

“ELECTION”

By JOSEPH C. WILSON, JR.
Toledo, Ohio

“BUT WE ARE BOUND TO GIVE THANKS ALWAYS TO GOD FOR YOU, BRETHREN BELOVED OF THE LORD, BECAUSE GOD HATH CHOSEN YOU TO SALVATION THROUGH SANCTIFICATION OF THE SPIRIT AND BELIEF OF THE TRUTH”

—II Thessalonians 2:13.

The only sufficient revelation of the one true God is the Bible. It is the only Book that God Himself inspired, and therefore, is the only completely reliable source of information about God. The God that is revealed in the Bible ought to be preached. The God of the Bible is the only God that ought to be preached. There is far too little preaching today on the character of God. Let all who preach God's Word take heed that they preach the God of the Bible in all of His characteristics.

I. God, The Author of Election

The Bible does reveal God as the elector. The doctrine of election is — that God, in mercy and grace, of His own sovereign will, before the world began, unconditionally chose unto salvation a great multitude of individuals from among fallen mankind. Someone may ask, “Where did you get a doctrine like that?” Our answer is, “From the Bible.” The doctrine of election did not originate with John Calvin or any other man. Though many men have boldly believed and defended this doctrine, man did not originate it. It is a doctrine which is clearly revealed in the pages of God's Holy

Word. The Bible repeatedly ascribes this act of election to God. Neither man nor any other creature has any part in it. When this election took place, the only one in existence was the tri-une God, and therefore, election is His act only. Our text tells us that it is God who chose. There are many other Scriptures which make it plain that election is of God. Here are just a few of them: (Mark 13:20; Luke 18:7; John 15:16; Romans 8:33; Ephesians 1:3,4; I Thessalonians 1:4).

This doctrine seems to be one of the hardest in all of God's Word for man to submit to. It is a despised doctrine in the religious world today. I realize that one may be saved and yet, still not accept this doctrine. Many of the Lord's people will disagree with what I have to say about it. It is rejected as being cruel by the religious world. Many people will accept God as creator and sustainer, but when He is preached as the sovereign elector of His people, then He is rejected. There are several different theories of election. This is because many people who will not submit to this doctrine as God's Word teaches it, still must admit that there is some kind of election. I will tell you the best way to know which of these beliefs is correct. Any theory of election that does not give God all the glory is false. If your doctrine takes glory that belongs to God and tries to give it to man, then throw it away.

Election is God's own prerogative. No creature tells God what He can or cannot do. No one tells the Almighty whether He can or cannot elect.

“May not the Sovereign Lord on high Dispense His favors as He will Choose some to life while others die And yet be just and Holy still?”

Yes, God is just and holy in all of His ways. If God elects, then it must be right and good because God can only do what is right and good. Election does not make God cruel, but instead, it magnifies His mercy. It is consistent with and magnifies all of God's attributes. May God enable every one of us to set aside our prejudices and submit to the teachings of His Word. Let us believe that God is who He says He is, even if we cannot understand who He is. Who are we to question His sovereign right over His creatures.

Jesus said, “Is it not lawful for me to do what I will with mine own?”—Matt. 20:15.

The objections that are raised against the doctrine of sovereign election are not new. The Apostle Paul, in speaking of this great truth in Romans 9, anticipated one objection that would be raised and answered this objection:

“Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?”—Romans 9:19-21.

If it so pleased God, He could have saved the whole human race since there isn't any who can resist His will. The objection that is raised is this, “Since God could save all,

why did He choose some to be saved and not choose others? Why doth He yet find fault?” The Apostle Paul does not go into a great effort to justify God. It is not my job or the job of any other preacher to try and justify God. He does not need for us to justify Him. He is just in all His ways, and He giveth not account of any of His matters. Paul simply asserts God's sovereignty, and shows us the folly of questioning Him. May God enable each of us to heed these words. If we cannot understand, let us not question.

II. Some Characteristics of God's Election

ELECTION IS UNTO SALVATION! Some will say, “I believe that election has to do with service. God chooses some men to special service for him.” It is true that God chooses certain men for certain works, but it is also true that God has chosen to save a multitude of sinners from sin and all of its effects. The Bible makes this plain to all who are willing to read it and believe it. Our text says that God chose these Thessalonians to salvation. That is exactly what it means. The Bible says that we are chosen “that we should be holy and without blame before him in love” (Eph. 1:4). Is not this salvation? We are told in Romans 8:29 that we are predestinated “to be conformed to the image of His Son.” That is salvation! Romans 9:23 tells us that the elect are “vessels of mercy, which He had afore prepared unto GLORY.” That is salvation!

Election is God's initiative in salvation. It is God taking the first step which makes all the other steps in our salvation sure. (Continued on page 7, column 1)

THE PROPER MANNER OF PRAYER

By WILLARD WILLIS
Monroe, Ohio

“After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the



ELDER WILLARD WILLIS

kingdom, and the power, and the glory, for ever. Amen” (Matt. 6:9-13).

Our Lord, in the Scriptures which are before us, takes us, in a sense of speaking, by the hand and instructs us as to the proper manner of praying. This fact shows clearly that we can do nothing without Him. The natural man receiveth not the things of the Spirit of God. We have turned to our own way and He must instruct us in His way; especially must He teach us how to pray. You may recall from Luke 11:1 that our Lord's disciples asked Him to teach them to pray effectively. (Continued on page 4, column 5)

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Halliman's Trip To Bougainville Continues

By FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends:

Greetings to you again this week as we attempt to take up where we left off our journey last week on the way to Bougainville. The last article ended on a Thursday after we had left the Mission Station on Tuesday and we were still at Lae. I had finished all my business except a couple of things by Thursday afternoon and had made reservations for the flight on down to Bougainville. In previous trips to Bougainville I have always gone via Rabaul from Lae, but now that New Guinea has its own airlines, this has been changed and now the route is through Port Moresby.

I awoke on Friday morning to a typical day here in the tropics. A nice cool breeze was blowing in from the ocean and it seemed

that every known species of tropical birds had congregated just outside of my window to sing. Roosters crow in the early hours of the morning but tropical birds sing. I took another 15 minutes just to hear the birds sing before getting out of bed.

By about 8:00 a.m. I had finished with my breakfast, settled my account where I had been staying and set out to finish my business there before leaving at 11:00 a.m. for Port Moresby on my way to Bougainville. By 10 a.m. I was at the airport, but as was mentioned in the previous article, time means nothing here in New Guinea. I didn't really expect to get away on schedule. It was 11:30 when we finally boarded the aircraft.

The flight from Lae to Moresby only takes about an hour, depending on the type of plane, so by

12:30 p.m. I was in the airport terminal at Moresby and went directly to confirm my ongoing flight to Kieta on Bougainville. I was a bit annoyed when told that all seats had been taken and that I would have to go on “stand-by.” This means that you wait until plane time, and if someone does not show up, you just might be fortunate enough to take their place. I went into the waiting lounge and asked the Lord that if someone was merely going on a pleasure trip to Kieta, to give them a desire to stay another night in Moresby so that I might get a seat on the plane and be on my way about His business. The flight was scheduled for about 2:00 p.m., so I would have quite a while to wait in any case.

Just a note about the plane service here, now that the local people (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

“THE WAYFARING PILGRIM”

“And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel. And he said unto him, I will not go; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilder-

ness, and thou mayest be to us a guide to the Israelites who were on their way to Canaan. Hobab had sojourned among the Israelites during the whole period of their encampment at Sinai which was near his own country.

Now that Israel was getting ready to move out, Hobab wanted to return to his own country and father's house. Moses kindly invited him to remain with them for his spiritual benefit and for his useful services as their guide. (Continued on page 2, column 1)

THE GOD OF THE BIBLE EXAMINED

By ROY MASON
Aripeka, Florida

1. The gods of the heathen are many. The devil started the idea of many gods. (See Gen. 3:5). The Egyptians had many gods. (See Ex. 12:12). All of the heathen nations have had numerous deities. The Greeks had a long list of them. They were thought of as warring against each other. Many nations have made for themselves gods of wood and stone. Some have praised the gods of brass and wood and stone, etc. (See Dan. 5:4,23).

2. The God of the Bible is one God, manifested in three persons—Father, Son, and Holy Spirit. (See Deut. 6:4).

3. What does God say about the gods? (See Jer. 16:20; I Cor. 8:4; Psa. 96:5; Psa. 95:3).

Some facts about God and false gods:

1. The god of the Mohammedan is not the God of the Christian.

2. The god of the Christian Scientist is not the God of the Bible. (Their god is not a person, but just a sort of abstraction. Likewise the god of the “Unity” people.)

3. The god of the Universalist and the Unitarian and the Modernist is not the God of the Bible. (They deny the Trinity.)

The character of God contrasted with that of pagan gods:

Many of the false gods of the heathen have had human sacrifice offered to them. (Cf. Moloch.) The worship of other gods, like Diana, was celebrated by means of prostitution. Such gods as Bacchus, the god of “booze” was celebrated with an all night drunken carousal. The gods of the heathen have no morality. But the God of the Bible is holy. Habakuk 1:13; Jno. 17:11; Job. 34:10.

Many of the gods of the heathen are man-made, hand-made gods. They take a tree and make (Continued on page 8, column 5)

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MILBURN COCKRELL --- Editor

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Dear Brother Cockrell,

The Baptist Examiner has come to our home for 17 years. I would feel lost without it. I thoroughly enjoy reading it from cover to cover.

I didn't know Bro. Gilpin personally but feel confident he is resting peacefully, also feel confident you are doing a great job as editor and the great message you preach in each edition.

I am spiritually blessed after reading all the good messages you print each week. We have no independent missionary Baptist church close enough to attend, and sorry to say, but we do not feel like trying to worship with other so-called churches. There is in this part of the country an awfully large space for a true church. If a messenger was sent from God to start a mission he would have plenty of room.

I am sending ten subscriptions and an order for your beautiful cards, have used them before. I pray God will continue to bless you in your work. I am just a poor sinner saved by grace.

Sincerely,
Mrs. Walter Sumner,
South Haven, Mich.

"Wayfaring Pilgrim"

(Continued from page one)

Moses had the cloud to show the general route to be taken through the trackless desert. He needed Hobab to show him where to obtain pasture, shade, and water.

