

# INFRALAPSARIANISM VS. SUPRALAPSARIANISM

By **BERLIN HISEL**  
Harrison, Ohio

Baptists are Theists. Theism states that God acts upon a plan. Everything that God does is directed to an end and proceeds through choice of means to that end. This is true in everything and is therefore true in the plan of salvation.

Baptists are Supernaturalists. By this we mean that all power exerted in the salvation of a soul is from God. Baptists are Evangelical. By this we mean that God saves men by direct operations upon their souls and not through a medium or instrument established for that purpose. That is, a church or baptism, etc., is not a means of saving anyone.

Baptists are Particularistic. By this we mean that God deals with men as individuals and not in the mass. He lays hold on men, by His grace, and brings each of whom He lays hold on to salvation. He saves particular men by a direct operation on their hearts.

Baptists should be consistent in their particularism. This means that God had in mind only specific men in every operation of grace in their salvation. The Father elected specific men. Jesus Christ, the Son, died for particular men. The Holy Spirit effectually calls specific men.

## THE DECREES OF GOD

In this particularism we are taken back to God's plan of redemption. This involves His decrees. We recognize that God's decree is one yet we think of logical order within the decree of God. We know that regeneration (the new birth) and conversion (consisting of repentance and faith) come, as to chronology, at the same time. Yet we feel logically, regeneration must precede conversion for how can one who is dead in trespasses and sin repent or believe? In the same manner we are aware that repentance and faith, as to chronology, come together yet logically repentance would have to precede faith and that is the logical order found in the Bible.

Concerning God's decree in salvation that took place before ever the world existed we seek to find logical order within that decree of salvation. In that decree, did God choose men to eternal life before they were considered sinners, or did He choose men to eternal life after He decreed (to permit) the fall, after they were sinners? The answer to this question is the purpose of this article.

## SUPRALAPSARIANISM AND INFRALAPSARIANISM

Supralapsarianism states that God chose men to eternal life before He decreed to permit the fall. Infralapsarianism (sometimes called Sublapsarianism) holds that God chose some to eternal life after He decreed the fall.

Since many Baptists are not familiar with these two schemes, some observations must be made. Both schemes are consistent, insisting that God, by His power alone, saves only particular men. This writer has heard some say that to hold to Supralapsarianism makes one a hardshell or opposed to preaching the gospel to sinners. This is not true. It has been said that those holding to Infralapsarianism are Arminian in their thinking. This also is not true. Many argue that there is really no difference in the two, saying that the difference is one of only terminology. This is not true either. The difference between the two schemes is real and not one of semantics.

God has given us individual minds which we all wish were better than they are. With those minds we try to think logically and come to what we think the logical order of the decrees pertaining to salvation really is. This author

holds to the scheme known as Infralapsarianism.

## SUPRALAPSARIANISM STATED

Since I'm writing from the view of Infralapsarianism I wish to give the scheme of Supralapsarianism as stated by B. B. Warfield who was an Infralapsarian. He is



BERLIN HISEL

an honest scholar and states the position fairly if not completely.

"Some are so zealous for particularism that they place discrimination at the root of all God's dealings with His creatures. That He has any creatures at all they suppose to be in the interest of discrimination, and all that He

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## PART II

# SACRIFICES

JOSEPH SAMUEL C. F. FREY

We now proceed to consider.

II. The Design of the Institution of Sacrifices.

It may be proper and useful to distinguish between their original institution, and their reappointment under the Levitical priesthood.

First. With respect to the former, I would observe in addition to what has already been noticed in the first part, that it was calculated:

1. To teach our first parents the nature of death. They had been threatened with death; but what notion could they have of dying? They had never felt the cold hand of death, nor witnessed the agonies of expiring nature; but to behold the struggles of the dying victim, was calculated to excite and preserve in their minds a lively sense of what was meant by death, and what they had to expect for their transgressions.

2. To illustrate the nature of the death of the "seed of the woman," by which they were to be reconciled to God. As it was not designed by God, that the Messiah should suffer and die, before the lapse of several thousand years after the promise was made, there

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R. E. POUND  
Amory, Mississippi

Please read Hebrew 2:9-18 and notice: "Both He that sanctifies (Christ) and they who are sanctified (the elect) are all of One . . . (the Father)." Our source as the elect is the same as that of Christ's as Elect. His source is as ours. Is



R. E. POUND

Christ's source eternal? So is ours! Again, . . . "I (Christ) and the children (the elect) which thou (the Father) hast given to Me." When were we given to Christ? Were we children and as children given? Or were we the children of the devil and given to Christ so as to become God's children?

Were we given to Him in order to become children or were we given to Him as children? Already children! Again, "for as much as the children (the elect) are partakers of flesh and blood, so likewise Christ took part of the same." Did the Father possess Christ while in the uncreated, pure, spiritual state? Yes, then even so were we! THE CHILDREN took on flesh and blood! We were God's children while in the pure, spirit state. We have always been God's. Because the elect became flesh and blood, the Son also, likewise, took part of the same.

Not everyone to be created is here considered. To have a people, Christ took flesh and blood? No! No! But, because the children took flesh and blood, Christ took the same. Christ was first God's and then became incarnate. Even so, we were children first and became created in flesh and blood. Further, Christ took on the incarnation and thereby is not ashamed to call them (the elect) His brethren. Please observe the elect were already God's children, became the brethren of Christ, were given as children to Christ, and became flesh and blood. Because of His incarnation and all its results, Christ is no longer ashamed to call the elect His.

The Supralapsarian System is very difficult to set forth because no one has ever devoted an independent study to it. Normally, it is dealt with under the doctrines of election and reprobation. This is also difficult to state because some anti-supras have done much evil by not understanding and, therefore, misrepresenting this way.

This article is not written to exchange labels nor answer all the questions one may have, but simply to try to set forth a difficult position for all to consider. I plan no follow up or reply to it. However, I will be happy to receive any help or corrections spoken in love to me by those who are in fellowship with these truths.

Let me say further that the supra — as I shall call this position — is not hardshellism. In fact, the hardshells today would be in the other two positions, as they mostly are not absolute predestinationists. So, before I am labeled, remember that I, too, can label with the terrible label of "Arminianism." I trust we are all above this sort of thing.

## ETERNAL UNION OR FOREKNOWLEDGE

The supra school holds to a sort of double or triple election — elected by the Father in redemption and also by the Son in union and also by the Spirit in application. We hold that eternal union is foundational. We were elected by the Father unto salvation only because we were once His already and had been given and chosen as the Son's by the Son. Being possessed by the Father and given to the Son, He took us in eternal union, which all took place in the holy, spiritual state before the decree to create, to cause the fall and recover or elect unto salvation.

The elect have always been God's children by purpose. In His mind, plan, and purpose, there was never a time when we were not God's children. To suggest any differently would be to imply there was a time when God knew us not, changed His mind about us, changed His will toward us, and had a different plan and purpose. Or, was there a time when God had no purpose? Can He have a purpose without a people or a people without a purpose as both are known and revealed in His Word?

Foreknowledge comes from "pro-gnosis" and means knowledge gained by relationship and union or experience. Mary said, "How shall this be, seeing I know" (Continued on page 3, column 1)

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## INFLUENCE OF MOTHERS

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

Of the power of a mother's example in forming the character of her daughters, we have no doubt. This power may not be so great now as anciently, because then, daughters were almost exclusively confined to the society of their mothers. They were not sent abroad to be educated. Whatever instructions they received was their mother's department. When their minds were soft and pliant, ready to receive any impression, their mother was at hand to produce that impression, and, for the most part, she left the image of her own character on her child.

So will it generally be, when daughters are placed within the home; if she be chaste, meek, gentle, fearing God; if she controls

her own temper, guarding against impatience, and uncharitable speaking of those who are absent, inculcating and encouraging these Christian virtues in her own children, discountenancing and restraining infirmities of temper, and all evil-speaking against others; her children will become assimilated to her own habits.

And if the reverse of this be the case, — if there be no discretion, no control of the tongue or the temper, no regard for truth-speaking or kindness, — if there be no daily exhibition of what is lovely or of good report on the part of the mother, it may be expected that her daughters will be like her.

There always has been honorable and happy exceptions. Daughters have risen superior to the un-

lovely examples witnessed at home. And there have been also unhappy exceptions. The example of an amiable and discreet mother has been disregarded. But the general fact has been, and is, "As is the mother so is her daughter."

Too much importance is attached to grave and formal lectures delivered to children, and too little to that imperceptible, but genial and wonder-working, influence, a consistent and beautiful course of life. The reason may be, it is easy once in a long season to utter a long and solemn speech to a child; but it requires constant effort to maintain that symmetry of conduct which commands love and respect, and will insure imitation. Instruction is good; but example is better. The precepts of a

(Continued on Page 8, Column 1)

# The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE SIN-SICK SOUL AND ITS CURE

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5).

We might well consider this passage the key verse to the whole Bible. The entire story of redemption is seen here in a miniature. Here is the gospel in essence. In this brief sentence there is a Divine presentation of the depravity of man and the substitutionary atonement of Christ.

A meditation upon this blessed

verse will be purposeful and profitable. Let us approach it with fear and trembling, for it concerns our suffering Saviour and the great salvation He provides. A number of truths come to light to those who have eyes to see as they ponder the message of this text.

## SIN IS A DISEASE

In this text sin is seen as a disease of the soul. This figure is derived from the fact that an awakened sinner is often presented in Scripture as crushed, broken, bruised and battered by the weight of his sins. Then the removal of

the load of sin is represented as an act of healing. This is seen in Psalm 41:4: "I said, Lord, be merciful unto me: heal my soul; for I have sinned against thee."

Disease in the body impairs the performance of vital parts of a man. Likewise sin in the soul puts man's faculties out of gear. Proverbs 14:12 says: "There is a way which seemeth right unto a man; but the end thereof are the ways of death." The man stricken with sin has his sense disturbed and his actions perverted. The broad

(Continued on page 2, column 1)



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## The Sin-Sick Soul . . .

(Continued from page one)  
road to Hell seems the right way  
to go. Vice appears to be virtue.  
Death looks like life. Sin weakens  
the moral energy of man just as  
disease weakens the body and hin-  
ders proper function of the or-  
gans.

Disease causes pain to the body.  
The same may be said of sin. The  
alcoholic knows the pain of sin.  
The gambler is acquainted with  
this suffering. The criminal in pris-  
on is aware of its hurt. Those who  
have broken homes and wrecked  
lives are no strangers to its agony.  
The torment of soul is the most  
grievous suffering that any man  
can experience.

Man was created in finite per-  
fection. But by rebellion against  
God he contacted the virus of sin.  
His present condition is abnormal.  
The disease has spread to all parts  
of his being: "The whole head is  
sick, and the whole heart faint.  
From the sole of the foot even  
unto the head there is no sound-  
ness in it; but wounds, and bruises,  
and putrifying sores: they have  
not been closed, neither bound up,  
neither mollified with ointment"  
(Isa. 1:5-6). The distemper has  
seized upon the vital parts of man:  
the heart and the head. When sin  
is unrepented of nothing is done  
to heal its wounds.

How deadly is the malady of  
sin. It surpasses all the dreaded  
and destructive diseases known  
and unknown to medical science.  
It is due to hereditary effect:  
"Wherefore, as by one man sin  
entered into the world, and death  
by sin; and so death passed upon  
all men, for that all have sinned"  
(Rom. 5:12). It is so contagious  
that it has passed to all men born  
of women: "For all have sinned,  
and come short of the glory of  
God" (Rom. 3:23). Sin is the com-  
mon disease of all mankind.

Sin, unlike all mortal disease,  
can not be cured even by death.  
Cancer can be cured by death.  
Heart disease can be cured by  
death. But not even mortal death  
can destroy the virus of sin. The

pain and power of sin survive the  
death of the body. Sin brings suf-  
fering in eternity. In the ages to  
come those stricken with it shall  
experience "wailing, and gnashing  
of teeth" (Matt. 13:43). The sin-  
sick soul is destined to "have no  
rest day nor night . . . for ever  
and ever" (Rev. 14:11). Oh, how  
fatal and far-reaching is the con-  
sequence of the disease of sin!

The disease of sin cannot be  
cured by the sin-sick soul: "For  
thus saith the LORD, Thy bruise  
is incurable, and thy wound is grie-  
vous" (Jer. 30:12). "The heart is  
deceitful above all things, and in-  
curably wicked" (Jer. 17:9 Gill's  
tran.). There is no medicine that  
can cure its symptoms known to  
medical science. No mortal physi-  
cian knows how to deal with it.  
In every case it is fatal! "Then  
when lust hath conceived, it bring-  
eth forth sin; and sin, when it is  
finished, bringeth forth death"  
(Jas. 1:15). Sin condemns to suf-  
fering for eternity.

