

SPRING BOOK SALE CONTINUES

25% DISCOUNT — We Pay All Postage — Minimum Order \$10.00 — Sales Will Continue Through April 30
 PAYMENT MUST ACCOMPANY ALL ORDERS — WE RESERVE THE RIGHT TO LIMIT QUANTITIES — PRICES ARE SUBJECT TO CHANGE WITHOUT NOTICE, IF WE HAVE TO REORDER BOOKS. TAKE ADVANTAGE OF THESE TREMENDOUS SAVINGS. LOOK FOR ADDITIONAL LISTINGS IN EACH WEEK'S PAPER. SEND ALL ORDERS TO CALVARY BAPTIST CHURCH BOOK STORE — P. O. BOX 71, ASHLAND, KENTUCKY 41101.

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 49, No. 15

ASHLAND, KENTUCKY, APRIL 21, 1979

WHOLE NUMBER 2219

REGENERATION AND RENEWAL

A. J. GORDON
 (1836-1895)

Regeneration and Renewal are related to each other as the planting of the tree is related to its growth. It is very necessary that at the outset we should have a clear conception of what regeneration is. In the manuals of theology we sometimes find it described as "a change of nature." But we must take respectful exception to this definition. For by nature must be meant, of course, human nature; and by the expression "change of nature," it is implied that the natural heart can be so transformed and bettered, that it can bring forth the fruits of righteousness and true holiness. Against this presumption the Word of God enters its solemn and emphatic caveat — "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

We hold that the true definition of regeneration is, that it is "the communication of the Divine Nature to man by the operation of the Holy Spirit through the Word." So writes the Apostle Peter: "Whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II Peter 1:4). As Christ was made partaker of human nature by His incarnation, that so He might enter into truest fellowship with us, we are made partakers of the Divine Nature by regeneration, that we may enter into truest fellowship with God. That great saying of the Son of God which is so often repeated in the Gospel and Epistles of John, "He that believeth on me hath eternal life," can convey to us only this idea when rightly understood. The eternal life is not our natural life prolonged into endless duration. It is the divine life imparted to us — the very life of very God communicated to the human soul, and bringing forth there its own proper fruit.

Seeing this point clearly, we can readily understand the process and method of spiritual growth — that it consists in the constant mortification of the natural man, and the constant renewal of the spiritual man. We can best illustrate this by using the figure of grafting, which the Scriptures several times employ. Here is a gnarly tree, which bears only sour and stunted fruit. From some rich and perfect stock a scion is brought, which is incorporated into a branch of this tree. Now, the husbandman's efforts are directed, not to the culture and improvement of the old

stock, but to the development of the new. Instead of seeking to make the original branches better, he cuts them off, here and there, that the sap and vitality which they are wasting in the production of worthless fruit may go to that which is approved and excellent. Here is the philosophy of spiritual culture: "Put off the old man with his deeds;" "the inward man is renewed day by day."

Believing the vigilant and serious attention to spiritual culture is now especially demanded, if we



A. J. GORDON

are to cope with the powerful enemies which confront us, let us search for the secret of this divine renewal.

"Day by day" our inward man is renewed. "Give us day by day our daily bread," is the prayer which the Saviour taught us to utter. And yet He said, "It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The bread of the Word is that which we must feed upon if we would enjoy a daily increase in the life of God. It is a trite admonition, but none the less true and vital. Divine growth must follow the development of the divine birth. If we were "begotten by the word of truth," we must be daily renewed from the same element.

Too few really credit the power of the Word in building up holy character, and, therefore, too few make diligent experiment of the process. Can we think it possible that the food on our tables should be so transmuted in Nature's lab-

oratory that it should reappear, now in the stalwart muscle of the blacksmith's arm, and now in the fine texture of the poet's brain? And let it not seem incredible that the Word of God daily received and inwardly assimilated can reappear in every kind of spiritual power and holy efficiency.

Stephen Grellet, waking up from his early sacramental training, saw the washer-women one day at their tasks. They were washing linen. He says: "I wondered to see what beating and pounding there was upon it, and how beautifully white it came out of their hands. I was told I could not enter God's kingdom until I underwent such an operation; that unless I was thus washed and made white, I could have no part in the dear Son of God. For weeks I was absorbed in the consideration of the subject — the washing of regeneration. I had never heard such things before, and I greatly wondered that, having been baptized with water, and having also received what they call the sacrament of confirmation, I should have to pass through such a purification." Just as it was in the beginning, we see, "How shall ye believe if I tell you of heavenly things?"

But by-and-by this mystery is solved by being wrought out in a (Continued on page 5, column 4)

THE DOCTRINES OF GRACE

DAVID BRAINERD
 (1718 - 1747)

I could not but feel some measure of gratitude to God that He had always disposed me to insist on the great doctrines of regeneration, the new creature, faith in Christ, progressive sanctification, supreme love to God, living entirely to the glory of God, being not our own, and the like. God has helped me to see in the surest manner, from time to time, that these, and other doctrines necessarily connected with them, are the only foundation of safety for perishing sinners; and that those dispositions which correspond with them are that holiness "without which no man shall see the Lord."

For A Mess Of Pottage

By JARREL E. HUFFMAN
 Duncan, Oklahoma

Our text is from Genesis 25:29-34.

Esau sold out for a paltry mess of pottage! He forsook his birthright for a temporary ease of hunger pangs. He traded a lasting blessing for temporary enjoyment. He gave up spiritual blessings for fleshly cravings.

philosophy of Esau has gained full sway. Religious leaders, including the majority of Baptists (?), have sentenced truth to the gallows. And for a simple mess of pottage, have sold their birthright by placing "wrong on the throne."

Long ago the vast majority of Protestants forsook what truth they once held as precious. Truth was scuttled for liberalism, modernism, and higher criticism. This "hanging of truth" and "enthroning of wrong" began in their colleges and seminaries. Like wildfire it spread and engulfed whole denominations. Colleges among the Protestants that once had been citadels of orthodoxy became empty shells of what they once were, pierced through and through with the teachings of neo-orthodoxy and the blighting effects of modernism.

For many years the Baptists in general stood aloof and separate from this crucifixion of truth. In these by-gone days to be a Baptist meant something.

But the breakdown came. The same evil influences that infected Protestantism found their way into Baptist life.

But the breakdown was slow and insidious in its attack among Baptists. Little by little, however, the truth was pecked away at. And although some stood against these so-called "progressive" moves, the injection of leaven did (Continued on page 7, column 4)



JARREL E. HUFFMAN

It was the poet, James Russell Lowell, who graphically declared:

"Truth forever on the scaffold;
 Wrong forever on the throne."

We are living in days when the

On Keeping The Ordinances As Originally Delivered

It will be expected, Mr. Editor, that this new stranger, when he makes his appearance, will come in the Spirit and Power of him whose name he bears. That he should be to the world "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." But when He comes to His own, He will bring to them a word of consolation, saying, "Brethren, I praise you, that ye remember me in all things, and keep the ordinances as I delivered them." An ordinance is a positive command of God. There are two things in which the positive and moral commands of the Deity may or do differ. First, a moral thing is commanded because it is right to be done, but a positive command is to be obeyed only because it is commanded. They differ also in this, that a positive command may be abrogated, which a moral one can never be.

To keep the Ordinances as they were delivered, it is necessary that they be kept to the same subjects. To believers, and them only, the Ordinances of the New Testament belong. We have equal authority to apply the promises unconditionally to the unbelieving,

as to administer to them the ordinances of God. In both cases we should take the children's meat and cast it to the dogs. Thus run the divine Testimonies, He that believeth and is baptized, shall be saved. If thou believest with all thine heart, thou mayest. Then they that gladly received His word were baptized. The ordinances of the gospel were never delivered to such as cannot understand their design, nor as a key to enable a man to find his way into office.

The ordinance, if kept as delivered, should be confined to the original manner of administration. If ever so trifling an alteration be made in any of the Institutions of God, they continue no longer His but become ever after the institutions of him who made the alteration. This makes it of great importance that we attend, as it were, to the pattern showed us in the Mount. Seeing that in the days of John, of Christ, and of His Apostles, those who were baptized all went down into the water, came up out of the water — were buried with Christ in baptism, and arose with Him in newness of life; suffer neither the pretence of indecency, the influence of tradition, nor human example to lead you, brethren, to forsake or be ashamed of the ordinances of Christ.

Again, to keep the ordinances as they were delivered, it is necessary that we confine them to their original design. To show our subjection to the King of Zion — to make a public profession that we are dead to sin and alive to God — that the death and resurrection of Christ are the grounds of our hope of pardon and eternal life, are the ends to be accomplished by the ordinances of Christ. If, therefore, we administer baptism to wash away the sins of the party, or to transform a sinner unto a saint, we lose both the end that Christ had in view in the institution, and our own in its administration. And so of the Lord's Supper; when it leads us back to Calvary, to discern the Lord's body as broken for sin, and to behold Him as the Lamb of God which taketh away the sins of the world, and thus (Continued on page 7, column 5)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

WHEN GOG MEETS GOD

(Preached on THE INDEPENDENT BAPTIST HOUR on April 1, 1979).

PART II

"Therefore son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwell safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army: And thou shalt come up against my people of Israel, as a cloud to

cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. 38:14-17).

In my previous message I showed how Ezekiel foretold of a Russian invasion of Palestine near the end of the times of the Gen-

tiles. I identified her allies as Iran, Germany, Turkey and other nations swallowed up by Russian conquest. I also showed how this invasion would take place after Israel was regathered to her land and living in safety. I concluded by speaking about the nations of the Western World protesting against this Russian invasion of Palestine.

Bible prophecy discloses in Daniel 11:40 that the King of Rome and his ten federated nations will join with Britain and the United (Continued on page 2, column 1)

PLEASE!

CHANGE YOUR
 RECORDS TO
 INDICATE OUR
 NEW BOX
 NUMBER

P. O. Box 71

Ashland, Ky. 41101

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE

MILBURN COCKRELL — Editor
Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 71, Zip Code 41101.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication. Church news items must reach us one month prior to publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give a proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the articles be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED WEEKLY, except last week of December, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$4.00; Two years — \$7.00
Five Years — \$14.00
CLUB RATE: 15 or more — each \$3.00

When you subscribe for others or secure subscriptions — each \$3.00

BUNDLES: 10 to 50 copies to one address \$20.00 for each 10 yearly; 60 to 100 copies to one address \$15.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? — Notify us three weeks in advance. The post office does not forward second class mail unless the addressee guarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.

Entered as second class matter March 4, 1978, in the post office at Ashland, Kentucky, under the Act of March 3, 1879.

BRIEF NOTES

The New Testament Baptist Church of Bristol, Tenn., will not have a Bible conference on Memorial Day weekend this year. The pastor regrets this and hopes the church may reconsider by next year.



When Gog Meets God

(Continued from page one)

States in the battle of Armageddon in defense of Palestine's right to exist free from Russian domination. It appears that the king of Rome will go to Palestine and put down the nation of Egypt, the king of the south. Then "Tidings out of the east and out of the north shall trouble him." The east refers to the invasion of the Oriental hordes from China, Japan, India and other countries east of Palestine. The threat out of the north is Gog and his bands which are Russia and her allies. Thus all nations will be gathered against Jerusalem (Joel 3:1-17; Zech. 14:2; Rev. 16:14).

THE TIME OF THE INVASION

It is evident that this battle is yet future from Ezekiel 38-39. The invasion is to occur after Israel is regathered to her ancient homeland. There are distinct references to "the mountains of Israel" (38:8; 39:2,17) and Gog's grave is said to be "in Israel" (39:11). It is to come when Israel dwells safely in un-walled villages (38:8,11). Ezekiel says it is to transpire in "the latter days" (38:16) and "the latter years" (38:8). This must be a reference to God's dealings with Israel in the seventieth week of Daniel's prophecy. It is connected with Israel's conversion at the second advent of Christ to the Mount of Olives.

Premillennialists are all agreed that this battle has not yet taken place, but they are not completely agreed as to the exact time it will occur. Some believe it will transpire before the rapture, others hold it will occur sometime in the tribulation period. Still others place it at the end of the Millennium. However the great majority believe it will happen dur-

ing the tribulation, either at the beginning or near the close. I believe this battle will happen at the end of the tribulation period in connection with Armageddon.