ONLY SOJOURNERS

Notice the words of Moses in verse 29: "We are journeying unto the place of which the Lord said, I will give it you." Is not this the case with all of God's children?

How clearly these words picture the Christian life as a pilgrimage. God has chosen us out of the world, just like He chose

Israel. We, like Moses and Israel, are journeying. We by God's grace and power have left the house of bondage and a life of misery and fruitlessness. At present we are passing through the wilderness of this world, still lying in the lap of the evil one. This world is a lonely land with many dangers and sorrows. Often our pathway is rough and steep. As David said: "I am a stranger in the earth" (Psa. 119:19).

I FEEL LIKE TRAVELING ON
When Pharaoh asked Jacob his age, he replied: "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9).

Jacob called his life on earth a pilgrimage, he looked upon himself as a wayfaring pilgrim. He confessed that he was a stranger in this world, and a traveler toward another world. A hundred and thirty years seem but a few days in comparison with the days of eternity, the eternal God and the eternal state.

Believers in this age are forgetting that they are pilgrims. The early Christians considered themselves wayfaring pilgrims. Peter wrote to the scattered Christians of the first century: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Pet. 2:11). If we are to follow our Savior and these primitive Christians, we also must be strangers and pilgrims on this earth.

In I Peter 1:17 we are urged to "pass the time of your sojourning in fear." Observe, Christians are to look upon themselves in this world as pilgrims or sojourners, as strangers in a distant country, passing to another, to which we properly belong.

The poet so well said:

"This world is not my home,
I'm just a passing through.
My treasures are laid up
Somewhere beyond the blue;
The angels beckon me
From Heaven's open door,
And I can't feel at home
In this world any more."

HEADED FOR HIGHER GROUND

Just as Moses and the Israelites were traveling to a better country, so are we. We also are journeying to a land of promise. Like Phillip Nolan, we are a man without a country in this world of sin, suffering, and sorrow.

We have no permanent residence in this old world: "For here have we no continuing city, but we seek one to come" (Heb. 13:14). Sin, sinners, and death will not permit us to continue long here. David declared: "For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding" (I Chron. 29:15).

"Our citizenship is in heaven" (Phil. 3:20, improved translation). That is where our home, sweet home, really is. Our treasures are there. Our Savior is there. Our departed brethren are there. We are born from above and long to be there. God's children are homesick for Heaven.

The wayfaring pilgrim is headed toward the Celestial City. He is traveling toward the Father's house of many mansions (John 14:1-3). He is looking for "a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1). The Apostle John give a full description of this wonderful city to which he is going in Revelation 21. Again the poet said:

"I'm satisfied with just a cottage below.
A little silver and a little gold.
Don't think me poor or deserted or lonely,
I'm not discouraged, I'm Heaven bound;
I'm just a pilgrim in search of a

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



THE MOST FAMOUS TRIAL IN HISTORY

(Read Luke 22:63-23:38).

Going back across the years that you can remember, there have been a number of most famous trials that have been held. I rather imagine that because of the newspaper and radio publicity that was given to it, the most famous trial that you can remember was that of the Lindberg kidnapping trial. I am satisfied that there is none other that you can recall that has been more famous than the one that I have mentioned, yet, beloved, though that is true of our day, the most famous trial and the one longest remembered is one that happened two thousand years ago — the trial of our Lord Jesus Christ.

city,

I want a mansion, a harp and a crown."

JOURNEY BY FAITH

When Moses spoke to Hobab, he had never seen the land of promise. Upon the bare word of God he believed it to be a good land, a land flowing with milk and honey. Since he believed God, he was pressing on toward the land of promise. His faith made him journey toward Canaan.

Moses was like Abraham. The writer of Hebrews says of Abraham and Sara: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of

As you well know, in any trial there is the prisoner, there are the judges, and there are the witnesses. There are certain things which characterize the trial. There is the verdict that is rendered, and there are those who are concerned as to the outcome. I want to show you that everyone of those factors is present in this the most famous trial of all days — the trial of the Lord Jesus Christ.

I

THE PRISONER — JESUS CHRIST.

If you and I would identify Him, beloved, it wouldn't be necessary that we go to the Rogue's gallery. It wouldn't be necessary for identification that we observe thumb-

right hand of God (Col. 3:1-2). He lays up for himself treasures in Heaven.

NOT CONCERNED WITH THIS WORLD

Moses was not concerned with the wilderness, but about Canaan. His only concern of the wilderness was to get safely through it to the land of promise. The sooner the journey was over, the better he would like it.

What a lesson to us! We are like foreigners traveling through a country that is not our own. If a citizen of America was going through England or Europe, he would expect to abide by the laws of those countries. He would certainly not be trying to regulate their affairs for them. Christians are in the world, but not of it.

Very few believers realize the position they are supposed to take toward this present world. Nothing is more important in the life of a child of God than that he know his relationship to this present evil world.

How silly it would be for someone who was staying in a motel for a month to spend his time beautifying that dwelling place when he is soon to live a lifetime in a mansion. But so many spend their time building a mansion here and forget all about the one up above. These people are guilty of trying to make an appearance before others. Most professed Christians say they are too busy to serve God.

When driving around in my car, I often admire the beautiful houses of people in this modern age. But often the thought comes to me: What kind of house will they have in Heaven? Will they have one at all? Will their dwelling be with everlasting burning in eternity?

Christians need to remember their pilgrim attitude and beware of the ostentation of living. If some believers took two-thirds of the money that they put into a mansion down here, and invested it in sending the gospel to a lost world, they would have a finer mansion in glory.

PERSECUTED AND DESPISED

There lay ahead of Moses and his people many hardships. People who saw this great company coming would despise and persecute them in their journey. Local people always have a dislike for foreigners.

Christians are foreigners in this world: they are always persecuted by the world. Profane history, church history, and present day experience confirm the truthfulness of this statement. The Bible says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (I Tim. 3:12). The

prints of criminals of days gone by for comparison. It wouldn't be necessary that we examine other Bertillon measurements of like criminals. Rather, beloved, we would turn to the writings of the Word of God to identify this prisoner — the Lord Jesus Christ.

In Matthew I, He is referred to as Jesus — Emmanuel — "God with us."

He is identified again when the Father spoke from the skies, saying:

"This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

If you would like to identify Him, then see John the Baptist (Continued on page 3 column 1)

afflictions of the righteous are many (Psa. 34:19), and it is through much tribulation that we enter into the kingdom of God (Acts 14:22). The Lord's people are hated by all nations for Christ's sake, and they are a sect everywhere spoken against (Acts 28:22).

For the first few hundred years of the Christian church, God's people were persecuted by pagans, priests and popes. During the Dark Ages the mother of harlots used fire, the rack, imprisonment, banishment, confiscation, and slander on the followers of Jesus Christ. Nevertheless, the old ship of Zion sailed on in spite of dungeon, fire, and sword. When the Protestant Reformation came about, the little flock of Christ was severely persecuted unto death by the reformers.

These great old Baptists gladly gave their lives before they would renounce their faith in the Lamb of God. They poured out their blood in rivers, and they dyed the snow with crimson. Even in modern times these pilgrims of God are sealing their testimony with their blood in Communist China and Red Russia. All this persecution proves that God's children are strangers and pilgrims on this earth.

ANXIOUS FOR OTHERS TO COME ALONG

Moses told Hobab, "Come thou with us, and we will do thee good: for the Lord has spoken good concerning us" (Exod. 18:25). (Continued on page 6, column 3)

BRIEF NOTES

If any church in the Lakeland, Fla., area needs a pastor or one to fill in while the pastor is away, Brother Norman R. Collins is available. His phone is 813-683-5122 Lakeland, Fla. He is a member of Ahave Baptist Church of Plant City, Fla.

Brother James Hobbs, pastor of the King's Addition Baptist Church, South Shore, Ky., will hold a weekend meeting at the Grace Baptist Mission in Hazard, Ky., October 24-26. Brother Ray Hiatt, the pastor of this mission, invites everyone to attend this special meeting. The evening services will be at 7:30, with services held at the regular time on Sunday the 26th of October. If you would like more information about the meeting, you may contact Bro. Hiatt at 606-436-4229. Brother Hobbs will also be preaching on the MESSAGE OF GRACE television program at 8:30 a.m., Oct. 26.

Most Famous Trial

(Continued from Page Two)
as he stood on the shores of the Sea of Galilee, as he lifted his finger and pointed at Jesus, saying:

"Behold the Lamb of God, which taketh away the sin of the world!" (John 1:29).

If you would identify Him, then listen as the angel of God spoke to Mary, His mother, before that He was born, yea, even at the time that He was conceived, when the angel said:

"Fear not, Mary; for thou hast found favor with God. And, behold thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:30-33).

Notice that He is called Jesus, the Son of the Highest, and it is said of Him that of His kingdom there shall be no end.

If you would like to know who this prisoner is, then hear Jesus Himself, when He said:

"I and my Father are one . . . the Father is in me, and I in him" (John 10:30-38).

I ask you, beloved, who is this prisoner at the bar? Who is this man Jesus, the Son of the Highest, who is on trial for His life? What had He taught? What was His teaching? Was He a Communist? Was He an Anarchist? Had He made an insurrection against the government? Was He in rebellion to Roman authority? Had He sought to overthrow the government or any other form of government?

Beloved, to all of these questions, the answer must be a negation. Nay, the Lord Jesus Christ was no Communist. He had never been a member of any subversive party. He had never taught contrary to the real-existing government. Rather, He had taught that man was a helpless being in the sight of God — so helpless that he couldn't turn to God unaided by the power of the Lord. Listen:

"No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." (John 6:44).

Jesus also taught that men were elected and chosen of the Father before the foundation of the world unto salvation, for we read:

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

Jesus taught that salvation was only in Himself. Hear Him when He said:

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Jesus hadn't left room for salvation to be found any place else other than in Himself, for He said:

"I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9).

Jesus had also taught that when men are saved, they are positively secure in Him. 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).

