

The Baptist Examiner

Baptist Is Our Middle Name

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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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For Whom Did Christ Die?

F. L. BELT
Greenville, Ky.

The question as to the extent of the benefits from the death of Christ is an important one. There are many views presented concerning this issue and much reasoning outside the Scriptures. Many there are who try to find Scripture to sustain their theories rather than conform their thinking to the Word of God. In this study we wish to examine some of these views and arguments advanced in their favor.

There is a group that claims that the death of Christ included every individual, and the only reason every man is not saved is because he does not care to be saved. This is the Arminian theory.

There is a class belonging to the group which believes the doctrine of elective grace which says that Christ died for every man and for the elect in a spe-

cial sense.

There is another class of interpreters who hold that the death of Christ is limited only to the elect and its benefits bestowed on that class alone. It is the difference between the last two named classes that we wish to confine this study.

The writer is aware that there are those claiming a belief in the doctrine of election who hold that Christ died for all men, and especially the elect. Various are the arguments presented in favor of this theory, which we believe to be wholly outside the pale of Scripture teaching. This is a byproduct of the Arminian theory and is not very far separated from it. We shall consider some of these arguments and take notice of the leading passages of Scripture used in support of this theory. Then we shall present Scriptural proof for the doctrine of the limited atonement

and sacrifice.

Recently, an advocate of the former theory made the following statement, "Christ died for the Adamic sin that God might be just in the eyes of men. No man can tell God at the judgment that He is unjust in sending him to hell for Adam's sin." The objections to such a statement are obvious. Here we see a class of interpreters trying to bolster up the justice of God. God would have been perfectly just in sending every descendant of Adam to hell had He so chosen. Since when did man become a judge of God's justice?

As far as we have been able to find out, the Scriptures nowhere speak of the "Adamic sin." Then this is a phrase coined to meet the demands of those who are not willing to take God's Word at what it says. There is much said on a topic of which God's Word is silent.

They tell us that Christ paid the penalty for Adam's sin for all men that every legal obstacle might be removed. The penalty for Adam's sin was death — spiritual and physical. If Christ paid the penalty for every man in the world then men are born in a state of innocence and not in a state of depravity. Such being the case, each individual must fall for himself.

If Christ died for all men, and made atonement for the elect only, He suffered on the cross for the sin of multiplied thousands who were already in hell.

A study of the types of the Old Testament will reveal the fact that the sacrifice and the atonement cover the same scope. Can we by any Scriptural means of interpretation divide the death of Christ that it will take care of all men, without distinction, and limit another part of it to a special class? This is like a drowning man grasping for a straw. These interpreters are hard pressed for proof to substantiate their theory and must go outside the Scriptures to find it. The sacrifice and the atonement of Christ throughout the Scriptures cover (Continued on page 6, column 5)

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DANCING

WM. J. FARMER
Romulus, Michigan

In the modern world of religion, most sinful things are approved. This includes dancing. It is not unusual among holy rollers to see some "dear old sister" to "cut a little jig" down the aisles of the church. Nor is it unusual to see modern religions sponsoring dances to raise money, or to go into a Southern Baptist College and find dancing as part of the activities. Even more sad are the words of the Independent Baptist pastor who tells his young people that dancing is "up to the individual." All should realize that dancing is sin!

I.

Dancing is sin because of where it came from. Dancing comes, originally, from the worship of pagan gods and was an important part of paganism. Furthermore, the seed of the cursed Ham originated and has kept it down through the years. Satan has always been in the music business, and he is an expert at emotionalism and at those things that "haunt" men's minds. Music and dancing are part of Satan's way of worship, always more appealing and entertaining. Yes, teenage friend, this is where the first "proms" and "hops" came from.

II.

Dancing is sin because it allows men to act as animals.

Have you ever wondered why dances are named after animals? Names like "fox trot," "bunny hug," "chicken," "monkey," "dog." This allows men to lose control of themselves. Is it any wonder evolution has become so popular? One characteristic of many species of animals is their ritualistic and mating dances.



BILL FARMER

No wonder you evolution-teaching science teachers are anxious to "sponsor" the high school dance. The evolutionist always wants more evidence to back up his flimsy case, and brother, dancing is part of it.

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The First Of A Series On The Priesthood Of Jesus Christ

By MILBURN COCKRELL
Mantachie, Mississippi

PART I

It was determined in the purposes and decrees of God that Christ would be a priest. Jesus Christ was foreordained to be a propitiation" (Rom. 3:25). Our redemption by His blood was "foreordained before the foundation of the world" (1 Pet. 1:18-20). God the Father invested Him with the priestly office in the counsel and covenant of peace. "The Lord hath sworn, and will not repent, Thou art a priest

that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

Christ did not become an angel. Angels have no priests, no saviour, and no salvation. He became a man that he might have something to offer for men, namely a human body and soul. Christ became man so as to be capable of suffering death. Divine satisfaction must be made in that nature that sinned, that those who have such a nature might reap the benefits of the atonement.

Divinity Needed

As a Divine person He could make infinite satisfaction for the sins of the elect. He could render an acceptable sacrifice to God. He could put away sin by the sacrifice of Himself. He, as God, could impart virtue and efficacy to His blood so as to cause it to cleanse from all sin. As Divine He could make His intercession and mediation for His people always prevalent with God.

A high priest under the Old Dispensation was to be holy in character. Jesus Christ is a superior priest to all earthly high priests. He is "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). The "High (Continued on page 4, column 4)



MILBURN COCKRELL

for ever after the order of Melchisedec" (Psa. 110:4).

Christ's priesthood was Divinely bestowed in eternity past. He began His priestly work while on earth. His formal and full high priestly character appeared after His exaltation. He will continue His office during the Millennium. Zechariah 6:13 declares: "He shall be a priest upon his throne."

Humanity Required

Hebrews 5:1 informs us that every high priest is "taken from among men." In order to be our great high priest, it was necessary for Christ to become a man. Hebrews 2:16-17 states: "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren,

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"The 'Why' Of The Existence Of Calvary Baptist Church"

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psa. 84:10.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psa. 87:2.

"Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psa. 92:13.

"Blessed is the man whom thou chooseth, and causet to approach unto thee, that he may dwell in

thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple." — Psa. 65:4.

I don't know of any four verses speaking of the house of God that have been more of a blessing to me than these four verses have, while we have been building our church building. I might say we didn't build this structure because we filled up the downstairs auditorium and ran out of room. We didn't build it because we were crowded in the downstairs

auditorium. There were other reasons, bigger and mightier than this.

Calvary Baptist Church exists for one purpose. There is no place else in this town where you can hear the message that you hear here. I repeat: You can go any place you please in this area and there is no place that you go that you will hear the message that you hear here as to the Word of God.

When we first started our (Continued on page 2, column 1)

There is no physical approach to Christ, the true Mercy-Seat. It is a mental and heart approach. If the mercy seat were a material object like a seat of wood, or stone, or gold, then the approach would be physical. We come to Christ, the true Mercy-Seat, when we look to Him and trust Him for acceptance with God.

We fear many people are hoping in the general mercy of God apart from Christ. They reason that a merciful God will not send anybody to hell. This was once the best hope the author had, but he came to see that it was a vain hope. A minister once (Continued on page 8, column 5)

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JOHN R. GILPIN.....Editor

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"Why" Of Calvary

(Continued from page one)

church (not our church building, but our church), there were those who said to me, "Why don't you join other churches?" I said, "I would if I could find a church that was standing for the truth that I could recommend to our little group. I would urge them all to join some other church."

Beloved, there is no place that I could urge you to go. In fact, this is one church that stands for the Word of God in a peculiar way that no other church does in this town. We have built this auditorium for one purpose. I want folk, when they pass by and read the name on the outside in those bronze letters, "Calvary Baptist Church" — I want the folk as they pass by to know that Calvary Baptist Church is different from all other churches. I want people to say as they go by, "There is a church that is different from all other churches."

That is why I read these verses to you. I want to re-read them. Listen:

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."—Psa. 84:10.

Beloved, I would rather be a doorkeeper, I would rather have the lowliest position in this world in Calvary Baptist Church than to be a member of some other church that I know doesn't stand for the truth.

"The Lord loveth the gates of Zion more than all the dwellings of Jacob."—Psa. 87:2.

What a statement! There were three million Jews that came out of the land of Egypt, going over into the land of Canaan. They had approximately six hundred thousand tents to take care of the families. God looked down upon that camp at night. There were six hundred thousand tents for the Jews to live in. God had

one tent for Himself, and God loved the gates of Zion more than all the dwellings of Jacob.

"Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psa. 92:13.

What a contrast! This is the house of the Lord. Up yonder are the courts of our God. Those that are planted, God planted in the house of the Lord; and they are going to flourish up yonder.

"Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."—Psa. 65:4.

