

The Baptist Examiner

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

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Divine Sovereignty, Human Responsibility

ROBERT McNEILL
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Charleston, W. Va.

ACTS 4:26-28.

"The Devil made me do it!" This expression made popular by a national television comedian brings smiles and laughs to millions of people across the United States. But I wonder how many people are aware that the expression is almost a direct quotation of Eve's answer to God in Genesis 3:13! Listen to that verse in the first book of the Bible, "And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat." Eve blamed the serpent, the devil, for the fall. In the preceding verse Adam blamed his wife Eve for his sin, "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Both claimed no responsibility for sin. Strange isn't it, that when you mention Divine Sovereignty today, the first objection you receive from those who think this all important doctrine of Scripture is over emphasized, is that human responsibility is being destroyed.

trine of Scripture is over emphasized, is that human responsibility is being destroyed.

Our first parents denied their responsibility in the fall but God said they were guilty. Adam walked right into sin with his eyes wide open and although Eve was beguiled she was still responsible as recorded in I Timothy 2:14, "And Adam was not deceived, but the woman, being deceived, was in the transgression." Yes, you will be responsible even if the Devil tricks you into doing something! How like sinful man to be quick to deny responsibility for sin and the evil things of life, but so desirous to take credit for the good and commendable things of life.

Now we believe that the Bible teaches Human Responsibility and it also teaches Divine Sovereignty. Yes, sometimes within the same context and even the same verse. Look at our text as found in Acts 4:26-28, "The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child, Jesus, whom thou hast

anointed, both Herod, and Pontius Pilate, with the nations (Gentiles) and the people of Israel, were gathered together, To do whatever thy hand and thy counsel determined before to be done." This is not an isolated text; go back two chapters to Acts 2:23 and it reads, "Him (Christ), being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death, because it was not possible that he should be held by it."

Do you know one of the reasons we fail to grasp this truth of



ROBERT McNEILL

God's Sovereignty and Human Responsibility? We fail to see the office work of Christ as king and Christ as judge. As king, Scripture teaches that Christ controls all things, human actions among them, in accordance with His own eternal purpose. Scripture also teaches that, as judge, He holds every man responsible for the choices he makes and the courses of action he pursues. That is why you can find both responsibility and sovereignty in the same verse as we have shown from the Book of Acts. Now this wasn't some- (Continued on page 7, column 3)

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LET'S CONSIDER AGAIN . . .

The Generation Gap

Today's youth are pessimistic. They have lost faith in "the establishment." Many students are cynical of those who run the system and of their plans and purposes to solve the problems of society. We have Vietnam, the Jew-Arab crisis, a divided Berlin and wars and rumors of wars the world over. One pressed button — one miscalculation, could set in motion a nuclear holocaust which might exterminate human existence. Modern youth see very little to be optimistic about.

Societies everywhere from Europe to North America, from the Far East to Latin America, have within them a generation dedicated to destroy the old order. In these movements you find hippies, peace advocates, civil rights protagonists, ghetto blacks, black power advocates, blowers of pot, drug addicts, young men with outlandish hair-dos, war mongers, Communist conspirators and religious liberal clergymen. These rebellious youth are preparing the successor society that must spring from the ashes of the old. Everywhere they are seen raising a fist, a typical Communist gesture of defiance. They live on the fruits of capitalism while trying to destroy it.

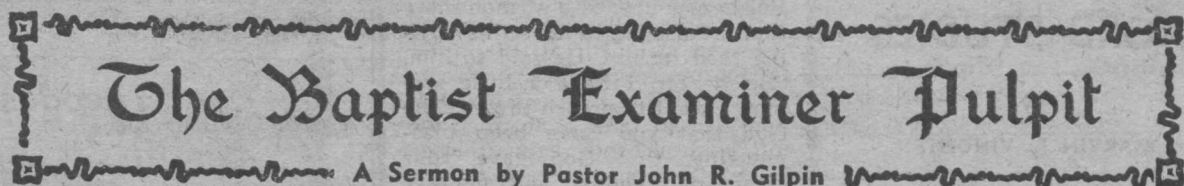
Youth in revolt seeks ways to promote love, spontaneity and wisdom. To assist them in their search for new values they resort to certain stimuli, such as pagan religious practices, modern chemicals, amplified music and nude dancing. But in truth the "love" youth seek is mere sexual promiscuity. It is free lust, not free love they are talking about. The "spontaneity" is no more than mental dullness. The so-called wisdom is in fact folly and absurdity. Their scorn of unsuitable jobs reflect a fear of honest work.

The campuses of our colleges and universities are the great battleground of our time. The militant element of rebellious youth

have a battle plan that outlines their strategy for victory. This plan includes violent eruptions on college campuses, the kidnapping of administrators, the taking over of college property, a reign of terror and the closing down of the institutions of learning.

STOP! STOP! STOP!

Before American youth completely destroy the nation they live in, they should ask themselves some sobering questions. Can free love, academic freedom, drug addiction and the new morality really give us the Utopian world they dream about? What is the real fruit of hippie-morality? Is it not social disease, illegitimate children, guilt complexes, insanity, confused lives and a confused mess? What if there is some sham and hypocrisy in our society. Must we destroy the greatest nation in all the annals of human history to get rid of a few rats? Would it not be better to clean up the nation, rather than to destroy both the rats (Continued on page 6, column 4)



The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TROUBLED BY HIS THOUGHTS"

"Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another." —Dan. 5:6.

I have read to you that which I consider to be the most dramatic portion of all the Word of God. You attested to that fact by the solemnity with which you listened to it as I read it. I have noticed through the years when reading this portion of God's Word, that it commands more

solemnity and reverence — that people have more respect for it, and will listen cautiously and carefully as it is being read — than any passage of God's Book. It is a remarkable story.

Belshazzar is on the throne. Actually, he was only second in command. His father was shut out of the city. The army of the Medes and the Persians did not allow him to come back into the city, and since Belshazzar was the heir-apparent to the throne, he became ruler while his father

was shut out of the city.

I rather imagine that Belshazzar, puffed up a great deal with pride, with his ego now completely dominant, said, "Let's have a party. I am king. Let's start this kingship off with a party."

He wasn't a "piker" when it came to giving a party. The Word of God says that he called in a thousand of his lords and nobles. In addition to these, there were the wives and the concubines (Continued on page 2, column 1)

The Foolish Absurdity Of The Free Will Of Man

ELD. JAMES LEET
Mayfield, Kentucky

Today on every hand we hear men, even in ecclesiastical circles, mention the myth on the part of man as having a free will.

As is contained in my text, the birth we experience spiritually is not of blood, not of the will of flesh nor even of the will of man. Man can no more will his birth from above than he could will his birth by natural means.

As He, the Holy Spirit, acts upon man in a convicting manner, he brings man to a knowledge of sin in a way the sinner never before knew sin. He brings the sinner to a reverse position of sin and causes him to look upon sin the way God looks upon sin with loathful contempt and vehement anger of the exceeding sinfulness of sin. And in so doing the sinner even takes God's side against himself in his condemnation of sin.

I

May I now inject this question, what part does the "FREE" will of man play in the active work of the Holy Spirit?

The answer is: No. 1, man's will does not in this manner act either freely, if it were indeed free, or compulsory but man is entirely passive in this phase of the redemptive work of God upon man.

John 8:33-44 shows very plainly that man cannot will freely but because of his nature he must will consistently with that very nature. Because man's nature is to sin, the man is indeed in bond-

age to sin and cannot will anything outside the limits of this very bondage.

No. 2, man is saved when he believes — not because he believes for if he were saved because he believed then believing would be works which lead up



JAMES LEET

to salvation and we know that a man is not in any way saved or partly saved by works either large or small.

Titus 3:5, Ephesians 3:8 and 9, Romans 9:14-16 declare very clearly that man's will does not enter into the picture as having any part in initiating his own salvation. But it is wholly of God's sovereign bestowal of mercy that brings a sinner unto repentance. (Continued on page 6, column 1)

WHY I AM NOT . . .

A CAMPBELLITE

BILL FARMER
Lincoln Park, Michigan

Campbellites began after the time of Jesus Christ, therefore cannot be New Testament in their belief. Campbellites call themselves "Church of Christ." More properly they should be called the "Church of Campbell." For Thomas and Alexander Campbell along with B. W. Stone were co-founders of this group. Thus, Campbellite history is only about one hundred and forty years old. Which is not old enough!

II.

Campbellites "water down" Christ's finished work by adding water and works. "Baptism is essential to salvation" is their cry, with no regard to the Scriptures nor to their own inconsistencies. To remove the water from the Campbellite church is to remove salvation itself. They use "pet" passages to back up their water-works salvation myth. They say that the thief on the cross was not baptized because he died before Pentecost. Yet, they use Mark 16:16 and John 3:5 which were

both statements made before Pentecost. This belief also presents two different ways of salvation; one before the day of Pentecost, and one after. Campbellites have no idea what to do with the baptism of John the Baptist.

III.

Campbellites misuse the Bible to prove their heresies.

John 3:5: The "water" here is symbolic of the word of God as used in Eph. 5:26.

Mark 16:16: Here is a command to "believe" and also to be "baptized." Campbellites generally leave out the second part of the verse. "He that believeth not shall be damned."

Acts 2:38: The word "and" is more correctly translated from the original as the word "in order to be." And this is to receive the complete power of the spirit not just salvation.

IV.

Campbellites are "know-it-alls." There is no question that can be asked to the Campbellite to which Satan does not supply their twisted minds with an answer. Mr. Bogard calls it the "Campbellite grin," but it is more than a grin. It is a way of life. This attitude causes them to close their ears and minds to all except their own teachers. They refuse to discuss the many passages concerning salvation that are not even remotely connected with baptism. They refuse any discussion of predestination or eternal security. How can anyone who claims to believe nothing but the Bible refuse to listen to what it says?

V.

Campbellites teach that the Holy Spirit is the same as God's Word. The Holy Spirit does work through the Word but He is a distinct person and should be recognized as such.