### PHYSICIANS OF NO VALUE

In spite of the fact the Bible  
teaches sin is an incurable disease  
in the human race, many refuse to  
take God at His Word. The world  
is filled with religious quacks who  
offer all kinds of false cures to  
suffering souls. We have sick peo-  
ple attempting to be physicians to  
other sick people. Sin-sick souls  
should say to these quacks: "Phys-  
ician, heal thyself" (Luke 4:23).  
Many sick and sore sinners, like  
the woman with the issue of blood,  
have "suffered many things of  
many physicians" (Mark 5:26).  
Yea, these pseudo-doctors have  
only slightly healed suffering souls  
(Jer. 8:11). False prophets and  
fake preachers should have a sign  
posted over the doors of their  
churches which read: "Ye are all  
physicians of no value" (Job 13:  
4).

Whenever a soul is troubled over  
his sickness, Satan will send Dr.  
No Hell to cure his pains. He  
comes forth saying, "God is mercif-  
ul. He will not send anyone to  
the fires of Hell." But this mes-  
sage can never take the fear of  
Hell out of the sinner. His awak-  
ened conscience torments him until  
he feels he is already in Hell. This  
well-dressed doctor is indeed a  
physician of no value to the sin-  
sick soul.

Satan sometimes sends Dr. Do  
Better to see some who feel their  
hurt because of sin. This talkative  
physician says, "Yes, you are  
sick, but just try to do better in  
the future." But he brings no cure  
to the sinner who sees that his  
righteousness is filthy rags in the  
sight of God. How can the sinner  
do better when he has done only  
bad in the past? How will his do-  
ing better in the future blot out  
the guilt of the past? Away with  
this religious quack. He is a physi-  
cian of no value.

Then the Devil often sends Dr.  
Good Enough as an angel of light.  
His prescription for a sin-sick soul  
is, "You never did any one any  
harm; you have paid your honest  
debts. What more can God re-  
quire?" But this does not satisfy  
the sick soul who feels he has  
sinned against God. He knows  
God's holiness condemns him. He  
knows this diagnosis is entirely  
false. Dr. Do Good is a physician  
of no value.

Then there are times when the  
sin-sick soul goes to see Dr. Bap-  
tism. He is a very religious fellow  
who is admired by all. He says,  
"The cure for your soul is in the  
waters of baptism. Without it you  
will die in your sins." But the sin-  
ner reasons, how can water on the  
outside heal the sin-sick soul on  
the inside? This doctor is also a  
physician of no value, for he does  
not understand the nature of the  
disease.

It is tragic for a medical doctor  
to give a patient the wrong pre-  
scription. But it is far worse to  
prescribe the wrong medicine for  
the sin-sick soul. The wrong medi-  
cine always shows the ignorance  
of the spiritual doctor of the sin-  
ner's disease. To tell the sinner to

do better or to be baptized is to  
give him the wrong medicine. To  
urge him to unite with some  
church does not relieve his suffer-  
ing. To tell him to heal himself  
is foolish. Self-healing is impos-  
sible, for the tendency of man is  
ever toward a worse state: "But  
evil men and seducers shall wax  
worse and worse" (II Tim. 3:13).

### A REMEDY IS AVAILABLE

While no earthly medicine can  
cure sin and no earthly physician  
can properly diagnose it, there is  
a heavenly medicine and the Great  
Physician. No matter how great  
your sins, there is no medicine  
like the blood of Christ. The Great  
Healer has never lost a case.  
There is more power in Christ's  
blood to save than in your sins to  
destroy. No patient ever failed to  
be cured who received from the  
Great Physician the balm of aton-  
ing blood. The Heavenly Clinic has  
never written a death certificate.

In the spiritual economy the  
Physician bled and died that the  
patient might be healed. The doc-  
tor suffered in soul and body to  
procure the healing ointment. The  
Healer Himself was wounded to  
bring about our cure: "Who his  
own self bare our sins in his own

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body on the tree, that we, being  
dead to sins, should live unto right-  
eousness: by whose stripes ye  
were healed" (I Pet. 2:24). The  
life and good health of the cured  
sinner is due to the death inflicted  
upon Christ.

We are not cured by Dr. Do  
Good, or Dr. Baptism, or Dr. Ar-  
minius. Our cure is due to the vic-  
arious sufferings of the Saviour.  
He represented us; He bare our  
sins in His own body on the tree  
of the cross. The Great Physician  
not only took our disease, but He  
bore it away. Isaiah 53:4 says:  
"Surely he hath borne our sick-  
ness" (Improved translation).

Those who fail to see the sub-  
stitutionary atonement of Christ  
err not knowing the Scriptures. It  
is by His wounds we have soul  
healing. "He was wounded for our  
transgressions," yet the cure is  
ours. The blood shed was His,  
while the balm is ours. The suf-  
ferings were all His, but the sal-  
vation is ours.

The whole body of the elect was  
considered in Jesus Christ on the  
cross. God regarded His death as  
our death. We fulfilled the law in  
Him, died in Him, and rose from  
the dead in Him. In our covenant  
Head we obtained the victory over  
sin, death, the Devil, and Hell.  
Christ was charged with our sins:  
"The Lord hath laid on him the  
iniquities of us all" (Isa. 53:6).  
"Christ died for our sins accord-  
ing to the scriptures" (I Cor. 15:  
3) and "put away sin by the sac-  
rifice of himself" (Heb. 9:26).

The fruit of His death is the jus-  
tification of all the elect before  
God. Christ justified many by  
bearing their sins (Isa. 53:11). He  
was bruised as an expiatory sac-  
rifice and "by his stripes we are  
healed." The Great Physician re-  
stored us to health; He cured all  
our spiritual ills. He cured our  
minds of blindness, our hearts of  
hardness, our nature of perverseness,  
our will of backwardness, our  
memory of slipperiness, our  
conscience of benumbedness, and our  
affections of disorder.

The word "stripes" denotes the

wounds or scars due to suffering.  
Jesus will bear these scars for all  
eternity as a reminder that "by  
his stripes we are healed." The  
Lord of glory had these scars in  
His post-resurrection appearances  
(John 20:24-27). When John saw  
Christ in Heaven He "stood as a  
Lamb as it had been slain" (Rev.  
5:6). When He returns to earth  
"every eye shall see him, and  
they that pierced him" (Rev. 1:7).  
"And one shall say unto him,  
What are these wounds in thine  
hands? Then he shall answer,  
Those with which I was wounded  
in the house of my friends" (Zech.  
13:6). These battle scars of Cal-  
vary will remain upon Him as the  
benefits and effects of His death  
will forever remain upon us.

The one and only cure for the  
sin-sick soul is the suffering of the  
Great Physician. Those who by  
faith receive Christ as the Healer  
of their sin-sick souls have the  
restoration of health. Holy Spirit  
conviction causes one to see his  
sickness and to beg for Divine  
surgery. Repentance is the first  
symptom of recovery, and faith  
in Christ is the cloth which binds  
the wound. Please do not make  
too much of these means of grace  
so as to make them rivals of the  
stripes by which we are healed.

### CHRIST BRINGS IMMEDIATE CURE

Those Christ died for "are heal-  
ed." They are not slightly healed  
and left to die in sin. The believer  
enjoys the instant cure of the  
Divine medicine. Jesus Christ is  
instant salvation. "Bless the Lord,  
O my soul, and forget not all his  
benefits: Who forgiveth all thine  
iniquities; who healeth all thy dis-  
eases" (Ps. 103:2-3). The Great  
Physician eradicates sin which  
causes spiritual sickness. Christ  
answers all our needs and cures  
all our infirmities. No disease of  
soul can baffle our skilled Physi-  
cian, for He heals "all thy dis-  
eases."

What a wonderful Doctor we  
have! After the first visit He con-  
tinues to visit the soul to heal new  
maladies which arise. He, like a  
doctor of medicine, will keep up  
these visits until the last trace of  
the sin disease has gone from our  
nature. He has medicine to cure  
the fever of anger and the lunacy  
of pride. He can heal the drowsy  
of avarice, the leprosy of lust, and  
the palsy of slothfulness. Consider  
the multitude of infirmities of the  
elect of God and be assured Christ  
can heal them all!

Psalms 107:20 declares: "He sent  
his word, and healed them, and  
delivered them from their destruc-  
tions." How glorious the thought!  
How wonderful the words! The  
Lord does not try to heal; He  
heals! All He suffered for will be  
healed; they will all be delivered  
from the destructive powers of  
sin. The Great Physician never  
falters, never fumbles, never  
faints, never fails all who desire  
soul healing.

By "His word" in Psalm 107:20  
we may understand the essential  
Word, even the Second Person in  
the Godhead, our Lord Jesus  
Christ. The Father sent Him into  
the world "to heal the broken-  
hearted" (Luke 4:18). It is "by  
his stripes we are healed." Christ  
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## LETTER TO EDITOR AND ANSWER

Elder Milburn Cockrell  
The Baptist Examiner  
P.O. Box 910  
Ashland, Ky. 41101

Dear Bro. Cockrell:

Greetings to you, the family, and  
the well-beloved brethren in the  
name of the Blessed Lord and  
Master, Jesus Christ.

I trust this will find you all well  
and being caused of God to bask  
in His Grace and Goodness. All is  
well here, within the limits of the  
bounds that the Almighty has de-  
termined and appointed. What a  
joy it is for a child of the King  
to be brought thru years of life to  
that marvelous realization.

Brother Milburn, because I value  
your friendship and love of the  
truth of God's Word, I have come  
to the point of needing your advice  
and counsel about a matter that  
is of great concern to me. I do  
not call upon you to provide an  
answer, but to ask your opinion  
on the matter of Private, Church  
Supported Education, apart from  
that which is provided by the Civil  
Governments, both Federal and  
State.

I am becoming more and more  
concerned about everything that is  
given my child, and the children  
of others of like precious faith in  
the so-called Public Schools of this  
land and country. I find more and  
more being taught that completely  
disregards and even denies that  
God is, or that He has ever been.  
I deplore the reuniting of Church  
and State, and find it hard to sub-  
ject children to all with which  
they are now being given.

What is your feeling, and the  
feeling of those churches with  
which you are acquainted about  
returning the responsibility of pro-  
viding education and training of  
the children to the families and  
the churches? Can it be argued  
against that the state has usurped  
authority in this matter? Can it  
be denied that God has command-  
ed His people to train up a child  
in the fear and admonition of the  
Lord? I did not presume to give  
the answer to the questions I have  
posed, but it seems that I may  
have. Please forgive me this fault.

Since I am a degreed, State cer-  
tified school teacher, I know some-  
thing about what I'm talking  
about, and from knowing your  
stand on the issue of complete  
and total separation of Church and  
State, I believe you are knowledg-  
able of the sad state into which  
education has fallen. Have we ca-  
pitulated in this matter already?  
Have we practiced "Brinksman-  
ship" too long?

There are today, about 8,000 Pri-  
vate Schools that are in operation  
(Continued on page 5, column 2)

## BRIEF NOTES

Elder Deryl Merritt has resigned  
as pastor of Calvary Baptist  
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## Supralapsarianism

(Continued from page one)

not a man?" Also, Jesus said, "I know my sheep." This is joined with "pro" . . . or before and means knowledge gained before by union or experience. We were united by the Father to the Son in a great and eternal union. He became flesh and blood because we were bound to do so. Were we not given grace and glory in Him before the world was (II Tim. 1:9)?

Because of this union, we were loved with an everlasting love (Jer. 31:3). Was there a time when God did not love us? Or, did He then hate us, or was He simply unloving or unhating? We cannot admit such things without doing violence to the Divine attributes and, therefore, God's character.

Because we were possessed by the Father, we were given in union to His Son and have become His seed and His heritage! We are His brethren. Can you not remember His very words in John 17:14? Were we not first the Father's and then given to the Son? Eternal union is an election of those in the pure, spiritual state. We must be very careful and clear here as we believe such wonderful things. While we believe in election unto salvation, also we believe in an election while in the pure state, and this is known in theology as eternal union and is developed in the Sacred Word by the term "foreknowledge."