I offer the following facts in support of my view: (1) A sword of the Lord is mentioned in both battles (Ezek. 38:21; Rev. 19:15, 21); (2) Both mention a great earthquake (Ezek. 38:19-20; Rev. 16:16-20); (3) Both mention a mighty hail (Ezek. 38:22; Rev. 16:21); (4) Both mention the fowls eating dead bodies (Ezek. 39:4,17-20; Rev. 19:17-18); (5) Israel is converted following this great battle (Ezek. 7,25,29; Zech. 13:14; Matt. 24:29-31). This last point settles the time of the battle since all agree that the conversion of Israel is at the second coming of Christ at the close of the tribulation.

The chief objection offered is that since Israel is to be dwelling safely in her land this cannot be the end of the tribulation, especially since Israel is being persecuted by the Antichrist during the Great Tribulation (Rev. 12:14-17). But it appears to me the Antichrist is persecuting the believing remnant of Israel. We must not assume there will be no Jews in Jerusalem during the period the sun-clothed woman is preserved in the wilderness (Rev. 12:14). Zechariah 13-14 speaks of Jews in Jerusalem at the battle of Armageddon who are converted by the sight of Christ returning in glory. Thus it is the unsaved Jews in Jerusalem which Gog attacks.

I believe this battle will happen in connection with the battle of Armageddon at the end of the Great Tribulation. Israel is not at rest today with her neighbors, though she has already been regathered to her ancient land. When the King of Rome emerges and revives the Roman Empire, he will make a covenant of protection and peace with the people of Israel (Dan. 9:27). Under this covenant Israel will be able to relax from their Gentile enemies and dwell safely. Russia will invade the land of Israel during this period.

Ezekiel's prophecy cannot be fulfilled until Israel is at rest. Presently Israel is an armed camp. Their state of unrest does not correspond to Ezekiel's prophecy. If Russia invaded Palestine today, it would not be the fulfillment of Ezekiel's words.

THE DESTRUCTION OF THE INVADERS

Ezekiel tells us that these invaders will be destroyed by God's own power. "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." So God will send earthquakes, falling mountains and other disturbances to hinder the march of the northern invaders.

This is in harmony with John's description of Armageddon. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found" (Rev. 16:18-20).

He continues in verses 21 and 22: "And I will call for a sword against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an everflowing rain, and great hailstones, fire, and brimstone." Notice



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor Now in Glory

"INDIFFERENCE"

"Is it nothing to you, all ye that pass by?" (Lam. 1:12).

I might say by way of preface that it is hard for me to understand indifference, and especially it is hard for me to understand how that anybody can be spiritually indifferent to the cause of the Lord Jesus Christ. I say even indifference in general toward any worthwhile project is hard to be understood, and especially it is hard to understand spiritual indifference. People who ordinarily would never be indifferent as to material things are often grossly indifferent as to spiritual things.

For example, if there were to go out an announcement that a child was lost out here in the hills of the country and a call were to come for volunteers who might join hand in hand and comb a certain section of the country foot by foot, I am satisfied that there would be more people who would volunteer their services than could be used. People are just not in-

different to calls that relate themselves to caring for the flesh of one another.

Every once in a while we read about a child that is sick and needs a delicate operation at the hands of a skilled surgeon. It is learned that the fee for the hospital and surgeon is enormous, and beyond the ability of the parents in their destitute condition, and an appeal goes out through the paper for contributions to help bear the expense for the operation of this little child. You know, beloved, there never has been an appeal made yet in the local paper but what that appeal has been generously responded to, to the extent that more than enough has been contributed for the operation. I say people are just not indifferent to calls that come relative to the flesh.

I can imagine a farm family living out in a country community where doubtlessly the father, the breadwinner of the home, has been

stricken ill. It is the fall of the year. He has raised the crop but it is still standing in the field and the harvest has not as yet been made. There is no one to harvest the crop that this man has raised. How often it is true that neighbors come together to take care of the harvest when they realize that the individual is ill and can't harvest his crop.

I speak from a personal experience in that respect. My own father was stricken after he had raised a crop one year. I was in college and the neighbors all got together and harvested his crop. They stripped his tobacco and put it on the market and took care of the sale of his crop.

I have often thought how true it is that people are just not indifferent when it comes to the matter of helping one another so far as the flesh is concerned. If I were to make an appeal to you by way of your flesh I am satisfied (Continued on page 3, column 1)

how God will "call for a sword against Gog." Then compare John's revelation of the Second Coming of Christ in Revelation 19. He tells us in verse 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations." In verse 21 he also says: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth." In Revelation 16:21 John mentioned hail which is about 125 pounds in weight.

Taking into consideration all that Ezekiel says, it appears that God will first send an earthquake and falling mountains upon Gog and his allies. This will cause confusion and "every man's sword shall be against his brother" (Ezek. 38:21). Then there is "pestilence and blood" which may be a virus epidemic of bloody flux. This is followed by a great electric storm. Those surviving this will be slain with the sword of Christ and the armies of Heaven.

GOG'S GRAVEYARD

Gog and his forces will be slain by God before they have had a chance to use their weapons to any great degree. I read in Ezekiel 39:3-5 these words: "And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee; and I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God." This is the complete destruction of Gog and his allies. That one-sixth of the horde from the north will be left alive, as the King James Version in Ezekiel 39:2 teaches, is a mistaken translation.

THE FOWLS EAT THE FOOLS

The mighty army of the north probably consisting of many millions will become bird food. Ezekiel tells us: "And, thou son of man, thus saith the Lord God; speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of goats, of bullocks, all of them fattlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots,

with mighty men, and with all men of war, saith the Lord God" (Ezek. 39:17-20). John tells us in Revelation 19 that this will happen at the Second Coming of Christ (Rev. 19:17-18).

So great will be the slaughter that blood will flow 200 miles long to the depth of a horse's bridle (Rev. 14:19). According to Ezekiel 39:12 it will take seven months to bury the dead. The Israelites will burn the weapons of war as fire wood for seven years (Ezek. 39:9).

GOD HAS DECREED RUSSIA'S DESTRUCTION

The Lord Himself brings Russia to this slaughter. There are three definite statements, "I will bring thee against them" (Ezek. 38:16,4,17). In this I see God exercising His sovereignty. No power on earth can prevent God's future destruction of Gog.

While the destruction of Russia is foreordained, Russia is still responsible for her conduct. She is said to decide to invade Palestine. The Bible distinctly says that Russia will say: "I will go up to the land of un-walled villages, I will go to them that are at rest" (Ezek. 38:11). Here we see the harmony between God's plan and man's responsibility.

WHY GOD IS AGAINST GOG

The Scythians, the progenitors of the modern Russians, were a nomadic people of a bloodthirsty disposition. They sacrificed one out of every hundred of their prisoners of war to their god. They drank the blood of their enemies and made vases of their skulls and doilies of their scalps. No wonder even in the days of Ezekiel God said: "I am against thee, O Gog." God's attitude has not changed in the days of the modern godless Russians. God is still against Russia and has foreordained her doom.

First, God is against Gog because Gog is against God. A Red conspirator said some years ago: "Brethren, I come to announce unto you a New Gospel, which must penetrate unto the very ends of the world . . . the old world must be destroyed and replaced

by a new one . . . the lie must be stamped out and give way to truth . . . the first lie is God, the second lie is right . . . and when you have freed your minds from the fear of a God and from that childish respect for the fiction of right, then all the remaining chains that bind you, and which are called science, civilization, property, marriage, mortality and justice, will snap asunder like threads . . . Let your own happiness be your only law."

Such statements reveal the godless program of Russia. It is alarming to see how these Russian ideologies have crept into the minds of some young Americans. Modern Russians scoff at Heaven as the "promise of pie in the sky." They promise pie on earth, an earthly utopia in place of a heavenly home. This is why God is against Gog.

The second reason God is against Russia is because she is against the Jews. God promised the first Hebrew: "I will . . . curse him that curseth thee" (Gen. 12:3). Historically and traditionally Russia has been anti-Semitic. The Bolsheviks promised the Jews racial equality to secure their cooperation in overthrowing the Czar in 1920. Once Stalin came into power he began to liquidate the Jews from the Communist party. Leon Trotsky, Jewish partner of Lenin in leading the Revolution, was murdered. Other Jews were marked for extermination and officially labeled "Trotskyites." The psalmist uttered this prophecy centuries ago: "Woe is me, that I sojourn in Mesech" (Ps. 120:5).

In Russia Jews are not counted as human beings, not to mention citizens. They are looked upon as undesirable aliens and nonentities. The stage is being set for Russia's invasion of Palestine. The conquest of the Holy Land will be the culmination of all Russian anti-Semitism.

PROBLEMS CONSIDERED

The reference to the antiquated weapons like the bow and arrow in Ezekiel's words disturb some. (Continued on page 5, column 3)

NELSON PERSONAL STUDY TEXT BIBLE

KJV, Words of Christ in Red, 8-page Family Register Section with Presentation Page, 64-page Illustrated Bible Dictionary, 64-page Concordance, 6-page Harmony of the Gospels, 5 pages of the Parables and Miracles of the Bible, 32-page Readers Guide to Exploring the Bible, 16 pages of Holy Land Photos in Color, and 8 pages of Full-color Bible Study Maps, 5 1/2 x 7-9/16 x 1 inches.

No. 263—Leatherflex binding, Velve-Gold edges, Semi-limp. Available in the following colors: Black, Burgundy, White ————— \$8.50

No. 264Z—Same as No. 263 above, but has a zipper closing with a cross pull. Available in Black or White ————— \$10.95

No. 266—Genuine Leather Binding, Gold Edges, Semi-limp Style in Black or Burgundy ————— \$15.95

"Indifference"

(Continued from Page Two)

fied that you would respond if it were in your power, yet, beloved friends, how many, many times is it true that an appeal that relates itself to your spiritual nature is passed by and is given but little thought. You listen carefully while the message is being presented, yet when you walk out the door, seemingly you forget most if not all that you have heard. The result is that you go away completely unconcerned as to spiritual verities.

I

IT IS HARD TO UNDERSTAND SPIRITUAL INDIFFERENCE IN VIEW OF THE DEATH OF THE LORD JESUS CHRIST.

It is hard to understand how that any Christian can be indifferent in view of the death of our Saviour. We read: "Christ died for our sins" (I Cor. 15:3).

Beloved, He didn't die as a martyr. He didn't die because it was forced upon Him. He didn't die because His enemies brought Him to the cross. He died a willing sacrifice and a substitute for our sins. He came into this world for that purpose. Listen:

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

He came for one purpose—with your spiritual interest at heart. He lived with that thought in mind. When He had but shortly begun His ministry the Devil presented a temptation to Him whereby that He might become a ruler and escape Calvary. If He would have but fallen down in the presence of Satan and honored him, He could have had the world without going to the cross. I say, He came to die for our sins. Nothing perturbed Him and nothing caused Him to swerve from His purpose. Though there were many, many problems that came into His ministry and temptations often surrounded Him, the Lord Jesus Christ kept unswervingly at the task, every day getting closer and closer to Calvary until finally He was arrested. He was taken before the rulers for three Jewish trials that were nothing more than a farce, then before the Roman tribunal for three trials, making six trials in all that He underwent. In the course of those trials He was abused and mistreated. His back was laid bare in Herod's judgment hall as he scourged Him. Then He traveled backward across the city all the way from one end of the city to the other, from Herod's judgment hall to Pilate's palace, with His back exposed, bleeding and raw to the pitiless rays of a noon day sun. He stood in Pilate's judgment hall to be condemned, and then taken out to Calvary where He was crucified.

I tell you, beloved friends, when you come with me to Calvary and see the Lord Jesus Christ nailed to the cross with His hands and feet pierced by the nails, with his side driven through with a spear, with His forehead having been mangled with a crown of thorns, with His back beaten and lacerated as a result of the horrible scourging and whipping through which He had passed—when you see Him dying upon the cross, you look up and wonder why He is there. I can see Him as with a shout the Son of God expires, saying, "It is finished."

I ask the question, why did He die? Why did He come to this world? Why did He live in the world for thirty-three years? Why did He turn His back upon Heaven

and come down to this earth and dwell here for a third of a century? I ask, why was it that He did all this, and ultimately came to the cross? Beloved, the answer is, Christ died for our sins. As I hold up the cross of Calvary with the Son of God bleeding and expiring as a sacrifice and as a substitute in your behalf and mine, I ask you, is it nothing to you, all ye that pass by? In the light of the death of Jesus, in view of the fact that He died for our sins, in view of the fact that no man forced Calvary upon Him, in view of the fact that the Son of God could have escaped Calvary if He had so desired, in view of the fact that He wasn't a martyr but a sacrifice, in view of the fact that what He did He did willingly, I ask you as you face Him on the cross, is it nothing to you, all you that pass by? I say, it is hard to understand spiritual indifference in view of the fact that Jesus Christ has died for us.