The name "word" is given only to Jesus Christ. In I John 5:7, the "word" and Holy Spirit are mentioned together. If the Campbellite is correct, why not use (Continued on page 8, column 5)

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JOHN R. GILPIN.....Editor

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"Troubled Thoughts"

(Continued from page one)

and the princes. They were all present. So it was a tremendous crowd that came together for this feast of Belshazzar.

I can see that crowd gather around the tables that were loaded with food, both in and out of season. I can see the crowd as they eat and drink. I can hear the jest and the repartee as it flashed backwards and forwards across the table. I can see the hired Oriental dancers as they weave in and out among the tables.

Of all the banquets that you can imagine, none would begin to compare with this feast of Belshazzar, both from the standpoint of quality and quantity; both from the standpoint of those who were present, and what they did. It was a feast never to be forgotten.

All of a sudden, Belshazzar sets his wine cup down. That wine has gone to his brain. His inflamed brain now has a wild idea, and he calls the chief of the retainers, the leading butler, to his side, whispers something into his ear, and I see that chief of butlers and all of the great host of retainers suddenly disappear out the side door.

I wonder where they are going, and what the order is that he has given. I haven't long to wait, for in a moment's time, this host of retainers come back into the banquet hall, and they begin handing out golden and silver vessels for everybody to drink out of.

Where did they come from? You know, beloved, when Nebuchadnezzar had conquered Jerusalem, he had brought the gold and silver vessels that were used in the temple of God, all the way from Jerusalem to Babylon. Now

this man, whose brain is inflamed with wine, has a devilish idea pass through that inflamed brain. He would humiliate the God of the Israelites by drinking wine out of their gold and silver vessels that were dedicated to their God.

Thus, these vessels, which would correspond to our communion service, which were hallowed by the Jews, were handed out to all the thousand lords, and their concubines, the nobles, and everybody begins to drink from them. At the same time, they praised their gods of gold and silver and brass and iron and wood and stone.

The reason for it — they were humiliating the God of the Jews, and "If we are going to do it, let's do it right. If we are going to humiliate the God of these Jews, let's not only humiliate Him by drinking wine out of these vessels that are dedicated to Him, but at the same time, let's praise our gods."

"I don't care what your God may be," says Belshazzar, "a god of wood or stone or brass, or anything in the world, whatever your god may be, praise that god, and humiliate the God of the Jews!"

But, beloved, the God of the Jews is not to be humiliated. He takes His own part.

All of a sudden, while they were enjoying their drunken feast, and praising heathen gods, there appeared a thumb and a finger. They were on the wall, right close to the candlestick. There was nothing being done in the dark, everything there being done in the light so that everybody could see it. Along the plastered wall, a thumb and a finger begin to appear, and they write four strange words upon that plaster, with the light of the candlestick shining thereupon, that everybody might see MENE, MENE, TEKEL, UPHARSIN.

The Word of God says that the king was terrified. His countenance changed. His thoughts troubled him. The joints of his loins were loosed and he felt like his bowels were going to fall out of him, and his knees smote one against the other.

Talk about a person being scared to the extent that his knees knock; King Belshazzar's knees knocked. As his thoughts troubled him, the joints of his loins were loosed and his countenance was changed.

What can he do? What shall he do? He has a college. They have a group of wise men within that college. They have a brain trust. So his idea was that he would just fall back upon this brain trust.

He said to them, "Read it, and tell me what it means, and I'll put a chain of gold around your neck. I'll make the man who reads this writing the third ruler in the kingdom." Belshazzar was second, his father was first, so the honor would be the third ruler of the kingdom.

All that crowd — all that brain trust, look at the plaster, and they see those four words, writ-

ten in the Aramaic language. They walk around, and they scratch their heads in perplexity, and they gaze at those strange hieroglyphics and say, "We can't read it."

I tell you, beloved, the Devil's children never can read God's writing. That is why an unsaved man can't read this Bible. Oh, an unsaved person can read it, to understand the history, the geography, the literature, but an unsaved man can't read the Bible and get God's message. He has to have the Spirit of God to understand the message of God.

This crowd couldn't read this writing, because this writing had come there on the wall from God. Finally, they shake their heads. King Belshazzar is in more trouble than ever.

But the Queen Mother came in and said:

"O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed." — Dan. 5:10.

In other words, she said, "Oh, that means nothing. There is a man in our kingdom that can read that. There is a man in our kingdom whom your father made the master of the magicians, the Chaldeans and the astrologers,

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just because he was able to tell your father the meaning of a dream that he had. He was able to recall the dream when your father had forgotten it, and he was able to tell your father the meaning thereof.

"Send for this man, Daniel — he whom your father named Belshazzar. You'll either find him listed under the name Daniel, his Jewish name, or Belshazzar, his Babylonian name. But you send for him. He'll read for you the writing on the wall."

When Daniel came in, Belshazzar made the same offer to him that he had made to his brain trust — "a chain of gold around your neck; third ruler in the kingdom. I'll really do something nice for you if you will read this writing."

Daniel wasn't in a hurry to read it. He wasn't that concerned about how soon he read that writing for that old devilish king. He knew that old devil, Belshazzar, would soon be in Hell, so why hurry?

First of all, he thought that Belshazzar needed a sermon more than he needed to have this writing read to him. He said to him, "Belshazzar, I have a little sermon I want to preach to you. The God that you have been blaspheming, that God gave your father a kingdom and majesty and glory and honor, and that God that you are blaspheming — that God blessed your father to the extent that your father's kingdom prospered all over the world.

"Belshazzar you knew all of this. You knew that your father was blessed because God blessed him. Though you knew it, you have been praising the gods of gold and silver and brass and iron and wood and stone. In your drunken orgy, you have forgotten,

As I watched A Grasshopper

"I thought as I watched a grasshopper
Eating some blades of grass,
He is giving no thought of tomorrow
Or how long his food will last.

For summer will soon be over,
And all the grass will be dead;
You will not be eating your fill
But will be dying of hunger instead.

You could go to the ant for a lesson
And be working every day, that you may
Be gathering the fruit of the harvest
And storing it for a future day.

Few people are like the ant
But are like the hopper instead;
Saying, 'let's eat, drink and be merry
For tomorrow we may be dead.'

Oh, friend, don't be like the hopper
But consider your future right well;
You are going to spend eternity somewhere—
Say, will it be Heaven or Hell?"

J. E. ABBOTT
Benton, Arkansas

you have ignored, you have bypassed everything pertaining to God — the God of the Jews, whom you knew blessed your father.

"Though the God of the Jews has blessed you in all your ways, you have not glorified Him; therefore the part of the hand was placed upon the plaster of the wall."

Having preached this little sermon, he then said, "Here is the meaning:

"MENE: God hath numbered thy kingdom, and finished it. God has finished your kingdom."

Beloved, if you don't believe the Bible, just pick up the pages of history and you will see that that was true. The kingdom was finished with Belshazzar. That word, MENE, was repeated, and the reason why you have it repeated, I think, was for emphasis. God had definitely finished off the kingdom of Belshazzar.

"TEKEL: Thou art weighed in the balances, and found wanting."

What balances? Not the balances of public opinion, because public opinion, the opinion of that crowd that was there in front of him, would have said, "Ah, Belshazzar is a jolly good fellow. Hail-fellow-well-met." He wasn't weighed in their balances; he was weighed in the balances of God, and found wanting.

I might say in passing, that is the balances in which each of us is being weighed at this hour. Sinner friend, how do you weigh this morning?

The third word was PERES. When it was written on the wall, it was UPHARSIN, but when Daniel interpreted it, it was PERES. One is singular; the other is

plural. It is the same word — just the singular form and the plural form.

Daniel said, "Belshazzar, thy kingdom is given to the Medes and the Persians. They are going to control your kingdom."

Belshazzar was a man of his word to the extent that he put the chain of gold around Daniel's neck, and he put a scarlet robe on his back. He made a proclamation that very hour: "This man Daniel is the third ruler in the kingdom. His word comes after mine."

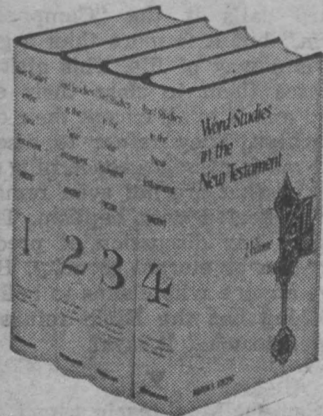
Belshazzar's feast goes on. There isn't a hint that the writing on the wall stopped him. The Word of God says that his thoughts continued to trouble him.

I can see Belshazzar as he picks up another glass, a goblet, and downs it, praising the gods of gold and silver and iron and brass and wood and stone. I wouldn't be a bit surprised but what the banquet became a riotous affair before morning.

May we look at the pages of history and see that while this was taking place inside the city, the Medes and the Persians were knocking at the gates to get in. They even turned the course of the river that night in order that they might be able to get inside that city. The next morning, there he is — just a lump of clay wrapped up in a purple robe. Look at him — Belshazzar slain.

The Medes and the Persians conquered the city that night. God had said to Daniel, "The kingdom is going to be given to the Medes and the Persians, and it happened that night.

(Continued on page 3, column 5)



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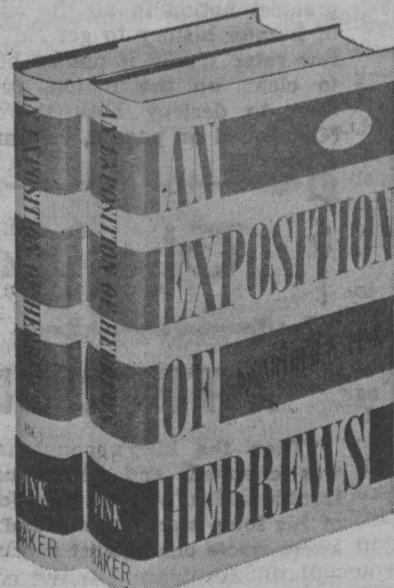
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PAGE TWO



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THEODOSIA ERNEST

(Continued from last week)

"And so in regard to the fourth of our tests. We can very readily decide from the CONFESSION OF FAITH itself, and with but little loss of time, that *each* of the local Churches, and every member of them, is bound to *receive* and *obey* the decrees of the judicatories above them.

