, has been here since Jesus built it and shall be here until He comes again, that the elements of His Supper are unleavened bread and the unleavened fruit of the vine (wine) and in closed communion. Read Matt. 16:18, Matt. 26:20-29, I Cor. 5:6-7.

I believe in the

(P) Preservation and perseverance of the saved, eternal damnation of the lost, and particular redemption. See John 3:36, Matt. 26:28.

I believe in the

(T) Total depravity of man and the total sovereignty of God. Read Rom. 3:9-19, Daniel 4:35.

I believe in

(I) Irresistible Grace. See Romans 8:29-30, Philippians 1:6.

I believe that

(S) Some were unconditionally chosen to salvation through sanctification of Spirit and belief of the truth. I Peter 1:2, John 17:17.

I believe in the

(T) Trinity, the Father, the Son and the Holy Spirit. II Cor. 13:14.

These are a few reasons why I am a BAPTIST.



Election

(Continued from page 4)

and what does Romans 9:16 say? "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

(3) Election is one of the indispensable doctrines of Grace, the denial of which leads, logically and inevitably to the denial of salvation by grace alone apart from human merit and human effort.

The whole system of the doctrine of salvation by Grace is built on the foundation of election, and it will stand or fall with this truth. Deny election, and you cannot maintain the truth of total depravity, for if to some extent you present salvation as contingent upon the will and the choice of the sinner, you must ascribe to him some remnant of goodness in virtue of which he is able to make the right deter-

mination and choice. Refuse to accept the doctrine of sovereign election and you must ultimately deny the truth of vicarious atonement. For if Christ's death is substitutional, those for whom He died are certainly justified and reconciled to God. But it is evident that all men are not saved. Hence, you must choose between two alternatives: Christ represented the elect, or in His death He did not really pay for the sins of those for whom He died. Election and vicarious atonement are inseparably connected. And the same is true of the relation of election and all the blessings of salvation that are bestowed on us in Christ Jesus our Lord; of calling and faith, of justification and sanctification, of hope and love, or preservation and perseverance. Either these are all blessings of grace, and then they flow from sovereign election; or they depend upon the will and work of men, and they are not of grace. The doctrine of election is of central importance for the whole system of the truth of salvation.

(4) It is a humbling doctrine.

Anything that will humble proud men is good. No wonder C. H. Spurgeon says, "Friends, if you want to be humbled, study election, for it will make you humble under the influence of God's Spirit. He who is proud of his election is not elect; and he who is humbled under a sense of it may believe that he is. He has every reason to believe that he is, for it is one of the most blessed effects of election, that it helps us to humble ourselves before God." In another place this Prince of preachers says, "I have sometimes fallen prostrate before election, when endeavoring to understand it. When I came near election one thought possessed me — Lord, I am nothing. I am less than nothing. Why me? Why me?"

(5) It Gives Unspeakable Consolation.

Election is the source of all true comfort and assurance. Most people object to this doctrine because they say it offers no comfort to poor sinners, but nothing could be farther from the truth. True this doctrine has no consolation for the impenitent wicked; but is there any form of presentation of the Gospel that could possibly comfort the wicked and ungodly? The Bible says, "There is no peace, saith my God, to the wicked." But is there a more comforting gospel than that of God's gracious election for the penitent, the seeking soul, the hungry and thirsty, the weary and heavy laden? The sinner may be assured that he will be received, and be saved, for his penitence, his seeking, hunger and thirst, are the fruit of electing grace. Moreover, when we look about us in the world, full of confusion and chaos, of immorality and apostasy, is there any assurance anywhere except in the truth of God's sovereign election, that His work shall not fail? What greater comfort and consolation can one find than in the question of Romans 8:33, "Who shall lay anything to the charge of God's elect?" The latter part of that 8th chapter of Romans informs us that the elect will be more than conquerors over everything that could possibly assail them. Here is examination question No. 3.

III. Has Election A Valid History?

We will not spend much time on this question. The answer is most assuredly. Not just from the Old Testament and the New Testament, not just from Christ to Paul to Augustine, to the Waldensians, to Calvin to the Puritans, to Whitefield to Spurgeon to the present hour; but all the great creeds of all the ages have confessed their belief in this blessed doctrine of election. The Waldensian Creed, the 39 Articles of the Church of England, the Westminster Confession of the Presbyterians, the Synod of Dort, the French Confession, the Belgic Confession, the Swiss Form of Agreement, the London, the Philadelphia, the New Hamp-

shire Confessions of the Baptists have all stated they implicitly believe in election. Why then are there so many professing Christians who do not believe in election? They do not believe their creeds and they do not believe the Bible. If the word for choose, elect is mentioned over 40 times in the New Testament alone, men and women just prove they are not Bible believers if they reject election. Question No. 4.

IV. Does Election Curtail Missions and Evangelistic Endeavor?

No, just the opposite! The whole mission effort of the church rests ultimately upon this doctrine of divine election. Even before we go out into the world with the gospel of Christ, we know that it cannot fail. For those whom God has chosen from eternity will be called, and justified, and glorified. They will be saved, not first of all because they want God, but because He wants them. When missionaries and evangelists go out with the gospel, they don't know in advance who the chosen ones are, but they do know that the gospel will find them, whoever and wherever they are.