What had Jesus taught, beloved? He had shown that the externals of religion meant nothing. He had laid bare the sham hypocrisies of the multitudes. He had shown that the externals of religion, as held by the Pharisees and the Sadducees, were worthless. Though they had religion in the head, though they had said long prayers daily, though they had great religious creeds and oaths, though they

IS "THAT" IN THE BIBLE?



Who gave a priest a suit of clothes every year?

Micah, Judges 17:10: "And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in."

were tithe-payers, and though they held to the externals of religion, He had shown them that this meant nothing unless the heart had been cut by the Spirit of God, and conviction had begun, which led unto conversion in Him.

What else had this man Jesus taught? He was the one who spoke those Beatitudes. He was the one that told that wonderful story of the good Samaritan. He was the one who had given to the world the story of the prodigal son who had gone astray and had come back to the father's house.

Beloved, if this was what He had taught, I ask you, what had He done? Surely, in His teachings there is nothing whereby He should be tried. Surely, if these were His teachings, there is nothing in these whereby He should be guilty of even being a subject of trial, to say nothing of being brought to death. What had He done? Is He a criminal? Had He been a delinquent from youth? Was there a tinge and a taint of moral delinquency that had been in Him from the time of His birth that had grown and had been augmented as the days passed by? Had He had a criminal complex all the days of His life? No, beloved, just the contrary, for we read concerning Him:

"For he hath made him to be sin for us, WHO KNEW NO SIN; that we might be made the righteousness of God in him" (II Cor. 5:21).

"Forasmuch as ye 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" (I Pet. 1:18,19).

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

This prisoner, Jesus Christ, is no adulterer, nor murderer, nor thief, nor criminal. He has never violated the moral law of God, to say nothing of the civil law of man. If you would identify this one who has been brought to the bar of justice, you would say that He is Jesus Christ. God in the flesh, without sin, without stain, without moral blemish, without spiritual imperfection — Jesus Christ, the son of the Highest.

II

THE WITNESSES.

What a contrast to the prisoner are these witnesses! How truly these witnesses characterize the average witnesses that go to court today. Listen:

"Now with the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days" (Matt. 26:59-61).

The chief priests had hired men to become false witnesses to testify against Jesus. Jurispru-

dence of Jesus' day was different to that of today. An indictment now must be found by a grand jury, but an indictment in Jesus' day was found if two individuals could testify to the same thing concerning the prisoner. That was why it was they were trying so desperately to get two witnesses whose words were not antagonistic and contradictory the one to the other. They were trying to get an indictment against Jesus so that He could be brought before a Roman tribunal for trial. Hence, these high priests—these Jewish conspirators—tried their best to get two witnesses who would tell the same thing, that Jesus Christ might be brought to trial.

The Word of God tells us, beloved, though many false witnesses came, yet they couldn't find two individuals who would testify to the same thing concerning Jesus Christ. These were the witnesses at the trial of Jesus.

III

CHARACTERISTICS OF THE TRIAL.

There were certain things that stood out about this trial of Jesus that made it famous. It was characterized by the MOCKING that entered into it, for in actuality the trial of Jesus was mockery from beginning to end. Listen:

"And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate" (Luke 23:11).

That, beloved, took place in the courtroom of Herod in the fifth trial that the Lord Jesus Christ underwent. When He was thus being tried for the fifth time, they put a purple robe on His back, a crown of thorns upon His brow, and a scepter of reed in His hand. They bowed their knees to Him and said, "Hail, King of the Jews." They mocked the Son of God.

Beloved, that hand ought to have held, and will some day hold, a scepter of iron whereby the nations shall be broken asunder. On that lustrous brow where the crown of thorns was worn that day, some day the most lustrous diadem of all the ages shall shine. The knees that were bowed in mockery that day will some day bow, as every knee in the world, not in mockery, but in submission to the Lord Jesus Christ. Beloved, they mocked my Lord and the very things wherein they mocked Him will rise up against those that come unsaved to the judgment bar of God.

This trial was also characterized by CRUELTY. When Jesus was in the courtroom of Annas for the first of the six trials that He underwent, He was brutally assaulted by the high priest.

"And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest" (John 18:22-24).

If you would see the cruelty of that trial, see Him, beloved, in His second trial when He is led from the courtroom of Annas over to the courtroom of Caiaphas, where He is abused.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, Saying, Prophecy unto us, (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

P.O. Box 34, Shelby Center, Memphis, Tennessee 38134

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Dear Brother T:

I am sorry that I have to take so long with your first few words, but you have left me with no other choice because of the many errors which you presented in your first two chapters. Before going further into my review, I must make some remarks for my brethren who may be troubled about the secondary or figurative meaning of ekklesia or church. After these few remarks thereon, I will continue with my notices of the first two chapters.

Many have supposed that the figurative meaning of ekklesia is the universal, invisible church. This is the error of Reformed Baptists. Some Landmark Baptists who are not skilled in these matters have failed to understand this definition. To those who do not go far into historical theology, this is a common error, but it is an error.

The secondary, figurative or ideal meaning of ekklesia is expressed as the whole number of the elect from all ages, or the whole number of all the churches, or the whole number of members from all the local, visible churches. Sometimes this is also known as the collective usage of the term church. We have no better explanation of what this meaning is not and what it is than from two cases given by that great Landmark Baptist of Louisville, the olden times editor of *The Western Recorder*, T. T. Eaton. The following are taken from Ben M. Bogard's *Pillars of Orthodoxy*, Louisville, Baptist Book Concern, 1900; pages 194-197:

DEFENSE OF THE PHILADELPHIA CONFESSION OF FAITH

By T. T. Eaton

The Philadelphia Confession of Faith is not responsible for the wild interpretations put upon it, any more than the Bible is responsible for the same thing. That Confession is a venerable and, in many respects, a noble document, and we hope the wild interpretations some are seeking to put on it will not bring it into disrepute.

The attempt is made to make it appear that the Philadelphia Confession declares that Christ built "the universal invisible church" on the Rock, which "universal invisible church" should exist in all ages; and also that this Confession opposes the view that Baptists have existed in every age since the Apostles. This is a gross and a groundless misrepresentation of that venerable document. It says:

"The Catholic or universal church which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all."

Let this language be noted. The Romanists claimed that their heirarchy was "the Catholic or universal church," and these Baptists in Philadelphia contradicted that claim by declaring that only "the whole number of the elect that have been, are, or shall be gathered into one" can rightly be called "the catholic or universal church." It takes all the elect of all ages to make "the catholic or universal church." Of course, then, the little fraction of them alive at any given time cannot be called the church. Of course, then, this church cannot exist in every age, because its material, except a part of it, and perhaps a very small part, had not come into existence when our Baptist fathers adopted that language. If the world shall continue ten thousand years longer, the last man saved will be part of the "universal church," which this document declares to be composed of "the whole number of the elect that have been, are (A.D. 1742.—Ed), or shall be gathered into one," etc. To talk about all the elect as existing through all ages, is ridiculously grotesque. It is likely that only a small fraction of them have even yet (A.D. 1899) come into existence; and certainly those born since 1742 could not have continued in existence before that date. What, pray, have men born in the 20th century to do with resisting the "gates of hell" in the 10th century? Let it be remembered that, according to the Philadelphia Confession, it takes all the elect of all ages to make "the catholic or universal church"—not the part of them alive in one age.

Let it be noted also that this Confession makes
(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it right for a person to be a member of a church five or six hundred miles away when there is a New Testament church just twenty down the road that is preaching and teaching the truth? Should a person join the closest New Testament church to him or do other considerations besides doctrine and practice enter into the placing of one's membership?"

PAUL
TIBER

PASTOR,
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Under the conditions described in the question the obvious answer is, "No, it is not right."

Unless one can reasonably be in attendance at the regular services of his church, he should not locate his membership there — except, of course, if it happens to be the closest Scriptural church to him, then that would fix his choice.

I am acutely aware that there are some Baptists who place their memberships hundreds of miles away from where they live while there are Scriptural churches much closer, and that the pastors of these churches make very little or no effort to direct these "distant" members to a closer church — but no amount of rationalization can justify such carelessness. Their motives must be suspect.

Of course, a Baptist should be a member of the closest (or at least one that is reachable) New Testament Church. Doctrine, practice and spirituality are the proper criteria — there should be no others.

"Not forsaking the assembling of yourselves together as the manner of some is"—Hebrews 10:25.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



No, I positively do not believe that a person should have their membership in a church hundreds of miles away when there is a good Scriptural church close by. Some persons like a far-off membership because it gives them plenty of time to read the Sunday morning paper and to go fishing. Just suppose there is no near-by church that is fully in accord with what one believes, and suppose they are unable because of health or other conditions to attend the church to which they belong. Even then, they ought to attend a place of worship, so as to let it be known that they believe in God and worship Him.

Some who know me will say, "Don't you belong to a church fifty miles away?" Yes, I do. I have been a member and pastor of a church in Tampa, Florida until the time of my retirement. The church asked if I would continue

to conduct its radio work, thus I am still the radio preacher of that church, and, moreover, I drive down to Sunday School and church each Sunday. On some occasions, I have attended services of a nearby Baptist church.

If a person can find no Scriptural church anywhere close to where they live, they are fully warranted in uniting with a church that is located at a distance, but this should never be done as an easy way of excusing oneself from church attendance. Sometimes, it is possible for us to egotistically think that there just isn't anybody in our whole region that is as orthodox and as spiritual as we are. There may be a number of people living around us who are just as good as we are. It would be a good thing to invite some such people to our home and get them to worship God with us. If there isn't a good church nearby, why not do some teaching and preaching and start one?

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HOBBS

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PASTOR

Kings Addition
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South Shore, Ky.



This question is one that cannot be answered with a yea or a nay. There are several things that would have to be considered in this respect.

When you say "preaching and teaching the truth," I assume that you are talking about the doctrines of grace. Along with that we must consider church truths and truths about prophecy. For instance, I know some brethren, that I love dearly, who preach most of the truth that I believe. However, they do not hold the pretrib, pre-millennial truth that I do and I could not be a member of that church. I can, and do, fellowship with them, but they know that I do not agree with them on this matter.

Oftentimes we have brethren who hold such strong views on certain things that they become hyper on that view. It would be difficult to belong to a church in some cases. If a church does not support missions, I would consider belonging to another church. I would find it difficult to belong to a church where there was no love among the brethren.