God does the choosing. You don't. Some preachers say, "Give God your heart." Some preachers say, "Make a decision." No, no, beloved, God does the choosing. God causes us to approach unto Him, and God causes us to dwell in His courts. What is going to be the result? We shall be satisfied with the goodness of thy house, even of thy holy temple. If you are chosen of God and if you have been caused to approach unto the Lord, there is one thing certain: you are going to be satisfied in the house of the Lord.

I said a moment ago that I want people when they go by this building to look at it and to say, "That is where Calvary Baptist Church worships. That is the church that is different from all other churches in this town." I would like to show you wherein we differ.

I
THERE IS NOT ANOTHER CHURCH IN THIS TOWN WHICH CONTENDS AGAINST HERESY AS WE DO.

When I speak of heresy, I mean false doctrine — false teaching. Paul said:

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them."—Rom. 16:17.

It doesn't say for us to have fellowship with the heretics. It doesn't say for us to have fellowship with the man who is preaching a doctrine that is contrary to this Word of God. Rather, it says to avoid such.

Listen again:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20:28-31.

Paul is saying, "There are going to be a lot of folk rise up in this church that are wrong. There are going to be grievous wolves come in from without." He is saying to these elders at Ephesus, "You stand your ground. Remember that in the space of three

(Continued on page 3, column 1)

Further Exposition Of Epistle Of James

By WILLARD WILLIS
Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

James 3:1-4.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation"—James 3:1.

James, in this verse, discourages men from entering too quickly into the ministry of the Word. His argument is that one is subject to greater condemnation if he sets himself up as a teacher and then fails to rightly divide the Word. His advice to teachers is that they be sure of the ground on which they stand before they try to ground others. It is not wise for a fifth grader to teach a fifth grader and this same rule applies to the ministry of the Word.

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat"—Hebrews 5:11,12.

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; ... not a novice, lest being lifted up with pride he fall into the condemnation of the devil"—I Tim. 3:2,6.

It is not wise for a woodcutter to enter the woods until he has sharpened his ax. He will be able to cut many more trees down with a sharp ax than he will with a dull one, therefore, let him spend plenty of time with the file before he enters the woods. The minister, in like manner, should spend much time with the Word so that he will be sharp when he faces the heretic in the woods of life. The heretic must be cut down, but he will not be cut down with a dull ax (a person who is not skilled in the Word).

I believe that we are to rely on God the Spirit to bring to our remembrance the things that we have learned from Him through the Word, but I do not believe that we are to bypass the Word and look only to God the Spirit. God the Spirit brings to our remembrance that which we have learned even as a needle brings out the music that is recorded on a record.

The teacher of the Word should always have Galatians 6:1-4 before him when he endeavors to teach others.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and THEN shall he have rejoicing in himself alone, and not in another."—Gal. 6:1-4.

"... knowing that we shall receive the greater condemnation"—James 3:1.

Let those who desire to teach others know that God will require more of them than he will require of those who hear them. The rule is the same as that which applies to school teachers; that is, more is required from the teacher than from the pupil.

The "greater condemnation," or judgment, does not refer to judgment at the great white throne, except the teacher be a lost man, but the reference is to the fact that the unqualified teacher will suffer loss when the rewards are given to the faithful.

"Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall

try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire"—I Cor. 3:13-15.

"For in many things we offend all" or "we all offend"—James 3:2.

James is saying, under the direction of God the Spirit, that we have enough sins already without taking upon ourselves the office

"... if any man offend not in word, the same is a perfect man"—James 3:2.

Who can say that he has not or does not offend? We are all guilty to one degree or another, however, let us be earnest in prayer and study so that our ignorance will be kept to a minimum.

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus"—Philippians 3:12.

"... and able also to bridle the whole body"—James 3:2.

A pastor who does not offend in word, that is, if he always rightly divides the Word by the direction of God the Spirit, then he will be able to "bridle the whole body"—the church. He will "bridle the whole body" in that he will be God's means in leading them in the path of sound doctrine.

"Behold, we put bits in the horses' mouth, that they may obey us: and we turn about their whole body"—James 3:3.

I have, on occasions, had great difficulty getting a particular horse to open his mouth so that I could insert the bits. The horse had made up his mind that he would only open his mouth when he was hungry or thirsty. There are many people who will not open their mouth so that the bits of the Word may be inserted. They love false doctrine and the pleasures of the world so much that they say, in essence, "Who is the Lord that I should follow Him." They, like the horse, say in essence, "I want to run care-free in the field of the world, so don't fence me in or put bits in my mouth."

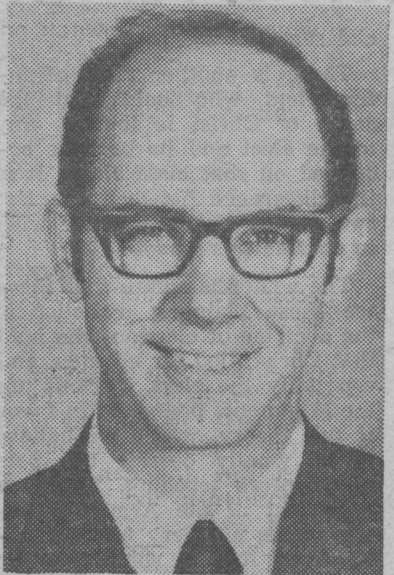
"... we turn about their whole body"—James 3:3.

It is glorious when one observes a church that is being turned about by the Word even as a good team of horses are being turned as they work in the field. I, for example, have seen an entire church turned from a particular error in doctrine by one message from a good minister.

"Behold also the ships, which though they be so great, and are driven by fierce winds, yet are they turned about, with a very small helm, whithersoever the governor listeth"—James 3:4.

The great ships are guided through very rough seas by a "very small helm," and believers, though driven by fierce lust and pride, are led like lambs by the Spirit-wrought preaching of the Word. They (believers) are steered from the dark paths of error into the lighted paths of truth by the Spirit through the faithful

(Continued on page 7, column 1)



WILLARD WILLIS

of a teacher where even more is required of us. God the Spirit, through James, is not trying to discourage teachers, but He is only admonishing God-called teachers to be diligent in prayer and study.

"... if any man offend not in word, the same is a perfect man"—James 3:2

The word "perfect" as used here means "mature." One who is well established in the Scriptures is perfect or mature, that is, he is not lacking in ability as is true of those who are not mature.

"And He gave some Apostles; and some, prophets; and some evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ"—Ephesians 4:11-15.

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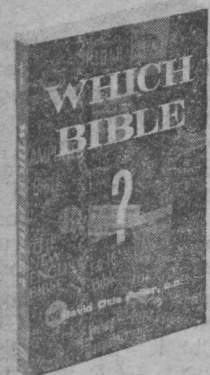
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THE BAPTIST EXAMINER
JANUARY 27, 1973

"Why" Of Calvary

(Continued from Page Two)

years that I was with you I ceased not to warn everyone night and day with tears."

Beloved, Paul didn't have any place for heresy in his life. I don't think a Baptist church has any place for heresy, and I think we ought to contend against it.

Notice another Scripture:

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye WITHDRAW yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."—II Thess. 3:6.

Paul says, "Even though he is saved — even though he is a brother, withdraw yourself from him and have no fellowship with him if he is walking disorderly."

We also read:

"And if any man obey not our word by this epistle, note that man, and HAVE NO COMPANY with him, that he may be ashamed."—II Thess. 3:14.

When Thanksgiving season rolls around and when other special seasons of the year approach, there is always a group of people, some Baptists and some other religious organizations, that get together for a celebration. You will never find Calvary Baptist Church mixed up with these other organizations. I take for granted that God meant exactly what He said in the verses that I have read to you, when He said to "have no company with them," that such may be ashamed. When Paul says to withdraw yourselves from every brother that walks disorderly (and we do this very thing), I contend that Calvary Baptist Church is different. There is no other church which contends against heresy like we do.

II

THERE IS NOT ANOTHER CHURCH IN THIS TOWN THAT PREACHES THE TRUTH AS TO THE CHURCH THAT JESUS BUILT AS WE DO.

I speak of the so-called Protestant churches. I speak of other Baptist churches. I say, there is not one of the entire group that preaches the truth concerning the church that Jesus built, like we do.

Jesus started His church when He was here in the days of His flesh. He did not start it on the Day of Pentecost. Jesus said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

To show you that the church wasn't started on the Day of Pentecost, we find that there were three thousand added to it. We read:

"And the same day there were added unto them about three thousand souls."—Acts 2:41.

If I tell you that tomorrow morning I am going to add \$100 to my bank account, the implication is that I already have a bank account. When it says that 3,000 souls were added unto the church on the Day of Pentecost, the im-

"ME vs. THEE"

'Twas a simple task He asked me to do;
But it was one not many would see,
And I questioned His asking, and more so the doing,
What good could it possibly do me?

"Oh Lord, I am willing," religiously I quoted;
"But the crowd, Lord . . . they look for identity,
You understand Lord, why you're bound to know,
In today's world . . . I've gotta be ME!"

