

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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The Glorious Doctrine Of Predestination

R. E. POUND
Shreveport, Louisiana

Introduction: Many times Calvinists are confronted with the idea, our doctrines cannot be Scriptural due to the fact that election is according to God's foreknowledge. And the amazing thing is, Calvinists also believe that election and predestination both are based upon God's foreknowledge. But, still, Arminians and Calvinists do not agree in theology, but they seem to agree on this one point.

The agreement is only seemingly. The difference lies in the understanding of the term "foreknowledge." To say that election and predestination are results of God's foreknowledge is to state Scriptural matter. However, the issue goes even further. We must understand what is meant by the term, "foreknowledge." When this

is understood then the issue will be seen clearly and each side will understand that which differs.

Election And Predestination According To Foreknowledge!

Yes, Calvinists believe that election and predestination are according to God's foreknowledge. In fact, I know of no Calvinistic writer, or preacher of note who denies that election and predestination are based upon God's foreknowledge. But the difference is in that which is herein meant by the term "foreknowledge." Election and predestination are both attributed to God's foreknowledge. Notice these two Scriptures very plainly:

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace be unto you, and peace be

multiplied."—I Peter 1:2.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."—Romans 8:29.

That we are of the elect, that we were predestinated and chosen by God in Christ, in eternity, by the will of God according to His good pleasure, based upon His foreknowledge, no saved per-

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son who knows the Scriptures will deny. Therefore we need additional help in this matter, we must define our terms.

Foreknowledge is *prognosis*, and means "to know beforehand." Predestination is *proorizo*, and means "to limit or mark out beforehand. Elect is *eklego*, and means "to choose out or select." See *Analytical Greek Lexicon*, and *Liddel and Scott* for these definitions.

Therefore, with a proper definition of terms, a Scriptural statement would be: "... those whom God foreknew... i.e., knew beforehand. He limited or marked out beforehand, and chose out and selected..." This statement and definition involves only meanings and Scriptural statements. We must now enter into the field of Biblical usage to settle the issue.

The Usus Loquendi Of Foreknowledge

By considering the laws of usage of foreknowledge in the Scripture, we can determine the meaning of the term employed. In Scripture, the term "know" is used in various ways. When the preposition *pro*, is added to *gnosis*, we have the English word

Did God Make The World In Six Literal 24 Hour Days?

By Medford Caudill
Hanover, Michigan

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:1, 2)

God's Word sets down in simple terms the creation of the universe. Men always have had a tendency to complicate God's simplicity. Today there are a great number of God's people who, without examining Scripture, have come to accept the so-called "gap theory" of creation. This theory supposes that there was a gap of perhaps millions of years between Genesis 1:1 and Genesis 1:2. During this period the earth was populated by the dinosaurs and possibly a race of men. This former earth was destroyed by a gigantic cataclysm and then recreated by the Lord in Genesis 1:2.

Men are always looking for new light. It is hard for them to accept the old ways. They need something new and different to satisfy their egos. We would submit that the gap theory falls within this category of new light, being no where substantiated by Scripture.

First, the Lord definitely states

that the earth was created in only six days.

"And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He



MEDFORD CAUDILL

had made; and he rested on the seventh day from all his work which He had made." Genesis 1:31-2:2.

"For in six days the Lord made heaven and earth, the sea, and (Continued on page 8, column 3)

Two Fine Young Men Are Ordained To The Ministry

By JOE WILSON
Tulsa, Oklahoma

On Saturday, March 18th, there was an ordination service at the Grace Baptist Church of Winston-Salem, N.C. This was a very special service and it was a real blessing to be in, and to have part in this service. I feel that an ordination service is one of the special services that we can have in one of the Lord's true churches. There is a solemnity about a man being ordained into the ministry and there is an awesomeness about it that seems to come from a special presence of the Lord in such a service.

We had a very large attendance for this service, and the ones present seemed to be deeply moved by the service. The two men to be ordained at this service were "little" Joe Wilson and Will Bang. Joe Wilson was ordained by the Grace Baptist Church where the service was held. Will Bang was ordained by the Sovereign Grace Baptist Church of Raleigh, N.C. Both of these men have been called by the respective churches to act as interim pastor.

Here are two fine young men. They are clean living young men. Will is married and has two daughters. His wife is a fine young woman, and is making a good preacher's wife. Joe is still looking for a wife. Both men seem deeply dedicated to the Lord and to serving the Lord through His church. I know them both personally and well. I think most highly of them as fine and clean young men. I mention this, because surely, it should be a prerequisite to entering the ministry, that one intends by the grace of God to live a clean life to God's glory.

We had a most impressive ordaining council. Dan Phillips, Carl Jenkins, David O'Neal, Bob Myers, Bill Jackson, Tommy Flynn, Bill James and myself. Now, brother, here are some sound men—men who would not assist in ordaining a person about whom they were not satisfied. I personally, Grace Baptist Church, and I am sure, the two young men, deeply appreciate these men coming and taking part in this service.

Brother Dan Phillips led in the questioning of the candidates. You know how sound he is, and

what he would expect out of a candidate for ordination. He frequently asked others of the council to help in the questioning. The two men were asked to give an account of their experience of salvation and of their call to the ministry. We were much impressed by their testimonies on these matters. These two men were questioned as to their intention to make the ministry first in their lives. To be preachers first and foremost, though they might have to work at something else to meet expenses. They were questioned as to their desire and intention, by the grace of God and the power of the Holy Spirit, to live a clean and God-honoring life. They were questioned as to their beliefs about the Bible as to its author, its inspiration, and its authority. They were questioned about God as to His nature, attributes, and Trinity of being. About the Deity, personality, and their own reliance upon the Holy Spirit. About the sovereignty of God, and His absolute predestination of all things. About Salvation as to its being by sovereign grace, and by the power of the Holy Spirit. About the use of the gospel in giving life to dead sinners. (And this council and these churches would not have ordained these men if they had not been sound on this). About the doctrines of grace. About the Lord's (Continued on page 3, column 5)

Samaritan Woman Reveals The Saving Grace Of God

WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

We read in John 4:4 that it was needful that our Lord go through Samaria.

"And he must needs go through Samaria."

The question may be asked regarding why it was needful that our Lord "go through Samaria." The answer is that his destination was not Samaria, but Jacob's well was there where he was to meet a sheep that was lost.

A Good Shepherd puts everything else aside when one of his sheep is outside the fold. He, the Shepherd, will not stop in Samaria for refreshments, or sleep, when the lost sheep is wandering somewhere outside the pasture. Furthermore, it was decreed from eternity past that this sheep should meet the Good Shepherd at about the "sixth hour" or about high noon on this particular day at Jacob's well.

On our calendar are days that have been set aside for the observance of the birthdays of various people and on God's calendar there have been days set aside for the salvation of the lost sheep. God has not only predestined the day and hour for the salvation of His sheep, but He has also predestined the place. In the instance before us, the time was noon and the place was Jacob's

well. It was for this reason that our Lord did not stop in Samaria.

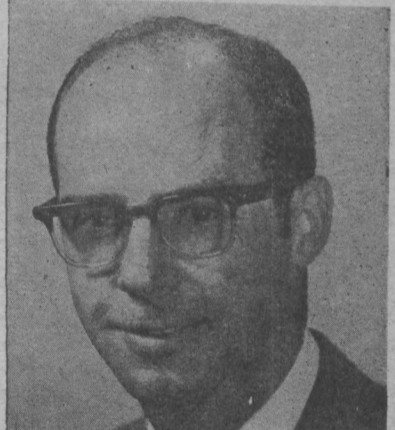
"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

"Now Jacob's well was there, Jesus therefore, being wearied with his journey, sat thus on the well:"

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."—John 4:7.

"For His disciples were gone away unto the city to buy meat."—John 4:8.

If the Lord had paused in Sa-



WILLARD WILLIS

maria for some rest and refreshments, He, no doubt would not have been so weary from His journey, but He placed the safety of the lost sheep before His own interests. In this, He is truly the Good Shepherd who careth for the sheep.

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."—John 10:16.

"... and it was about the sixth hour."—John 4:6.

The Jewish day began at six o'clock in the morning and ended at six in the evening; therefore, "about the sixth hour" would have been a few minutes before or after noon.

It is important to note that the Shepherd did not wait until the cool of the evening to go after the lost sheep, but he sought her even in the heat of the day. The (Continued on page 5, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TULIP BAPTISTS"

(Read John 4). The outline for my message is as follows:

- T-otal depravity
- U-nconditional election
- L-imited atonement
- I-rresistible grace
- P-erseverance

If you will notice on the left hand side, the large letters — reading down is T-U-L-I-P, tulip. I want each one of these letters to represent a particular doctrine — a doctrine that we find in this fourth chapter of John.

I have read to you a great passage of Scripture — the fourth chapter of John — and I think this chapter illustrates to us every one of these truths. I think we can see in this woman of John 4 every one of these truths working. I think she can be said to be a sample sinner, and that we could push her forward and say, "This is a sample of what a 'Tulip Baptist' is."

TOTAL DEPRAVITY.