### CONSISTENCY OF ELECTION

Since we were sons of God, God's only begotten Son took us unto Himself. So, let us view for a moment the election of those in the holy and pure spiritual state:

1) Christ is also God's elect, firstborn, and the only begotten Son of God. But, was He elected in a fallen state or in a pure and spiritual state? Are we not like Christ in our eternal election? Did not the blessed Saviour state: "Ye are not of the world even as I am not of the world?" True, they had been chosen out of the world in time, but no more than He had been. Further, the preposition "ek" denotes source: "Ye are not out of this world but out of God" as to source. Concerning some, the Redeemer said: "Ye are out of this world therefore ye hear not the words of God, he that is out of God hears God's words."

Even as the origin of Christ is not of this world, so the origin of His brethren is not of this world, for both He that sanctifies (Christ) and they who are sanctified (elect) are all out of one (the Father). As Christ's election goes, so does ours. As our election goes, so does His. Some are of this world, while some are not!

2) The election of the elect angels shows this consistency found in God's Word! Is not Christ the head of the principalities and powers in heavenly places? Is not Christ the head of the elect angels? Were they chosen in a fallen state? Were they chosen, like their Head, in a holy state?

3) Passing from Christ and the

Wanted: Men, women and children to sit in slightly used pews on Sunday and Wednesdays.

elect angels, next we come to Adam and Eve. The historical and Biblical facts show that Eve was taken out of Adam WHILE BOTH WERE IN AN HOLY AND PURE STATE! Eve was not only taken out of essential union with Adam while both were in a PURE AND HOLY STATE, but she was presented in the marriage union while both were in a pure and holy state.

4) Going one step further, the elect were all placed in the natural and federalship of Adam while BOTH THEY AND HE WERE IN A PURE AND HOLY STATE. So, Adam's place and ours in him would seem to suggest the plan and scope of our eternal union with the second Adam, Christ. This means that the elect were placed in Christ as their spiritual and federal head essentially and taken out of Him in essence and then given to Him in spiritual and federal union while both He and they were in the pure and holy state.

The consistency of election as it is revealed in the Word of God demands election in the pure and holy state. Observe the facts of their divine election and eternal union. Christ, the elect angels and then Adam and Eve all hold up a certain order and consistency. All these were chosen and united in the pure and holy state. Who were the elect angels united to but unto their Head and Lord, Jesus Christ. Can we imagine that elect men were placed in their federal and natural head, the first Adam, in anything but a pure and holy state? Would it not be crude and unbiblical speculation to suppose that the elect were placed in their natural Adam in the pure and holy state and then placed in the spiritual Adam in a fallen and unholy state? Would this not break the order and consistency of God's Word?

5) Further, concerning election, have we not the testimony of God's purpose according to election which is not concerned with man as fallen or man as in the created state but rather, as unfallen and uncreated? "The children not yet being born, neither having done any good or evil that the purpose of God according to election might stand . . ." seems to favor the consistency of election which we have sought to establish. This consistency of election is found in all phases of the Holy Word. "The children not yet having been born," suggests their uncreated state. "Neither having done any good or evil" suggests their holy state.

### CONSISTENCY IN PASSING OVER

Election's consistency is seen as man is found in the uncreated state both as regards election and passing over. "The potter," saith Paul, "has power to make out of the same lump some unto honor and some unto dishonor." But not the potter has power to make all unto dishonor and then to choose out some from dishonor unto honor. But mark it well that the same lump furnished both types. Now how can this be except in the



For June 25

II Thessalonians 1:1-4.

Intro.: This second epistle is occasioned by the results from the first letter written. There had been chiefly a favorable response which brought joy to the Apostle Paul, but there had been some misunderstanding about the second coming, and as a result some misconduct on the part of some of the saints. So this letter was written both in commendation and to correct.

Its key thought, like I Thessalonians, is the second coming of Christ. Therefore, the key expressions are:

(1) "By the coming of our Lord Jesus Christ, and by our gathering together unto Him" (2:1).

(2) "The patient waiting for Christ" (3:5).

(3) "Until He be taken out of the way" (2:7).

(4) "Except there come a falling away first, and that man of sin be revealed" (2:3).

(5) "When the Lord Jesus shall be revealed from heaven . . . in flaming fire" (1:8).

(6) "With the brightness of His coming" (2:8).

(7) "When He shall come to be glorified in His saints" (1:10).

### CHAPTER ONE, VERSE ONE

"Paul, and Silvanus, and Timothy." As we view the diversities among professing Christians, particularly among "brethren" who used to stand together (Acts 4:14), we can appreciate the grouping of these three together. It would appear to me that those who have enlarged their views hoping to encompass more brethren have in-

pure and holy state?

Were we not God's children and did we not exist in the womb of eternity while in the holy state? Was there not a time when we existed in the uncreated state of spiritual nature? Does not the Scripture say that "the children were partakers of flesh and blood" and if so, then we existed as children while in the uncreated or natural state. The next question which suggests itself is: While IN THIS STATE UNTO WHOM DID WE BELONG? Did we belong unto God? Or did we belong unto Satan or to ourselves or unto the angels? Who possessed us? Where were we and whose were we as children before we took part of flesh and blood? Did God know us then as His or as Satan's?

### GOD'S ETERNAL PURPOSE IN ELECTION AND CREATION CONSISTENT

Does not God have an eternal purpose? Surely He has. Has He ever been without that purpose? Has that purpose NEVER been as it is now revealed in the Bible? The purpose of God has always been as it is now surely. Surely His purpose has always been as now revealed by the Word of God. Hoping that these points are self-evident, we ask: Can God have A PURPOSE WITHOUT HAVING A PEOPLE AS THAT PURPOSE HAS BEEN MADE KNOWN TO US? If this is true that so long as He has had a purpose He has had a people, then one of two points must follow: We were His by purpose and in election before placed in Adam in decree and viewed as fallen, or God had no purpose before the decree to cause the fall (YES, THIS ALSO DIVIDES US AND I SAY CAUSED THE FALL! WAS IT NOT APPOINTED UNTO MAN ONCE TO DIE AND IF SO, WHEN?). If God can have a purpose without a peo-

(Continued on page 4, column 3)

## The Baptist Examiner

### BIBLE STUDY LESSON

By WILLARD PYLE

Pastor — Mt. Pleasant Missionary Baptist Church

stead created more confusion and divisions. Therefore we should seek to be no broader or narrower than the Word of God.

"Unto the church of the Thessalonians." This local assembly was addressed as a whole for the church is "the pillar and ground of the truth." So they were collectively responsible for "the faith" as well as baptism, the Lord's Supper, sending forth missionaries, ordaining deacons and bishops, church discipline, etc. (I Tim. 3:15; Acts 15:22; I Cor. 5:1-4; Matt. 28:18-20).

"In God our Father and the Lord Jesus Christ." The church at Thessalonica was a God-wrought institution co-made by the Father and the Lord Jesus Christ, as God's providence provided the means and the method for bringing it into being. In I Thessalonians 1:1 Paul refers to "the Father," here he refers to "our Father," showing the mutual relationship and fellowship of writer and readers. Of course, Paul emphasizes this in verse 2 of this chapter, also.

### VERSE TWO

"Grace unto you and peace." The divine grace of God is the forerunner of all of our blessings. It precedes everything else for it brings salvation (Titus 2:11). Grace means "according to His mercy He saved us" (Titus 3:5), it means "according to the good pleasure of His will" (Eph. 1:5). So it is "according to the riches of His grace" we have "redemption" (Eph. 1:7), and that "according to His good pleasure which He hath purposed in Himself" (Eph. 1:9). Which further means, "according as He hath chosen us in Him before the foundation of the world" (Eph. 1:4; Eph. 1:11). "Amazing grace how sweet the sound." Where the grace of God is recognized and realized there will be peace.

"From God our Father and the Lord Jesus Christ." Again praise from Whom all blessings flow, equally from the Triune Godhead.

### VERSE THREE

"We are bound." Duty demands it if we are to be faithful in acknowledging the source of all our blessings and "the love of Christ constrains us," so we are ready bondslaves who freely serve our heavenly Master (II Cor. 8:5). David's three servants illustrate this truth very well.

"To thank God." (II Cor. 9:15). Our lips are pressed into service by our hearts as we contemplate the "goodness of God" and "the

exceeding greatness of His power to usward who believe." This is true individually and as we view what He has done in the lives of others. A sad sight is to view an unthankful child in this world. How much more is this true spiritually.

"Always." "Lo I am with you always (all the way)." Thanksgiving should be a continual stream flowing from the child of God as he views these continual blessings from God, for they are new every morning.

"For you brethren, as it is meet." Special thanksgiving is due when we see advancements of the saints of God. The thanksgiving was both fitting and proper in view of the existing conditions. Even though there were some weaknesses and failures among these saints, there was ample reason for thanksgiving. Notice also, it was for the brethren, those of like faith and order, those who had a common salvation (Jude 3; Titus 1:4; II Pet. 1:11).

"Because that your faith groweth exceedingly." Remember the prayer Paul prayed (I Thess. 3:10). Here is the answer. What a contrast to the "O ye of little faith," Jesus used on one occasion concerning the early disciples. The initial gift of faith (Eph. 2:8) which brought us to believe on the Lord Jesus Christ is said to have grown exceedingly in these saints. Since "faith comes by hearing and hearing by the Word of the Lord," (Rom. 10:17) our faith grows as we "grow in grace and in the knowledge of the Lord Jesus Christ" (II Pet. 3:18). Then in actual experience our faith grows for we discover in reality that God will never leave us nor forsake us, that He does supply our need and that His grace is sufficient. True faith anchors itself in a thus saith the Lord, and believes He is able (Rom. 4:21).

"And the charity (love) of every one of you all toward each other aboundeth." Faith and love are compatible and dwell together in the same house. Faith produces love and love produces faith. Both manifest the regeneration of the Holy Spirit and result in good works. In this context the saints were eagerly ministering to the needs of each other (Acts 11:29). What a great testimony this was before this selfish world. No greater sermon can be preached by any Christian or any church.

### VERSE FOUR

"So that we ourselves glory in you in the churches of God." What a worthy testimony coming from the lips of an inspired apostle. Paul used them as a pattern for other churches, showing the grace of God and what it can do. This church at Thessalonica was a reflection of the Greater Light as it shone as a light in a dark place "holding forth the word of life" (Phil. 2:15,16). Which made them truly the pillar and ground of the truth (I Tim. 3:15). I would that churches of today would pattern themselves after churches of this caliber.

"For your patience and faith in all your persecutions and tribulations that ye endure." Yes, all that live godly in Christ Jesus shall suffer tribulation. Jesus reminded the early saints of the matter in Matthew 5:10-12. Here is one true test for the professed child of God. How do we respond in difficult times? Do we respond like Job or Jacob? (Job. 1:20-22; Gen. 42:36).

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THE BAPTIST EXAMINER

JUNE 17, 1978

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

"According to Proverbs 16:31 is it wrong to use hair coloring?"

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"The hoary head is a crown of glory, if it be found in the way of righteousness."

I must say that I believe that a person is definitely wrong to put on any kind of color or paint for the purpose of changing himself or herself. That not only includes hair coloring, but it also includes face coloring or eye coloring. The Bible says, "Finally, brethren, whatsoever things are true, WHATSOEVER THINGS ARE HONEST, whatsoever things are just, WHATSOEVER THINGS ARE PURE, whatsoever things are lovely, whatsoever things are of good report; IF THERE BE ANY VIRTUE, and if there be any praise, think on these things" (Phil. 4:8).

How honest are you when you paint yourselves up to try to look different? How pure are you when you use worldly impurities on your body? How virtuous when you engage in illicit actions to lure others? The Bible tells us that pride goes before a fall. Are you not trying to look different because of pride?

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Gray hair has always been revered by right thinking people and evil takes on a darker hue when it is perpetuated against a person whose old age is evidenced by gray hair (Gen. 42:38). "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God; I am the Lord" (Lev. 19:32). Jacob, Samuel, Job and the Psalmist had gray hair (Gen. 42:38; I Sam. 12:2; Job 15:10; Ps. 71:18). I cannot find one instance in the whole of Scripture where any of God's people dyed their hair. Solomon says, "The glory of young men is their strength: and the beauty of

old men is the gray head" (Prov. 20:29).

Christians are not to look to Paris, London, or New York to find what is fashionable. The Bible is God's fashion magazine and being eternal, it is always up-to-date. Gray hair was the style for the people of God in Bible times, and it should be the style for those whom the Lord has blessed to reach the age of gray hair.