"The truth is, a Presbyterian society, as such, has little if any more ecclesiastical power than an Episcopal, a Methodist, or even a Roman Catholic society possesses. It cannot determine for itself who shall be received as members of its own communion. It cannot determine for itself whether a wicked violator of God's laws shall or shall not continue in their number and fellowship. It cannot decide for itself that one who has proved himself unworthy, and alienated their affections, shall not, in spite of their most earnest protest continue to sustain to them the relation of a pastor."

"Surely," exclaimed Theodosia, "you must express yourself somewhat too strongly. I was for months a member of the Presbyterian Church, and did not become conscious of any interference with my liberties, or those of others."

"And I," said Mr. Percy, "was a member of it still longer than you, and I never felt that there was any restraint upon my liberties; and yet it does not follow that the power to restrain did not exist. Many a citizen may live and die in the dominions of a despot without ever having been the victim of despotic power; but the power existed nevertheless. Our question is, whether the local Presbyterian Church, like the Church at Jerusalem, or the Church at Corinth, or the Church at Ephesus, can, under Christ, *decide for itself* all questions of order and discipline relating to *its own internal affairs*; or whether there is a power outside itself, and above its own, that can determine these things for it, and to the decisions of which it must submit, or cease to be a Presbyterian Church? The way to find the true answer to this question is not to refer to our personal experience or observation, but to look at the written constitution of the Church. We have learned from the Scriptures that it was the *ekklesia*, the Church in her assembled capacity as an official body, which was to receive members to her own communion and fellowship; but the constitution of the Presbyterian Church places this power in the hands of the *pastor and his advisory council*, the elders, of whom there may be only one or two. It is not the Church, but the session, consisting of the pastor and two ruling elders, (if there be as many,) which is charged with maintaining the spiritual government of the congregation. The session is 'to receive members into the Church, to admonish, to rebuke, to suspend, or to exclude from the sacraments those who are found to deserve censure.' Pp. 416, 417. And for its faithfulness or unfaithfulness, it is responsible *not to the Church*, but to the *presbytery*.

"And except in the first particular, the reception of members the session has not final jurisdiction, for the presbytery has power to hear appeals from their decision, to examine, approve, or censure what they have done, and reverse what it does not approve. But the presbytery is responsible not to *the Church*, but to the *synod*, which may examine into and censure or repeal its decisions. And the synod is not responsible to the *Church*, but to the *General Assembly*, whose decision alone is final.

"It is, therefore, the General Assembly that has the power to decide who shall and who shall not be members of the separate and particular Churches. It can *never* in *any* instance be *finally* determined by the *Church* herself, but must be decided for her either by the session, presbytery, synod, or General Assembly.

"And now in regard to the calling or the dismissal of a pastor nothing can be plainer than the requisitions of the constitutional rules. The Church may earnestly desire a certain minister to take the charge of them. That minister may be very anxious to do so. The Church may meet and give expression to their desire by a formal vote, and embody it in a written request to the said minister to come. But they cannot *send* it to him; they dare not so much as officially to *ask* him to come until they have received the gracious consent of the presbytery under whose care the preacher may be, and also of that in which the Church may be located. See page 439, sec. 9.: 'The call, thus prepared, shall be presented to the presbytery under whose care the person called shall be that if the *presbytery* think it *expedient* to present the call to him, it may be accordingly presented; and no minister or candidate shall receive a call but through the hands of the presbytery.'

"If the call be to the licentiate of another presbytery, in that case the commissioners deputed by the congregation to prosecute the call, shall produce to that judicatory a certificate from their own presbytery, regularly attested by the moderator and clerk, that the call has been laid before them, and that it is in order."

"So again on pages 444, 445, we may read, 'No bishop (that is, pastor) shall be translated from one Church to another, nor shall he receive any call for that purpose, but *by the permission of the presbytery*' . . . 'The presbytery being met, and having heard the parties, shall, upon the whole view of the case, either continue him in his former charge, or translate him, *as they shall deem* to be most for the peace and edification of the Church.'

"Then turn to page 448; and read as follows: 'When any minister shall labor under such grievances in his congregation as that he shall desire leave to resign his pastoral charge, the presbytery shall cite the congregation to appear by their commissioners at their next meeting, to show cause, if any they have, why the presbytery should not accept the resignation. If the congregation fail to appear, or if their reason for retaining their pastor be deemed by the presbytery insufficient, he shall have leave granted to resign his pastoral charge, of which due record shall be made . . . If any congregation shall desire to be released from their pastor, a similar process, *mutatis mutandis*, shall be observed.'

"I think," said Dr. Thinkwell, "you have clearly made out

your case, and we may pass to the next mark upon our tablet."

"Which is the *fifth*," said Theodosia, "and requires that the members of a true Church *should have become such by their own voluntary act*."

"But in this Church, as we have seen," said Mr. Courtney, "they are, according to the testimony of Dr. Miller, to which I might add that of others of their standard writers, *born into the Church*, if they chance to be born of parents who professed the true religion. It may be more satisfactory to us, however, to look at the *Confession of Faith* for ourselves. If you will turn to page 146, you may gain further evidence."

"Not only those that do actually profess faith in and obedience unto Christ, but also the *infants* of one or both believing parents are to be baptized."

"But does this baptism make these unconscious and involuntary recipients of it *Church-members*? and that, too, without any additional and voluntary act of their own? Turn to page 456, and you will see: 'ALL BAPTIZED PERSONS ARE MEMBERS OF THE CHURCH — *are under its care* and subject to its government and discipline; and when they have arrived at the years of discretion, they are bound to perform all the duties of Church-members.'

"That certainly is as plain as words can make it," said the Doctor; "and we may pass on to the next test, which is, if I do not forget, that 'A true Church must hold as articles of faith the fundamental doctrines of the gospel.'"

"And here, I am happy to say," said Mr. Courtney, "we can mark this claimant all white. If every thing about her were as unexceptionable as her system of theology, we would have little to find fault with. But when we come to our *seventh* test, and ask for her *beginning*, we can only trace the Presbyterian Church of the United States back to 1789, or five years later than the organization of the Methodist Church, at Baltimore. It was in that year that the establishment was *completed* or *finished*, by adding on to what it had before, that which now constitutes its peculiar characteristic, that is the GENERAL ASSEMBLY, which previous to that time had no existence.

"In the year 1788 the Synod of New York and Philadelphia arranged the present plan of government, by sessions, presbyteries, synods, and a General Assembly, and, dividing itself into four synods, gave place to the General Assembly, which met the next year; and thus began the present order of Presbyterianism in America."

"But how, then," asked Theodosia, "can the Presbyterian Church be said to have begun with John Calvin, at Geneva?"

"Just as the Methodist Church begun with Wesley, and yet began at Baltimore. John Calvin suggested, defended, and put in practice, to some extent, the outline of the system, and the doctrines that have generally been associated with it. These were condensed and embodied by the famous Westminster Assembly of Divines; and Presbyterian churches — that is, churches governed by presbyters and synods — were established in Switzerland, Scotland, and England; and the ministers and members coming to America brought their principles with them. Societies were organized here, and sessions and presbyteries, and then synods, appointed to rule over them; and the arrangement was completed at length in 1789, by the formation of the General Assembly. But, whether we date the beginning of the system in Philadelphia with the first General Assembly, or at Geneva with John Calvin, or somewhere else, a hundred or a thousand years before John Calvin was born, is of no consequence at all to our present argument. It is enough for us to know that no such system was established by Christ or the apostles. The Church at Jerusalem was not a *part* of something 'called emphatically *the Church*;' but was complete within itself. So was the Church at Antioch, and at Corinth, and at Ephesus; and so were all the Churches of which we read in the Scriptures. They each one ruled its own members, and did not submit to the control of any ecclesiastical bodies outside themselves. They were subject alone to Christ and to the apostles, speaking in the name of Christ, and by inspiration of His Spirit: when they performed an act of discipline, there was no presbytery, no synod, and no general assembly above them to reverse or confirm the sentence given in the *'ekklesia'* itself. The brother aggrieved was to tell the *'ekklesia'* — not the session, or the presbytery, or the synod, or the general assembly: *such things as these did not exist*. Christ did not ordain them, and gave no authority to them. When the *ekklesia* — the local Church — had decided, that was the end of the matter; nor could its decision be reversed by any authority but its own. If any of these judicatory bodies, high or low, existed outside the local Church in the apostles' days the writers of the Scriptures neglected to mention them. We may be sure, therefore, that whenever or wherever a Church was first organized, consisting of a multitude of local societies, so confederated as to form collectively that thing called *the Church*, which was ruled by presbyteries, synods, and a general assembly, it was some time after the completion of the Scripture-record; and that is all our argument requires."

"Our next test," said Theodosia, "is the eighth: *It never persecutes for conscience' sake*."

"The Presbyterian Church of the United States, or, perhaps, I should say *Churches* — for there are now three of them, commonly called the 'Old School,' the 'New School,' and the 'Cumberland' — have none of them, since the completion of their organization, had the opportunity or inclination to persecute. The Presbyterian Churches in Europe, where they *had the power*, have been thus guilty; and so the Presbyterians who settled New England were at one time largely imbued with the spirit of persecution. But the Presbyterian Church

(Continued on page 5, column 4 and 5)

"Troubled Thoughts"

(Continued from page two)

That night Belshazzar was slain. I can see him the next morning, a kingly lump of clay, wrapped in a robe of purple.

There is a new king the next day — Darius the Median. I expect then that Belshazzar's thoughts really troubled him. I hardly think that they troubled him much during the banquet after Daniel interpreted the writing on the wall, but I am sure they troubled him the next day when Darius the Median was the king and Belshazzar was in Hell.