There isn't any question but

what this woman was totally depraved. I need not go back and argue as to what her nature was. Her practice is enough to show that she was totally depraved. Listen:

"Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy hus- (Continued on page 2, column 2)

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JOHN R. GILPIN.....Editor

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However, I have just received the Bound Volume which I am sure was intended for my mother. I can't recall of having been more surprised and pleased in my life as I looked upon this beautiful bound volume. I had no idea whatsoever that a bound volume of TBE would look like this, and I doubt if many of the other readers have even an inkling of the beauty of this book. If I had known the convenience and compactness of this book I would have never failed to get every volume. Due to the size of my cell and certain rules, I had to discard my old copies of TBE, some going back as far as 1966. I could hardly hold back the tears as I recalled the many helps, joys, light, and truths which came to me by way of these little papers, for each of these held something very dear and very special for me. Seven persons have been added to a New Testament Church, and of these, several are now paroled and are teaching our Lord's precious truths. Through the medium of TBE many gifts and books have been sent to us, and one dear sister paid for a Bible Course Study, and sent us many, many wonderful books. Too, we have been visited by many of the choice saints of God among whom were Brother Joe Wilson and yourself. If all this sounds a bit mushy, then I can say with David that it is good that I have

been afflicted, and God maketh my heart soft, and for this I praise His Holy Name. Brother Gilpin, I will keep this book, but I still want you to send a copy to my mother to the above address, and am enclosing a check for \$8.00. Now come on Bro. Gilpin, send my book to the right address this time, will ya! May God richly bless you and yours. Rom. 8:28.

Yours by grace,

Carl J. Harris 86251
500 Spring Street
Richmond, Virginia

"Tulip Baptists"

(Continued from page one)
band: in that saidst thou truly." — John 4:16-18.

I am not arguing about what her nature was, for her practice certainly proves total depravity. Apparently, she had been divorcing men in a wholesale fashion. She got tired of Reno-vating. She got tired of going to Reno to get a quick divorce, so she decided, instead of doing so after five experiences, she would just live with this man without any pretense of marriage. The Lord Jesus Christ told her of what she was doing and what she had done, and all this is but an evidence to us of the fact that she was totally depraved.

I say to you, this woman is no exception. She is exactly and precisely like everyone of us here within the house of God. There is no difference. We all stand totally depraved in the sight of God. Listen:

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are ALL TOGETHER BECOME FILTHY: there is none that doeth good, NO, NOT ONE." — Psa. 14:2,3.

Can you imagine the Almighty introspectively looking toward this earth to see if He can find one human that understands and seeks after God? You would think out of all the millions and the billions that are living in this world that God would be able to find at least one person that is seeking after Him — that God would be able to find at least one person that understands spiritual truth.

You can tell an individual anything you want so far as this world is concerned and he will understand it. You can tell him how he can gratify his lust and you will have no difficulty making him understand. You can tell him how he can advance in wealth and worldly wisdom, and even in worldly education, and he will understand. But talk to him about spiritual things and he becomes befuddled before you get to first base. The fact of the matter is, every unsaved person is so totally depraved that he cannot understand spiritual things. Spiritual things have to be illuminated to him. They have to be explained to him. Spiritual things have to be taught to him, and he can't understand them apart therefrom.

As I say, this text in the Psalms

tells us of God's introspection of this earth, and how God looks down upon humanity and comes to this conclusion, that "they are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Without an exception, the whole human family is totally depraved.

The New Testament presents to us the same truth. When the Apostle Paul was writing to the church at Rome, he said:

"For all have sinned, and come short of the glory of God." — Rom. 3:23.

There is an underlying imagery here — that of a man shooting at a target with an arrow. One arrow goes up almost to the target. Another arrow falls just at the feet of the bowman. Other arrows fall in between. Not a single arrow hits the target. Not a single arrow overshoots the target. All the arrows fall short of the target. Paul says that we are all aiming at the glory of God; we are all striving to reach the glory of God, but we have all sinned and come short of the glory of God. Not a single person has reached the target. Not a single person has overshoot the

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target. Some may have come up fairly close and others may have fallen far away, but all have fallen short of the glory of God. That is just another way of saying that we are totally depraved.

When the Apostle Paul wrote unto the churches of Galatia, one thing he emphasized above all else was the depravity of those Galatian individuals. They had heard the truth. They had turned from the truth. They had gone back away from the truth to the extent that Paul says, "Ye are fallen from grace" — that is, they have fallen away from the system of grace as taught in the Bible. In order to show them why they have done this, he says:

"But the scripture hath concluded ALL UNDER SIN." — Gal. 3:22.

The reason why these Galatian Christians had turned so completely from the system of grace to the system of works — why they had turned so completely from truth unto error, was just one little three-letter word — sin. As he says, "The Scripture hath concluded all under sin."

I might turn through the Word of God and read Scripture after Scripture to prove this truth that all men are totally depraved. It isn't a subject that evokes very many "Amen's" from a congregation. Very few people ever "Amen" a sermon on total depravity. The reason is, I am showing you what you are in the light of God's Word. I am showing you God's picture of you and me, and not many of us want that picture.

When Oliver Cromwell was the head of English government, someone suggested that there ought to be a large life-size painting of him, and they persuaded him to sit for such a painting. It so happened that Oliver Cromwell, according to history, possessed a big wart on the end of his nose. When the painter painted this picture, and pulled back the curtain to unveil it, as he thought, to the appreciative gaze of Mr. Cromwell, Cromwell looked at it, to realize there was no wart on the end of his nose. Cromwell said, "Where is my wart?" The artist tried to tell him that he thought he would look

better without it, and therefore he left it off the painting. Cromwell said, "That is not a painting of me. I want the wart on my nose."

Beloved, there's not many people like Oliver Cromwell. We don't want the warts. We don't want the scars. We don't want the blemishes. We don't want the imperfections. We don't like to be told that we are totally depraved. We don't like for men and women to look at us in the light of the Word of God, because we have all sinned and come short of the glory of God. We don't like for the world to consider us as bad men and bad women. We like to think of ourselves as good and pure. We like for the world to think of us as somebody that is worthwhile. But, beloved, we stand in the sight of God totally depraved.

This woman is God's sample. God draws this woman out of His showcase and says, "Here is a sample — totally depraved."

II

UNCONDITIONAL ELECTION.

Here was a woman who was unconditionally elected of God unto salvation. There is not a condition laid down in this fourth chapter of John relative to her salvation. We read:

"And he must needs go through Samaria." — John 4:4.

A true Jew wouldn't have dared to set foot in Samaria. If a Jew were going from the southern section of Palestine to the northern section of Palestine, he would actually cross the Jordan River and go up the east side and cross back over the Jordan River to get back into the land that he wanted to go to, rather than journey through the country that was inhabited by the Samaritans. That was the ordinary travel on the part of the Jew from the South to the North.

Not so with Jesus. "He must needs go through Samaria." Unlike the average Jew, the Lord Jesus Christ had a need in going through Samaria, and that need was a Samaritan harlot who, before the foundation of the world, was unconditionally elected of God unto salvation. Now Jesus Christ passed through Samaria because there was a need that He go there. When the disciples came back and found Him sitting on the well of Sychar talking with this woman, they marvelled. They couldn't understand it. You and I couldn't understand it. You and I could never understand why God would save any of us, but unconditional election underlies the whole story.

How many conditions did the Lord Jesus Christ lay down relative to this woman's salvation? Not one. How many conditions did He enumerate in order that she might be saved? Did He tell her to keep the law? Did He tell her to reform? Did He tell her to do any of the things that man ordinarily does today? No. Why? Because she was unconditionally elected of God unto salvation before the foundation of the world.

Whenever I think of this, it thrills my heart just to know that every man who is saved today, or shall ever be saved, was in the mind of God before the foundation of the world. This poor woman, a woman who had shed husbands as a winter's garment that she got rid of in the spring — this woman who was living in open sin with this individual who was not her husband, God knew that woman before the foundation of the world, and God electer her unto salvation.

Don't talk about salvation as though it were anything any of us deserve. Don't talk about salvation as though it were anything that any of us ought to receive from God. If this woman had gotten her just deserts, she would have gone to Hell; and if you and I had gotten our just deserts every last one of us would have gone to Hell. We are all sinners. We are totally depraved. Like those of us who are saved, God had elected her unto salvation.

I don't know of anything that is more thrilling or more cheering than the story of the doctrine of election. I wouldn't have one reason to preach to you if I did not believe God had elected some of you to salvation. I know you are depraved. I know you can't save yourself. I know there is no hope for you unless God elected you to salvation.

We read: "All that the Father GIVETH ME shall come to me." — John 6:37.

Thank God for this truth. If you have been given by God the Father as a part of the love gift that the Father gave to the Lord Jesus Christ, then all Hell can't keep you from being saved.

In that great High Priestly prayer that Jesus prayed, He said: "As thou hast given him power over all flesh, that he should give eternal life to as many as THOU HAST GIVEN HIM." — John 17:2.

Who is it that is going to have eternal life? Every one that God gave to Jesus Christ.

Beloved, I could go through the Bible at length and read to you over and over again this blessed truth that you and I who are saved are the elect of God. We have been unconditionally elected. It is taught throughout the length and breadth, and the totality and entirety of the Bible.

I thank God that I can look at this poor woman and can say that here is an example. If left to herself, she would have gone on shedding husbands. If left to herself, she would have gone on in her sins. But she wasn't left to herself, thank God! She was unconditionally elected of God the Father unto Jesus Christ, and unto salvation in Christ, before the foundation of the world.

III

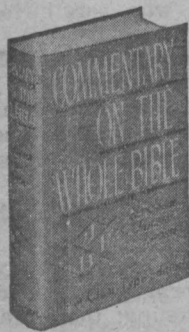
LIMITED ATONEMENT.