When the saved person looks in the mirror and discovers that the almond tree is beginning to flourish (Eccl. 12:5), they can know that God had them in mind when He said, "And even to your old age I am He; and even to hoar hairs will I carry you . . ." (Isa. 46:4).

There are instances in history contemporary with N.T. times of people dying their hair. It is said of Herod the Great, "In order to cover his great age, he coloured his hair black, and endeavored to conceal what would discover how old he was" (Josephus — Antiquity of The Jews, P. 348, paragraph 1). Yet, the practice was highly unusual, and Christ shows the vanity of it when He says, "Neither shalt thou swear by thy head, because thou canst not make one hair white or black" (Mt. 5:36). Dyed hair is a characteristic common with the world, but the saved are not to be "conformed to this world."

It takes courage to be different from the world, but when the saved person comes face to face with God, he or she will be mighty glad they were different.

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If a person has gray hair as a result of age it is a mark of dignity and honor. The word "crown" here in this verse comes from the Hebrew word ATORO which means a mitre. And the word mitre means dignity. And the word "glory" here comes from the Hebrew word KOVOUD which means honor. So a person who has gray hair as a result of age should wear it with dignity and honor. It is a mark of distinction. A child of God has no valid reason to be ashamed

of his or her gray hair. Of course, if a person does not want the dignity and honor that goes with gray hair, I know of no Scripture that says it must be worn. This verse just tells us that gray hair is a mark of dignity and honor, and leaves it there. And that is where I leave it.

## Supralapsarianism

(Continued from page three)

ple then His purpose before man was decreed in Adam is nothing. His purpose has changed. If His purpose can change then so can He, as His purpose is as His character and attributes and that leads me to remark, if His purpose can change so can His attributes and His Word and oath. What was God's purpose before the decree to cause the fall? HAD GOD NO PEOPLE WHEN HE DECREED THE FALL OR DID THE FALL OF MAN OCCUR AND THEREBY GIVE GOD A PEOPLE? DID THE FALL GIVE BOTH GOD AND SATAN A PEOPLE? Did Adam have a people in him before CHRIST AND GOD HAD A PEOPLE? I speak of decrees not of actual existence? I was under the impression that the fall gave Satan a people not God.

Further, if God had no people before the decree to cause the fall then He had no purpose. Hence, He decreed to create some or all with no purpose or aim in mind. This would imply that God was like the ABA theologians were at their Seminary in Little Rock, Ark., when Brother R. L. Crawford started a seminary there many years ago. He asked the president of the seminary, "What theology course do you teach here?" The reply was, "We have no set course, but make it up as we go along." When I build, I might do this. But does it follow with the perfections of God that He had no purpose as He decreed but simply made things up before He went along? If He had a purpose and a PEOPLE BEFORE DECREED THEN THE SUPRA POSITION STANDS, BUT IF NOT, IT FALLS! Were we not His before decree even as Christ was His before the decree to bring Him forth? Is this what our differing friends would have us to believe that God decreed to create and had no people and no purpose, or a purpose without a people and just made up things as He went along?

Does not the Word of God teach that we are what we are due to the purpose and will of God? Are we not saved, called and elected due to the purpose of God? If our position is correct we can say that we have always been the people of God by purpose and had a spiritual existence in Christ always from all eternity. Our position says that God has always been as He is now. His purpose is as He is! We deny that He has ever changed His mind, will or purpose.

Could it be a valid conclusion formed from what we know about God to suppose that there was a time when He had no purpose? Or can we say that His purpose has ever been different from that which is revealed in the Bible? Has it not always been God's purpose to have us, to save us, to call us and are we not elected according to this purpose? If so, then how could it be that God had no people before He decreed to permit the fall as our friends call this action, and then decreed to

take us to Himself as a people out of the fall. This means that we are the people of God ONLY BY DECREE! Surely, if we will but consider this in light of the purpose of God and His divine perfections we will see the error of such a way. PURPOSE EXISTS BEFORE DECREE. WE ARE HIS PEOPLE BY PURPOSE, HENCE IT STANDS THAT WE WERE HIS BEFORE DECREE!

## IS THIS POSITION EXTREME AS VIEWED BY MAN?

While the supra position may seem extreme yet it is the only position which agrees with the Godhead's glory and dignity in their divine perfections. The other positions would bring us to the place that election would not only change the elect but also change God. Consider this in the light of the following points:

## DID ELECTION CHANGE GOD AND HIS PURPOSE?

Had God no people before the decree to cause the fall then He had a purpose without a people. He didn't know us, didn't love us, didn't possess us, and we were not His before being taken out and given to Christ. He had no people and had not full and total knowledge since He didn't know us, didn't have a purpose nor love us. Now behold all this would change if our position is incorrect and see what election did for God. See how election CHANGED GOD AND THE ELECT AS WELL! BECAUSE OF election God changed! By election God knew us, had us, loved us and had a people for His purpose. Election not only changed us, but it also changed God. Is this what our friends would have us believe about God? No wonder they don't preach election much. I wouldn't either. I love election but this is too much election. I will have no election that changed God! But what other position can we hold if not a supra?

## DOES ELECTION OF A PEOPLE CHANGE GOD?

Did election unto salvation cause God to have a people or to know a people or love a people or to purpose a people? If so, then the supra position is wrong. Consider this, if so, then there was a time when God HAD NO PEOPLE, KNEW NOT ALL THINGS, His people, WAS NOT ABLE TO LOVE FOR HIS LOVE IS ONLY IN CHRIST. Hence HE MUST HAVE HATED US LIKE HE (Continued on page 6, column 4)

## The Sin-Sick Soul . . .

(Continued from Page Two)  
has "healing in his wings" (Mal. 4:2) for all our spiritual diseases. He is the mighty Physician of the soul. When on earth He healed "every sickness and every disease among the people" (Matt. 9:35). He healed these diseased bodies to prove He was also the Great Physician of souls. Christ never turned away any person who applied for bodily cure. By this He demonstrated to us that He will never refuse any person who applies to Him for spiritual cure.

Others take "his word" to refer to the written Word or the gospel. This is also true. Christ healed many by His spoken word while on earth, even so His written Word is used to apply the spiritual cure to the sin-sick soul when the Spirit works in regeneration. The Spirit uses the Word of God to convince, convert, and heal the soul. While it is "by his stripes we are healed," it is the Word in the hands of the Holy Spirit which reveals the sickness and applies the cure.

When the gospel is preached in the power of the Holy Spirit a man comes to realize his condition before God. The sorrows of death compass him, and "the pains of hell" take hold of him (Ps. 116:3). He is made to see "there is no healing" (Jer. 14:19) within himself, and that there are "no healing medicines" in religious rites.

What a joyful sound to his ears to hear "by his stripes we are healed." How it thrills his heart to become acquainted with the One who said: "I am the LORD that healeth thee" (Ex. 15:26).

Under the converting power of the Holy Spirit, he is made to cry out, "O Lord, heal me; for my bones are vexed" (Ps. 6:2). The Spirit whispers in his hearing ear: "He healeth the broken in heart, and bindeth up their wounds" (Ps. 147:3). The sin-sick soul is the patient in this verse. His soul sighs and groans after redeeming grace. The Healer is Jesus Christ. He heals those whose hearts are broken because of sin. He walks the hospital of the world to handle and heal broken hearts. He puts on the ointment of grace and binds up the bleeding wounds of those convicted of sin. O broken hearts, come to the Great Physician who never fails to heal! Uncover your wounds to Him who lovingly and tenderly binds them up!

## YOU ARE SICK!

No sinner will ever come for soul-healing until his heart is broken by the Word and Spirit to see his ruined condition. Jesus Christ said: "They that be whole need not a physician, but they that are sick" (Matt. 9:12). Multitudes of sinners live in a fool's paradise. They fancy themselves to be sound and solid. They see no need for Christ, nor do they listen to His gospel. They dislike His Word and way, not because they have no need, but because they think they have none. How tragic that those dying in sin believe they are in perfect health!

Dear friend, you are sick with the disease of sin! Sin is the sickness of the soul. Sin reigns in you deforming, weakening, disquieting, wasting, and killing your soul. Oh, how dangerous is this malady! Nature cannot cure it, no man can cure it; no angel can cure it; no demon can cure it. Without Jesus Christ you are eternally undone. You will never be cured until you come to the Great Physician for healing and health. He alone can heal the sin-sick soul.

There is one thing for certain: You are either healed or sick. How is it with your soul? Are you sick and do not know it? If you are sick, why are you not healed? "Is there no balm in Gilead? Is there no physician there? why then is not the health of the daughter of my people recovered?" (Jer. 8:22).

You are not still sick because Christ has no power to help and heal. If you are unhealed it is not for want of a physician, or a method of sure cure. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16). There is a balm in Gilead. There is a physician available. The problem is that the patient refuses to admit he is sick. He refuses to submit to the method of cure. When such a sin-sick soul dies in his wounds, his blood is upon his own head.

## CONCLUSION

If Jesus Christ has healed your soul, then live like a man cured of the disease of sin. Conduct yourself before men as one with a healed nature. Let the world know your heart is cured of the love for sin. Let men see in you how Christ healed your rebellion. Shun all diseased company. Labor for Christ like a healthy man should.

Those who have experienced healing should tell other sin-sick souls about their doctor. If you knew a neighbor was dying of a disease, and you knew of a doctor who could heal the dying man, would you not run to tell the suffering man the good news? Then why not run to the sin-sick soul with the gospel of Christ? Go to the sinner with great speed since the Great Physician has already healed you of the same disease the dying man now has. Go at once and tell him that "by his stripes we are healed."

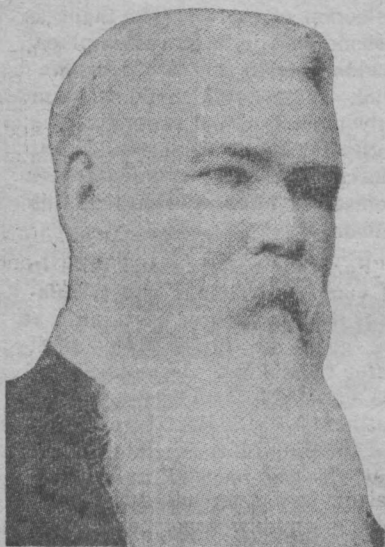
## AN INTERPRETATION OF THE ENGLISH BIBLE

by B. H. CARROLL

Elder B. H. Carroll was a widely known evangelist, preacher, and teacher in Texas. He was one of the founders and early presidents of Southwestern Baptist Theological Seminary in Fort Worth.

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THE BAPTIST EXAMINER  
JUNE 17, 1978  
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## FOR CHRISTIAN BOYS . . .

The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

### "TROUBLE"

RAY HIATT  
Hollywood, Florida

"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life" (II Cor. 1: 8).

A sensible person shuns trouble as he shuns any potential pain. Only fools court trouble. "Leave off contention before it be meddled with" (Prov. 17:1) is a pretty good rule.

Yet, there is the other side to trouble that we seldom consider. If it were not for trouble what would the poets sing; what would the writers say; what would the reformer do and what would the artist paint? It is true that pastoral scenes inspire some masterpieces but not many.

If it were not for trouble Shakespeare would be silent, Swift would never chide, Homer would be unknown and Tennyson mute. Whether we delight in it or not it is trouble that strengthens us to

fit Job's category as well as your older brethren.

With trembling hesitation I pray for trouble in moderate doses. Out of trouble I can gain strength as the honey came from the lion's carcass. Out of trouble I can write better, pray better, strive better, serve better and be better. Moderately then I pray, always moderately, but in moderation as I can stand it, let trouble come.

### Letter To Editor . . .

(Continued from Page Two)

under the authority of various bodies within the "Christian" world. Many of these, I am sure, are operated by rank Arminians. In fact, I personally know of none that are operated by churches that hold forth the Word and doctrine in its purity, though there may be many. At least, I personally am not aware of any.

You may use this inquiry in any way you see fit, if you see fit at all. You may clean it up a little, print it as a letter to the Editor, as an article, or even throw it away. In any event, I will not be offended.

If you do see fit to use it in any way, I would be pleased if you would give my mailing address, because I would be interested in hearing from any of my brethren on this matter. I am concerned and would appreciate any help I can get toward a clear understanding.

May the Lord continue to bless you, and those at Calvary Baptist Church, and elsewhere throughout this land and the world.

Your fellow servant  
in Christ,  
Elder Doyal Thomas  
Rt. 1,  
Bear Creek, Ala. 35543

### EDITOR'S REPLY

The editor commends Elder Thomas for raising these vital questions. It would be better for our children and America if more ministers would become involved in these important issues.