"Lord, my talents are such that need greater spheres;
So your glory and honor they'll bring
The lesser ones, Lord . . . they seem trivial for 'ME,'
They're not 'ME' . . . just not my thing!"

He whispered, "Ah, weak one! Foolish with pride;
Oh how the crowd needs identity!
But they're only to see it when you are reversed,
And you say, 'I've gotta be THEE!'"

—Leona Kays

plication is that the church was already in existence on the Day of Pentecost. It couldn't have been otherwise.

There are mighty few Baptists that believe that. The majority of Baptists contend that the church was started on the Day of Pentecost rather than by the Lord Jesus Christ. How any man could take that position in the light of the Word of God is beyond me.

There are so many reasons why I can say it was started before Pentecost. One reason why I can contend for this is that the Bible says that "in the midst of the church will I sing praise unto thee." The only time that Jesus ever sang, so far as we know, was when He observed the Lord's Supper, which was before the Day of Pentecost. This would indicate that the church was already in existence prior to the Day of Pentecost.

We of Calvary Baptist Church believe that the church was started by the Lord Jesus Christ in the days of His flesh. We do not think that the church was started by any human being. Rather, we believe that Jesus Himself started His church while He was here in the days of His flesh.

He said, "I will build my church." Beloved, that church was built in Palestine by Jesus Christ, and by the year 30 A.D. There is only one church in this world that can claim that, and that is Missionary Baptists. All others were started outside of Palestine or in some other country. All others were started later than the year 30 A.D., and they were started by some human being other than the Lord Jesus Christ.

When people drive by, I want them to look at this building and say, "There is a church that preaches that Jesus started His church while He was here in the days of His flesh." Beloved, I want to insist upon the fact that we always stand for this.

III

THERE IS NOT ANOTHER CHURCH IN THIS TOWN THAT

CONTENDS AGAINST FEMINISM AS DOES CALVARY BAPTIST CHURCH.

We read:

"Let your women keep silence in the churches: for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

Beloved, if that verse of Scripture doesn't mean what it says, I would ask you why didn't the Lord say what He meant? If it doesn't mean exactly what it says, why didn't God speak it otherwise? He said, "Let your women keep silence in the churches."

We do not believe that a woman has the right to speak out in the house of God. Listen:

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubt."

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ing. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."—I Tim. 2:8-12.

Now, beloved, isn't that plain? "Oh," says the objector, "that was back yonder. That was twenty centuries ago and we are living today."

Beloved, Jesus said that His Book was for all ages, and I believe that what He said here is just as applicable to us today as it was when Paul wrote to Timothy about this matter of feminism long, long ago.

There have been two rather interesting and unusual things take place of recent date. Down in South Carolina they ordained a young woman into the Baptist ministry. I never thought that I would live to see the day that a woman would be ordained as a preacher. Well, time passed by. I commented on it in THE BAPTIST EXAMINER at the time she was ordained and I said it was wrong. In the light of the Scriptures that I read to you, I said that it was wrong for her to be ordained as a preacher. There wasn't a single one of the South-

ern Baptist papers that dared to say one word about it. I noticed very carefully and not one of them said a word contrary to it. Some of them reported it, but they never said one word contrary to it.

Now, beloved, this first female preacher of the Southern Baptists has been fired from the church of which she was ordained as pastor. Do you know why? She was eight months pregnant and unmarried at the time that she was ordained. Now, two or three of the Baptist papers are apologizing for the fact that they ordained a pregnant woman as a pastor. I say this, they shouldn't be upset over that. The thing they ought to be upset about, and the thing they ought to hang their heads about, is the fact that they ordained her in the first place when God says plainly, "Let your women keep silence in the churches."

Today, in Louisville, Kentucky, the Crescent Hills Baptist Church is ordaining three women deacons. Crescent Hills Baptist Church is close to the Seminary and practically all the professors of the Southern Baptist Theological Seminary — supposedly the greatest school of preachers in the world — practically all the professors are members of Crescent Hills Baptist Church. Today, they are ordaining three women as deacons.

I have some serious misgivings about the whole thing. In the first place, if you will read the third chapter of I Timothy, you will find the qualifications given for a deacon and a preacher. It is very interesting to notice what it says about deacons. It says to let the deacons be "the husband of one wife."

Beloved, I would like to walk into the Crescent Hills Baptist Church this morning (and I am just devilish enough to have done it if I could have) — I would like to walk into the Crescent Hills Baptist Church and say, "While you are questioning these three ladies, I would like to ask a question. 'Sister, are you the husband of one wife?' Wouldn't that be a bombshell if I could walk in there and ask that question this morning. Now these three ladies may be the wife of one husband, but one thing is certain, they could never be the husband of one wife, yet God said this was the qualification of a deacon."

Calvary Baptist Church, I say, is different. There is not another church that contends against feminism as we do. There was a time when all Baptist churches took this position. There was a time when all Baptist churches in this area were sound. That time has long since left.

I remember when a man was pastor in Catlettsburg, by the name of W. C. Pierce. I can remember when Brother Pierce dared to stand for the same things that I am standing for this morn-

ing. I can remember when a man was pastor at the First Baptist Church in Ashland who dared to stand for the truth. He stayed a little while and then left. They called a man as his successor by the name of Herring. When he came, things began to go the other way. One woman said to a friend of mine, "When Brother Robinson was here (that was the preceding pastor), we couldn't take a Methodist or a Campbellite to church with us because they were sure to get their feelings hurt. He just wouldn't call on the women to pray. Now we can take anybody and nobody gets mad." What a compliment to the pastor!

Brother, sister, I say to you, if people come here, we want to make them happy in the Lord. I contend that you can't make a man happy if you compromise the Word of God, and therefore, we contend against feminism.

IV

THERE IS NOT ANOTHER CHURCH IN THIS TOWN THAT WARNS AGAINST UNIONISM LIKE WE DO.

I don't believe that Baptists have any right to unionize with other denominations. I just don't think you have any right to do so. We have some very strong verses in this respect. In talking about the last days and the conditions that will be in existence in the last days, it says:

"Having a form of godliness, but denying the power thereof: from SUCH TURN AWAY."—II Tim. 3:5.

The people that don't dare to stand for the Word of God, the people who do not contend for the truth of God's Word, of them He says, "From such turn away."

Listen again:

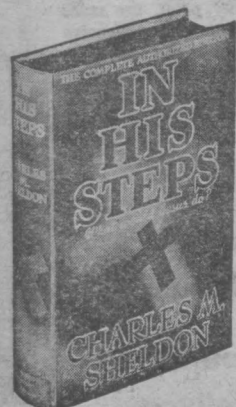
"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID HIM GOD SPEED."—II John 1:10.

Anybody that poses as a preacher and doesn't bring the doctrines of this Bible, don't receive him into your house, and don't bid him God speed. I think that is mighty plain. When you shake hands with a person, that is bidding him God speed. That is what handshaking is.

Handshaking was evolved in rather a strange way. It used to be when two people met, the first thing they would do would be to grab their sword. They would come with a sword in their hand to fight it out. Then as time passed by, the fellows would come up and show their hand open, as if to say, "There is no sword here." It finally got to the place where they would shake hands. That is how handshaking evolved.

Beloved, God says, "Don't you shake hands. Don't you bid God speed to that preacher that does not bring the doctrines of this Bible."

I say to you, Calvary Baptist Church ought to be mighty careful. (Continued on page 5, column 5)



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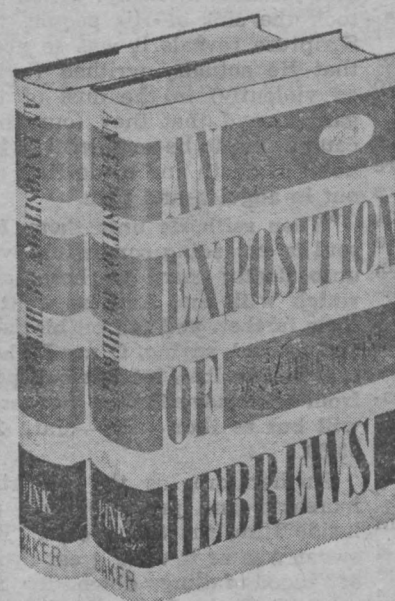
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The Baptist Examiner FORUM

"Was the atonement of Christ limited in both application and degree of suffering, or in application only? In other words, would Jesus have suffered more than he did if there had been more elected to salvation?"

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



I know no Scripture that clearly answers this question, although it seems clear to me that the limit is in application only. I do not believe that he would have needed to suffer more had the number of elect been doubled. Using a human illustration, let us suppose that a man has been guilty of murder, and he had been judged guilty and sentenced to the electric chair. He is then put to death. He has paid the full penalty and had he stolen and robbed and committed a dozen other crimes, he could make no greater payment, for he has paid to the limit. Likewise Christ went the limit in his suffering and death. The life of God the Son was worth more than the lives of all humans who have lived or ever shall live.