I have taken time to read this lengthy Scripture and to tell you this lengthy story, that you might get the picture.

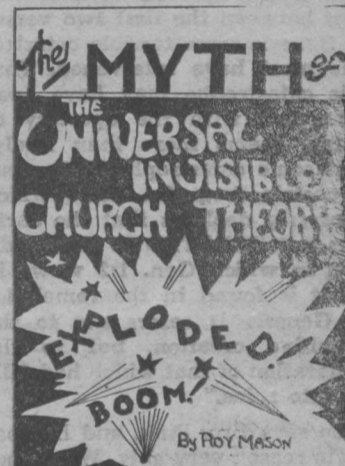
I

BELSHAZZAR'S CONDITION.

Belshazzar was irresponsible and reckless — just a typical young man. Elevated to a position, and suddenly a king, he sets out with the idea, "I am going to be a 'big shot.' I'll give a banquet that will be talked about for many days to come."

This irresponsible, reckless young man's heart was hardened with pride. There is no doubt but what that was true, for as Dan-

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iel was getting ready to interpret the vision to him, Daniel said, "Belshazzar, you knew all the things that God had done for your father. Though you knew it, yet you have lifted yourself up against the Lord of Heaven."

Notice, he says, "Your heart was hardened with pride." He was not only irresponsible and reckless, but his heart was hardened with pride.

Notice how the wine had inflamed him, for the second verse says, "While he tasted the wine." In other words, the idea of insulting the God of the Jews came to his brain as he tasted the wine. His wine had inflamed him.

Look at him, beloved. As I say, he was irresponsible and reckless, hardened with pride, and his brain inflamed with wine, rioting in a gay company of a thousand of his young friends, their wives, their concubines, their nobles, and notice his profanity as he profaned the golden and silver vessels that had been taken out of the temple at Jerusalem. That is a picture of Belshazzar's condition.

II

IT WASN'T LIKELY THAT HIS THOUGHTS WOULD TROUBLE HIM.

Belshazzar was king. It was not likely that his thoughts would trouble him.

But let me remind you that no (Continued on page 5, column 1)

THE BAPTIST EXAMINER
SEPTEMBER 4, 1971

PAGE THREE

The Baptist Examiner FORUM

"Is there any evidence to prove that the earth was destroyed before the flood and then repopulated? Our Sunday school teacher gave Gen. 1:28 as his proof that such had taken place. He based his argument on the word 'replenish.' He said you could not replenish something that had not first been destroyed. Actually I am asking if there was a civilization before Adam."

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida**



There is a wide difference of opinion on this question, and I don't think that those who differ should get angry with each other, or should call each other heretics.

Arthur Pink, one of the keenest minds, and one of the most discriminating Bible students that I have ever known, believed in a previous creation and its destruction. He says in his "Gleanings in Genesis," "It is now over a hundred years since Dr. Chalmers called attention to the fact that the word 'was' in Genesis 1:2 should be translated 'became,' and that between the first two verses of Genesis some terrible catastrophe must have intervened. That this catastrophe may have been connected with the apostasy of Satan, seems more than likely; that some catastrophe DID occur is certain from Isa. 45:18 which expressly declares that the earth was not CREATED in the condition in which Gen. 1:2 views it. What is found in the remainder of Genesis 1: refers not to the primitive creation, but to the restoration of that which had fallen into ruins."

So says Bro. Pink, and he goes on to reason very ably. What does this columnist think? I think that I had better be completely honest and say, "I don't know."

**E. G.
COOK**

**701 Cambridge
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BIBLE TEACHER
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Birmingham, Ala.**



There is so much you and I do not know about the eternity of the past. We are convinced of the fact that it had no beginning. But our poor finite minds just simply cannot conceive of the immensity of such an eternity that has stretched back through all the aeons of time unknown to us. And I do not know about you, but I have a hard time trying to

conceive of our great omnipotent God just sitting and twiddling His thumbs throughout such a vast expanse of time. Just what He did during all that time we do not know, and, in fact, it is none of our business.

However, there are plenty of Scriptures to prove to my satisfaction that God did not create the earth in the condition we see in Gen. 1:2. In the first place, we read in Deut. 32:4, "His work is perfect," and all we see perfect in Gen. 1:2 is a perfect mess. What we see there is most certainly not the creative work of our great God of perfections. And for us to say this earth is only about six thousand years old is, to me, an untenable position to take. In Jno. 1:1 we read, "In the beginning was the Word," and in Gen. 1:1 we read, "In the beginning God created the heaven and the earth." So if you know when this earth was created, you are way ahead of me.

In II Sam. 2:31 and in Psa. 18:30 we read, "As for God, His way is perfect." These Scriptures further convince me that God created this earth in a perfect condition. In Isa. 45:18 we read, "He created it not in vain, He formed it to be inhabited." One translation I have puts it, "He did not create it a chaos, He formed it to be inhabited." Still another one puts it, "and created it not a waste." I simply cannot believe that God created this earth without form and void.

In Gen. 19:26 we are told that Lot's wife became a pillar of salt. This word 'became' here and the word 'was' in Gen. 1:2 come from the same identical Hebrew word. So why not read it, "And the earth became without form and void" in Gen. 1:2? In Jer. 4:23 Jeremiah beheld the earth without form and void. In verse 25 he says, "there was no man." Could it be that he is telling us that all men perished when the earth became without form and void? In verse 26 he tells us that all this took place because of the Lord's fierce anger.

Yes, I am fully convinced that there was a civilization before Adam. In my estimation your Sunday School teacher has a mighty good point in Gen. 1:28. How can you refill something that has never been filled? No one has any doubt about what God meant in Gen. 9:1 when He told Noah and his sons to replenish the earth. And if you notice, God says the same identical words to Adam and Eve that He says to Noah and his sons. So

I believe He meant the same thing to Adam and Eve that He meant to Noah and his sons.

In Jno. 1:3 we are told that God made everything that was made. God even made old Satan, but He made him a very beautiful and very wise angel. This beautiful angel, Lucifer had to experience a fall before he became old Satan. God also created the demons, but He did not create them as demons. I know that many people think of these demons as being some of the fallen angels, but that just is not true. The fallen angels in Mt. 25:41, II Pet. 2:4 and other places are called ANGELOS in the Greek. But the demons in Mt. 8:29, Lk. 4:41, Jas. 2:19 and other places comes from DAIMONION in the Greek. These two words ANGELOS and DAIMONION are two altogether different words. They are not even distinctly related words. Therefore, the demons cannot possibly be some of the fallen angels. But they are some of God's creation.

The demons cannot be the departed spirits of the wicked of Old Testament times, because those spirits went immediately into Sheol in the Hebrew or HADES in the Greek. So my conviction is, these demons are the departed spirits of a wicked race of people who lived before the time of Adam. If any of you can think of any other source from which the demons could have come, I sure would like to know of it.

**AUSTIN
FIELDS**

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Ohio**



No, there is no Scriptural evidence to support the theory that the earth was destroyed before the flood, and then, repopulated with Adam and his descendants. Those who advocate the destruction of the original earth base their argument on an assumption. They assume that between Gen. 1:1, when God created the earth, and Gen. 1:2, there came upon God's creation a great catastrophe which destroyed the earth and all life. Brethren, I have searched the Scriptures diligently in search of one Scripture to substantiate their claims, but I have failed to find even one verse to justify their claim. I know it is wrong to base our beliefs on assumptions; therefore, my answer to this question is, "No."

"Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."—Prov. 30:5-6.

Gen. 1:1 says: In the beginning God created the heaven and the earth. Following this verse, the Holy Spirit reveals the order or sequence of the creation of Heaven and earth. I do not read that in the beginning God re-created the earth or that He re-created it at any time. This would have to be true if the views of the Sunday school teacher were the correct ones. In studying the beginning and the verses relating to it, we find that the Bible refers to the six days which God worked in creating all things.

In teaching the class, the Sunday school teacher interprets the word "replenish," to mean, to repopulate, without giving any Scriptural proof that there were human beings, plant life, or animal life before the accounts given in Genesis, Chapters 1 through 3. The Scriptures, in referring to Adam, call him "the

first man Adam." Had there been mankind before the account given in Genesis, then we could only conclude that he (Adam) was not really the first man.

"And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."—I Cor. 15:45.

This verse calls God's creation of man the first Adam. It is therefore my firm conviction that Adam was the very first man. For the word replenish, to mean, refill or re-populate the earth, one must teach that there were human beings before Adam, thus he must start the human race all over again. Some, in their endeavor to justify an inhabited earth before Gen. 1, state the earth was given to Satan, and it was his until the time sin was found in Him. Because he sinned, God destroyed the earth making it void. This does not answer the orders to Adam to replenish the earth. Adam could only beget another human being like himself. If the earth were filled with devils, then Adam definitely could not replenish the earth with devils. I read recently this statement from the world book encyclopedia, "The earliest record we have of human history goes back only 5,000 years." Thus, the period which scientists call pre-historic, is based solely on speculation — not known facts. The word replenish then could not, and does not teach, that this earth was once populated with human beings which were destroyed, and that Adam was commanded to repopulate. Rather, the word replenish means to fill up the earth with human beings like themselves, and this by means of procreation. In fact, he didn't command Adam to repopulate the earth any more than He told the 2nd body He created to re-fill the earth. The 2nd body was a Baptist church, and He told her to make disciples, baptize them, and teach them, thus creating other churches like herself. There were no bodies of Christ before the first one He created and empowered in Judea at Pentecost. Neither were there other bodies before Adam. Therefore, when God told Adam to replenish, He told him to fill up, which orders were repeated to His church.

"And he shall send Jesus Christ, which before was preached unto you; Whom the heaven must receive until the time of

restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—Acts 3:20-21.

God has promised to restore all things at the return of Jesus Christ. The child of God is anxiously awaiting this time, and not only us, but the whole creation groaneth and travaileth in pain for this day. We are not looking back beyond Adam, which would be true if the Genesis account is not of the original creation.



