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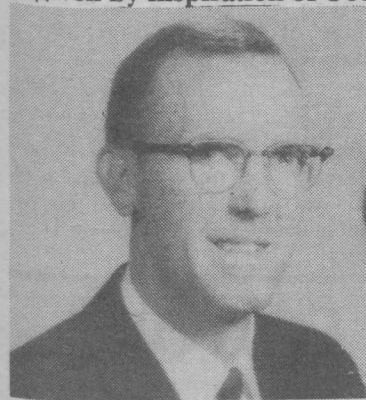
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GLEANINGS

FROM ACTS 27

by Willard Pyle
17400 Missouri Rd. S.E.
Rt. No. 39
Ft. Myers, Fl. 33908

Introduction. I don't know of a portion of scripture I have studied recently which has blessed my soul more than Acts 27, and yet I know, "all scripture is given by inspiration of God



Willard Pyle

and is profitable." So, if we would "search the scriptures daily," we would find much to bless our souls. Therefore we need to continually read, hear, and keep the Word of God. May we ever seek to hide His word in

(Continued on Page 6 Column 3)

THE N.T. PASTOR AND HIS CHURCH

by John Alber
Rt. 2, Box 444
Kountze, Tx. 77625

1 Timothy 1:12; Romans 10:13-15; Titus 1:4-16; 1 Timothy 3:1-7.

The general purpose of this message is to show what every pastor and church ought to know about the Biblical office of a New Testament Pastor. The word in the original Greek



John Alber

language means "Overseer." One that looks after the needs of the flock of God. Why? Because

(Continued on Page 8 Column 1)

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

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VOL. 57, NO. 9

REVIEW OF CURTIS HUTSON'S BOOKLET ON THE FIVE POINTS

by The Editor

Mr. Hutson is the editor of The Sword of the Lord, a religious bi-weekly with a very wide circulation and great influence. He is a very out-spoken opponent of the doctrines which he calls "The Five Points of Calvinism," but which I call "The Doctrines of Grace." I am writing a series of articles reviewing his booklet.

I call on Mr. Hutson to admit that his position is contrary to the historical position of the vast majority of Baptists of the past.

I do not deny that many who today call themselves Baptists agree with him. I call on him to admit that the Baptists of the past have mainly agreed with me.

I call on Mr. Hutson to retract his statement that these doctrines are, "...especially appealing to the scholarly intellect, the self-sufficient and proud mind." This simply is not a true statement. The doctrines of grace tend to humble man and show man that he is not sufficient of himself to think

anything of himself. These doctrines debase and humble man, and exalt and give glory to God. How can doctrines that teach that man is so depraved that he cannot save or even help save himself; that teach that God elects some to salvation of His own sovereign will apart from any consideration of anything in man — how can such doctrines appeal to the proud, self-sufficient mind? Mr. Hutson has totally turned things around here. It is his doctrines: that man

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PLENTEOUS REDEMPTION

by C. H. Spurgeon

... "With him is plenteous redemption" (Psalm 130:7).

Redemption is a word which has gladdened many ears, when there was no heavenly sound in its blessed chime. Apart from any theological use of it, the word is a very sweet one, and has been melodious to many hearts. In those days when piracy was carried on continual-

ly along the coast of Africa, when our fellow Christian subjects were caught by corsairs, and carried away captive, you can well understand how the burdened soul of the manacled slave, chained to the oar of his galley, was gladdened by the hope that possibly there would be redemption. His cruel master, who had forced him into his possession, would not will-

ingly emancipate him; but a rumour came, that in some distant nation they had raised a sum of money to purchase the freedom of slaves — that some wealthy merchant had dedicated of his substance to buy back his fellow-countrymen: that the king himself upon his throne had promised to give a liberal redemption that the captives

(Continued on Page 10 Column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

MONERGISM OR SYNERGISM

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

My subject relates to the question of how God saves man. This is a very important question. If you believe anything at all about salvation, you believe one or the other of the terms of my subject. You may not know the meaning of these words, but you are one or the other in your belief about salvation.

Let us define these terms, first "monergism." This comes from the Greek. It is made up of the word "mono" which means "one, single, alone" and the word "ergon" which means "work". According to Webster, the word means, "In theology, the doctrine that regeneration is the work of the Holy Spirit

alone, and that the human will, having no inclination to holiness, is incapable of assisting or co-operating." This definition would be hard to improve.

Synergism is made up of the word "syn" meaning "together," and the word "ergon" meaning "work." Again, let us listen to Mr. Webster, "In theology, the denial that God is the sole agent in effecting regeneration and affirming that man cooperates with divine grace in the accomplishment of this." This also would be hard to improve.

The question involved in these two words is very clear. Does the Holy Spirit regenerate a man by and of Himself without any assistance from the will of man? Or does man

co-operate with God in the matter of regeneration? We are not discussing the question of whether or not God uses a man in giving the gospel which the Holy Spirit uses in regeneration. It is the question of whether or not the one being regenerated has any part therein.

Now this question has divided men and professed churches for centuries. Monergism was the original doctrine of all who called themselves Baptists. There are many who now call themselves Baptists who hold to Synergism, but they thereby lose the right to wear the Baptist name. Monergism was the original doctrine of most professed churches. There are very few religious denominations that have not, in their beginning and

(Continued on Page 2 Column 1)

MONEY

MADNESS

by David Darragh
7036 N. 76th Ave. No. 1
Glendale, AZ. 85303

It is becoming increasingly evident in our society that money is the sole medium of exchange. Without it services from other people are impossi-



David Darragh

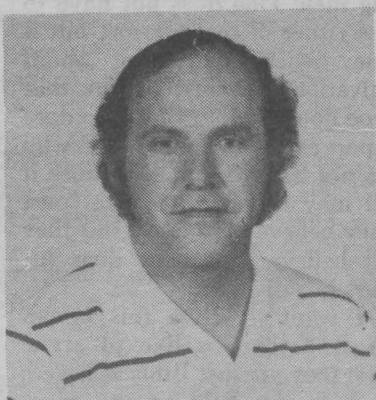
ble. The greed and lust for absolute control of money has all but become the lucrative emotion of the world today. In this short series of articles, I intend to cite four candid examples of wrong uses and evil lusts of money from the Bible, and sum

(Continued on Page 3 Column 2)

NOAH'S ARK A TYPE OF CHRIST

by Russell Shoemaker
13899 Grant Shook Rd.
Greencastle, Pa. 17225

"And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher



Russell Shoemaker

wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch" (Genesis 6:13-14).

Beloved, the ark Noah built is a type of Jesus Christ. The first thing we should look at is the substance of which Noah's ark was made. In verse 14 we see that God commanded Noah to use a wood called gopher wood. No one actually knows what kind of wood this is. It is suspected to be a very coarse grain wood, very dense, hard and strong, not being corruptible by insects or

(Continued on Page 4 Column 4)

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He that made himself so much talked of shall, when he is dead, be no more remembered with honor.

The Baptist Examiner

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THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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MONERGISM

(Continued from Page 1)

for many years, held to Monergism. So far as I know, the Methodists were the first large religious denomination to officially, from their beginning to hold to Synergism. Please note that, though Synergism is the prevailing sentiment of this awful day in which we live, Monergism has been the prominent and prevailing doctrine through the centuries until fairly recent years.

This question: does God save man by His own grace and power, or does man help God to save him? is a very important question. Let me emphasize that all men who believe anything about salvation believe one or the other of these doctrines. I know that many will pretend that they just believe the Bible, and do not hold to either of these man-made terms. Their denial will do them no good with thinking men. One does not have to use either of these terms, but if one believes anything about salvation, he must believe that God does it all, or that God does a part and man a part. Men who do not believe that God does it all may differ as to what part they believe man does; but they all believe that man does his part in salvation.

I want to drive this home. Most Arminians like to argue that they are just Bible believers and do not hold to any man-made name. Be that as it may, they still believe and preach that God does a part and man does a part in salvation. And this is necessarily so. One must be a Monergist or a Synergist, no matter how much he dislikes the terms nor how much he denies it. Once more, all men who believe anything about salvation either believe that God does it all, or that God does part and man part.

This question is important as to the understanding of the nature of regeneration. If God

does it all, regeneration is one thing. If man does part, regeneration is something else. Now we believe that regeneration is a supernatural, divine work of the Holy Spirit of God. We believe that the new birth is a miracle. We believe that the nature of regeneration is such that man cannot have a part therein. One might as well teach that man has a part in creation, or in resurrection, as to teach that he has a part in regeneration. There are some things that, by their very nature, preclude man having any part therein. Regeneration is one of these.

If Synergism be true, and most religious people believe it is, then regeneration is not the supernatural, divine, miraculous work the Bible declares it to be. Remember that, if man plays a part in



Joe Wilson

regeneration, then it is a totally different thing from what the Bible teaches it to be. The regeneration of the Synergist partakes of the nature of the man who has a part to do with producing it. It is very important that we realize that the regeneration of the Monergist is one thing, and that of the Synergist is something else. So you see that this is an important question.

The question is important as to understanding how one is to go about this work. Synergism has produced all the absurdities of the modern Arminian Evangelism with its bag of gimmicks and tricks. If man has a part to play in regeneration, then my part is to try to get man to do his part. I must plead with him, trick him, use any method necessary to get him to do his part. I say emphatically that all the absurdities that disgrace modern Arminian Evangelism originate with the belief of Synergism.

On the other hand, Monergism will lead me to approach this matter in a different way. Since I know that the Holy Spirit uses the gospel in regeneration, I will be faithful in giving the gospel to the unsaved. Since I know that man does not assist in regeneration, I will not try to pressure or trick him into doing his part. Since I know that the Holy Spirit produces regeneration, I will pray fervently, and persistently that He will save lost souls. Now, I will not fail to be evangelistic. I will be very faithful therein. But I will practice evangelism in a sensible and Biblical way. I will depend upon the power of the Holy Spirit and not on the efforts of the flesh.

No two things could be more different than the evangelism of the Synergist and that of the Monergist. They are different in belief. They are different in method. They are different in results. Not all, but the vast majority of false professions are those produced by the unscrip-tural methods of evangelism based on Synergism. The

evangelism based upon Monergism will not get all the outward numbers of the other, but will produce results that are deeper and are more genuine. The history of evangelism from the days of Christ to the present hour bear witness to this truth.

This question is important as to the question of knowing if you have been regenerated. Are you conscious that God saved you? That you did not do it or help do it? That the power of God moved on your soul and did for you and in you that which you could not do, did not do, and would not have done? Oh, are you conscious that the wind of the Holy Spirit has breathed upon your soul giving you spiritual life? Or have you had an experience in which you know that you did your part? God tried to do something for you but could not until you allowed Him to do it, and assisted Him in it. This is very important. Are you trusting in what God did in you and for you? Or are you trusting in what you helped God do? The first is the Bible New Birth and is according to Monergism. The second is man-made, is Synergism, and is a fake, fraud, and delusion.

Monergism is the true and Biblical position as to how men are saved. It is so because it is harmonious with the Biblical doctrine of Total Depravity. Man is depraved from birth. Man is depraved in every faculty and every part of his being. Man is vile, sinful, wicked. Man is in total rebellion against God. Man is not subject to God's law, neither indeed can be. This total depravity of man results in his total inability to do anything to save or to help save himself. The Biblical picture of this depraved and helpless state of man is that man is dead. The Bible tells us that man is dead. The Bible could not teach Monergism any clearer than when it says that man is dead. If man is dead — and he is — then Monergism is the only way he can be saved. Please understand that there is absolutely no hope for any man ever being saved unless Monergism is true. If God regenerates alone without the help of man, then there is hope for helpless man. If Man must co-operate with and assist God in regeneration, then there is absolutely no hope for dead and helpless man.

Monergism is true because the Bible pictures salvation as being a birth. The salvation experience is a New Birth. Why does the Bible picture salvation in this way? Why, to teach us that man has nothing to do with his salvation! Why would God picture salvation as a birth if man had a vital part to play therein? What part does man play in his first birth? Why, none at all! Everyone knows that. Then what part does he play in his new birth? The answer is the same. How is it that men who can easily see that man has nothing to do with his first birth will teach that man has a vital and necessary part in his new birth? God uses this figure of the salvation experience to teach us that men have nothing to do with it, that God does it alone — to teach us Monergism. Men write books and preach sermons on "How To Be Born Again." How utterly absurd. When a man can write a book on how to be born the first time, that will be time enough to write one on how to be born again.

Monergism is true because of the Bible picture of salvation as a resurrection. Ephesians 2:5-6

picture man as being dead, and salvation as being a resurrection from the dead. Why does God use the figure of resurrection to picture the salvation experience? Why, to teach us that man has nothing to do with it, and that it is altogether a work of God! What part does man play in being raised from the dead? Why, none at all! That is the exact part that he plays in his salvation. What part did Lazarus play in his being raised from the dead? None. That is what man does in being saved. Men all over America are preaching about man doing his part in salvation. Men are saying that God has done His part and the rest is up to man. This is no gospel. This would, if true, doom all men to hell. Thank God it is not true. The Bible picture of salvation as a resurrection from the dead proves that God does it all, that man does nothing — proves Monergism in salvation.

Monergism is true because of the Bible picture of salvation as a creation. The Bible tells us that the saved person is a new creature in Jesus Christ. He is a new creation. Why does the Bible use the figure of creation to picture salvation? Why, to show us that God does it all, and that man does nothing in his salvation! What part did this great universe have in its own coming into being? When there was

nothing, what part did that "nothing" have in becoming the mighty "something" that this creation all about us is? Oh, you will say that creation had no part to play in its coming into being. Well, the Bible teaches us the same thing about salvation. The Bible pictures the salvation experience as a new creation to teach us that God does it all, that man does nothing at all — to teach us Monergism in salvation.

Monergism is true because the Bible nowhere tells us how to be born again. Synergists tell us that man must co-operate with and assist God in the New Birth. Now if this were true, surely, somewhere in the Bible, God would tell us what a man must do to be born again. I do declare most emphatically that the Bible nowhere tells a man what to do to be born again. The Bible tells a man that he must be born again, but that is all. Search and see. Let the man who disagrees with this article give me one verse of Scripture — I do not ask for a multitude, I do not even ask for two — let him give me just one verse of Scripture that tells a man what he must do to be born again. If any reader can do this, I will send him a certified check for \$100, and will write an apology for or a retraction of this sermon. One could go on (Continued on Page 3 Column 1)

FROM THE EDITOR

Apology and Correction: There is an exceedingly bad error on page 11 of the March 23rd issue of The Baptist Examiner. I refer to the carry-over heading at the top of column 1 which reads "JESUS SINS". We certainly do not believe nor teach any such thing as this. It would be a monstrous blasphemy and heresy to say such. Please note that this heading is a continuation of the article on page 10, column 3 which is headed "COULD JESUS SIN." The article teaches not only that Jesus did not sin, but also that He could not sin. In other words, the article is teaching "The Impeccability of Jesus Christ." Printers abbreviate headings of articles when they continue them on another page. This is usually acceptable and understandable. However, in this case the heading of the continuation is in total contrast to the teaching of the article, and it is totally false in its statement. I am trying to learn if our proof-readers let this slip through, or if the printer failed to follow the returned proof. I may not be able to do this, but I have taken steps to try to see that such does not happen again. I do think that all who know me and who read our paper were immediately aware that the heading on page 11 was an error as to the printing, and not a teaching of our paper. Still, I felt it needful to make this correction and apology. The Baptist Examiner stands committed to the glorious truth of the Sinlessness of Jesus Christ.