If people realized the value and worth of the atonement made by Christ, they would quit depending on other things to save them, such as going to a mourner's bench and bawling; moaning out prayers interminably; or trying to "be good" to gain the favor of God. The greatest type of the atonement in the Bible was the Passover. The blood on the door post alone was needed, and a family huge in size needed only the blood of one lamb, just the same as a family half the size.

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I have always been one who cannot see the need of trying to decide what things would be like if they were different. As one of my professors once said, "Who knows what it would have been like if it hadn't have been like it was?"

When we think of the suffering of Christ we must remember that His death was sufficient for everything that was required to pay for our sins.

It was sufficient to reconcile us to God. "And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprouvable in His sight." (Col. 1:21,22. See also Rom. 5:8-11 and II Cor. 5:18,19).

It was sufficient for justification. "To declare, I say, at this time His righteousness: that He might be just and the justifier of him which believeth in Jesus." (Rom. 3:26). It was sufficient in that one offering is all that is needed to pay our debt. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all . . . But this man, after He had offered one sacrifice for sins forever,

sat down on the right hand of God." (Heb. 10:10,12).

There are several things we could consider regarding the sufficiency of Christ's death but this is plenty. In fact, if we believe that Christ is God then we must of necessity believe that what He does is perfect and eternal. A sovereign God cannot but do that which is perfect.

I do not think that we have to say that Christ suffered a certain amount of suffering for each person. I believe that His death was for each of His elect personally, yet His death encompassed all of His elect. He would not have suffered less if I had been the only one for whom He died. Because of me He suffered completely all that He did, and so is it true for each of His elect. His death was for all of His sheep, yet it was for each one individually.

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No, I do not believe that it was possible for Him to have suffered more than He did. In paying for our sins, He suffered the full wrath of God, who is a just and righteous judge, for it was God who had demanded death as payment for our sins, and who bruised him and brought Him to grief. Read Isa. 53:10. As the judge, I do not believe that His justice could have shown leniency, thus the full payment and penalty of a broken law was met in the punishment and death of our substitute, Jesus Christ. In paying for sin, death was its penalty and Jesus, in giving up His Spirit, could not have gone beyond that point. Thus, I do not believe His suffering could have been any greater though every man without exception was elected unto eternal life.

I do not mean to convey that His death was sufficient for all mankind without exception, for I do not believe it was, neither do I teach it as such. Rather, I believe the atonement was sufficient and efficient only for the elect, but yet this suffering for His elect ones could not have been of a greater intensity. When He took the sins of His people, the Scripture reveals it was so great that He actually writhed (twisted violently) in the dust of the garden, and that they (our sins) caused him to be sorrowful to the point of death and made Him cry out in anguish and pain.

"Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless not as I will but as thou wilt"—Matt. 26:38-39.

Furthermore, as the suffering increased and pressure built up inside Him, the Spirit says, "His sweat was as it were great drops of blood falling down to the ground"—Luke 22:44. Brethren, I do not believe that He could have suffered any more though He had all of the sins of Adam's fallen race. To me, His suffering as a man goes farther than man is able to comprehend; It will not be until we enter into His presence that we shall be able to understand the depth, width and

length of the suffering of the Son of God for us.

To further explain my answer, let us look at the first sinner, Adam. In the Garden, Adam took the sin of his wife (Eve), and he was not deceived into taking them, rather knowingly, he took them. Read I Tim. 2:14. By this one act, Adam plunged the whole human race into sin. He did not have to sin in a greater degree to send the many billions into the valley of physical and spiritual death. Adam, as head of the human race, through one act condemned us all. And the second Adam (Jesus Christ) by one act (bearing the sins of His people) redeemed those whom God had given Him. He, like Adam, did not have to suffer a greater degree for His billions anymore than Adam had to commit a greater sin to condemn the many billions for it was by his blood, of which God made us all, that the sin of Adam was transmitted to his posterity. Even so, it is the blood of Christ, who died as a lamb without spot or blemish, which is transmitted to His children and which makes them spiritually alive.

The birth, life, suffering and death by crucifixion reveals that He was a fit sacrifice. Thus, He was able to bear the sins of many, but it was by His precious blood that we are redeemed. This view is borne out in type and shadow in the passover lamb offered up to God by Israel. In the first passover, a lamb was offered up for each family. Read Ex. 12:21-28. Later, when the tabernacle was set up, a lamb was offered up for the nation. The lamb which was offered for the nation did not suffer anymore than the lamb for the household. "For it is the blood that maketh atonement for the soul." So it was with the Lamb of God, He was tried and tested for four years and proved to be without spot and blemish, and then He offered Himself as the true lamb whose blood was accepted by the judge (God), as an atonement for all of His children. Therefore, His suffering would not have been greater for one of His children or a billion.

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It would seem that this question does not lend itself to "Thus saith the Lord." So it is to be feared that any answer I may give will be a mere conjecture. By that I mean my opinion would be formed without definite proof. If

there is a proof text on the subject, I hope and pray that my fellow laborers may be able to give it to us.

My opinion, for what it may be worth, is that it required all that awful suffering just to save me. Had my Lord failed to do any of that suffering, it would not have been sufficient to atone for my sins. The suffering that was sufficient to atone for my sins was also sufficient to atone for your sins. In fact, I am persuaded that the awful suffering our Lord did in order to atone for your sins, and mine was sufficient to atone for the sins of all of Adam's race. However, that suffering is efficient only for those who were "chosen in Him" before the foundation of the world," Eph. 1:4. Had God, in His infinite wisdom, elected others whom He did not elect, His awful suffering on Calvary's tree would have been sufficient to atone for their sins also.

Priesthood

(Continued from page one)

Priest of our profession" is free from original sin and actual transgressions. He offered Himself "without spot to God" (Heb. 9:14), for He is "Jesus Christ the righteous" (I John 2:1).

Melchisedec And Christ

The high priesthood of Christ as to person, order, and duration is like the priesthood of Melchizedek. "For this Melchizedek, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him. To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7:1-3).

Melchizedek was a king-priest; Christ is also (Zech. 6:13). Melchizedek had no predecessor or successor. He was a priest continually. Even so Christ has an eternal priesthood. As a man Christ had no father; as God He had no mother. Melchizedek received tithes under a dispensation of grace aid faith; even so does the Lord Jesus Christ. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of carnal commandment, but after the power of an endless life."

His Priestly Work Like Aaron

The high priesthood of Christ

as to His work is like the Aaronic priests. The design of the Old Testament priesthood was threefold. First, the priest was to offer a sacrifice before the people. Second, he went within the veil to make intercession for the people. Third, he came out from the veil to bless the people. Let us notice Christ in this threefold office.

Offering A Sacrifice

The first work of the priest was to offer a sacrifice for sin. Christ offered Himself as a sacrifice to God. Ephesians 5:2 declares: "And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Hebrews 9:28 says: "So Christ was once offered to bear the sins of many." I John 3:5 reads: "And ye know that he was manifested to take away our sins; and in him is no sin." In a prophecy about Christ's sacrifice, Isaiah said of Him: "Thou shalt make his soul an offering for sin" (Isa. 53:10). II Corinthians 5:21 declares: "For he hath made him to be sin for us, who knew no sin . . ." Jesus Christ is the altar, sacrifice, and priest to His people.

Jesus Christ did not offer slain beasts as did the sons of Aaron as sacrifice. He offered His Own flesh and blood. Hebrews 10:5 says: "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me." Peter says of Christ: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). It was His body which was offered up. It was His soul that was made an offering for sin. It was through "the eternal Spirit He offered Himself" (Heb. 9:14).

The great High Priest of our profession offered Himself as a sacrifice to God. Ephesians 5:2 distinctly says "a sacrifice to God," and Hebrews 9:14 also says that He "offered Himself without spot to God." Sin had been committed against God. It was His justice that must be satisfied. Christ was appointed to be a propitiation for sin to declare God's righteousness. Romans 3:25-26 says of Christ: "Whom God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."

Our Lord did not die for Himself, for he was not a sinner. He did not die for the angels, for the elect angels never sinned and the fallen angels who sinned have no redemption. Jesus Christ offered (Continued on page 5, column 2)

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"INFLUENCING OTHERS"

Have you ever stopped to think how much you influence others? Often we think that a person has to be well known or have a powerful personality to be able to influence others. Not so. Each one of us has a measure of influence on everyone we meet. Our lives touch theirs and we leave our mark. This is especially true of those we live with. Much havoc has been wrought in the Lord's Church by the influence of women on their husbands and leaders in the church. Most of the time it is not our husband's fault, either. In all honesty, we influence our husband with such subtlety that they are unaware of what we are up to. The world recognizes the power of a woman's influence. It has such sayings as "The hand that rocks the cradle rules the world." Or, "Behind every good man is a good woman." These "truisms" are not necessarily true, but the idea of a woman's influence in the home is true. Let's look at some examples of good and bad influence in the Scriptures that we might learn thereby.