How many people did Jesus Christ appeal to in this fourth chapter of John? It was limited to this woman first of all. Then (Continued on page 3, column 1)

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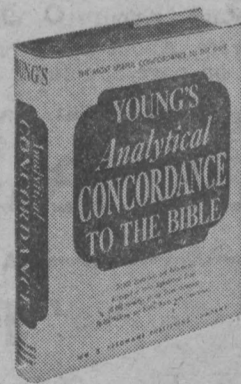
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"Tulip Baptists"

(Continued from page two)

a little later, we read:
"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did."—John 4:39.

It doesn't say that this woman and all the city believed on Him, but it does say that this woman believed, and it says that many of the Samaritans of that city believed. Notice, it doesn't say all of them. His message of eternal life was a limited message. It was limited to the woman and to a number of the Samaritans in that city.

Beloved, mark it down, the message of salvation is not that all the world will be saved. That would be my desire. I would like to live in a world where everybody was saved. But the message in the Word of God is that the atonement that Jesus Christ wrought out at Calvary was a limited atonement.

In the Gospel of Matthew, when the Lord Jesus Christ was establishing the Lord's Supper and when He observed it for the first time, we read relative to the wine:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26:27, 28.

Notice, He didn't say, "I die for everybody." He didn't say, "My blood is shed for all." Rather, He said, "My blood is shed for many, for the remission of sins." This is a limited atonement.

This was prophesied in the Old Testament. Listen:

"He shall see of the travail of his soul, and SHALL BE SATISFIED."—Isa. 53:11.

Out yonder in the future, the Lord Jesus Christ is going to look over all the ransomed throng and He is going to see the travail of His soul and be satisfied.

Will everybody be there? No. Will everybody be there that has ever been born into this world? No. There will be many thousands and millions and billions of earth's population that will not be in that ransomed throng. Yet He shall see of the travail of His

soul and He shall be satisfied. Why? Because every one for whom He died is going to be in that number.

Somebody may say, "I thought that Christ died for everybody." Beloved, if He did, there wouldn't be any need of preaching the Gospel. If Christ died for everybody, we would all go to Heaven. If Christ died for everybody, there would never be a man go to Hell. If Christ died for everyone, then we would have a universal atonement and everybody saved. If Christ died for everyone, then there would be no doubt that every man and woman in this world would be in Heaven. But you and I know that there have been multiplied thousands through the ages that have died and gone to Hell, rejecting the Lord Jesus Christ. Why? Because His death was limited to the elect of God.

Somebody may say, "Brother Gilpin, doesn't the Bible say that Christ tasted death for every man?" Yes, that expression is in the Bible. Listen:

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."—Heb. 2:9.

But who were the men for whom He tasted death? The following verses say "many sons" and "they who are sanctified." A little later He calls them "brethren," and a little later He calls them "children." In other words, in verse 10 He refers to them as sons; in verse 11 as those that were sanctified; in verse 12 He calls them brethren; in verse 13 He calls them His children. For whom did He taste death? For His sons, for those that were sanctified, for His brethren, and for His children.

You say, "But, Brother Gilpin, doesn't the Bible also say that He is not willing that any should perish?" Yes, we have an expression like that in the Bible. Listen:

"The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."—II Pet. 3:9.

Now who is the "us-ward"? Go back to the first verse and you will find that He says:

"This second epistle, beloved, I

now write unto you; in both which I stir up your pure minds."

To whom is He writing? To people who had pure minds, and He says, "This is the second epistle that I write."

Notice again:
"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."—II Pet. 1:1,2.

To whom is he writing? To those who obtained like precious faith. When he says that He is longsuffering to us-ward, it means that He is longsuffering to the elect of God, that every one of them shall come to a saving knowledge of Jesus Christ.

How is it with you? Before you were saved, did you ever have a close call with death? Before you were saved, did you ever have an experience when you might have been wiped out of existence? I could go back to more than one such experience. I do mention one experience before I was saved when I could have been wiped out very quickly one Sunday afternoon, but God saw to it that that didn't take place. He was longsuffering to me that I might be saved.

Beloved, I thank God that while the atonement is a limited atonement, it is limited to those that God has chosen to be His children, His sons, His heirs, His brethren, and those whom He has sanctified. It is limited to those whom He has chosen before the foundation of the world. I thank God that though it is limited, every one of the elect shall come to a saving knowledge of Him.

IV

IRRESISTIBLE GRACE.

This woman was saved, and you can certainly see in this how God's grace is irresistible. Notice:

"The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:28,29.

This woman came to draw water. She didn't come to talk about her ex-husbands. She didn't come

to talk religion. She came, I say, that day to get a pitcher of water at noontime, at the warmest time of the day, to slake her thirst. She didn't come to deal with Jesus Christ. But when she left that place, she forgot all about what she came for, and she left her water pot behind and went back to the city. For what purpose? To tell everybody what had happened in her life.

Talk about irresistible grace, you have it here. She is irresistibly drawn by the Holy Spirit. That is the way God draws His own to Him. If you are one of God's elect, God is going to irresistibly draw you. You can't keep from it.

I often think how God draws His own — how remarkable it is that all of God's elect are drawn to Him. You can take some steel filings and ashes, mix them together and lay a magnet down at a known distance away from the pile, and that magnet will draw every one of the steel filings and leave all the ashes, without disturbing them one particle. Beloved, that is the Lord Jesus Christ. He irresistibly draws you.

In the Old Testament, David said to Ziba, "Fetch me Mephibosheth." They had told David that he was the only one of the household of Saul that remained, that he was the lame son of Jonathan, that he was lame on both feet, and had become lame as a result of the fact that his nurse had allowed him to fall one day. David said, "Fetch me him," and Ziba fetched him. He didn't go out to see Mephibosheth and say, "David would like to see you if it is agreeable with you." He didn't go to Mephibosheth and say, "It might be to your advantage to come and see David." The Word of God says, "Fetch him," and he fetched him.

Beloved, that is the way the Holy Spirit deals with the unsaved. God irresistibly draws men to Himself. This woman couldn't help being saved. She had to be saved. She came out there expecting to find water that day and she got so concerned and so interested in spiritual truth that she forgot all about what she came for. She was irresistibly drawn.

V

PERSEVERANCE.

We read:
"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:14.

Jesus says to this woman, "You drink of the water that I give you and you shall never thirst."

I see a man down there in Hell that looks up and says, "Send Lazarus that he might dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." Men that go to Hell thirst. Every man that goes to Hell thirsts. That rich man was so thirsty that he would have given everything that he had ever owned in this world if Lazarus could have put just one drop of water on his tongue. He was thirsty in Hell. Men that go to Hell thirst. Jesus said, "The man that drinks of the water that I give him shall never thirst," as if to say, "You are saved — you are saved for ever. There is going to be preservation. There is going to be preservation. You are going to be a child of God from now on." That was what he was saying to this woman.

You say, "What about her later life?" I don't know. The Word of God doesn't tell us but Jesus said to her, "If you will drink of the water that I give, you will never thirst." Therefore, He guaranteed to her that she would never go to Hell. I know this, that up yonder in Glory, singing the praise of God and listening to me while I preach, is that poor soul who was irresistibly drawn by the Holy Spirit. I know she is in Glory today because Jesus said, "If you will drink of me, you will never thirst."

CONCLUSION

T—total depravity; U—unconditional election; L—limited atonement; I—irresistible grace; P—perseverance. I chose to call this message "Tulip Baptists."

You say, "How do you know that this woman became a Baptist?" I know one thing, she could not have been anything else. The Lord Jesus Christ had Baptist baptism. He had been baptized by John the Baptist, and every one of His disciples had Baptist baptism. They had all been baptized by John the Baptist. I am satisfied when she associated with them that she also became a Baptist. If she were baptized, and I am sure she was, I am satisfied that one of these Baptist preachers — one of the twelve apostles baptized her.

Beloved, I say to you, if I were not a member of a church, I would certainly want to be, and I would want to be a "Tulip" Baptist. I would want to be a Baptist that believed these five great truths of grace.

I ask you, are you saved but not a member of a church? Are you saved but have never followed Jesus by baptism? Shame on you! You ought to run to be baptized. If you are saved, come out on God's side and take your stand, and become today a "Tulip" Baptist.

May God bless you!



Two . . . Ordained

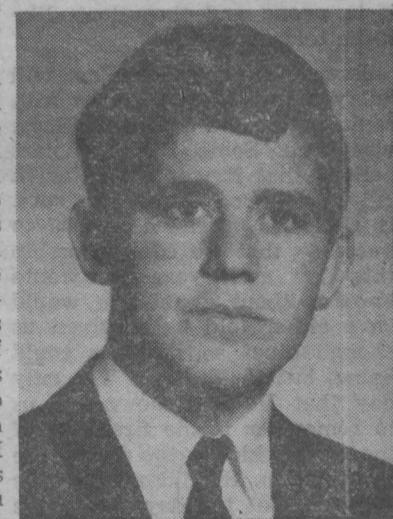
(Continued from page one)

church as to its origin, identity, perpetuity, authority and so on. About baptism as to mode, subject, design, and authority. About the Lord's Supper, as to elements,



WILL BANG

authority, participants, and purpose. About prophecy as to the Lord's return, the millennium, and the eternal state. They were



LITTLE JOE WILSON

questioned about these and about other things relative to doctrinal and practical soundness.