I am asking the brethren to give me some advice on the following. It is hoped that the Lord will greatly increase the circle of preachers who fellowship with The Baptist Examiner, with our church and work. In connection with this it is hoped that our conference will become much larger. There are indications that this will be the case. My problem is (and may it become a larger problem) concerned with inviting preachers to our conference. I desire to have the preachers who have been with us before to continue to be with us. I desire to invite some new preachers each year. I desire to add to the number of preachers who fellowship with us and preach at our conference.

Now, the problem (again, may it become larger) is readily apparent. How can I use all the preachers who have preached for us, and invite new preachers to preach for us, and all at the same conference? I had extreme difficulty this year deciding on a cut-off point in inviting preachers to speak at our conference. There were many whom I wanted to invite, but I had to stop somewhere.

I have some possible solutions. 1. We might add a Friday afternoon session to the conference. 2. We could add a Monday morning session. 3. We could do both, but likely will not. 4. I could start having some fifteen minute sermons. If I do this I would alternate them so that all our preachers would have their turn at 30 minutes and at 15 minutes. 5. I could explain to the brethren that I would use a preacher two or three years in succession, and then leave him off a year, hoping that he would still attend on his "off" year. Offhand, I cannot think of any other solutions.

I realize, of course, that the final decision is up to our church and myself. However, we would really like to hear from our preacher brethren on this subject. The problem already exists, but I expect (and hope) that it will become much greater.

I know that most of you preachers are just plain sorry and lazy when it comes to writing letters, but it won't kill you nor break you to write one now and then. Brethren, please give me your counsel as to this matter.

Our conference is not far off. We do hope that a multitude of our readers will be with us for this time of blessing — of sweet fellowship, and great preaching.

MONERGISM

(Continued from Page 2)

and on, but if a man will not believe the Scriptural proof I have already given what would he believe? Let me close this part of my sermon by referring again to my text, John 1:13. We are plainly told in that Scripture that the new birth is not of blood, nor of the will of man, nor of the will of the flesh. Now, come on all you free-willers, what are you going to do with this plain statement of the Word of God. You teach that it is all up to man. The Bible says it is not of man. That verse then says that the new birth is of God. Well, that is Monergism. That is what I have been saying all through this sermon. Oh, how I would like to hear an Arminian attempt to preach on John 1:13. He may preach on v. 12 many times — and pervert it; but he will rarely even attempt to deal with v. 13. I used to play dodge ball when I was a child. Boy, I wish I could have dodged the ball like Arminians dodge so much of the Bible. I would have been in that game yet. Yes, I will say that Arminians are experts at dodging the Word of God, but some day it is going to come up and hit them right in the face, and they are going to have to give an account to God for their mishandling of the Bible.

I do hereby charge that Synergism is foolish, even absurd. What does Synergism teach. It says that if a man, of himself and by himself, will repent of his sins and believe on Jesus Christ, that God will regenerate him. Now read that over several times. That is Synergism. That is what the vast majority of men are preaching today. That is what the vast majority of so called churches are teaching today. Please read it one more time. If man, of and by himself, will repent, then God will born him again.

Well now, let us look at this. The Bible teaches that if a man repents and believes, then that man is saved. I ask the question, if a man can repent and believe without being first born again, what does he need with the new birth? If he repents and believes, he is saved. Now I do submit to you that Arminianism, logically and consistently carried out, is teaching that a man can be saved without the New Birth. Listen to my proof. The Arminian says that man must repent and believe in order to have God born him again. Well, the Bible teaches that the man who repents and believes is saved. If a man repents and believes before, and in order to have God born him again, then he must repent and believe before he is born again. Right? Therefore, according to Arminian doctrine, a man can and must repent and believe (and therefore, he is saved) before he is born again.

Synergism is based upon a denial of the three previously given Bible pictures of salvation. The Bible pictures the salvation experience as a birth, a resurrection, and a creation. I insist that the Bible, in doing this, is teaching us that God does it all, that man does nothing to teach us Monergism in salvation. Synergism must teach that one has a part in his birth, that one has a part in his resurrection, and that creation had a part in its coming into being. I say that Synergism just flat out denies the Biblical doc-

trine of salvation presented in these three pictures.

Beloved friends, Synergism — the doctrine that man must co-operate with and assist God in salvation — and that is what most people believe, and most preachers preach today — this doctrine denies and perverts the Biblical teaching about the totally depraved condition of the natural man. It also perverts the Biblical teaching about the nature of salvation. Please understand that Monergism and Synergism teach differently, even directly oppositely about the nature of man and the nature of salvation. No man can believe what the Bible teaches about the nature of man and the nature of salvation and be a Synergist — teach that man does his part in salvation.

Synergistic belief is at the root of all the false, ridiculous, absurd, God-dishonoring ways of attempting to win men to Christ of our day. One group of young men tell children that they will swallow a gold fish if the youngster will get saved. One famous soul-winner wins a man sitting in his car at a stop light waiting for the light to change. Two soul-winners stop at a home; one remains outside talking to those there, the other goes inside. They win a family of ten or so in about ten minutes. One pastor of a large church, in a book instructing young preachers, says that it might be good to cut out all the lights during the invitation, have a lighted cross at the front and invite sinners to the cross. One book tells us that our behaviour during the invitation — such as coughing, or a baby crying, might cause one to be lost who was about to get saved. One famous preacher says we should sometimes not let it be known that we are about to close our sermon — thus the sinner will not have time to get set to resist the invitation — and we might get him saved by surprising him in this way. I could go on and on. Brethren these Christ dishonoring absurdities are based upon the heresy of Synergism.

Monergism will teach us to do what we should and can do. We can give the gospel, we can pray. We cannot trick, pressure, or force one to be saved. Monergism teaches us to leave the saving with God. To believe that the Holy Spirit alone does the work of regeneration. Let us learn the Biblical truth on this subject. Let us stand for that truth. Let us order our lives and service for the Lord according to that truth. Let us faithfully do what God calls us to do. Let us leave to God that which it is His to do. May God bless you all!

MONEY

(Continued from Page 1)

up with some of my own facts and opinions concerning the collision course this present world is headed for as it endeavors to obtain a Universal People, Religion, and Government.

I. Pay Tribute: TEXT: II Kings 15:20: The events recorded in this chapter deal with the repetitious rise and fall of kings over the divided kingdoms of Judah and Israel. Reference to the King at hand can be found in the preceding verses. Beginning with the reign of Shallum (v. 13), we see that he spent but a short while (one month) on the throne. Shallum, who was the usurper over Zachariah, met his doom by Menahem, who according to many historians, was the

commander of the forces. Menahem, at the time of Zachariah's death, was busy besieging the town of Tizrah. Raising the siege, he marched directly against the usurper, slew him, and reigned in his stead.

Tiphshah was an important border city of Solomon's kingdom. The inhabitants of the city, refusing to open their gates to Menahem, he took it by storm (v. 16), and committed one of the most barbarous excesses, without regard either to age or sex, that of disembowelling pregnant women. This shows the bestiality of ancient warfare and Menahem's character. This savage conduct is among many that a heathen king might perpetrate, but only here do we find such cruelty employed by an Israelite.

His government followed in the steps of his predecessors. The evil and cruel conduct no doubt spread to the ears of the Assyrian empire. In verse 19 we read that Pul, the king of Assyria, came against the land. In order for King Menahem to keep a secured seat on the throne, he paid the king of Assyria a thousand talents of silver to keep his army away from Israel. This equals 1,940,000.00 dollars in American currency. Menahem had a two-fold purpose in this tribute, one of which was to persuade him to stay out of the land of Israel, the other to purchase his friendship and aid for the establishment of his own precarious sovereignty. The money was raised by means of a poll tax imposed on the wealthier classes of the people in Israel.

Menahem died about 742 B.C. He reigned for ten years in the land of Israel, and did that which was evil in the sight of the Lord. So he slept with his fathers (v. 21).

We have just studied how an Israelite King, committed a most barbarous act of disembowelling pregnant women, and turned right around and taxed the balance of the wealthier people to pay tribute to an Assyrian king and prevent him from overtaking the promised land by force with his army. A lesson might be in order here. Did you know that income tax in this country was imposed about the time of the First World War? Did you ever wonder what the Government of this country did before it decided to extract 15 to 20% of our annual income. Have you ever wondered why in all of those 60 some years of income tax, that our Government is reluctant to explain where all of our tax dollars are going?

According to some very reliable books that I've read, some of our own tax dollars have been used for the same purpose found in II Kings 15:20. I've also read where our own tax dollars have been used in recent full scale wars, even for the enemy. Readers, I urge you to read more secular literature concerning American history and taxation. Instead of watching hours of worthless television, take a voyage down to your public library, read American government and history books; and you will soon discover that we are headed on a collision course for world-wide socialistic communism.

II. Bribe: TEXT: Esther 4:7: Enough isn't said in our pulpits or our Church publications concerning the women of the Bible. God is not the chauvinistic God that many brethren seem to view Him as. God uses men, women,

and children to accomplish His purposes. God has also used animals, as in the case of Balaam (Num. 22:22-35), Jonah (Jonah 1:17), and has prepared other objects to accomplish His purposes and decrees. While much has been said concerning His majestic use of these subjects and objects, let's look at one of only two books in the Bible written specifically about a woman.

As you may know, Esther was appointed queen to replace a disobedient Vashti who refused to exploit herself at the King's party. Esther was a Jewish woman, niece of Mordecai. King Ahasuerus was a Gentile King, who reigned from India, even to Ethiopia, over 127 provinces. (v. 1). A noteworthy point to consider is, Esther, a Jewish woman, marries a Gentile King. Ruth, on the other hand, was a Gentile, who married a Jew.

Naturally, the king has a parliament and chamberlains. One particular official, who's name was Haman, was advanced above all the princes that were with him. (3:1). The king had commanded that all were to bow and show reverence to Haman. Mordecai refused, and made Haman very wroth (3:2). Haman thought it scorn, or disdain to lay hands on Mordecai alone. Haman suggested to the King that a decree be made to destroy the Jews, and Haman would pay \$19,400,000.00 to the hands of those who have the charge of the business (3:9). This money would then be brought unto the king's treasuries.

This wasn't the first time total annihilation of the Jewish people was attempted, and failed. Our own modern day anti-semitism and fascist governments have tried and failed too. All of the countries in the world could try today, collectively, to destroy the nation of Israel, and fail. Why? Because they are God's chosen nations, and His purposes are yet unfulfilled with the chosen ones.

Haman not only failed in his attempt, but it came to haunt him unto his death. Haman became the victim of his own trap. As we pick up the story in chapter 5, we read that Haman and the King were guests at a wine banquet prepared by Esther. This is one of two dinners that would become a turning point in the lives of the Jews, and Haman.

Haman was very pleased with his life up to this time, and boasts freely to his family (5:14). However, Mordecai was a sore spot to Haman's eyes, and unless he is exterminated, all of this availeth him nothing. His wife suggests that a gallows be made, and hang Mordecai.

Mordecai, however, is remembered for a lifesaving deed accomplished earlier for the king (2:21). Haman is compelled to exalt Mordecai, according to the King's commandment (6:10-12). Noteworthy consideration should be taken in verse 13: "If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, Thou shalt not prevail against Him, but shalt surely fall before Him."

At Esther's second banquet, her intercession for her people (typical of Christ's intercession for His people), would prevail. Haman's plot surfaced, and his lust and drunkenness for power and money would become his ultimate doom. As it is written: "ye have sinned against the lord: and be sure your sin will

find you out" (Numbers 32:23). Haman would get to try out the gallows that he so thoughtfully prepared for Mordecai. I'm not going to tell you the rest of the story, I don't want to spoil it for you.

The original bribe for about 20 million dollars are bona-fide. It was not uncommon to offer so great a sum of money considering the richness of gold and silver in the middle east. But, consider what intention it was to be used for. To commit a crime. Our skyrocketing crime rate today can be traced right back to money. The lust for wealth and possessions drives people to commit crimes.

The underground world of drug abuse is a prime example. Billions of illegitimate dollars are smuggled throughout this world, to say nothing of the lives at risk, and drugs involved. Dealers are not even users, merely the management over it all. They are the ones who collect the big pay, while lives are wasted away. It is sad to say, that one of our best friends, money, can become one of our worst enemies, when used for the wrong purpose and wrong intentions. If only people could be satisfied with what they've got; which leads us to our next subject:

III. Greed: TEXT: II Kings 5:20-27: All men have an avaricious desire in their hearts. In the case we are about to examine, it was a child of God, and Elisha the prophet disciplined him for it. Something to consider, next time an urge of cupidity rises in your heart.

Commencing with verse one, we pick up our story in the Land of Syria. Naaman, the central character of the chapter, was the captain of the host of the Syrian army, a mighty man, a man of valour, but a leper. The king of Syria was going to send Naaman, accompanied by a letter, to the King of Israel to cure him. Naaman took 10,000 talents of silver (about 20 million dollars), 6,000 pieces of gold, and ten days worth of clothing as he set out on his trek to Israel. Upon arrival of the letter, and Naaman, the king of Israel thought it was a practical joke to think that he could cure him of his leprosy. He considered it a means of argument toward the children of Israel (5:7).

When Elisha had heard of the king's attitude toward Naaman, he questioned the king's integrity, and offered to take the task of curing Naaman upon himself. Elisha sent a messenger to Naaman, instructing him to wash 7 times in the river Jordan and be clean. (5:10). Turn about is fair play. Naaman becomes angry at such a ridiculously simple idea, and denounces Elisha's plan, adding that Abana and Pharpar, rivers of Damascus are better than all the waters of Israel. Such is the pattern of thinking of the natural man. Damascus, representative of worldly religions, is better than the river Jordan, representative of God's plan of salvation.

The natural man always rejects truth. The natural man will always think that he has a better way of saving himself than has God. Frequently, I hear false preachers denouncing the truth of Christ and Him crucified, as they offer their own options and

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41105-0071

Should a Baptist Church receive a member from a church that did not wear the "Baptist" name, if said church was of like faith and order?