Because I recently opposed the Packwood-Moynihan tuition tax bill, some have erroneously assumed that the editor does not believe in private education. I did see a small advantage in the bill to help Protestant and Baptist private schools, yet I also saw how the bill would put a cool \$7 billion into the hands of the Roman Catholic church. I also feared the bill would cause many Protestants and Baptists to send their children to private schools of which three-fourths are in the hands of Roman Catholics.

I deplore modern conditions in our public schools. Many children in the upper grades cannot read or write to a large degree. The use of drugs among the students is growing. Due to sex education, sexual impurity is increasing. About 12 per cent of high school students, and 11 per cent of their teachers, are victims of a theft every month. Some 228,000 students are assaulted each month, although only one in six assaults is reported to the police. Evolution is taught as the origin of the universe and man's existence, contrary to the Genesis account of creation by God. School textbooks are becoming more and more immoral, socialistic, and Communis-

tic.

Humanism is taught as the religion of America. The Bible and the true God have been kicked out. Religion cannot be taught in most schools because the students come from so many different religious groups and false cults. No Baptist would want a Campbellite to teach his child baptismal regeneration in the classroom of the public school. Thus religious teaching in our present public school would in some cases be very difficult. But it does seem to me the Bible could be read without comment in the classroom without much complication.

I believe the answer is to be found in private schools and improved teaching in the home. I would even favor tax credit for private schools if there were some way to keep the Catholics from reaping nearly all the advantages. Secular education to me is the responsibility of the community and the home. The saddest day in American history was when they took our children out of the public schools in the home community and put them into a county consolidated school where the teachers have too many pupils to properly teach.

Until someone can show me Scriptures that I have not found, I will continue to say that the church is not commanded by God to teach secular education. The Great Commission limits the teaching program of the church to the things Christ commanded. When churches enter the secular education field they subject themselves to the state as to what they can teach and do. This will eventually lead to state-controlled churches as it has in the past in Europe and England.

The teaching of children in the secular field is the responsibility of the parents and the community. The church has more than enough to do in making disciples, baptizing, and teaching all things which Christ commanded. For the church to enter the field of secular education will tend to cause them to neglect the weightier matters which Christ commanded.

Christian parents should work with other Christian parents to establish private schools that are true to Christian principles. Only by private Christian schools can we keep our children from being brainwashed with immorality and evolution. Steps in this direction should be taken immediately by Christian parents, although I fear the state is soon to declare war on private schools operated by Christians or churches.

I am also grieved to know most church-operated private schools are in the hands of Arminians and universal church people. I do not want my children taught these heresies in a Christian school. We need private schools which are sound in this area.

I thank God for every public school teacher who reads the Bible in his or her classroom. I pray for the public schools for most Baptists and Protestants attend these schools. I thank God that as a young boy I was privileged to attend a public school where the Bible was read each day of school and prayer was offered to God. I thank God for the Mantachie school system and the godly teachers who taught me for some 12 years of my early life.

The views I have expressed are not shared by all readers. I would welcome letters from our readers who disagree with the editor, or who may have other suggestions about this problem. This matter deserves some discussion among our people.

### Sacrifices

(Continued from Page One)

is nothing more natural than to suppose that the institution of sacrifices was ordained by God as a sign and representation, to be observed in faith and expectation of the death and sacrifice of the

promised Messiah, as we now celebrate the Lord's Supper, in remembrance of that death and sacrifice already past.

3. To seal the promise to Adam, and confirm the new covenant with him, as He did afterward to Noah, and Abraham, and others, by accepting their sacrifices. The learned Eusebius, having deduced from the Scripture account of the sacrifices of Abel, Noah, and Abraham, and from the sacrificial institutions by Moses, the fact of a divine appointment of sacrifices, proceeds to explain the nature and true intent of the rite, in the following manner:

"While men had no victim that was more excellent, more precious, and more worthy of God, animals were the price and ransom of their souls, and their substituting these animals in their own room, bore, indeed, some affinity to their suffering themselves, in which sense all the ancient worshippers and friends of God made use of them. The Holy Spirit had taught them that there should one day come a victim, more venerable, more holy, and more worthy of God. He had likewise instructed them to point him out to the world by types and shadows. And thus they became prophets, and were not ignorant of their having been chosen out to represent to mankind the things which God had resolved to accomplish" (EUS. DEM. EVANG. L i. cap. x. p. 36).

Secondly. The design of the re-appointment of sacrifices under the Levitical priesthood. As in the process of time the different branches of religious faith and worship were awfully corrupted by the nations of the earth; so likewise the institution of sacrifices. The true object, matter, and design, were miserably changed. Instead of the true God, they worshipped idols, and sacrificed unto devils; instead of animal sacrifices, they caused their sons and their daughters to pass through the fire.

The posterity of Abraham, during their captivity in Egypt, retained but little more of the true knowledge and practice of the original institution. After their deliverance, therefore, to revive true religion, Jehovah gave them anew His law concerning sacrifices, with the additional of several particular rites. These sacrifices, like those originally instituted, neither could, nor were designed to expiate sin; but only to typify the atoning sacrifice of the Messiah; and by faith in Him who was to come, they realized the same benefits as those do who now believe in Him, as having come. He was the original idea and pattern of them; and they were instituted as types of Him who was the anti-type, a greater and better sacrifice, an oblation of a higher nature, which was to succeed and abrogate them forever. An inspired Apostle has assured us that the whole Levitical institution was typical (Col. 2:17; Heb. 7:27; 9:10; 10:1; I Pet. 1:19; Rev. 5:6; 13:8).

The great Dr. Owen, in his elaborate and invaluable exertions, prefixed to his exposition of the Epistle to the Hebrews, having described the nature of the eternal covenant between the Father and the Son, says: "When God came to reveal this counsel of His will, this branch and part of the eternal compact between Him and His Son, and to represent unto the church what had been transacted within the vail, for their faith and edification, as also to give them some previous insight into the manner of the accomplishments of these His holy counsels, He did it by the institution of a priesthood and sacrifices, or a sacred office, and sacred kind of worship, united, and adapted to be a resemblance of this heavenly transaction between the Father and the Son. For the priesthood and sacrifices of the law were not the original exemplar of these things, but a transcript and copy of what should be afterward accomplished on the earth.

Now, although the names of

priest and sacrifice are first applied unto the office mentioned under the law and their work, from whence they are traduced under the New Testament, and transferred unto Jesus Christ, that we may learn thereby what God of old instructed His church in; yet the things themselves intended, and signified by their names, belong properly and firstly unto Jesus Christ, upon account of this His undertaking, and the very names of priests and sacrifices were but improperly ascribed unto them who were so called, to be obscure representations of what was past, and types of what was to come."

I shall close this part of my subject with the sweet observation of the pious Mr. Brown. "In the death of Christ we see the great antitype of these legal oblations. Most certainly, they were public acknowledgments of guilt, and professions of faith in the grand propitiation which they believed should appear in the end of the world. Tell us, thou sweet singer of Israel, who is He that shall do for us what the law could not do? In the 40th Psalm, David, speaking not of himself, but of a far more glorious person, hath these most emphatical words: 'Sacrifice and offering thou didst not desire: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come to do thy will, O God.'

"It was not Christ who came to imitate the sacrifices, but they were ordained to prefigure Him. They were 'the shadow of future good things, but the body is of Christ.' When Christ was first revealed, sacrifices seem first to have been practiced, and when He died they ceased to be offered. The temple heard His dying groan, and rent her vail in presence of the priesthood, as they offered the evening sacrifice and the paschal lamb. From this time forth shall your office be vacated, ye legal priests! ye beasts of the field, no more shall ye smoke as victims on God's altar, for the merciful high priest hath now 'given himself an offering and a sacrifice of a sweet smelling savour unto God!'

"Now, if with the prediction of death they begun, and ended with the accomplishment, what can be more plain than the relation between them, as the shadow and the substance? Set this relation aside, and it is impossible to vindicate, to any advantage, the original appointment of sacrifices, or to account for their abolition after they were enjoined."

We now proceed,

III. To consider the Typical Signification of Sacrifices.

Sacrifices were of different kinds; offerings of blood, or sacrifices strictly so called; unbloody offerings, or those taken only from the vegetable kingdom; and drink-offerings, or libations, which were a kind of accompaniment to the two preceding. The first of these classes, viz., the burnt-offerings, the sin-offerings, the trespass-offerings, and the peace-offerings, fall under our consideration at present; and we observe, generally, that they were propitiatory sacrifices, offered unto the Lord for atonement, and the appeasing of His wrath by the destruction of the sacrifice, at the same time shadowing forth the only true atonement and expiation for sin, the death of Jesus Christ, and our reconciliation and communion with God. But to consider the subject more particularly, we must take notice of the peculiar qualifications required in the sacrifices, and the sacred rites to be observed by the offerer himself.

The choice of the kind of animals to be sacrifices, the qualities which they were to possess, and the manner in which they were to be offered, was not left to the people, but all was to be according to the divine appointment.

First. With respect to the kind (Continued on page 7, column 1)



## Infralapsarianism

(Continued from page one)  
decrees concerning His creatures they suppose He decrees only that He may discriminate between them. They, therefore, place the decree of 'election' by which men are made to differ, in the order of decrees, logically, prior to the decree of creation itself, or at any rate, prior to all that is decreed concerning man as man; that is to say, since man's history begins with the fall, prior to the decree of the fall itself. They are therefore called Supralapsarians, that is, those who place the decree of election in the order of thought prior to the decree of the fall" (The Plan of Salvation, p. 88).

### INFRALAPSARIANISM STATED

In the same book, B. B. Warfield states the Infralapsarian scheme: "Others, recognizing that election has to do specifically with salvation, (that is to say, that it is the logical prius, not of creation or of the providential government of the world, but of the salvation of sinful man), conceive that the principle of particularism, in the sense of discrimination belongs in the sphere of God's soteriological, not in that of His cosmical creation. They therefore think of 'election' as the logical prius not of creation, or of the fall, but of those operations of God which concern salvation. The place they give it in the order of decrees is therefore at the head of those decrees of God which look to salvation. This implies that it falls into position in the order of thought, consequently, upon the decrees of creation and the fall, which refer to all men alike, since all men certainly are created and certainly have fallen; and precedently, to the decrees of redemption and its application, since just as certainly all men are not redeemed and brought into the enjoyment of salvation. They are from this circumstance called Sublapsarians or Infralapsarians, that is, those who, in the arrangement of the decrees in logical order, conceive the place of the decree of election to be logically after that of the fall."

### OBSERVATIONS

The difference between the two schemes is not whether creation and the fall of man are part of the decree of God. Both recognize that this is true. The question is whether the decree of creation and the fall are related to salvation and condemnation as a means to an end. In the order of decrees did God first have in mind life or death and then to give being and fallibility? Did God create man with the purpose of giving him being and fallibility (Infra)? Was sin, in the order of God's thoughts, before condemnation and the ground of condemnation (Infra), or only a means of executing the decree of reprobation without respect to sin (Supra)?

### SUPRALAPSARIANISM TOO MECHANICAL

To me, the Supralapsarianism scheme does not fit the nature of God as related to His goodness, mercy and other like attributes. Did God create the universe as a large machine to give off only damnation or glory? It is hard to conceive of God creating only to damn some and glorify others. It has, to me, a touch of Deism to it.

### REVERSAL OF PROPER ORDER

Supralapsarianism has reversed the proper order. Sin is not because of damnation but damnation is because of sin. Supralapsarianism does not give us a solution to the problem of sin. The only way it could logically do this would be to say God decreed to bring sin into the world. It is inconsistent for them (as some do) to represent God's decree as the efficient cause of sin but somehow God is not the Author of sin. Infralapsarianism has the order in relation of sin and

condemnation right. While God decreed to permit the fall, (first in order of thought) the decree of condemnation followed. This makes man the author of sin and thus responsible for his own condemnation.

The Supralapsarian makes the damnation of the reprobate an object of God's decree in the same sense and manner as the eternal salvation of the elect. It is a making of sin as a means to eternal destruction in the same manner as the redemption of Christ is the means of salvation. To me, this has to logically make God the Author of sin which He isn't in the way He is the Author and Finisher of our faith and eternal salvation.