**JAMES
HOBBS**

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RADIO SPEAKER
and MISSIONARY
Kings Addition
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There are several words in the Bible that have a different meaning now than in the days of the translators. A perfect example of this is found in I Thess. 4:15, "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The word "prevent" is an old English word that meant the same as our word "precede" means today. As you can see it has an entirely different meaning today — but that doesn't change the meaning of the verse. The verse still means precede.

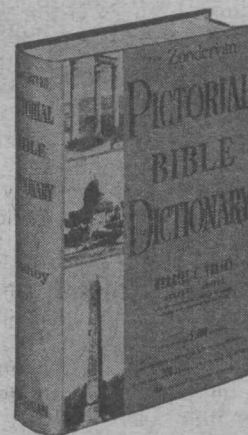
In the back of my Bible there is a short glossary of Biblical usage with the following explanation: "The Glossary below explains the meaning of certain words in this Bible that have changed in meaning, or have fallen out of general use, since the King James or Authorized Version was first published in 1611. It is based upon the work of W. W. Skeat in *The Cambridge Companion to the Bible*." Under the word "replenish" the meaning is given in this way:

replenish (v.) to fill, fill full, Gen. 1:28; 9:1; Isa. 23:2.

In Strong's Exhaustive Concordance of the Bible the Hebrew word for replenish is given as "mawlay" which means "to fill or be full of." As you can see the command to Adam was to fill up the earth.

No! there was no other civilization (Continued on page 5, column 1)

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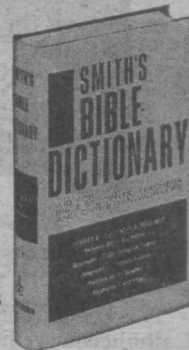
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**THE BAPTIST EXAMINER
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PAGE FOUR

The Forum

(Continued from page 4)
tion before Adam. Paul said in I Cor. 15:45, "And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit."

I'm sorry but I must disagree with your Sunday School teacher in this respect. If it were a matter of theory or even interpretation, I would say that a person has a right to his view. One cannot, however, take a word and base an idea on that word if the word does not so teach.



"Troubled Thoughts"

(Continued from page three)
man is out of the reach of God's eyes. No conscience is so dead but what God can arouse it.

The Word of God tells us in the New Testament of a man by the name of Felix, before whom the Apostle Paul was tried. If we were writing the story, we would say it was Paul before Felix, but actually, as Paul was making his defense, it literally became Felix before Paul.

The Word of God tells us as Paul stood there in the presence of Felix to make his defense, he preached Jesus to him.

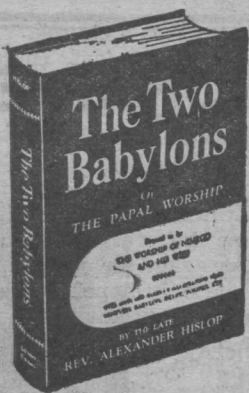
Felix had a wife by the name of Drusilla, and as I have said many times, the least that can be said about her, the better off she would be. Felix and Drusilla were the very synonyms of immorality and unrighteousness and ungodliness. The Word of God says as Paul preached to these individuals, that Felix trembled, and he said, "Go thy way, and whenever I have a convenient time, I'll send for you." For a little while his thoughts troubled him.

In the Old Testament, we read how Joseph's brothers sold Joseph to the Ishmaelites, who in turn carried him down to Egypt and sold him to the house of Potiphar. Months and years passed

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by and they lived in the land of Palestine, forgetful of their brother Joseph. But once upon a time, when famine came to them, they went down into Egypt. There they bought food from their brother Joseph who had become the prime minister of the land of Egypt.

They didn't know it was Joseph. They weren't expecting to see Joseph as the prime minister of the land. They weren't looking for him, but Joseph recognized them, and the Word of God says that Joseph spoke roughly to them to test them, to see if there was any change in regard to them. He wants to see what their metal is today, and what they are made of at the present time. As these boys stand in the presence of Joseph, the Word of God says that Joseph said, "I don't know whether you are telling the truth or not. We'll just keep one of you here as a prisoner, and when you come back and prove you are telling the truth, I'll let him go."

When those boys started to leave, the Word of God says:

"And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us."—Gen. 42:21.

Notice, they probably hadn't thought about Joseph for years, but now when they get in trouble, their conscience began to trouble them. When they left their father's house to go down to Egypt to buy food, it wasn't likely that they thought about Joseph, but as I say, no man is out of the reach of God's arrows, and no conscience is so dead that God can't arouse it.

As it was with Pharaoh, and as it was with Belshazzar, so it was with Joseph's brothers. Their thoughts troubled them. Felix's thoughts troubled him, Joseph's brothers' thoughts troubled them, and the Word of God says that Belshazzar's thoughts troubled him.

#### III

### WELL MIGHT BELSHAZZAR'S THOUGHTS TROUBLE HIM.

Belshazzar was appalled by what he saw, because when he saw that writing on the part of the hand that wrote, his countenance was changed, and the joints of his loins were loosed, and his knees smote one against the other. Well might his thoughts trouble him.

He was appalled at what he saw, and what he didn't see was even more suggestive, because all he saw was that thumb and finger. It ought to have suggested ultimately, "Where is the hand?" It ought to have suggested lots of things: "Where is the writer?" It ought to have suggested, "What is being written?" It ought to have suggested, "What does that writing mean?"

Beloved, Belshazzar might well have been troubled by his thoughts. He was certainly troubled by what he saw. And what he didn't see was certainly suggestive to him.

What he had already done was alarming, in that he had blasphemed the name of God. Now, as Daniel stands in his presence, what he had failed to do came before him. Listen:

"And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified."—Dan. 5:23.

So, beloved, what he had failed to do now came before him. I say, his thoughts ought to have troubled him.

#### IV

### WELL MIGHT YOUR THOUGHTS TROUBLE YOU.

Belshazzar's thoughts ought to trouble him, but it wasn't likely that his thoughts would trouble him. He was the king. His thoughts ought to have troubled him, and they did. Well might your thoughts trouble you.

May I say to you, beloved, God understands our thoughts. I am not talking about our actions and our deeds. I am saying that God understands our thoughts. Listen:

ten:  
'And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.'—I Chron. 28:9.

"The Lord knoweth the thoughts of man."—Psa. 94:11.

"Thou knowest my down sitting and mine uprising, thou understandest my thought afar off."—Psa. 139: 2.

So, beloved, well might your thoughts trouble you. God understands our thoughts.

Notice also that God's thoughts are far above man's thoughts—so far that there is no comparison between the thoughts of man and the thoughts of God. Listen:

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. 55:8,9.

Beloved, God's thoughts are far above ours.

Notice also that the wicked man, the unsaved man, never thinks about God:

"God is not in all this thoughts."—Psa. 10:4.

You think about pleasure. You think about fame. You think about fortune. You think about everything else, but God is not in all your thoughts.

Beloved, may I insist that your thoughts ought to trouble you.

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The Word of God says that the unrighteous man ought to forsake his thoughts. Listen:

"Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."—Isa. 55:7.

You talk to an unsaved man and try to tell him the Word of God, what it says, what it means, and he will say, "I thought so-and-so. I think so-and-so." Beloved, let the unsaved forsake his thoughts. It is not what you think, but it is what the Word of God says.

Beloved, I am saying to you, as was true of Felix, as was true of Joseph's brethren, and as was true of Belshazzar, their thoughts troubled them. Well might your thoughts trouble you when you remember that God understands your thoughts and that God's thoughts are far above yours; and when you remember that you never think about God, you never have thoughts of God; and when you remember that God says for the unrighteous to forsake his thoughts, well might your thoughts trouble you.

Might it please God in this hour that your thoughts would trouble you to the extent that you turn to the Lord Jesus Christ and trust Him, that His blood might blot out the sins of your life, that His peace might flood

(Continued on page 6, column 5)

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PAGE FIVE

## Theodosia Ernest

(Continued from page 3)

proper of the United States, I am happy to say, has from the first declared that her judicatory assemblies ought not to possess any civil jurisdiction, nor to inflict any civil penalties. Their power is wholly moral and spiritual, and that only ministerial and declarative . . . The highest punishment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

"We give them our hand on this, and pass to the next and last of our tests. *Is it an apostate Church?* It is *not* apostate in the sense that it was once a true Church, and has since lost the characteristics that made it such; but, like the Episcopal and Methodist Churches, it was apostate in its very origin. It came out of Rome as truly as either of the others; and when it came out, it brought with it the baptism of Antichrist, and the ordination of Antichrist. As the popish councils had introduced the baptism of babes, with the substituted professions of sponsors, so they went still farther, and baptized them *without any profession at all*, but only on a *promise* from those who brought them. The pope had by his decree changed immersion into pouring, and they, instead of restoring Christ's baptism, went still farther, and, on the authority of that 'godly, learned man, John Calvin, of Geneva,' changed pouring into sprinkling, which was never used for baptism before. (See *Dr. Wall, as quoted in first volume*, p. 177.) They reformed upon the doctrine, and reformed upon the manners, and reformed upon the morals of the Church of Rome; but they did not cast Rome away and go back to the Bible and search there for the original model, as we have done, and confine themselves to it; or look for the Church in the wilderness, where Rome, the great dragon, had driven her, and *receive from her* that Christian baptism and that Christian ordination *which Rome, as ANTICHRIST, could not confer*. They were content to protest against Rome, and denounce its fearful hierarchy, as the very man of sin and son of perdition; but to this very day they dare not officially declare that the *baptism* and ordination of this Antichrist are not true and valid *Christian* baptism and good and lawful *Christian* ordination; for to do so would be utterly to invalidate their own, since Calvin and his co-presbyters were all baptized and all ordained by *Antichrist*. The question came up in 1854, in the New School General Assembly, which met at Buffalo, whether, as Presbyterians, they could recognize the baptism of the Roman Catholics as valid *Christian* baptism; and while they denounce that Church as the *very* ANTICHRIST foretold in the Word—while they know that it has been in every age the great enemy and bitter and bloody PERSECUTOR of the true followers of Jesus—they did not *dare* to decide that it could not and did not *confer the sacraments of Christ*. Its hands, all reeking with the blood of martyred saints, conferred the *only* baptism which those men ever received who *gave baptism to the Presbyterian Church*; and when they venture to decide that *this* was not and could not be *true* Christian baptism, they, by that act, decide that *they have never been themselves baptized*.