This is the secret of the phenomenal success of the missionary effort of the early church. When Paul and Barnabas preached at Antioch, they found a ready response among the Gentiles, who "glorified the word of the Lord." All of them? No, not all of them. How many? The answer is in Acts 13:48, "as many as were ordained to eternal life believed." Now that's the whole story of New Testament Missions. At another city, Corinth, when it appears Paul might slacken his preaching because of persecution, the Lord spoke to Paul and said, "Be not afraid, but speak, and hold not thy peace." Why? Listen to God's Word: "For I am with thee, and no man shall set on thee! for I HAVE MANY PEOPLE IN THIS CITY." (Acts 18:10). All of them? No, but many, the elect in Corinth.

The same is true today. We preach the gospel everywhere. But only those whom God has chosen actually believe it. There is no other way to explain the difference between a believer and an unbeliever. Both are sinners by nature. The believer is no better than the unbeliever — perhaps worse in some respects. The difference lies in the good pleasure of God who knows what He is doing, even when He does not tell us what it is and why.

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THE REDEEMER'S RETURN

(Continued from page 3)

of the post-millennial teaching. Instead of listening to the voice of Divine truth many of the profest followers of the Lamb have heeded the siren voices of the earth which have drawn them into entangling alliances with the world, deceiving them as to their prospects here and persuading them to substitute carnal policy for spiritual energy and time-serving expediences for self-denying faith. O that the children of God would hold themselves aloof from the world's plans of social amelioration and political aggrandisement, and take up their cross and follow their despised and rejected Lord, remembering that "the friendship of the world is enmity with God" (Jas. 4:4). Christ has not left His Church here to "make the world a better world for the natural man to live in, nor to make the natural man a better man to live in the world" (Haldeman). No; Christ has left His Church here to preach a Gospel which shall result in the formation of a new man, a "perfect man" made meet to live in the world to come. So far as *this* world is concerned, nothing awaits it but Divine judgment. Men may busy themselves with *their own plans* and think to evolve a lasting good and peace out of the present confusion and strife, but their hope of setting the world right is built upon the sand. Yet, as we have seen, there will shortly be manifested a pseudo Prince of Peace who will inaugurate a *false millennium* and thus deceive the whole world. This Imposter will gain the confidence of and obtain dominion over all Christendom. Nor should this strike us as incredible or impossible. History records how in a few short years a young lieutenant rose out of comparative obscurity and had Europe at his feet, and in Napoleon Bonaparte we have a foreshadowing of what is yet going to be when God's time is ripe.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief" (I Thess. 5:4). No; the things which are hidden from the wise and prudent are revealed to babes in Christ. As the humble believer marks with what readiness educated people accept the most absurd crudities offered to them in the name of religion; as he observes on every side, thrones and republics creaking and crumbling; as he gazes upon immortality which has come in like a flood that is ever swelling and widening in its course; as he beholds the increasing numbers of those who have a form of godliness but deny its power; as he looks in vain for any deep sense of sin, for courageous faith, for an unworldly walk, in the majority of those who bear the name of Christ; as he takes knowledge of the despised Jew coming into remembrance, and the nations of the earth taking more and more notice of this strange people; as he hears men of the world, who pay no heed to the Word of God, acknowledging that present conditions cannot continue much longer, and predicting that a momentous crisis is at hand; and, as he is painfully conscious that there is much to show that the Holy Spirit *has already begun to retire from the earth*,—he lifts up his head, knowing that his redemption is nigh at hand, yea, that the Redeemer Himself is at the door.

At the door! What a prospect! To look at the present frailty, suffering, and groaning of our vile bodies, and then to anticipate the moment when they shall be fashioned like unto Christ's glorious body; to read the histories and biographies of the apostles, of the early Christian martyrs, of the spiritual giants of the Reformation, of the choicest saints of the ages, and then to anticipate the time when we shall meet them, converse with them, and gather together around our blessed Lord; to anticipate that glad hour when everlasting joy shall be upon our heads and when sorrow and sighing shall flee away; when the joy of meeting shall be spoiled by no fear of separation, and the beauty of holiness shall be defiled by no stain of sin—this is a hope which may well endure all trials and stay the heart in these days of

(Continued on page 6, column 1 and 2)

He does it. As the apostle John puts it, those who receive Him, and who thus become the sons of God, are "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:13).

Christianity is not a failure in this world because so many people reject it. God never intended to save all men. He tells us plainly in His Word that He has chosen some and not others. If this disturbs men, if it raises questions in their minds about the justice and the love of God, let us remember that salvation is not a matter of justice, but of grace. God is dealing with lost, guilty, condemned sinners who would have never chosen Him. They are dead in trespasses and sins and would have never moved toward Him unless He first drew them. He has to open closed hearts and minds today just as He did hundreds of years ago when He, God, opened Lydia's heart. (Acts 16:14). Now the 5th and last question in our examination.