It is said of Solomon, "And he had 700 wives, princesses, and 300 concubines: and HIS WIVES TURNED AWAY HIS HEART. For it came to pass, when Solomon was old, that HIS WIVES TURNED A WAY HIS HEART AFTER OTHER GODS; and his heart was not perfect with the Lord his God, as was the heart of David his father" (I Kings 11:3,4). Yes, wives do indeed influence their husbands. Let's look at the woman Jezebel. "But there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom JEZEBEL HIS WIFE STIRRED UP" (I Kings 21:25). Jezebel so stirred up her husband that he literally sold himself to wickedness.

It is interesting to read through the book of Kings and see the way the Bible shows the influence of mothers upon their children. Ahab is probably the worst King in Bible history and is used many times as an example. Of Jehoshaphat it says, "And he walked in the way of the kings of Israel, as did the house of Ahab; FOR THE DAUGHTER OF AHAB WAS HIS WIFE; and he did evil in the sight of the Lord" (II Kings 8:18). Of Ahaziah it says, "And he walked in the way of the house of Ahab and did evil in the sight of the Lord, as did the house of Ahab: FOR he was the son-in-law of the house of Ahab. He also walked in the ways of the house of Ahab: FOR HIS MOTHER WAS HIS COUNSELLOR TO DO WICKEDLY" (II Kings 8:27, II Chron. 22:3).

It isn't just the unsaved women who do this. The Scriptures show

many examples of godly women influencing their husband and children. In the beginning we see Adam being influenced by Eve. Sarah influenced Abraham to cast out Hagar and her son. Bathsheba tried to influence her son Solomon in the matter of Adonijah. The mother of Zebedee's children even tried to influence the Lord Jesus to grant special honor to her sons.

There is a sense where our influence is to be used for the good. "Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation (godly living) of the wives" (I Peter 3:1). If there should be an instance where our husband is failing to obey the Word of God, we are not to influence him by nagging, preaching, teaching, pouting or the like but by our quiet subjection, coupled with the fear of the Lord. In this way our influence is to the glory of the Father.

In the 14th chapter of Romans, Paul is instructing the church concerning their influence of a weaker brother. He points out that none of us liveth to himself and no man dieth to himself (v. 7). Let us, as women, be especially careful that our influence is not to please our flesh but that it is motivated by the Spirit of Christ. It is easy to deceive ourselves and make excuses. If we influence our husband by chaste conversation and subjection — if we influence our children as Timothy's mother and grandmother did, then we are on safe ground. Then our influence will be to the good of our family, the church, and to the glory of the Father.

Priesthood

(Continued from page 4)

His sacrifice for His people. "So Christ was once offered to bear the sins of many" (Heb. 9:28). Matthew 20:28 tells us Christ came "to give his life a ransom for many." Many is a great multitude, but it does not mean all men without exception. As the high priest under the Old Dispensation offered a sacrifice for God's chosen people, Israel, even so Jesus Christ offered Himself for God's chosen people, God's covenant people.

Who are the many whom Christ shed His blood for the remission of sins (Matt. 26:28)? They are the many brethren of Romans 8:29. The many sons He engaged to bring to glory in Hebrews 2:10. They are the many that He justifies in Isaiah 53:11.

Nature Of His Sacrifice

Christ's sacrifice was adequate to atone for the sins of His chosen people. It is a perfect sacrifice. It was complete and offered only once. Hebrews 7:26 declares: "Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself." Hebrews 9:12 says: "But by his own blood he entered in once into the holy place." Hebrews 9:28 declares: "Christ was once offered." Hebrews 10:10 speaks of "the offering of the

body of Jesus Christ once for all." Verse 12 of this same chapter informs us: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Romans 6:10 discloses: "For in that he died, he died unto sin once." I Peter 3:18 states: "For Christ also hath once suffered for sins."

His sacrifice was of such sufficiency that it atoned for all the sins of the elect for ever. Jesus Christ does not die again for each individual or each successive generation. His one offering endures continuously. He satisfied Divine justice for ever, for He is a priest for ever after the order of Melchizedek.

Our Lord's sacrifice was free and voluntary. He declared in John 10:17-18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Isaiah foresaw this truth and said: "He is brought as a lamb to the slaughter."

Our great High Priest offered an unblemished sacrifice. I Peter 1:18-19 says: "Forasmuch as ye

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know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." Jesus Christ was free from original sin and actual sin. The Father made Christ to be sin for us, but Christ Himself knew no sin. He "offered Himself without spot to God." (Heb. 9:14).

The purpose of Christ's sacrifice was the eternal redemption of the covenant people. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:11-12). His sacrifice made a full expiation of sin: "He appeared to put away sin by the sacrifice of himself." (Heb. 9:26). Those He died for are perfected for ever: "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14). Christ redeemed those He died for "from all iniquity" (Titus 2:14). Full pardon of sin is procured. Romans 5:10 declares: "We were reconciled to God by the death of his Son." Christ being made perfect through His sufferings, He became the author of eternal salvation to his people. (Heb. 5:8-10).

Making Intercession

The second branch of Christ's priestly work is His intercession. Christ made intercession for His people in the counsel hall of eternity. He asked His Father to give Him the elect as His portion and inheritance: "Ask of me, and I shall give thee the heathen for thine inheritance, and the utter-

most parts of the earth for thy possession." Upon asking, they were given to Him. Psalms 21:2 says: "Thou hast given him his heart's desire, and hast not withholden the request of his lips." This accounts for all the blessings and comforts given to the elect in Christ before the world began (II Tim. 1:9). This asking is an early instance of Christ making "intercession for the transgressors." (Isa. 53:12).

Christ made intercession for His people in Old Testament times. A remarkable example of this is found in Zechariah 3:1-4. Joshua is brought to view as a man defiled with sin. Then Satan is presented as the accuser of Joshua. Christ, as the angel of the Covenant, rebukes Satan by pleading electing love and calling grace in favor of the criminal. With a view to His then future sacrifice to be offered, Christ ordered Joshua to have his filthy clothing removed and the robe of imputed righteousness put upon him.

Jesus Christ interceded for Peter during His personal ministry. Christ told Peter: "I have prayed for thee." In John 17 He prayed for all those who believed and should later believe in Him: "Neither pray I for these alone, but for them also which shall believe on me through their word." On the cross He prayed for His enemies: "Father, forgive them; for they know not what they do." (Luke 23:34).

The great High Priest of our profession is now gone into Heaven to make intercession for His people. Hebrews 8:1-2 says: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the Heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 9:24 also says: "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

For What He Intercedes

First, Christ intercedes for the children of grace who are yet in a state of nature. He prays for their conversion. In John 17:20 Christ said: "Neither pray I for these alone, but for them also which shall believe on me through their word."

The expression, "not these alone," refers to the eleven, the seventy, and other disciples who already believed on Him. Those who "shall believe" are those who were unborn and would later be brought to believe through His word. Thus all believers, all who shall become believers, have an interest in the mediation of Christ. He prays for the chosen remnant yet unborn, the other sheep which must be brought.

Does Christ ever pray for someone who does not believe, a graceless person? No, for His prayer is always answered. In John 11:41-42 Christ said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always . . ." Those

that Christ ask salvation for are always given it without any exception whatever.

Our Lord prays for His sinning children as He did for Peter. He ask that they may have free discoveries and applications of pardoning grace. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1). We not only have an atonement applied unto us when we first experience grace, but we also have an Advocate in Heaven to procure our continual forgiveness.

Christ intercedes for His people to have strength under temptation. In John 17:15 He said: "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." Christ prays for us as He did Peter that our faith fail not (Luke 22:32).

The High Priest of our profession intercedes for our glorification. John 17:24 reveals Christ as saying: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world." When we see Him as He is we shall be made like Him (I John 3:1-2).

"Why" Of Calvary

(Continued from page three) ful that we do not unionize with folk that do not bring the doctrines that are listed in God's Word.

THERE IS NOT ANOTHER CHURCH IN TOWN THAT PREACHES THE DOCTRINES OF GRACE AS WE DO.

We preach that men are depraved.

We preach that Jesus chose us unconditionally before the foundation of the world.

We preach that everyone He chose is going to be saved and be in Glory.

We preach that after they are saved they are secure for time and for eternity.

I say, beloved, we preach total depravity — that men are depraved. Oh, how I wish that I could burn that into the hearts of all of you, that men are depraved — that they are totally dead.

When Paul wrote to the church at Ephesus, he said:

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

Paul didn't apologize one particle, but rather he said, "Ye were dead."

Beloved, before a man is saved, he is just a dead man spiritually. He is not partially dead. He is dead. I wonder if you realize how dead that an individual is.

One preacher, making fun of me, said sometime ago, "We believe that folk are somewhat dead, but not as dead as a doornail, like Gilpin preaches."