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From a study of the Scripture we find that the name "Baptist" is a God-given name. The only man to whom God gave the authority to baptize, (John 1:33), He called a Baptist even before he baptized anyone (Matthew 3:1). The members of the church started by Jesus had all been baptized by this Baptist (Acts 1:22).

This church was given the authority to baptize and the commission to preach and teach all nations (Matthew 28:19, 20; Acts 1:8). From this church came all true churches even down to the present time. This means that the members of true Scriptural churches have had a baptism that links back to John the Baptist, that is Baptist baptism.

In New Testament times, as there was only the one kind of church, the churches were referred to only as the church of Ephesus, the church in Smyrna, the churches of Galatia, etc. (Revelation 2:1, 8; Galatians 1:2). Later, as man-made churches came into existence, the true churches were called by different names, but for the last four hundred years, the true churches have been not only identified by their faith but also by their name, for now they are called by the name which God gave — Baptist.

Now the answer to the question, should a Baptist Church receive a member from a church that does not wear the name Baptist, is "no". A church that wears a man-given name may hold to most of the body of faith as that of Baptist, but is not the same in practice, as they refuse to wear the name which God gave. A true Baptist church could not be in fellowship with such a church.

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Our church would not recognize such an organization as being a true church.

Anyone desiring membership from such an organization would have to come by way of statement or baptism whichever is necessary.

The Lord started the Baptist church when He was here and we must stand firm on that. John the Baptist prepared the material and Christ used them when He organized His

church. Luke 6:12-16 tells us that Jesus prayed all night and then chose 12 of His disciples whom He called apostles. This was when He organized His church. When Peter asked the church to choose someone to take the place of Judas, the man had to be a follower of Jesus, but he, also, had to have John's baptism (see Acts 1:22).

Any church that denies its true name ceases to be a church and we cannot recognize it as such.

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To me this questions presents a contradiction. The fact that a church does not wear the Baptist name in this day and time states to me that they are not of like faith and order. There are no good or acceptable reasons in this day for not wearing the name Baptist. My recommendation is such a matter would be (depending on all the circumstances) to either baptize this applicant or, if his baptism was Scriptural, take him by statement. There would have to be some questions answered as to why he went along with not wearing the name Baptist, and why he were now wanting to join a Church that did wear that name.

I am not ignorant of the fact that those who hold to the truths Baptists hold to today have been called by different names in days gone by. I do not feel that is sufficient reason for a Church to give up the name today. I would not recognize an institution as a true and sound church today if it did not wear the name Baptist. I think it is important to remember that the names of days gone by were often-times pinned on Baptists by their enemies.

I present a question. Why in this day and time would a "church of like faith and order" not want to wear the name Baptist? Are they ashamed of it? Is there something unscriptural about that name? Some will say that there are so many false churches wearing that name that it means nothing. They argue in vain that it puts us in poor company. I argue that being non-denominational puts you in a whole lot poorer company. There are many people who wear the name Christian and are not. Should we give that name up too? I know there are a lot of "societies" wearing the name Baptist and then making mockery out of the historical faith of true Baptists. I know it is a much abused name in this day. I do not believe that is sufficient cause to give up that name.

Should a Baptist Church receive a letter from a church not wearing the name Baptist? In my opinion no. May God bless you all.

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The perpetuity of the Lord's churches has come down to the present time via many names. Baptists of today historically identify with such honorable names as, the Novatians, Donatists, Paulicans, Albigenes, Waldenses, etc. The only sure way to determine the scripturalness of a church is to examine her doctrinal beliefs and practices. If the doctrinal faith and practice of a church is in harmony with the Word of God, it cannot be honestly denied that such a church is a true church, no matter the name she goes by. And the only basis upon which a letter from a true church may be refused, is for the petitioned church to know some prohibitive fact about the membership candidate which the church holding his membership did not know.

The church which Jesus established, while He was in the days of His sinless flesh on earth, was in doctrine and practice the same as the churches of today who preach the whole counsel of God, and are known, with hardly an exception, as Baptists. So it is, contemporary Baptists knowing the true nature of the church which Jesus started, refer to such as "The first Baptist Church." The church which Jesus started was organized out of material prepared by the first Baptist preacher, John the Baptist, and it is commonly understood a person is, in the religious sense, what they are baptized by.

While there are many who are Baptists in name only, and who disparage the name and prove by their demeanor and doctrine that they are not in the lineage of true Baptists, is no reason for a church to shun the name Baptist. It is inconsistent for a person to hold to the constitution of the United States, and at the same time be ashamed to be called an American. Believing what N.T. Baptists teach, and knowing their practices are the same as those of the apostolic churches, I count it an inestimable honor to be identified with them, and a providential blessing to share their name.

MONEY

(Continued from Page 3)

forms of securities for eternal life. They openly damn the truth of eternal security (once in grace, always in grace), and blaspheme God with their heresies and man made religions. The Bible states that we are considered the offscouring of the earth (Lam. 3:45; I Cor. 4:13). The world considers our precious Jesus nothing more than the scrapings of a skillet.

Naaman succumbed to Elisha's advice. He offered to pay him for his gallant efforts, but Elisha refused, knowing full well that it is God who uses His power to cleanse. How many times have you heard false preachers and advocates of Devil's doctrines beg for money, the very first words out of their mouths? How many nationally and internationally popular evangelists have solicited on television for your generous offering and love gift? Along with this, of course, is your accompanying testimony of salvation in a recent crusade.

There is a story of a man who tried to buy the gifts of the Holy Spirit (Acts 8:18-20). Salvation is not for sale! It can not be bought with all of the money in the universe! In fact, it is the exact opposite, Scripture notes that we are bought with a price: (I Cor. 6:20). Christ bought us, we don't buy Him.

Elisha sent Naaman on his way, with all the money he originally brought with him. Now, there was a servant of Elisha, whose name was Gehazi (5:20). He decided in his heart that he was due to share in some riches and wealth. Naaman was going to be his target for this lucrative idea.

He followed after Naaman, and told him that there were two young men of the prophets who just came into town, and Elisha had sent him to secure a welcoming gift for them (5:22). Naaman generously gave him two talents of silver (valued at \$1,940.00 each), and clothes change for these weary travelers. Upon arrival in the city, Gehazi let the men go, and kept the riches for himself (5:24). Elisha had suspected foul play on the part of his servant, and questioned him. Gehazi pleaded innocence to the charge, but Elisha said to him; "went not mine heart with thee, when the man turned again from his chariot to meet thee?" (5:26). Elisha knew full well of the intentions of his servant Gehazi, and for his greed, the leprosy of Naaman should cleave unto thee Gehazi, and his seed for ever (5:27). To Be Cont.

NOAH'S

(Continued from Page 1)

rotting. This is the way our Lord Jesus is. He is perfect. He is the rock that is spoken of in Deuteronomy 32:4. "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Beloved, this is a description of our Lord.

Remember after the Lord was baptized of John, he was then led up of the Spirit into the wilderness to be tempted of the devil. Now, in Matthew 4:2 we read "And when he had fasted forty days and forty nights, he was afterward an hungred."

Beloved, I would like you to examine the first part of this verse where He fasted forty days and forty nights. This is an amazing accomplishment for the flesh. Maybe you remember the hunger strike in Ireland where Bobby Sands died of starvation with a few other hunger strikers. Bobby became unconscious a certain number of days after he started his protest. After the body goes so long without nourishment it goes into a coma, and it is almost impossible to bring it back to life. As we can see, our Lord was in good physical condition. The rest of the verse

states that after He fasted forty days and forty nights He was then an hungred. Imagine after forty days and forty nights and then He was hungry.

Friends, most of us couldn't go four hours without hunger pains. We have a mighty strong Lord, stronger than any man. Satan came and tempted Him in the lust of the flesh, lust of the eye, and the pride of life. These three are temptations of the Spirit, and we see in the remainder of Matthew chapter 4 that He has an impeccable spirit. He is perfect in every way.

Now looking back to the ark in Genesis 6:14, we see also that there were rooms to be built in the ark. We see the purpose of this in Genesis 7:1-3. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female; and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth."

Beloved, this is also a picture of the different races and nationalities of people (according to God's electing grace) that will be raptured out at the first part of the second coming of Christ. Israel was the chosen nation of God. But as time went on, they forsook God by worshipping other gods and kindled His anger as witnessed in Deuteronomy 32:21 - "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." This foolish nation is actually the Gentile nation. We at this particular time are living under Gentile rule. There are many races of people included in what God called a foolish nation. This is the reason why there were many rooms in the ark. The Gentiles have received salvation according to God's electing grace. Listen to Matthew 4:15-16 "The land of Zabulon, the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Now Jesus was not only salvation to the Jewish nation, but He is also salvation to the Gentiles. We see this also in Luke 2:30-32 where Simeon witnessed His revelation of the Holy Ghost when Joseph and Mary brought Jesus to the temple to do for Him after the ordinance of the law. Listen to Luke 2:30-32 "For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel."

Beloved, salvation is come to all people according to election. Just as salvation came to Noah and all the beasts that God instructed him to bring with him in the ark. As God selected which beasts and fowls should live through His judgment at that particular time, so it is concerning salvation. Some who are born again according to election and sanctified through the blood of Christ. There will be many

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A vacation spot is where they charge you enough to make up for the rest of the year you're not there.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Please explain Isa. 53:6 as to your belief in a Limited Atonement. Note and explain the two "all's". Did not all go astray? Did Jesus die for all who went astray?

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"All we like sheep have turned everyone to his own way; and the Lord hath laid on him the iniquity (Perversity) of us all." The doctrine of a Limited Atonement is the teaching that Christ died only for the elect and for no one else. It is limited to those that would believe on him. Those that would believe on him were chosen before the foundation of the world (Ep. 1:4). The purpose of the atonement was to reconcile man to God (Rom. 5:11). Everyone will not be reconciled. In reconciliation man must be changed and changed thoroughly. (II Cor 5:20).

The word "all" has various meanings. It is translated at least nine different ways in the Bible. The context of a particular verse will usually show the meaning. There will be times when it means everyone without exception: "For all have sinned (To err), and come short of the glory of God" (Rom.9:23).

Then there are times when the word "all" is used in a limited or restricted sense. Isaiah 53:6 is an example of the limited use of the word "all". It describes those that are like sheep. It would read all we that are like sheep. The analogy compares people to sheep. Sheep are used to describe the possessions of God. In the tenth chapter of John we see this analogy carried out. Sheep go astray. All the sheep in this verse did go astray, but they will return to the Shepherd when they are called. "My sheep hear my voice, and I know them, and they follow me" (John 10:27). Jesus died for all sheep that have gone astray and after they come to him, they will never be cast away. "All that the Father giveth me shall come to me; and he that cometh to me I will in no wise cast out" (John 6:37). The word all is limited to any or every one that is a sheep. None of the Sheep will be lost, but will come to repentance (II Peter 3:9). Also read John 6:39).

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Isa. 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Limited atonement is certainly taught in the Scripture. I know there are many who deny this doctrine; yet it is a Bible doctrine. It is plainly taught in God's word. Sovereign grace missionary Baptist people teach this great truth. But there are some who falsely accuse us of teaching that only a select few will be saved. We do not teach that; but rather, we teach that a great number that no man can number will be saved.

Every individual of the race of mankind is depraved. There has never been a person born in the world, by ordinary generation, without sin. Christ was not born by ordinary generation, therefore he was born without sin. Every person is depraved; every person is a sinner. Then every person is in the bondage of sin. Every person died in Adam. Adam by his sin plunged all his posterity into sin. Every one, all men, every person, sinned in Adam. We are all guilty of Adam's sin as if we had committed it ourselves, which we did for we sinned in Adam. Of all this mass of mankind that fell in sin, some were sheep. All of the sheep went astray. All who are born in sin, which is every one, are not sheep. This first "all" then is referring to all the sheep, not to every individual of the race of mankind.

Christ said in John 10:16, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Christ is in search of the lost sheep. He will find "all" the lost sheep. Christ never did find a goat, and he never will, and turn it into a sheep. And, by the way, I have never read in the Bible where a sheep was turned into a goat. The sheep that were lost and the sheep that are lost now in their state by nature, acted like and are acting like goats. But they are not goats, never have been goats, but are lost sheep. Christ did die for all the sheep that went astray. All that are astray, lost are not sheep. It is not these, but all the sheep that this first "all" refers to.

The sins of the elect were laid on Christ. All the sins of all the elect, of all time, that is to say "all" the sheep, not every individual of mankind, but all the sheep that went astray. The iniquity of "us all" is the same as the "all sheep" that went astray. There is a limitation on the "all". It is not all men but all the sheep that went astray. Also, there is a limitation on the "us all" in the latter part of the verse, Isa. 53:6. The sins of the sheep were put on Christ.

So then, the first all in the text referred to has reference to a certain class, or group that went astray and that was the sheep that went astray. The second "all" in this text is referring to the same group, that is the iniquity of "us all," all the sheep.

In 1st Cor. 15:22, we read, "For as in Adam all died, even so in Christ shall all be made alive." Every individual

of the race of mankind died in Adam. That is they died in sin, they died a spiritual death. Even so, all in Christ, not every person, but those in Christ, shall be made alive. I used this scripture for the purpose to show how "all" is used in the Scripture.

Yes, Jesus died for all that went astray as referred to in Isa. 53:6. All of this special group, this select group, all the sheep, all the children, all in the covenant of grace. John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." The "all" that are given to the Son will come. The all here is the same "all" that went astray. Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Christ shall save all His people, all His sheep from their sins.

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I am a firm believer in the Sovereignty of God. I have read the Bible through a few times over the past thirty years, and preached more than once from every book of the Bible, so you can see that I was not born yesterday, nor was I saved or called to preach last week. II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I have tried to follow this Scripture in my preaching and teaching. When I say I believe in the Sovereignty of God, I mean that He does what He wants to, when He wants to, where He wants to, and how He wants to. I believe that God in eternity decreed to create, then decreed to permit the fall, the fall was the result of man's rebelling against God which was and is a great sin that brought destruction to mankind. Man become a sinner, doomed if left to himself. Adam's sin was imputed to the whole human race. Now beloved, God does not do anything haphazardly. Therefore, our omniscient God decreed to elect out of the fallen human race a number beyond our calculation to be the recipients of grace, and passed the rest by to follow their free-will and go to hell. Now God did not choose any because He saw that they would believe or do any good works for Isaiah 64:6 says all works of the unsaved are as filthy rags. Ephesians 2:9 says, "Not of works, lest any man should boast." God did not see that man would will to be saved, for John 5:40 says, "ye will not come to me, that ye might have life." John 1:13 says we

are born, "not of blood, nor of the will of the flesh, nor of the will of the man but of God." It is saying here that man does not inherit salvation from the parents. Just because they were saved, does not mean the children will be saved. Philipians 2:13 says that God works in us to will and to do His good pleasure. Romans 9:11 says, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth." Ephesians 1:4 says, we were chosen in Him before the foundation of the world. Paul being a saved man says "we" were chosen. The elect of God were chosen then before the world was made. Revelation 13:8 not only tells us that our names were written in the Lambs Book of Life before the foundation of the world, but Jesus was slain from the foundation of the world. So, in God's mind, when He decreed, He decreed our election, redemption, and a Saviour. The God who works in perfection was so sure that He could and would save those chosen that He wrote their names in the Book of Life. Do I believe in a limited Atonement? Yes, everyone that was chosen out of that mass of humanity and was to be born into the world, Jesus said in John 17:6, that they were given to Him. Also John 10:29 states that the Father gave the elect to Jesus our Saviour. We were chosen (elected) before the foundation of the world and the Lord Jesus died for His sheep, the elect, the many, a limited number. Beloved, there was not a drop of blood wasted for Pharaoh or Judas or those reprobates before the flood. And I might add that those homosexual God hating reprobates of Sodom and Gomorrah were not included in the Atonement.