V. What Place Should Election Have In Our Ministry?

We believe that election should be preached to saints and sinners alike. Much of the prevalent prejudice against this doctrine is due to ignorance as to what the Bible really teaches about it. Election is one of the best antidotes for Modernism in the whole realm of truth.

When we are told to keep this doctrine back from the people because they might make ill use of it, reply like C. H. Spurgeon did. Spurgeon said, "That is popish doctrine! It was upon that very theory that priests kept back the Bible from the people. They did not give the Bible to them lest they should misuse it. 'But,' says the objector, 'do not some men abuse the doctrines of' (Continued on page 8, column 3)

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THE REDEEMER'S RETURN

(Continued from page five)

tragedy and anguish. Amidst the increasing darkness and gathering storms of these last days, we do not stand bewildered and dejected. But, with the blessed promise "Surely, I come quickly" ringing in our ears, love responds, "Come out of Thy royal chambers, O Prince of all the kings of the earth; put on the robes of Thy imperial majesty; reach forth Thy hand and grasp the scepter of universal sovereignty, for the voice of Thy Church calls for Thee, and all creation sighs to be renewed."

"The dawn of day is breaking,
Behold! it streaks the sky,
And hearts for Him are waking,
Who soon shall fill each eye;
Soon! Soon! in brightness beaming,
"The day-star" shall appear,
With glory round Him streaming,
His joyful shout we'll hear.

Our eyes are looking onward,
To see the One we love;
Our feet are pressing forward,
To tread those courts above;
Our hearts do leap with pleasure,
As nearer comes the day
When love, beyond all measure,
Shall beckon us away.

There "face to face," beholding
The One who came to die,
His glory all unfolding
Before each raptured eye,
With nothing there to hinder
The hearts deep full employ,
But all to call forth wonder,
And ceaseless bursts of joy.

There on His bosom resting,
Oh! deep and full repose,
No more a time of testing—
No more to meet our foes;
But there, in brightest glory,
To gaze upon His face,
And ever tell that story—
"The glory of His grace."

APPENDIX

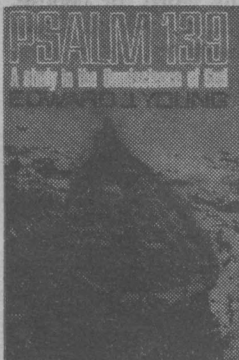
THERE has been considerable difference of opinion among Bible students as to which of the two "beasts" of Revelation 13 is the Anti-christ. On the one side are those who regard the first beast as the revived Roman empire with the Anti-christ as its head, and the second beast as the False Prophet — the third person in the Trinity of Evil. On the other side are those who view the first beast as the revived Roman empire with a man (a Gentile) energized by Satan as its political head, and the second beast, the Anti-christ (a Jew) as its ecclesiastical or religious head, thus making the Anti-christ and the False Prophet one and the same person. The advocates of these two views are about equally divided. Eminent names might be cited on either side. We shall not here quote from the writings of others, but will give as concisely as possible our own reasons for identifying the Anti-christ with the first "beast" of Rev. 13. We write now for the student, not the popular reader.

In the first place, to regard the Anti-christ as limited to the religious realm and divorced from the political seems to us to leave out entirely an essential and fundamental element of his character and career. The Anti-christ will claim to be the true Christ, the Christ of God. Hence, it would seem that he will present himself to the Jews as their long-expected Messiah — the One foretold by the Old Testament prophets — and that to apostate Christendom, given over by God to believe the Lie, he will pose as the returned Christ. Therefore, must we not predicate as an inevitable corollary that the pseudo Christ, will usher in a false millennium and rule over a mock messianic kingdom? That this conclusion is fully borne out by Scripture we shall show in a moment.

Why was it, (from the human side) that, when our Lord tabernacled among men, the Jews rejected Him as their Messiah? Was it not because He failed to fulfil their expectations that He would take the government upon His shoulder and wield the royal scepter as soon as He presented Himself to them? Was it not because they looked for Him to restore the kingdom to Israel there and then? Is it not therefore reasonable to suppose that when the Anti-christ presents himself to them that he will wield great temporal power, and rule over a vast earthly empire? It would certainly seem so. Happily we are not left to logical deductions and conclusions. We have a "Thus saith the Lord" to rest upon. In Dan. 11:36 — a Scripture upon which all are agreed concerning its application — the Anti-christ is expressly termed "The King (which) shall do according to his will." Here then is unequivocal

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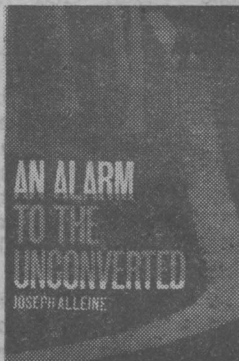
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"The Sin Unto Death"

(Continued from page 3)

As I say, they got drunk. I know it wasn't grape juice. If it had been grape juice, they couldn't have gotten drunk. They got drunk at this observance of the Lord's Supper. They failed to see that it was the Lord's body, and God whipped them, and God took some of them home to Glory early. Listen:

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."—I Cor. 11:29, 30.