Yes, there are some instances where a person could be justified in belonging to a church some distance away. I think that every effort should be made to start a work in the area where the person lives under such cases. The person who belongs to a church some distance away should attend as often as possible and work in

every way that he can to support the church, in prayer, service and tithes.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching" (Heb. 10:25).

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COOK

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PASTOR

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Baptist Church
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Regardless of what I may say on this subject I know of no Scripture that would back me up. It is true that Hebrews 10:25 says:

"Not forsaking the assembling of ourselves together." But this seems to be talking to church members who have no real reason for their not attending the church. I am not saying, however, that this should not enter into the matter of determining where a person should have his membership. All things being equal he should have his membership in the church nearest to him I would think. But, just as there are no two leaves on a huge oak tree exactly alike, there are no two Baptist churches that are alike in every way.

We have a member who lives more than six hundred miles away from this church. He knows of no church in his city that he can fellowship with. And though there are a number of Baptist churches nearer to him than we are who preach and teach what we do, he seems to want to have a part in the mission activities of this church. There are different things that enter into the matter of deciding where you want to have your membership. And I know of no Scripture that would condemn a person for having his membership far from him if there is no church in his vicinity.

Most Famous Trial

(Continued from page three)
thou Christ, Who is he that smote thee?" (Matt. 26:65-68).

If you would see the cruelty, notice the third trial when He is brought before the Sanhedrin.

"And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spoke they against him" (Luke 22:63-65).

If you would see the cruelty whereby our Lord was treated, then go back to the preaching of Isaiah and see how Isaiah had prophesied this cruelty. Listen:

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

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men" (Isa. 52:14).

Beloved, there was never a man more bruised than the Lord Jesus Christ. His form was marred more than any man. If you had known Jesus Christ, you wouldn't have recognized Him as the Son of God when His sixth trial came to an end. The beard had been

plucked from His face. He had been whipped in the courtroom until His back was a mass of gore and blood. Thorns had pierced His flesh until the blood had run down His precious head. Cruelty characterized His trial.

Likewise SUBMISSION characterized His trial — the submission on the part of Jesus Christ. Can you imagine any individual being able to stand mockery and cruelty such as we have read, and at the same time, being submissive and not retaliating against it? The Word of God tells us how our Lord was submissive.

"Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:52,53).

Oh, how submissive was our Lord when He came to die! He was so submissive to the will of God that even though He could have called to His rescue better than sixty thousand angels, He spurned their offer. Rather, He suffered and suffered submissively to the will of God.

Mockery and cruelty characterized this trial from the standpoint of God. From the standpoint of God, it is characterized by the submission of Jesus Christ — willingly submitting to trial and crucifixion for your sins and mine.

IV

THE VERDICT.

Pilate handed down his verdict very briefly, when he said:

"I am innocent of the blood of this JUST PERSON: see ye to it" (Matt. 27:24).

Herod likewise gave his verdict. Listen:

"And Pilate, when he had called together the chief priests and the rulers and the people, Said unto them, Yet have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; No, nor yet Herod; for I sent you to him; and, lo, NOTHING WORTHY OF DEATH is done unto him" (Luke 23:13-15).

Do you want to know more of the verdict, beloved? Then listen to the man who has betrayed Jesus into the hands of the chief priest, the man who is humanly responsible for the agony that He underwent, when he said:

"I have sinned in that I have betrayed the INNOCENT BLOOD" (Matt. 27:4).

The two judges who had the right of death, and the power of life and death in their hands, and the man who sold Him into their hands for trial, declared Him innocent. That was the verdict concerning Jesus.

V

INTERESTED PERSONS.

No man ever went to trial but what somebody was interested in the outcome of the case. Who is interested in this, the most famous of all trials in history?

Those Jews were interested. Jesus had laid bare their hypocrisy, time and time again. They wanted revenge. They wanted to see Jesus out of the way.

Pilate's wife was also interested in the outcome of the trial, for we read:

"When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him" (Matt. 27:19).

The Centurion was interested in the outcome of the trial. This was the man who after the trial was given the task of crucifying Jesus—the man who drove the nails into the palms of His hands and into His flesh and feet. Look at him as he finishes his task, when he said:

"Now when the centurion saw what was done, he glorified God,

saying, Certainly this was a righteous man" (Luke 23:47).

Who else is interested in this trial? Look, beloved, at that man who was supposed to die. Three thieves had been sentenced already. One of those thieves had an opportunity to escape death. The crowd clamored for the blood of Jesus. That third thief, Barabbas, heard them as they said, "Don't release that man Jesus," and when asked whom they should release, they answered, "Barabbas." Barabbas was interested in knowing whether he would go on that cross or whether Jesus was going to take his place on the cross.

Beloved, may I remind you, you ought to have the same interest in the crucifixion of Jesus Christ that Barabbas had. You ought to be concerned just the same as Barabbas as to whether you or Jesus is going to pay your sin debt.

VI

THE PUNISHMENT.

Three times Pilate begged for the life of Jesus, and three times the crowd clamored for His death. Ultimately, as you well know, they led Him to Calvary and there He was crucified.

I ask you, beloved, why was He thus treated? Why did He die? The Word of God tells us:

"For I delivered unto you first of all that which I also received, how that CHRIST DIED FOR OUR SINS according to the Scriptures" (I Cor. 15:3).

That is why we sing:

"Amazing grace! How sweet the sound,

That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see."

Beloved, that trial, the most famous trial in history, came to a close by the Son of God being nailed to the Cross, and when He was nailed there, it was for all your sins and mine. The punishment should have been ours; but thank God, He bore it, to save you and me from a Devil's Hell.

May God bless you!

The Proper Manner

(Continued from page one)

"And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples to pray" (Luke 11:1).

"Our Father which art in heaven" is a dynamic way to begin our prayers, since it points our hearts and minds upward and makes our prayers a very personal matter. It is not "our God which art in heaven," which, of course, is true, but it is **"our Father which art in heaven."** We, when we think of the word **"Father,"** think of one who loves us and one who is very concerned with our well being. We think of one who would drive one thousand miles and more to be where we are if we needed him. I have reference, of course, to our earthly father. Our heavenly Father, on the other hand, loves us a million and more times over that which our earthly father is capable of loving us. Our heavenly Father, in fact, in Jesus Christ, died for us. We, if we are ever prone to question His love for us, should cast our eyes of faith upon His bleeding body at Calvary. We can then say with John:

"Behold what manner of love the Father has bestowed upon us" (I John 3:1).

We are also to take special note of the word **"our"** in **"our Father."** We, in other words, are to include others in our prayers. We are not to think that we are spreading the request too thin when we say **"our."** Our God is not limited to one or two. He can supply the needs of one million as easily as He can supply the needs of one person. We are (Continued on page 5, column 2)

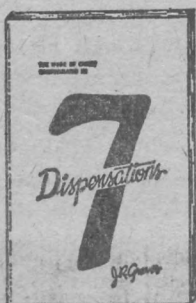
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THE BAPTIST EXAMINER

OCTOBER 11, 1975

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

THE DEVIL, A ROARING LION

"Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

Christian women often act as if the devil is not a real being. We've been lulled to sleep with the cartoons of a man in a red suit with horns and a tail and a pitchfork in his hand. We've heard so many jokes about the devil and his antics that we fail to realize the true picture that the Word of God gives us concerning him. Our text tells us we are to be sober and to be vigilant. Sober means "to be calm, serious, temperate, or steady." Being sober is not only temperance in meat and drink, but in all things pertaining to the flesh and the world. Vigilant means "to be watchful, wide awake, alert, attentive." These are the two admonitions we are given concerning the devil who is not our friend, but is our enemy or our adversary.

When we over-indulge in any fleshly desire, it has a tendency to put us to sleep. It is like eating a huge meal and then wanting to take a nap afterwards; this is the very thing that we are warned against. We are to be sober and then to be vigilant. The only way we can be vigilant or watchful is to keep wide awake that we might not be dull of hearing and dull of seeing in connection with things concerning the devil.

Consider if you will for a moment, the way the Word of God describes Satan to us. He is "as a roaring lion." The lion walks softly and very quietly while he is stalking his prey, but the moment he is ready to pounce upon it, he gives a loud roar. This is what the Word of God is telling us, the devil is as a roaring lion, walking about seeking whom he may devour. So, he is ready to devour us at the first opportunity.

Consider a situation where perhaps a circus lion is on the loose and circling your house. He is scared and hungry and his roar is ferocious. Your child is asleep with the window open, the front door is slightly ajar, the radio interrupts its programming to warn people that the lion is a man-eating animal. What do you do? Do you sit down with a sandwich and a magazine and act as if the lion is not there? No, you close all of the doors and windows, barricading every place that he might seek to enter. Pull the drapes, so he won't see you; turn off the fire under the stew pot, so he won't even get a whiff of food cooking. You would listen to the radio warnings and take every precaution they suggested. Why then do we neglect the warnings God gives us concerning the devil? We leave doors and windows wide open and even put up a sign, "Enter here." We cannot claim ignorance because the Bible says: "For we are not ignorant of his devices" (II Cor. 2:11).

One of the doors that we leave wide open and in which the devil delights to enter is through our children. Maybe we are deceived because of our love for them. Maybe we are confused on just what the Lord expects out of us concerning our children, but oftentimes the devil uses our children to get to us. We will see godly women who delight in serving the Lord and they themselves dress modestly and yet when you look at their little girls, you'll find their dresses hitting them up around their bottoms — way, way too short. We find mothers permitting their children to partici-

pate in things at school — dancing, the holy days, and this type of thing — permitting their children to participate in things that they themselves would never dream of doing. In this way the devil gets an opening into our homes and into our lives, and uses our children against us and to hinder our service for the Lord.

Another open door the devil comes in, and it seems sometimes we put the welcome mat at the door, is our marriage relationship. Our marriage is to be a picture of the Lord Jesus Christ and His bride, His church; therefore, when we find ourselves fussing with our husbands, when we find inter-turmoil and strife within the marriage relationship itself, we are showing forth a terribly bad picture. It is just like saying that Christ is fussing with His bride. Whatever our differences, surely they cannot be so terrible that they cannot be worked out in a calm, sensible, reasonable manner. Often the wife forgets what her true relationship with her husband is.