### A QUESTION OF REPROBATION

According to Supralapsarianism, sin does not enter the question in the consideration of the decree of reprobation. It represents reprobation as an act of God's sovereign good pleasure rather than an act of God's justice. This is a positive form of reprobation which seems too positive for me. God viewed man as a fallen creature. As a fallen creature man is on his road to Hell. Since all have sinned by representation (in Adam) and willfully, all deserve the fires of an eternal Hell, their sins being against an eternal, infinite God. In His decree of election God sovereignly chose particular men, according to His sovereign pleasure, unto salvation. In accordance with perfect justice, He passes by the rest, allowing them to continue in their journey toward and to Hell. This is reprobation. He could have reprobated all, in this sense, and been the God of Justice that He is. Thank God for His election.

### THE COVENANT OF GRACE

Here I would like to quote Dr. Louis Berkhof. "It is said that it is not possible to construe a servicable doctrine of the covenant of grace and of the Mediator on the basis of the Supralapsarian scheme. Both the covenant and the Mediator of the covenant can only be conceived as Infralapsarian. This is frankly admitted by some Supralapsarians. Logically, the Mediator appears in the divine decree after the entrance of sin; and this is the only point of view from which the covenant can be construed. This will naturally have an important bearing on the ministry of the Word" (Systematic Theology, p. 122).

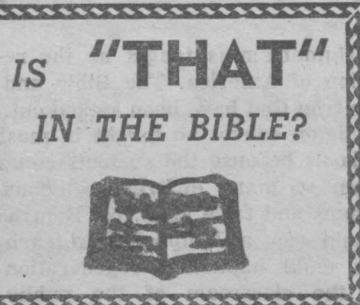
### MERCY WITHOUT GUILT?

It seems to me that Paul is arguing in Romans 9, that the "mass" out of which some are chosen and some left, is a "fallen" mass. How could He "have mercy upon whom He will" if they were not all equally considered guilty? If sin is not a factor I do not understand how mercy could be or would need be extended. If all alike are considered guilty and condemned, He could have mercy on one and not on another.

Believers are said to be "chosen out of the world." A world of what — fallen or unfallen creatures? "The vindication is drawn, not only from the relation of God to His creatures as their Creator, but also from His relationship to them as a sovereign whose laws they have violated. This representation pervades the whole Scriptures. Believers are said to be "chosen out of the world," that is, out of the mass of fallen men. And everywhere, as in Romans 1:24, 26, 28, reprobation is declared to be judicial, founded upon the sinfulness of its objects. Otherwise it could not be a manifestation of the justice of God" (Systematic Theology by Charles Hodge, Vol. II, page 318). It seems to me, that in order of thought, sin permission of the fall) would have to precede the decree of election or reprobation. This is held by Infralapsarians and denied by Supralapsarians.

### THE INFRALAPSARIAN POSITION

There are many more objections to the Supralapsarian scheme than we have given. Those who are in-



Question:

WHO WORE A CHECKERED COAT?

Answer:

Aaron, Exodus 28:2, 4 RV. — "And thou shalt make holy garments for Aaron thy brother, for glory and for beauty . . . And these are the garments which they shall make: a breastplate, and an ephod, and a robe, and a coat of checker work, a mitre, and a girdle; . . ."

Verse 29 says that the coat was "in checker work of fine linen," but the translators put "or silk" in the margin. Fancy, or even bizarre, garments have been characteristic of priests, from medicine men to bishops.

Interested in pursuing this course of objection should read the writings of Charles Hodge, Louis Berkhof, James Henley Thomwell, Augustus H. Strong, B. B. Warfield, Robert L. Dabney, and a host of others.

What is the positive argument in favor of Infralapsarianism? The best argument for Infralapsarianism to me are the passages of Scripture in which the objects of election appear as being in a condition of sin and as objects of God's mercy and grace. Read Matthew 11:25, 26; Romans 8:28-30; 9:15-16; Ephesians 1:4-12, etc. How can this be true if election took place in the decree of God before sin was considered as the Supralapsarian position holds? The above passages, to me, imply that the fall of man preceded the election of some unto salvation in the thought of God.

Infralapsarianism as in harmony with the order of the execution of the decrees in history. You were a sinner before you were saved. This seems, to me, to indicate the same order in the eternal counsel of God.

### REMARKS AND QUOTES

The order of decrees according to the Infralapsarian scheme are: (1) God decreed to permit the fall which brought about guilt and total depravity and inability. (2) God then decreed the election of some to eternal life in Christ Jesus, passing by others. (3) God decreed to give Jesus Christ to redeem those whom He had chosen unto salvation. (4) God decreed the gift of the Holy Spirit to regenerate those whom the Father chose and the Son died for. (5) God decreed the sanctification of those He chose, the Son died for and the Spirit regenerated. This is perseverance. These five points best fit Infralapsarianism.

I close this article with a few notable quotes. "The Supralapsarian (scheme) under the pretense of greater symmetry, is in reality the more illogical of the two" (Syst. and Polem. Theol. p. 223, by Dabney). "The Supralapsarians, by their arbitrary reduction of creation and the fall to the category of means, really make sin the consequence of damnation and not its ground. Man is not condemned because he sins, but sins that he may be condemned" (The Collected Writings of James H. Thornwell, Vol. II, p. 24). "The Infralapsarian order of events seems to be more scriptural and logical. In matters involving salvation or punishment, sin must at least be assumed as a background for the decree assigning men to different destinies. Discrimination does not in itself necessarily involve sin, but a choice such as is made here, to salvation or punishment, must contemplate men as sinners as its logical basis. God is truly sovereignly exercised in harmony with His other attributes, in this case, His justice, holiness

and wisdom. It is not in harmony with the scriptural ideas of God that innocent men, i.e., men who are not contemplated as sinners, should be predestinated to eternal misery and death" (Loraine Boettner, Baker's Dictionary of Theology, p. 417). "Man is not hanged before he is condemned, but condemned before he is hanged" (Someone).

## Supralapsarianism

(Continued from page four)

DOES ALL THE REPROBATES OR SIMPLY HAD NEITHER LOVE NOR HATE, AND PURPOSED NOT A PEOPLE. Was He a pointless, purposeless God and simply waited unto election to become the God that the Word reveals Him to be?

By a denial of the supra position you actually come to admit that election changed God and His attributes. So you see the supra view admits no difficulties while in effect the other view causes election to change God as well as His people.

### CONSISTENCY OF THE SUPRA-POSITION WITH ETHERAL SOURCES

The elect have always been sheep, though at one time lost sheep, but never goats. Also we were always wheat, always children of God. Never were we tares, never were we children of the devil. King James may have said that we were the "children of wrath even as others" but Paul never did! Paul said that we were children of wrathful behaviour. This shows our conduct and not our character or origin. Nowhere are these distinctions broken down. Nowhere are we found as tares becoming wheat or goats becoming sheep or children of the Devil becoming children of God. True, in our experience we are children of God by faith, but we are not now talking of vital or saving union with Christ but the eternal purpose of God.

### CONSISTENCY OF PRETERITION AND REPROBATION CONCERNS IN THE SUPRA POSITION

Here we must be very careful and not speak in a hidden way. Here is where we are most often misrepresented. Hodge and others, when dealing with the supra position, have twisted these holy articles of our faith unto their own destruction. No supra holds that God condemned men while in the holy state. We believe that God passed over the non-elect while in the unfallen state. He left them to stand or fall on their own merits, to come to Christ or not to come to Christ. And in time, the non-elect are brought to a decision about the gospel and therefore, because not standing in Christ, are left to reject it and become hardened and blinded in their sins. Preterition answers to eternal union while reprobation answers to effectual calling and hardening and blinding (which, with reprobation, ALWAYS OCCURS IN TIME) answers to continuance and perseverance of the saints in grace and holiness. While preterition is an act of God in eternity past, reprobation and hardening occur in time.

Preterition is eternal while reprobation is temporal and is manifest by hardening in sins and blinding to the truth. No, we don't believe in the innocent condemnation of the non-elect, except for their sins in the plan and purpose of God. Calvin might have, but then, he was not a supra. We don't deny the eternal decree of the wicked to damnation but always and only because of their sins. Never, do we believe, they were damned while in the pure state. Damnation is always based upon character and transgression. While the character of the elect is due to their being out of God, the damnation of the reprobates is

due to their sins and not to the fact that they are reprobates. Remember: "NOT AS THE OFFENSE SO ALSO IS THE FREE GIFT," said Paul.

### ORDER WHICH MIGHT BE SUGGESTED IN THE SUPRA POSITION

First, we were possessed as children of the Father, by the Father and then we were given to the Son in an eternal union which we know as foreknowledge (not foresight) and therefore became the brethren of Christ. We must realize a difference between being the children of God first and then becoming the brethren of Christ. First, we were possessed or owned by the Father, and then united to the Son or chosen by the Son. Then we were placed in Adam as our natural and federal head in union while in the pure state. We fell in Adam with the impartation of his fallen nature and the imputation of his guilt both coming to us. And then, we would have recovery or the election unto salvation and this is where the others who differ start, this is the Father's act to recover HIS OWN PEOPLE! Having elected to recover us, God purposed to establish us in grace to glory by the perfection of holiness through the impartation of Christ's nature in us and the imputation of His righteousness to our accounts.

### SUMMARY

In summary let me ask this: What is the supra position? It is the position which is characterized by the purposes of God in the election of His people while in the holy and pure, spiritual state. We have always been God's people. While in that state we were given by eternal union to Christ. This is consistent with the revealed accounts given about God's divine perfections, purpose and revealed concepts in election and the other grand areas of His will.

Here is a brief statement of our view of God's decrees. First, to glorify Himself in His people being taken in a special way which existed with Him from all eternity; and then to create them and others in Adam and bring forth those not His as well but to pass over them; and then to bring about the sin and fall of Adam and those in him and then to send Christ to recover and redeem His people.

I suppose that the basic difference between the supras and others is that we hold to different phases of election or that there is an election of eternal union before the decree to elect unto salvation. We hold that we were not only the people of God by decree but also by eternal union even as the Son has always been the Father's but was also decreed to be begotten.

### CONCLUSION

Let me be very brief in my conclusion and view it two ways, historically and practically.

Historically we must test all doctrines (Jeremiah 6:16 with Job 88:7-10 must be taken with II Corinthians 10:12-14), or whatever it is worth to us the second generation Puritans were supras in distinction from the first generation. The Particular Baptists from the 1650's to the late 1790's were in the main of this position with men like John Gill and William Kiffin leading the way. David Benedict complains of the high Calvinism of the Baptists, more so of the English and Welsh, in his Fifty Years. In the last century the sound Particular Baptist monthly (that which stood in Biblical plumb with the eternal sonship of Christ) was the Gospel Standard, which has been from its earliest years, a supra publication with J. C. Philpot being a leader among the English supras.

In America, among the Fullers, but not one of them stood as a giant in Israel who was none other than that old Landmark man, J. P. Boyce. A. W. Pink of this century was a supra. In addition many today are supras. All the stateside editors of The Baptist (continued on page 7, column 3)



## Sacrifices

(Continued from page 5)

of animals and their qualities we observe,

1. They must be clean animals; fit to be eaten for the support of human life, and to be, in some sense, one with the offerer; typical of Christ, as some say, who was to be partaker of the same flesh and blood with those for whom He should die; for it was requisite "that both he who sanctifieth and they who are sanctified be all of one" (Heb. 2:11).

2. They must be of the most common, useful, and beneficial kind, such as beees, sheep, and goats. These were considered of old the only or principal riches; and even now, among some nations, they are esteemed the most valuable property. The best, and the most perfect is the fittest sacrifice to be offered to the King of kings, and Lord of lords. "And what forbids us," says the pious McEwen, "to think here of Jesus Christ, the darling of His Father, and precious to them that do believe? Oh, the invaluable treasure of blood that was paid for the redemption of the soul! In comparison hereof, what is silver and gold and all corruptible things? Ransack the bowels of the mountains, for all the glowing gems formed there, in the dark retirements; when compared to the precious blood of the Lamb, they are poor and beggarly acquisitions, and converted into pebble-stones fit to be trampled under feet."

Besides, in the choice of these animals, we have at least, a shadow of the amiable qualities and virtues of the Saviour of the world. The Jews were not permitted to sacrifice a stupid ass, or sordid swine, though both tame creatures; far less were the fierce inhabitants of the forest, as wolves, bears, or lions, to come upon God's holy altar. But the sacrifices in which He delighted were the gentle dove, the patient and laborious ox, the meek lamb, and the sheep, that is dumb before her shearer. Oh, what a lovely picture of the meek, lowly, patient, and uncomplaining Jesus, who opened not His mouth when He was led as a lamb to the slaughter!

