

## THE RESPONSE OF MAN TO JESUS

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

Turn in your Bible to the Gospel of John, chapter one, verses 8-13 and read this all important account in the life of our Lord Jesus Christ. "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of



John Alber

God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:9-13).

John's Gospel account - one of four different accounts of the same old story that we love to hear told and told again. Four accounts, but there is only one central truth revealed in these

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## A WORD TO LOST SOULS

by T.B. Freeman  
Mims, Fla.

Friend - I address you in the name of my Lord and Saviour Jesus Christ. Him you know not, I tell you about a birth you have never had, a light you have



T.B. Freeman never seen, a precious faith you do not possess, a life you do not have, a peace and joy you do not

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## JESUS THE CARPENTER

John R. Gilpin, Sr.  
(Now in glory)

Jesus as a carpenter built the world.

"All things were made by him; and without him was not anything made that was made" (John 1:3).

"In the beginning God created the heaven and earth" (Gen. 1:1).

You will notice that this verse refers to the creative acts of God. Please remember the words of Jesus:

"I and my Father are one" (John 10:30).

The God of the Old Testament is the Christ of the New, so that even though the name of Christ does not occur in Gen. 1:1, it is His creative acts that are described.

"For by him (Jesus) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were

created by him, and for him" (Col. 1:16).

"God...Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2).



John R. Gilpin, Sr.

I believe that this world was created and all things therein by the Lord Jesus Christ. Evolution can never explain the riddle

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## THE SOVEREIGN, UNCONDITIONAL ELECTION OF GOD

by Steve Hamilton  
Marshall, Mich.

II Thessalonians 2:13

Introduction: Let me begin by defining what I mean by election: election is the doctrine concerning God's divine choice of some individuals out of all mankind to become His own through regeneration and salvation. Every book of the Bible reveals to us the love that God has for His elect people. What a shame it is today that many so-called preachers hate this doctrine and preach against it. They would rather replace the Lord's Word with Satan's lie and please the unsaved members of their huge churches, than to preach the truth and let the chips fall where they may.

I find that there are usually two reasons why men deny the doctrine of election: one is that they are not saved and the other

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## EASTER

by Medford Caudill  
Goshen, Ind.

In the eighth chapter of Ezekiel, the prophet, observes a sunrise service. In verse 16, "And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east." Then we are told, "Hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have



Medford Caudill

filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose." (verse 17).

There is no mistake that this is an Easter service for in verse 14 we are told that, "there sat

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Baptist Is Our Middle Name

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

WHOLE NUMBER 2460

ASHLAND, KENTUCKY, JUNE 1, 1985

VOL. 57, NO. 11

## GLEANINGS FROM ACTS 27

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

However, we must realize all men fail, either because of a lack



Willard Pyle of knowledge or a lack of conviction and courage, or they are

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## MARRED VESSELS

by Wayne Cox  
Memphis, Tenn.

"The word which came to Jeremiah from the Lord saying, Arise, and go down to the potter's house, and there I will cause thee to hear my words. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came unto

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## THE DETERMINATE COUNSEL OF GOD

by Sammy West  
Griffin, Ga.

Texts: Ps. 33:11, "The counsel of the Lord standeth forever, the thoughts of his heart to all generations." Prov. 19:21, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Isa. 46:9-11, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My



Sammy West

counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." Acts 20:27, "For I have not shunned to declare unto you all the counsel of God."

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# The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE BEAUTY OF THE SANCTUARY

"Honour and majesty are before him: strength and beauty are in his sanctuary" (Psalm 96:6). Beauty is that quality which is attractive to the eyes of those who see this beauty. There is a great beauty in the Lord's sanctuary to those whose eyes have been opened by the Holy Spirit to see that beauty. There is a special beauty in the sanctuary in the eyes of the Lord Himself. When a man sees things as they truly are, the sanctuary of the Lord becomes the most beautiful place in all the world to him. There is more to attract him than in all the world besides.

Now, we need to realize that the sanctuary of the Lord in this age is the true churches of Jesus Christ. Once it was the Tabernacle of Moses. Then it was the Temple that Solomon built. Now it is the true Baptist churches of our Lord Jesus Christ. Understand me clearly. True Baptist churches are the only sanctuaries God has in the world today. Other so-called churches are not sanctuaries of the Lord, but are synagogues of Satan. Jesus Christ started His true Baptist church and promised it perpetuity til His coming again. He gave the commission to His church, baptized it in the

Holy Spirit, meets with it in a special way, gets His proper glory through His churches, and will take as His eternal Bride those who are loyal, faithful, sound, clean members of His churches. All churches that are not Baptist (and this includes many that call themselves by that name), are man and devil made organizations and are in no wise to be recognized as the beautiful sanctuaries of the Lord. Now let us look at some of the beauties of Baptist churches.

These true sanctuaries are beautiful in that they are the true sanctuaries of the Lord.

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By sweeping out hate you rob your enemy of power over your mind.

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE  
JOSEPH M. WILSON, EDITOR

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 71, Zip Code 41105-0071.

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### SUBSCRIPTION RATES

One year \$ 6.00  
Two years \$11.00

When you subscribe for others or secure subscriptions each \$ 4.00

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**POSTMASTER:** Send address changes to The Baptist Examiner, P. O. Box 71, Ashland, Kentucky 41105-0071.

## BEAUTY

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Beautiful because they are not of men. The Lord brought them into existence. Neither Wesley, nor Calvin, nor Luther, nor Campbell are their originators. They are the true plants which were planted by the Father. How beautiful is that which is true and genuine compared to that which is counterfeit and false. That is how much more beautiful Baptist churches are than the churches of men. Please understand me. I am not saying that Baptists are better than others. I am not even saying that Baptist churches are the best churches. I am saying that Baptist churches are the only churches there are. So then, Baptist churches are beautiful because they are true churches.

Let me say right along this same line that a chief beauty of the sanctuary is that it was started by Jesus Christ whereas all other so-called churches were started by man.