II

IT IS HARD TO UNDERSTAND SPIRITUAL INDIFFERENCE IN VIEW OF THE FACT THAT WE ARE THE POSSESSORS OF A DIVINE RIGHTEOUSNESS.

Do you realize that you as a saved person stand perfect in the sight of God to the extent that when God looks upon you He sees you clothed in the righteousness of His Son, the Lord Jesus Christ? Listen:

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

Beloved, at Calvary Jesus took our sins. The day that we were saved we took His righteousness. At Calvary our sins were put on Him.

I go back to the Garden of Eden and I see Adam and Eve within the Garden before the entrance of sin. They had a perfect human righteousness and if they had never sinned, they would have continued with a perfect human righteousness and they would never have known anything more. They had never had anything better. They would have lived with a perfect human righteousness.

Beloved, the day Jesus Christ died for our sins, He took upon Himself our sin completely, and the day that we come to a knowledge of salvation His righteousness is put upon us. Before you were saved you had an imperfect human righteousness possibly tinged with a great deal of self-righteousness, but now that you are a saved man or a saved woman, you have a perfect divine righteousness. Beloved, you have a better righteousness than Adam ever had in the Garden of Eden. At best his was a perfect human righteousness and today mine is a perfect divine righteousness. In the Garden of Eden Adam never had anything better than what a human being might have in perfection, but today I have that which only God could give me, for I am clothed in the righteousness of God's own Son, Jesus Christ.

Oh, does that thought grip your soul as it grips mine? My sins were put on Him at Calvary. His righteousness was put on me the day that I was saved, so that actually when God sees me, He doesn't see me as a dirty, filthy repulsive sinner. God sees me clothed in the righteousness of His Son. Oh, what a blessing it is! What a wonderful blessing it is to know that when God sees us He doesn't see us as the unrighteous selfrighteous creatures that we are



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

Pastor—First Baptist Church of Naples Park, Florida

April 29, 1979

I Peter 3:18-22.

Intro: A mysterious portion of Scripture, but thank God for the Spirit Who leads us into all truth.

VERSE 18

"For Christ also." There is no greater example of suffering, and of suffering for well doing than this. His sufferings were both in order to expiate or take away our sins, and also to serve as our example or pattern for our lives (I Peter 2:21-24; Heb. 12:1-3).

"Hath once suffered for sins." Thank God, it was "once in the end of the world He appeared to put away sin by the sacrifice of Himself." It was "through the offering of the body of Jesus Christ once for all." His suffering was voluntary and vicarious. We are justified freely and fully by His grace through the redemption that is in Christ Jesus. He carried our sins, He bore our sins, and He removed our sins (Isa. 53:5,6; I Peter 2:24).

"The just for the unjust." "While we were yet sinners, Christ died for us." "All we like sheep have gone astray." "All have sinned and come short of the glory of God." "Among whom also we all had our conversation in time past in the lusts of our flesh." Therefore we were unjust and guilty before God, having no claim whatever on His mercy. "But God, who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

"That he might bring us to God." He reconciled us to God by removing the sin barrier (Col. 1:20-22; Eph. 2:15,16). This is the only avenue by which the sinner can be brought acceptably before God (John 14:6; Eph. 1:6). "We have peace with God through our Lord Jesus Christ" (Rom. 5:1).

"Being put to death in the flesh, but quickened by the Spirit."

actually at heart. He sees us as though He were seeing Jesus Christ, for He sees us clothed in the righteousness of His own Son.

Can you imagine a prince and a pauper standing side by side? Here is the pauper with his dirty clothes, disheveled hair, his unshaven face, his unwashed body. Here stands a prince with all the royal demeanor that is possible for him to stand with. His clothing is immaculate. His personal appearance is even fastidious. You look at him and he is beyond anything to compare with that you have ever seen within this world. You see these two stand before you, and you say, "What could be farther than a prince and a pauper? What greater distance could be spanned than is the distance spanned between poverty and riches, between the prince and the pauper?" Beloved, I see them as the prince takes off his clothes and gives them to the pauper and I see the beggar take off his clothes and give them to the prince. I see those two make an exchange, and as I look on, I say, "It can't be. It is impossible. It could never come to pass that a prince would take upon him the clothing of a pauper and a pauper would be privileged to wear the clothing of a prince. Perhaps that has never occurred and doubtless that never will occur, but I'll tell you something ten thousand times ten thousand times greater and grander than that, which did happen. You and I stand clothed with the rags of self-righteousness at best. You and I stand filthy in the garments of our own human imperfection. Side by side with us stands Jesus Christ in all His glory, per-

(Continued on page 4, column 3)

He presented His body a living sacrifice holy and acceptable before God. He "took upon Him the form of a servant, and was made in the likeness of men . . . and became obedient unto death, even the death of the cross." Therefore He "bore our sins in His own body." And, "when Jesus had cried with a loud voice," "It is finished," and "He said, Father, into Thy hands I commend My Spirit," "and He bowed His head, and gave up the ghost" (or spirit) (John 19:30; Luke 23:46). He died, but no where did His Spirit cease to be. This is also true of every believer. That is, to be absent from the body is to be present with the Lord (II Cor. 5:8). Notice also, He offered Himself by the eternal Spirit and was said to be raised by the Spirit (Rom. 8:11; Heb. 9:14).

VERSE 19

"By which also He went." Peter, in referring to the writings of Paul said, "In which are some things hard to be understood." Needless to say, there is a point or two in Peter's writings which are hard to be understood! There are two major explanations to this verse, both of which would not do violence to the Scriptures. One is, Christ, by the Holy Spirit in Noah, preached in the days of the flood; the other, Christ in His spirit after His death went and preached to the departed saints in Hades, or the portion of Hades called Paradise, before the ascension of Christ.

"And preached unto the spirits in prison." This leads me to believe the latter view, although I would not be dogmatic on the subject. The spirits here seem to be separated from the bodies like Christ at His death. Christ told the thief, "This day shalt thou be with Me in Paradise."

VERSE 20

"Which sometime were disobedient." We, before salvation, were classified with the children of disobedience as far as nature and conduct were concerned (Eph. 2:3), but after salvation, are said to be children of God, having obedience as a trait. The saints at Thessalonica were said to have "turned to God from idols to serve the Living and True God" (I Thess. 1:9). Concerning the sheep, Jesus said, "they follow Me" (John 10:27). These spirits were said to be only "sometimes disobedient," meaning, they had been born again, or converted, even though at one time disobedient (I Cor. 6:11).

"When once the longsuffering of God waited in the days of Noah, while the ark was preparing." Peter, in referring to the longsuffering of God in II Peter 3:9, God "is longsuffering to usward, says, not willing that any should perish, but that all should come to repentance," therefore "the longsuffering of our Lord is salvation" (II Peter 3:15). So also God's longsuffering in the days of Noah resulted in salvation. Even the unsaved benefit from the long suffering of God as the temporal blessings continue while God prepares for His elect. Notice also the preparing of the Ark was in accordance with the purpose of God just like the providing of the sacrifice was of God (Gen. 22:8; Gal. 4:4,5).

"Wherein few, that is, eight souls." This doesn't mean that only eight people were saved during

the time of Noah or before the flood; for we know that Adam, Eve, Abel, Enoch, and others were saved. Nor does it imply that only a handful will be saved, for the Bible says a great multitude which cannot be numbered. It refers to "many sons." The Lord in referring to the seed of Abraham said they would be as the stars of Heaven and as the sands of the sea (Gen. 15:5; 22:17). I believe this to be true spiritually also.

"Were saved by water." We see immediately that the water did not literally save, for it was the ark that preserved Noah and his family from the wrath of God. The water only lifted up the ark. The water didn't save any more than the sacrifices saved (Heb. 10:1-4).

VERSE 21

"The like figure." Meaning only in a type or shadow or picture can the Old Testament sacrifices save, and this is true of the New Testament ordinances of baptism and the Lord's Supper; both are pictures of what really saves. The gospel is how "that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures" (I Cor. 15:3,4). This is how Jesus saves His children from their sins (Matt. 1:21). Just like Peter says in verse 18 of this chapter: "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." The sacrifices and ordinances could only portray this.

This is how, "Whereunto even baptism doth also now save us." Just like the water lifted up the ark, baptism in a picture lifts up Christ, telling us Christ died for our sins, was buried and rose again. To teach otherwise would be contradictory to the whole teaching of salvation by grace through faith without works (Eph. 2:8,9; Titus 3:5). So we must interpret Acts 2:38; 22:16 in light of this. They in no way contradict Romans 5:1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ;" they merely but surely portray what in reality does save. It is the blood of Christ which cleanses from sins (I John 1:7; Rev. 1:5; 5:9).

So Peter says, ("Not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." Baptism is a declaration of a good conscience, and you receive a good conscience in regeneration, so in baptism a regenerated soul says, "Christ died for my sins, was buried, and rose again." He says, in a picture, that he also is dying to the old life and arising to walk in newness of life (Rom. 6:4).

VERSE 22

"Who is gone into Heaven and is on the right hand of God." The ministry of Christ as an Advocate and Intercessor on the behalf of His children is a continuing ministry (Rom. 8:34; Heb. 7:25). This is where Stephen saw Him (Acts 7:44,46).

"Angels and authorities and powers being made subject unto Him." Yea, all authority is given unto Him in Heaven and earth (Matt. 28:18).

Conclusion: What a great Saviour we have!

NELSON FAMILY BIBLES

A deluxe family reference Bible with comprehensive helps for every member of the family. Features of this Bible are: KJV, Words of Christ in red, Family Register Section, Center-Column Reference, Bible Dictionary, Concordance and many other useful helps. Size: 8 1/2 x 11 x 2 inches.

No. 844—Black Leatherflex, Padded Cover, Chevo Lining, with Gold Edges \$27.95

No. 844W—White Leatherflex, Padded Cover, Chevo Lining, with Gold Edges \$27.95

No. 56—Black Genuine Leather, Padded Cover, Chevo Lining, with Gold Edges \$65.00

THE OPEN BIBLE BY NELSON

KJV, Words of Christ in Red, Presentation Page, Verse Translations and References, Cyclopedic Index, Concordance, Biblical Weights and Measures, Christian Life Study Outlines, The Scarlet Thread of Redemption, Greatest Archaeological Discoveries, Guide to Christian Workers, The English Bible and Its Development, Section on How To Study the Bible, Bible Reading for a Year, The Time Between the Testaments, Harmony of the Gospels, Parables of Jesus, Laws of the Bible, Maps, and many other features. Size: 9 1/4 x 6 3/8 x 1 1/4 inches.

No. 656—Genuine Leather, Gold Edged, Limp Style with two Ribbon Markers. Available in Black, Burgundy, or Brown \$34.95

No. 657—Top Grain Cowhide Binding, Gold Edges, Limp Style with Leather Lining, two Ribbon Markers and Florentine Fillet. Available in Burgundy or Brown \$49.95

No. 658—Aniline Gloss Pigskin, Gold Edges, Limp Style with Leather Lining, two Ribbon Markers and Florentine Fillet. Available in Burgundy or Brown \$49.95

No. 659—Black Morocco Binding, Gold Edges, Limp Style with Leather Lining, two Ribbon Markers and Florentine Fillet \$59.95

***Special Note: \$4.00 additional charge for indexing on The Open Bible.

THE BAPTIST EXAMINER

APRIL 21, 1979

PAGE THREE

The Baptist Examiner Forum

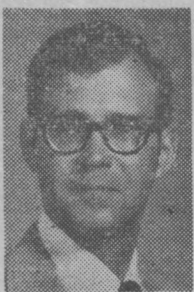
SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P. O. BOX 71 — ASHLAND, KY. 41101

"Why are the Egyptians considered Arabs or offspring of Ishmael or Esau when Egypt existed centuries before the descendants of Abraham ever came into being?"—Chatteroy, W. Va.

JON RULE
22433 Wohlfeil
Taylor, MI 48180

PASTOR
Zion Missionary
Baptist Church
8500 Pardee Road
Taylor, MI 48180



I believe the inquirer is mistaken in saying that the nation of Egypt descended from Ishmael. Indeed, the handmaid of Sarah, Hagar, was an Egyptian. Ishmael's ancestry is given in Genesis 25:12-18 and any commentary will give who they were and where they lived. Note verse 18 that says they dwell "before Egypt," that is, between Egypt and Havilah. These are people of Arabic descent. The Egyptians, on the other hand, were much older and were the direct descendants of Ham, the son of Noah. There is evidence to indicate that Ham and his son Mizraim both settled in Egypt, the one in Upper Egypt and the other in Lower Egypt. Indeed, Ham and his sons are the progenitors of the African peoples; Cush the Ethiopians, Put (Phut), I think, of the south African people, perhaps the Zulu tribes. Any Arabian would be highly offended to be called an African. They do have one thing in common, however, and that is they are in league against Israel during the Tribulation (Ezekiel 38:5-6).