It is also worthy of notice, that of all the beasts, the firstborn was most acceptable, and, according to the law, all such were holy unto the Lord. How much greater must be the pleasure and delight of our heavenly Father in His only begotten Son, the firstborn among many brethren, whom He hath made higher than the kings of the earth!

Nor was there any room left for the poor to despair. Those that could not offer an ox, might bring a pair of turtledoves or pigeons, and the Lord would accept it as well as the costly sacrifices of the rich; and in Christ Jesus there is no respect of persons; the chief of sinners, and he that has no oblation of his own, may come, without money and without price, and take the cup of salvation freely. But let not the disciples of Christ forget that they are the Lord's, and that the best of our time and strength, the vigor of our spirits, the utmost improvement of all our abilities, should be spent in His service and to His glory.

3. They must be without blemish.

The blind, broken, maimed, or those having any part superfluous or defective, were not to be offered in sacrifice; by this was signified the most unspotted purity of Christ's nature and character, "as a lamb without blemish and without spot." God permitted the typical priests to officiate at His altar, although they partook of the same sinful nature with their brethren, but the High Priest of our profession, who was the sacrifice as well as the priest and was to make a real atonement for sin, although He also must be made like his brethren, yet He must be without sin. Hence, says the Apostle, "such a high priest became us, who is holy, harmless, undefiled, separ-

ate from sinners, and made higher than the heavens" (Heb. 7:26).

Secondly. Besides the qualities of the sacrifices, the Lord was further pleased to attach many mystical and significant rites and ceremonies, full of spiritual meaning and instruction; calculated to impress the senses and fix the attention, in the external act of worship.

1. The sacrifice was to be presented before the door of the tabernacle. This expressed the willingness and cheerfulness of the offerer; and it was considered a favourable omen when the sacrifice went willingly. But none ever presented a sacrifice more willingly, and that met with greater approbation, than the sacrifice which Christ offered, when "he gave himself for us an offering and a sacrifice to God, for a sweet-smelling savour" (Eph. 5:2).

Jesus Christ was fully apprized of the nature and greatness of the sufferings which He was to endure; "for," saith He, "I have a baptism to be baptized with; and how am I straitened till it be accomplished" (Luke 12:50). Nay, He repeatedly and plainly told His disciples, that He must be crucified and slain; yet none of their persuasions could prevent Him from voluntarily going up to Jerusalem, and delivering Himself into the hands of His enemies.

Great importance, indeed, is attached to this particular; for a compulsory gift is no gift at all, and could never be acceptable to God. Yet of no sacrifice but that of Christ can it be said, in any proper sense, to have been a voluntary gift, for we have nothing of our own to give unto the Lord. Jesus Christ only, because He is Immanuel. God manifested in the flesh, had a right to lay down His life when, and for whom, He pleased. Hence, said He: "Therefore does my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself: I have power to lay it down, and I have power to take it again" (John 10:17,18).

We may further notice, that, as the sacrifice must be presented before the door, so must all our approaches to God be through Jesus Christ, who is the only door and way to the Father (John 10:9; 14:6). And, as the sacrifice was to be brought before the "face of the Lord," or into His presence, so ought we to be conscious of His presence, and desirous to behold Him in the spiritual tabernacle, in the person of His Son, "in the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

2. The offerer laid his hand on the head of the sacrifice. By this act the guilt of the offerer was imputed, or charged to the account of the innocent animal; and it was dealt with, as the guilty offerer deserved to be dealt with. How expressive this act of God the Father laying our sins upon Christ, "who bore them in his own body on the tree, when through the eternal Spirit he offered himself without spot unto God" (Isa. 53:4,5,6, 11, 12; Heb. 9:14; I Pet. 2:24). In like manner must we confess our sins over Christ, sacrificed for us; and by faith in His name, and through the blood of His sacrifice we obtain the forgiveness of sins, and all the other blessings of the new covenant (I John 1:7,9).

3. The victim being presented before the door and the sins of the offerer confessed, it was then slain, either by the offerer himself or by the priest. This was the case with all propitiatory sacrifices. Nothing can atone to God, nothing appease offended justice, but death in some form. In like manner our blessed Jesus, the Lamb of God, slain from the foundation of the world, must not only suffer, but die, the just for the unjust; as it was said by the prophet, "He poured out his soul unto death" (Isa. 53:12).

4. The blood of some of the sac-

rifices was sprinkled on the altar, and that of others was carried into the most holy place. This eminently typified the shedding of the blood of Christ to make an atonement for our sins, and His entering Heaven by His own blood, and pleading it at the right hand of His Father; and also our sanctification and the purifying of our hearts from evil conscience, by the sprinkling of the blood of Christ (Matt. 26:28; Acts 20:28; Heb. 9:12-14; 12:24).

The blood of the sin-offering was to be sprinkled seven times before the Lord. The number seven, signifying perfection, may shadow forth the perfection, quality and perpetuity of the expiation and satisfaction of Christ, made by the shedding of blood. "More than once, in the days of His humiliation, was the sacred and precious blood of the Redeemer literally drawn forth. In His circumcision; in His agony in the garden; when His sacred body was torn with scourges, and His brow was pierced with thorns; in His crucifixion; and, lastly, and chiefly, when they pierced His side with a spear, 'and forthwith came thereout blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe'" (Mather).

5. The different parts of the sacrifice were sprinkled over with salt; for thus saith the Lord, "Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings shalt thou offer salt" (Lev. 2:13). At first sight, it may seem as if this law belonged only to the meat-offering; but from Ezekiel 43:23 and 24, and from the declaration of our blessed Saviour, it appears that salt was required with every sacrifice. For He saith, "Every one shall be salted with fire, and every sacrifice shall be salted with salt" (Mark 9:49).

"Salt is eminently a Scriptural emblem for what is durable, incorruptible, and untainted. Hence, the emphatic expression in Leviticus 2:13: 'The salt of the covenant of thy God,' and Numbers 18:19, 'It is a covenant of salt for ever before the Lord unto thee.' Again, II Chronicles 13:5, 'To him and his sons by a covenant of salt.' It is an image of purity and perpetuity; doubtless because salt is a preservative from corruption. We find it similarly used in the New Testament, as an emblem of the pureness and simplicity of speech, required in the conversation of the believer, as distinguished from the corrupt communications of the

(Continued on page 8, column 3)

## Supralapsarianism

(Continued from page six)

tist are of this position with many in the northern area of America the same. I will now close this historical testimony asking you to consider the statements from Elder John Leland, from a time during which the sovereign grace man was considered as a supra in distinction to an Arminian or a restitutionists. Before Leland's remarks let me make a bit of a practical conclusion.

Those who are supras preach long and hard on the doctrines centered around election and predestination while those who are not, don't. Those of the supra order have in history established their churches on sound, strong basis of a regular and systematic teaching of these grand old doctrines and these are the ONLY CHURCHES WHICH HAVE STOOD THE TEST AGAINST THE EVILS OF FULLERISM, BOARDISM AND CONVENTIONISM OF THE MODERN DAYS! In America we are recovering what the Baptists of the past century let get away. Fullerism went hog wild here. But in England the Strict and Particular Baptists have lived through it all

and continue to this day. Yes, and the difference is that THEY HAVE AN IRON CLAD CONFESSION OF FAITH AND DISCIPLINE AMONG THEMSELVES AND WALK IN THESE POINTS AND THEIR CHURCHES DEMAND THE REGULAR, ORDERLY AND SYSTEMATIC PREACHING OF THESE GRAND OLD DOCTRINES OF THE FAITH.

But who of us does not know many of the other schools which consider the supra position too high, and yet these differing brethren never preach election and if they ever mention it, it is in just such a way that no one knows what they mean. The fact is, only in the SUPRA POSITION HAS THERE BEEN A SUCCESSION SINCE THE REFORMATION OF THE PURE FAITH OF THE TRUE DOCTRINES OF THE HOLY REDEEMER AND A PROPER UNDERSTANDING OF THE HOLY TRINITY AND SCRIPTURAL, GOSPEL MISSION WORK! Check these points out and see for yourself and correct me if I am in error.

Now, please observe Elder John Leland's comments from his days in the late 1700s.

"There are three grand, leading principles, which divide the Christian world: I say leading principles—for each of them is subdivided into a number of peculiarities, these three, I shall call fate, free-will, and restitution.

"1st. Fate. Those who believe this doctrine, say, that God eternally ordained whatsoever comes to pass: that if the minutest action should be done that God did not appoint, it would not only prove a world of chance, but create an uneasiness in the Divine mind; that providence and grace are stewards, to see that all God's decrees are fulfilled. Sometimes a distinction is made between God's absolute and permissive decrees; that God absolutely decreed the good, and permissively decreed the evil. Other times it is stated thus: that upon the principle of God's knowing all things, every thing comes to pass of necessity. With this sentiment, most commonly, is connected the doctrine of particular redemption: that Jesus Christ undertook for a certain number of Adam's progeny, and for them alone He died; that those for whom He died, shall be called, by irresistible grace, to the knowledge of the Truth and be saved; that if one of these, whom He chose and redeemed, should miss of Heaven, His will would be frustrated, and His blood lost. And as this, at first view, seems to excuse the nonelect for not believing in the Mediator, it is sometimes said that Jesus died virtually for all, but intentionally for a few. Others, who disdain such pitiful shifts, say, that the want of the faith of God's elect, is no sin; that justice cannot require a man to have a more divine life than Adam possessed in Eden; that if we, as rational creatures, do not believe as much as Adam could have believed in innocence, when revealed to us, that we are guilty of the sin of unbelief; but that the law cannot require us to believe in a Mediator, and therefore, the want of that faith is not a sin. Those who adhere to this principle, are called, Fatalists, Predestinarians, Calvinists, Supralapsarians, etc.

"2nd. Free-Will. Those who adopt this principle, affirm that God eternally decreed to establish the freedom of the human will. That if men are necessary agents, the very idea of virtue and vice is destroyed; that the more angels and men are exalted in their creation, in the state of free agency, the greater was the probability of their falling; that sin could never have entered into the world, upon any other footing; that if man does what he cannot avoid, it is no rebellion in the creature; that God never offers violence to the human will, in the process of grace; that Christ has fulfilled the law, which all were under—bore the curse for all—spilt his blood for all—

makes known His grace to all—gives to each a talent—bids all improve—and finally, that if men are damned, it will not be for the want of a Saviour; but for refusing to obey Him, damned for unbelief, and that those who are damned will have their torment augmented for refusing an offered Saviour. Some, who adhere to this doctrine, believe that when men are once born again, that they can never perish, and others believe, that there is no state so secure, in this world, but what men may fall from it into eternal damnation. The advocates for the above sentiment, are called Arminians, Free-willers, Universalists, Provisionists, etc.

"3rd. Restitution. Those who espouse this sentiment, declare that God eternally designed to save all men; that He made them to enjoy Him for ever, and that He will not be frustrated—that Christ died for all, and will not lose His blood—that if more souls are lost than saved, Satan will have the greatest triumph, and sin have a more boundless reign than grace—that if even one soul should be miserable, world without end, the sting of death and the victory of the grave would never be destroyed—that Jesus will reign till all His foes, even the last enemy, shall be rooted up—that He will reconcile all things unto Himself, and make all things new—that every creature in heaven, in earth, and under the earth, shall join in the celestial doxology. But those who hold this doctrine are equally perplexed and divided, with those who believe the two before-mentioned principles.

"Some of them extend the doctrine to fallen angels, others confine it to the human race—some believe there will be no punishment after death, others conclude that torment will be inflicted in Hades, upon rebellious souls, even until the resurrection of the body; and others think that they will not all be restored, till the expiration of several periodical eternities. Those who avow this doctrine, are called Universalists, Hell-Redemptionists, etc.

"Whether it is a blessing or a curse to mankind, it is a certain truth, that the theoretic principles of men, have but little effect upon their lives. I know men of all the before-written doctrines that equally seem to strive to glorify God, in the way which they conceive will do it the most effectually. It is no novelty in the world, for men of different sentiments, to stigmatize the doctrines of each other, with being pregnant with dangerous consequences; but it is not the doctrine or system that a man believes, that makes him either a good or bad man, but the spirit he is governed by. It is a saying among lovers, that 'love will triumph over reason,' and it is as true, that the disposition of the heart will prevail over the system of the head.