A chief beauty of the sanctuary-true Baptist churches — is that Jesus Christ is the head of the Baptist church. Other churches have human heads. The Catholic church has the pope as head. The Queen of England is the head of the church of England. The Presbyterians have their synods and general assemblies. The Methodists have their bishops. But praise God, the only head of a Baptist church is Jesus Christ! Is not this a beauty which sets this true church apart from all the pretenses of men? Other organizations take their orders from men, but true Baptist churches march only to the orders of Jesus Christ.

A great beauty of the sanctuary is that the Bible is its only rule of faith and practice. True Baptist literature is the Word of God. Other religious organizations have their creeds and standards of belief. But the only literature that holds authority over the Lord's true churches is

the Lord's own Word. We draw our doctrines from the Bible and can give book, chapter and verse for everything we believe. Our practices are likewise drawn forth from the blessed Bible. How beautiful is the Bible compared with any or all of the writings of men? That is the beauty of the sanctuary. If a saved person will obey the Bible, he will join a true, landmark, sovereign grace, Missionary Baptist Church. If he joins anything else it is because he is not following the Word of God.

Oh, how beautiful is this true sanctuary, all ablaze with the glorious light which shines forth from the Word of God. This true Baptist church is the pillar and ground of the truth. She is the candlestick which shines forth the light of truth in the midnight darkness of the world and of the heresies that come from other churches, so-called. I



Joe Wilson

have often said that a man can find something to eat in a garbage can, but he would be foolish to wade through all the filth for a few bits of food when he could sit at the table and eat a good meal. So one can find some truth in most so-called churches — truth they got from Baptist churches. Why wade through the stinking filth of heresy in false churches to get a mouthful of truth, when you can get in the Lord's true church and have the truth, the whole truth and nothing but the truth?

Oh, what beautiful and soul nourishing truth is set upon the table of the true churches of Christ. The precious five dishes of truth about the sovereign and saving grace of God. The two wonderful dishes filled with truth about the ordinances of the Lord's Supper and Baptism. The truth about Christmas and Easter being heathen holidays is good food for those taught by the Spirit of God. How good Christian women delight in the dishes of food about the woman's place in the church. How it feeds and blesses her in the dishes of food about the woman's place in the church. How it feeds and blesses her to be silent in the Lord's church and to wear her head-covering to the glory of God. How many more wonderful dishes there are in the true churches!

But, oh, the garbage you have to eat in false churches. Awful Arminianism, with its lies about the Bible, God, Christ, the Holy Spirit, and man. Oh, what a sickening dish is the free will of man which is a main course in man-made churches. Sprinkling, baby baptism, women running wild, the Christmas tree and the Easter cantata. Oh, what garbage, and how it makes souls sick so that they can never grow and be strong and healthy feeding on such. See, dear brother, how much beauty there is in the Lord's sanctuary.

In the Lord's sanctuary, there is the beauty of the ordinances. How beautiful is baptism when it contains the four scriptural in-

gredients of a proper subject, a proper mode, a proper purpose and the proper authority of a true church. How precious this ordinance is. How beautiful to participate in or to behold. How ugly the picture becomes when it is marred by and in the sanctuaries of man. Baptism is a beautiful picture of the gospel of Jesus Christ: that is of His death, burial and resurrection. But when sprinkling is the mode, when a babe is the candidate, or when salvation is made the purpose, then this beautiful picture of the gospel is marred by the heresies of men. Even if the picture is good, when it is set forth without the authority of a true church, the whole is marred and made void, — worse than useless and less than nothing.

Then there is the beauty of the Lord's Supper, when it is set by and in the Lord's true sanctuary and limited to those who are members thereof, and when the proper elements are used setting forth the sinless body and the sinless blood of Jesus Christ. Never forget that grape juice in the Lord's Supper is symbolically saying that there is sin in Jesus' blood. However, when the authority, the participants, and the elements are scriptural, how beautiful this is!

There is the beauty of serving the Lord within, through, and under the authority of that institution which has God-given authority to do God's work in the world. Oh, how beautiful it is to work in this way! Now, let it be clearly understood that Jesus Christ started a Baptist church and that He gave His church the authority to carry on His work in the world. Only those churches who have descended from the church Jesus started are true churches and they are the only ones having authority to do the Lord's work. Mission boards do not have authority to carry on the Lord's work. They are man-made organizations acting without authority from God and in rebellion against God and His Word. Christian schools do not have authority from God. Freelance preachers with their radio programs, missionary societies, and evangelistic associations are traitors to the Great Commission and parasites upon the true churches of Jesus Christ. No wonder John Rice and his kind have to teach against the Bible doctrine of "storehouse tithing." He and multitudes like him are building an empire of their own and are not under the authority of true churches of Christ. To know that you have a commission from the King of kings, to know you are acting under and with authority — this is one of the beauties of the sanctuary. Those outside a true Baptist church have not this beauty.

How beautiful it is to be in the place where Jesus is. Understand me most clearly — Jesus Christ, the Father and the Holy Spirit are in all the saved-in them as individuals. But the Triune God, nor either person thereof is not in any church that is not a true Baptist church. A man said to me that I did not believe God was in his church. I told him that I surely did not believe God was in his church, for I did not believe it was a true church. God is not in a Methodist church. He is not in a Holy-Roller church. God is not in a Presbyterian church. The Holy Spirit is not in a Campbellite church. No! No! God is in a true Baptist church. The Holy Spirit indwells true churches.

Jesus meets in a special and wonderful way in His true sanctuaries, and this is a great beauty in the sanctuary. Do not mistake me. I mean most emphatically to say that God is not in man-made churches. God is only in true Baptist churches.

Perpetuity is another beauty of the sanctuary. Baptist churches will continue until Jesus returns. All other churches were not planted by God: they were planted by man and will be rooted up. Man-made institu-

tions come and go, but Baptist churches continue on and on. They have been here since Jesus started them during His earthly ministry. They have continued despite all efforts to destroy them; they have continued and will still be here when Jesus comes. Praise God for the beauty of endurance.