Note the Two "All's" in Isaiah 53:6. I see no reason why any one would have any trouble with this if they knew anything about the Bible, rightly dividing it. Isaiah was a saved man, one of God's elect, and would not class himself with the non-believer. However, Isaiah knew that all those given to the Son by the Father would be saved in God's due time. Note Isaiah 45:4 & 46:10. We need to look at the "we's" and "us all", the elect. Yes, all the elect went astray and turned to his own way but were chosen to be saved. The iniquity of us (the elect) was laid upon the Lord Jesus Christ and His righteousness was to be imputed to every one of them. Jesus said in John 6:37, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

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In Isaiah 53 we have the confession... "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted" (v. 4). and the declaration... "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we

are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (v. 5, 6).

From the prophet of God comes the inspired Word of God concerning the pouring out of grace and blessing upon the people of God; of God bearing the burden of sin of all who faithfully confess the fact that Christ did indeed bear their grief and sorrow, of all those that declare He was smitten of God, yet not for His own sin but for theirs. He suffered for their iniquities, their transgressions, for each and every sin all His people committed; past, present, future. All those who make this confession, this declaration. All, who by grace are granted repentance and faith. Faith in the suffering of Christ on their behalf, that they need not grieve or sorrow; for there is therefore now no condemnation upon them. They are justified by the blood of Christ that washed away their iniquities and transgressions. These are the "all" in verse six. All those the Father chose and gave His Son to redeem. Those Jesus prayed for in John 17:1, 2, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."

All that Christ died for shall surely be redeemed and raised incorruptible. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." And in Isaiah 53:11 the prophet testifies of Christ's work saying... "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." I ask you, how could Jesus be satisfied if but one soul (not to mention untold millions) He suffered for and redeemed should ever perish? How could God be just, in casting people into hell whom Christ had redeemed with His own blood? He could not and will not do so, because verse six is referring to His people, all of them, whom Christ died for... "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls" (I Pet. 2:24).

NOAH'S

(Continued from Page 4)

nationalities of people. We can see this in Peter's vision in Acts 10:11-15. "And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all (Continued on Page 6 Column 1)



QUESTION: — What two men walked on the water?

ANSWER: Jesus and Peter, Matthew 14:25-33, especially 25 and 29. "And in the fourth watch of the night Jesus went unto them, walking on the sea... And when Peter was come down out of the ship, he walked on the water, to go to Jesus."

NOAH'S

(Continued from Page 5)

manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven." Now Peter didn't fully understand the vision until three men from Cornelius' house arrived. At that particular time the Spirit came unto him commanding him to take company with these men. Peter then received revelation of the vision as we read in Acts 10-34. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons:"

Peter went and preached the gospel to Cornelius's house and the Holy Ghost fell on them all and they received salvation as we see in the rest of Acts 10. Now in Acts 11, as Peter entered into Jerusalem, many of the circumcision had heard that he preached the Gospel to the uncircumcised and brought it to his attention. But Peter rehearsed the matter from the beginning to the end. Now notice the outcome of the situation in Acts 11:18 - "When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life."

I would like for you at this time to examine the scriptures in Genesis 6:18-21, with Peter's vision in Acts 10:11-16, and also Acts 10:34, Acts 11:18, and Matthew 8:11.

Beloved, taking in the whole picture that is given to us by these Scriptures, we see that the ark Noah built is a type of Jesus Christ.

There is another similarity between Jesus Christ and Noah's ark as we look back to verse 14 of Genesis 6. I would like to look at the last part of the verse where it says "and shalt pitch it within and without with pitch." Now this pitch was added to seal the ark and to keep the flood waters out. This was necessary, for the ark had to float on the water. If it didn't have this it would have sunk, and all the occupants in the ark would have drowned. Beloved,

you can build a ark, but without the pitch it wouldn't be any good. This pitch is an important part of the ark. To show you just how important it is we will look at the meaning of the word in Strong's concordance. We will see the different words in the Hebrew that are the words for pitch. The first is Kaphar, meaning to cover, to expiate, to placate, to appease, to make an atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, purge (away), put off. The second spelling and meaning Kapher - a cover (as covered in) bitumen (as used for coating) and the henna plant (or used for dyeing) a redemption-price, bribe, pitch, ransom, satisfaction.

Beloved, the word atonement (which is the most important part of salvation) in the Hebrew language is spelled exactly the same as these two words and has the same meanings. Also in the Greek, the word for atonement is spelled Katallage, meaning adjustment, restoration to (the divine) favor, atonement, reconciliation. Beloved, pitch and atonement are the same thing. Beloved, just as this pitch kept the ark afloat in the flood waters of judgment, Our atonement, that was made by our Lord, will keep us out of Hell. Beloved, we can see this in Romans 5:10-11.

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."

Beloved, our atonement is a gift of God's grace through the shed blood of Jesus Christ our Lord. In the days of the Old Testament they had to have an atonement made for their sins. This was done by the high priest as he took the blood of a young lamb without blemish, then went into the Holy of Holies and sprinkled the blood of the sin offering on the mercy seat of the Ark of the Covenant. Then God could not see the sin of that person anymore. This is what Jesus did for the elect, using His own holy blood.

Beloved, remember in John 20, Mary Magdalene arrived at the sepulchre and noticed the stone rolled away and the Lord's body missing. She ran and told the disciples and they came and saw also that He was missing and they thought that His body was stolen, and they went away. But Mary stayed and was weeping. The Lord asked her why she was weeping, and she told Him, thinking He was the gardener. Then He made Himself known to her saying in John 20:17 - "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

Beloved, she wasn't allowed to touch Him. The reason for this was so He would not be defiled by a mortal because He had a divine task to perform, and we see this in Hebrews 9:11-15 - "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of

bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance."

Beloved, as the flood waters of judgment rose, the ark was lifted safely above, and all occupants that were chosen of God were saved. Beloved, the time is coming when the judgment of God will be poured out upon the earth. This earth will be in great tribulation. Are you saved? Will you be in the ark and carried safely over this up and coming tribulation?

Beloved, only the saved will be raptured out and the devastating evil and wickedness will not harm us because of the atonement, the covering, sealed by the blood of Christ. We will reign with our Lord for eternity. Beloved, thank God for this perfect salvation through the blood of Christ.

GLEANINGS

(Continued from Page 1)

our hearts, portray it in our daily lives, and proclaim it fully and freely to those about us.

For our study today I want us to walk through Acts 27 and see if we can't learn from the things Paul did as he was carried to Rome on the wings of divine providence. These experiences of Paul were a part of his schooling and are used to bless others.

Paul found the truth of Romans 8:28 being administered on this journey as well as in all of his travels and that, "the things which happened unto me have fallen out rather unto the furtherance of the gospel" (Philip. 1:12). This is why Paul could pray and sing on any occasion. This is why he could, "rejoice in the Lord alway" (Philip. 4:4), and, "rejoice evermore" (1 Thess. 5:16) and, "in everything give thanks" (1 Thess. 5:18).

These were motivating forces in his life as he had the supreme desire to, "finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the gospel of the grace of God" (Acts 20:24). He was ever ready to, "preach the gospel," as he knew it had been ordained of God to be the power of God unto salvation to every one that believeth. Is not this the need that should arrest the attention of the preachers of our day? Instead of contending for the faith, we have much contention which has turned us from the commission. Instead of sowing the gospel seed we have many who are sowing seeds of contention. May God in mercy bring those of us who stand in the pulpit to repent and do the first work. How we need peacemakers and not troublemakers. I am not advocating compromise but I am asking for compassion and consideration. If possible we need reconciliation, not separation. We all may not have perfect understanding, but we can surely be understanding. There are times we all need to be forgiven and to be forgiving (Col.

3:12-15). It was a serious matter when Paul and Barnabas disagreed, but thank God it was resolved. Now to our study.

Verse one: "And when it was determined." Agrippa and Festus had reached the conclusion that Paul must be sent to Rome, but what they didn't know was the fact God had already determined this. We read in Acts 23:11, "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." As to how God brought this to pass we are now studying. So behind all of the motions and movements of men is the God "who worketh all things after the counsel of His own will" (Eph. 1:11), and Who, "doeth according to his will in the army of heaven, and among the inhabitants of the earth" (Dan. 4:35). Thank God, "the winds and the waves obey His will", and, "known unto God are all His works from the foundation of the world" (Matt. 8:26, 27; Acts 15:18). So Agrippa and Festus, determining to send Paul to Rome brings out the truth that, "The King's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1). This may seem a strange way to get Paul to Rome, but may we reverently remember, "for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). Compare God using a little captive maid to bring the laper Naaman to Elisha His prophet (2 Kings 5:2-4), or the selling of Joseph into slavery by his brothers to preserve Israel in Egypt (Gen. 45:5, 7), or the saving of Moses by Pharaoh's daughter (Ex. 2: 5, 6).

This is the God who is at work in 1985 preserving, protecting, and providing for His saints and in spreading the gospel to the calling out of the other sheep which He also must bring (John 10:16). As we think of Agrippa and Festus determining to send Paul to Rome, we are made to rejoice over the fact that God determined to send His Son to "save his people from their sins" (Matt. 1:21), "to redeem them that we might receive the adoption of sons" (Gal. 4:4, 5), to be "made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (2 Cor. 5:21), to give His life for the sheep (Jno. 10:11). Yes "both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28). This is how God determined to bring salvation to pass. Go we need to, "Behold the Lamb of God, which taketh away the sin of the world" (Jno. 1:29). We need to see Him enter into the Holy place with His own blood having obtained eternal redemption for us (Heb. 9:12). This was after He cried on the Cross, "it is finished" (Jno. 19:30). Surely, after viewing this we must exclaim, "salvation is of the Lord" (Jonah 2:9), "neither is there salvation in any other" (Acts 4:12). It is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2: 8, 9).

Because of God's determination we can have the absolute assurance of Joshua, "and behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Jos. 9:14). Beloved, "if God be for us, who can be against us?... He that spared not his own Son, but delivered him up for us all, how shall He not with him also freely give us all things?" (Rom. 8:31, 32). Do you give all the glory for salvation unto God? If you set aside God's predestination He is not the author of salvation and if you set aside God's preservation He is not the finisher of salvation (Heb. 12:2; Eph. 1:4-7, 11-14). Read again Rom. 8:30.

"That we should sail into Italy." One of the most motivating studies in the Word of God is the providence of God in the spread of the gospel among all nations. To see the truth of Acts 1:8 being accomplished should make us realize God is ever at work. Paul's transportation into Italy was in order that he might be an ambassador of Christ to advance His kingdom by administering the gospel under the leadership and power of the Holy Spirit (1 Thess. 1:5); (2) Cor. 5:20). In fact all of Paul's journeys were of this same nature. This is and has ever been the same, as the spread of the gospel has never ceased, for God has His messengers today. His churches are still under authority to separate those the Lord calls to carry His gospel to the uttermost parts of the earth (Acts 13:2, 3). May we understand this is not to be a sideline of the church, but the main line. Every minister and missionary should feel like those in Acts 16:10, "assuredly gathering that the Lord had called us for to preach the gospel unto them." No, we are not to neglect to teach them to observe all things the Lord has commanded; but they must be made disciples first, and this comes about by the preaching of the gospel. Beloved, we need to lengthen our cords and strengthen our stakes. Remember, God is still in the shipping business for He has a heavenly cargo He has ordained to be delivered to world wide ports, and those He has ordained to carry it. There are still jailers, women at the wells, Eunuchs, Thessalonians, to be reached with the gospel. These are the ones Jesus referred to in John 17:20 where He says, "Neither pray I for these alone, but for them also which shall believe on me through their word." These are the ones referred to in Acts 18:10, "For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." We have already referred to the, "other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice" (Jno. 10:16). These are those, "ordained to eternal life" (Acts 13:48); those, "chosen to salvation" (2 Thess. 2:13); those, "he hath chosen in him before the foundation of the world... and predestinated us unto the adoption of children by Christ Jesus to himself, accor-

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Worry is a thin stream of fear trickling through the mind. If encouraged, it cuts a channel into which all other thoughts are drained.

STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The word of the Lord came unto me again, saying, Also thou son of man, appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city. Appoint a way, that the sword may come to Rabbath of the Ammonites, and to Judah in Jerusalem the defenced" (Ezek. 21:18-20).

Ezekiel, in appointing two ways, was to map out the course in which the Chaldean army was to march against Rabbath (Ammon) and Jerusalem. Ezekiel, up to this point, had dwelt upon the consequences of the invasion. Now, however, he goes a step further and maps the road on which the army was to travel. This action by Ezekiel, of course, should have caused the people to have done some very serious thinking.

The roads of Judah and Ammon came from the "one land" of Babylon. Twice Ezekiel was commanded to mark or carve out a "place" (literally, a hand). The reference here is to a signpost or pointer which pointed toward the city. The expression "Judah in Jerusalem the defenced" means that Judah had taken up a defence in Jerusalem.

The question hinged on whether or not Nebuchadnezzar would choose to go against Rabbath or Jerusalem. Rabbath (Ammon) was marked by Ezekiel because she, along with Judah, had, in 593 B.C., conspired to rebel against Babylon. Rabbath, in Greco-Roman times was called Philadelphia. Today, we know her by the name of Amman in Transjordan. She was known in the Old Testament times as Rabbath-Ammon.

Nebuchadnezzar was a religious pagan. This fact meant that the route or routes he would follow into battle was left up to pagan gods. The will of his gods was determined by way of magic, and divination (see Isaiah 47:8-15). Note also the following passage: "For the king of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver" (Ezek. 21:21).

Nebuchadnezzar, in determining the route for his army, "stood at the parting of the way," or at the crossroads. The "parting of the way", literally means, "the mother of the way," the branches of the way being like the two daughters of the mother.