Some of them had died. It was the sin unto death. Some of them had died because they had faultily observed the Lord's Supper.

I have a feeling that every member of this church ought to be present when we partake of the Lord's Supper if you can possibly do so from a physical standpoint. I think every one of you who are saved, ought to be a member of this church or some other church that is true to the Word of God, so you can take the Lord's Supper when it is observed. Some people have a peculiar quirk relative to the Lord's Supper and say that they are afraid to take it. Beloved, I would be afraid not to. I tell you truly, I would be afraid not to take the Lord's Supper. He didn't say, "You do this if you want to." Rather, He said, "This do ye." It is a positive command of our Lord. I insist, beloved friends, that you and I ought to take the Lord's Supper every time it is observed in our church, if we have the physical ability to be present to do so, and if we don't we are treading on dangerous ground. You may sin the sin unto death. God might pick you up and take you home to Glory. He did these folk at Corinth that way. I tell you, God can do the same today as He did back there.

Do you know what I think about these so-called churches scattered around about all over the country? They meet on Sunday and play like they are having a church. They remind me of children playing. They meet and have services. They are not true churches. If they were true churches, observing the Lord's Supper with open communion as they do, using grape juice as they do, and failing to see in it

the death of Jesus Christ as they ought to see it, God would knock every one of them in the head. The very fact that God allows them to live, proves to me that they are not true churches.

Now that is one example of a sin unto death. Some of these folk at Corinth had died. Some of them were sick. Some of them were weak. Some of them were asleep, referring to death.

Let's notice another example of a sin unto death. In Acts 5, we have the story of a man and wife by the name of Ananias and Sapphira. If I were to ask you what Ananias and Sapphira were noted for particularly, you would say that they were big liars. You know, beloved, they got their reputation in a day when competition wasn't as keen as it is today. They never would be recognized now as such enormous liars, because competition is too keen today. There would be others that would be in the same shape they were in.

Ananias and Sapphira came in singly and lied about the property that they had sold and the offering they brought to the Lord. Peter said to Ananias, "Wasn't it yours when it was in your possession? When you sold it, wasn't it yours? Couldn't you have done with it as you wanted to? Why are you coming here lying about what you have done?" The Word of God says that Ananias fell down dead and they picked him up and carted him off and buried him and didn't even tell his wife about it.

Imagine, a man in the grave, yet his wife thinks he is out running around! He left that morning and said, "I am going to go to church. I am going to take the offering to church." "How much are you going to take?" "Oh, I don't know. We sold it for so much—I am going to tell them that we sold it for that. I am going to tell them a certain amount but I am not going to tell them the actual price." He goes to church and as I have said, they carry him out to his burial. It was a sin unto death.

By and by Sister Sapphira came in and Simon Peter said, "Did you sell your land for so much?" The Word of God says that they had agreed among themselves so their story would coincide and they would tell the same story. She said, "Yes, that is right. That is what we sold it for." Just like God struck Ananias, God struck Sapphira and she died. It was a sin unto death. I tell you, beloved, it is a sinful thing to lie to the Lord.

Let's notice another example. There was a man by the name of Achan in the Old Testament. The Word of God tells us how Achan was one of the warriors of Israel. When the Jews were getting ready to take the land of Canaan, the first city that they compassed about was the city of Jericho. God has told the Jews that all the spoil of Jericho was to go into His treasury.

The first goes to God. The first tenth you get goes to God. God may allow you nine-tenths to use as a steward, but the first tenth belongs to God. The first fruits belong to God.

So the first city that the Jews conquered, the spoil of that city was for God. God said, "Everything of that city is to go into the treasury of the Lord." I think that every one of that army of 600,000 men lived in the light of this instruction—all but Achan. There was one fellow by the name of Achan who saw a goodly Babylonish garment, and a wedge of gold, and a wedge of silver, and while he thought nobody was looking, he stole them. He took them home with him and dug a hole in the ground, and covered them over there in his tent. I expect he had in mind that when the war was over, and they got settled in the land of Canaan, he would put on that goodly Babylonish garment and he would walk downtown, with

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gold in one pocket, and silver in the other. But wait—God had seen him. God looked down out of the skies and saw what Achan had done. Listen:

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

And Joshua said, Why has thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones.

And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger."—Joshua 7:24-26.

It was a sin unto death and the whole camp of Israel executed him in the light of God's instruction.

Let's think in terms of the men of Israel themselves who came up to Kadesh-barnea, and made a terrible decision against God. God was leading the children of Israel. They didn't really need any eyes to guide them. Once they asked Rahab, Moses' brother-in-law, to go along and be eyes for them. They didn't need him. They had God for eyes. When they came to Kadesh-barnea, they sent out spies. They didn't need spies to go into the land of Canaan and spy out the land. They had God to guide them. They sent out spies, and when the spies came back, all of them said, "It is the greatest country in the world. Look at grapes, and pomegranates, and oranges we brought. This is just a sample of what the land is like."