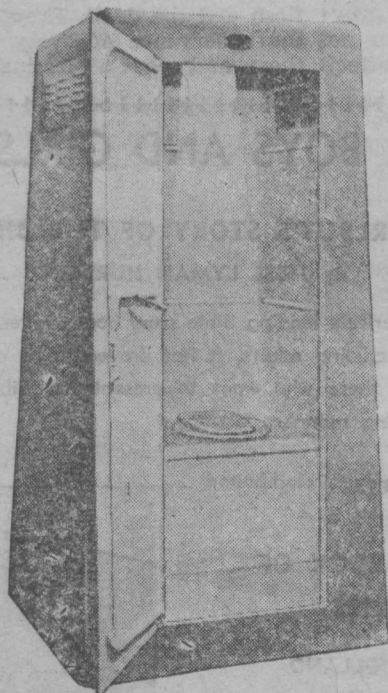
Dear friends, you will never hear two men pass such an examination with any better answers than these two men gave. In every respect, they passed this questioning with a grade of A-plus. They manifested by their answers a knowledge of the Word of God, and a soundness in doctrinal belief that was simply amazing in men so young. We were all greatly impressed with their answers and blessed with the conviction that two very fine young men were entering the ministry. The council agreed to continue with (Continued on page 5, column 2)

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THE BAPTIST EXAMINER

APRIL 8, 1972

PAGE THREE

The Baptist Examiner FORUM

"Why don't preachers tell the people the truth, and tell them when Jesus was really born?"



JAMES HOBBS
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This is the question that I have often ask, not only about Christmas but also about other truths. Many times I talk with preachers who admit that they believe certain doctrines but never preach them.

Anytime I hear a preacher say that he believes in the doctrine of Election, for instance, but never preaches it, my estimation of that preacher goes down considerably.

As far as I am concerned, when a man refuses to preach any truth (that he knows to be truth), that man has wet spaghetti for a backbone. He doesn't have the courage to stand for God's Word. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall be turned unto fables." (II Timothy 4:1-4).

Christmas is one of those false doctrines that many people accept for the sake of compromise. A Baptist will observe Christmas only because he is too big of a coward to buck the world. I know a lot of good Christians who will get very angry when you talk against this pagan festival. The reason they get angry is because deep down they know it is wrong and they don't like to be told about it.

Even the encyclopedias will tell you that December the 25th could not be the date that Christ was born. Some Bible scholars believe that it was sometime in July, but nobody knows for sure. If God had intended for us to know so that we could worship this day each year we would know without doubt. He would have either told us or given us enough clues so that we could know, but He did not. The only day that He has shown for us to remember is the first day of the week which is the day of the resurrection. He did not give us the date, but the day. Even this is not to be observed as a special day of the year, but as a day of worship each week. "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." (Mark 16:2) An angel told them, "... Ye seek Jesus of Nazareth, which was crucified: He

is risen; He is not here: behold the place where they laid Him." (vs. 6) From that day on He met with the disciples on the first day of the week and they met on that day to worship from then on. This is shown all through the book of Acts.

My friends, we must be true to God's Word. We must not follow the world in their pagan worship of Christmas, Easter, or any other such ungodly festival.

If you have a pastor who knows these things to be true and yet will not preach them, I feel for you. Let me caution you, however, find out first if he knows these truths. He might not know some of the precious truths of God's Word. Perhaps he does not teach them because he has never seen them. Maybe you, through prayer and love, can show him these truths. I'm speaking not only of Christmas and Easter but also of the great doctrines of God's sovereignty and His church as well.

E. G. COOK

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It just might be that one of my own personal experiences will show why preachers do not tell their people the truth about Christmas and other heathen days like Easter and others. In 1955 I wrote an article on the subject of "What Is Christmas." And, believe it or not, this article was printed in "THE ALABAMA BAPTIST" the Southern Baptist paper for our state. I had been teaching the men's Bible class in a large Southern Baptist Church for some twenty years. And so far as I was able to know no one else had even been considered as teacher for that class.

But when my article came out in "THE ALABAMA BAPTIST" in the December 22, 1955 issue things began to change. One dear Brother said in the class that "If Christmas was good enough for my parents, it's good enough for me." And to make a long story short, the class found them another teacher at the first opportunity. However, out of a class of forty-five members thirteen of them came out of that class, formed a new class and asked me to teach them. So I lost more than two thirds of my class because I dared to tell them the truth about their beloved Christmas. How many preachers do you know of who wants to lose more than two thirds of their paying members?

This article was later printed at least twice in "THE BAPTIST EXAMINER" as well as in other papers. Then it was printed in tract form, and some twenty-five

or thirty thousand of them have been distributed free of charge. It is still available free of charge for anyone who may desire it.

So far as I am able to know no one knows the exact date of our Lord's birth. All that I can be sure of concerning the time of His birth is that it was in the grass growing time of the year. According to Luke 2 there were shepherds out in the fields the night he was born with their flocks. And if they had been crazy enough to be out there with their flocks on December 25th they would not have had sense enough to find the manger, much less the Lord of glory.

No one ever heard of Christmas for more than three hundred years after our Lord was born. In the year 345 A.D. Bishop Liberius of Rome designated

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December 25th as the day Christ was born. This Bishop Liberius cared no more about the actual date of our Lord's birth than you do about the date of Nebuchadnezzar's birth. He set this date for the convenience of the apostate churches who later became what we know today as the Catholic Church.

If any of you should desire more of my comments on this subject, write for my free tract, "What Is Christmas."

AUSTIN FIELDS

PASTOR,
ARABIA BAPTIST
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610 High Street
Coal Grove,
Ohio



There may be many reasons that a preacher would not tell the people the truth about Christmas, perhaps the primary reason would be popularity. It is the popular belief of our time that Christmas is to be observed as a spiritual holiday, commemorating the birth of Christ. This popularity is the result of teachings by Catholicism and Protestantism. True Baptists have not contributed to Christmas's popularity, in fact, they (Baptists) do not desire any part of it. In order for preachers to be popular with the world (doctrinally), one must preach what the world wishes to hear. Thus, they preach in such a way so that the world will agree with them and support them. The world is clamoring for such preachers for they are like Israel who asked the prophets to preach lies to them.

"That this is a rebellious people, lying children, children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30:9-10.

Surely to preach that Jesus was born on Dec. 25 is to preach deceit. The querist is curious why preachers do not tell the people when Jesus was born. No one can tell when Jesus was actually born. The Father has hidden this date from all curious minds. The Father has willed to reveal the season when He was born, but not the date. The season was the warm months of summer when shepherds were out tending to their flocks; therefore, it was not winter, for Dec. 25 is winter time.

It is a proven fact, that long before the Christian era—that is before Christ was born—a festival was celebrated among the heathen honoring the sun, or as some called it the birth of the son

of the Babylonian Queen of Heaven. This festival was celebrated on Dec. 25, for it was on this day that the sun reached its farthest point south, thus on this date (Dec. 25) the earth is the farthest from the sun. On this day they believed that the sun rested in its course before it turned back and the days begin to grow longer. Therefore Christmas has as its origin, pagan superstition and idolatry.

World Book Encyclopedia says this regarding Christmas and its origin;

"The early church fathers probably chose December 25 because the feast of the sun, or winter solstice, was a familiar Roman feast celebrating the victory of light over darkness. The idea was turned from a pagan to a Christian one, since Christians consider Christ as the light of life."

The Romanist church in her endeavor to entice the pagans into Catholicism entered this pagan custom into her theology and called it Christ-Mass or the birthday of Jesus Christ. Thus, the origin of Christmas came from the sun worshippers (Baal); whereas, Easter originated among the moon worshipper (Asrteroth, wife of Baal). The churches of Jesus are to worship Jesus Christ and Him alone. They are forbidden to be partakers of the evil deeds (false doctrine) of the world. The (church) is to abstain from every appearance of evil and to keep herself unspotted from the world (false doctrine). Surely the observance of Christmas is a worldly doctrine; therefore, the preachers should warn the churches of the evil in worshipping Christmas as the birthday of Christ.

The bridegroom (Jesus Christ) gave to his espoused bride (true Baptist Church) two ordinances (Baptism and the Lord's Supper). Both teach and honor him in his death. He must needs be born in order to be our kinsman-redeemer, but even in His conception and birth, His death was pictured for it was announced that he was to be called Jesus who shall save His people from their sins, by the shedding of His blood. Thus, His birth looked forward to His death which we as Baptists commemorate in baptism and the Lord's supper. For a true Baptist church to observe Christmas, she would become guilty of partaking of the evils of the world, and thus bring upon her the chastening hand of God to correct this evil.

Concerning the fleshly man: It is impossible not to be affected in some way or manner with this holiday season. I don't think, people, that we should hide our heads in the sand like the proverbial ostrich saying, I am not in any sense of the word affected

ed with this holiday season. In fact, I receive two paid holidays, my children and grandchildren have the day off from work and school. Dec. 25th is a national holiday. I observe it as I do any other holiday. I could really enjoy myself during this season called Christmas with all of its lights and beauty if they were to call it a Children's holiday and leave the name of Christ out of it, for it is definitely not His birthday. Though I am affected as a citizen of these United States, yet as a citizen of the Heavenly Country and a member of a Baptist Church, I do not observe it nor worship it as Christ's birthday.



ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripoka, Florida

They don't tell people when Jesus was born, because they don't know when he was born. They do know however that the whole Christmas celebration is a fake, and is of heathen origin. That is, they know it, unless they are so horribly ignorant that they have no right to be in the ministry.

Unfortunately, a great number of preachers can't resist the temptation of having a big "blow out" at Christmas and Easter and Mother's Day. Ask them to give Scripture for Christ-mass, and Santa Claus, and Christmas trees in church, and the "blue nosed reindeer," and they of course can't, but nevertheless they like the pomp and ceremony that goes along with the holiday season, and they don't go to the trouble of telling people the truth. No wonder some people declare that Christianity is fraud and myth, when they see it mixed up with mythical and fraudulent things that have no basis in truth.