"The third principle, mentioned above, has few, if any, vouchers among the Baptists in Virginia; but the two first spoken of, divide counties, churches and families, which, about the year 1775, raised a great dispute in Virginia, and finally split the Separate Baptists, which division continued several years; but, after both parties had contested till their courage grew cool, they ceased their hostilities, grounded their arms, and formed a compromise upon the middle ground, of 'think and let think,' and ceded to each other its territory and liberty.

"I am acquainted with men of all these principles, who are equally assured they are right. No doubt they are right in their own conceits, and they may be all right in their aims; but I am assured they are not all right in their systems; and far enough from being right, when they bitterly condemn each other."



## Influence Of Mothers

(Continued from page one)  
mother may have a happy effect; but the daily, living illustration of what is proper in temper, pure and elevated in conversation, and estimable in conduct, will be productive of far happier results. We are all governed more readily and effectually by example than precept, and the young feel the power of example more than the aged; and, more than any other, they feel the power of a mother's example.

Children may not be able to understand an argument, or to remember a long story or an address; but they can comprehend an invariable regard for the truth, patience under trials and provocations, kindness to the poor, modesty of demeanour, contentedness with the allotments of Providence, and perseverance in overcoming difficulties, as embodied and illustrated in a mother's daily conduct. Nor is this all. They not only comprehend a mother's conduct better than they possibly could any formal lessons, but so far as it is imitable, they imitate it. Their filial love secures this imitation. She is to them an object of their earliest and tenderest affection. They feel an undoubting trust in her superior wisdom and experience. What she does, must, in their judgment, be right. They reverence her opinions without inquiring whether they are founded in reason, in revelation, or in fancy. We see, then, the influences in view of which the casual remark passed into a proverb, "As is the mother so is her daughter."

It is beyond dispute, that the influence of a mother is exceedingly great. To her, more than to the father, is intrusted the character of children, and especially that of daughters. The father, indeed, is not released from the obligation of watching over the interests and character of his children. It is his duty to command his children and his household after him to keep the statutes of the Lord. But he cannot, if he would, exert that bland and yet powerful influence in forming the character of his children which the mother puts forth.

Providence has settled this question. Each parent has clearly defined duties. The father is qualified by a more athletic frame for the hard and adventurous labour by which the family is to be supported. His vocation is abroad. The mother is equally and obviously designed to be in the midst of her children. To her is committed the nourishment of her infant offspring, the moulding of their tempers, the formation of their earliest habits, and the development of their earliest thoughts and desires.

In fulfilling these maternal offices, she awakens a love in her child towards its mother which can never be felt for a father. The emotions and sensibilities called into action by a mother's fond ministrations, invest her example and instructions with a charm not to be resisted. And the soft and gentle tones of a mother's voice sink more deeply into the young heart, than the rough and stern voice of paternal authority. The example of a mother cannot fail of being imitated. Her faults will be as likely to be copied as her virtues.

This is no picture of the imagination. It is drawn from real life. In ten thousand happy, as well as unhappy, instances, has a mother's power in forming the habits and character of her children been seen. When Solomon described the character of a virtuous mother, he says, "Her children arise up and call her blessed. Her husband also, and he praiseth her." But

why so? Because they had not only experienced a mother's fond care, but had felt the forming influence of her example and counsels in their own character and happiness.

Not to mention any other Scripture example, we may refer to the testimony of Paul, who, when writing to Timothy, thanked God for the "faith which dwelt in his mother Eunice and in him also." Now, he did not mean to convey the idea that grace or faith was hereditary, but that there was a connection between the pious instructions, the consistent example, and the maternal influences of these women and the unfeigned faith that was in Timothy. "From a child," says the apostle, "thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Who held him on her lap, and taught him to read the Word of God, and explained its meaning, and enforced its precepts, and told him of Jesus who had come to save? No doubt his mother Eunice, who had first been taught by his grandmother Lois. We repeat the sentiment: a mother's influence is greater in the formation of character than that of a father.

Even when both parents have been pious, children have almost always traced their earliest and deepest religious impressions to the warnings, instructions, affectionate persuasions, and gentle influences of their mothers. Nor has their distinguished and salutary influence been exclusively confined to religion. Few men have attained to exalted influence as patriots or philanthropists, who have not acknowledged their indebtedness to maternal influence.

Did it come within our design we could show from history that the most distinguished patriots, statesmen, and philanthropists, both of the old and new world, received their first impulses and aspirations after true greatness and goodness from their mothers. Many a son, recollecting a mother's influence in forming his character and shaping his fortune, has gratefully exclaimed—

"If aught of goodness or of grace  
Be mine, hers be the glory;  
She led me on in Wisdom's path,  
And set the light before me."

In view of these interesting facts, there is no room to doubt what is the proper sphere of a mother. It is home. Her household is her commonwealth, her children are her subjects, and her husband as her privy-counsellor. Although she takes no public part in state or church affairs, yet her private influence contributes effectually in forming good characters for both. No mother who has either a scriptural or rational view of her relations and obligations—who considers that the health of her children, their tempers, affections, principles, and manners, are committed to her custody, and that, as she fashions them, they will be likely to receive their form, can wish the sphere of her duty enlarged. Instead of inquiring for other fields of labour, she will rather say, "Who is sufficient for these things?"

Yet not without abundant encouragement is the pious mother to give herself diligently to the formation of a good character in her children. Instead of lamenting, as some will, their want of talents, of education, of accomplishments,

it might be well to bear in mind, that these, however valuable, are not indispensable to constitute either good mothers or good daughters. Good sense, good temper, and good principles, exhibited in the minds of one's children at home—inculcated upon them, and recommended by the example of her whom they love above all others, will exert a more practical influence in forming their character than the most brilliant talents, or all the learning of the schools.

Let mothers frequently reflect on the truth, it is not so much what they say as what they do, that produces the most powerful effect. They are the living model upon which their infant's flexible nature will form itself. Do not, then, we would say, despondingly complain, "We have not the gift of speech, and can, therefore, do nothing for our children." It is not the gift of speech, but the grace of a consistent and amiable conduct, which tells most effectually on the character of children. "As the mother is," not as she converses, "so is the daughter."

(THE BAPTIST RECORD, Vol. IV, pp. 339-342, 1847 edition).

## Sacrifices

(Continued from page seven)  
world: "Let your speech be seasoned with salt" (Col. 4:6). "Have salt in yourselves" (Mark 9:50). From such analogies in the language of Scripture, we may easily gather what was the spiritual intimation given by the use of salt in their sacrifices" (Mather).

I cannot but add, that as salt preserves and keeps from putrefaction, and makes the viands savory and wholesome; so, the precious blood of Christ confirmed and established the new and everlasting covenant, and made His sacrifice a sweet-smelling savour.

6. The sacrifices were consumed by fire.

How strikingly and awfully did this represent the fire and wrath of God from Heaven, which seized upon the blessed Redeemer! The wrath of God was the fire, and our sins were the fuel that fed it. How applicable and expressive the language of the Prophet Jeremiah: "Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger. From above hath he sent fire into my bones, and it prevailed against them" (Lam. 1:12,13).

As the whole sacrifice was consumed, so Christ suffered, both in body and soul. His sacred head was crowned with thorns; His side pierced with a spear; His hands and feet with nails; His whole body did, as it were, sweat great drops of blood; and His soul being in an agony, was exceeding sorrowful, even unto death.

God generally testified, by fire from Heaven, that the sacrifice was acceptable to Him (Gen. 15:17; Lev. 9:24; Judges 6:21; II Chron. 7:1). This fire from Heaven, some say, signified the Holy Spirit; whatever is not set on fire by those flames, cannot be an acceptable offering, and, by which Spirit, Christ offered Himself to God without spot.

The flesh of the sin-offering was burned without the camp; in like manner "Christ suffered without the gates of Jerusalem;" and the

apostolic exhortation reads thus: "Let us go forth, therefore, unto him without the camp, bearing his reproach" (Heb. 13:13).

7. The ashes of the sacrifice were carried without the camp, and deposited in a clean place; Christ also was buried without the gates of Jerusalem, in a clean place, a new tomb in which no man had lain; and His body saw no corruption. All this was done, that it might be fulfilled which was written by the prophets: "He made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth" (Isa. 53:9). "Thou wilt not leave my body in the grave, for thou wilt not suffer thine holy one to see corruption" (Psa. 16:10).

8. Together with the flames which consumed the sacrifice, there ascended the fragrant and sweet-smelling incense, typical of the all-pleasing and ever-prevalent intercession of Christ, as well as of the fragrant of His sacrifice, by the efficacy of which all the severity of the divine vengeance is converted into the most tender love to His people (Isa. 12:1).

9. After all these rites and ceremonies had been carefully observed, the atonement was completed, i.e., when the guilt of the sin, laid on the sacrifice, was, together with the sacrifice, abolished or consumed, the wrath of God was appeased, the raging plague stayed, and God gave tokens of His favour to the sinner; not absolutely, for this they could not do; Hebrews 10:1-3; but typically, "they being a shadow of good things to come;" and what they did typically, the blessed Jesus has done really; by whom we have received the atonement, and Who is the propitiation for our sins (Isa. 53; Rom. 3:5; 5:11; II Cor 5:21; I John 2:2).

The supreme importance of the subject of this lecture will, I hope, be a sufficient apology for its length: and I now close with the following extract, which, I am persuaded, will be read with pleasure and profit: "When the practice of sacrificing was first appointed, the use of letters was probably unknown, consequently, the mode of instruction by visible emblems or symbols was both indispensable and highly beneficial. In such a state of things, the offering of animal victims was made to answer for that more simple and rational devotion, which words are now happily fitted to express. When we consider sacrifices, with all their attendant rites, as appointed by God in order to assist the religious instruction, improvement, and consolation of man, we must conclude that the Most High would, in the first instance, clearly explain every part of this institution; otherwise it could not answer its proposed ends.

Now, if the moral import of sacrifices were thus explained, the utility of them to mankind in their

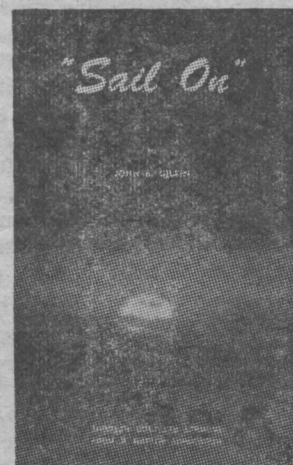
rude and simple state is beyond calculation. In untutored man, reason is weak, the mental feelings are heavy and rough, while sense, imagination, and passion, are the leading avenues both to the understanding and heart. To man thus situated the appointment of sacrifices is peculiarly adapted; for these convey a most pathetic and awful address to his very senses, and thus rouse him to the most serious and impressive reflections. The frequent spectacles of bleeding and smoking victims, suffering and atoning for the guilty offerers, would give them the deepest impressions of the purity, justice, and majesty of God, of the evil of transgression, of their own ill-desert, and of the necessity of some adequate atonement, and of the readiness of the Deity to pardon the penitent.

The numerous and diversified offerings of the ancient Jews, with the striking pomp which preceded and attended them, were fitted not only to excite and express the most reverential, humble, and grateful devotion; but also to give the best direction to the whole temper and conduct. The many washings and purifications enjoined previous to the oblation of sacrifice, were not only physically beneficial in the eastern countries, but directly tended to impress a simple people with a scrupulous regard to inward and moral purity, especially in all their approaches to the Deity.

That this was the primary intention of these ceremonies, was a maxim frequently and solemnly enforced. In those early ages, the language of these well-chosen emblems could not fail to be well understood and strongly felt. Above all, the frequent sacrifices of the Jewish law were intended to prefigure, and gradually to prepare men for, the great atoning sacrifice of the promised Messiah.

Accordingly, our Saviour, in allusion to those ancient oblations, is called, by way of eminence, a sin-offering, a perfect sacrifice for the sins of the world. In a word, the religion of the Jews and that of Christians form one great and harmonious plan. The Jews saw gospel truth in its early and gradual dawn; we behold it in its meridian splendour. When Christ appeared, the candid and pious Jews embraced Him; because they saw in Him a glorious counterpart, a perfect accomplishment, of their ancient rites and predictions. The Gentiles, on the other hand, were led to venerate and believe in the Hebrew law; because they beheld in it an exact, though imperfect, figure and prophecy of the gospel. What beauty and glory do these observations reflect, both on the Jewish and Christian dispensations! What admirable depth of wisdom do they discover in both!" (Horne).

(THE SCRIPTURE TYPES, Vol. I, pp. 43-58, 1841 edition).



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