There is the beauty of giving true and proper glory to God. God gets glory in the church. It is the chief end of man to give

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## FROM THE EDITOR

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Act. 2:41). "...and the eunuch said, See, here is water; what doth hinder me to be baptized? And Phillip said, if thou believest with all thine heart, thou mayest" (Act. 8:36-37).

Many preachers have taught that a person should undergo a period of probation after professing salvation before being baptized. I have been surprised at how many men take this position. I do not know that any of our kind of men do this.

Some years ago I ran into the following. A church would make a proposed member be on probation for a period of time before they would take such as a church member. I have recently heard of this same thing. My question is, are these things Scriptural? After all, that is the question that really matters.

I do not know if the churches that insist on a probation period before receiving a member would also insist on such before baptism. They certainly should, for baptism is the door into the church, and one would be in great error to baptize an individual, but not let that one be a member of the church until after some time.

I do not know what the churches that insist on a probation period for proposed members do as to allowing that person to partake of the Lord's Supper. I suppose that most of them would allow such, but I do not know.

I will handle the matters of probation before baptism and probation before church membership together. Really, they go together, though some may separate them.

I suggest to you that, for anyone who bows to the authority of the Word of God, these questions are easily answered. Remember that it is what the Bible teaches that really matters. I know that we can give some good sounding reasons for insisting on a probationary period. We could argue that one who professes to be saved should wait to be baptized because they might not be truly saved. We could argue that we should wait until such show further evidence of the reality of their profession before we baptize them. We could argue that one should have to come to church a good while before the church receives such as a member. The church could learn more about that individual and the individual could learn more about the church. I say that we can present some reasons for these probationary periods that sound good, but what saith the Word of God?

The texts given above, (and more could be given), should conclusively that this probationary practice of many is totally unscriptural and anti-scriptural. The Bible teaches that one who professes to be saved should, as soon as possible, follow Christ in Baptism. The Bible teaches that this baptism is the door into the local church. The Bible teaches that every saved person should be a member of a church and serve God faithfully in and through that church. I do not know any Bible teaching upon which the Bible speaks more totally and harmoniously than on this one. There is no tone verse, nor one example, anywhere in the Bible that justifies any such probationary practices. I do call upon those who believe and practice such to find Bible to justify such practice or to desist from such at once.

Churches who practice these things do not have any Bible at all for such practice. Not only this — it is more serious than this — such churches are forcing, in so far as they are able, others to disobey the Bible. The Bible says a saved person should be baptized. The church who makes such a person wait out a period of probation before baptism is teaching, encouraging, forcing in so far as they can, that person to deliberately and inexcusably disobey the Word of God. The Bible teaches that a saved person should be a member of a church. The church that forces one to be on a probation for a period of time before receiving that one as a member is forcing that person — at least teaching and encouraging him — to disobey the Word of God.

These things are very serious matters. When the Bible teaches one way on a matter — and it certainly does on these things — it becomes a very serious matter for an organization, calling itself a church, to teach contrary to the Bible. Please note that the Bible teaching is all one way on these things. There is not a hint anywhere in the Bible that a saved person should postpone baptism and church membership. It is not a questionable matter. The Bible is very, very clear on this — as clear as it is on any one subject. Yet churches will substitute human reasoning for the authority of the Bible; and teach, encourage, and almost force others to act in direct rebellion against the Bible.

I have never heard anyone who practices these things give a single Scripture to back them up. And I never shall. They do not even pretend to have Bible for what they are doing. They know they do not have any Bible. They know, or should know, that the Bible is totally against them. Still, they follow human reasoning in this matter in opposition to the Bible.

No church should ever practice these matters of probation before baptism or before church membership. No saved person should ever submit to this tyranny of human reasoning over him. When one submits to such, he is placing what men think and do above what the Bible says.

I urge all so-called churches, and all saved people to: 1. Give some Scripture for this probation practice or, 2. Cease to put human reason above the Word of God and cease such practice at once.

## BEAUTY

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glory to God. The proper place of giving glory to God is in His churches. If we love Him, if we desire to serve Him, if we want to give Him glory, let us do so in the way He has taught us. Let us give Him glory in the church.

The Bride is one of the beauties of the sanctuary. Who can imagine how beautiful those garments are which will constitute the wedding garment of the Bride? Those garments which are the righteousness of the saints — not the imputed righteousness of Christ which all the saved have, but the righteousness of saints which is the special garment of the Bride. Please note, this beauty of the Bride is reserved for and will only be given to those who are in true churches of Christ. I tell you that the material from which the wedding gown is woven is found only in Baptist churches. Outside of Baptist churches one cannot find the material, the pattern, or the equipment necessary to the fashioning of the wedding garment. How beautiful is the Bride! How radiant is her garment! What joy thrills her as she goes to be married to the heavenly Bridegroom. Who among the saved would not want to be a part of the Bride? But remember, it is a Baptist Bride. If you will look closely at the label on the wedding garment you will see that it says "made in a Baptist church." Amen! Praise the Lord!

Dear friend, these are a few of the beauties of the sanctuary. I have not numbered them all. Their name is a legion. They are such that a man could not name all of them. This is a short list of part of the beauties of the sanctuary. The Lord's churches shine with such light, glory, and beauty as proclaim their heavenly birth and destiny. Nothing in all the world can compare in beauty to a true Baptist church. Please note that her beauty does not consist of the architecture of her meeting house, in the elegance and wealth of those who assemble there, in the education and eloquence of her pastor, not in any of the things which seem so important to the religious world.

No! not in these things consist the beauty of the Lord's churches. It is a beauty that He gives her. He started His church. He gave it His Holy Spirit. He commissioned her. He meets with her. He cares for her. It is the beauty of Jesus Christ in and upon and over the true churches which constitute their beauty. No matter what earthly beauty may surround the churches of men, not one of them has this beauty that comes from the Lord.

Now we will have no argument here. If God has not opened your eyes by His Spirit, and Word, you will not see this beauty. You will be so blinded by the outward, fleshly and worldly beauty of the organizations of men that you will not be able to see the inner and heavenly beauty of the true churches of Christ. Just because you do not see it does not mean it is not there. Because a blind man cannot see the beauty of the rose does not dim its luster one whit. Just because you cannot see the beauty of Baptist churches and in your blindness you think that one church is as good as another — this does not prove what you say — it only proves that you are blind and ignorant as to this

subject. Your blindness does not in the least dim the beauty of Baptist churches.