OSCAR MINK
219 North Street
Crestline, Ohio
44827

Pastor
Mansfield
Missionary
Baptist Church
Mansfield, Ohio
44906



The terms "Hebrew," "Jew," and "Arab" are used far too loosely. These terms do not lend themselves to the simplification placed on them. Long before N. T. times the terms "Israelites" or "Jews" were used to designate the nationhood of the sons of Jacob, and the word "Hebrew" from N.T. times unto our present day has to do with the language of the Israelite people rather than their national origin.

The term "Jew" is a derivative of "Judah," who was one of the twelve sons of Jacob, and a tribal head. Following the death of Solomon the twelve tribes of Israel were divided. The southern kingdom was made up of Judah and Benjamin, of which Judah was the principal tribe. The northern ten tribes were taken into Assyrian (Babylonian) captivity, and their history as a kingdom ceased. A remnant of the ten tribes returned to Jerusalem following the decree of Cyrus (Ezra 1:3), as is evidenced by the sacrifice of twelve goats representing all twelve tribes of Israel at the dedication of the rebuilt temple (Ez. 6:14-17). By this time the tribe of Judah had become the dominant tribe, and all the exiles returning to Jerusalem were called "Jews" (Ez. 4:12, 23; Neh. 1:2).

However, in our time the appellation "Jew" is not restricted in meaning to race or nationality. The term "Jew" is used today in a racial sense, a religious sense, and in a political (Zionism) sense. The famous colored entertainer Sammy Davis Jr. is a Jew by religion, while Caciús Clay (Mohammed Ali) is a Muslim, but neither of them claim to be racial descendants of

the Jews or Arabs. Many Jews have become Christians and have refuted Judaism, the religion of their ancestors, yet their racial connection is maintained (Phil. 3:5). While the term "Jew" is all but indefinable to human anthropologists, yet their national distinction has never been obscure to God, and there will be a remnant from all twelve tribes to welcome Him Who was born Saviour in Bethlehem of Judea when He returns to set up His millennial kingdom.

Genealogically and culturally the Arabs antedate Esau or Ishmael, and it is therefore an oversimplification to refer to the Arabs in a general way, and say, "They all are the children of Ishmael or Esau." The greater part of the Mideast Arabs including Egypt are culturally the same, their speech having its roots in the Arabic language. Ethnically they are descendants of pre-Abrahamic Egypt, Assyria, Phoenicians, etc. The problem of the origin of the Egyptian people is still unsolved, but they are close akin to their Semitic neighbors in language, color, religion, and based upon the history of their culture there is abundant evidence proving racial relationship.

While Arabism and Islamism are religiously speaking the same there is a racial difference, and we need to remember that all Arabic states had a pre-Muhammed existence. There are some Muslims (Iran-Turkey) who are not Arabs, but one is hard put to find an Arab who is not a Muslim. Egypt is both, Muslim and Arabic. It is correct to refer to the Arabic speaking people of the Mideast, of which Egypt is the principal nation, as Arabs. Ishmael became the father of Ismaelitic Arabs; and Esau became the father of Edomitic Arabs, but long before Ismael or Esau, there were Egyptian, Babylonian, Phoenician, and Assyrian Arabs.

E. G. COOK
701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



It is true that Egypt existed for a long time before Ishmael and Esau were born. But I am not going to say that Egypt has existed for ten thousand years as some do. But I am persuaded that Egypt came on the scene not very long after the flood. However, we need to remember that Ishmael was born 379 years after the flood. I am sure, however, that the first settlers in Egypt were not the offspring of him.

After the Lord's true churches were forced to withdraw fellowship from the apostate churches in 251 A.D. we find that these false churches spread into Egypt. The church began to take over the best parts of the country to build monasteries on. Since the church did not pay any taxes, and since the spendthrift government soon caused the Egyptian money to become just about worthless, the people in Egypt had to pay their taxes with what they grew on the land. All this continued to go from bad to worse. So in 641 A.D. the people were only too glad to have the Arabs from northern Arabia come in and replace the Catholic Church with Islam, the Moslem religion.

As Islam replaced the Catholic Church internal peace and prosperity returned to the country. These Arabs soon dominated the

original inhabitants. So we see rulers coming on the scene with Arab names. So today Egypt is in reality an Arab country.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



They are not, as far as I know. The Egyptians are the descendants of Noah through his son Ham. They are known as the Hamitic races. Egypt was Mizraim, the son of Ham. In fact Mizraim is the Hebrew name that is used for Egypt.

Allow me to quote from Hurlbut's Bible Atlas from p. 26: "The people living in Egypt were of the Hamitic stock, a race of high capacity forming the earliest civilization known in history."

Abraham was from the line of Ham's brother Shem. (See Genesis 11:10-32). They are both of Noah. Noah was from Lamech who was a descendant of Seth.

Actually Egypt was in existence long before Ishmael and Esau, I wouldn't say centuries before, however.

"Indifference"

(Continued from Page Three)
fectly righteous. He has never done one thing that is wrong. The Word of God speaking of Him says that He is holy, harmless and undefiled, separate from sinners. We read: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26).

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ as of a lamb WITHOUT BLEMISH AND WITHOUT SPOT." (I Peter 1:18, 19).

Beloved, the Lord Jesus Christ was spotless. He was without blemish. There was nothing imperfect so far as He was concerned. What a difference between a pauper and a prince. What a tremendous Saviour. Beloved, as that prince gives his clothing to the beggar and the beggar gives his clothes to the prince, so the Lord Jesus Christ took my sins, my self-righteousness, my unrighteousness, my imperfect human righteousness and bore it fully at the cross. Then the Lord Jesus Christ puts His righteousness upon me, so that I sing:

"My hope is built on nothing less
Than Jesus' blood and righteousness."

Thank God, when God sees me, He doesn't see me just washed in the blood merely with my sins washed away, but He sees me clothed in the righteousness of His Son, Jesus Christ. I say, it is impossible to understand spiritual indifference in view of the fact that He has clothed us with His own righteousness.

IT IS IMPOSSIBLE TO UNDERSTAND SPIRITUAL INDIFFERENCE BECAUSE THERE ARE NO MORE SINS CHARGED TO THE ACCOUNT OF THE BELIEVER.

When we were saved we were washed in His blood. When we were saved we were clothed in His righteousness, and when we were saved God charged our last sin to us. From that time on God never has charged another sin to your account or mine. What has He done with them? Beloved, from that hour on God has charged our sins not to us but to our Substitute, the

Lord Jesus Christ. Listen:

"Blessed is the man to whom the Lord will not impute sin." (Rom. 4:8).

You say, "Is there such an individual? Can there be such a person? Is it possible to find such a person in all this world that God won't charge with sin"? Yes, beloved, there is, and who is it? It is the individual who is saved. Every man who is saved has had his sins charged to Jesus Christ, and from that time on God does not impute sin to the individual. The word "impute" means "charge," which literally says that God doesn't charge us with any more sin. The day that we were saved God charged up all of our past sins to Jesus. We read:

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past." (Rom. 3:25).

The day that we were saved all of our past sins were laid on Jesus Christ. All the sins that were in the past, were charged to the Son of God, and from that time on there has not been one single sin that has been charged to your account or mine. They have all been charged to our Substitute.

Beloved, doesn't that grip your heart? Doesn't it make you want to love the Saviour just a little more? Doesn't it make you want to follow Him just a little closer? Doesn't it make you pause and look up to Calvary and wonder how it is that you could be so indifferent in view of the fact that His blood has washed you from your sins, His righteousness has clothed you so that you are now dressed in the imputed righteousness of Jesus Christ and to realize that God never again will charge another sin to your account, because

they are all charged to your Substitute, the Lord Jesus Christ. How can any of us be indifferent, spiritually negligent, spiritually slothful, spiritually careless, spiritually indifferent to the Lord Jesus and His cause and His church in view of what He has done for us?

IT IS HARD FOR US TO UNDERSTAND HOW CHRISTIANS CAN BE INDIFFERENT IN VIEW OF GOD'S ELECTION.

Can you tell me how that a Christian can be spiritually indifferent who believes in the doctrine of election? We read:

"According as he hath CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4).

God chose you before the foundation of the world, and as I have said many times, we are older than creation in the mind of God, for God had already chosen us before He ever created this world. The only reason you are saved in the first analysis is because God made a choice.

Beloved, doesn't it humble you to realize that God chose you? Every once in a while we are prone to want to put in our two pennies worth and say, "Yes, but I chose the Lord too." I'll grant you that you did make a little choice in that you ratified God Almighty's eternal choice. We read:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

Actually, beloved, the choice that amounted to anything was the (Continued on page 5, column 1)

25% Off SCOFIELD BIBLES Special Features

Introduction to each book, Chronologies, subheadings, complete Scofield References, Revised marginal renderings, footnotes and helps on same page with text, Comprehensive Index, Concordance, Indexed Atlas and maps.

Handy Size Edition — 5" x 7 3/8" x 15/16" thick.

153X—French Morocco, India paper, half circuit round corners, gold edges, presentation page and family record. Black, Blue, Brown, or Burgundy — \$26.95

157X—Antique Grain Cowhide, India paper, half circuit, bonded leather lined, round corners, gold edges, gold fillet, presentation page and family record. Black, Blue, Brown, or Burgundy — \$34.50

Large Size Edition — 5 1/2" x 8 1/4" BIBLE PAPER STYLES — 1 3/8" thick.

180—Cloth, square corners. Printed jacket — \$11.95

172 — Moroccoette, limp, round corners, gold edges, Bible paper, 1 3/8" thick, black or red — \$19.95

173 — French Morocco, half circuit, round corners, gold edges, Bible paper, 1 3/8" thick, black. — \$27.50

INDIA PAPER STYLES — 7/8" thick.

183X—French Morocco, half circuit, round corners, gold edges, India paper, 7/8" thick, black, blue, or red — \$31.95

186X—Cowhide, Oasis grain, half circuit, simulated leather lined, round corners, gold edges, gold fillet, India paper, 7/8-in. thick, black, blue, brown, burgundy, or green — \$34.50

179X — Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, India paper, 7/8" thick, black, blue, or red — \$46.50

All Scofield Bibles are in stock in Black binding. Colors are by special order. *Indexing by Special Order Only. Add \$4.00 extra for Indexing.

OXFORD BIBLES

Brevier Clarendon Reference Bible These wide margin Bibles are intended for pastors, teachers, and students. Generous margins and ruled note paper provide space

for personal notes. The text is printed on writing-quality paper. These Bibles also have center-column references and the new Oxford Bible maps with index.

Thin Paper Styles—6 3/4" x 8 1/2" x 1 1/2" thick. Moroccoette, over board, Red edges. With 32 pages of ruled note paper. Black. No. 03340 — \$32.95

Fine Grained Morocco, limp, simulated leather lined, round corners, gold edges. With 32 pages of ruled note paper. Black. No. 03349 — \$47.50

India Paper Style—6 1/2" x 8 1/2" x 1" thick. Fine Grain Morocco, half circuit, simulated leather lined to the edge, round corners, gold edges. With 32 pages of ruled note paper. Black. No. 03350X. — \$58.95

NEW LONG PRIMER CONCORDANCE BIBLE

This King James Version Bible is highly suitable for presentation on occasions of special recognition. Because of its beautiful large typeface that can be read comfortably by persons of all ages, it is an excellent choice for personal and family reading, and for the pastor's use in the study and pulpit. This Bible is light in weight and can be held and carried easily. It has the following features: Presentation Page, Family Record, 100,000 Chair references, Modified Self-pronouncing Type, Dictionary of Scripture Proper Names, Subject Index, Concordance, and The New Oxford Bible Maps with Index. All have Oxford India paper and are 5 3/4" x 8 5/8" x 1" thick.

French Morocco, half circuit, simulated leather lined, round corners, gold edges, and red lettering. Black. No. 04993X. — \$29.95

Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, red lettering. Black. No. 04999X. — \$48.50

French Morocco, half circuit, simulated leather lined, round corners, gold edges. Black. No. 04883X. — \$27.95

Natural Grain Morocco, half circuit, leather lined, round corners, gold edges, Black. No. 04689X. — \$46.50

***Indexing by special order only. Add \$4.00 extra for Indexing.

"Indifference"

(Continued from page four)

choice that God made of us before the foundation of the world, and all that your choice was, was merely a ratification of the eternal choice of Almighty God.