Nebuchadnezzar, in determining the will of his gods, used three arrows, and, as our text states, "he made his arrows bright." History informs us that each arrow was marked with a name. The arrows were then placed in a quiver and whirled about. The decision of the gods was determined on the basis of the writing on the first arrow which fell from the quiver while it was being whirled about. This procedure, of course, was another way of casting lots or voting.

Our text also informs us that Nebuchadnezzar also consulted with images. These images, no doubt, were images of his pagan gods. It is also stated in our text

that he looked into the liver. The liver, rather than the heart, was considered to be the seat of life because it was filled with blood. Sheep, in fact, were sacrificed when this kind of divination was required. Their name for this action was hepatoscopy. The will of the gods was determined by the marks on the liver or its color. I have read that this was the most common form of divination which was used in Babylon.

Our God, of course, did not approve of these things, but He did make use of them in bringing to pass His own will and purpose. God, in fact, caused the arrow which was marked with the name "Jerusalem" to



Willard Willis

be the first to fall from the quiver as it was whirled about. "At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint battering rams against the gates, to cast a mount, and to build a fort" (Ezek. 21:22).

The divination for Jerusalem fell at the right hand, which, according to the rules of divination, determined the path which was to be followed. Thus the will of the gods had been sought and obtained. It was now time to act, or to carry out the will of their gods. Thus the next step was to appoint captains for the venture. The captains, of course, could not be appointed until the will of their gods was learned. To have done otherwise would have been to run ahead of their gods.

The captains were appointed and part of their responsibility was "to open the mouth in the slaughter", that is, give directions to the soldiers and to give speeches so as to stir them up for the kill. All involved were to be worked up to the point of "shouting". The next steps, in order to fulfill the will of the gods, was to prepare battering rams, cast a mount and build a fort.

"And it shall be unto them as a false divination in their sight, to them that have sworn oaths: but he will call to remembrance the iniquity, that they may be taken. Therefore thus saith the Lord God; Because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand" (Ezek. 21:23-24).

Ezekiel mapped out the road by which the slaughter was to come, but the people were not impressed. They, in fact, looked on his prophecy as a "false divination". They held this opinion because they had "sworn oaths"; that is, they had possibly joined in a solemn league with the Egyptians, or it

could be that the reference is to the sworn oaths of allegiance which they had made to the king of Babylon. Their hope and aspirations however were to be broken like an egg which falls on to a hard surface. All was to be shattered and all because they had made their "iniquity to be remembered." Their sins, in fact, appeared in all of their doings. All of their actions were colored black as the result of their sins. We must add, however, that the same is true of ourselves. Our very best has selfishness mixed with it. This fact relates to all of us rather than just a few. It is as stated in the following passage: "They are all gone out of the way, they are all together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:12).

Israel, because of her sins, was to be "taken with the hand." A bird or a fish, when taken with the hand, becomes a captive and at the mercy of the holder. Israel, in like manner, was to be taken by the hand of Babylon. Babylon, of course, was an instrument for God's hand to take them.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end," (Ezek. 21:25). Zedekiah was the prince of Israel at this time. He was a profane prince, that is, he was contrary to every thing which was virtuous and sacred. He was also "wicked" in that he promoted sin among the people. He, in fact, sinned and made Israel to sin. Profaneness and wickedness are gross in everyone, especially a prince, since he rules over others and sets examples. His day, however, had come — the day when iniquity was to "have an end".

"Thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high" (Ezek. 21:26). The message here is that men, by their iniquity, lose their dignity. Zedekiah certainly lost everything. He, in fact, who was high, became low. It was not only that he, as a person, was to be brought low, but the "diadem" and the "crown" were to be removed as far as the nation was concerned. The diadem (miter) being removed, referred to the fall of the priesthood and the removal of the crown referred to the fall of the kingdom. The significant point here is that such began what is known as the "times of the Gentiles." The kingdom and the priesthood were to be set aside for a time, or until the fulness of the Gentiles is brought in. The office of the king or priest were not fully restored after their captivity. There, in fact, was no Urim or Thummim, no Ark of the Covenant with the glory over the Mercy Seat and no king from the tribe of Judah, or as our text states: "this shall not be the same." The next king who will be of the tribe of Judah and the line of David will be our Lord and Saviour Jesus Christ. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:32).

"I will overturn, overturn, overturn, it: and it shall be no

more, until he come whose right hand it is; and I will give it him" (Ezek. 21:27). This prophecy has been astoundingly true down through the years. Israel, in fact, has never rebounded to where she was. Her plans have been overturned, overturned, overturned. The overturning has not only been true of Israel, but it has been true of the entire world system; especially is such true in these last days. It is as stated in the following passages: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:6, 7).

It is to be noted carefully that the desire of all nations (the coming of Christ) and the shaking of all nations is coupled together. This is exactly that which we are seeing with our own eyes. "Reform," in fact, is the word today. Governments are in a state of reform. Churches, schools and creeds are in a state of reform. They are even reforming the Bible so that it agrees with modern day thinking. Even marriage laws are being reformed and laws regarding action to be taken against criminals. The majority in the world today find very little in our society which they consider to be right. We, therefore, who still hold to the old truths of God's Word, should thank God from the bottom of our hearts, for it is only by the grace of God that we are not as others.

God, then, is shaking the nations in that the demand for reform is sweeping the entire globe. A loud cry is being heard today for reform in South Africa and Iran is in the middle of a reform. The cry of the world is, down with the old regime, down with ancient institutions. Down with everything which offers restraint. We are to see then that God is shaking the nations, in that revolution is the word of our day. This shaking will continue "Until he come whose right it is; and I will give it him" (Ezek. 21:27).

"And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering: whiles they see vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of them that are slain, of the wicked, whose day is come, when their iniquity shall have an end. Shall I cause it to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity. And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy. Thou shalt be for fuel to the fire; thy blood shall be in the midst of the land; thou shalt be no more remembered: for I the Lord have spoken it" (Ezek. 21:28-32).

We read in verse twenty how that a way was to be appointed

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or mapped so that the sword would come to Rabbath (Ammon) of the Ammonites, and to Judah in Jerusalem. We read in verse twenty-two how that the lot fell on Jerusalem for the first invasion from Nebuchadnezzar. It is now about five years later and time for Ammon to be put to the sword of the Babylonians. It appeared, after the invasion of Jerusalem, that the furbished sword had been returned to its sheath. God, however, in verse thirty, had not caused it to be returned to the sheath.

Ammon, according to chapter twenty-five, had applauded and stamped their feet when Nebuchadnezzar invaded Jerusalem. God, because of their action, now sends Babylon down against them.

The "reproach" of the people of Ammon was that they, in spite of their arrogance when Jerusalem fell, thought that they had perpetual safety in the midst of desolation. They did not believe that they were to be called upon to give an account of their wicked ways. The fact that they remained standing after the fall of Jerusalem, seemed to them to have been a pat on the back — a pat which seemed to say that God approved of their ways. We read, in fact, from verse twenty-nine, that "they see vanity unto thee, and, they divine a lie unto thee."

The Ammonites, no doubt, because of the fact that they remained after Jerusalem fell, believed that they were a better people than those on whom God's judgment fell. This belief made them so full of conceit, haughtiness and insolence that they even tread on the necks of the slain Israelites. They, however, should have been trembling — trembling because

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EZEKIEL

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the judgment of God simply began at the house of God. The action of the Ammonites angered the Almighty to the point that He said, "I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy" (v. 31).

God, in blowing against the Ammonites in the fire of His wrath, meant that His judgment against them would be like unto a raging fire.

We, before closing our study on the subject chapter, will do well to ponder the fact that it was God who "delivered" the Ammonites into the hand of brutish men — that it was God who did not cause the sword to return to its sheath. God, in other words, is He who delivers people and nations into dire circumstances because of their sins. It is God who has kept us and is keeping us from the hand of brutish men. He is the one who has caused the sword to return to its sheath and has now given us peace in America. May we, in closing, ponder Paul's words on this matter as states in II Thess. 3: 1, 2:

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith."

GLEANINGS

(Continued from Page 6)

ding to the pleasure of his will" (Eph. 1:4, 5). These are called "God's elect" (Rom. 8:33). This should call forth absolute dependence on God, (2 Chron. 20:12) (2 Cor. 3:5), and praise and thanksgiving (2 Thess. 2:13), as well as promote the preaching of the gospel (2 Tim. 2:10). If this is not true we do not believe the doctrines as we should. (To be continued).

PASTOR

(Continued from Page 1)

some day the Lord is going to hold the pastor responsible for the flock of which God has made him overseer.

There are a number of biblical titles given to the office of the one who is called pastor. First, "Bishop." 1 Peter 5:1-4; 1 Timothy 3:1-2. "This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless..." Peter in his Epistle leaves us with the general idea that the "Pastor" or "Elder" is called the shepherd — an under shepherd. The idea there is one that is to feed the flock of God. Second, "Elder." Titus 1:5-7. This biblical and proper title applies to the same person we know as "Pastor". Here the Apostle Paul tells us that they (The Elders) are to take heed... to all the flock... to feed the church of God. Third, "Pastor." The word "Elder" indicates the dignity of the office itself and the biblical title of "Pastor" gives to us the duty of the Man of God. Thus, here the title indicates to us the solemn obliga-

tion and relationship that the Man of God has to his particular flock.

There are a number of extra-biblical titles given to the office of the one who is called "Pastor." First, "The Clergyman." This term itself means "Priest." Thus it is used more as an official term in documents. However, the true Pastor of God's church would not want to be called by this title because of the general connotations that it leaves behind. Second, "Rector." This word simply means to lead straight or to rule over the flock of God. While it is true that the "Pastor" should lead straight, for the most part the Bible-believing pastor would not want to have that title given to him. Why? If for no other reason that it would identify the pastor with a false church that is in the world today. Third, "Parson." This is a French word and it is intended to single out the outstanding person of the community and thus give him respect. I see no problem using this title, but generally it is more regional than not. Fourth, "Reverend." This is the most universal title given today to the man of God. It was originally used as a title of respect and carried the general idea of giving reverence to the minister. But then most of us who are Independent Baptists do not like to be called something that we are not, Reverend. Brother E.G. Cook has an excellent tract on the subject, "Don't Call Me Reverend!" Fifth, "Doctor." This has been a title that has been given to the men of God for for a number of reasons: (1). Honor; (2). Respect; (3). To show that a person has either earned by academic or recognition of his fellow peers a basic knowledge of scriptural truth. (4). Pride. Some use this title because it gives them prestige to be called, "Doctor."

Now, it seems to me that there are Biblical terms that should and ought to be used over against the so-called extra biblical terms. You can study out the Holy Scriptures and come to your own conclusion, but for now, let's change gears and consider for just a few more moments, "What does every pastor and church need to know about the biblical position of Pastor?" Furthermore, what are the basic requirements and then, the basic responsibility of the one who is called to pastor a New Testament Baptist Church? In this study, there are at least five things that should be very carefully considered in order to establish the answer to our questions.

I. The Requirements For The Pastorate.

First, the general qualifications are listed in First Timothy 3:1-7. Brother Thomas Paul Simmons lists 10 different qualifications from this particular passage and Titus 1:5-9. Those qualifications are: (1). Blamelessness - I Timothy 3:7; Titus 1:7; (2). Proper Conjugal Relations - I Timothy 3:2; (3). Vigilance, Sobriety, and Good Behavior - I Timothy 3:2; (4). Hospitality - I Timothy 3:2; (5). Aptness to Teach - I Timothy 3:2; (6). Peacefulness - I Timothy 3:3; II Timothy 2:24; (7). Lack of Covetousness - I Timothy 3:3; (8). Disciplinary Ability - I Timothy 3:4; (9). A Seasoned Christian Experience - I Timothy 3:6; (10). Soundness in the Faith - Titus 1:9.

Second, the specific qualifications as such. The man of God must be a born again person.

That is implied in so many different ways throughout the Scriptures. Then, the man of God must have a divine call from God Himself — Galatians 1:1. God has never called one into the glorious gospel ministry that has not first been born again and known that fact. Let me go one step further, God never calls one into the gospel ministry who is not willing to be obedient to the general and specific commands of God when they are revealed to him. Furthermore, the man of God must have of a necessity a call from God to preach the blessed eternal Word of God, the Bible — I Corinthians 12:8-10; Ephesians 4:11, 12. Beloved, God has never called one into the gospel ministry that is not willing to properly train and prepare himself for that role. It is my personal opinion that the local church is the best and Scriptural place to get that training. It should be noted that God never calls one into the gospel ministry that does not have the ability to prepare and train for the most important job in this old world. But the pastor of a New Testament Baptist Church not only has a call to preach the glorious gospel, but has a duty to teach the Word of God — I Timothy 3:12; Matthew 28:18-20. Beloved, the pastor of God's true church is given the responsibility by the proper authority, the church to: (1). Evangelize the lost community; (2). Baptize those that have been saved; (3). Teach and train the converted. Therefore, it is no wonder that God's man must be ready to preach the blessed eternal Word of God anywhere anytime and anyplace — Romans 1:15; 2 Timothy 4:1-2.

II. The Responsibility of the Pastor To Almighty God:

First, the Scripture is very clear that the pastor of a New Testament Baptist Church must seek above all else to please Jehovah God, not man. I Thessalonians 2:4-6; Galatians 1:10. Unfortunately, most of those who call themselves God's man take their orders from some source other than God. That ought not to be. Secondly, the Bible is also very clear that the pastor of a New Testament Baptist Church must preach the Word of God in the power of the Holy Spirit — I Corinthians 2:4. Generally speaking, the man of God needs to be very careful that he is not attempting to do God's work in the effort of the flesh. Thirdly and just as important, the man of God needs to be very careful that he is not attempting to do God's work in the effort of the flesh. The man of God must speak boldly the truth of God as almighty God lays in on his heart — Ephesians 6:19, 20. Fourthly, the pastor of a New Testament Baptist Church must always remember that it is his solemn responsibility to feed the flock of God. Fifthly, the man of God must keep in the back of his mind that God will someday hold him accountable for those of whom the Lord made him overseer — Hebrews 13:17.

III. The Responsibility of the Pastor to the New Testament Baptist Church:

The first thing to note here is the obligation of the pastor to teach his congregation what God would have them to know concerning the truth of Holy Scriptures — II Timothy 2:2. Second, the pastor of the New Testament Baptist Church

must govern the Church — I Timothy 5:17; Hebrews 13:7, 17. The ruling here is not autocratic ruling, but only the rule of oversight and leadership. — T.P. Simmons. The pastor has the solemn obligation and responsibility to guide and lead the church as God the Holy Spirit directs.