If your eyes are opened, and if you truly and really see this beauty, it will captivate and capture your soul. You will be thankful to God that you are a member of a Baptist church. If your eyes are opened on church truth, you will join a Baptist church. You will love that church, and you will be faithful to that church. You will serve God gladly in and through that church, and you will delight your soul in the beauty of the sanctuary. Oh, may the scales fall from your eyes. May you see this beauty and walk in the light thereof. The beauty of Christ is the beauty of the sanctuary. Those who properly see the beauty of Christ will see His beauty in the sanctuary and will want to be a part thereof. May God bless you all.

—The Baptist Armour

## RESPONSE

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four different accounts. Each account looks at the life and death of our Lord Jesus Christ somewhat differently, but all four accounts paint for us a most beautiful picture of what the Lord of Glory accomplished for us.

Four beautiful pictures unfold before our very eyes as we read the four different accounts of our Lord's life. Matthew, in presenting the Lord Jesus Christ before the Jewish people, is careful to paint a picture of the Old Testament promised Messiah. Thus we are given a very clear picture of the king, the One who had every right to the throne of David. Mark, in presenting the Lord as the Servant of man, is careful in showing to us that He came to minister unto His own, rather than be ministered unto by man. Luke, in presenting the Lord Jesus Christ to the Gentiles, is careful to let us know that our Lord is the Saviour of the Jews and the Gentiles. John, in presenting the Lord of Glory as God, is very careful to paint for us a true picture of the eternality of the Lord Jesus Christ.

In our text, John 1:8-13, is a most wonderful and glorious picture of what our Lord Jesus Christ did for the elect of God. I would like for you to note the following four things in these few short verses. (1). The Greatest Trip - the Lord Jesus came into this wicked sinful world; (2). The Greatest Tragedy - the world as a whole has rejected the Lord of Glory; (3). The Greatest Transaction - eternal life is given to them that believe on the Lord; (4). The Greatest Transformation - the elect of God are made to be sons of God.

**I. THE GREATEST TRIP.** "He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world" (John 1:8-9). John the Baptist made it clear that he was not the promised Old Testament Light, but was sent to bear witness of that true Light.

It was John the Baptist who, after he had baptized the Lord Jesus Christ, introduced Him to the crowd that was present. Yes, it was John the Baptist who told his very close followers that the Lord Jesus Christ must increase and that he must decrease. Later, our Lord told His followers that there was none greater than John the Baptist.

What a trip! A wonderful and most glorious trip. God leaving

heaven to take upon Himself human flesh. No wonder the Lord sent the angel Gabriel to announce unto a virgin that God had chosen her to be the one whom the Lord would use to bring His Son into this wicked world. No wonder the baby John leaped in his mother's womb when Mary told Elisabeth the good news. No wonder the angel of the Lord announced unto the shepherds that the Saviour had been born that day and could be found in the city of David. No wonder Simeon praised the Lord God of Heaven when he saw the baby Jesus. No wonder Anna gave thanks and praise unto the Lord when she saw the redemption of God.

This was a trip that had been planned from before the foundation of the world. This was the day of which God Almighty had spoken to Adam and Eve in the Garden of Eden. Here the love of God became manifested. The incarnation (God robed in human flesh) is the central truth of Christianity. Without it, beloved, we would have nothing. That is why I called it the greatest trip ever. Here God meets man. Jesus Christ came into this wicked world to redeem His own from the slave market of sin. The Apostle Paul wrote in the book of Hebrews "a body hast thou prepared me" (Heb. 10:5). Again, the apostle speaks concerning this great and wonderful truth, "Who... emptied himself, taking the form of a servant, being made in the likeness of men," (Phi. 2:6).

7. John the apostle had much more to say about this great truth in this chapter in which we find our text. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

**II. THE GREATEST TRAGEDY.** "He came unto his own, and his own received him not" (John 1:11). Far too many of us do not understand what has happened here in our text. Our theology has been determined by our preconceived ideas and thoughts. Beloved, our Lord Jesus Christ was the promised Old Testament Messiah for the Jewish Nation. He had come unto His own (the house of Israel) and Holy Writ tells us that His own refused to receive Him as their own. Therefore, He turned toward those who are not of His flock — the Gentile people. "And other sheep I have which are not of this fold" (John 10:16).

Beloved, if you had read your Old Testament this would not have surprised you in the least bit. Furthermore, in the New Testament this would not have surprised you in the least bit. Furthermore, in the New Testament these same facts are enlarged upon for our understanding. The natural man will not want God to have a place in his heart and life. The sinful human depravity of man is so clear in Holy Writ. Man can not please God. Man has a real problem. He is a sick individual and Isaiah the prophet tells us that man's sickness is from his head to his foot. Isaiah 1:6. Jeremiah writes and tells us that the heart of the human is deceitful and desperately wicked. (Jeremiah 17:9). The Psalmist would have us to know that the natural man is corrupt and that his way is an abomination before the Lord. (Psalm 14:1). Then, the Apostle

ed sinful creatures lack spiritual understanding and thus refuse to seek after God Almighty for any kind of help. (Romans 3:9-12).

These wicked sinful men, are lost unregenerated children of Satan and thus in the greatest need of their life. But they do not realize that great truth. Beloved, this is a great tragedy. It is not that the invitation and the gospel message has not gone forward. These wicked, ungodly men refuse to hear that message and receive the Lord as their Saviour. Alas, don't get alarmed — they are only doing that which they are capable of doing: nothing. A dead man can not and will never raise himself up. The Scriptures are very clear on this matter, the sinner is dead in his trespasses and sins. (Ephesians 2:1).