Now, beloved, how can one be indifferent in view of the fact that God has elected him to salvation? Will you tell me how you could be indifferent to a God that chose you, to a God who loved you, to a God who took notice of you hundreds of thousands of years before you were ever born? I think about the folk in the world who are disinterested, never go to church, never show the least bit of interest, and who never in anywise at all are spiritually concerned. An individual comes to my mind that I have tried to witness to many, many times for thirty years, an individual who is still as unconcerned as the first day that I ever saw that person. She never goes to church, never picks up a Bible, and she is always concerned about the things of the world, but she has no concern for the cause of Christ. I think, why is it that individual shows no interest spiritually and I myself, imperfect as I am, love my Lord for what He has done for me? Why? Just one reason. In the first analysis and in the final analysis, the reason that I am interested and the reason that you have a spiritual concern is because God chose you before the foundation of the world. The reason why this other individual goes on day by day and never shows one particle of concern for spiritual truths is because God evidently passed that one by. In making choice of His elect He passed by millions that were not chosen, that were unprayed for in His high priestly prayer of intercession. Beloved, the difference is the fact of God's choice.

When you realize that you are saved because of His choice of you, can you be indifferent to Him? You wouldn't have been saved if it had been left to you. If God hadn't made the choice, you never would have chosen Him. Beloved, we are what we are first of all because of the choice that God made of us before the foundation of the world.

I ask you, how can you be indifferent? How can you be careless? How can you be slothful? How can you stay away from the house of God? How can you refuse to tithe? How can you refuse to be spiritually concerned? How can you in any wise at all be anything but on fire for the Gospel of Jesus Christ in view of what He has done for us especially in the choice He made of us before the foundation of the world.

V

IT IS HARD TO UNDERSTAND HOW CHRISTIANS CAN BE INDIFFERENT IN VIEW OF THE SECURITY THAT WE HAVE IN CHRIST JESUS.

Beloved, I am glad that my salvation doesn't depend upon me. Aren't you glad it isn't up to you to keep yourself? I am afraid if it depended on you to keep yourself that you would be lost before you got out of this auditorium today. No man keeps himself secure, but rather our security is based upon the keeping power of the Lord Jesus Christ. Listen:

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

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God,

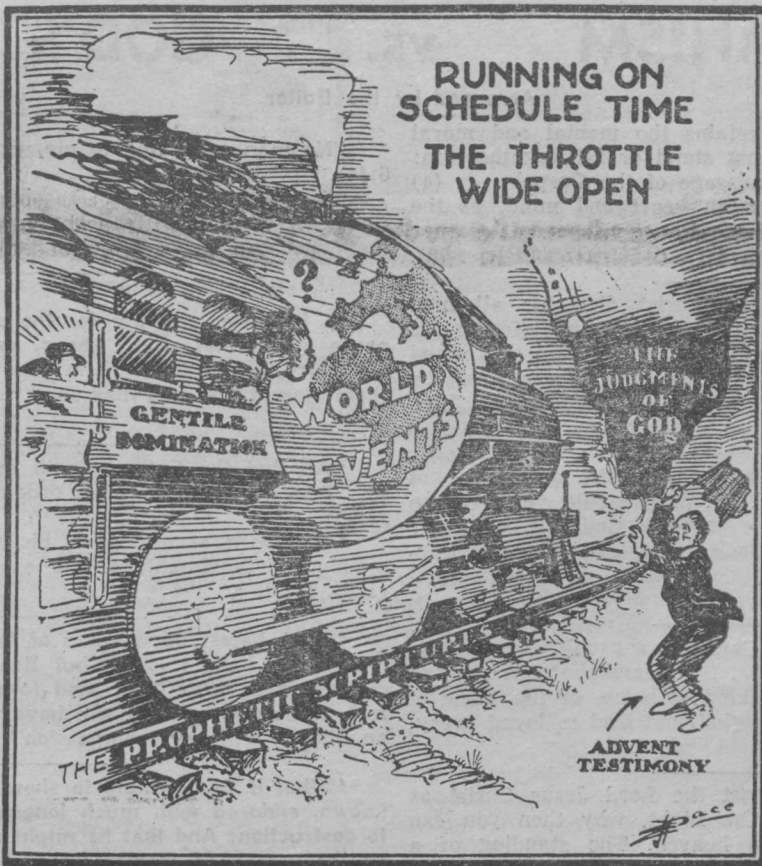
NELSON AMERICAN STANDARD REFERENCE BIBLE

The 1901 translation often referred to as the "Rock of Integrity." Wide margins for study notes in the No. 260T. Special features include Two-Color Presentation Page, 8 Pages of Full-color Maps, Center Column References, Side Margin Notes.

No. 755—Black Leatherflex, Limp style, Chevo Lining, with Velva-Gold Edges \$19.95

No. 756—Black Top Grain Cowhide, Semi-Limp Style, Chevo Lining, with Gold Edges \$32.95

No. 260T—Wide Margin Edition, Black Cloth, Hardcover, with White Page Edges \$13.95



which is in Christ Jesus our Lord" (Rom. 8:38, 39).

This text enumerates nine agents and agencies—infernal, internal, and external—and he says that none of these nine nor any other creature shall be able to separate us from the love of God. Beloved, you don't keep yourself saved. You don't remain saved because of your own strength. Rather you are saved because the Lord Jesus Christ has kept you. You are protected in the hands of God Himself.

Doesn't that help you just to know that you are His and that you are secure? Because of it I like to sing that old song:

"I've found a Friend; O such a Friend!
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him,
And round my heart still closely twine;
Those ties which naught can sever;
For I am His, and He is mine,
Forever and forever."

Thank God, there is not going to be any cessation. There is not going to be any end. There is not going to be any breaking of the relationship. It is going to go on forever and forever.

When we marry we take for granted that sometime sooner or later, if our Lord tarries and does not come that our home is going to be broken up by death. We might not think of it at the time of marriage. In fact, most people don't think of anything at that time, but if you were to pause and reflect over the future, you would recognize the fact that someday your home would be broken asunder in death. I thank God that there is one bond that death can never separate, that there is one bond that will never be broken. Every time I stand before a couple to marry them, I think of the expression that is usually given: "Until death do you part." I say, thank God, there is one bond that death can never sever, and that is the bond whereby that my soul is affixed to the Lord Jesus Christ, and He keeps me, and I am secure because of what He has done for me. Beloved, I say it is hard to understand how a man can be indifferent to a Saviour who keeps the saints day by day. If we had anything at all to do with the keeping of our salvation, it might be different, but we don't keep ourselves saved. First of all, we don't save ourselves, and then we don't keep ourselves saved. How I thank

God that my security is based upon the keeping power of the Lord Jesus Christ, and therefore I say it is hard to understand how we can be indifferent.

CONCLUSION

I say we are never indifferent so far as public appeals are concerned. We are never indifferent when it comes to the matter of appeals of the flesh. It is hard to understand how any man can be indifferent to the Lord Jesus Christ. In view of the death of Christ, in view of the fact that we have the imputed righteousness of Jesus Christ given to us, sin is never charged to the believer. In view of the fact that God elected us unto salvation before the foundation of the world, and in view of our security which we enjoy now, I say it is hard to understand how one can be indifferent. Yet, beloved, you recognize the fact that we are indifferent. We are all exceedingly indifferent to the Lord Jesus Christ. We shouldn't be indifferent to His church. We ought to be a member of His church. We ought to support and uphold His church. We ought not be indifferent. Certainly, beloved, we ought to live for Him. In view of what He has done for us we ought not be indifferent. We ought to live for Him. We ought to serve Him. We ought to stand for His truth. We ought to contend for His doctrines. We ought to count no cost too great. We ought at all times to be loyal and faithful and true to Him and His Word and His church in view of what He has done for us.

If you are ever tempted to be indifferent, go back and realize Christ died for you, He has clothed you in His righteousness, and He has never charged another sin to you because they are all charged to your Substitute, the Lord Jesus Christ. He elected you before the foundation of the world and He keeps you from the day you are saved until you get to Glory, and in view of this, I ask you, is it nothing to you, all ye that pass by?

May God help you not to be indifferent to the Lord Jesus!

When Gog Meets God

(Continued from Page Two)

They cannot bring themselves to believe that horses are used in modern warfare. But these words are not symbolic, for all prophecy must have a literal fulfillment. I do not concur with the idea that Ezekiel described the weapons of his day only to show the army will be fully equipped for battle. These weapons are just what Ezekiel says because the Bible declares they will be burned (Ezek. 39:9). It would be very difficult to burn a symbol.

I believe the nations will sign a disarmament treaty like many world leaders are already talking about. Since the production of

THE BAPTIST EXAMINER

APRIL 21, 1979
PAGE FIVE

tanks and guns could be easily detected, Russia will gather many horses and resort to primitive weapons made in secret. This will make the invasion of Palestine a surprise attack. Ezekiel's very words support this. "Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee" (Ezek. 38:9). This would allow a complete literal fulfillment which prophecy demands.

It is also interesting to note that a large portion of all the horses in the world are in Russia. And before someone declares that horses are not used in modern warfare, let him recall that five thousand mounted calvarymen appeared in North Korea south of the Yalu River in December 1950 and put the American Marines to flight. In Revelation 19 John tells us Christ will come from heaven upon "A white horse" (Rev. 19:11). Then he mentions that "the armies which were in heaven followed him upon white horses" (Rev. 19:14). It is also significant that John describes the depth of human blood as being "unto the horse bridles" (Rev. 14:20).

CONCLUSION

Moscow is becoming emboldened in its drive for world domination. They realize that public sentiment plus congressional restrictions have eliminated the possibility of U.S. troops being dispatched overseas to contest Communist aggression. Russia and her client states are having a field day in Africa and the Mid-east. America's allies around the world have serious doubts about the ability of the United States to defend the free world against the rapidly mounting Soviet challenge.

It would seem from Ezekiel's prophecy that Russia will be a greater world power near the end of the age than America. But Russia will never completely dominate the world. Instead, she is headed for a shameful defeat at the hands of Almighty God. Her defeat will not come from Europe or America, but from Heaven.

While the Bible does not tell us all that the future holds for this country, it does make it clear there will never be a Russian dominated world empire. The invasion of Palestine by Russia fits into our contemporary scene. This strongly indicates the times of the Gentiles are fast running out and that the nations are preparing for the final crisis. If there ever was a people who had a right to look forward to the coming of the Lord momentarily day by day, on the basis of what is around them, it is us! "Be patient therefore, brethren, unto the coming of the Lord" (Jas. 5:7).

Regeneration And . . .

(Continued from page one)

living personal experience, and the regeneration of the Spirit is followed by a long life of eager and humble feeding on the Spirit and the Word of God. And now appears a greater mystery. By a strange and subtle power the hearts of kings and emperors are made to open to this saintly preacher, while they listen enraptured as he unfolds to them the mysteries of the kingdom of Heaven, and pleads the claims of Divine Love. Popes and cardinals, priests and nuns, give ear; their hearts melt, and their eyes flow with tears, while they confess that they never heard it on this wise before. Here is a life which maintained such communion with God, that there was far more of Heaven than of earth in it. Let us see in it a living testimony of what the Holy Spirit and the Holy Word can effect when wrought into living Christian character.

We are touching a most vital point now. Physiology shows us how inevitably the food on which

one subsists determines the texture of his flesh. Can the daily newspaper, the light romance, and the secular magazine, build up the fiber and tissue of a true spiritual character? We are not putting any surly prohibition on these things; but when we think of the place which they hold in modern society, and with how many Christians they constitute the larger share of the daily reading, there is suggested a very serious theme for reflection. As the solemn necessity is laid upon the sinner of choosing between Christ and the world, so is the choice pressed upon the Christian between the Bible and literature—that is, the choice as to which shall hold the supreme place. "Blessed are they that hunger and thirst after righteousness." Ah! how quickly a day's bodily languor and want of appetite is noted and attended to. But how many days have we known in which there has been no relish for the Word of God, no deep, inward craving after that meat which the world knows not of. And have we been so alarmed at this symptom that we have made haste at once to seek its cure?