"The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Corinthians 7:4-5).

We see that the Word of God answers all of our questions, really, and supplies all of our strongholds that we need to keep the devil from making an entrance into our lives.

May it please the Lord to make us aware that the devil is really our enemy and that he does seek to, literally, devour us. Whenever he attacks our children, he gets to us. When he attacks us, he gets to our husbands. Everybody in our family is affected each time someone in the family is attacked by Satan. May our prayer be today that we would soberly, vigilantly guard against Satan.

The Proper Manner

(Continued from page four)
limited in the number we can feed at our tables, but there is no limitation which can be placed upon "our Father." Let us therefore pray for others by beginning our prayers with "our Father."

The words, "which art in heaven," should enable us to direct our prayers properly. Heaven is above us in every sense of the word. It is also the place of perfect holiness. It is the place in which it is said of our Lord Jesus that "He lifted up His eyes to heaven."

"Hallowed be Thy name."

You will note that this is the first request that is set forth in this prayer. We are to learn that no request is to be made of God until we are in the proper frame of mind. That proper frame of mind being to establish that God is our Father and that His throne is in Heaven — the place of the utmost purity. We, after we are in the proper frame of mind and heart, are then to proceed by expressing adoration to Him.

It is to be noted that the requests which follow are seven in number, being divided into three and four. The first three are concerning God Himself while the last four are for ourselves. God, however, must always come first in our thoughts, desires and prayers.

"Hallowed be Thy name."

God's great name must remain God's great name no matter what the cost may be to us. It must be "hallowed be Thy name," even though I must suffer with intense pain and even death. We have, in John 12:27,28, our Lord setting an example concerning what we are to mean when we say "hallowed be Thy name."

"Now is My Soul troubled; and

what shall I say: Father, save Me from this hour: but for this cause came I unto this hour. Father, glorify Thy name."

Our Lord, in other words, said, in essence "Hallowed be My name, no matter what the cost may be to You."

"Thy kingdom come: Thy will be done in earth, as it is in heaven."

We see, then, that the first request, "hallowed be Thy name," has to do with God's honor, while the second and third requests set before us the means whereby He is to be honored.

"Thy kingdom come and Thy will be done" mean that our kingdom and will must conform to His. If His kingdom will come, then ours must go, for God's thoughts and ways are vastly different from ours (Isa. 55:8,9).

"Give us this day our daily bread."

This request is the first of those which relate to our own needs. That which preceded this request was Him, Him, Him; now, we are privileged to look to ourselves; and the fact that we must ask for our daily bread, makes it obvious that it is not due us. We, in Adam forfeited all our rights to God's blessings. We must now beseech our Father to be merciful to us and give us our daily bread. He, if He dealt with us according to our sins, would withhold all food and water. Let us, therefore, rejoice because of the fact that He does not deal with us according to our sins.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psa. 103:10).

"And forgive us our debts, as we forgive our debtors."

Our debt is that we owe obedience to God. We owe obedience to His every command. We, however, fail day by day and need to ask Him to "forgive us our debts."

The word "as" should be noted and weighed very carefully as we ponder the Scripture which is before us. It is "forgive us our debts AS we forgive our debtors." Are you a forgiving person? If you are not, then how can you pray effectively? It is obvious that God expects us to forgive others before we ask Him to forgive us.

"And lead us not into temptation."

The word "temptation" has reference to trials and troubles — trials and troubles such as Paul and Job experienced — trials and troubles like those described in the 11th chapter of Hebrews. You will recall that even our Lord prayed for the cup to pass from Him. He, however, bowed to the Father's will. We, in like manner, may pray, "lead us not into temptation." We, however, should add, "not my will, but Thine be done." Paul, in fact, prayed three times for the removal of the thorn from his flesh, but he bowed to the Father's will and became content with his affliction. The thorn, of course, worked for Paul's good.

"But deliver us from evil."

All temptations (trials and troubles) are not evil in themselves. We know how that our Lord was tempted by the Devil. He, in fact, was led into the wilderness by the Spirit for the very purpose of being tempted (tried). He, however, was not overcome. We, in like manner, by the grace of God, will find that trials have not been a cause for evil thoughts and deeds. We will find that the trials of hunger have not caused us to steal or the trial of pain has not caused us to doubt God's goodness toward us.

"For Thine is the kingdom, and the power, and the glory, forever. Amen."

The end result of our prayers is (Continued on page 6, column 1)

THE BAPTIST EXAMINER

OCTOBER 11, 1975

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

not the slightest hint that Christ meant this "catholic or universal church" when He said: "On this rock I will build my church." Matt. 16:18, is not quoted at all.

This "universal church" is "invisible" only "with respect to the internal work of the Spirit." It will be visible when it is "gathered into one." Of course, the internal work of the Spirit is invisible.

There is also in this entire Confession not the slightest suggestion that there has been a day since the Apostles when there were no Baptists in the world. On the contrary, all that is said on the subject assumes their continued existence. But since that was not then a matter of dispute, the document is not very full on that point. Thomas Crosby had just issued his great history in which he distinctly claimed, and argued at length to maintain the claim, that Baptists had continued in the world from the Apostles to his day; and these Baptists in Philadelphia took for granted that this was generally admitted among their brethren, and needed not to be specially declared. Nevertheless, this Confession does say:

"The purest churches under heaven are subject to mixture and error, and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless, Christ always hath had, and ever shall have, a kingdom in this world, to the end thereof, of such as believe in him and make profession of his name."

In spite of the fact that "the purest churches under heaven are subject to mixture and error," and some have gone so far astray as to become "synagogues of Satan," yet all of the churches have not thus gone astray, but "Christ always hath had and ever shall have a kingdom in this world, of such as believe in him and MAKE PROFESSION OF HIS NAME," i.e., of pure churches which do not become "synagogues of Satan."

Again this Confession declares:

"A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers, appointed by Christ to be chosen and set apart by the church so called and gathered for the peculiar administration of ordinances and execution of power and duty which he entrusts them with, or calls them to, to be continued to the end of the world, are bishops, or elders, and deacons."

Then there have been, according to this document, particular churches "gathered and completely organized according to the mind of Christ," "for the peculiar administration of ordinances," etc., in all ages; since "according to the mind of Christ" they were "to be continued to the end of the world." And yet we are asked to believe that the Philadelphia Confession is opposed to the idea of the continuity of Baptists through the ages since the Apostles!!!!

Dr. T. T. Eaton was a Landmark Baptist and when the Southern Baptist world was upset by Whitsittism, following the death of Dr. J. R. Graves, Dr. Eaton became the leading defender of the faith. Brother T. should have studied his authorities a bit more before claiming them all as Reformed, Universal Church Baptists. Brethren, if you will turn to page 168 of Brother T.'s treatise on the church, you will find Dr. Eaton's statement used to prove that Landmarkism is wrong. Note this well — here is another great historical blunder, using a Landmark Baptist to disprove Landmarkism. Dr. T. T. Eaton's own words here should prove our point and show that Brother T. simply did not know or care about the validity of historical authorities. The following is from *My Church*, by J. B. Moody, the 1974 edition, pages 68-72:

I desire to disseminate and perpetuate the following editorials in *The Western Recorder*, by Dr. T. T. Eaton. The one followed the other in *The Recorder*.

ECCLESIA IN MATT. XVI, 18.

Editor of *The Western Recorder*: Will you not give, briefly and clearly, your reason for believing that the word *ecclesia*, in Matt. xvi, 18, means the local assembly?

Faternally,

A Constant Reader."

Most readily. We have seven reasons, but here we will take space for only three, either of which we believe to be decisive.

1st. It is conceded that, according to the usage of classic Greek, the word *ecclesia* means a local assembly. It is also conceded that it means the same thing according to the usage of the *Septuagint*, which is the Greek version of the Old Testament, in use in Palestine in the time of Christ. Can it be believed that our Lord, in

(Continued on Page Six)

The Proper Manner

(Continued from page 5)
to be for the glory of God. This is the target at which we are to aim. We, of course, will not miss the target if we pray in accordance with the instructions our Lord has given us.

Most people, at one time or another, purchase a kit of something which requires that they must assemble it. Some, however, neglect to read the instructions and the result is that they make a mess of that which is to be assembled. May we not make the same mistake relative to our prayers. May we read our Lord's instructions very carefully. Let us not lean to our own understanding regarding any part of our Father's Word.

"For Thine is the kingdom, and the power, and the glory, forever. Amen."

The kingdoms of earth are only "fly by night" kingdoms. They perish with using. They are here today and gone tomorrow. They say "hello" and "goodbye," but to our Father's kingdom there is no end. Let us then be wise and put our money in a heavenly bank rather than an earthly one, yea, let us seek those things which are above.

It is not only that His is the kingdom, but His is also the "power." God has demonstrated His power on numerous occasions. Creation itself was a marvelous demonstration of His great power. We may add that the preservation of the earth is a continual demonstration of His power. This fact is brought out clearly in Job 8:11:

"Can the rush grow without mire? Can the flag grow without water?"

God's power is not only demonstrated in creation and preservation, but it is also demonstrated in government. The Devil walks the earth seeking whom he may devour, but God restrains him. God's power is also demonstrated in judgment, for when He smites, there is none who can resist Him. The great flood is an excellent example of His power in judgment. We may add that His power was demonstrated in a marvelous way at the Red Sea and in Sodom and Gomorrah. We may safely add, then, that no prayer is too difficult for Him to answer. He, in fact, is able to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3:20).

"And the glory forever. Amen." (Matt. 6:13).

The word "glory" has to do with

honor. Great honor is due Him whose kingdom and glory are everlasting. The honor we place upon men will fade away like a frost when the warm sun falls upon it, but the honor (glory) we give to God will be credited to our account so that we will receive an eternal reward for every recognition we make relative to His greatness.

We see from the Scriptures before us that prayer is a means for us to declare that God is God. Prayer, in fact, acknowledges God's power for it declares that God is able to supply our needs. Prayer acknowledges that God is wise, in view of the fact that we, in our prayers, acknowledge that God knows what to give and how much to give. One writer said:

"No prayer is too hard for Him to answer. There is no need too great for Him to supply. There is no passion too strong for Him to subdue. There is no temptation too strong for Him to deliver us from and no misery too deep for Him to relieve."