**III. THE GREATEST TRANSACTION.** "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). Is there any hope? Beloved, there is hope because of the greatest transaction ever made in behalf of God's people. Hope implies the possibility of life and life is found in the person of Jesus Christ. He came into this sin-cursed world to die for His own. Yes, Jesus Christ came into this world to pay the sin debt of the elect. I do not entirely understand that great truth, but I am convinced in my own mind that our Lord Jesus Christ only died for the elect of God. That is why I call it the greatest transaction ever. You see, Jesus Christ died for His own, and everyone that He died for will be redeemed. How? The Holy Spirit of God will quicken those whom God the Father chose before the foundation of the world. (Ephesians 1:4).

Those for whom Christ Jesus died the Holy Scriptures are clear and plain; they will be redeemed. That is the basic promise our Lord taught in the sixth chapter of the Gospel of John. "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 mine 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... No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:37-39, 44). Listen to me for one brief moment. If, for some reason, our Lord died for some who never during life receive the ransom, then did not our Lord Jesus Christ die in vain? Of course so. But that is not possible. Christ Jesus died for those people whom God the Father elected from before the foundation of the world. God the Holy Spirit effects or brings to pass that salvation in the heart and life of the one for whom Christ died. Beloved, that transaction can only be great if it is followed through all the way. Why would the Lord Jesus Christ die for someone whom the Father did not love or whom the Holy Spirit will not quicken? If we believe in the unity of the Godhead, we are forced to accept a limited atonement. For why would the

Father in His infinite wisdom choose some and then make His eternal Son die for everyone? Why would the Holy Spirit only bring the elect of God unto a saving knowledge if it were not for the unity of the Godhead? Turn with me to the book of romans and the eighth chapter, verses 28 through 34 and note with me a golden chain that is interlocked. (1). God the Father foreknew us - vs. 29 (2). Then, those whom God foreknew, He predestinated to be conformed to the image of His eternal Son - vs. 29. (3). Those whom He predestinated, He called - vs. 30. (4). Those whom the Father called (effectually brought into the Family of God), have been justified (declared righteous) - vs. 30. (5). Then, the very ones who are said to be declared to be righteous (justified) are also said to be glorified - vs. 30. Therefore, whom God foreknew, He called and whom He called, He justified and glorified. There is no one living (past, present and future) that can lay any charge to God's elect - vs. 31-33. (6). Lastly, the believer's security rests not in himself, but in the One who died on the cruel tree of Calvary - vs. 35-39.

**IV. THE GREATEST TRANSFORMATION.** Now, turn back with me to our text in the Gospel of John. Here we are told that as many as received the Lord Jesus Christ as personal Lord and Saviour were given the right to be called the sons of God. Once the believing sinner was an enemy of God, now he belongs to the Family of God. He is called a son of God and that not of his own doing - vs. 13. Thus we are told that God has given unto him (the believing sinner) eternal life. As a wicked sinner, the sinner deserved to be thrown into the very pits of hell. But, by the eternal grace of an all-powerful God, the elect are brought into the Family of God by a miracle — a miracle called the new birth. Literally, the elect of God are delivered from the power of eternal darkness of doom, and translated into the kingdom of God's dear son. (Colossians 1:13). You see dear beloved, Holy Writ tells us that "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (11 Corinthians 5:17).

Do you get the point in question? We are no longer the property of Satan. He has no more claim over the child of God. You have been adopted into the Family of God and therefore made to be heirs. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:17). If that doesn't get you excited, then what will?

That transformation is great because it is our great God that brought it to pass. In fact, what I have been trying to say is this, "Salvation is of the Lord" (Jonah 2:9). That is correct — from start to finish — Salvation is of the Lord. If you are saved by the eternal God of Heaven, you are saved because He has done a work in your heart. As a dead lost wicked sinner, you could not do anything to change your standing before a just and Almighty God. Before being quickened by the Holy Spirit of

(Continued on Page 4 Column 4)

# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Explain, "all things to all men that I might by all means save some" in I Cor. 9:22.

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In verse 19 Paul had said "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Paul was born a Roman citizen and as such was a free man — not bound by the laws imposed upon others.

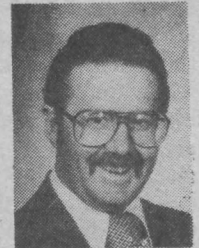
As a Christian, he made himself under the law so as to be able to speak to them. He made himself a servant when he could have been a master. He assisted and made himself like the weak and helpless so as to be able to witness to them. (He did not look down on them but looked upon them in love and concern.)

Please understand, Paul was not saying that he did things that were wrong in order to witness. He did not break God's laws in his zeal. For instance, he would not go into a saloon and drink with the people in order to witness to them, nor would he dress like or act like a hippie in order to witness to one.

He had so much concern for all people that he prayed for them and witnessed to them, without condemning them.

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I Corinthians 9:19-23, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. (23) And this I do for the gospel's sake, that I might be partaker thereof with you."

I realize this is a rather lengthy text, but I feel it is necessary to understand the verse in question.

Let me say from the start that Paul knew he did not have the ability to save souls. His meaning is that God might use his preaching in the bringing of lost souls to Christ.

It is important that we not use this verse to excuse all the

games, gimmicks, and outright lies that men use today in their evangelism. These are inventions of the Devil for the purpose of securing false professions. It is also the Devil's aim to slight the importance of the preached Word and of leaving the results in the hand of God. You will not find anywhere in the Bible that games and tricks were used to get men together to be preached to. The men of the Bible preached, and left the saving up to God.

I believe Paul has reference here to the proper way to witness to lost souls. We are not to be all wrapped up in their matters of conscience that are unscriptural. We are to put these aside for the sake of the opportunity to preach the Gospel to them. I feel that included in these were things like eating or not eating meat, circumcision or non-circumcision. Paul did not spend time condemning either, he just preached Christ to them.

I do not believe for one moment that Paul ever compromised the Scriptures. I give you one example; Paul circumcised Timothy when it had nothing to do with salvation, but would not circumcise Titus, letting some think it was for salvation. We must be careful to follow Paul's example. We must not be so wrapped up in lost people's conscience that we forget about their soul. I give one example of this in modern times. If we were very wealthy and went to the very poor to witness, it would hurt us to go overboard to let them know of our wealth. We could, in spirit, become poor to the poor. This is a poor example, but I feel this is what Paul is talking about. May God enable all of us to be more like Paul, and become all things to all men that we might win some. We need this burden in our circles. May God bless you all.