The facts of the Scriptures furnishing nutriment and upbuilding to the soul, is the most real experience of which we have knowledge. None of us "by taking thought, can add one cubit unto his stature." But how many, by taking in God's great thoughts, feeding on them and inwardly digesting them, have added vastly to their spiritual stature. We have noticed especially, in the lives of Christians, how some long-neglected but freshly-revived truth has marvellously quickened and built up the soul. Its newness has created a strong relish in the believer, and so imparted a mighty impulse to his spiritual growth. How true this has been of such doctrines as those of "Justification by Faith," "The Witness of the Spirit," and the "Coming of the Lord." The revival of these doctrines has constituted distinct eras of reformation in the church, but previously, also, marked eras of renewal in the individual soul. We may take the last-mentioned as the one recently revived. The biographer of Hewitson says of him: "He not only believed in the speedy appearing, but loved it, waited for it, watched for it. So mighty a motive power did it become that he ever used to speak of it afterward as bringing with it a kind of second conversion." Yes; and how many Christians of our day know what this means! Such is the vivifying power of truth; so does it come in to repair the waste of our spiritual life, to build up new tissue, and to put new blood into our heavenly man.

The same may be said of prayer and meditation. They have mighty renewing power. They quicken our life, and multiply within us the joy of the Lord, which is our strength.

In these days, when the closet has become so contracted and the church so expanded; when Christians have learned to find their edification so largely in the public services, in the music, and art, and eloquence of the sanctuary, and so little in the still hour of communion, it is quite hard to believe that the greatest enjoyment is possible in solitude with God.

We read of Columkill bidding farewell to his hermit's cell and homely fare to take the honours and emoluments of the bishopric of Iona, yet exclaiming tearfully: "Farewell, Arran of my heart! Paradise is with thee; the garden of God is within sound of thy bells." And as we read this we say, forsooth, "This is monkish sentimentalism." But what when we find sober Protestant saints like the one just quoted, Hewitson, writing: "Communion with Christ (Continued on Page 6, Column 1)

REGENCY GIANT PRINT BIBLES

King James Version, Words of Christ in Red. Now, even older persons and others with special visual needs (including children) can read and study the Bible in comfort with the Regency Giant Print Bible. The Regency Giant Print Bible is only slightly larger in overall size than many regular editions, so it's easy to carry and hold. Special features of this Bible are: 8-page Presentation and Family Register Section, 8 pages of Full-color Maps, 16 pages of Full-color illustrations, and 22 pages of additional helps. Size: 6 1/2" x 9 1/4" x 1 1/2" inches.

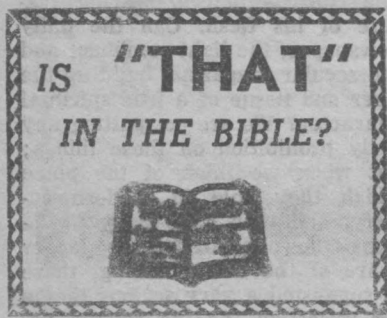
No. 883—Available in Black or Burgundy with velva-gold edges, and Blue with velva-silver edges \$13.95

ARMINIANISM

vs.

GOD'S TRUTH

Arranged by the Editor



Question:

WHAT WHOLE NATION WAS MADE SICK BY A QUAIL DIN-NER?

Answer: The Israelites, Numbers 11:32-33.—"And the people gathered the quails: . . . And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague."

Regeneration And . .

(Continued from page five)
is the only source of satisfaction, the only source of lasting joy. I have enjoyed more even this morning from beholding the loveliness of the glory of Christ as revealed to me by the Spirit, than I have done from the world during the whole of my life? Oh, to rise to a still more incredible altitude, what if we listen to that mighty interceder with God, John Welch, of Scotland, crying in one of his seasons of rapt communion, "O Lord, hold Thy hand; it is enough; Thy servant is a clay vessel, and can contain no more?"

Surely, this is strange language to most of us. But if we turn to the Scriptures of our Lord, we may find a possible key to such alleged experiences; for when we ask our Master why He has revealed such wonderful things concerning our union with Him and our share in the Fathers' glory, He answers, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full" (John 15:11). And when we ask Him why He has given us this wonderful privilege of prayer in His name, He replies, "Ask and ye shall receive, that your joy may be full" (John 16:24). If, at best, we have been able to get only a half measure of this divine joy, let us not discredit those who have exclaimed, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life."

We have spoken of daily renewals, and we are persuaded that no real growth and development in Christian life is possible without these. There is still another kind of renewing to which we could call attention. "The times of refreshing from the presence of the Lord" which the Scriptures promise hold out a very blessed and assuring hope. This expression of course has literal reference to the return of the Lord from glory, and His joyful reunion with His church. But there are even now seasons of extraordinary communion with the Lord, when, through the Holy Spirit, He is pleased to manifest Himself to the soul in such unwonted power that they may be truly called "times of refreshing." We find records of these in the lives of almost all devoted saints. As nature has its annual as well as its diurnal renewals, when the sun returns in spring tide blessing and quickening, so has grace its special times of revival. Then it is that the Heavenly Bridegroom visits the soul, by the Holy Ghost, speaking in tenderest accents: "Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land. The fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell. Arise my love, my fair one, and come away."

Ah! how often have the poetic strains of this Song of Solomon been translated into the real prose of living, practical experience. The chill of winter has settled

The spiritually dead, fallen man retains the mental and moral ability (and responsibility; the two must stand or fall together) to: (1) HEAR and understand the basic message of the Gospel . . . (4) RESPOND, gratefully and penitently, with heart and mind, as the Holy Spirit points him to the seeking Saviour . . . (Eugene L. Garner in the CLARION HERALD via THE BAPTIST MESSENGER, 1-76).

"The Bible repeatedly teaches that Christ died for all men everywhere. . . . All that was lost in Adam's sin is paid for in the death of Christ. . . . To deny the unlimited atonement, unlimited love of Christ, unlimited invitation, is to make a mockery of the great truths of the gospel" (J. R. Rice in THE SWORD OF THE LORD, 2-9-79).

"How foolish to suppose that men cannot resist grace, cannot resist God. But they do every day. . . . Why would you suppose then that in the matter of salvation the grace of God is irresistible? The Bible doesn't say so; experience doesn't prove it. That is manufactured doctrine that has to go with the doctrine of unconditional election" (J. R. Rice, *ibid.*, 2-16-79).

"God loved the world, and Jesus Christ is a propitiation for the sins of the world. . . . the word world . . . means the sum total of humanity, the whole human race, mankind at large, or the world of fallen men and women. . . . My, I am glad that God so loved everybody" (James W. Crumpton in MARANATHA, 1-76).

"Sinner friend, if you will but trust the Lord Jesus Christ as your personal Saviour, yes, look to the Light, why then you can change your destination from hell to heaven. The standing of a man's soul before God depends entirely on his relationship to God through Jesus Christ" (Bob Gray in THE BAPTIST BEACON, 8-76).

"The point is we are not predestinated to believe, but the believer is the chosen and predestinated because he is in Him (L. D. Capell in MISSIONARY BAPTIST SEARCHLIGHT, 11-10-76).

"He died for all; He ransomed all; He provided for all. Atonement covers sin from Adam to the last man on earth. There is no man outside the scope of Calvary's work" (W. E. Sampson in DAYBREAK, Nov.-Dec., 1971).

"As ones who magnify God's grace, surely five-point Calvinists should know that it is not the saints who persevere, but the blessed Spirit. It is His 'holding out,' not that of the saints" (Robert L. Summer in AN EXAMINATION OF TULIP, p. 10).

"Any person who will stop and think must admit that God could not be just and holy if He saved some but refused to save others. God is just, God is holy, and provides love, grace, and eternal life for all who will come to Him in the name of Jesus" (Oliver Greene in ELECTED TO HEAVEN OR HELL, p. 16).

"The truth of election, foreordination and predestination stated simply is this: God foreordained, predestined, and elected to save every soul believing in Him. It is not a matter of who but a matter of what God determines to do for the persons who believe in Him" (L. D. Capell in MISSIONARY BAPTIST SEARCHLIGHT, 8-10-78).

"If we are sinners when we are born, then God is responsible for our sinful condition, since He is the Father of our spirits and we are His offsprings! We do inherit the consequences of sin" (Frank Foust, Campbellite preacher, in the ITAWAMBA COUNTY TIMES, 10-78).

"The doctrine of unconditional, personal election was first advocated by Augustine who was born in Tagaste Numidia November 13th, 345 A.D." (L. S. Ballard in MISSIONARY BAPTIST SEARCHLIGHT, 8-25-78).

"They all have one thing or phrase in common that Calvin and his followers seem to overlook, the words: in Christ, within his sphere or limitations, Ephesians 2:8-10 tells the correct procedure for foreordination. It comes after salvation, yet even then does not destroy the freedom of choice offers to man" (Terry B. Parrish in MISSIONARY BAPTIST SEARCHLIGHT, 11-10-78).

"However the Bible does not allow for this onesided, unbalanced emphasis on the sovereignty of God and the doctrine of limited atonement will not allow for the biblical urgency of persuasion in evangelism" (Martin Canavan in THE BAPTIST SENTINEL, 1-79).

over the church; instead of melting penitence, the tears of other days have frozen into icicles, and are hanging about the sanctuary—cold and glittering formalities taking the place of that holy tenderness which pleads with God "with strong crying," and warns men "night and day with tears." What servant of God has not had sorrowful experience of this condition of things? Then it is that pastors and brethren should seek for a special refreshing from the Lord's presence. The ordinary tenor of spiritual life will not answer now. The power of God must be laid hold of — special power for special weakness and need. And "blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope by the resurrection of Jesus

Christ from the dead," that He can renew what He has begotten, and restore the joy of His salvation to those who have backslidden into the joy of this world.

Christmas Evans, the fervent Welsh preacher, has left us the record of a most gracious visitation of this kind:

"I was weary of a cold heart toward Christ and His sacrifice and the work of His Spirit; of a cold heart in the pulpit, in secret prayer, and in the study. For fifteen years previously I had felt my heart burning within me, as if going to Emmaus with Jesus. On a day ever to be remembered by me, as I was going from Dolgelly to Machynlleth, and climbing up toward Cadair Idris, I considered it incumbent on me to pray, however hard I felt my

"No man can come to me, except the Father draw him" (John 6:44).

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

"I lay down my life for the sheep . . . But ye believe not because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish . . ." (John 10:15,26-28).

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

"And as many as were ordained to eternal life believed" (Acts 13:48).

"He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand" (Dan. 4:35).

"Thou hatest all workers of iniquity" (Ps. 5:5).

"Jacob have I loved, but Esau have I hated . . . Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:13-15).

"What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory" (Rom. 9:22-23).

"And all who were pre-destined to the Life of the Ages believed" (Acts 13:48 Weymouth translation).

"As many as were foreordained to eternal life believed" (Acts 13:48 Vulgate).

"Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

"So Christ was once offered to bear the sins of many" (Heb. 9:28).

"The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger" (Job 17:9).

"I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40).

"But he that is begotten of God keepeth himself, and that wicked one toucheth him not" (I John 5:18).

"For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favor" (Josh. 11:20).

"He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40).

"The election hath obtained it, and the rest were blinded" (Rom. 11:7).

"He is a chosen vessel unto me" (Acts 9:15).

"He has chosen us in him before the foundation of the world" (Eph. 1:4).

"Moreover whom he did predestinate, them he also called" (Rom. 8:30).

"God hath from the beginning chosen you to salvation" (II Thess. 2:13).

"Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

". . . thou . . . wast called a transgressor from the womb" (Isa. 48:8).

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3).

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (Deut. 7:6—B.C. 1451).

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9—A.D. 66).

"As many as were foreordained to eternal life believed" (Acts 13:48 Vulgate).

"Moreover whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. 8:30).

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:5).

"But he is one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13).

"But our God is in the heavens; he hath done whatsoever he hath pleased" (Ps. 115:3).

heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt, as it were, the fetters loosening, and the old hardness softening, and, as I thought, the mountains of frost and snow dissolving and melting within me. This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of His salvation, and that He would visit the churches in Anglesea that were under my care. I embraced in my supplications all the churches of the saints, and nearly all the ministers of the principality by their names. This struggle lasted for three hours; it rose again and again, like one wave after another, or a high-flowing tide driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labours, all my life — every day and every hour that remained for me; and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestling with God. From this time I was led to expect the goodness of God to the churches and to myself . . . The result was, when I returned home the first thing that arrested my attention was that the Spirit was working also in the brethren in (Continued on page 8, column 1)

WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?

LOS ANGELES (EP)—Superior Court Judge Julius M. Title has dissolved the receivership of the Worldwide Church of God on condition Church officials cooperate with the state attorney general in making a "full and complete examination and audit" of the \$80 million a year enterprise. He specified that agents of the attorney general's office "are entitled to look at whatever they want to."