People love their "days" and some of them get powerfully mad when the truth is told about them. I remember preaching a sermon concerning "Mother's Day" once, on the subject, "Stealing From The Lord To Give To Mother" and you can imagine the jawboning I got for that. Yet, to take the LORD'S DAY and turn it into MOTHER'S DAY is a wicked thing.

In my thirty year pastorate in Tampa, I taught people the truth about the observance of "days" established by the world, the flesh and the devil. They cut out the observance of every one of them, and what a blessing!

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APRIL 8, 1972
PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"HELPING HANDS"

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue and purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair."—Ex. 35:25,26.

So often we hear women lamenting that they can't do anything. They have to be silent in the church and therefore they conclude there is nothing for them to do. Haven't you heard some say, "When we were in the 'other church' we were busy all the time. We could direct the choir, be Sunday School Superintendent, Ladies Aid President, Member of the Official Board, Deaconess, Treasurer, Clerk and sometimes even lead the devotion in prayer meeting." Shame on us if these have been our words, or even our thoughts. While it is true that in churches other than the Lord's Church we could do all these things, it is equally true that we would be an abomination to our God.

Seems as, though no matter how many women are in the church, there are only a few who do the actual labor. If you are having a Bible Conference with many preachers to feed, there are a few women who do most of the work. The ones who do most of the cooking are the ones who serve the food, and the ones who serve it are the same ones who do the dishes, and the ones doing the dishes are the ones who clean the tables and floors afterward. Is it not so? When it is time to clean the church house, it is the same few that labor. There are many blessings lost by slothful Christians.

Perhaps our problem is that if we can't do something "showy" we don't want to do anything at all. Yet, there are many humble tasks that shine bright as the noon day sun. When the tabernacle was being built, the women were given the task of spinning the cloth for the curtains. Spinning cloth with a hand loom is a long and laborious task. First the women had to gather the flax and beat it to get the fibers from the stems for the fine white linen. (This reminds us of the beating our Lord suffered even though He was pure and holy). Also they had to make the wool into yarn and dye it blue, purple and scar-

let. (These colors are used repeatedly in the tabernacle and each time they are mentioned they are always in this same order. Blue for Christ's heavenly Deity; Red for the blood showing His humanity, and purple in between showing the union of the two). Then there was the goat's hair. This was the hair that grew next to the body and when spun into cloth was like fine silk. (Perhaps this speaks of Christ as our sin offering. It is interesting that in the Scriptures there are 11 occasions when a goat was used for a sin offering and there were 11 curtains in the tabernacle). After the women had spun the cloth there was delicate embroidery work to be done. The women also gave of their gold, silver and jewels.

I think the thing that impresses me is that when all this work was finished, very little of it could be seen by man. The golden furniture, veil, and curtains were on the inside of the tabernacle, and only the priests went in there. The yards and yards of beautiful curtains that covered the ceiling and hung down on all sides were covered over by badger skins. Drab, dull, brown badger skins were all that could be seen by the majority of the people.

Yes, there was work for the women to do in the service of their King. The women who were willing are said to be wise-hearted. The Lord of Glory dwelt in the tabernacle. The Shekinah Glory rested on the mercy seat. Although the work by the women went for the most part unseen by men, the Lord was on the inside. All these colors, materials, and furnishings spoke of Him.

Exodus 36:5,6, "And they spoke unto Moses saying, The people bring much more than enough for the service of the work, which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing."

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—I Cor. 15:58.

Two ... Ordained

(Continued from page three) the ordination service.

The two churches involved voted to proceed with the ordination of these two young men. The congregation was asked to stand while these two young men knelt at the front of the building. David O'Neal led in the prayer of ordination. The members of the ordaining council laid hands on these two young men and uttered words of encouragement and a prayer for blessing upon their ministry. What a solemn and blessed hour this was! What tongue or pen can describe such hours as this! Our hearts were filled to overflowing. It was surely one of the more blessed hours in the history of a church, and in the lives of God's servants.

A personal word here: You can begin to imagine some of what this meant to me personally. My own son in the flesh, my son in the gospel, and my son in the ministry was being ordained into the ministry. What higher thing could I wish for my son? What higher honor could I ever see bestowed upon him? How my heart beat with joy and with thanksgiving to God for this. I remember back in September of 1970 when he came to me and told me that he was not saved and wanted his name removed from the church membership. How this hurt me and grieved my very soul, and how I prayed that God would save him. I remember how, early in 1971, he came and said that God had saved him, and he then came for baptism and church membership. I remember what a change was now manifested in his life. How different he was from being a professed church member

before. Katie and I, and the whole church could see the change in this young man. I watched him as I preached. I felt that God would call him to preach. I wanted that, but oh, how I wanted God to call him, and not man. Yet I was sure, for myself, that this would be. Our church, almost to a man felt the same way. We felt that God would call him to preach. We watched and waited for God to make this effectual in "little" Joe.

I was to be away, and asked Joe to speak for me. How he murmured and hesitated. I explained that we were not saying he was to be a preacher. He was simply to fill in for me as Brother Snyder and other men in the church had done so ably when I was away. I made up my mind then, that the next time I asked him to speak, I would ask one time and that would settle it. Well, he spoke, and what a good testimony the church gave me of his message. He spoke several times after that in my absence and each time I received good reports. I suspected that they might be just

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trying to make me feel good. But I went to that judge of preaching, that may surpass most other judges — the preacher's wife — and Kate gave me a good report. I finally heard him myself, and my heart was filled with joy and my eyes with tears at the knowledge and ability God had given him.

Well, we watched and waited, and finally God spoke effectually, and Joe came forward and announced, what most of us already knew, that God had called him to preach. What joy filled my heart. You can imagine what all this meant to me. God has opened several doors for "little" Joe. Dad may have helped a little. But, brother, I remember with thanksgiving to God how He has used men to open doors for me. How can I ever forget how God has used John R. Gilpin and The Baptist Examiner to open doors for me?

Well, enough of this. I know that Will Bang will not mind this. I will say that Will is like a son to me in the ministry, and that I have been blessed by hours of fellowship with him in the things of the Lord.

Bill Jackson brought the charge to the two churches involved in this ordination. He did a wonderful job of laying on the hearts of church members, their obligation to their pastors. Surely those present were blessed and exhorted by such a message. I brought the ordination message. I urged the two young men to be strong in the grace that is in Jesus Christ. To be strong in the development of their own inner lives by much prayer and by Bible Study for their own spiritual nourishment. To be strong in living a clean, separated, God-glorifying life. To be strong in study and sermon preparation. To be strong in preaching. To be strong in standing for the truths of God's Word. And that this strength must come through and by the grace of God.

Brother Hugh Upchurch and Brother Cletus Snyder made the presentation of a gift to these men from their respective churches. How happy these young men were to receive each one, a gift of Gill's Commentary on the whole Bible. They were blessed

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PAGE FIVE

by such an expression of love on the part of the churches, and I believe they will show their gratitude by a faithful studying of these great books. (Maybe some other churches could honor God, and bless their pastors by ordering this great set from Calvary Baptist Church Book Store, and giving them to their pastor). I already have a set, so am not plugging for myself.

Before these gifts were presented, I read a letter from Willard Pyle to these two young men, and a letter from John R. Gilpin to each one of the men. I know these men will treasure these memories in all their ministry.

Well, the service is over, and a blessed one it was. These two men are in the ministry. They are interim pastors of said churches. I desire to recommend these two men highly as sound and able expounders of God's Word. I would ask readers of TBE to pray for these young men. They greatly need your prayers. I would ask that churches consider these young men, and use them as the Lord might lead. May our sovereign God open doors for these two men, and use them mightily in His churches. God bless you all.

Samaritan Woman

(Continued from page one)

Good Shepherd will not be stopped nor detoured by heat, wind, rain or anything else when the sheep needs Him. Let us bow our heads and hearts and say "thanks" to Him. May we ever worship Him in spirit and in truth, giving thanks to our great Shepherd who loves us so much.

"... Jesus therefore, being wearied with his journey, sat thus on the well..."—John 4:6.

The Shepherd had been accustomed to sitting on a throne, but here we find Him sitting on a well. What a contrast! What condescension!

"There cometh a woman of Samaria to draw water..."—John 4:7.

It was no accident that this woman arrived at the well at this particular time no more than it was an accident that our Lord was there at that hour. Neither was it an accident that the disciples had gone into town. We can be fairly certain that they had asked the Lord to go into town with them, but He, no doubt, informed them that He would wait for them at the well. His reason, of course, for remaining behind was so that He could be alone with the lost sheep. One will find Christ alone with His sheep several times here in the Gospel according to John. He was alone with Nicodemus, the blind man, the convicted adulteress and the man at the pool of Bethesda. It is important that the sheep be alone with his master so that they can speak eye to eye and heart to heart.

"... Jesus saith unto her, Give me to drink."—John 4:7.

These are the first words of

the Shepherd to the lost sheep. The sheep was lost, but didn't know it, so the Shepherd begins his conversation so as to point out the fact that she is in dire need of help from him. It is as if He had said, "give me one million dollars." The woman could no more give Him to drink than she could have given Him one million dollars, seeing that "give me to drink" refers to drinking of spiritual water rather than that which was literal.

"So then they that are in the flesh cannot please God."—Rom. 8:8.

"Then saith the woman of Samaria unto Him, How is it that Thou, being a Jew, asketh drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."—John 4:9.