Ten of them said, "We saw something else over there. We saw the sons of Anak. They were such big giants and we were so small. When they looked at us, they thought of us as grasshoppers. To tell you the truth, we were just as grasshoppers in their sight. You can be certain, beloved, if you feel like a grass—

(Continued on page 7, column 1)

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"The Sin Unto Death"

(Continued from page 6)

hopper in the sight of somebody else, he is going to think of you as a grasshopper.

Imagine, comparing yourself to a grasshopper! Can you think of anything any more contemptible than a grasshopper? When you rake hay in the summertime and you leave a pitchfork that you have been handling in the field, the perspiration and the salt of your body is on that handle of that pitchfork. You go to the house for lunch and when you come back, the pitchfork is rough. You can hardly hold it because it is so rough because the grasshoppers have eaten on that handle to get that salty perspiration off the handle of that pitchfork.

He is a contemptible little thing, isn't he? You pick him up in your hand and hold him and he will spit tobacco juice on you every time. You turn him loose, and the contemptible little rascal will jump, but you don't know which way he is going to jump. He is just as apt to jump forward, as backward or sideways. You don't know which way he is going.

They said, We were just like grasshoppers in the sight of those giants. Tow of them, Caleb and Joshua, said, "We saw them too, but we believe by the power of God we can overcome them. Let's go up and conquer the country, because God is on our side."

"How about our little ones? They will fall prey to these giants. What are we going to do? We had better take the advice of the ten." So 600,000 men, minus two, despised the power of God. What was the result? God said:

"Doubtless ye shall not come into the land, concerning which I swear to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun."

"But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."

"But as for you, your carcasses, they shall fall in this wilderness."

"And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness."—Num. 14:30-33.

What happened, beloved? All the men of war died in the wilderness. Why? They had sinned the sin unto death. They despised the power of God.

I don't say that the sin unto death is any particular sin. I just say that it is any sin that you may be guilty of, that you persist in, and don't repent of. You go on in your sin and turn your back upon the Word of God and God's will, and you persist in doing it. God says that it is a sin unto death.

Uzzah is a good example. One day David wanted to bring the ark up to Jerusalem. It had been captured by the Philistines. It became a burden and a curse to the Philistines and they sent it back. They got rid of it mighty quickly.

As you know, the ark was a type of God's presence, and the

The Redeemer's Return

(Continued from page six)

proof that the Anti-christ will exercise political or governmental power. He will be a king — "the king" — and if a king he must be at the head of a kingdom.

In the second place, if the Anti-christ is to be a perfect counterfeit of the true Christ, if he is to ape the millennial Christ as set forth in Old Testament prophecy — for, of course, he will not ape the "suffering" Christ of the first advent — then it necessarily follows that he will fill the role of king, yea, that he will reign as a King of kings, as Satan's parody of the Son of Man seated upon "the throne of His glory." That the Anti-christ will also be at the head of the religious world, that he will demand and receive Divine honors is equally true. Just as in the Millennium the Lord Jesus will "be a priest upon His throne" (Zech. 6:13) so, we believe, the Anti-christ will combine in his person the headships of both the political and religious realms. And just as the Son of Man will be the Head of the fifth world-empire (Dan. 2:44) so, we believe, the Man of Sin will be the Head of the revived fourth world-empire (Dan. 2:40).

In the third place, to make the Anti-christ and "the False Prophet" one and the same person is to involve us in a difficulty for which there seems to be no solution. In Rev. 19:20 we read "And the Beast was taken, and with him the False Prophet that wrought miracles before him * *. These both were cast alive into a lake of fire burning with brimstone." Now if the "False Prophet" is the Anti-christ, then who is "the Beast" that is cast with him into the lake of fire? The Beast here can not be the Roman empire, for no member of the human race (as such) is cast into the Lake of Fire until after the Millennium (see Rev. 20). That "the Beast" is a separate entity, another individual than the "False Prophet" is also clear from Rev. 20:10—"And the Devil that deceived them was cast into the Lake of fire and brimstone, where the Beast and the False Prophet are." In this last quoted Scripture, each of the three persons in the Trinity of Evil is specifically mentioned, and if "the Beast" is not the Anti-christ, the Son of Perdition, the second person in the Trinity of Evil, who is he?

In the fourth place what is predicted of the first "Beast" in Rev. 13 comports much better with what is elsewhere revealed concerning the Anti-christ, than what is here said of the second "Beast." In proof of our assertion we submit the following:

Points of resemblance between the first Beast of Rev. 13 and the Man of Sin of 2 Thess. 2—

1. The first Beast receives his power, seat, and great authority from the Dragon, Rev. 13:2. Compare 2 Thess. 2:9—"Him, whose coming is after the working of Satan with all power and signs and lying wonders."
2. "All the world" wonders after the first Beast, Rev. 13:3. Compare 2 Thess. 2:11, 12—"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned" etc.
3. The first Beast is "worshipped" Rev. 13:4. Compare 2 Thess. 2:4—"he as God sitteth in the temple of God."
4. The first Beast has a mouth "speaking great things" Rev. 13:5. Compare 2 Thess. 2:4—"who * * exalteth himself above all that is called God."
5. The first Beast makes war upon the saints Rev. 13:7. Compare 2 Thess. 2:4—"Who opposeth * * all that is called God," that is, he will seek to exterminate and obliterate everything on earth which bears God's name.