I say, beloved, they are dead — than a doornail, spiritually. Unless the Holy Spirit begins to (Continued on page 6, column 1)

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"Why" Of Calvary

(Continued from page 5)
work within you, you will stay in that condition. You will stay dead — completely dead.

Oh, would you believe how dead men are outside of Jesus Christ? When I stand here and look at you, I am looking into the faces of individuals who are unsaved, and you are just as dead spiritually as a corpse is physically. That is the first great doctrine of grace, to realize that you are dead.

The second one is unconditional election. We believe that God chose men to salvation before the foundation of the world. How could I believe otherwise if I am going to take the Bible for what it is worth? We read:

"According as he hath CHOSEN US IN HIM before the foundation of the world."—Eph. 1:4.

When did He choose us? Before the foundation of the world. If you are saved, you are older than creation. In the sight of God, you are older than the ground you walk on. You are older than the hills you look at. You are older than the flowers you smell and the trees that you take shelter under when it rains. I tell you, a man who is saved is older than creation. That is one of the doctrines of grace.

There is a third great doctrine of grace, and that is God is going to save everyone that He has chosen. There is not going to be a single one that God chose but what is going to be in Heaven.

You say, "I just don't know whether I can believe that or not." Beloved, if you believe the Bible, then listen to this verse:

"All that the Father giveth me shall come to me."—John 6:37.

How many are going to come to Jesus Christ? "All that the Father giveth me." Everyone that God chose in Christ Jesus before the foundation of the world is going to be saved. That doesn't excuse me for careless living or poor preaching. That doesn't excuse me for anything that I might do. But I thank God for this fact, that nothing I do and nothing that I say, will ever keep a soul from being saved — that is, one that was chosen by God before the foundation of the world. I want to live right and I want to preach right. I want to do everything to the best of my ability to get men saved, but there is not one single thing that I may do that is going to keep a man out of salvation. "All that the Father giveth me shall come to me." That is one of the doc-

trines of grace.

Another great doctrine of grace is that of security. When God saves a man, He doesn't save him and then turn him loose later and let him go to Hell. Rather, God saves men for time and for eternity. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28,29.

One day, I was eating dinner in a nice big home close to the Ohio River, near Huntington, W. Va. The hostess, seated next to me, said, "Brother Gilpin, do you believe in security?" I said, "Surely. Being a Baptist, I would be expected to believe in security, wouldn't I?" She said, "We used to at our church, but our pastor has taught us better." I said, "Are you a member of this Baptist church?" "Oh, yes." "And your Baptist pastor taught you better?" "Yes," I said, "Sister, you, nor he, do not know the meaning of the word 'security'."

I said to her, "Suppose there is somebody out here in the Ohio River and he is drowning. I swim out and take hold of him and hold onto him for a little while, but then I get tired and turn him loose, and he drowns. They'll never pin a Carnegie medal on me for saving that man's life. The very word 'saviour' implies security. If Jesus Christ takes hold of a man, He'll never turn him loose, He is going to hold on to him until He gets him home to Glory."

We of Calvary Baptist Church believe these great doctrines of grace. Tell me any place we could go here in town and worship where we hear these truths, plus the truths relative to the church that Jesus built and the other truths that I have mentioned. I tell you, nay, there is no other church in this town that preaches these great truths.

VI

THERE IS NOT ANOTHER CHURCH IN THIS TOWN THAT BELIEVES THAT THE CHURCH IS NOT FOR EATING AND DRINKING.

The church is not for recreation. It is not for sports. Other churches differ from us in this respect. They believe in eating and drinking in God's house. They believe it is perfectly all right to have banquets, and to have meetings and to serve dinners in God's house. Other churches believe it is perfectly all right to have baseball

teams and basketball teams. I am not saying anything against those things. I love baseball. I enjoy sports, but they have no place in the house of the Lord, and God's people have no business sponsoring such.

Sometime ago, we printed for a Baptist church. When I looked at the copy that was brought in to us in the printing shop, I saw that down at the bottom it said, "Come feast with us after the services each night. Come have fun and fellowship." When the pastor came back to get the job of printing, I asked him, "Do you mean what it says on that? Do you actually feast in God's house? Do you have anything by way of fun in God's house?" He said, "Yes," I said, "There is one Scripture that I would like for you to read, and this is the Scripture that I read to him:

"For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. 14:17.

Will you tell me how anyone can read this verse of Scripture which says that the kingdom of

God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. I think I can give you the verse of Scripture that describes them. Listen:

"They went out from us, but they were not of us; for if they had been of us, they would no doubt continued with us; but they went out, that they might be made manifest that they were not all of us."—I John 2:19.

Beloved, I want this church always to continue just as it is. I want the folk who come here to realize that this is the house of God and that this is God's dwelling. I want you to learn this truth and to always stand for it and take a position that you would rather be a doorkeeper here — you would rather have the smallest job in the world here than to dwell in the tents of sin. Sometimes we get confused and sometimes we get mixed up and we go off after other things. I don't want us to do that as a church.

This past week when the Rose Bowl game was being played, I was thinking about a Rose Bowl game that was played in 1929. I can remember a little crystal radio set that I had in those days that I was so proud of. I can remember being seated beside that little crystal radio set with some headphones over my ears listening to the Rose Bowl game in 1929. Georgia Tech was behind one point. The score was 7 to 6. All of a sudden, one fellow on the California team came up out of the scrimmage and started running for his own goal. The people in the stands were making so much noise he couldn't hear his teammates who were calling him to come back. This young fellow ran 75 yards in the wrong direction.

His own team took after him, trying to stop him, and they finally caught him on the one-yard line, just before he crossed over to make a touchdown for the other team. One of his team mates tackled him when he had one yard to go. California, of course, decided to kick. That was all they could do. Georgia Tech blocked the kick for a two-point safety. The game ended 8 to 7 in favor of Georgia Tech, all because this fellow ran the wrong way.

I have thought of that many, many times down through the years. That happened in 1929, almost fifty years ago. I don't know whether that fellow is still living or not, but I dare say there are some of his teammates that think about it every once in a while. That player was the captain of his team. He was the star of the team. He wouldn't have done that for anything in the world if he hadn't gotten confused. He got

confused and ran the wrong way. Beloved, I plead, I pray, and I beg God that Calvary Baptist Church will always run the right way, that we'll always continue standing for the things of the Lord, as we have tried to stand for them these last seventeen years since this church came into existence.

As I say, I want people when they pass by here to look at this building to see not only its beauty (for we do have a beautiful building), but I want them to say, "There is a church that is standing for the old Book — standing right where the Lord Jesus Christ stood years ago." I want people to say, "There is a church that is contending for the things of the Bible, like all churches ought to do."

May God bless you!



For Whom Christ . . .

(Continued from Page One)
the same scope. The doctrine of the atonement is not to be considered separately from the Divine election.

We now turn to the consideration of some of the most prominent passages used in support of the "Adamic sin" theory and by "comparing spiritual things with spiritual" may we see what the passages really say.

Our first passage is John 1:29, upon which much stress is laid to support the aforementioned theory. "Behold the Lamb of God, which taketh away the sin of the world." These interpreters call attention to the fact that "sin" is singular and not plural, referring to the one sin of Adam. This is pressing the interpretation too far, for God's Word in most instances uses the singular to describe the condition in which man finds himself and looks at the whole of his transgressions in a collective sense — SIN. But they insist that the definite article is used before the word "sin" thus limiting it to one particular sin which includes the whole world. Let us notice two other passages. In Isaiah 53:12 the prophet, by inspiration, said, "He bare the sin of many." Note here that the singular is used and that the definite article "the" appears. But no one with sound reason would dare to make the "many" here include every man ever born into this world. We see in this passage that "the sin" is limited and does not include every man.

In the same chapter of Isaiah and verse 8 we find this expression: "For the transgression of My people was He stricken." Again we see the use of the singular— (Continued on page 7, column 2)

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God is not meat and drink, and then go ahead and have fun and fellowship in the house of the Lord? I believe that a church ought to stand for spiritual things and nothing else. When people go by here I want them to point to this building and say, "There is a church that doesn't believe in eating and drinking. There is a church that doesn't believe in sports connected with the house of God. There is a church that believes it is her duty to only preach the Word of God.

Somebody says, "Brother Gilpin, if you take a modern attitude, there will be more people come. There will be more people join. You will have bigger crowds."

That is possibly so, beloved, but did you ever stop to think that it might be well to seek for quality rather than for quantity? I want quality. I am not looking for quantity. I am looking for folk who believe the Word of God, who would die for the Word of God, and who will stand for the Word of God as long as they live. That is how we have been getting along ever since we started this church some seventeen years ago.

CONCLUSION

The Word of God tells us something about continuing in the things of the Lord. Listen:

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart"—Acts 2:46.

They had fellowship with one another. They didn't have any baseball games. They didn't have any basketball games. They didn't have any sports. They didn't have any feasts so far as eating in the house of God was concerned. It says concerning them that they continued daily with one accord. They continued.