"The facts concerning this discussion should not be forgotten. The question which had been referred to the Assembly for its decision was a very simple one, and to an uninterested spectator would have seemed very easy of solution. It was in substance this: Is baptism and ordination conferred by the Church of Rome valid and lawful *Christian* baptism and ordination? It was referred to a special committee to examine and report. The majority of this committee reported that our standards declare the pope to be *Antichrist*, and the baptism or ordination of Antichrist could not be *Christian* baptism or *Christian* ordination. But a majority of the Assembly voted for the indefinite postponement of the whole subject, which was simply a refusal to decide the question either way. And the reasons given for this course were, that if they ventured officially and authoritatively to deny that Rome was a true Church, and her baptisms and ordinations lawful and valid, they would by that act *officially unchurch themselves*, since their own ordinances came to them through Rome. If the baptisms and ordinations of Rome are invalid, then Luther and Calvin were neither baptized nor ordained, and so of all who constituted the first Churches of the Reformation. If they were *unbaptized*, then they were not true Churches, since no company of unbaptized believers, however pious, has ever been regarded as a *Church*. If their ministers were *unordained*, then, according to Presbyterian usage and authority, they had no right to baptize or to ordain others; so the Churches never could have received through them the ordinances of Christ, and therefore must be now without them.

"If they had said, *We cannot tell*; the people would ask them, *Why?* for to the simple common sense of any honest mind it must seem plain as the sunlight that the enemy of Christ, the beast, the dragon, the man of sin, foretold as Antichrist, who should usurp the seat of Christ, and by his assumed authority wear out his saints and destroy his people, could not be Christ's executive, could not be authorized by Him to confer His sacraments.

"They therefore determined to postpone the further consideration of the whole subject, and *cut all notices of it out of their permanent records, so that the people might forget it*. But the people will not forget it. The question will come up again. It *must* be true that popish baptism *either is or else that it is not true* and valid *Christian* baptism. If it *is*, then the Roman Catholic is the true Church of Christ, and they were *excommunicated* in the persons of their founders, the Reformers. If it *is not*, then they came out of an apostate Church, and as it had no power to confer *Christian* baptism, it could not have given it them, and they had no other. If Roman Catholic popish *ordination* was not true *Christian* ordination, then Luther and Calvin, and the other ministers of that day, were *not ordained*, and if unordained could not ordain others, (Continued on page 6, column 1 and 2)

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## Theodosia Ernest

(Continued from page five)

nor confer Christian baptism. If it was true ordination, then Rome was the true Church, and Luther and Calvin and their associates were *deposed* and *excommunicated*, and no longer authorized to act officially, and all their followers have no baptism, no ordination, no sacraments, and no Church, unless that may be a Church which has no baptism, or that be baptism which is conferred by one who is not a minister, which is contrary to the teaching of the 'Confession of Faith,' page 498, 'Baptism is not to be administered but by a minister of Christ,' etc.

"But we need not dwell on this. We have seen enough to understand that from the very first this Church had not the scriptural characteristics of a true Church of Christ. Let Mr. Percy finish his diagram, and we will pass on to the LUTHERAN CHURCHES.

"We need not stop to examine the Methodist Protestant Church, for it is younger than its mother, whom we have examined, and does not differ from her in any thing essential to our argument. Nor need we give any separate consideration to the Cumberland Presbyterian, of which the same thing is true. And the Lutheran Churches need occupy but little more time than will be necessary to construct the diagram to show at a single glance just what they really are.

(To be continued next week, D. V.)

## Free Will

eternal.

(Continued from Page One)  
Romans 7:18.

Let me, please, at this point make it crystal clear that man indeed does have a will and that is by what he will be condemned.

The best place to start is always at the beginning. God is Sovereign over the Universe he has created. God wills freely in consistency with His nature. A part of God's nature, or an attribute there unto is, God is immutable (not subject to change). Therefore, the will of God is equally immutable. God is eternal. God never had a beginning, neither does he grow or act successively and neither will He have an end.

Therefore, the will of God is

We must keep in mind that with God there is no measurement of time, no limit in space or matter. With God there is only as we could express now eternally. What God wills he performs because with God there is no limit of power on his part.

Let us now consider the all inclusive knowledge of God. With God everything is so well known that he wills everything and purposes it to come to pass to the minutest detail that which is known to him. God therefore, foreknows the acts of man in such a way as to leave the man responsible for the action performed on his part and He (that is God) to have determined the outcome even before the world began. Acts 2:23, Romans 9:17-21.

God created Adam the first man with a Will free to choose. Adam was placed in a beautiful garden with all the luxuries of life. Adam could freely choose to eat of any fruit on any tree in that garden, except of the Tree of Knowledge of Good and Evil. We can only measure freedom by the limits of its bondage. The limits to Adam's freedom of choice was the one fruit, and if he ate of this fruit he would die (be eternally separated from the presence of God).

Adam did eat of this fruit and thus he exercised his power of choice and thus having chosen he no longer was free to choose. You might say life or death. When you choose death you do not have a second chance.

The power of Adam's volition or will was no longer free be-

ly will (showing volition) to choose eternal life or not to choose eternal life. Nothing could be farther from the truth. The will of a sinner must be acted upon by the sweet caresses and Divine wooing of the Holy Spirit and brought to a reverse direction to will freely to choose Christ and eternal life. All the while it keeps on willing and the things it formerly willed it now hates and the things it formerly hated it now wills. When a Holy man is constrained to sin he does it, as we say, unwillingly, all the while desiring to will better things.

Jesus was teaching Nicodemus this same truth. Ye must be born from above, you must receive a Divine nature before you can have any knowledge of the Kingdom, or as we might say, before you can know the King.

A person who is saved does trust in Christ, but he does so when he is begotten of God. In order to believe in Jesus Christ, or in order for him to will to believe in Christ, he must have a nature consistent with the object willed. That is as before, the nature was sinful and the will being consistent with that nature, it willed only sinful acts. Now we have a new nature, a nature from above, a spiritual nature, and now we can and do will consistently with this nature and by this we choose Christ as our Saviour.

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cause his nature was changed.

Adam was created innocent with the inherent possibility to sin and now he no longer is innocent, but is guilty and has come under the just condemnation of sin and manifest the nature to sin through his will.

Each of you, who is a farmer, or who grows a garden, knows if you plant corn you do not have beans to come up in its place, nor do your cows have colts. We are taught by nature itself that like begets and produces like. Romans 5:12. Therefore, Adam was the first man and the father of us all; what else could he have but children with the same sinful nature as he. And as we have proved, you cannot will inconsistently with your nature.

The will of a man cannot be changed until the nature of the man is changed. The will keeps on willing and it continues to will consistently with the nature of the willer.

But now there is hope. There is a way of escape, and man can be brought back into the right relationship with his Creator. Man the sinner, must be and is born again, by the power of the Holy Spirit. Now will anyone please tell me, if he can, if he chose to be born by his parents. Did you go into counsel with them and did you select the time for conception and the time of arrival. If you did, then you may come to the front and I will give you an opportunity to speak.

Foolish you say — yet with equal emphasis many say that they can (implying ability) free-

responsibility. Today youth are ill equipped to cope with society's strains and pressures.

Few young people are working toward any worth-while goal. Few are striving to create anything of substance. Work by many is only a necessary evil in order to obtain the means of a livelihood. Few realize the joy of good, honest work. God made man to be productive and useful. In every human being there is the desire to feel he is needed, that his life serves some useful purposes. "For none of us liveth to himself" (Rom. 14:7). No person can be happy until he is fulfilling the desire to do something constructive. Yet how many parents have taught this present generation the joy of shouldering responsibility? In most cases they have not been so taught! As a result of this lack of teaching in the home, we have a generation that rebels against any suggestion of law and authority.

## PARENT DELINQUENCY

Who is to blame for this hippie generation? First, I believe the parents are to blame. Most homes are unhappy, divided and a wretched environment for youth. Fathers are no longer the head of the home. Mothers are too

## "Troubled Thoughts"

(Continued from page 5)

your soul, and that you, today, might be able to stand before God with your thoughts not troubling you, but perfectly at peace with the Lord Jesus Christ.

You can never have such an experience of peace by joining a church nor by baptism. You can be dragged through the water, all the way across the river and back, but you'll never have a conscience that is void of offense thereby.

You can join a church. You can turn over a new leaf. You can do all these things, but you'll never come to the place but what, like Belshazzar, your thoughts will trouble you.

May God help you to turn to Jesus Christ and trust Him. He died on the cross for your sins. He rose again for your justification. The only hope I have to offer to any individual is the blood — the precious blood, of the Lord Jesus Christ. May you trust Him and be saved today.

May God bless you!

## The Generation Gap

(Continued from page one)  
and the nation? Does it make sense to burn down a beautiful mansion to kill a few rats?

The generation gap is one of grim realities of our times. Over half of the world's population is under twenty-one. Today much of this so-called segment of society is in revolt. They want nothing to do with the world the older generation has built for them. They are anti-everything from police to press and from priest to preacher. "As for my people, children are their oppressors, and women rule over them." (Isa. 3:12).

The lives of many of our young people are misguided and unguided. They have no particular goal. They do not know why they were born; they cannot apprehend what life is all about. The home, the school, the church all seem to have abrogated their

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## The Generation Gap

(Continued from page 6)  
busy to look after their children. At night in many cases mom and dad go out — the Lord only knows where — leaving the children to run loose on the general public or worse to watch TV and learn lessons in crime.

Children learn from parents. When they see the personal example of excessive drinking, drug-taking, marital infidelity, foul language, bad temper, disrespect for law and other bad habits, how can they grow up to be any better than their parents?