From these five points of analogy it seems clear that the first Beast of Rev. 13 and the Man of Sin of 2 Thess. 2 are one and the same person.

In the fifth place, that the second "Beast" is not "the Man of Sin" appears from the fact that the second Beast causeth the

Philistines didn't have any use for God in the camp, so they got rid of the ark as soon as they could. When David decided to bring the ark up to Jerusalem, he hired a couple of fellows. One of them was named Uzzah. He was to drive a team of oxen and bring that ark to the city of Jerusalem.

That ark was never to be hauled. It was always to be carried, and it was to be carried only by Levitical hands. Nobody but a Levite was ever to touch it. When David decided to bring the ark back, he forgets about what God has said, or he goes on and despises what God has said. He said, "Uzzah, I want you to make this thing something splendid. Make a big display. Haul this ark into the city of Jerusalem for me."

Uzzah started out and got along fine for a little while, but by and by, the old oxen stumbled? Who made him stumble? You know the answer as well as I do. God caused him to stumble. What David has done has displeased the Lord, and God causes that oxen to stumble. The Word of God says that when that oxen stumbled it caused that ark to rock backwards and forwards and it looked like the ark was going to fall and burst. Uzzah was a careful man. He was conscientious. I imagine he hurriedly made a decision: If that ark falls and bursts, I will feel badly. It is in my custody." He reached out to steady the ark to keep it from falling, and what happened? Listen:

"And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it. And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." — II Sam. 6:6, 7.

I say to you, this sin unto death may be any sin whereby that (Continued on page 8, column 1)

earth to worship the first Beast (Rev. 13:12), whereas the Man of Sin "exalteth himself" (2 Thess. 2:4), and compare Dan. 11:3—"And he exalteth himself."

Again; it has been generally recognized by prophetic students that our Lord referred to the Anti-christ when He said, "I am come in My Father's name; and ye receive Me not: if another shall come in his own name, him ye will receive" (John 5:43). If the one here mentioned as coming "in his own name" is the Anti-christ then it is certain that the second Beast of Rev. 13 cannot be the Anti-Christ for he does not come "in his own name." On the contrary, the second Beast comes in the name of the first Beast as is clear from Rev. 13:12-15. Just as the Holy Spirit — the third person in the Holy Trinity — speaks "not of Himself" (John 16:13) but is here to glorify Christ, so the second Beast—the third person in the Evil Trinity — seeks to glorify the first Beast, the Anti-christ.

If it should be objected that the second Beast is represented as working miracles (Rev. 13:13, 14) and that as the Man of Sin is also said to come "after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:9) therefore the second Beast must be the Anti-christ, the answer is, This by no means follows. The power to work miracles is common to each person in the Trinity of Evil. Just as God the Father, God the Son, and God the Holy Spirit, each perform miracles, so does the Dragon, the Beast, and the False Prophet. Three things are said in connection with the second Beast which correspond closely with the work of the Holy Spirit. First, "he maketh fire come down from heaven" (Rev. 13:13), compare Acts 2:1-4. Second, "he had power to give life unto the image of the Beast" (Rev. 13:15), compare John 3:6—"born of the Spirit." Third, "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads" (Rev. 13:16), compare Eph. 4:30—"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Finally; the second Beast is clearly subordinate to the first Beast. But would the Jews receive as their Messiah and King one who was himself the vassal of a Roman? Was not this the very reason why the Jews of old rejected the Lord Jesus, i.e., Because He was subject to Caesar and because He refused to deliver the Jews from the Romans!

In the sixth place, as we have seen, in Dan. 11:36 the Anti-christ is termed "the king" and if a king he must possess a kingdom? Will not Anti-christ's kingdom be the very one which Satan offered in vain to Christ? namely, "all the kingdoms of the world, and the glory of them" (Matt. 4:8). That the kingdom of the Anti-christ will be much wider than Palestine appears from Dan. 11:40-42—"And at the time of the end shall the king of the south push at him (the Anti-christ): and the king of the north shall come against him (the Anti-christ) like a whirlwind, with chariots, and with horsemen, and with many ships; and he (the Anti-christ) shall enter into the countries, and shall overflow and pass over. He (the Anti-christ) shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his (the Anti-christ's) hand, even Edom, and Moab, and the chief of the children of Ammon (compare other Old Testament prophecies concerning these three powers). He (the Anti-christ) shall stretch forth his hand upon the countries; and the land of Egypt shall not escape." From this Scripture it is also clear that the Anti-christ will be at the head of a great army and therefore a political ruler as well as a religious chief.