We have had some folk who have come with us and who have gone away. They stayed for a little while and then they left. They didn't stay long. They were

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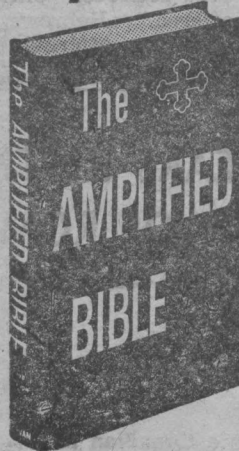
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Epistle Of James

(Continued from page two)

preaching of the Word. Those who are not Spirit taught are still tossed to and fro in the sea of doubt. They have no anchor, but we who know Christ and heed His Word, are anchored by faith, to His promises. The large waves of false doctrine may beat against us, but when the storm has ceased, it will be found that our anchor has not moved, except to dig deeper into the Word.

One, by contrasting Galatians 5:19-21 with 5:22-24, will see the difference between those who are still in the sea without the "helm" and those who are controlled by the "helm."

"Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God"—Galatians 5:19-21.

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such

there is no law. And they that are Christ's have crucified the flesh with the affections and lusts"—Galatians 5:22-24.

"... withersoever the governor listeth"—James 3:4.

Our governor is Christ the Lord. He is the one who governs us as He "listeth" or pleaseth, and it is at His pleasure that we hear and heed His Word.

"And why call ye Me, Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock. But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great"—Luke 6:46-49.

May the Lord bless you richly with the message He has set before us.

For Whom Christ...

(Continued from page 6)
TRANSGRESSION—and the definite article used with it. The number about whom the prophet is speaking, "My people," is certainly limited. It is evident from other passages that God's people have more than the "Adamic sin" and that Christ included all in His sacrifice and atonement, but God speaks of sins in a collective sense as SIN.

But, they tell us, it was "the sin of the world," and that the word world includes the whole mass of mankind. But does it? We now cite a few passages where the word "world" is used and does not include the whole mass of mankind. In John 3:17 Jesus told Nicodemus, "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." God sent His Son for the purpose of saving the world, and if the word in this passage includes the whole mass of mankind, then those who teach universal salvation are right. In John 4:24 He is recognized as "the Christ, the Saviour of the world." He says again, "I came not to judge the world, but to save the world," John 12:47. The Pharisees said of Him, "Behold, the whole world is gone after Him." Now, we know that the word as here used could not mean all mankind, for the Pharisees themselves were excluded from this class, as they did not go after Him.

We must interpret Scripture in the light of Scripture and doing this we take "the sin of the world" in John 1:29 to apply to the same class spoken of by the Prophet Isaiah when in the 53rd chapter of his prophecy he says, "My people" and "many." Any theory can be substantiated by

separating one passage from others, but there is a need for Scripture to be interpreted in the light of the teaching of the trend of Scripture.

The term "taketh away" is rendered in the margin "beareth away." Let us turn to Leviticus 16 for the type of the redemptive work of Christ. This is God's instruction to the Aaronic priesthood concerning the annual, or the great day of atonement for the sins of Israel. We see here the two goats, one to be killed and one to act as the scapegoat. In verse 16 we are told that the priest must make atonement for Israel "because of their transgressions and all their sins." In verse 21 he confesses over the live goat "all the iniquities of the children

ready suffering the penalty of eternal wrath. Thus Christ suffered for some who were already in hell and the penalty was twice paid, or the Roman Catholics are right in teaching purgatory, for at the death of Christ they are released from hell. The "Adamic sin" interpreters must take one of these positions! But we know from the Scripture that neither of these ideas can be true. John was here stating that the death of Christ was not limited to the Jews alone, but that it included Gentile as well as Jew.

We next call attention to Hebrews 2:9, probably the most often quoted passage by the advocates of this theory. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Here again, the interpreters ignore the facts. It is known by every student of Scripture that the word "man" does not occur in the Greek in this passage, but literally reads, "should taste death for every one." Every one of what? Let the context determine. The very next verse of the same chapter speaks of "bringing many SONS into glory." This passage honestly interpreted in the light of the context would show that the "every one" has reference to the "many sons" of verse 10.

We next turn to Romans 5:12-21. In this passage Paul deals with the entrance of sin into the world through Adam. The controversy in this passage hinges on the interpretation of certain words and statements in verses 17 and 18. The theory is advanced that as Adam's transgression brought condemnation upon all men, so the benefits of the one act of righteousness of Christ were as wide as the deadly results of Adam's sin. The "all" in both instances cover the same scope according to their interpretation. The Word of God is very plain that condemnation is universal. Many passages teach that truth. But are the saving benefits of the death of Christ as universal as the condemnation of Adam? He speaks the language of foolishness who answers in the affirmative. Now let us consider the two verses before mentioned.

The first part of verse 18 says, "Therefore as by the offense of one judgment came upon all men to condemnation." The "all" here is universal interpreted in the light of many other passages. The "all" in the latter part of the verse is necessarily limited by the language itself and the context. The first limitation is placed upon it in verse 17 by the following statement: "Much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ." The "all" in the latter part of verse 18 then includes only those "which receive abundance of grace," or only God's chosen ones.

The very term "unto justification of life" limits the "all" used in connection with it. Whosoever the "all" here includes are justified unto life. The very meaning of the word justification precludes the idea of a universal

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sacrifice and limited atonement. Those who receive the justification of life are going to enjoy the benefits of Christ's death throughout the ceaseless ages of eternity. We here note a few passages dealing with justification.

The first passage is Isaiah 53:11, which reads, "by the knowledge of Himself shall My righteous servant JUSTIFY many." (R.V.) The marginal reference to justify gives "make many righteous." Romans 4:25 says, "who was delivered for our offenses, and was raised again for our justification." The Scripture nowhere says that Christ died for our justification, but died for our sins and ROSE for our justification. Justification of life includes those who will be the recipients of the benefits of the resurrection of the just. Romans 8:30 is the final answer to the meaning of Romans 5:18. Paul here says, "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified and whom He justified, them He also glorified." Dear reader, if the justification of Rom. 5:18 includes the whole race of mankind, then Rom. 8:30 tells us the whole race of mankind is going to receive the benefits of salvation, for they are going to be glorified. The "all" in Rom. 5:18 must either be limited (Continued on page 8, column 3)

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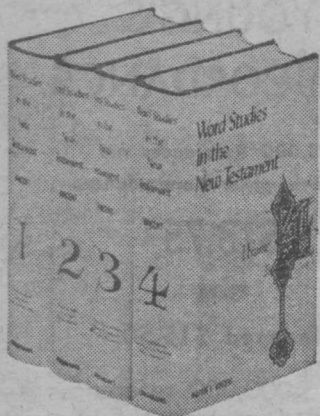
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of Israel and all their transgressions in all their sins," and "the goat shall bear upon him all their iniquities." Jesus fulfilled both the typical slain goat and the scapegoat and "bore our sins in His own body on the tree." This is what John means as he speaks of Jesus in John 1:29.

Our second passage we notice is I John 2:2, "And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The argument is based on the expression, "but also for the sins of the whole world." Why not be consistent? These dodgers ring out on the singular number of the word "sin" in John 1:29 and then run to I John 2:2 as another proof text, where the plural is used. If, as they say, "sins" has reference to the transgressions of the individual, here we have another passage teaching universal redemption, provided the "whole world" means the mass of mankind. But we have already noted that "world" does not always mean the mass of mankind.

But the meaning of the word "propitiation" excludes the idea of Christ making the sacrifice for all mankind. Whatever it means it includes "our sins" and "the sins of the whole world," for both are included under this propitiation. Let us notice the meaning of this word. Fausett says of it: "to effect an atonement or reconciliation with God." Thayer defines the Greek term, (hilastros) thus: "The means of appeasing, a propitiation." The one other use of the word is found in I John 4:10. We find the same truth expressed in different terms in Isa. 53:11, "he shall see of the travail of His Soul and shall be satisfied." The same verse tells us this is limited to "many."

There is another word closely akin to the one found in I John 2:2 and 4:10 which occurs in Rom. 3:25 and Heb. 9:5. Thayer defines this word (hilastarios) thus: "A means of appeasing or expiating." In Rom. 3:25 the word is translated "propitiation." A. V., and "mercy seat" in Heb. 9:5. Webster defines propitiation as "atonement, atoning sacrifices." This word carries the idea of a complete satisfaction to God on the part of Christ for sin, and if "the whole world" applies to all mankind then Christ satisfied God for the sins of thousands who were al-



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Dancing

(Continued from page one)

III.

Dancing is sin because of its hypnotic nature. Modern rock music, according to evangelist Jack Van Impe, can hypnotize a person in 27 seconds. In dancing to any kind of music, there is an entrancement and this part of the meaning of "sorceries" in Rev. 9:20, that most translate merely as drugs, but the word means "entrancement" and mister, that means dancing!