"For if ye forgive men their trespasses, your heavenly Father will forgive you: but if ye forgive men not their trespasses, neither will your heavenly Father forgive your trespasses" (Matt. 6:14,15).

Let us point out first of all the Scriptures before us are dealing with fellowship rather than relationship. Our relationship with God is not in question, since the Scriptures before us refer to Him as "our Father." We sin when we fail to forgive others and the result is chastisement, that is, if we fail to confess our sins. God, however, is still our Father — our Father who will chasten us if we fail to confess our sins.

"For they (earthly fathers) verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness" (Heb. 12:10).

We, then, are to forgive others if we expect our Father to forgive us for trespasses. We, on the other hand, are not to forgive others if our action would be a means of condoning evil-doing. Our Lord, in fact, has set down rules which are to govern us relative to forgiving others. His rule requires first of all that we seek out the wrong doer privately and in the spirit of humility. We are to try to persuade the evil-doer to repent of his sin against God and ourselves (Matt. 18:15). We, of course, are to forgive him if he repents. This fact is made obvious from Luke 17:34:

"Take heed to yourselves: if thy

brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee, seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

These Scriptures make it obvious that repentance on the part of the offender is necessary before we forgive him. We, however, even if he or she does not repent, are not to stop praying for the offender. We, in fact, are to pray for our enemies.

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15).

This Scripture is a parallel to Matthew 7:2 and Proverbs 21:13.

"For with what measure ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again" (Matt. 7:2).

"Whoso stoppeth his ears at the cry of the poor, he also shall cry" (Continued on page 8, column 4)

"Wayfaring Pilgrim"

(Continued from page two)
cerning Israel" (Num. 10:29).

Those of us who are bound for the heavenly Canaan should invite and encourage our friends to go along with us. This is a day of good tidings. We do not well to hold our peace (III Kings 7:8-10). The coming of others into the joys of salvation does not curtail, but enlarges our own inheritance of blessing. If others join us, we shall have no less treasures of the covenant. Instead, we shall have a more abundant entrance into our heavenly inheritance.

There are many like Hobab, who are only friendly visitors, they attend church, but they have not decided to come with us to the Celestial City. We see them on the job or in our homes. It is our duty to bid them to come with us. Let us tell them: **"Come; for all things are now ready"** (Luke 14:17). May we say to them: **"Behold, now is the accepted time; behold, now is the day of salvation"** (II Cor. 6:2). No man can come to Christ except the Father draw him (John 6:44), but this does not lessen our obligation.

A BLESSING TO OTHERS

Moses told Hobab: **"If thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee"** (Num. 10:32).

What a privilege to have fellowship with those who have fellowship **"with the Father, and with his son Jesus Christ"** (I John 1:3). The family of God is a spiritual brotherhood with great joys and privileges. Those who are invited into it ought to respond by saying: **"We will go with you: for we have heard that God is with you"** (Zech. 8:23).

HELPING OTHERS

Moses told Hobab how he could be a great blessing to them, if he would consent to come along. Israel needed the geographical knowledge of Hobab. He could be a great assistance to them in their wilderness travels.

Multitudes of men in the world today might be a great help to the cause of Christ, if only brought into full sympathy with the Lord and His people. In seeking to witness to lost souls, let us not attempt to belittle the gifts of those who may not see as we do. It would be well to point out to them, as Moses did, how their time, talents, and treasures could be helpful to the work of the kingdom of God. Christianity and the church make useful men more useful. Look what a grand effect the conversion of Saul had upon the early church!

HOBAB'S REFUSAL

Hobab's reply to Moses at first

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A Review of Baptist Ecclesiology

(Continued From Page Five)

using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not ingenuous for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understood the words to have. Christ knew that the Disciples would understand Him to mean a local assembly by His use of *ecclesia*. Knowing that, He used the word to them, without a word of explanation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment.

2nd. The usage of our Lord Himself compels us to believe that He meant local assembly when He said: **"On this rock I will build my church and the gates of hell shall not prevail against it."** Christ used the word *ecclesia*, so far as the record tells us, just 22 times. We will set aside for the sake of argument, this passage, Matt. xvi, 18, as doubtful, and look at the 21 passages, to determine our Lord's usage of the word. Whatever that usage is, must be applied to this passage. In Matt. xviii, 17, Jesus says: **"Tell it to the church, but if he neglect to hear the church."** This is the local assembly. In Rev. I, II and III Christ uses the word *ecclesia* 18 times, e.g., "the seven churches," "to the angel of the church at Ephesus," etc., and in every one of these cases there can be no sort of question that He means the local assembly. It is Christ that says this, because the one who told John to write what is here recorded, says of Himself: **"I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death."** Again, in Rev. xxii, 16, we read: **"I Jesus, have sent mine angel to testify unto you these things in the churches."** Certainly here *ecclesia* means the local assembly.

Thus in every one of the 21 instances in which Christ uses the word *ecclesia*, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matt. xvi, 18 — the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: **"On this rock I will build my church."**

3rd. Christ, in Matt. xvi, 18, promised to build His church, which certainly was very dear to His heart. He did not promise to build but the one. If He meant anything else than the local assembly, then we have this result, viz: He promised to build His church and then never made the slightest reference to it afterwards; but in speaking on the subject of church twenty-one times, He, in every case, referred to something entirely different from what He promised to build. That He should speak twenty-one times about the church He did not promise to build, and never made the slightest allusion to the church He did promise to build, is simply incredible. Can there be a reasonable doubt that the church Christ spoke of twenty-one times, and the only one He did speak of, is the church He promised to build?

These are three of our reasons, each one of which, by itself, we think is decisive. We have four others we will not now give. **"A three-fold cord is not easily broken."**

(Continued Next Week)

was: **"I will not go; but I will depart to my own land, and to my kindred"** (Num. 10:30).

Mine own land is often preferred to God's land of promise. "Mine own little plot to the kingdom of God and His righteousness," is the cry of the worldly man. The pursuit of the things of this visible world take priority over the invisible world. The magnetic virtue of this earth prevails with most people above the attractiveness of Heaven.

The final reply of Hobab is not given in the text. I would hope that his silence gave consent to Moses' last invitation. I trust that Hobab, a son of Abraham's loins by Keturah, became an heir of Abraham's faith. There is an indication that he did accept Moses' invitation as the Kenites are mentioned in the land of Canaan in later years (Judge 1:16; I Sam. 15:6). Judges 4:11 reveals that Hobab was a Kenite as well

as an Midianite. It was not uncommon for there to be an overlapping of the ancient tribes (Judge. 8:22-24; I Chron. 2:55).

What is your excuse for not journeying with the Christian pilgrims? Some say: "I'll come later." "I don't like the company." "I'm afraid I can't hold out." "I'm satisfied where I am." The excuses are numerous and varied, but they are foolish and soul destructive.

I, like Moses of old, ask you: **"Won't you come and go along? The path is rough and steep, but golden fields lie out before us. Come with us and it will be to your everlasting good."** I cannot answer for you. But, my friend, I am going whether you come or not. I am too near home to turn back now. I am nearer to Heaven today than I was yesterday.

"Thy statutes have been my songs in the house of my pilgrimage" (Psa. 119:54).

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"Election"

(Continued from page one)

God did not take one step and leave everything else up to man. He did not just give man a chance but He made salvation sure when He chose His people. If there were no election, there would be no salvation. Man's fallen, depraved state renders him unable to choose God. I believe that if one can see the condition of man as revealed in the Scriptures, then that one must see that election is necessary for any sinner to be saved. Man by nature is at complete enmity with the God of Heaven (Rom. 8:7,8). He despises God and despises God's law. He will never come to God's Son in repentance and faith of His own will (John 5:40). Every man in his fallen, sinful condition is totally alienated from God and totally unprofitable to God. Therefore, if one of Adam's race is ever saved, then God must do the saving from first to last. Man will not choose God, God must choose man, or man will perish forever.

Thank God, for His election, for without the whole human race would have gone to Hell. God, in mercy and grace, chose to save some and it is impossible for just one whom He chose to perish. In Romans II, the Apostle Paul is discussing the sad plight of the Jews of that day who had rejected Jesus Christ as the Messiah. Paul shows, however, that this rejection was not total, for some of the Jews had trusted Christ, of whom Paul was one. Now to what is this attributed? Why is it that most of the Jews rejected Christ while some of them received Him? Let Scripture give the answer: **"Even so then at this present time also there is a remnant according to the election of grace"**—Romans 11:5.

It was God's sovereign election which reserved seven thousand from bowing the knee to Baal in the time of Elijah. It was God's sovereign election which caused a remnant of the Jews to receive Christ as Messiah. It is God's sovereign election which causes any man of any nation to be saved (Romans 9:23,24). Any sinner who is ever saved is saved because God chose him to be saved. In our text we find the Apostle Paul contrasting the Thessalonian Christians with a different group of people. He tells us that there are some who will "be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:12).

What is it that makes these saved Thessalonians any different from others who will be damned? We find that the difference is not in the Thessalonians themselves, but a difference that God has made. The very next verse says, "BUT we are bound to give thanks always TO GOD FOR YOU, brethren beloved of the Lord, BECAUSE God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2:13).

Let us notice that election is not salvation, but is unto salvation. When God chose to save a multitude of sinners, He also chose the means whereby they would be saved. The text informs us what these means are. We are chosen to be saved through sanctification of the Spirit and belief of the truth. All of the elect at some time in their life are going to be set apart by the Holy Spirit in regeneration and brought to believe the truth of the gospel of Jesus Christ. Election assures this taking place. If you are elect, then you will be brought to repent of your sins against God and trust in Jesus Christ as your Saviour, sometime in your life. God will break your stony heart and bring you to acknowledge that you are a Hell-deserving sinner. He will show you the all-sufficiency of the finished work of Christ and bring you to rely completely on Jesus for salvation. A person asked me once, "What if God elected me to be saved tomorrow night, and I should die tonight?" Well, I must admit that would be quite a situation. But what of God would allow himself to be put in such a situation as that? Certainly, not the God of the Bible! The God of the Bible holds in His hand the life and breath of every living thing. One does not die until God is ready for him to die. We may rest assured that if God has purposed to save an individual tomorrow night, he will be alive tomorrow night. God will bring all of His elect to the appointed time and place of their salvation.