In the seventh place, it is generally agreed among those students of prophecy who belong to the Futurist school that the rider upon the four horses of Rev. 6 is the Anti-christ. If this be the case then we have further proof that the Anti-christ and the Head of the revived Roman empire is one and the same person. This may be seen by comparing three Scriptures. In Rev. 6:8, of the rider on "the pale horse," we read, "His name that sat on him was Death and Hell followed with him." In Isaiah 28:18, those who will be in Jerusalem during the Tribulation period are addressed by Jehovah as follows: "And your covenant with Death shall be disannulled, and your agreement with Hell shall not stand." What "covenant" can this be except the one mentioned in Dan. 9:27 where we read of the Roman Prince (the Head of the revived Roman empire) confirming the covenant with the man for seven years. Now reverse the order of these three passages and what do we learn? In Dan. 9:27 we learn that the Head of the Roman empire makes a "covenant" with the Jews. In Isaiah 28:18 this "covenant" is said to have been made with "Death and Hell." While in Rev. 6:8 the rider on the pale horse (which it is generally admitted is the Anti-christ) is named "Death and Hell." Hence from whatever angle we approach the subject it is seen that the Anti-christ is the Head of the fourth world-kingdom.

Finally, we wish to call attention to the employment of the definite article in connection with the two "Beasts" of Rev. 13. Wherever we read of the Beast, it is the Anti-christ who is in view. In 13:1 we read, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy"—this is the empire itself with its seven mountains and ten kings (see 17:9, 12). But from 13:2-8 it is always "the Beast," the Head of the empire, the Anti-christ. So in 19:20 and 20:10. The Anti-christ is termed The Beast in contradistinction to Jesus Christ who is denominated "The Lamb."

"The Sin Unto Death"

(Continued from page seven)
a saved person ignores God or despises the will of God.

Notice another example. There was a man in the Old Testament by the name of Moses. He was a good man and a good leader for the children of Israel. There isn't any doubt in my mind but that Moses was God's man. Later on, in the New Testament, we find that when the Lord Jesus was on the Mount of Transfiguration that Moses and Elijah were there with Him. I know he was saved for the Word of God tells us in the book of Revelation that some of these days when we get to Glory that we are going to sing the song of Moses and the Lamb — the Lamb of God coupled with Moses. So I know that he was a saved man and God used him mightily.

One day, God said, "Moses, you strike the rock and water shall flow out from it." Moses struck it and water flowed out therefrom. That rock was a type of Jesus. Jesus was typified by that rock. Jesus had to be smitten. He was smitten at the cross. As water flowed out from that rock when Moses struck it, so Jesus Christ was smitten for our sins and died for our sins.

Later on, God said, "Moses, you speak to the rock." Remember that rock is a type of Christ.

When you sin, beloved, what are you supposed to do? Crucify Him all over again? No, no, beloved, you are supposed to confess your sins to Him. Speak to Him." But Moses, in his anger, took his shepherd's staff and brought it down against the rock. He broke the type, for the rock was supposed to be smitten once and spoken to thereafter. Jesus Christ was to be smitten once for our sins. He died once for our sins and now we are supposed to speak to Him, to confess our sins to Him thereafter. Moses broke the type. God gave him the water, but Moses had sinned.

One day, God said, "Moses, let's go up on Mount Nebo. You are going to die." Isn't that a strange thing that God would say to a great man of God — a man who has been used mightily of God, yet God said: "You are going to die!" When they get up on Mt. Nebo, the Lord said, "Moses, look over yonder. Up in the north, that is where Dan is going to settle. Look down there in the south. That is where Judah is going to settle." God pointed out the places in between where the different tribes were going to settle. Moses said, "That looks like a great country. Is that where we are going?" God said, "Wait a minute, Moses, you have used the wrong pronoun. Not *we*. That is where I am going.

That is where the children of Israel are going. Moses, you are not going. You remember once upon a time I told you to speak to the rock and you smote it instead? Because of you despising My Word, because of your sin of disobedience, you are going to die." The Word of God says that God smote Moses, and with the hollow of His hand God scooped out a grave, there on Nebo's lonely mount, and nobody to this day knows where Moses was buried. God was the preacher, God was the undertaker, God was the pallbearers, God was the mourners, and God was the whole funeral procession, and nobody but God knows where he was buried. Why? He had sinned a sin unto death.

CONCLUSION

My text says there is a sin not unto death. Lots of times you and I sin and God doesn't smite us. There is sin not unto death and there is sin unto death. I tell you, you and I as children of God ought to be mighty careful how we walk, and how we treat His Word, because after all, what He says within His Word is final, and we had better be careful that we don't despise the Word of God.

May God bless you!



A Hoax

(Continued from page one)
a great deal, they will be heard." Matt. 6:7.

6. THE CONFESSIONAL IS A HOAX. It is un-Christian, indecent and immoral. It is written, "There is one Mediator between God and men, the man, Christ Jesus." I Tim. 2:5.