Our Lord's request ("give me to drink") puzzled the woman. First of all, the object she was seeking was literal water, and not Christ the Spiritual water. His request, "give me to drink," only filled her mind with questions regarding why he would make such a request. The woman had expected Christ to give her the old Jewish treatment of a cold shoulder, seeing that she was a Samaritan; therefore His warm attitude puzzled her.

"... how is it that thou being a Jew asketh drink of me?" I can ask approximately the same question of the Lord. Why are you mindful of me? There is nothing in me to merit your love and concern. I deserve a cold shoulder. Why have you reached down your gracious hand to me? The answer to this mystery can be found in I John 4:19 where we read "We love him, because he first loved us."

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, give me to drink; thou wouldest have asked of Him, and he would have given thee living water."—John 4:10.

"... if thou knewest..." Here lies man's problem. He is deaf and dumb when it comes to spiritual things.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

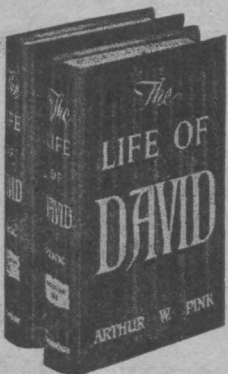
"... if thou knewest..." We who do know the gift of God, and the Giver, are the most fortunate people in the world. We may not be rich in this world's goods, but if we know the gift of God and the Giver, then we are richer by far than those who do not know Him, no matter what their station or position in life may be.

Those who know not the Son must be satisfied with Jacob's well. That is, with that which is only earthly. They who drink of this well will thirst again, for this water cannot quench man's deep spiritual need.

"The woman saith unto him, Sir, thou hast nothing to draw

(Continued on page 6, column 1)

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Samaritan Woman

(Continued from page five)
with, and the well is deep; from whence then hast thou that living water?"—John 4:11.

Nicodemus said, "How can a man be born when he is old?" This woman said, "Thou hast nothing to draw with." Both were unable to think on a spiritual level. Why was this? It was because both were spiritually dead.

"And you hath he quickened who were dead in trespasses and sins."—Eph. 2:1.

She said, "Thou hast nothing to draw with." The Lord, had He chosen to do so, could have answered her as he did Nicodemus.

"The wind bloweth where it listeth (pleaseth) and thou hearest the sound there of, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit."—John 3:8.

"... Thou hast nothing to draw with..."—John 4:11.

The wisest carnal man of earth could have done no better than this Samaritan woman. He too would have said, in essence "Thou hast nothing to draw with." The nail I am driving is that all of earth's universities can not raise man one iota into the spiritual realm. He remains totally dumb to spiritual things until God quickens (makes him alive). The new birth involves a "new creature" (new creation) and only God can create. The natural man can no more perceive of the things of God than a deaf mute can enjoy a fine speech or a blind man can enjoy an art gallery.

"... and the well is deep..."—John 4:11.

Jacobs well was deep, but her need was much deeper than the well, and the grace of God which brought the gift and the Giver to her was deeper than both the well and her need.

All the water in Jacob's well, yea, all the wells of pleasure on earth cannot begin to quench man's deep, deep spiritual need.

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children and his cattle."—John 4:12.

Jacob's well was very old. It was so old that even Jacob, his children and cattle had refreshed themselves by way of its cool water. We may add that the well our Lord spoke of was much, much older than Jacob's well. It had been dug back in the council halls of eternity. Jacob also drank of this well for he had received Jesus Christ as his Lord and Saviour.

The age of the well our Lord

had reference to can be found in Ephesians 1:4-5:

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:13-14.

"... whosoever drinketh of this water shall thirst again..."

This inscription can be written over all the wells of earth. The rich man had a big cup with which he drank deeply of the wells of earth ("fared sumptuous-

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ly every day"). Yet, in Hell he cried for a drop of water to cool his tongue.

There are many who drink of a well which we may call the well of good works. Over this well can also be written the inscription "Whosoever drinketh of this water shall thirst again."

"But whosoever drinketh of the water that I shall give him shall never thirst..."

We find at least two dynamic truths here that are not accepted by the world. The first is that salvation is a gift and the second is that the gift is eternal ("never thirst"). I have drunk of this well, therefore, I could call God a liar if I should one day find myself thirsting in the flames of Hell. God, of course, is no liar.

"The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw."—John 4:15.

The woman is still ignorant of the gift and the Giver, but she does believe that He can supply the living water or she would not have said, "give me this water."

Furthermore, she knows that she is not to pray or work for it, seeing that she says, "give me this water." She had not yet seen the difference between the spiritual and the carnal, seeing that she believed the living water would take the place of literal water.

In other words, she did not understand that there is a carnal and a spiritual man. One thrives on heavenly water and the other still drinks of the wells of earth.

"Jesus saith unto her, Go, call thy husband, and come hither."—John 4:16.

The woman said, "give me this water" and he said, "go call thy husband." The words "go call thy husband" were spoken to her conscience. These were words of truth which were spoken so as to reveal her deep need. She must have stared at Him for a moment when He, by these words, opened up the secret chamber of her heart, yea, the secret chamber where the consciousness of her sin lay.

She said, "give me this water" and he said, "go call thy husband, and come hither." God bids us to go and recognize our evil ways, repent and come to Him for complete forgiveness. Thus the "come hither" speaks of the glorious grace of God that welcomed her, by way of the Son, into the Father's arms.

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."—John 4:17-18.

Zachaeus, the Lord's sheep, had become chief of the publicans. That is, he had become a very filthy sheep. He had gotten the dirt of the world all over himself. So was it with this woman. She too was chief among sinners in that she had had five husbands and the one she presently had was not her husband. She was very vile, but God's grace was greater. There is no one who is out of the reach of God's grace.

We also learn from John 4:17-18 that our Lord sees all and knows all. He knew the depths to which she had fallen. He knew the cost of bringing her from the deep pit, yet He did not draw back.

"I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."—Isaiah 50:6.

"The woman saith unto him, Sir, I perceive that thou art a prophet."—John 4:19.

"... I perceive..."

Her eyes have finally been directed away from the well, bucket and rope to the person of Christ the Lord. She now looks at Him, for He is her hope. He is the gift of God to her. In Him and Him alone is life. In fact, there is no other name given among men whereby we must be saved.

"... I perceive that thou art a prophet..."

A prophet is God's mouthpiece or spokesman. She recognizes that He has come from God, but she has not yet recognized Him as the Messiah.

"The woman saith unto him, I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things."—John 4:25.

Her mind is now on a spiritual plane. Her thoughts and conversation have been elevated to God's thoughts. It is now time for the Master to grant to her the great privilege of knowing Himself, so He introduces Himself to her.

"Jesus saith unto her, I that speak unto thee am he."—John 4:26.

The Lord not only introduced Himself to her, but He also revealed Himself to her. I cannot believe that the introduction was without revelation.

We know that this woman drank of the living water or she would not have been used of the Lord as is described in John 4:39:

"And many of the Samaritans of that city believed on him for (because of) the saying of the woman, which testified he told me all that ever I did."

Predestination

(Continued from page one)
"foreknowledge." And therefore, we must understand the manner of usage of this term in the Bible if we are to understand the doctrine.

In the Greek New Testament there are seven (7) basic terms used in the Scriptures to express knowing in some way or another. These are: **ginosko**; **oida**; **epiginosko**; **proginosko**; **epistamai**; **sunoida**, and **gnorizo**. In these usages **ginosko** and **oida** stand out. Some of them are forms of **ginosko** and/or **oida** with prepositions attached. Actually we have **ginosko**, **oida** and **gnorizo** which each reflects different ideas involved in knowledge as the basis of our study.

Oida comes from **eidon** meaning "to see" and signifies "to see or perceive." **Gnorizo** comes to mean "to know, to come to know, discover," and denotes knowledge by discovery.

Ginosko means "to understand completely" and in the New Testament often means a **RELATIONSHIP BETWEEN THE PERSON KNOWING AND THE OBJECT WHICH IS KNOWN**; and this term also carries the idea of **KNOWING A PERSON, NOT HIS ACTIONS, BUT HIM**, and knowing that person **DUE TO RELATIONSHIP, AND NOT DISCOVERY**, nor by seeing or understanding.

In Scripture **ginosko** deals with **UNION AND CONNECTION** by relationship. For example of this, see Matthew 1:25 and Luke 1:34 where the sexual act is presented with the term "know." Also, Jesus said of His sheep... "I know my sheep, and am known of mine..." John 10:14. See also 7:22-25 and observe this statement of Jesus "I never knew you" as He speaks of the false teachers at the last judgment. Can this mean, Jesus had no foresight of these teachers? Are we to assume that Jesus did not know about them? What is the meaning herein... except that Jesus knew them not by relation and experience?

By forming a comparison of the different terms which deal with knowledge we see the terms stand out to show us the idea of the Holy Spirit in selecting **gnosis** rather than **oida** or **gnorizo**. If the Arminian position of election, by foreseen faith and repentance, be true, then we would find the term "epiginosko" to denote the

cause of election... it is showing "to observe full perceive, notice attentively," joined with the adverb **palai** meaning "before." And in this construction would mean... "to know about us beforehand." Or we could have **gnorizo** joined with the proposition **pro** which would mean... "to come to know or discover beforehand." Or we could have **oida** with **pro** and would therefore have the meaning as... "to come to know or discover by seeing or perceiving beforehand." These terms do not involve personal relation and connection. **BUT NONE OF THESE TERMS ARE USED** in the New Testament regarding the **CAUSE OF ELECTION AND PREDESTINATION**. And hence, the only term which agrees with the **CALVINISTIC POSITION** is used. **Proginosko**, meaning... **KNOWING BY UNION OR RELATIONSHIP BEFOREHAND**... is the cause of our election, not **epiginosko**, nor yet **epignorizo** or **proginosko**, but because of our being in union, and known to Him by union and experience and relationship in His purpose are we elected and predestinated.