"As is the mother, so is her daughter." (Ezek. 16:44).

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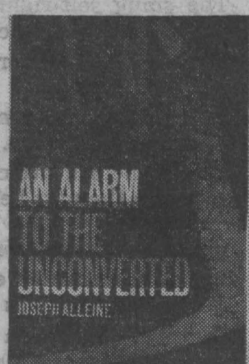
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"A child left to himself bringeth his mother to shame." (Prov. 29:15).

More than a few children need to hear their parents say a plain "No." When we sow wrong teaching and examples in the minds of children, we must reap the evil consequences. And that is just what we are doing. We are reaping a bumper crop of drop-outs, hippies and young revolutionaries.

### SCHOOL SCOUNDRELS

Second, I believe the schools and colleges are to blame. There is something criminally wrong when educators fail to teach morality, honesty, decency, good citizenship and hard work. Children are being taught much which is irrelevant. Some are brain-washed with agnosticism and atheism under the guise of evolution. When God was kicked out of the schools and colleges, and evolution brought in, is when the generation gap became wide-open. When children are taught that there is no God, no standard of right and wrong, no absolutes, then they become like a ship without a rudder. They drift aimlessly through life, not knowing what they are, or where they are going. When you teach a child he came from a monkey, you have made a monkey out of him and yourself.

Few people are willing to admit the Communistic influence in our schools. The Communists have said for years: "Give us one generation and we will conquer the world." Well, this un-American generation of hippies and hoodlums seem to be it. They have been produced by the Communist conspirators who used our schools and colleges to do it! These campus riots, flag burnings, race mixing, property-destroying and draft card burning actions are the fruits of the plot of mad-dog Communists of revolution. And those who lack the ability to discern this are a foolish and ignorant generation.

Any person who burns an American flag or any American school building should be deported immediately. Those who do not like the good old U.S.A., should leave it! Some of these young whippersnappers who fly Viet Cong flags should be sent there. Better still send them first to the cotton patch until they earn enough money to get a hair cut and a bar of soap!

### CRACKBRAINED CLERGYMEN

Third, I blame religious liberal clergymen for lawlessness and youth rebellion. These ultra-liberal ministers are seen in the front rank of protestors and by their presence encourage civil disobedience. Until these modernists begin to preach and practice obedience to the laws of God and the state, we cannot expect the younger generation to have a general respect for law and order. Until these wolves in sheep's clothing start preaching Christ instead of Communism to their people, the generation gap will continue to widen. Until Sunday school literature presents salvation in Christ rather than Socialism and Communism, there is little hope for this present generation. Unless true believers cease to support the pseudo-scholars in seminaries and colleges by their presence and purse, this may very well be the last generation. When will some people wake up and get out of these unscriptural, man-made organizations and terminate all association with these pacifists, Communists and religious infidels? People had better stand up and be counted; otherwise, they will be counted out!

### ADOLESCENT ABSURDITIES

Young men and women can't blame their ills entirely on the older generation. These hippies are responsible for their own conduct. They were not forced to follow in the steps of their elders when their steps erred. Youth have brought themselves to this hippie way of life and they are responsible for their own conduct. I feel it is time that young

people decided to channel their lives through productive channels. It is time that they ceased the hypocrisy and pretended happiness of hippiedom. It is past time for preachers, parents, teachers and those in authority to rise up and to rightly guide and lead by example the youth committed to our trust. If we fail, all of us will surely someday bewail the consequences.

The generation gap is not nearly so wide as the regeneration gap.

"There is a generation that curseth their father, and doth not bless their mother. There is a generation that are pure in their own eyes, and yet is not washed from their filthiness." (Prov. 30:11-12).

What the older generation needs is salvation in Jesus Christ. What the younger generation needs is not hippiedom, but to be born again. "Jesus is all this poor world needs today . . . Blindly they strive, for sin darkens their way . . . O to draw back the grim curtains of night . . . One glimpse of Jesus and all will be bright . . . All that you want is in Jesus . . . He satisfies and joy He supplies . . . Life would be worthless without Him . . . All things in Jesus you will find."

### ANOTHER GAP

There is another gap I want to tell you about it. It is the gap mentioned in Ezek. 22:30. In this passage we are told that God wants a man to stand in the gap. Surely in this evil generation there is a great need for men and women, boys and girls to stand in the gap before the Lord for the land that He should not destroy it. Who knows but what this younger generation of true believers in the Lord Jesus Christ is come to the kingdom for such a time as this?

## Sovereignty

(Continued from page one)  
thing that developed after the death of the Lord Jesus Christ, this was actually the teaching of Christ when He was here in the flesh. Listen to Luke 22:22, "Truly the Son of man goeth, as it was determined (and appointed); but woe unto that man by whom he is betrayed (and delivered up)!"

Many who have made theology a life study have said our subject of Divine Sovereignty and Human Responsibility is the Gordian Knot of theology. Others have maintained they can never be harmonized, still others have emphasized the one to almost the denial of the other. But we believe the Bible teaches that man is a responsible moral agent, though he is also divinely controlled; and man is divinely controlled, though he is also a responsible moral agent. God's sovereignty is a reality, and man's responsibility is a reality too. As usual Mr. C. H. Spurgeon had the classic answer for this supposedly hard subject to understand. One day Spurgeon was asked if he could reconcile these two truths to each other. "I wouldn't try," he replied; the other party was shocked. "You wouldn't try?" "No," he replied, "I never reconcile friends." Friends? Did Charles Haddon Spurgeon say that Divine Sovereignty and Human Responsibility were friends? Yes, he did. If the Last of the Puritans, one of the great princes of preachers whose sermons on Particular Redemption, Election, Irresistible Grace are classics and still read, could say that these two truths are friends, maybe we had better look again at this subject. Perhaps this is the trouble of the 20th century, we do not read the Book enough, we do not know what the Bible teaches. Many people charge Calvinism with evils that are false, simply because they are ignorant and have

not read or do not know what the teaching is all about. Have you ever heard anyone who believes in the doctrine of predestination called a fatalist? Listen to what John Calvin himself said about that term — "had you but been willing to look into my books, you would have been convinced at once how offensive to me is the profane term fate; nay, you would have learned that this same abhorrent term was cast in the teeth of Augustine by his opponents." Let us look at the Bible itself to see if these twin truths of Divine Sovereignty and Human Responsibility do not occur again and again and many times side by side.

### I. Scripture Statements.

The Bible teaches that Divine Sovereignty and human freedom or responsibility co-operate in perfect harmony; that while God is the Sovereign Ruler and primary cause, man is free within the limits of his nature and is responsible and is the secondary cause; and God is not infringing upon man's freedom when He controls the thoughts and wills of men that they freely do what He has planned for them to do. Let us examine a few examples of this in Scripture.

(1) An outstanding example of the co-operation of Divine Sovereignty and Human Responsibility is found in the story of Joseph in the book of Genesis. Joseph was sold as a slave into Egypt where through a number of providential acts he rose to be prime minister of the land and actually saved his family in a time of famine. It was, of course, a very sinful act for those sons of Jacob to sell their younger brother into slavery, to hate him and actually want to kill him. They knew they acted freely, and were responsible, for years later they admitted their full guilt. Yet Joseph could say to them, "Be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to life . . . so now it was not you that sent me hither, but God" and again later he said, "As for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." (Gen. 45:5,8; 50:20). Joseph's brothers simply followed their depraved natures; yet their act was a link in a chain of events that fulfilled God's purposes, but their guilt was not the least diminished by the fact that their intended evil was overruled for good by God.

(2) In the Book of Exodus and the Book of Romans we find the account of Pharaoh. Pharaoh acted very unjustly toward his slaves, the children of Israel; yet he simply fulfilled the purpose of God for Paul writes in Romans, "The Scripture saith unto Pharaoh, For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in all the earth."

(3) If one will read carefully Isaiah, chapter 10, verses five through fifteen you will discover

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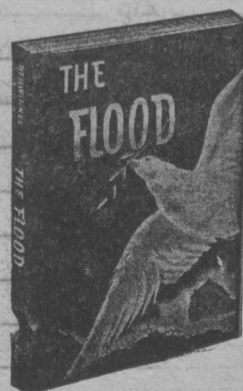
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an exceptional incident of Divine Sovereignty and Human Responsibility. Please note these four things about the passage (a) The ungodly king of Assyria was an instrument in the hand of God, as an ax or a saw to execute His purposes against the Jews. (b) The free agency of the king was not destroyed or impaired by this control of God for he was free to form his own plans and to promote his own ambitious projects. (c) The king was held responsible for his pride and wickedness, although God so overruled him that he fulfilled God's wise purposes. (d) God decreed to chasten the Jews for their sin. He chose to employ the king of Assyria to execute His purpose and then afterward He punished the King of Assyria for his wicked plans and ways.

(4) Anyone who accepts the Bible as the Word of God has to arrive at the conclusion that the most sinful act in all history, the crucifixion of the Lord Jesus Christ was foreordained. Although being delivered up by the determinate counsel and foreknowledge of God, yet it was by wicked hands that He was slain. All the details of that crucifixion were predicted hundreds of years before it took place, yet listen to the babble of hell around the cross and then try to say that those men were not free and re-

(Continued on page 8, column 1)



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## Sovereignty

(Continued from page seven)  
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(5) In Proverbs 21:1 we read, "The king's heart is in the hand of the Lord, like the rivers of water; he turneth it whithersoever he will." He put it into the heart of Cyrus, the Gentile king of Persia to rebuild the temple at Jerusalem. He elevated Nebuchadnezzar of Babylon to be a king of Kings, but because of his pride removed him from his kingdom and let him roam the fields as a wild beast for seven years and then gave him back his mind and restored him to his kingdom the second time. He had another Gentile king, Darius admit these words, "I make a decree, that in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in Heaven and in earth, who hath delivered Daniel from the power of the lions."

Let me ask a question, if God can turn a king's heart so easily as stated in Proverbs 21:1, what's so difficult about turning any other person's heart?