7. "MIRACULOUS MEDALS" ARE A HOAX. So are images, crucifixes, "Bleeding Hearts," "Holy Water" and similar heathen inventions. It is written, "Thou shalt not make unto thee any graven images." Ex. 20:4.

8. FORBIDDING TO EAT MEAT IS A HOAX. So is the rule against marriage of priests. It is written, "Some will depart from the faith, giving heed to doctrines of devils. They will forbid marriage and enjoin abstinence from foods." I Tim. 4:1-3.

9. I AM AN AMERICAN CITIZEN, and refuse to be the subject of a deluded Italian Prince. It is written, "No man can serve two masters." Matt. 6:24.

10. I AM A CHRISTIAN. It is impossible to be a true Christian and a true Romanist. It is written, "This people honors me with their lips, but their heart is far from me. But in vain do they worship me, teaching for doctrines precepts of men." Matt. 15:8-9. "What fellowship has light with darkness? ... come out from among them, be separated, saith the Lord." 2 Cor. 6:14-17.



Election

(Continued from page five)
grace?" I grant you that they do, but if we destroy everything that men abuse, we should have nothing left. What are there to be no ropes because some fools hang themselves? and must knives be discarded as dangerous because some use them as weapons of destruction? Decidedly not! And, besides all this remember that men do read the Scriptures and think about these doctrines, and therefore often make mistakes about them. Who shall set them right if we who preach the Word hold our tongues about the matter?"

THE BAPTIST EXAMINER

OCTOBER 10, 1970

PAGE EIGHT

THE FATHER'S HAND

While through this changing world below
I would not choose my path to go;
'Tis Father's hand that leadeth me,
Then I know how safe His child must be.

Sometimes we walk in sunshine bright,
Sometimes in darkness of the night;
Sometimes the way I cannot see
But Father's hand still leadeth me.

Sometimes there seems no way to take,
But Father's hand a way doth make.
Sometimes I hear Him gently say,
"Come follow Me, this is the way."

Why should I mind the way I go?
His way is best for me, I know.
He is my strength, my truth, my way,
He is my comfort, rod, and stay.

So on we travel hand in hand,
Bound for the heavenly promised land
Always through all Eternity,
I'll praise His name for leading me.

— IDA L. CORNETT

Sometimes you will hear people say that this doctrine of election makes men complacent and careless about the matter of their salvation, for they are made to feel that there is nothing they can do about it anyway, since everything depends upon God, if they are chosen, they will be saved somehow; and if not, well, nothing they do will make any difference. But is that really true? Do you know any unbeliever who actually uses that as an excuse for his unbelief? No, of course not. That's not the reason why he rejects the gospel. The only people who raise this objection are Arminians, Conventionites, professing Christians who think this doctrine will offend and antagonize those whom they want to win for Christ. How strange that God doesn't have the same fear! He certainly wants to bring sinners to Christ, and yet He doesn't hesitate to use this doctrine to call them! And God's Son did the same thing. One day preaching He said, "No man can come to me, except the Father which hath sent Me draw him." (John 6:44).

Are we supposed to be wiser than God? Do we think we can make the gospel more appealing and more effective if we omit this basic doctrine of divine election, and lest sinners think their salvation depends upon their own free will, which is sinful and depraved, rather than upon the sovereign will of God? Which is really the more compelling thing to say to men who are sinners by nature, prone to evil, slaves of sin, that they must choose God or that God must choose them? Which would you rather have me tell you — that God cannot save you unless you first come to Him, or that He has come to you because you would not and could not come to Him?

CONCLUSION

Now in spite of everything we have said about Election and the Bible, men and women will still reject the doctrine, twist the doctrine, despise the doctrine and actually show their hatred toward God's revelation and those who believe and proclaim it. We who love election should not let this disturb and discourage us. Remember Paul said in II Timothy 2:10 "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

To those who rant and fight against election and against the Bible because it contains the doctrine of election, we would remind them of the inscription on the monument to the Huguenots in Paris, France:

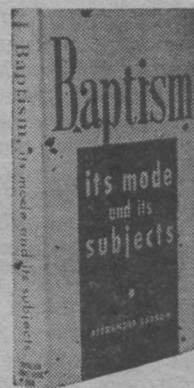
"Hammer away, ye hostile hands;
Your hammers break; God's anvil stands."

Even Christian hymnology is

very deficient in expressing the doctrine of election in its words and theology set to music. True, Samuel S. Wesley in his hymn, "The Church's One Foundation" says in the 2nd verse — "Elect from every nation, Yet one o'er all the earth, Her charter of salvation, One Lord, one faith, one birth," but this is one of the very few hymns that even mentions election. I did run across an old hymn, the author whom to me is unknown, that surely grasped the great Biblical doctrine of election — let me quote this great hymn of praise in closing.

"'Tis not that I did choose Thee,
For, Lord, that could not be;
This heart would still refuse Thee,
Hadst Thou not chosen me.
Thou from the sin that stained me,
Hast cleansed and set me free;
Of old Thou hast ordained me,
That I should live to Thee."

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