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This question has to do with Christian liberty. Paul dealt with this subject in chapters 8-10 of his first epistle to the Corinthians, and it was in measure dealt with in this Forum a few weeks past under question No.9.

The question presently before us is answered in the context, verses 19-23. Christian liberty does not mean the Christian is free to do what he pleases, but that he is free to do anything that does not displease God. Yet, a God approved liberty does not mean it has to be asserted in every instance. Adultery is Scriptural grounds for a divorce, and the offended party is free to seek out a divorce; but on the other hand the innocent party is free to seek reconciliation, and thereby save

the marriage. Paul teaches that a church should materially support its pastor, but Paul refused such support from the Corinthians that the gospel might not be hindered (Vs. 12). Paul is saying, I have a right to receive financial support from you Corinthians, but for the sake of the gospel, I will forego this right, so as none of you will be able to say, "Paul is in it for the money."

Paul was willing to make any innocent concession that would contribute to the furtherance of the gospel; but let it be clearly understood, Paul would not compromise the gospel or any Christian principle to carry favor with any man, be he Jew or Gentile. Paul was willing to go along with Jewish traditions as long as they did not lead toward Sinai or the Mosaic law. He would go along with the Gentiles in their abstaining from meats sacrificed to idols, so as not to offend their weak consciences. Simply, Paul was willing to circumscribe his Christian liberty in matters of no moral significance, or where no doctrinal compromise was called for. This, he would do, so as to "save some" from being unnecessarily offended, and thereby "gain" them or preserve his opportunity to further declare the gospel of Christ unto them.

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One of the basic things a good teacher must learn is that all teaching must begin on the level of knowledge of the student and build upon that knowledge. This is what Paul said that he did in preaching the gospel of Christ to different groups of people. To the Jews, who had the law, he began on their level (verse 20). To those who had not the law, he began on their level (verse 21). For example of what he is saying we go to two of his sermons. The first was preached at Antioch in Pisidia in the synagogue. (Acts 13). Speaking to the Jews he began by recalling how God chose our fathers, (the fathers of the Jews) how He brought them out of Egypt into the land of Canaan, how He raised up David as their king and it was from the seed of David that the promised Saviour came. He completes his sermon by saying, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

The other example is found in (Acts 17). Paul is here preaching to a group of people who are idol worshippers and who have built

an altar, "To the Unknown God" (verse 23). He told them that he was declaring that this God which they ignorantly worshipped was the true God, the God that made heaven and earth and controlled all things. that He was not a God of gold or silver or stone, such that they were worshipping. He then told them that God has appointed a day when He would judge the world, —by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

In both examples Paul began at the level of knowledge of each group of people and led up to Christ. This is what Paul said he did in I Corinthians 9. To the Jew he became a Jew, to those that were without the law (Gentiles), he became as without the law, that is, he spoke to them on their level.

## RESPONSE

(Continued from Page 3)

God, you could not and did not want to serve God. But now that you have been made alive and placed into God's wonderful family, you must recognize that you are no longer your own. You belong to God because you have been purchased by His precious blood. For the one then who has been redeemed by the blood of the Lamb of God, three things have taken place in his heart at the point of salvation. (1). Sin admitted — conviction that is brought about by the work of the Holy Spirit. (2). Sin abhorred — godly sorrow enters into the act of repentance. (3). Sin abandoned — conversion becomes a reality. May the God of Heaven bless your heart as you think upon these wonderful thoughts concerning what our Lord did for us on the cross of Calvary.

## JESUS

(Continued from Page 1)

of the universe. A lad came rushing home to say, "Now I know where horses come from; Mr. Shultz, the blacksmith makes them." When his father remonstrated, the boy said, "I saw him make one." The father said, "Did you see him make a whole horse?" To which the boy replied, "No, I did not see him make a whole one; I saw him finishing one up; he was just nailing the shoes on when I passed by." That is just like evolution. At best it is but a system of guesses.

Just look about for Jesus' work as a carpenter. View the world as His creation. He built every spring that ripples in the sunlight; every stream, great and small; every lake that mirrors the glory of the down-looking moon; the swelling white-caps of all the oceans and the seas. He built every mountain which adds its grandeur to the world. He made the rock-ribbed canyons of the west, the peaceful valleys of the east. The hand that built the hardy redwoods of California is the hand that built the gentle maples of Ohio. The mesquite bus of Mexico, the cactus of Arizona, the blue grass of Kentucky, and the date-palm of the sands of the Sahara are all built by the self same carpenter. The designer of the universe fashioned the common limestone as well as the expensive marble and granite. Every rose that sheds its perfume on the desert air, each slender violet that peeps from

beneath the snow, and each hardy, golden sunflower, Jesus built them all.

Turn your telescope toward the heavens, Behold the gentle moon of the night as it placidly beams upon earth and water below. Notice each tiny star, the golden sentinels of the night. Note with Job the sweet influences of the Pleiades and Orion.

View the sun as a great ball of fire in its travels from the eastern to the western horizon daily, and then turn away to say with the Psalmist:

"The heavens declare the glory of God: and the firmament sheweth his handywork" (Psa. 19:1).

Surely David must have been thinking of Jesus as carpenter when he said:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him?" (Psa. 8:3, 4).

Every ray of sunlight, every tint of the sun-kissed sky tells us of Jesus the designer of the universe.

Turn your telescope toward the interior of the earth. See there the gold, silver, iron, coal, diamonds, platinum, and quartz. Sometimes it occurs in pockets; sometimes as dust; again, it is in nuggets; and at other times it occurs in strata, but always the handiwork of God is seen.

Look at the life of the waters, with its hundreds of specie of fish. Some beautiful, other hideous; some game, some timid; some, monstrous in size, while others are so small they must be magnified 400 to 500 times to be seen; some with fins, others finless; some, useful for food, some the rankest of poison. Yet each bears the marks of having come from the hand of God.