One thing should be noted here right now and dealt with on this issue before us. Though the pastor has the responsibility to rule, that does not mean that he is always right in his judgment. When he is wrong, the church is to properly and in the right manner indicate that point. If the "Man of God" is what he is supposed to be, when the church speaks, he will listen and follow. Nevertheless, that does not mean that a godly pastor should not lead or direct. It only means that sometimes he is wrong and he needs to recognize that the authority is not in him, but in the Church. Thirdly the pastor of a New Testament Baptist Church must pray for his flock.

IV. The Responsibility of a New Testament Baptist Church to their Pastor.

First, that relationship must be guarded very carefully by all members and friends of the church. Biblically speaking, the members of the church ought to always: (1). pray for their pastor; (2). show him proper respect; (3). and financially take care of his physical needs. Second, the members of a New Testament Baptist Church ought to co-operate with their pastor in all things — and in particular the following seven areas: (1). The Sunday School program; (2). The outreach program; (3). The mission program; (4). The deacon membership; (5). The educational ministries of the church; (6). By showing their love and praying for him on a daily basis; (7). To esteem the office of pastor in a very high sense because of the fact he watches for their souls. Third, and this point is very important and must be considered, The Bible forbids that the "Anointed of the Lord" should be improperly touched. In fact, the New Testament teaches that one should not bring or hear a case against the Elder of the church without two or three solid witnesses of a crime that has been committed. Therefore, a charge ought not to be brought against the man of God lightly — I Timothy 5:19. At the same time, it must be recognized that a pastor is not immune to censure and discipline if he is unsound in both doctrine and life. Even then, it must be properly understood Biblically, that the man of God is dealt with very carefully lest the Church of God disrupts the work of God and/or a servant of God is falsely accused of a crime or heresy that he did not commit. Beloved, if a pastor is guilty of misconduct, then he is to be properly dealt with, but in accordance to the Bible — I Timothy 5:20. One thing should be guarded against, the pastor should never be the object of gossip and careless criticism. If you have somewhat against the pastor, the Biblical order is to go to him first and talk the thing over. If you have not done that, then you are wrong and not following the Biblical pattern set forth in the Word of God. There have been times in the past when a pastor had to be dealt with and removed from his place of responsibility. But, beloved, that action should be only the last resort when he refuses to

obey the clear commands of God's Holy Word. Lastly, the pastor must never be ignored or looked over in favor of a former one. Respect should be given to the present pastor until God removes him and then one needs to be very careful what they say about one of God's faithful servants.

V. The Results Of A Church And Pastor Relationship That Has Failed:

First, and most important — whether the pastor or the people are responsible for the division, an improper attitude on the part of one or both parties is not of God. Listen, Beloved, to what I have to say at this point: God expects us to work out our differences with meekness and fear. Anything less is a disobedience to God's clear command.

Second, one of three things usually happens when a church/pastor conflict takes place: (1). Everyone acknowledges that he is equally wrong and guilty and therefore repents. Therefore forgiveness is exercised and a forgetting takes place on the part of all groups. (2). That does not or can not happen, two things will naturally take place. One group will follow the pastor whether he stays within the church or moves on to a new field. The other group will follow another leader within the church and they will either stay in the church or start another one in the community. (3). Thus, a split takes place and no one really wins, but the Devil wins. For the most part, church splits often come, not because of doctrine or a pastor living in sin, but because of pride and an unwillingness to deal with the issue.

CONCLUSION:

Who is going to win the battle? Will you allow the old Devil space within your own personal life because you are not man enough to forgive and get the victory. Within our churches too often the Devil is given right of way because we will not acknowledge some basic biblical principles to be put to action in our midst. What will the final verdict be? I trust that you want to do what is right. I have learned a long time ago, that it is never a matter of my own personal feelings or thoughts that matters, but what does God's Word say and how should I respond accordingly? Then, why not act on Biblical truth and righteousness and put our feelings behind us and let God bless our life. May God bless you as you think on these things!

REVIEW

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has the ability to make the final decision as to being saved, that God elects because He sees that man will do something — it is these doctrines that appeal to the proud will of man.

Now, I wish to clarify a matter with which I closed my last article. I stated there something to the effect that Mr. Hutson and Arminians in general were not Bible-believers. I reiterated that statement, but it does need clarification. I do not mean that Mr. Hutson does not claim to believe the Bible. I do not even mean that he does not believe that he does believe the Bible. I mean that, by his false interpretation relative to the doctrines of grace, he has come to believe, not what the Bible teaches on the subject, but what the mind of man teaches.

I talked with a Methodist

REVIEW

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preacher in Winston Salem, N.C. some years ago. He said to me about a statement I read from the Bible, "Mr. Wilson, I don't care what that book says." He did not even pretend to believe that the Bible is the Word of God and the final authority on all that it teaches. Mr. Hutson certainly is not in the same unbelieving category as that Methodist preacher. That preacher was a lost man on the way to hell unless God intervenes in saving grace and power. I surely believe that Mr. Hutson is a born again child of God. Mr. Hutson is not an unbeliever in the Bible in the sense that that preacher was. Mr. Hutson believes that the Bible is the inspired Word of God. He is an adamant and excellent defender of that doctrine.

However, I have become weary with those who speak of the inspiration of the Bible, and yet, by their interpretation thereof, deny truths taught therein. The Methodist preacher who says he believes every word in the Bible and then sprinkles water on a baby's head and calls it baptism — that is the kind of unbeliever I am talking about. After all, believing in the inspiration of the Bible does not amount to very much when one, by his interpretation thereof, denies what the Bible teaches and teaches false doctrines. Please understand me now. Mr. Hutson believes that the Bible is God's Word. He believes that he believes what it teaches. However, he does not believe what it teaches on the doctrines under review in this article. He is an unbeliever in the Biblical teaching on the doctrines of grace.

The first of these doctrines with which Mr. Hutson deals, he calls "Total Inability." Like most of my brethren, I prefer to call this "Total Depravity." I suggest that Mr. Hutson uses this terminology because he wishes one to believe that he believes in "Total Depravity." I would think that, as knowledgeable and widely read as he is, he would know that most sovereign grace believers use the term "Total Depravity." Total inability is a part of the doctrine of total depravity. Since man is totally depraved, he is totally unable to repent and come to Christ for salvation. No man can believe what the Bible teaches about total depravity without also believing in total inability. Again, I say that I believe Mr. Hutson emphasizes the term "Total Inability" because he wants us to believe that he accepts "Total Depravity."

Mr. Hutson uses Jeremiah 17:9, "the heart is deceitful above all things, and desperately wicked." He uses this as a proof of total depravity which he says he believes. Yet this same Mr. Hutson will teach that one must, with his heart (that deceitful and incurably wicked heart) receive Jesus Christ in order to be born again. I call on Mr. Hutson to explain to us how such a heart can produce the fruit of genuine repentance and saving faith in Jesus Christ. Mr. Hutson, a deceitful and desperately wicked heart cannot and will not do what you teach that the sinner can and must do. I suggest to Mr. Hutson that this totally depraved heart of Jeremiah 17:9 is totally unable to produce repentance and faith. But you see, Mr. Hutson is trying to prove that he

believes in depravity while admitting that he does not believe in inability.

Mr. Hutson says, "The Bible teaches total depravity, and I believe in total depravity. But that simply means that there is nothing good in man to earn or deserve salvation." No, no, Mr. Hutson, that is not all it means. Total depravity also means there is nothing good in man to desire salvation. Mr. Hutson, you have admitted that there is nothing good in man. Let me ask you some questions. Is the desire to be saved a good desire? Is repentance good? Is faith good? You surely will say yes to these questions. Now if these things are good, and if there is nothing good in man, then these things are not in man. If these things are not in man, please tell us, Mr. Hutson, what ability such a man would have to come to Christ. Now, I call on Mr. Hutson to honestly face and answer these things. He teaches that the ability to come to Christ in saving repentance and faith is in the heart of the totally depraved man. He is teaching that there is nothing good in man. Now, Mr. Hutson, reconcile these two very contradictory things if you can.

Mr. Hutson, you teach that a man must receive Jesus Christ with his heart. I ask you if a deceitful and desperately wicked heart will even want to receive Christ. I ask you this question. The Bible teaches that, in salvation, God gives a new heart. Now, tell me if a man receives Christ with the old deceitful and desperately wicked heart or with the new heart that God gives in regeneration? I ask you, Mr. Hutson, if the old deceitful and desperately wicked heart has the desire to be saved; has in it repentance and faith, then what does man need with a new heart?

Mr. Hutson says, "the Bible... nowhere teaches total inability." Come now, Mr. Hutson, surely you know more Bible than such a statement indicates. "Thy people shall be willing in the day of thy power..." (Psa. 110:3). Mr. Hutson, answer me a few questions about this Scripture. Are there a people who are God's people distinguished from those who are not God's people? Do they become God's people by being willing or are they made willing because they are already God's people? Come on now, Mr. Hutson, face this Scripture and answer this question. Are these people willing by nature? Do they have the willingness within them? Or does God make them willing by the exercise of His power? Mr. Hutson, how does this Scripture harmonize with your doctrine of the ability of man to be willing to be saved all of himself?

Mr. Hutson pretends to deal with the Scripture, "Ye will not come to me, that ye might have life" (John 5:40). He emphasizes that it does not say "cannot" but "will not." Well, Mr. Hutson tell us if a man who will not come to Christ, whose will is so opposed to Christ that he just will not come — tell us if this man is really able to come. Yes, he is able to come if he will come, but he will not come. Tell us Mr. Hutson, on the basis of your theology, how is an unwilling sinner made willing to come to Christ? There is no greater inability than to be totally and utterly unwilling. Read that and answer it. Mr. Hutson labors his interpretation of John 5:40. He says, "If it is true that no person has the ability to come to Christ,

then why would Jesus say in John 5:40, "Ye will not come to me"? Why didn't He simply say, "You cannot come"? Well, first of all, Mr. Hutson, the lack of a will to come is the highest form of an inability to come. Then Jesus did say man cannot come. "No man can come to me, except the Father which hath sent me draw him..." (John 6:44). Now, Mr. Hutson implies that Jesus did not say man cannot come but only said man won't come. Later he will admit John 6:44, and try to get around it; but for now he is denying that Jesus said man cannot come.

Mr. Hutson uses the old Arminian standby, "...And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). But Mr. Hutson does not tell us how the depraved sinner who drinketh iniquity like water and who has no thirst for salvation ever obtains that thirst. Tell us, Mr. Hutson, how are unthirsty sinners made thirsty. Tell us, Mr. Hutson, how are unwilling sinners made willing.

Mr. Hutson there is no controversy between us on the matter of the truth that any thirsty sinner is invited to take the water of life. There is no controversy between us on the matter of any man who wills to can come to Christ and be saved. The controversy between us is this. Are sinners, by nature, thirsty for salvation? Are sinners, by nature, willing to come to Christ? If not, how are they made thirsty and willing? That is the issue between us. Your Arminianism has no answer for that question. Our doctrines of sovereign and saving grace has the answer. That answer is that the Holy Spirit makes them willing and that the Holy Spirit makes them thirsty.

Mr. Hutson says, "The only thing that stands between the sinner and salvation is the sinner's will." Agreed, Mr. Hutson, agreed. I believe, nearly all sovereign gracers believe, we have stated repeatedly, that any sinner who wants to be saved can be saved. Mr. Hutson, do not try to make it appear that we believe that a sinner can want to be saved, (will to be saved) and that God will not save him. Brethren, we believe that any thirsty, willing sinner can and will be saved.

Mr. Hutson then attempts (very feebly) to deal with John 6:44. He says, "Some Calvinists use John 6:44 in an effort to prove total inability. (What else does or can it prove? Ed.) Here the Bible says, 'No man can come to me, except the Father which hath sent me draw him...' But the Bible makes it plain in John 12:32 that Christ will draw all men unto Himself. Here the Bible says, 'And I, if I be lifted up from the earth, will draw all men unto me.' All men are drawn to Christ, but not all men will trust Christ as Saviour." What a hodge podge of misinterpretation is this! I suppose that Mr. Hutson will equate "coming to Christ" with salvation in John 6:44, and he would be right if he did. But in John 12:32, he would make "drawing to Christ" to be a drawing, not to Christ as the Bible says, but towards Christ. I submit to any thinking man who will bow to Scripture that the "coming to Christ" in John 6:44 is equated with the "drawn to Christ" of John 12:32, and that both terms are equated with the salvation experience.

Now, Christ does draw all

kinds of men to Him in saving grace. He does not draw every individual man to Himself. If He did, all men would be saved. Mr. Hutson, please note that Christ did not say that He would try to draw all men to Himself, or would draw them part way towards Himself and they would have to make the final act themselves. He said He would draw all men unto Himself. Now, Mr. Hutson, that is salvation. To be drawn to Christ is to be saved. Please answer this for us. John 12:32 teaches that Jesus Christ will draw all for whom He died to a saving relationship with Himself.

Now, in his blind enmity to the truth, Mr. Hutson really goes far out into left field. He uses John 1:9 (I should say misuses). "That was the true Light, which lighteth every man that cometh into the world." Now, this is true. Whatever light men have, they have from and because of Jesus Christ. But if Mr. Hutson means (as he surely must) that Jesus gives all men a saving light of Himself and His gospel, it is surely false. Multitudes die and go to hell without ever having the glorious light of the gospel of Jesus Christ to shine upon them. Mr. Hutson, please tell us what light it is that Jesus casteth upon every man. Then Mr. Hutson uses Romans 1:19-20 to teach that, "every sinner has been called through creation." Now, now Mr. Hutson, what on earth are you trying to say? Has not your enmity to sovereign grace truth led you to make statements you do not yourself believe? Are you telling us that there is a saving call to man through creation? It sounds like that is what you are saying. We are talking about salvation. We are talking about being called or drawn to salvation. Do you really believe that there is a saving call to the sinner by his looking on the creation about him. Surely you do not believe that. But you are teaching it in your booklet.

Now, would you believe this? Mr. Hutson says, "And Romans 2:11-16 indicates that sinners are called through their conscience, even when they have not heard the Word of God." Oh, these Arminians do get carried away! Does Mr. Hutson believe that a man can be savingly called to faith in Jesus Christ through that man's conscience when he has never even heard the Word of God? Of course Mr. Hutson does not believe this. At least it would surprise me greatly if he did. But that is what he is saying in this booklet.

Has Mr. Hutson become a Hardshell heretic? Does he really believe that men can be saved by looking at creation? Does he really believe that men can be saved by following their conscience? Does he really believe that men can be saved without believing in Jesus Christ? Surely he knows that creation and conscience do not tell forth the truth about the person and work of our Lord Jesus Christ.

Now we are talking about a call to salvation. Mr. Hutson has declared that men are called through creation and called through conscience. Frankly, I am amazed at this. I would not have imagined that Mr. Hutson believed a man could be saved by looking at creation or by following his conscience. If he does not believe this, why does he say they are called in these ways?