Biblical Interpretation

Now our position is involved in interpretation and may be stated as:

Calvinists affirm that those whom God foreknew, He did also predestinate unto the image of Christ, and to accomplish this, He also did elect or choose them out unto salvation.

Arminians affirm that those whom God foresaw would repent and believe the gospel, He predestinated to be conformed into Christ's image... and elects to save them because they will repent and believe.

You will observe there is a world of difference between these two statements with the addition of a few simple terms. But, yet, the terms used which change statements are very important... Satan says to Eve, "Ye shall NOT surely die..." The Calvinistic statement makes our salvation depend upon the will of God in knowing us. **NOT SIMPLY KNOWING ABOUT US**, but **US**, beforehand, and then, therefore electing and predestinating us. The Arminian statement makes our salvation depend upon God's knowing if we will accept or reject the gospel. And if God knows we will receive the gospel, then, because He knows we will receive the gospel, He elects and predestinates us unto final salvation. Or, in case of some Arminians, salvation in this life and in the world to come, final salvation.

You will note also that Arminians use the term "foreknowledge" in the same light as the Bible uses the term "foresee." They fail to distinguish between the foreknowledge of God, the omniscience of God and then the simple foresight of God.

The Issue

The issue involved may be considered in these points: **DID GOD PREDESTINATE AND ELECT** (Continued on page 7, column 1)

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Predestination

(Continued from page 6)

US UNTO SALVATION BECAUSE HE KNEW US BEFOREHAND IN COVENANT RELATIONSHIP IN CHRIST: OR...

DID GOD PREDESTINATE AND ELECT US UNTO SALVATION BECAUSE HE KNEW THAT WE WOULD REPENT AND BELIEVE IN CHRIST BEFOREHAND? WHICH IS IT?

The issue comes to a head in our theology as: ARE WE SAVED ACCORDING TO THE WILL OF GOD AND THEREFORE AS A RESULT, WE DESIRE SALVATION FOLLOWING GOD'S WORK OF GRACE IN US KNOWN AS THE CIRCUMCISION OF THE HEART AND/OR REGENERATION? OR...

ARE WE SAVED ACCORDING TO GOD'S KNOWING THAT WE WILL ACCEPT THE GOSPEL AND ENTER INTO CHRIST IN TIME, so He therefore predestinates and elects us unto salvation because He knows that we will be saved due to the fact that He foresees it? Which is it? It cannot be both!

Is the cause of our election and predestination found in our God's will or in our will? And then, as a result of His will, we will, or it just the other way around... is God's will the result of our will, and because we do will, God wills in a conformatory manner. The issue is reduced just to this point... Whose will exists in salvation? Whose will causes salvation? Whose will is the result in salvation... God's will or man's will? One point is beyond doubt... IT CANNOT BE BOTH!

Determining The Issue From The Bible

To answer this point, which is, those who are saved... ARE THEY SAVED DUE TO GOD'S WILL OR THEIR OWN WILLS? We must search the Scriptures to see which is placed in the position of cause, GOD'S WILL OR MAN'S WILL!

By word of caution, Calvinists affirm that God's will is the cause of man's will in salvation. Man's will is affected by God's will. Man wills because God wills. We do not mean that man has no choice to make in the matter, but we do mean that man makes that choice ONLY because God works first in HIM! God is first in him and then works in him, both to will and to do of His good pleasure. Phil. 2: 12, 13. Why would God work in the Christian to will following salvation, and not in the unsaved person before salvation? Why would the Christian need God's work of grace to continue the work of salvation, and yet, the lost sinner not need it to start it? WHO is He Who begins the good work in us? He is the Spirit of God, Gal. 3:3-4; Phil. 1:6.

Is salvation such that the sinner does not need Divine help to obtain it, but does need Divine help to keep it? That would mean that the Christian loses some power along the way then, wouldn't it? Why would he need help to continue it if he can get it on his own while a lost, ungodly sinner. This point is evident, those who are converted owe their own conversion to the power of God which worked in them, and not in their own will or power.

"And what is the exceeding greatness of his power to us-ward who believe according to the working of his mighty power."—Ephesians 1: 19.

And also, "And when he had disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he was come, helped them much which had believed through grace."—Acts 18:27.

Repentance is also a gift of God.

"... if God peradventure will give them repentance to the acknowledging of the truth..."—2 Tim. 2:25, and:

"... When they heard these things, they held their peace, and glorified God, saying, Then hath

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

And there are many like Esau, who:

"... found no place of repentance, though he sought it carefully with tears..."—Heb. 12: 17.

Therefore, when Arminians affirm that man's will is the cause of man's salvation, that man produces his own repentance and faith, and then, God wills in a secondary or conformatory manner, they are talking about a faith and repentance which is not spiritual and saving. They believe that the will of God in salvation occurs as a result of man's will! We will determine the answer by noting a BIBLICAL OMISSION; SCRIPTURAL STATEMENTS; THE ARMINIAN IMPOSSIBILITY and then conclude with THE TRUE POSITION!

A Biblical Omission Seen In The Arminian Theology

Study well the Arminian position very closely. Arminians say "God did elect us because He foreknew that we would receive Christ." The Bible teaches that God elected because He foreknew US! The Bible nowhere states God foreknew that we would repent and obey Christ and therefore elected us. True, God did foreknow this, but only because He willed it, but the point is that this is not the cause of our election and predestination. Arminians MUST ADD to the Scriptures here as elsewhere and make us elected because God foreknew what we would do! And not us! But, yet, the Bible is clear that God foreknew us, and not that He foreknew about us or what our actions would be, as the cause of election and predestination. Our actions are in His will, Psal. 37: 22, 23 and Jeremiah 10:22-25. Note that the foreknowledge of our actions is not the same as the foreknowledge of us. Therefore, Arminians need to find a Scripture which reads... "Election or predestination according to God's foreknowledge of our actions unto salvation." Satan changed one word... Arminians add more than one word!

Remember, that to add to the Scripture is to destroy the meaning in the same manner as to take away is to destroy the meaning. To foreknow us, and to foreknow about us are not one and the same things, hence, they are not equal in THE CAUSE OF OUR ELECTION AND PREDESTINATION. And until we find out that the Bible says that God foreknew our repentance and faith and this is why we were elected, we will deny that it is the cause and place still as the cause, the only Biblical cause, THE WILL OF GOD!

Scriptural statements show us that we are elected and predestinated in according to God's foreknowledge and that this foreknowledge is the SAME AS HIS

WILL. Here is the Greek term "THELEMA" meaning "Gracious design..." Ephesians 1:4,5: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love having predestinated us unto the adoption of children by Jesus Christ to himself ACCORDING TO THE GOOD PLEASURE OF HIS WILL..."

Notice also that God is the ONE WHO is causative in our being in Christ, for Paul said:

"To the praise of the glory of his grace wherein HE HATH MADE US ACCEPTED IN THE BELOVED..."—Ephesians 1:6.

Let this stand as another fact, God is the cause of our being in Christ, God has MADE US ACCEPTED IN THE BELOVED, JESUS CHRIST!

Here also note that God's will is seen as the CAUSE OF BOTH ELECTION AND PREDESTINATION and this shows that the expression "God's will" and "God's foreknowledge" interchange for they are expressive of the same things. God only foreknows what He, Himself wills. And He wills according to His Own good pleasure, not according to our good pleasure, for outside of grace, we have no good pleasure, for there dwells in us no good thing, Romans 7:17. We repeat, the ground of election and predestination is the foreknowledge or will of God. His foreknowledge and His will stand for one and the same thing.

But, we are not left to wonder about this. Did His foreknowledge or His will consider our wants and our desires? Was it His will according to our pleasure or desires? We answer... "According to the good pleasure of His will." Ephesians 1:5. And again, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself..." Ephesians 1:9.

In this verse we have three (3) important terms used: WILL... thelema... meaning "gracious seeing" and then PLEASURE... meaning "well thinking" from eudokian and finally PURPOSE, from protheto, meaning "to place beforehand, to design beforehand, TO CAUSE BEFOREHAND." Analytical Greek Lexicon. The final terms... "which he hath purposed in himself..." gives us the final facts needed before we turn to the last point. What does protheto or "purpose" mean? We are saved, elected and predestinated according to HIS PURPOSE... so what does this term mean? It is from the Greek pro "before" and tithemi "to bring about, to cause," Liddell and Scott's Greek-English Lexicon. Therefore, the Bible shows us that the cause of ALL THINGS CONCERNING OUR PREDESTINATION AND ELECTION is found in God for He works ALL THINGS AFTER, OR ACCORDING TO THE GOOD PLEASURE OR CAUSE OF HIMSELF, which He hath before brought about, or before caused in Himself. We must conclude that the cause of our election and predestination is found in God's purpose or cause in Himself and not in us.