Even in the animal world we behold Jesus' work as carpenter. Compare the slow-footed tortoise with the swift-footed hare; the shrieks of the noisy jackass with the musical "baa" of the sheep the agility of the monkey with the clumsiness of the elephant; the usefulness of the cow with the uselessness of the warthog; the ferocity of the lion with the gentleness of the lamb. Each is built exactly as Jesus drew the design.

The birds that fly in the heavens show many marked differences. The crimson breast of the robin, the sweet songs of the oriole, the chirping of the chickadee, the destructiveness of the cat-bird, and the singing of the canary was all alike planned by the hand of an all-wise Creator.

Then, study the capstone of creation — man himself. Five colors, hundreds of languages, thousands of diversities, and millions of habits differentiate the 1,500,000,000 of the human family and Jesus Christ made us all. There are those who have been troubled believing that God created the world and all that is within. Not so with me. When I see the beauty and homogeneity of it all I would have trouble believing that it came otherwise. Sir Isaac Newton, the Christian Scientist, had a friend who was an avowed infidel. Newton had a mechanic make a replica of the solar system in miniature. The central, large gilded ball represented the sun; Mercury, Earth, Venus, Uranus, Saturn, and other plantes were arranged so that by turning a crank, the sun would revolve and the

(Continued on Page 5 Column 5)

# The Baptist Examiner Forum II

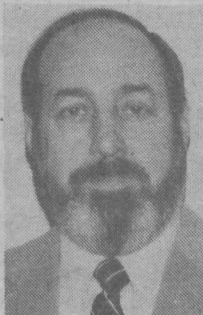
SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Please explain Rev. 18:24 with Matt. 23:35 as to "all that were slain upon the earth."

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These two verses are a synopsis of the extent to which man will go in persecution to eliminate opposition. This persecution is highlighted by focusing on certain men in the Old and New Testaments. The summary begins with the slaying of righteous Abel and continues to the slaying of Zachariah, the prophet, in about 391 B.C.

There is then a silence as far as history is concerned until about the time of Christ. History records this time as approximately 400 years.

The New Testament summary begins with the slaying of Christ and continues to the end of the false world system, Babylon. Although this false system was not in effect when the reference to the Old Testament persecution was mentioned the effect is the same. During her (Babylon) time in power there were vast numbers of righteous people slain. First, the prophets, those that speak forth a divine message. Second, the saints, that receive the divine message. "And of all that were slain upon the earth," refers, I believe, to those that fell into that system and became its victims.

There is a penalty of punishment in both instances. The judgment against those that were sent; the prophets, wise men, and scribes is the damnation of hell. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33). The false world system's judgment begins by her being thrown down. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all" (Rev. 18:21).

Throughout the ages sin is the same, and will remain so until the final defeat of the prince of the power of the air.

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"And in her was found the blood of prophets, and the saints, and of all that were slain upon the earth." Revelation 18:24.

"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto

the blood of Zachariah son of Barachias, whom ye slew between the temple and the altar." Matthew 23:35.

Retribution is God's business. He promised to repay those that hate Him. (Exodus 20:5). If you mistreat one of His, you mistreat Him and show violence against Him!

In Matthew 23 Jesus denounces those who have slain the righteous from the beginning to the time of Zechariah, who began his ministry about 520 years before the incarnation. Christ is speaking specifically to those who would be overthrown with the destruction of Jerusalem and the temple in 70 A.D. The twenty fourth chapter of Matthew is a continuation of His denouncements, a prophecy of the coming destruction of the temple, its worship and religion, and a commentary on the Great Tribulation Period. That will come at the end of this age, as surely as the destruction of the temple came in 70 A.D. In the Great Tribulation Period God will restore His nation Israel, sealing 144,000 from destruction. In the end that nation will turn to Him. The world system of false religion that is spreading and strengthening now will come to full power under the Antichrist. "Mystery, Babylon the Great, The Mother of Harlots and Abominations of the Earth" is the Bible name of this one-world, universal religion. The Roman Catholic (universal) Church is her name in the world. In Her destruction God will vindicate those whom she martyred down through the ages. (Read Revelation chapter 17 & 18).

Revelation 18:24 is referring to all those slain, for standing for Christ, down through the ages by this false religion. Matthew 23:35 is speaking of the righteous slain from Abel to Zechariah especially those sent unto rebellious Israel to prophesy against her.

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This verse gives us quite a problem, and has created some theories as to who this Zacharias might be. Some think that the prophet Zachariah is meant, who was the son of Berechiah; however, we have no account of his being slain. Some think Zachariah, the father of John the Baptist is meant. Other think Zachariah the son of Jehoiada, who was slain in the court of the Lord's house. Zachariah's father, Jehoiada, may have had the surname of Berechiah, a name borne by six or seven persons in the Bible. Or, Jehoiada, who had just died at the age of 130 years (II Chron. 24:15), may have been the grandfather of Zachariah, and his father Berechiah, not

otherwise mentioned. In Zechariah 1:1,

Zechariah is called the son of Berechiah, the son of Iddo, while in Ezra 6:14 he is called "Zechariah, the son of Iddo." Now to get back to the heart of the question. Our blessed Saviour was preaching to the religious leaders of His day. Religion has never saved anyone. When one is saved, he does not get religion; but rather, salvation, eternal life, a new heart, a new man. Hell will have its portion of the religious, but Hell will never claim one of God's elect. Not one saved person will feel the flames of Hell. Jesus was preaching to those lost religious leaders and false professors who followed them. He said "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar." Abel was the first to die for believing God and worshipping Him the way that was ordained, offering up a blood sacrifice that was acceptable unto God. Cain, with his false religion, offered up the fruit of the ground unto the Lord, a work of the hands. God did not accept his offering, so he turned against his brother and killed him; but his blood cried out from the ground against Cain, and continues to cry out against all that walk in the way of Cain, persecuting and hating the works of righteousness. Beloved, down through the ages, false religions have turned against the children of God, killing the prophets and their followers. Our blessed Lord pronounced woe upon them. Soon after this they killed the Lord Jesus who was the way, the truth, and the life. Now let us look at Revelation 18:24. First let us go back to Revelation 17:1 "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters." So clearly does God prophetically portray this apostate religious power which would bring multitudes to ruin, that no room is left for doubt as to the identity of the false system of worship to which He prefers.