Well, really I have more confidence in Mr. Hutson's belief about salvation than to believe that he really means what he is saying here. I think he has just gotten carried away by his antipathy to the doctrines of grace. I think that John 6:44 got him so shaken up that he went out into left field trying to prove that it does not mean what it really does mean. I call on Mr. Hutson to tell us what being drawn to Christ means in John 6:44 and 12:32. Does it mean saved or not? I call on him to explain what he means about being called through creation and through conscience.

No, no, Mr. Hutson does not believe in total depravity — not as the Bible teaches it. His desperate efforts to get around the Scriptures prove this. Mr. Hutson reminds me of a worm a fisherman is trying to put a hook through. Oh, how the worm squirms and wiggles, trying to get away from the sharp pointed hook. And oh, how Mr. Hutson wiggles and squirms trying to get away from the sharp edge of the Word of God. I have read some in the Sword of the Lord for many years. I don't think I have ever read of men being called through creation or through conscience therein.

Once again we see that Total Depravity and its necessary consequence of Total Inability are key doctrines in understanding how sinners are saved. When men receive the Word of God on Total Depravity, they have no trouble believing the rest of the doctrines of grace. Why, the only way a totally depraved sinner could be saved is by the sovereign, electing, irresistible, and everlasting grace of God. When men are determined to get around the other doctrines of grace, they always seek to water down the doctrine of total depravity, to pervert it, and to come up with some doctrine of their own which they mistakenly and unscripturally label "total depravity."

Is the totally depraved sinner totally unable to come to Christ of himself? Of course he is. He is dead. He has no desire to be saved. He has no repentance. He has no faith. He has no fear of God. He cannot and will not come to Christ unless and until the Holy Spirit makes him alive, gives him the desire, gives him repentance and faith.

Frankly, Mr. Hutson does a very poor job in his booklet. He manifests an even greater hatred of the doctrines of grace than did his predecessor, John Rice. Yet, he manifests far less ability in opposing them. His effort is weak and pitiable. But it will succeed with many of his readers, for they will not really study the matter through. They will not face the question honestly. Men who will really study Mr. Hutson's booklet with an honest and open mind, desiring to know what the bible really teaches, will see through his book, and will become believers in the five doctrines Mr. Hutson is seeking to refute. May God bless you all.

PLENTEOUS

(Continued from Page 1)

among the Moors might return to their homes. Truly, I can suppose the hours would run happily along, and the dreariness of their toil would be assuaged, when once that word "redemption" had sounded in their ears. So with our fellow-subjects and our fellow-men, who once were slaves in our West India settlements. We can well conceive that to their lips the word redemption must have been a very pleasing song. It must have been well nigh as sweet to them as the marriage peals to a youthful bridegroom, when they knew that the noble British nation would count down the twenty millions of their redemption money; that on a certain morning their fetters should be snapped asunder, so that they should no more go out to the plantations to sweat in the sun, driven by the whip, but they should call themselves their own, and none should be their masters to possess their flesh, and have property in their souls. You can conceive when the sun of that happy morn arose, when emancipation was proclaimed from sea to sea, and the whole land was at liberty, how joyful must their new-found freedom have appeared. Oh there are many sonnets in that one word "redemption!"

Now, ye who have sold for nought your glorious heritage; ye who have been carried bond-slaves into Satan's dominion; ye who have worn the fetters of guilt and groaned under them; ye who have smarted beneath the lash of the law; what the news of redemption has been to slaves and captives, that will it be to you tonight. It will cheer your souls and gladden your spirits, and more especially so when that rich adjective is coupled with it — "plenteous redemption."

This evening I shall consider the subject of redemption, and then notice the adjective appended to the word: "plenteous redemption."

I. First, then, we shall consider the subject of REDEMPTION.

I shall commence in this way, by asking, What has Christ redeemed? And in order to let you know what my views are upon this subject, I would announce at once what I conceive to be an authoritative doctrine, consistent with common sense, and declared to us by Scripture, namely, that whatever Christ has redeemed, Christ will most assuredly have. I start with that as an axiom, that whatever Christ has redeemed, Christ must have. I hold it to be repugnant to reason, and much more to revelation, that Christ should die to purchase that He never shall obtain; and I hold it to be little less than blasphemy to assert that the intention of our Saviour's death can ever be frustrated. Whatever was Christ's intention when He died — we lay it down as a very groundwork truth, which ought to be granted to us by every reasonable man — that Christ will most certainly gain. I cannot see how it can be that the intention of God in anything can be frustrated. We have always thought God to be so superior to creatures, that when He has once intended a thing, it must most assuredly be accomplished.

ed, and if I have that granted to me, I cannot for a moment allow you to imagine that Christ should shed His blood in vain; that He should die with an intention of doing something, and yet should not perform it; that He should die with a full intention in His heart, and with a promise on the part of God, that a certain thing should be given to Him as a reward of His sufferings, and yet should fail to obtain it. I start with that; and I think that everyone who will weigh the matter, and truly consider it, must see it to be so, that Christ's intention in His death must be fulfilled, and that the design of God, whatever that may be, must certainly be carried out. Well then, I believe that the efficacy of Christ's blood knows no other limit than the purpose of God. I believe that the efficacy of Christ's atonement is just as great as God meant it should be, and that what Christ redeemed is precisely what He meant to redeem, and exactly what the Father had decreed He should redeem. Therefore I cannot for one moment give any credence whatever to that doctrine which tells us that all men are redeemed. Some may hold it, as I know they do, and hold it very strongly, and even urge it as being a fundamental part of the doctrine of revelation. They are welcome to it; this is a land of liberty. Let them hold their views, but I must tell them solemnly my persuasion, that they cannot hold such doctrine if they do but well consider the matter; for if they once believe in universal redemption, they are driven to the blasphemous inference that God's intention is frustrated, and that Christ has not received what He died to procure. If, therefore, they can believe that, I will give them credit for being able to believe anything; and I shall not despair of seeing them landed at the Salt Lake, or in any other region when enthusiasm and credulity can flourish without the checks of ridicule or reason.

Starting, then, with this assumption, I beg now to tell you what I believe, according to solid doctrine and Scripture, Christ has really redeemed. His redemption is a very compendious redemption. He has redeemed many things; He has redeemed the souls of His people; He has redeemed the bodies of His people; He has redeemed the original inheritance which man lost in Adam; He has redeemed, in the last place, the world, considered in a certain sense — in the sense in which He will have the world at last.

Christ has redeemed the souls of all His people who shall ultimately be saved. To state it after the Calvinistic form, Christ has redeemed His elect; but since you do not know His elect until they are revealed, we will alter that, and say, Christ has redeemed all penitent souls; Christ has redeemed all believing souls; and Christ has redeemed the souls of all those who die in infancy, seeing it is to be received, that all those who die in infancy are written in the Lamb's book of life, and are graciously privileged by God to go at once to heaven, instead of toiling through this weary world. The souls of all those who were written before all worlds in the Lamb's book of life, who in process of time are before God, who in due course are led to lay hold of Christ Jesus as the only refuge of their souls, who hold on their way,

and ultimately attain to heaven; these, I believe, were redeemed, and I most firmly and solemnly believe the souls of none other men were in that sense subjects of redemption. I do not hold the doctrine that Judas was redeemed; I could not conceive my Saviour bearing the punishment for Judas, or if so, how could Judas be punished again. I could not conceive it possible that God should exact first at Christ's hands the penalty of his sin, then at the sinner's hands again. I cannot conceive for a moment that Christ should have shed His blood in vain; and though I have read in the books of certain divines, that Christ's blood is fuel for the flames of hell, I have shuddered at the thought, and have cast it from me as being a dreadful assertion, perhaps worthy of those who made it, but utterly unsupported by the Word of God. The souls of God's people, whoever they may be, and they are a multitude that no man can number — and I could fondly hope they are all of you — are redeemed effectually. Briefly, they are redeemed in three ways. They are redeemed from the guilt of sin, from the punishment of sin, and from the power of sin. The souls of Christ's people have guilt on account of sin, until they are redeemed; but when once redemption is applied to my soul, my sins are every one of them from that moment for ever blotted out.

"The moment a sinner believes

And trusts in his crucified Lord,

His pardon at once he receives,

Salvation in full through his blood."

The guilt of our sin is taken away by the redemption of Christ. Whatever sin you may have committed, the moment you believe in Christ, not only will you never be punished for that sin, but the very guilt of that sin is taken from you. You cease to be in God's sight any longer a guilty person; you are reckoned by God as a justified believer to have the righteousness of Christ about you; and therefore, you can say — to recall a verse which we often repeat —

"Now freed from sin I walk at large,

My Saviour's blood's my full discharge;

At His dear feet my soul I lay,

A sinner saved, and homage pay."

Every sin, every particle of guilt, ever atom of transgression, is by the redemption of Christ, effectually taken away from all the Lord's believing family.

And mark, next: not only the guilt, but the punishment of sin is taken away. In fact, when we cease to be guilty, we cease to be the objects of punishment altogether. Take away the guilt, the punishment is gone; but to make it more effectuale, it is as it were written over again, that condemnation is taken away, as well as the sin for which we might be condemned. "There is, therefore, now, no condemnation to them that are in Christ Jesus." None of those who were redeemed by Christ can ever be damned; they can never be punished on account of sin, for Christ has suffered their punishment in their stead, and therefore, they cannot, unless God be unjust, be sued a second time for debts already paid. If Christ their ransom died, they cannot die; if He, their surety,

paid their debt, then unto God's justice they owe no longer anything, for Christ hath paid it all. If He hath shed His blood, if He hath yielded up the ghost, if He hath "died, the just for the unjust, to bring us to God," how, then, would God be just, and yet the punisher of those whom He has already punished once in the person of Jesus Christ, their Saviour? No, beloved, through the plenteous redemption of Christ we are delivered from all punishment on account of sin, and from all guilt which we had incurred thereby.

Moreover, the believing family of Christ—or rather, all for whom He died — are most effectually delivered from the power of sin. Oh! there are some who suck in the two truths I have been mentioning, as if they were honey; but they cannot endure this other point — Christ delivers us from the power of sin. Mark you this, then — we affirm it very strongly — no man can ever be redeemed from the guilt of sin, or from the punishment of sin, unless he be at the same time delivered from the power of sin. Unless he is made by God to hate his own sin, unless he is enabled to cast it to the ground, unless he is made to abhor every evil way, and to cleave unto God with full purpose of heart, walking before Him in the land of the living, in the strength of the Holy Spirit, such a man has no right to believe himself redeemed. If thou art still under the dominion of thy lusts, O wicked sinner, thou hast no right to think thyself a purchased heir of heaven. If thou canst be drunk, if thou canst swear, if thou canst curse God, if thou canst lie, if thou canst profane the Sabbath, if thou canst hate His people, if thou canst despise His Word, then thou hast no right whatever, any more than Satan in hell, to boast that thou art redeemed; for all the Lord's redeemed are in due time brought out of the house of bondage, out of the land of Egypt, and they are taught the evil of sin, the horrible penalty of it and the desperate character of it in the sight of God. Art thou delivered from the power of sin, my hearer? Hast thou mortified it? Art thou dead unto it? Is it dead unto thee? Is it crucified unto thee, and thou unto it? Dost thou hate it as thou wouldst a viper? Dost thou tread on it as thou wouldst tread upon a serpent? If thou dost, albeit there be sins of frailty and infirmity, yet if thou hatest the sin of thy heart, if thou hast an unutterable enmity to it, take courage and comfort. The Lord hath redeemed thee from the guilt and penalty, and also from the power of sin. That is the first point of redemption. And hear me distinctly again, lest any should mistake me. I always like to preach so that there can be no mistake about it. I do not want so to preach that you will say in the judgment of charity, he could not have meant what he said. Now, I mean solemnly again to say what I have said — that I do believe that none others were redeemed than those who are or shall be redeemed from the guilt, the punishment, and the power of sin, because I say again, it is abhorrent to my reason, much less to my views of Scripture, to conceive that the damned ever were redeemed, and that the lost in perdition were ever washed in the Saviour's blood, or that His blood was ever shed with an in-

tention of saving them.

2. Now let us think of the second thing Christ has redeemed. Christ has redeemed the bodies of all His children. In that day when Christ redeemed our souls, He redeemed the tabernacles in which our souls dwell. At the same moment when the spirit was redeemed by blood, Christ, who gave His human soul and His human body to death, purchased the body as well as the soul of every believer. You ask, then, in what way redemption operates upon the body of the believer. I answer, first, it ensures it a resurrection. Those for whom Christ died, are ensured by His death a glorious resurrection. "...As in Adam all die, even so in Christ shall all be made alive." All men are by virtue of the death of Christ quickened to a resurrection, but even here there is a special property of the elect, seeing that they are quickened to a blessed resurrection, whilst others are quickened only to a cursed resurrection; a resurrection of woe, a resurrection of unutterable anguish. O Christian, thy body is redeemed.

"What thou thine inbred sins require

Thy flesh to see the dust,

Yet, as the Lord thy Saviour

rose,

So all his followers must."

What! though in a little time I shall slumber in the tomb, though worms devour this body, I know that my Redeemer liveth, and because He lives I know that in my flesh I shall see God. These eyes which soon shall be glazed in death, shall not be always closed in darkness; death shall be made to give back his prey; he shall restore all that he has taken. Lo, I see Him there! He hath the bodies of the just locked up in his dungeons; they are wrapped up in their cerements, and he thinks they are secure: he has sealed their tombs and marked them for his own. O death! foolish death! thy caskets shall be rifled; thy storehouses shall be broken open. Lo, the morning is come! Christ hath descended from on high. I hear the trump, "Awake! Awake!" and lo! from their tombs, the righteous start; while death sits in confusion, howling in vain, to find his empire all bereft of its subjects, to find all his dungeons rifled of their prey.

Precious shall their blood be in His sight, precious shall be their bones! their very dust is blessed, and Christ shall raise them with Himself. Think of that, ye that have lost friends — ye weeping children of sorrow! Your redeemed friends shall live again. The very hands that grasped yours with a death clutch, shall grasp them in paradise; those very eyes that wept themselves away in tears, shall, with eye-strings that never shall be broken, wake up in the noon-day of felicity. That very frame which thou didst sorrowfully convey, with dread attire of funeral, to bury in its tomb — yes, that selfsame body, made like the image of Jesus Christ, spiritualized and changed, but nevertheless the selfsame body, shall rise again; and thou, if thou art redeemed, shalt see it, for Christ has purchased it, and Christ shall not die in vain. Death will not have one bone of the righteous — nay, not a particle of their dust — nay, not a hair of their heads. It shall all come back. Christ has purchased all our body, and the whole

(Continued on Page 11 Column 1)

PLENTEUS

(Continued from Page 10)

body shall be completed, and united for ever in heaven with the glorified soul. The bodies of the righteous are redeemed, and redeemed for eternal happiness.