Allan Browne, an attorney for the Worldwide Church, protested the judge's order. "They're asking to get into every internal financial document the Church has had in 20 years," he said. "That includes welfare recipients and ministers' salaries." In response, Hillel Chodos, the attorney representing the attorney general and six former Church members who originally brought suit against the sect, said that "the people have a right to an accounting of every penny."

Although the receivership has been lifted, Judge Title's order requires the Worldwide Church to give 30 days' notice to the attorney general's office before disposing of property or fixed assets. Mr. Chodos said, "We are interested in keeping this corporation from selling its assets and carrying them off to Tucson in a paper bag." He was referring to the headquarters of Herbert W. Armstrong, 86-year-old president and founder of the sect.

HEIDELBERG (EP)—Germany will soon have its first Jewish Theological Seminary since the end of World War II and the first in history authorized to grant degrees, thanks to the vision of a German-born, American Jew who is now Chief Rabbi of the German region of Baden.

"Die Juedische Theologische Hochschule" is expected to open its doors in Heidelberg to 20 students at the beginning of the German fall semester, about October 1. The faculty of five is still to be selected from applications which have come from Jewish scholars living in Germany, the United States, Israel, and Great Britain.

Before the Hitler period, Germany had three Jewish theological schools. They were gradually closed and the fall of the Third Reich in 1945 found Germany with no center of Jewish theological education.

This situation became a cause of growing concern for Rabbi Nathan Peter Levinson, a native of Berlin who came back to Germany in 1958 as an American Air Force chaplain and stayed on beginning in 1961 to help minister to West Germany's 35,000 Jews. Rabbi Levinson had been a student in 1941, at the last Jewish seminary on German soil, the school in Berlin. There are only 10 rabbis in West Germany, two each in West Berlin and Frankfurt, and the other six scattered across the country.

Investigative reports reveals shocking things about modern abortion clinics. Women are being deceived, maimed, crippled and even killed by abortion profiteers. Twelve women died after abortion in Illinois clinics. In one out of every three abortions in Illinois in 1977, it was found that cruel, unsanitary, painful, callous procedures existed.

Anesthetics were not given. Sheets were still bloody from earlier abortions. Unlicensed doctors marked their dirty aprons for each abortion performed, completed sometimes as quickly as two minutes per person. The faster the assembly line works, the more money each doctor (?) gets.

Abortion on demand has not done away with the "back room" and "coat hangers." Instead it has legalized murder with suction cups, unsanitized instruments and chemicals.

On February 27 South Dakota became the fifth state to rescind its approval of the Equal Rights Amendment. Proponents of the controversial anti-sex discrimina-

tion amendment are now eight states short of the 38 needed for ERA to become part of the Constitution.

A controversial forum on human sexuality including sexually graphic films was held March 16-18 with an agency of the United Methodist Church as co-sponsor.

In some states films included nudity, sexual intercourse, oral sex, lesbianism, homosexual activities, and masturbation.

The sexually graphic films were made and produced by the National Sex Forum of San Francisco, which is headed by Ted McIlvenna, former pastor of Glide Memorial United Methodist Church in San Francisco and former staff member of youth ministries of the United Methodist Church.

The Southern Baptist Convention's Foreign Mission Board submitted no claims and expects to receive no money from the recently signed U.S.-China claims accord which states China will pay \$80.5 million for American property seized by the Communists in 1949.

The American Baptist churches in the U.S.A. decided to enter \$2.5 million in claims.

NEW YORK (EP) — Pope John Paul II, after an audience with a group of Jewish leaders from around the world, expressed the wish "to come to Israel soon," it was reported today by one of the members of the Jewish delegation.

Rabbi Marc H. Tanenbaum, National Director of Interreligious Affairs of the American Jewish Committee, described the meeting between the Pope and the Jewish leaders from four continents as one that was "characterized by deep mutual respect and personal warmth."

"In his formal address," Rabbi Tanenbaum said, "Pope John Paul II spoke of the close relatedness of Christianity to Judaism, and he called for strong efforts to foster fraternal dialogue and fruitful collaboration between Catholics and Jews throughout the world." He also reported that the Pope had "forcefully repudiated all forms of anti-Semitism and discrimination as opposed to the very spirit of Christianity."

It was during a private conversation with Israeli representatives that the Pope spoke of Israel. "Israel, I want to come there soon," he told Rabbi Tanenbaum.

RICHMOND, Va. (EP) — A United Methodist minister questioned here whether all sex outside marriage was really sinful in the eyes of God.

Joseph C. Weber, professor of Biblical theology at Wesley Theological Seminary in Washington, D.C., suggested that "there may be cases in which sexuality can occur outside of marriage." He recommended that the church "reinvestigate the whole concept of marriage."

He made these comments in a paper delivered at a two-day conference on sexuality at Union Theological Seminary here, an institution of the Presbyterian Church in the U.S.

Elizabeth Achtemeier, a United Church of Christ minister who is adjunct professor at Union, disagreed with Weber's ideas in a discussion following his presentation. She declared that "fornicators and adulterers are truly acting outside the intention of God."

Weber said marriage has its roots in a "patriarchal and agricultural society" in which women were bought and sold. Since marriage stemmed from such a setting and since sexual acts between persons committed to each other represent the true intention of God, the United Methodist theologian asserted, "there may be cases in which sexuality can occur outside of marriage."

At one point, Weber asked Achtemeier if she could cite one com-

mandment set down by God through Christ. She cited the admonition to "love the Lord thy God with all thy heart and with all thy soul and with all thy mind..." Weber then drew gasps from some of the 135 persons in the audience when he replied, "My dear woman, you cannot command anyone to love. That is not any kind of commandment that God would make."

LOS ANGELES (EP)—Officials of the Worldwide Church of God have posted a \$2 million bond with the Los Angeles Superior Court to have Judge Julius Title suspend the authority of an appointed receiver to control the church's assets. Judge Title accepted the bond over the objections of Deputy State Attorney General Laurence Brainard. The bond consisted of hundreds of surety pledges, and Mr. Brainard has argued that it should have been in cash.

LONDON (EP) — Peter Vins, 23, son of dissident Soviet Baptist leader Georgi Vins, has been released from prison, after serving 11 months, according to reports reaching here from "underground" sources. Mr. Vins, an associate member of a Ukrainian group set up to monitor Soviet compliance with the Helsinki Accords, had been given a one-year sentence in a labor camp last April for "parasitism."

Meanwhile, Georgi Vins, who was sentenced in 1974 to five years in a labor camp followed by five years in exile, has returned to prison in Siberia after a brief stay in Moscow's Lefortovo Prison. He is due to complete the first five years of his sentence at the end of March.

MALIBU, Calif. (EP) — Her followers call her "Guru Ma," or "Mother." Publicity for her public appearances sometimes describes her as "America's Foremost Woman Religious Leader." Yet many people have never heard of Elizabeth Clare Prophet or her Church Universal and Triumphant.

Established in 1958, the group today has about 60 centers with several thousand members in the U.S. and Canada. A mixture of religion and philosophy, the movement focuses on communication with "ascended masters," who give messages to Ms. Prophet through a process known as "dictation."

According to Ms. Prophet, Jesus Christ "was the archetype of what we are intended to be." He is at the top of the list of "ascended masters," which includes Gautama Buddha, Confucius, Mohammed, Moses, the Mother Mary, Pope John XXIII, and eminent scholars of the past in the areas of music, religion, and science.

Although the Church Universal and Triumphant has not drawn the attention of cult-hunters and deprogrammers, it has been the subject of critical appraisal by the Spiritual Counterfeits Projects in Berkeley, Calif., an evangelical organization which researches "new religions" and compares their teachings and practices with traditional Christianity.

WASHINGTON, D.C. (EP) — Some 45 per cent of children born last year in the U.S. may live part of their childhood with only one parent because of the rising divorce rate, according to a Census Bureau prediction.

Census analysts Paul Glick and Arthur Norton said 43 per cent of black youngsters are already growing up in one-parent households. Their predictions appeared in the current issue of American Demographics magazine.

Because of the high divorce rate in the overall population, "we have estimated that 45 percent of all children born in 1978 will become members of one-parent families, for a while at least, before they reach the age of 18 years, if present circumstances continue. They said, "That is indeed a very large minority and the subject of concern for many about the potential damage to children and future society."

THE BAPTIST EXAMINER

APRIL 21, 1979

PAGE SEVEN

For Mess Of Pottage

(Continued from page one)

As with the Protestants, truth began to be crucified in the colleges and seminaries founded and supported by the Baptists. These schools in time produced (and are still producing) neo-orthodox leaders who, if not outrightly denying truth, implant doubts in the minds of the hearers.

But even then the line was held by some Baptists for many years. But error never sleeps. And as the price of truth is "eternal vigilance," so was the majority of Baptist groups affected with this attack by Satan. It is true, thanks be to God, that vestiges of truth still remain in Baptist life, but the truth is now loved by a precious few. Many Baptists, claiming orthodoxy on certain truths, have turned their back on time-honored and God-exalting doctrines of the Word.

Truths that once were held in high esteem by Baptists are now subjects of ridicule, rejection, and slander. Some, while still contending for local church truth, have "let slip" the doctrines that form the very core of the gospel—the doctrines of grace!

For instance, a number of Baptist periodicals, booklets, and other publications are now slandering truth under the pretense of explaining (rather explaining away) the "doctrines of grace." These self-appointed theologians (which have no adherents in the mainstream of Baptist life) have sentenced "truth" to the gallows, and without recognizing this grave injustice, have enthroned "error."

Thus, to the average Baptist in the twentieth century, the words "Calvinism," "Calvinist," etc., are a theological monster to be equated with the worst of heresies. Using the tactics of Satan, not a few Baptist leaders have brought forth articles and books to "expose" the errors of Calvinism.

That our Baptist forefathers were Calvinistic in theology is easily proved, both from historical statements and from confessions of faith. Thus, to play down both the importance and the context of history and confessions, these leaders in Baptist life are saying that history is no real teacher and that confessions of faith are unimportant. And all of this for a paltry mess of pottage!

Basically, what is Calvinism? Theologically, the term means that "salvation is of the Lord" (Jonah 2:9). It is a system which stands diametrically opposed to Arminianism.

Concerning election, Calvinism teaches that God unconditionally chose His people, not according to any foreseen faith or repentance, but solely of His good pleasure (Ephesians 1:4-11). Concerning predestination, Calvinism teaches that all of the elect are determined or foreordained to a certain end—glory (Romans 8:29). Concerning depravity, Calvinism teaches that man is dead in sins and trespasses (Ephesians 2:1), spiritually impotent (John 6:44; Romans 5:6-8), a rebel against God, and completely void of the love of God in the heart (Romans 3:10-12). Concerning the atonement, Calvinism teaches that Christ died savingly for His people. That is, Christ's death as to its worth or value is unlimited; as to its design or extent it is limited in God's elective decree. Concerning effectual calling (irresistible grace), Calvinism teaches that all those foreknown and predestinated are in time called effectually to salvation (Romans 8:29,30; II Thessalonians 2:13,14). Concerning regeneration, Calvinism teaches that the new birth is "of God," and not of blood, nor of the will of man, nor of the will of the flesh (John 1:11-13). Concerning justification, Calvinism teaches that sinners are justified before God by or through faith not "because of" or "on ac-

Missionary To New Guinea Eld. Fred T. Halliman



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P. O. Box 71
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

ELDER FRED T. HALLIMAN
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua, New Guinea

count of" faith (Romans 5:1). Concerning faith and repentance, Calvinism teaches that God grants these to His people, and that they are "gifts" of God's sovereign will (Ephesians 2:8, 9). Concerning preservation and perseverance, Calvinism teaches that God preserves His own from falling (Jude 24; I Peter 1:5), and causes them to persevere (Philippians 2:13,14).

Why do modern-day Baptists, for the most part, deny most all of these aforementioned doctrines? Why do the leaders rant and rave against these time-honored truths? Why do they spend so much energy and time in an attempt to keep the average Baptist church member ignorant of these wonderful truths? Why do they purposely pervert the teachings of true Calvinism by labeling it "hard-shellism," "fatalism," etc.? It is a fact of history that the mainstream of Baptists have been Calvinistic in theology (no matter how long and loud this is denied by present-day Baptist leaders).

But whatever history says is sec-

(Continued on page 8, column 4)

Keeping Ordinances

(Continued from page one)

encourages our reliance on the efficacy of His death, we keep to the design of the Holy Spirit. But if we convert the bread and wine into a religious dose, that will cleanse us from sin in the same manner as medicine does from disease, and if we administer it to a dying sinner to transform him into a saint, we totally deviate from the design of the institution.