(6) In Exodus 12:35,36 there is an amusing incident, made so by the old King James version which says that the Israelites "borrowed" from the Egyptians. Now this wasn't the same thing as today you would "borrow" your neighbor's lawn mower or grass clippers. The Israelites had no idea of giving back the things they

had "borrowed" from the Egyptians. Now people don't give up jewels of silver and jewels of gold and their best Sunday-go-to-meeting dress or suit unless something miraculous happens, and that of course is the answer to this incident of "borrowing." Verse 36 reads, "And the Lord gave the people favor in the sight of the Egyptians, so that they gave unto them such things as they required. And they spoiled the Egyptians."

(7) What about the enemies of Israel? Were they all defeated in battle? Oh, no! According to God's Word in fulfillment of His promise He drove out some of Israel's enemies from the land with a little thing no bigger than the end of your thumb — hornets. Joshua 24:12, "And I sent the hornet before you, which drove them out from before you, even two kings of the Amorites; but not with thy sword, nor with thy bow." These enemies did not leave the land against their will, God just made them willing to go. I have never seen any stubborn, depraved, Arminian argue about free will with a few hornets around. If these examples are not enough concerning sovereignty and responsibility then look up I Samuel 2:25; I Kings 12:11,15; II Samuel 17:14.

### II. Scripture Conundrums.

We have seen from many plain statements of Scripture that Divine Sovereignty and Human Responsibility are in the same context, yea, within the same verse, but let's go a step further. Is it possible for God to bring His power to bear upon men that they are prevented from doing what they desire to do and im-

pel them to do other things they desire not to do, and yet preserve their responsibility? The Word of God so teaches! It would seem that if God did any more than warn and invite men that their responsibility would be infringed upon. We are told that God must not coerce or compel or man would be reduced to a robot. This sounds great, this appears to be good philosophy, this theory seems to be sound reasoning and it has been almost universally accepted as an axiom in ethics. There is only one thing wrong — the Bible shoots this theory full of holes. We are reminded again of Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts."

(1) Turn to Genesis 20:6, "And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart for I also withheld thee from sinning against Me: therefore suffered (allowed) I thee not to touch her." Here's a case where God did exert His power, restrict man's freedom and actually prevented him from doing that which he otherwise would have done. This knocks over the old theory that God could not have prevented Adam's fall without reducing him to a mere automaton. If God could prevent Abimelech from sinning against Him why could He not have done the same with Adam? Someone will immediately say, "Well, then why didn't He?" There seems to be only one answer. Adam's fall better served God's own purpose which is wise and blessed, it served to demonstrate where sin abounded, grace did much more abound.

(2) What about Balaam? Balak, King of Moab sent for this Gentile prophet to curse Israel. A great financial gain was promised for his services and a careful reading of the Book of Numbers chapter 22 through 24 will show that Balaam was willing, yea, anxious to accept Balak's offer and thus sin against God and His people. But Divine power withheld him. Mark Balaam's own admission, "And Balaam said unto Balak, Lo, I am come unto thee: have I now power at all to say anything? the word that God putteth in my mouth, that shall I speak." (Numbers 22:38). Again we read in chapter 23:12,20, "He answered and said, 'Must I not take heed to speak that which the Lord hath put in my mouth? . . . Behold, I have received commandment to bless and He hath blessed; and I cannot reverse it.'"

Surely these verses show us God's Sovereignty and Balaam's powerlessness: man's will frustrated, and God's will performed. But will anyone maintain that Balaam's freedom or responsibility was destroyed?

(3) In II Chronicles 17:10 we read, "And the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." The implication is very clear — had not the "fear of the Lord" fallen upon these kingdoms they would have made war upon Judah. God's restraining power alone prevented them. The same procedure is found in Genesis 35:5, "the terror of the Lord was upon them" — although Jacob was afraid he and his household were going to be destroyed because of Simeon and Levi's cruelty and violence, the other nations and cities did not pursue after him because of the terror of the Lord being upon them. God's restraining power alone prevented them from doing what they desired to do, thus we see that God can withhold nations as well as individuals.

The answer to this question of how God can do such things and not destroy responsibility is that real moral freedom is being de-

livered from the bondage of sin. The more any soul is emancipated from the meshes of sin, the more does he enter into a state of freedom. Remember what Christ said, "If the Son therefore shall make you free, ye shall be free indeed!" God withheld Abimelech, Balaam, heathen nations from sinning and therefore did not interfere with their real freedom. The nearer a soul approximates to sinlessness, the nearer does he or she approach to God's holiness. The Bible says that God "cannot lie." that "he cannot be tempted with evil." Is God any the less free because He cannot do that which is evil? The more man is raised up to God, the more he be "withheld" from sinning, the greater his real freedom. True liberty is not the power to live as we please, but to live as we ought!

### III. Scriptural Results.

Although there will always be some mystery concerning Divine Sovereignty and Human Responsibility we don't like to have it that way. We like to tie up everything into neat intellectual parcels, with all appearance of mystery dispelled and no loose ends hanging out. To our minds or at least to many minds Divine Sovereignty and Human Responsibility sounds like a contradiction and our first reaction is to complain that it is absurd. Paul notices this complaint in Romans 9:19, "Thou wilt say then unto me, Why does He (God) yet find fault? For who hath resisted his will?" If, as our Lord, God orders all our actions, how can it be reasonable or right for Him to act also as our Judge, and condemn our shortcomings? Now notice how Paul replies. He does not attempt to demonstrate the propriety of God's action; instead, he rebukes the spirit of the question. "Nay, but, O man who art thou that repliest against God?" What the objector has to learn is that he, a creature and a sinner, has no right whatsoever to find fault with the revealed ways of God. If my car stops, and I can't move it without calling a mechanic, surely I'm not going to try and tell the Creator of the Universe how to run His program! Creatures are not entitled to register complaints about their Creator. We had better remember Genesis 18:25, "Shall not the Judge of all the earth do right?" A young pastor was complaining to the Puritan John Brown one time about the smallness of his congregation and Brown said, "It will be large enough in the day of Judgment."

Paul goes on to say that God's sovereignty is wholly just, for His right to dispose of His creatures is absolute. Earlier in Romans, he had shown that God's judgment of sinners is also wholly just since our sins richly deserve His sentence. Our part is to acknowledge these facts, and to adore God's righteousness both as King and Judge. Our speculations are not the measure of our God. The Creator has told us that He is both sovereign Lord and a righteous Judge, and that should be enough for us. Why do we hesitate to take His word for it? Can we not trust what He says? We ought not in any case be surprized when we find mysteries of this sort in God's Word. For the Creator is incomprehensible to His creatures. As one has rightly said, "A God whom we could understand exhaustively and whose revelation of Himself confronted us with no mysteries whatsoever, would be a God in man's image, and therefore an imaginary God, not the God of the Bible at all."

Go back to your own experience. The proof of the pudding is in the eating. I know without a shadow of a doubt that if God had not saved me, and I mean by that term (elected me, called me, regenerated me, adopted me, justified me) I would have never been saved. I'm also quite sure that if He hadn't saved me I would have never been able to stand at the judgment and say that I was not responsible for my cursing, my gambling, my

meanness, my laziness, before I was saved. In other words I was responsible to call upon God. But someone might object and say, "How could you, you are dead in trespasses and sins." Do not let anyone fool you here! Inability does not cancel responsibility! If you can't understand that statement or it just doesn't seem to make sense to you remember the same Bible that says, "And you hath he made alive who were dead in trespasses and sins" (Ephesians 2:1), also says in Acts 17:30, "And the times of this ignorance God winked at or (overlooked), but now commandeth all men everywhere to repent. Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; concerning which he hath given assurance unto all men, in that he hath raised him from the dead."

If a man slips on the ice in the winter and breaks his leg and cannot rise, is unable to rise, he will freeze to death in a short time. He had better call out, he had better ask for help. If he lies there silent he is to blame. Sinner, you are lost and you had better cast yourself on the mercy of God, you had better call out for the Bible still tells us in Romans 10:13, "For whosoever shall call upon the name of the Lord shall be saved" Yes, God's Sovereignty and Man's Responsibility are both in the Bible.



## A Campbellite

(Continued from page one)  
one term for both?

The written word of God cannot possibly fulfill all those things that the Holy Spirit does. The Bible cannot seal us as does the Holy Spirit (Eph. 1:13). The Bible cannot be grieved as can the Holy Spirit (Eph. 4:30). The Bible cannot pray as can the Holy Spirit (Eph. 6:18).

### VI.

A Galaxy of Heresy:  
Most Campbellites say that at death the soul sleeps in the grave. Whereas, the Bible teaches that the soul leaves the body at death (Ecc. 12:7), that the unrighteous dead go to hell (Luke 16:19-31), that the righteous dead go on to be with the Lord (II Cor. 5:6-8). Campbellites teach that there will be no millennial (thousand year) reign of Christ on earth. The Bible teaches that there will! (Rev. 20:1-8).

Many Campbellites say musical instruments are not mentioned in the Bible, therefore should not be used in worship services. If this logic be true, Campbellites should tear down their church buildings, pews, and pulpits because none of these are mentioned in the New Testament.

Campbellites say that musical instruments are unscriptural. However, Jesus himself spoke in the temple where musical instruments were used and Paul preached and taught in various synagogues, all of which used musical instruments in their worship.

Campbellites make the Bible untrue by claiming that it is the Holy Spirit. If the word itself is the Spirit, how can it be that its human authors were inspired by the Spirit?

The Campbellite religion is a theological garbage can catching all of the worst heresies that have ever existed.

The smug self-righteous air of the Pharisee and the Hardshell.

The Arminian ignorance of the Methodist.

The Baptismal regeneration of Catholic and Mormon.

The malicious attack on grace that has in the past belonged only to the Jew.

A continuous hate of the doctrines of grace which every major heretic in history has also hated.

Campbellites teach that they are the only ones going to heaven, when, in fact, they are going to hell with the rest of the abominable, idolators, unbelievers, and liars. (Rev. 21:8).

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