3. In the next place, all the possessions of the righteous which were lost in Adam are redeemed. Adam! where art thou? I have a controversy with thee, man, for I have lost much by thee. Come thou hither. Adam! thou seest what thou art now, tell me what thou once wast; then I shall know what I have lost by thee, and then I shall be able to thank my Master that all thou didst lose He has freely brought back to all believers. What didst thou lose? "Alas!" cries Adam, "I had a crown once; I was king of all the world; the beasts crouched at my feet and did me reverence; God made me, that I might have supreme command over the cattle upon the hills, and over all fowls of the air; but I lost my crown. I had a mitre once," said Adam, "for I was a priest to God, and oft times in the morning did I climb the hills and sing sweet orisons of praise to Him that made me. My censor of praise hath often smoked with incense, and my voice has been sweet with praise.

"These are thy glorious works, parent of good,

Almighty, thine this universal frame,

Thus wondrous fair; thyself how wondrous then?"

Oft have I bidden misty exhalations, sun, and moon, and stars, sing to His praise; daily have I bidden the herds upon the hills low out His glories, and the lions roar His honours; nightly have I told the stars to shine it out, and the little flowers to blossom it forth; but ah! I lost my mitre, and I, who was once a priest to God, ceased any longer to be His holy servant." Ah! Adam, thou hast lost me much; but yonder I see my Saviour; He takes His crown off His head, that He may put a crown on my head; and He puts a mitre on His head, to be a priest, that He may put a mitre on my head too, and on the head of all His people; for, as we have just been singing,

"Thou hast redeemed our souls with blood,

Hast set the prisoners free;

Hast made us kings and priests to God,

And we shall reign with thee."

Just what Adam lost: the kingship and the priesthood of Christ, is won for all His believing people. And what else didst thou lose, Adam? "Why, I lost paradise." Hush, man! say nothing upon that; for Christ hast bought me a paradise worth ten thousand such Edens as thine. So we can well forgive thee that. And what else didst thou lose? "Why, I lost the image of my Maker." Ah! hush, Adam! In Jesus Christ we have something more than that; for we have the perfect righteousness of Jesus Christ, and sure that is even better than the image of the Maker, for it is the very dress and robe that the Maker wore. So, Adam, all that thou hast lost I have again. Christ has redeemed all that we sold for nought. I, who have sold for nought a heritage divine, shall have it back unbought, — the gift of life, says Christ, e'en mine. Oh! hear it, then! The trump of Jubilee is blown; Christ hath redeemed the lost possessions of His people.

4. And now I come to the last thing that Christ has redeemed, though not the last point of the discourse. Christ has redeemed this world. "Well, now," says one, "that is strange, sir: you are going to contradict yourself flatly." Stop a moment. Understand what I mean by the world, if you please. We do not mean every man in it; we never pretended such a thing. But I will tell you how Christ has redeemed the world. When Adam fell God cursed the world with barrenness. "Thorns also and briars shall it bring forth unto thee, and in the sweat of thy brow shalt thou eat bread." God cursed the earth. When Christ came into the world they twisted a crown made of the cursed thorn, and they put that on His head, and made Him king of the curse; and in that day He purchased the redemption of the world from its curse; and it is my very belief, and I think it is warranted by Scripture, that when Christ shall come a second time, this world will become everything as fertile as the garden of Paradise used to be. I believe that Sahara, the literal desert, shall one day blossom like Sharon, and rejoice like the garden of the Lord. I do not conceive that this poor world is to be a forlorn planetary wanderer forever; I believe that she is yet to be clothed with verdure, such as she once wore. We have evidences in the beds of coal underneath the earth, that this world was once much more fertile than it is now. Gigantic trees once spread their mighty arms, and I had almost said one arm of a tree in that day would have builded half a forest for us now. Then mighty creatures, far different from ours, stalked through the earth; and I believe firmly that a luxuriant vegetation, such as this world once knew shall be restored to us, and that we shall see again a garden such as we have not known. No more cursed with blight and mildew, with no more blast and withering, we shall see a land like heaven itself —

"Where everlasting spring abides,

And never withering flowers."

When Christ cometh He shall do even this.

In the day of the fall, too, it is currently believed that animals for the first time received their ferocious temperament, and began to fall on each other; of this we are not sure; but if I read Scripture rightly, I find that the lion shall lie down with the kid, and that the leopard shall eat straw like the ox, and that the weaned child shall put his hand on the cockatrice den. I do believe that in the millennial years that are coming, and coming soon, there shall be known no more devouring lions, no blood-thirsty tigers, no creatures that shall devour their kind. God shall restore to us again, and even to the beasts of the field, the blessing which Adam lost.

And, my friends, there is a worse curse than that which has fallen on this world. It is the curse of ignorance and sin: that, too, is to be removed. Seest thou yonder planet? It is whirling along through space — bright, bright and glorious. Hearst thou the morning stars sing together, because this new sister of theirs is made? That is the earth; she is bright now. Stay!

ST. MATTHEW 7

JUDGE not, that ye be not judged.

Didst remark that shadow sweep across her? What caused it? The planet is damned and on her face there lies a sorrowful shadow. I am speaking, of course, metaphorically. See there the planet; she glides along in ten-fold night; scarce doth a speck of light irradiate her. Mark again, the day is not come, when that planet shall new her glory, but it is hastening apace. As the serpent slips its slough, and leaves it behind it in the valley, so yon planet hath slipped its clouds, and shone forth bright as it was before. Do you ask who hath done it? Who hath cleared away the mist? Who hath taken away the darkness? Who hath removed the clouds? "I have done it," says Christ, the sun of righteousness; "I have scattered darkness, and made that world bright again." Lo, I see a new heaven and a new earth, wherein dwelleth righteousness. To explain myself, lest I should be mistaken, I mean this. This world is now covered with sin, ignorance, mistake, idolatry, and crime; the day is coming when the last drop of blood shall be drunk by the sword; it shall be no more intoxicated with blood; God shall make wars to cease unto the ends of the earth. The day is coming — oh that it were now! — when the feet of Christ shall tread this earth. Then down shall go idols from their thrones; down superstitions form their pinnacles; then slavery shall cease; then crime shall end; then peace shall spread its halcyon wings over all the world; and then shall you know that Christ hath died for the world, and that Christ hath won it. "...the whole creation," said Paul, groaneth and travaileth in pain together until now;" waiting for what? "waiting for the redemption;" and by the redemption, I understand what I have just explained to you, that this world shall be washed of all her sin; her curse shall be removed, her stains taken away and this world shall be as fair as when God first struck her from His mind; as when, like a glowing spark, smitten from the anvil by the eternal hammer she first flashed in her orbit. This, Christ has redeemed; this, Christ shall, and most assuredly must have.

II. And, now, a word or two concerning the last thought — "PLENTEUS REDEMPTION."

It is plentious enough, if you consider what I have already told you Christ has bought. Surely I should have made it no more plentious, if I had lied against my conscience, and told you that He had bought every man; for of what avail is it that I am bought with blood, if I am lost? Of what use is it to me that Christ has died for me, if I yet sink in the flames of hell? How will that glorify Christ, that He hath redeemed me, and yet failed in His intentions? Surely it is more to His honour to believe, that according to His immutable, sovereign, and all-wise will, He laid the foundation as wide as He intended the structure to be, and then made it just according to His will. Nevertheless, it is "plentious redemption." Very briefly, lend me your ears just a moment.

It is "plentious," when we consider the millions that have been redeemed. Think if ye can, how great that host who have already "washed their robes and made them white in the blood of the Lamb;" and then think how many now with weary feet are

plodding their way to Paradise, all of them redeemed. They all shall sit down at the marriage supper of the Lamb. Is it not "plentious redemption," when you reflect that it is a "multitude that no man can number" that will be gathered in? Let us close that by saying, "And why not you?" If so many are redeemed, why should not you be? Why should you not seek for mercy on the strength of that, knowing that all who seek will most assuredly receive, for they would not have sought unless it had been prepared for them?

It is "plentious," again, if we consider the sins of all who are redeemed. However great the sins of any redeemed soul, this redemption is enough to cover it all, to wash it all away —

"What though your numerous sins exceed

The stars that spread the skies,

And aiming at th' eternal throne,

Like pointed mountains rise;"

Yet this plentious redemption can take all your sins away. They are no greater than Christ foresaw, and vowed to remove. Therefore, I beseech you, fly to Jesus, believing that however great your guilt, His atonement is great enough for all who come to Him, and therefore you may safely come.

Remember, again, that this "plentious redemption" is plentious, because it is enough for all the distresses of all the saints. Your wants are almost infinite; but this atonement is quite so. Your troubles are almost unutterable; but this atonement is quite unutterable. Your needs you can scarce tell; but this redemption I know you cannot tell. Believe, then, that it is "plentious redemption." O believing sinner, what a sweet comfort it is for you, that there is "plentious redemption," and that you have a lot in it. You will most certainly be brought safely home, by Jesus' grace. Are you seeking Christ? Or rather, do you know yourselves to be sinners? If you do, I have authority from God to say to every one who will confess his sins, that Christ has redeemed him. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Are you a sinner? I do not mean a sham sinner; there are lots of them about, but I have no gospel to preach to them just now. I do not mean one of those hypocritical sinners, who say, "Yes, I am a sinner," — who are sinners out of compliment, and do not mean it. I will preach another thing to you: I will preach against your self-righteousness another day; but I shall not preach anything to you just now about Christ, for He "came not to call the righteous, but sinners to repentance." But are you a sinner, in the bona fide sense of the word? Do you know yourself to be a lost, ruined, undone sinner? Then in God's name I urge you to believe this — that Christ has died to save you: for as sure as ever He has revealed to your guilt by the Holy Ghost, He will not leave you till He has revealed to you your pardon by His only Son. If you know your lost estate, you shall soon know your glorious estate. Believe in Jesus now; then thou art saved, and thou mayest go away happy, — blest beyond what kings could dream. Believe that since thou art a sinner, Christ hath redeemed thee — that just because thou knowest thyself to

be undone, guilty, lost and ruined, thou hast this night a right, a privilege, and a title, to bathe in the fountain filled with blood, "shed for many for the remission of sins." Believe that, and then thou shalt know the meaning of this text — "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have received the atonement." God dismiss you with a blessing, for Jesus' sake!

APPRECIATED LETTERS

Brother Wilson, The enclosed tapes were delayed somewhere... Carl heard them — was so blessed. Thanks for the tapes. Truly a blessing. Enclosed check for Halliman's support.

Carl and Phyllis Johnson
Hot Springs, Ark.

Dear Brother Wilson, Greetings in the name of Our Saviour, Jesus Christ. Please find enclosed two checks: One for the tapes and The Baptist Examiner, one for Brother Halliman's wonderful work on the mission field... Please pray for our health.

Ray & Dorothy Archer
Pacific, Mo.

Dear Brother Wilson, I trust the Lord is blessing both the paper and church, also its missionaries. Enclosed is a check for... Would like for it to be more... for the paper... for Brother Fred Halliman. Pray for my health. I enjoy The Baptist Examiner. It is balm for my soul.

Mrs. O.L. Young
Bullard, Tx.

Dear Pastor Wilson, I have a lifetime subscription to The Baptist Examiner. I want to tell you that I read everything written therein. I consider myself a Baptist and love the truth.

Gilmer Hamrick,
North Laurence, Oh.

Christian love and prayers for the Church, the Hallimans and the work in New Guinea, and for the Baptist Examiner.

Bill and Ruth Springman
Yerington, Nev.

Dear Brother Wilson, I would like to subscribe to The Baptist Examiner for a sister of mine. A friend did the same for me, and I enjoy the paper so much... Sincerely,

Lena Wilkinson
Poco, W. Va.

Dear Brother Wilson, Please renew my subscription. I enjoy reading The Baptist Examiner as much as I do Spurgeon's sermons... I am learning a lot. I come from a Southern Baptist background, so you know I have a lot to learn... Thank you in Christ.

Franklin Lane
Santa Clara, Cal.

The true idea of prayer is not simply petitioning, it is rather consulting God.

**TUNE IN TO
THE CALL TO CALVARY**

Station Time Dial: Watts:
WEAM, Huntgn., W. Va. Sun.—7:30-8:00 a.m. 107.9 50000 FM

ANNOUNCEMENT

Elder Reggie Moore has resigned his pastorate in Springville, Alabama. He is available for preaching and pastoring wherever the Lord might open the door. Brother Moore is an able preacher and a very sound one. He may be contacted at Route 1, Box 221A, Ellabell, Ga. 31308. Phone 912-823-3293.

The Calvary Baptist Church of Hagerstown has the following radio programs, and would like for readers to listen to these programs if they can. This church is pastored by Ron Boswell who is a very sound and able preacher, and a close friend of this pastor. The program is called "The Baptist Pulpit." WQCM 96.7

FM Hagerstown, Md. Sunday, 7:00 A.M. WHAG 1410 AM Hagerstown, Md. Sunday 7:00 A.M. WKSL 94.3 FM Greencastle, Pa. Monday 7:00 P.M. WTOW 1570 AM, Towson, Md., Sunday 12:15 P.M.

The New Hope Missionary Baptist Church of Oblong, Illinois is looking for a pastor. Brother Bernard Woodard has resigned due to poor health. Anyone who might be interested in this church should contact Elder Bernard Woodard at P.O. Box 15, Willow Hill, Ill. 62480 or call him at 618-455-3541. The editor enjoyed preaching at this church in the past and recommends this church to sound preachers.

"GOD SPARED NOT HIS SON"

God said to Abraham, the faithful one,
Take now Isaac, thy dear, beloved son;
Take, also, wood and take some fire,
And sacrifice Isaac on Mount Moriah.

Abraham's heart must have ached that day,
But his great, sovereign God he must obey;
Father, said Isaac, here's fire, and wood to suffice,
But where is the lamb for the burnt sacrifice?

My son, God will Himself a lamb provide;
Then he built an altar and the wood applied,
And binding Isaac, he started to plunge
His knife into the heart of his son.

For Abraham believed that his son he would slay,
But God would raise him from the dead that day;
Did not the promise upon Isaac rest,
And through his seed all nations be blessed?

Then, just as Abraham raised up his arm,
God called from heaven, do thy son no harm;
Thou dost fear God, this I know full well,
For thy son from Me thou hast not withheld.

Lifting up his eyes, faithful Abraham,
Saw caught by his horns in a thicket, a ram;
Then he offered him up in place of his son,
In the Mount of the Lord this deed was done.

God did provide Himself a Lamb,
His time was seen by Abraham,
Who was as glad as he could be
To see God's Lamb of Calvary.

Oh, God spared not His dear, beloved Son,
The perfect, sinless, righteous One;
I look by faith and I, too, can see
Jesus, God's Lamb, who died for me.

Kathryn Parrish

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