For your keeping close to the letter and spirit of the divine institutions, and thus by your conduct bearing testimony against all innovation, you may be reproached by the world, to balance which, you shall inherit the praise of Heaven. A praise that when superstition and will-worship shall die by the breath of Christ, Heaven and earth shall pass away, but His praise shall not pass away.

(THE BAPTIST MAGAZINE OF 1809, Vol. I, pp. 12-14).

NELSON POCKET GIFT AND SNAP FLAP BIBLES

KJV, 6-page Harmony of the Gospels, 5-page section on the Parables and Miracles of the Bible, Presentation page, 3 3/4 x 5 1/2 x 13/16 in.

SNAP-FLAP

No. 72BG—Burgundy Imitation Leather, Gold Page Edging \$13.95
No. 72BR—Brown Imitation Leather, Gold Page Edging \$13.95

POCKET BIBLES

No. 73—Black Leatherflex, Velva-Gold Edges \$8.95
No. 76—Black Genuine Leather, Gold Edges, Ribbon Marker \$13.95

Regeneration And . .

(Continued from page six)
Angelesea, inducing in them a spirit of prayer, especially in two of the deacons, who were particularly importunate that God would visit us in mercy, and render the Word of His grace effectual amongst us for the conversion of sinners" (LIFE AND SERMONS, p. 28).

What is especially to be noticed in this experience is its relation to the Church of God. When the ice was melted from his own soul, then he began to plead for all the saints and all the ministers. And, as afterwards appears, at the same time that the Spirit fell on him it was falling on his brethren in distant places. So it is always. God never makes half a providence any more than man makes half a pair of shears. If He fits a preacher to declare His Word, He fits a hearer to receive that Word; if He moves one soul to cry, "What must I do?" He has always moved some other servant of His to direct him what to do.

Let us ponder the story of Paul and Ananias, of Peter and Cornelius, of Philip and the eunuch, if we would observe the mystery of the Spirit — His twofold ministry, to preacher and to hearer, to counsellor and to inquirer. And noting this, we shall understand the in-

timate relationship between the season of renewal in the heart of the individual believer and the time of reviving in the church. If two harp-strings are in perfect tune, you cannot smite the one without causing the other to vibrate; and if one Christian is touched and agitated by the Spirit of God, think it not strange that all who are like-minded in the church are moved by the same divine impulse. Nor for ourselves, and that we may enjoy the holy luxury of communion with God, are we to seek for the times of refreshing. If so, doubtless we shall fail of them, for even spiritual blessings we may ask and receive not, if we only ask that we may consume them upon ourselves.

No biography to which we have been introduced seems to us more

instructive on this point than that of David Brainerd. From time to time he sought and obtained the holiest intimacies with God yet never for himself. Trace line by line, the following remarkable passage from his diary:

"April 19, 1742 — I set apart this day for fasting and prayer to God for His grace; especially to prepare me for the work of the ministry, to give me divine aid and direction in my preparations for that great work, and in His own time to send me into His harvest. Accordingly, in the morning I endeavoured to plead for the Divine Presence for the day, and not without some life. In the forenoon I left the power of intercession for precious, immortal souls, for the advancement of the kingdom of my dear Lord and Saviour in the world, and, withal, a most sweet resignation and even consolation and joy in the thought of suffering hardships, distresses, and even death itself, in the promotion of it; and had special enlargement in pleading for the enlightening and conversion of the poor heathen. In the afternoon God was with me of a truth. Oh, it was blessed company indeed! God enabled me so to agonize in prayer that I was quite wet with sweat, though in the shade and the cool wind. My soul was drawn out very much for the world; I grasped for multitudes of souls. I think I had more enlargement for sinners than for the children of God, though I felt as if I could spend my life in cries for both. I had great enjoyment in communion with my dear Saviour. I think I never in my life, left such an entire weanedness from this world, and so much resigned to God in everything. Oh that I may always live to and upon my blessed God! Amen, amen" (MENIOR, p. 46).

Here, certainly, is something very high and remote from ordinary experience — this praying one's self into fellowship with Christ's sufferings, and into partnership with His garden sweat. But we are writing now for those who wish to know concerning the highest attainments. Yet what we are especially emphasizing is the relation of these extraordinary experiences to the furtherance of the gospel and the salvation of souls.

He who in thus interceding grasped not for some ecstatic vision or revelation of God, but "for multitudes of souls," gained what he sought; for marvellous power attended his preaching. There were days in which the Spirit of God fell upon those stolid, hard-hearted Indians with such demonstration that scores of them bowed before the preacher like grass before the mower's scythe; so that even the ambassador himself was astonished, and exclaimed, "And there was no day like that before it or after it."

Brainerd had many seasons of this uncommon renewing of his spiritual life through prayer and fasting; and in summing them up, President Edwards records this noteworthy conclusion: "Among all the many days he spent in secret prayer and fasting, of which he gives an account in his diary, there is scarcely an instance of one which was not either attended or soon followed with apparent success, and a remarkable blessing in special influences and consolations of God's Spirit, and very often before the day was ended." And we may add yet more. The record of these fastings and prayers of Brainerd, and of the power of God which followed, written only for himself, but wisely published by Edwards after his death,

TUNE IN TO THE INDEPENDENT BAPTIST HOUR

Station	Time	Dial:	Watts:
WCAK, Catlsbrg., Ky.	Sun.— 8:30-9:00 a.m.	92.7	3000 FM
WFTO, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	1360	2500 AM
WFTA, Fulton, Miss.	Sun.— 1:00-1:30 p.m.	101.7	3000 FM
KAWS, Hamphill, Tex.	Sun.— 7:30-8:00 a.m.	1530	1000 AM
*KYHM, Gilmer, Tex.	Sun.— 1:00-1:30 p.m.	1060	10000 AM
*WYRD, Syracuse, N.Y.	Sun.—12:30-1:00 p.m.	1540	1000 AM
*WKNG, Tallap'sa, Ga.	Sun.— 8:00-8:30 a.m.	1060	2500 AM
*Clear Channel			

has brought rich blessings to the world. William Carey read it on his shoemaker's bench, and asked, "If God can do such things among the Indians of America, why not among the pagans of India?" Henry Martyn, the thoughtful student in Cambridge, England, read it, and was moved by it to consecrate his life to missionary service in the East. Edward Payson pondered it, and when 22 years of age wrote in his diary: "In reading Mr. Brainerd's life, I seemed to feel a most earnest desire after some portion of his spirit." Considering the vast results which have followed the labours of these servants of God, who shall say that Brainerd has not wrought even more since his death than in his life? And who, looking at the great sum total, can question whether or not it is profitable for one to wait upon the Lord with prayer, and fasting, and intercession, for the renewal of his spiritual strength? O Holy Spirit, quicken us by Thy mighty power, so that we may put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of our mind; and that we may put on the new man, which after God is created in righteousness and true holiness."

For Mess Of Pottage

(Continued from page 7)
ondary. The Bible is primary. And the Bible unequivocally declares that the "doctrines of grace" are not only truth, but form the very basis and foundation for all Bible truth, especially in the realm of soteriology.

The sad situation is most Baptist life is that "the blind are attempting to lead the blind." This is not to say that all who reject Calvinism are lost. But it is to say that the truth is being winked at as unpopular. Many are attempting to water down the truth; others are outrightly denying these truths. And all for a mess of pottage!

Will Baptists dare to curry the favor of the masses to gain support? Will they join hand-in-hand with the humanists of the day to ostracize those who cling to the truth? Will they be more interested in power and position than truth?

Yes, the average Baptist will. He will choose to remain in ignorance rather than admit the absolute sovereignty of God in all matters. He will label as heretical every brother who holds to the doctrines of grace. He will ridicule the truth by condemning it under certain captions (TULIP, Calvinism, Hyper-Calvinism, Hardshellism, etc.). These moves are carefully designed to prejudice the hearers against the truth. IN FACT, THESE BAPTIST LEADERS DO NOT DARE TO ALLOW THEIR HEARERS TO BE EXPOSED TO THE TRUTH ABOUT THESE DOCTRINES! These leaders are more interested in defending a system than the truth.

Standing for truth costs. It costs jobs, positions, and prestige. It costs one the backslapping tactics of the politicians in Baptist ranks.

NELSON DELUXE GIFT BIBLES

KJV, Words of Christ in Red, Personal Record with Presentation page, 32-page Illustrated Bible Dictionary-Concordance, 7-page Harmony of the Gospels, 4-page section on the Parables and Miracles of the Bible, and 32-page "Guide to the Adventure of Bible Reading," 4 1/4 x 6 3/8 x 3/4 inches. Cat. No. 116, Genuine Leather with Gold Edging, in the following colors: Black, Brown and Red \$13.95

NELSON CHURCH-SCHOOL BIBLES, GIFT AND AWARD BIBLES, AND SPECIAL GIFT BIBLES

KJV, Word of Christ in Red, Full-color Holy Land Photos and Map Endsheets with Presentation Page, 30-page Illustrated Bible Dictionary Concordance, 4-page Summary of the books of the Bible, 2-page Great Bible Chapters Section, and 5-page Harmony of the Gospels, 5 1/4 x 7 3/4 x 15/16 inches.

No. 161—CHURCH SCHOOL BIBLES

Leatherflex binding, Flush Cut, Round Corners, with page edging to match the Bible. Available in the following colors: Black, Blue, Brown, Green, Red, White \$2.75

No. 162—GIFT AND AWARD BIBLES

Leatherflex binding, Semi-Limp Style, Overlapping Edges, with page edging to match the Bible. Available in the following colors: Black, Blue, Brown, Red, White \$3.25

No. 173—SPECIAL GIFT BIBLES

Leatherflex binding, Limp Style, Velva-Gold edges. Available in the following colors: Black, Blue, Brown, Red, White \$4.95

No. 174—Same as No. 173, but has a zipper closing with a Cross Pull. Available in Black, Red and White. \$7.95

And not one in a thousand is willing to lay these things all aside for "truth." Yet, it is in the truth, and only in truth, that real freedom is found (John 8:32).

So what if the truth is denied? What if the masses do go on in ignorance? What if the precious doctrines of God's Word are denied? All for a paltry mess of pottage! All for the hollow "amens" of the worldly crowd! All for a position, power, or prestige that in time will come tumbling down!

Lowell's assertion:

"Truth forever on the scaffold; Wrong forever on the throne," was made evidently in an exasperated moment. And so does the verse fit the present situation in Baptist life.

But there is coming a day when God shall vindicate His truth. He may allow His people who contend for truth to undergo persecution, harassment, and ostracism. He may permit the names of His people who love the truth to become the very scum of the earth. But He is bound to vindicate truth in time. Truth will then be enthroned forever, and wrong will be dethroned forever.

It was the late Charles Haddon Spurgeon who declared during the downgrade controversy in the late 1800's: "I am quite willing to be eaten of dogs for the next fifty years; but the more distant future shall vindicate me. It is in the truth that victory lies. In the long run it will beat policy; truth will beat superstition and overcome error" (An All-Round Ministry, p. xxi).

Does it matter, brethren? Will Baptists persist in ignorance? Will Baptists lift their heads above tradition and outright efforts to conceal truths? Will Baptists be blind to both the Divine and historical records? Will no one be led to search to see if these things are so (Acts 17:11)? Will Baptists be led further and further into the Arminian camp until full apostasy occurs?

The "mess of pottage" for Esau was short-lived. Not only was it short-lived, but it resulted also in the loss of the birthright.

The present victories of the Arminians in placing truth on the "gallows" is but temporary. It costs to stand for truth, but it also pays. The pay is not the fleeting "mess of pottage" which the world has to offer. The pay is enjoyed in the heart by knowing that truth is more precious than rubies or fine gold.

Let us hold the fort, brethren! Do not become discouraged at the present setbacks. Do not compromise one iota of truth for one moment. There is no compromise between truth and error. There is no way to mix Calvinism and Arminianism. There is no way to be in both camps at the same time. And those who are seeking to straddle the fence will in time find this position impossible.

May God give us the grace and courage to stand against the present moves in Baptist life. May we be permitted to understand how flimsy are these moves by Satan. May Baptists realize that the "selling of the birthright" for a "mess of pottage" is the death-knell of any Baptist church or group of churches.

Special Subscription Form FOR MONTH OF APR. ONLY

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 71 — Ashland, Kentucky 41101

SEND US 10 SUBSCRIPTIONS, WE'LL RENEW YOURS FREE!

10 SUBS \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____
Address _____
Zip _____

GIVE US READERS
We Will Give Them The Truth

THE BAPTIST EXAMINER
APRIL 21, 1979
PAGE EIGHT