Let me ask you this most important question. Have you been born again by the Spirit of God? Have you seen yourself as a helpless sinner? Are you clinging by faith to the Lord Jesus Christ as Saviour? No man has any reason to speak of himself as being elect if he has not experienced true conversion. You do not know your election by a mere fancy or mystical feeling. It is not something that you are supposed to wait for. We do not have to wait until we die to know our election. We may know here on earth if we are one of God's elect. I was once told something to this effect by a man: "I believe there is a certain number that is going to be saved, and if you are in that

number you will go to Heaven." Yes, there is a certain number, but if you wait until you die to find out if you are in that number, I fear that you will learn that you are not. Peter admonishes us to "give diligence to make our calling and election sure." We may know our election only by our calling. Has God called you to salvation in His Son? Has He performed a work of grace in you? If not, then you have no proof that you are elect. A man doesn't live a life of sin and rebellion against Christ, and then die and find out that he was elected to be saved. If God has chosen you in eternity, He will call you in time. If a man lives and dies rejecting Jesus Christ, it is certain that God hasn't chosen him to salvation.

ELECTION IS PERSONAL. Many say: "I believe that election only has to do with the Jews." It is true that in the Old Testament God chose Israel as His own nation. But the Bible is clear to any who will study this with an open mind that there is an election of individuals to salvation. "God hath from the beginning chosen YOU to salvation." Paul is speaking here to Thessalonians, and this is a Gentile city. God did not choose certain groups to be saved, but He chose individuals. All of these individuals together make up His elect family. John wrote a short epistle to "the elect lady." This is certainly a personal, individual election. God said, "Jacob have I loved, but Esau have I hated." This is speaking of these men individually and not just the nations that came from them.

It is pure and sovereign mercy that God chose any of Adam's race to be saved. If He had chosen only one man to be saved and sent the rest of the race to Hell for their sins, He would have been just. Had He chosen to save all the human race except for one man, and sent that one man to Hell for his sins, He would have been just. It is evident that God was not pleased to choose all to salvation, or all would be saved. Since there are many who are justly suffering in Hell now, and more will be there eventually, then it is plain that God did not choose all. But someone will object, "How could God choose some to be saved and leave others to suffer for their sins? Would not this be unjust?" Paul anticipates this objection and answers it in Romans 9:

"What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy"—Romans 9:14-16.

Many say they cannot understand how a just God could choose some and not others. To this we answer first, "Who art thou that repliest against God?" But is God doing any injustice to the non-elect? No, God never did any injustice to any human being! Hell is an awful place. I am concerned about many who are on their way there. But I do acknowledge that every sinner who goes to Hell gets exactly what he deserves! Let me ask this question: Would not God have been just if He had sent the whole human race to Hell? I believe all true Christians would answer yes to this. But then some will turn around and tell us that God is unjust if He sends some of the human race to Hell, while He chooses to save others. This, surely, is not good logic. If God is just to send all of the race to Hell, He certainly is just in sending some of that race to Hell! The fact that He pardons some doesn't make Him unjust in punishing others. The fact that He pardons some shows that He is merciful as well as just. See how this truth magnifies the mercy and grace of God!

Why did God choose some and not others? The only answer is that it pleased Him to do so. I know not why this great God chose to save me while millions of others die in their sins. I do not know why He chose me, but I will praise Him that He did. Every person, instead of denying this doctrine ought to be humbly praising God for it! God, of the same lump of fallen humanity has chosen some to be vessels of mercy, while others are vessels of wrath (Rom. 9:21-23).

ELECTION IS UNCONDITIONAL. By this we mean that God's election of individuals was not based on any conditions that they would perform, or anything that God foresaw in them. We do not know why God chose whom He chose, but we know that He chose them unconditionally. He didn't choose because of any difference He saw in men, because there is no difference in men by nature. All are totally depraved before God. He did not choose any man because He foresaw that that man would choose Him, though many people would have us believe this. If this were the case, it would not be God doing the choosing anyway, but man. The Bible teaches that it is God who chooses. The Bible does teach that election is based on foreknowledge (Rom. 8:29; I Pet. 1:2). "See," some will say, "this proves that God foresaw who would repent and believe and therefore chose them." The Bible doesn't even imply such a thing. Nowhere does it say, "Whom He

foreknew would believe, etc." It only says that "Whom He did foreknow, them He also did predestinate." A study of the words "know" and "foreknow" in the Bible will reveal to us that for God to foreknow someone is to love them beforehand, and have His affections set upon them (Jer. 1:5). In Matthew 7:23, Jesus says to a certain group of people, "I never knew you." Certainly, He knew everything there was to know about them, but He had never loved them or known them as His own people.

God didn't choose to save me from my sins because of anything He saw in me. He chose me and every other one of His elect, because it was the good pleasure of His will (Eph. 1:4,5). That God's election is unconditional is made clear by the example of Jacob and Esau. God didn't choose Jacob because of anything in him that wasn't in Esau, but it was "that the purpose of God according to election might stand, not of works, but of Him that calleth." When God chose Jacob, we are told that the children were "not yet born, neither having done any good or evil" (Rom. 9:11). How plainly this shows us that it was an unconditional choice, not with a view to anything in Jacob or Esau. Faith and good works are the fruit of election, and not the cause of election. A man is not elected because He believes, but He believes because He is elected. The Bible order is election and predestination as the cause, and then repentance and faith as the effect (Acts 13:48).

The doctrine of unconditional election does not make God a respecter of persons, though many will bring this objection to the doctrine. When it comes to election and salvation, God cannot be a respecter of persons because there is nothing in any person for God to respect. Again, I emphasize that there is no difference in men by nature, because all have sinned and come short of the glory of God. When God chose to save certain individuals, it was without any respect for anything in those individuals. So, election only proves that God is not a respecter of persons. On the other hand, the doctrine of conditional election does make God a respecter of persons. If God looked down through time and saw who would repent and believe, then God is a respecter of persons. He chose to save an individual because of something in that individual, that another person didn't have. If this is not respect of persons, then what is it? The only election that makes God not a respecter of persons is unconditional election.

God is perfectly just in choosing some to eternal life, while He leaves others in their sins. No non-elect sinner has any right to complain to God. I don't know too many sinners who are complaining because they might not be elect, do you? It appears to me that they are enjoying their sins, and they want no part of God's precious Son, and the salvation that is in Him! Men do not go to Hell because of election, but because they are sinners against a Holy God. No sinner in Hell will raise any complaint against God, because God didn't choose him to be saved. He will be compelled to acknowledge to his own shame that he is in Hell because of his own choice. He chose to sin, he loved his sin, and so he now must suffer the due reward for his sins. A sinner may use this truth as an excuse to sin now, but He will not have any excuse when he stands to be judged by the Almighty! The sinner will use any excuse now that he can find to continue in his sins.

God's election is eternal. He chose His own before the foundation of the world (II Tim. 1:9; Eph. 1:4). It is impossible to point to a definite time and say, "Here is when God started loving His elect people." His love is from everlasting to everlasting. The love of God for me had no beginning. He always has loved me, and He always will. Nothing I did caused Him to love me, and nothing I can do will cause Him to keep loving me or stop loving me. Praise God for electing love!

"Deep in the everlasting mind
The great mysterious purpose lay,
Of choosing some from lost mankind,
Whose sins the Lamb should bear away.

Them, loved with an eternal love,
To grace and glory He ordained;
Gave them a throne which cannot move,
And chose them both to means and end."

III. Effects of This Doctrine

This electing God ought to be preached! Some say that they believe it, but it ought not to be preached. It should be kept a secret, they think. Well, God can keep a secret if He wants to. If He had wanted this to stay a secret, why is it revealed throughout His Word? Whatever is revealed in God's Word ought to be preached. When God was on this earth in human flesh, He preached these glorious truths of sovereignty in salvation. Election is a profitable doctrine, just as all Scripture is profitable for us. This doctrine will produce good effects where it is preached and believed from the heart.

ELECTION PUTS GOD IN HIS PROPER PLACE! It exalts and magnifies Him and

gives Him the glory that He deserves. The primary reason for God's election is "The praise of the glory of His grace" (Eph. 1:6). He who preaches and believes election is putting God on the throne where He belongs. We had better preach a God who is on the throne, because He is on the throne whether we preach it and believe it or not. The God of the Bible is not the defeated God that we hear about so much. If sinners reject the gospel and go to Hell, it does not mean that God's eternal purpose is defeated. In John 6:6, Jesus said that there were some that "believe not." But He did not go on to tell them that God had done all He could and they wouldn't let Him carry out His purpose. He said: "All that the Father giveth me SHALL come to me, and him that cometh to me I will in no wise cast out" (John 6:37). God the elector, is to be revered and respected, because He is a God who does as He pleases. He is not at the disposal of man, but rather man is entirely at His sovereign disposal. He can and does save sinners according to His own will.

ELECTION PUTS THE SINNER IN HIS PLACE. He is entirely at the mercy of God. Proud man says: "I'll get saved if I want to by my own free will." Election says that man will be saved if God pleases and when God pleases. Salvation is not in the hands of the sinner, it is in the hands of the exalted Christ! This doctrine may be used of the Holy Spirit to humble proud sinners. It will show the man his complete and utter dependence on God. We need not forbear to preach election for fear that some sinner will hear it, and it will cause him to turn away from Christ. Election doesn't stop sinners from being saved. It stops them from going to Hell. Election is good news for sinners; Someone says, "That doctrine of election leaves sinners no hope." But it is actually the only hope that sinners have. Oh, sinner, if a merciful God has chosen to save many, you may be one of them. Repent and come to Christ!

Election does not contradict "Whosoever will," and it does not conflict with inviting sinners to come to Christ. It is a lie and gross misrepresentation of the doctrines of sovereign grace, which says that we believe that a sinner may come to God repenting and begging for mercy, and then God sends that sinner to Hell because he is not one of the elect. We believe no such thing. If a sinner repents and comes to Christ, HE WILL BE SAVED! "Whosoever will, let him take of the water of life freely." He who comes to Christ need not fear that he will be turned away because he is not elect. If you are willing to come to Christ, then you are elect. Because you are elect, God has made you willing in the day of His power (Psa. 110:3). Your freely choosing Christ is proof positive that He has chosen you before the world began. No sinner has or ever will come to Jesus and found out that he is not elect.