Before leaving this second point, we must ask... is it not possible that God's will is involved with man's will and that they both work together in this matter? We answer... NO! And the reason for this answer is twofold:

1. Greek grammar has three main voices in verbs and verbals. a. the ACTIVE VOICE, subject acting. b. the PASSIVE VOICE, subject being acted upon. c. the MIDDLE VOICE, subject acting in such a way so as to participate in the results of the action... and IN NO PLACE IS THE MIDDLE VOICE USED IN THE WORD OF GOD DEALING WITH ACTUAL SALVATION. Ephesians 2:8: "are ye saved" is a perfect, PASSIVE. Hebrews 12: 23: "having been perfected." Hebrews 10:14: "Those who are being sanctified" both passive voices. The middle voice is used nowhere in the Greek dealing with actual salvation.
2. We have Scriptures which present this in connection with

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God, His will and man's will; showing us that man is not the cause of mercy in salvation or the cause of salvation:

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Romans 9:15,16.

And then we have that well-known text:

"But as many as received Him, to them gave he POWER to become the sons of God, even to them that believe on his name; Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12,13.

When one truth is so plainly stated in the Word of God that it is joined together in a positive manner and still rejected, we can only understand the condition of those who reject it from Isaiah 8:20. But this is plainly stated from the Scriptures... THE WILL OF MAN IS NOT THE CAUSE OF SALVATION, BUT ONLY THE WILL OF GOD! THE WILL OF THE FLESH SPEAKS OF MAN'S OWN WILL WHILE THE WILL OF MAN SPEAKS OF ANOTHER PERSON'S WILL IN OUR SALVATION... THE ONLY WILL WHICH IN SALVATION IS CAUSATIVE IS GOD'S WILL! THIS DOES NOT MEAN WE HAVE NO WILL IN THE MATTER, OR THAT WE ARE SAVED AGAINST OTHER'S WILLS, BUT SIMPLY THAT OUR WILL AND OTHER'S WILLS, ARE NOT THE CAUSE OF OUR SALVATION, THIS HONOR AND GLORY BELONGS ONLY TO GOD!

An Arminian Impossibility

Arminians claim as the cause of election and predestination unto salvation that which is not possible for man to accomplish. Repentance, faith and obeying Christ in spiritual matters is beyond the ability of man to accomplish within himself. We have not the ability of producing these spiritual changes since we are dead in sins spiritually due to the Adamic fall and nature before we are quickened by the Holy Spirit in the great work of regeneration. (Continued on page 8, column 3)

THE BAPTIST EXAMINER

APRIL 8, 1972

PAGE SEVEN

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I would like to tell you the name of the person, but to do so, he felt, he would receive the thanks and not our Lord who has so bountifully given to him. Therefore he has sent it thru the church as instructed by the Word. This way our Lord receives glory thru the church.

Before I close, however, allow me to express my appreciation for TBE. It brings quite a contrast of news and reading as compared to the daily paper.

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Six . . . Days

(Continued from page one)
all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it." Exodus 20:11.
"For in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed." Exodus 31:17.

These verses by themselves put an end to the gap theory, the day-age theory, and theistic evolution. God made all His creation in a six literal days. It is to go beyond Scripture to try to make creation a longer process.

Second, we find that this gap theory denies Scripture in one other aspect. In Romans 5:12 we read:

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Mark this well, sin entered by one man—that being Adam and sin brought death. Before sin entered the earth by Adam nothing died. To teach a gap between Genesis 1:1 and 1:2 is to teach sin and death on this earth before the time of Adam. According to our verse in Romans before Adam there was no sin or death.

I realize that many men who are far more able and scholarly than myself have adapted the gap theory, and indeed act as if it is impossible to derive anything else from study of the creation. However, I cannot help but think that what these men are doing is trying to harmonize the clear teaching of the Bible with the evolutionary concept of miseducated scientists. True science is not to be found in a textbook, but in the Bible. Textbooks change from year to year, at times from month to month and day to day. God's holy immutable word changes not. There is no need for us to seek "new light" to explain various happenings which to scientists seem unreasonable. It is only for us to accept the infallible revelation which the Lord has given us to guide our faith and practice. The Bible says "For in six days the Lord made heaven and earth, the sea and all that in them is."

Six literal twenty-four hour days in which the Lord made all His creation is clearly the only teaching set forth by the Scriptures.

Predestination

(Continued from page seven)
tion, Ephesians 2:1-10.

Making repentance and faith, or man's will, the causes of election unto salvation result in nobody being saved due to the fact that the causes of election and predestination unto salvation, in the Arminian mind, are such which are spiritually moral and not in the power of fallen man to develop. This takes a creation done only by God Himself. I trust that I will not have to defend the doctrine of total depravity and inability herein, and that later it may be well to consider, but a few remarks on these lines are in order now.

Most Baptists today only believe in a partial depravity. They hold to a limited depravity, and that man is depraved in mind, body and soul, but not in will, and that he can, with himself, without and before regeneration, come to Christ for salvation. This is the old position of the Campbellites and has been taken up by the Arminian Baptists during this century. The problem with most Baptists today is that they accept the old position of the Campbellites on man's depravity and inability. The reader should obtain a copy of THE NASHVILLE DEBATE, by the great Baptist J. B. Moody and the Campbellite, Harding and then study the arguments under the

section dealing with the work of the Holy Spirit in regeneration and human depravity, in the third proposition of the debate.

Repentance and faith cannot be causes of election and predestination because they are not in our power to effect or obtain. Hence, they cannot be the causes of salvation, election or predestination. Repentance and faith always go hand in hand, Acts 20:21; Mark 1:15; Matthew 21:32, and Luke 24:47. Repentance and faith are not the causes, but rather, the evidences of election and regeneration, Hebrews 11:1; I Peter 1:3-10, and I Thessalonians 1:4-8.

The Final Point . . . The True Position

The true position is that election and predestination unto salvation are based on the will of God as developed due to His eternal purpose, design, and desire developed with Himself. And this is, in God's eternal will and plan, He knew us in the bond of the everlasting covenant in relationship in Christ, Jeremiah 1:4-9 with John the Baptist, as examples. We DID NOT THEN EXIST IN FACT, but only in God's plan and purpose in Christ. We existed in plan in Christ, He was our Covenant Head, with God in eternity through THE EVERLASTING COVENANT, Hebrews 13:20. The wicked did not, nor do not now, or ever will, exist in Christ. We were given to Christ in an eternal, spiritual union; we were His by eternal union and relationship. And then, when God decreed to permit the fall, He also, as well, decreed that His people be redeemed from the fall with a salvation which was for sinners, but designed savingly for God's people, Matthew 1:18-22.

Just as LEVI paid tithes WHILE IN ABRAHAM, Hebrews 7:9-11; when Levi WAS YET UNBORN, and Abraham was the figurehead in the covenant of type, also while in the loins of Christ Jesus we received grace, being called in time with grace which was given us in Christ Jesus before the world began, II Timothy 1:9.

The denial of eternal union has caused the majority of modern Baptists to misunderstand the teachings of Scripture on these points. The right ideas respecting the plan and purposes of God must be determined before one can make good usage of the Bible. The great Baptist of the past century, J. R. Graves stated:

"That this was his only purpose we find upon every page of his Revelation. So far from this being open to the charge of selfishness, this very purpose necessarily embraces the highest good for all his creatures, else his self-manifestation would not be to his glory, but to his dishonor, for infinite good-

ness, mercy, truth and love, are among the grandest perfections of his character. This purpose of God necessarily preceded all other acts, and is, therefore, called God's eternal purpose (Eph. 3) 'the determinate counsel' and fore-ordination. It is impossible for God to foreknow anything that he has not predetermined shall be, or determined for wise purposes to permit to be, either as cause or effect; nor can he decree anything that was not embraced in his purpose; or elect to do or choose agents to accomplish anything he had not previously purposed. Unless this fundamental principle is apprehended by the student of divine truth, all must appear dark and contradictory to him. God's determinate counsel underlies all his acts."

—Seven Dispensations, page 53

Again, Mr. Graves stated:

"But as God's foreknowledge rests upon his determinate counsel, this 'seed' is composed of all, in all ages, whom God determined to save, and those in time, he effectually, by his Holy Spirit, and without violence to their wills or moral agency, draws to his Son. (John 6:37). God, who knew all things from the beginning, certainly as well knew these when he made the Covenant of Redemption, and gave them to his Son, as he will after the last judgment. (Ibid, page 100).

What determines the knowledge of God? Mr. Graves stated:

"It is impossible for God to foreknow anything that He has not predetermined shall be, or determined for wise purposes to permit to be, either as cause or effect . . ." (page 53).

The establishment of this blessed Bible truth is the only ground, in my opinion, to provide the cause of election and predestination. Eternal Union suggests that God knew us (not about us) in Covenant Relationship, in Christ, and those He foreknew, He also elected and predestinated unto salvation and glory. Why eternal union? Simply for the honor and glory of God and the good of the beings of God. II Tim 1:9.

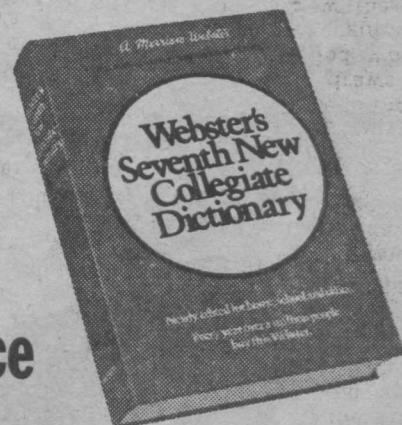
Conclusion

Remember that Calvinists do not deny that man has a will, or that he is a moral agent. We simply say that we are saved with the cause being in the will of God and the effect being in the will of man. And we believe we do agree on these points with the teaching of the Bible. We conclude with this statement of Paul's in Philippians 2:12,13 (Greek Text):

"... work out your own salvation, for while you are doing this, God is working in you BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE."

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