IV.

Dancing is sin because of its context. High school dances in most places involve drinking either before, after, or during the dance. And no one can deny the sexual motions involved in dancing. Along with this, is the compromising situation the "entranced" teenage girl is in when the dance is over. A number of people have asked this writer if it isn't possible to "witness" to lost boyfriends and girlfriends while dancing, and the answer is "No"! Dancing was pagan worship and you can't worship two gods at once. When you dance, you show who you worship!

V.

Dancing is sin because it is a

definite sign of moral decay. With that statement I begin to hearing "booing" from the Southern Baptist educational committees, but face the facts. Where dancing exists in Southern Baptist colleges, you'll not find a dime's worth of truth in the Bible and science departments. In one such college, an official said, "The students demanded it." With that kind of logic, when the students "demand" orgies, drinking, anarchy, they'll get that as well.

Conclusion

Now for you pastors who say "It's up to the individual," how about peeling the yellow stripe off your back? Dancing is sin, not just "questionable" activity, not something that we'll have to "re-adjust" our beliefs to, not something that can be approved on the "big night," but S - I - N, sin! Pastor, stop worrying over how your good deacon whose daughter was chosen "queen-of-the-hop" will feel, or pastor, maybe your daughter was the "queen."

To the teenager, don't let the world mold you in its image. If you love the Lord, you won't dance! If you have the guts to claim to be a child of God, then show some real guts and renounce worldly activities such as dancing. Dancing is sin!

For Whom Christ . . .

(Continued from page seven)

ed or include all the benefits of justification. These who give the "Adamic sin" interpretation of this passage are thus declaring that the Universalist is right in his position. Such an idea is unthinkable to the person of common intelligence.

The fifth passage we note that is used in support of this false theory is II Pet. 2:1, "But as there were false prophets among the people, even so there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

The emphasis is placed on the phrase, "even denying the Lord that bought them." The word for Lord used here is "despotes" and not "kurios" and has no reference to Jesus Christ. John Gill says of this passage, "Despotes does not design Christ, but God the Father." This word is used ten times in the New Testament and in every sense it denotes either God the Father or an earthly master. The passages with reference to God the Father are Luke 2:29; Acts 4:24, 29; II Tim. 2:21; II Pet. 2:1; Rev. 6:10; Jude 4. In this last passage we find both "despotes" and "kurios" used. The expression "the only Lord God" contains "despotes," while "kurios" is used in the expression, "our Lord Jesus Christ." Other instances of the use of the word "despotes" in which an earthly master is implied are I Tim. 6:1; Tit. 2:9; I Pet. 2:18. To the thoughtful reader it is plain that in none of these instances reference is made to Jesus Christ.

The word bought regards temporal deliverance and particularly the redemption of the people of Israel out of Egypt. Deut. 32:6. I Pet. 1:1 tells us to whom he was writing — the Jews of the dispersion. The Jews in all ages boasted of the fact that they were the purchased, or bought, people of God. Peter is here making use of the term just as Moses did. When the redemption of Christ is spoken of, the price is usually mentioned or some circumstance or another which determines the sense of it. cf. Acts 20:28; I Cor. 6:20; Eph. 1:7; I Pet. 1:18-19; Rev. 5:9; 14:3-4.

John Gill says of this passage: "Such who are redeemed by Christ are never left to deny Him, so as to perish eternally." Thus we see from the word used in this passage that the Arminian interpreters cannot use this passage in support of their unscriptural view.

The next quotation is I Tim. 4:10: "... because we trust in the living God, who is the Saviour of all men, specially of those that believe." These Arminian interpreters say that Jesus is Saviour of all men in that He removed the Adamic sin, and Saviour in a special sense of the elect in that He made satisfaction to God for their sins. We note that Paul is here talking of his trust in God as his protection and preservation in his ministry. Jesus is not mentioned here. God is the Saviour of all men as the Creator, Preserver and benefactor, Job 7:20; Matt. 5:45; Acts 17:24-28. He preserves and blesses the lives of all men in His beneficent, providential administration. He is Saviour of believers as His redeemed people. There is no hint here that Christ removed the Adamic sin, but the whole context has reference to the temporal preservation of His people. Paul is here addressing Timothy in regard to his stand for the truth of God's Word and speaks of persecution that will result in such a stand, but he has the assurance that God is his preserver in an especial sense.

We make brief mention of John 3:16 as another passage used in support of this false theory. In our discussion of John 1:29 we brought proof to the effect that

"world" does not always mean the whole mass of mankind. We know that God does not change. If the world in John 3:16 applies to every individual, there will be those in hell who are the objects of God's everlasting love. But we know this does not include every individual as we find instances where He did not love nations and individuals. Haldane asks: "Did God love Pharaoh? (Rom. 9:17). Did He love the Amalekites? (Ex. 17:14). Did He love the Canaanites, whom He commanded to be extricated without mercy. (Deut. 20:16). Did He love the Ammonites and Moabites, whom He commanded not to be received into the congregation for ever? (Deut. 23:3). Does He love the workers of iniquity? (Psa. 5:5). Does He love the vessels of wrath fitted for destruction, whom He endures with much long-suffering? (Rom. 9:22). Did He love Esau? (Rom. 9:13)."

We have tried to note the outstanding passages used to support the theory that the sacrifice of Jesus includes every individual and the atonement is limited to

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the elect only. So far as we know we have not failed to deal with all the important passages and if we have omitted any it is because they have never been used in our presence in support of this theory.

We now turn to the positive side of the issue and present a few passages that prove conclusively that the death of Christ is limited to the elect only.

We turn first to the 53rd chapter of Isaiah for a positive statement of this fact. In verses 4-6 we find the pronouns "our," "we," and "us." His death is the matter under consideration and the whole of the context limits its extent. Verse 7 says, "for the transgressions of MY PEOPLE was He stricken." No sane interpreter can deny that this is limited. We deal only briefly with these verses as they were used in answering the argument on John 1:29.

In II Cor. 5:14 Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. Here the writer is speaking of our death to sin in the Person of Jesus Christ. He plainly says that the "all" that Christ died for died with Him. Fausett says of this passage: "His dying is just the same as if they all died; and in their so dying, they died to sin and self, that they might live to God their Redeemer, whose henceforth they are." Commentary in loco. There are other passages which speak of the believer dying with Christ, cf. Rom. 6:2-11; Gal. 2:20; Col. 3:3. Paul plainly says that those for whom Christ died died with Him. Therefore, Christ died for the elect only, for they alone will be saved. In speaking of His death here we have reference to the sacrifice.

In Matthew 20:28 Jesus settles the question for the one who believes His statement. He says "Even as the Son of Man came not to be ministered unto, but to minister and to give HIS LIFE a ransom for MANY." He here clearly states that His sacrifice was for MANY, and no one is able to twist that passage to include the whole race of mankind.

These false interpreters endeavor to make the sacrifice and the atonement cover different scopes. All are agreed that laying down of His life means the sacrifice of Jesus. In John 10:15 Jesus plainly states for whom He laid down His life. "As the Father knoweth Me, even so know I the Father: and I LAY DOWN MY LIFE FOR THE SHEEP." It would be an insult to the intelligence of our readers to attempt an explanation of that passage whose plain meaning is right on the surface.

In His death on the cross Christ satisfied the justice of God in regard to broken law for certain individuals. For Christ to die for some and them not to be saved would be a travesty on God's justice in dealing with His Son. Those for whom Christ died are going to receive the full benefit of His justifying grace.

In conclusion we state that Christ made the sacrifice and atonement for the ones God chose before the foundation of the world. To take God's Holy Word and try to prove otherwise is to miserably pervert its teaching and twist it beyond all comprehension.

Mercy-Seat

(Continued from page one)

visited a sick man and sought to interest him in Christ. But the man was indifferent, telling the minister that he had no fear, that he was depending on a merciful God and did not believe such a God would send him to hell. The preacher left with a sad heart. But a few days later the same sick man sent for the minister who, when he came, found the sick man greatly disturbed. Said the sick man: "I have been depending on the mercy of God; but it has just occurred to me that God is just as well as merciful, and if He should deal with me in justice instead of showing mercy, I would certainly be damned for my sins. Oh, tell me how I can be sure He will deal with me in mercy!" Then the minister presented Christ crucified as the one and only mercy-seat. All who fail to trust the Lord Jesus Christ will be dealt with in strict justice—they will get what they deserve as rebels against God — for God out of Christ is a consuming fire.

"Repeated crime awake our fears
And justice, armed with frowns, appears,
But in the Saviour's lovely face
Sweet mercy smiles, and all is peace."

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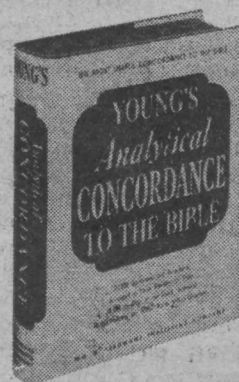
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