ELECTION PUTS THE SAINT IN HIS PLACE. Oh, that God would continually teach us in our souls this precious doctrine. If this truth is learned rightly, it will produce holiness in believers. The elect are chosen to be holy (Eph. 1:4; Rom. 8:29). If we aren't continually being set apart from the world and conformed into the image of God's Son, then why say we are elect? There are certain characteristics that God's elect are to manifest (Col. 3:12).

Election will produce genuine humility. How is it that we can be filled with pride and yet claim to believe this most humbling truth. He who continually walks in pride hasn't learned this doctrine as he ought to. This truth leaves man absolutely no grounds for boasting. It teaches that "Salvation is of the Lord" from first to last, and man shall have none of the glory. Let us meditate on this truth often, and it will cause us to lie in the dust and give thanks unto God for His mercy. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake"—Psa. 115:1.

Oh, that God would teach each of us personally this truth. God chose me! Why me? I ought to be in Hell, but God Himself chose to save a worm like me! How sweet this doctrine is when it grips our souls! It is not a cold, hard, dry doctrine. Let us not preach it as such. It is not just something to argue about — it is something to rejoice in. It is truth that ought to bring down our hard hearts and often bring tears to our eyes.

"Pause, my soul! adore and wonder!
Ask, O why such love to me?
Grace has put me in the number
Of the Saviour's family;
Hallelujah!
Thanks, eternal Love, to thee!"

Dear child of God, if you have hitherto not believed this truth, then submit now to the teachings of God's Word. Let us magnify the Lord together for His sovereign mercy that has made us His sons. One day all the redeemed will bow before the throne of the majestic tri-une God and praise Him for His free eternal grace that saved our Hell-deserving souls!

Halliman Reports

(Continued from page one)
have taken over all aspects of the air service except the actual flying of the planes. Thank the Lord we still have Australian pilots. To begin with, there is a shortage of planes and seemingly daily the air traffic increases which continues to aggravate the situation. In many instances a plane is double booked, and there are all kinds of chaos and confusion then, as to who gets to go on the plane. Baggage marked for Port Moresby is just as likely to wind up in Hong Kong as it is Moresby. However, these are some of the things one has to endure when living in a developing nation.

At 10 minutes to 2 we got an announcement that due to technical problems there would be a delay in take-off time for Kieta. At 2:30 another announcement to the same effect was made. At 3:00 p. m. we were told that progress was being made and hopefully the plane would be ready for take-off by 3:30. I was getting overly anxious to know what my position was in regard to get-

ting on the plane, so I went to the desk to make inquiries, and just as I walked up to the desk they called my name. Someone had cancelled their reservation, so I was allotted a seat. I had time to go back to the waiting lounge and have another prayer to thank the Lord before we were due to take off.

We finally got under way about 3:45. The flight from Moresby to Kieta was uneventful other than our daylight almost ran out on us before we got there. Just about 10 minutes out of Kieta we ran into a tropical rainstorm. By the time we got the airstrip located and touched down, it was already getting dark.

Not knowing when I would arrive at Kieta, I had not made any reservations for a place to stay for the night, so when I started to the town from the airstrip I told the airport bus driver to stop at the first place where there was a hotel and I would start from there. I was confident that the Lord had a room reserved for me somewhere, but just as sure that it would be up to me to find it.

The bus driver was a likeable sort of fellow and said that he would drive me around and wait for me until I found a place to stay. In about half an hour we came to a hotel and I went in to see if I could get a room for the night. I was told that all rooms had been taken, and then I asked if they might know where I could get a place to stay. Before the lady could reply to my question the telephone rang and cut our conversation short. She was on the phone less than a minute when she hung up and said to me, "I now have a room for you." I did not ask her about the particulars but I think I can rightly assume that someone called up and cancelled their room for the night. I went back to the bus for my luggage, and as soon as I had signed the register, I went to my room and had another season of prayer to thank the Lord for intervening on my behalf the second time in a single day. Beloved, do you think those two phone calls, the one at Moresby about the cancelling of the plane reservation and the one here at this hotel, which obviously was a cancellation on this room, to be mere "luck" or coincidence. Well, to some this might serve as a satisfactory answer, but to one that serves a sovereign God, Who knows the end from the beginning, it was the bringing about of events in time to accomplish what He had already determined would come to pass from all eternity. That plane seat and hotel room had been reserved for me long before time ever began. For me to get them was a simple act of God to cause the names to be changed on the register.

After breakfast on Saturday morning, I went to the office to make inquiries about a school teacher that had lived here on the Mission Station, but had been transferred to a town, about 10 miles from Kieta, called Arawa. This town, along with another one by the name of Punguna still another 10 miles further on, are towns that have developed in the last five years as a result of a large copper mine at Punguna. Most of the mining personnel live at Arawa, and along with everything else, there are schools there. This man had been transferred to teach in one of the schools. All I knew was his name and the school where he taught, but that got me started on the right track and within a couple of hours I had located his house and went to visit him. Since the hotel where I had spent the night on Friday was rather expensive, I went there with my luggage and all, expecting to spend the night with him. However, it did not take me long to discover that he only had a single bed and that would hardly serve the two of us. He asked me to make myself comfortable while he did a bit of scouting around. After about an hour he came back and said that an English couple, who were friends of his, had a nice air-conditioned cabin down by the seashore, and they had invited both of us to spend the night with them.

Before long the lady and her little girl came to get me while my friend would join us later on in the day. The husband is a great boat enthusiast and insisted that I must take a boat ride with him out in the bay. Since he weighed about 250 pounds, I looked at him and then at the small fiberglass boat, and wondered if it was really predestinated that I take a ride with him that afternoon. I finally decided that it must be, so I hopped in the boat, and he and his wife gave a huge push and the boat took off with the man hanging on. He finally managed to get his 250 pounds in the boat, but I was having to jump from one side to the other to balance

the boat to keep it from capsizing. He soon hoisted the sail but there was hardly any breeze, so after a few minutes he asked me if I would mind rowing for a while. At first I did not understand why the Lord had brought me and this man together in the first place, and now both of us were sitting in a boat hardly large enough for one man, and I was at the power end of the boat rowing out farther and farther in the bay. He suggested that I might rest for a while and he would try the sail again. I shipped the oars and then decided that I would make the best of what looked like a good opportunity to witness to this man. I don't know how much he believed of what I told him, but he was certainly a good listener, even to the extent that he soon forgot about his sail, and after several minutes I noted that we were slowly drifting back towards the shore. Before we hardly realized it, two hours had gone by and we were almost back where we had started from. We brought the boat the rest of the way to the shore, and after getting out I felt that my part had been accomplished and that I would go in and rest for a while.

While at this other friend's house, I had talked to him about the possibility of getting on down to the south end of the island where our mission work was. I asked if he knew of any way of getting down there before the Tuesday plane service down that way. He said at present he did not. However, during the course of the afternoon, he had come across some folk that had chartered a plane to take them to a place within a mile of where I wanted to go. He arrived at the seashore cottage about 4:00 p.m. and said, "I don't know how things have been going with you on this trip up to now, but the Lord is sure taking care of you while you are here. Not only has He given you a good place to stay for the night at no cost but He has provided a way for you to get to your destination tomorrow morning."

Regarding the plane charter mentioned above, someone had decided on Saturday that they could not go for some reason, so they had cancelled out on the flight. The man who had chartered the plane was looking for someone to fill the seat when my friend turned up just at the right time to secure the seat for me. Would you call that another piece of "good luck" or coincidence. Beloved, you may call it whatever you wish, but only God could work out things so perfectly as this. Not even a Mission Board secretary could even come close to getting things done like this. Beloved, the God of miracles is still living and He is still performing miracles.

Needless to say this bit of good news made me enjoy my stay with my new friends that night even more. This man that I was staying with works for the copper company at Punguna, and so that night he and his wife took the school teacher and myself out to dinner at the company mess. The meal was served smorgasbord style, and I don't think I have ever seen so much food put on one table in my whole life time. One could go back as many times as they felt like it — I felt like going back only one time. As I enjoyed the wonderful meal, I could not help but to muse over the text in Psalm 27:35: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The Lord is good to His people!

The Proper Manner

(Continued from page 6)
himself, but shall not be heard" (Prov. 21:13).

It becomes obvious that many sincere prayers never reach God's

Eld. Fred T. Halliman Missionary To New Guinea



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Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendil
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throne of grace and the reason is because we have not forgiven the one who trespassed against us.

I desire to point out that those believers who have not been scripturally baptized into the Lord's church are walking in disobedience. You are failing to hear and heed His Word. You therefore need to confess your sin and be scripturally baptized so that your prayer life will not be hindered. The Lord's church (Baptist) is most precious to Him and you cannot help from being out of fellowship with the Master if you ignore His precious body — the church.

The God of the Bible

(Continued from page one)
a god out of a part of it, and furniture out of the rest of it. But the God of the Bible had no maker. He has ever existed. (Ex. 3:14). He is the living God, while the heathen gods are not alive. (Jer. 10:10).

God is a Spirit. (See Jno. 4:24). That is, He is not a material being such as we are, visible to the eye. Men are prohibited from making images to serve as a likeness to God. (See Ex. 20:4). Catholicism violates this.

But God can manifest Himself in visible form. (See Jno. 1:32). He has revealed Himself in the form of an angel. (See Gen. 16:7, 10, 13).

God has revealed Himself fully and finally in the person of Jesus Christ (Heb. 1:1-3; Jno. 1:1-4; Col. 2:9).

Why did man need a revelation of God such as was furnished by Jesus Christ? Because by looking upon, seeing, observing and beholding God as manifested in human form, humanity could get a more definite conception of what God is like.

The greatness of God:

We need to realize how insignificant and puny we are and how great and holy God is. If we do this, we shall be more reverent in the use of God's holy name, and concerning the things of God. We are not dealing with trifling things when we deal with the things of God.

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