Rome was the Babylon of the New Testament, the World Power which had already begun the persecution of God's people, as literal Babylon had done to God's people in Old Testament times. We have history to prove that the Catholic Church ruled the world through the Dark Ages. A Book written by J.M. Carroll at the turn of the Century called "The Trail of Blood" states that during the Dark Ages the Catholic Church had fifty million Christians killed; some burned at the stake, some placed in leather bags with poison snakes and thrown into the sea, tongues were pulled with hot pinchers, hot lead was poured into the ears, some tied to four horses and pulled apart in four different directions. A Church

History book written by Samuel Morland in 1658 tells of babies being taken from their mothers wombs and having their heads bashed against the rocks, women having sharp sticks driven through their secret parts, others having their heads cut off, or other parts of their bodies. Another book that will inform you as the blood of Christians that has been shed for the cause of Christ is Fox's Book of Martyrs. You can get all of these from Calvary's Book Store. Beloved this is just some of the accounts of the blood of God's people that has been shed by false religion. The Catholic Church, in my opinion is the modern Babylon and the great whore that sitteth upon many waters. According to Revelation 17:15 "And he saith unto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues." This shows that many nations would be under the domination of this apostate religious power. Due to space, I can not elaborate further. When the Lord Jesus, the Great Judge of righteousness smashes this false religion, the blood of all the saints that was slain will be laid to their charge. Concerning all false religion, I join with the Apostle Paul in II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

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"That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. 23:35). "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18:24).

It has been the lot of the saint of God to suffer persecution through the ages. The children of God have their enemies. The world is against us. The world hates us and the reason the world hates the children of God is because it hated the Lord Jesus Christ before it hated them. This persecution and martyrdom began with Abel. There is the line of Seth and there is the line of Cain. It has been the desire of Satan ever since man has been created to destroy him off the face of the earth. If God would allow him, he would do just that! "And except those days should be shortened, there should be no flesh be saved; but for the elect's sake those days shall be shortened" (Matt. 24:22).

This spirit of hatred and destruction against the saints of God has been since the world began. When Cain murdered Abel it was evidence of this truth. the spirit of evil and the desire of Satan to destroy the line in which Christ was to come was manifested in the time of Moses. The effort to have all the boy babies killed was an effort to cut off the royal line through which Christ was to come. This same spirit of evil was again manifested during the time of wicked Athaliah. She would

have destroyed all the royal descendents if she could have. In fact, she thought she had but by aunt Jehosheba, Joash was saved from this murderous plot. And during the day of Christ, Satan himself did all that he could to destroy Christ so that he could not go to the cross and die for the sins of the elect.

The reason that Christ said "That upon you may come all the righteous blood shed upon the earth," was that the same spirit that was manifested through the ages was in these people. That hatred, that murderous plot, that envy from the heart that was in Cain was in them. And this same evil was in the "MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," spoken of in (Rev. 17:5).

The reason that the blood of prophets, of saints, and of all that were slain upon the earth was found in this city Babylon, that old whore, the mother of harlots, is that the same spirit that was in Cain, was in her. This same spirit was in some of the people of Christ's day. Those to whom He referred in Matt. 23:35. And those He spoke to in John 8:44. Christ said the devil was a murderer from the beginning. He murdered Abel by and through Cain. Satan continued his murderous trail through the ages, using his followers to do these wicked deeds. The truth of this is taught in I John 3:12. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

The Pharisees, hypocrites that Christ referred to in Matthew 23:35, were of that wicked one, and that is why He said that all the righteous blood from righteous Abel to the blood of Zacharias would be required of them. The same spirit that was in Cain was in them. And this same spirit of iniquity that was in Cain, that has been manifested through the ages against the saints was in this woman in Rev. 18:24, spoken of as Babylon in this chapter. This is why the blood of the prophets, and of saints, and of all that were slain upon the earth, was found in her.

## JESUS

(Continued from Page 4)

planets revolve about it. The infidel friend began to admire it and said to Newton, "Who made it?" Newton said, "Nobody." The infidel quickly turned and said, "Evidently you did not understand me; I said, 'Who made it?'" Newton said, "This is but a poor imitation of the grander system which we know; you will not believe but that this had a maker, yet you are willing to say that the original came into being without either designer or maker."

II. Jesus as carpenter built the Bible. Twenty-six hundred times the Old Testament prophets and 525 times the New Testament writers assert that their words are the words of God. Numerous statements occur such as, "The Lord spoke unto Moses," "Thus saith the Lord," or "Now the word of the Lord came unto Jonah."

"For the prophecy came not in old time by the will of

(Continued on Page 6 Column 1)

## JESUS

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man: but holy men of God spake as they were moved by the Holy Spirit" (II Pet. 1:21).

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:16).

"And Moses... said unto them, These are the words which the Lord hath commanded" (Ex. 35:1).

When Columbus discovered the Orinoco River, someone said that he had discovered an island. He replied, "No such river flows from an island. That mighty torrent must drain a continent." It is thus with the Bible. No man could have written it if he would and no man would have written it if he could. It must have come from Jesus.

The Bible was written on two continents and was penned in three languages; its composition extended through 16 centuries. It was written by forty men at different times and places and under the most varying circumstances. It was written in tents, deserts, cities, palaces, and dungeons. It was written by kings, judges, priests, prophets, physicians, patriarchs, prime ministers, herdsmen, scribes, soldiers, and fishermen. Yet in spite of all these differences, it is one Book, with one system of doctrine, one code of ethics and one plan of salvation. Suppose we were to select forty men of different walks of life today to write a book on theology or church government, and were to put them in different rooms. Their completed book would be so diverse that it would take steel binding to hold it together. The differences of the writers would be even far greater if they were separated by centuries as were the Bible writers. Yet in the case of the Bible, there is unity and harmony. It is a volume of 66 books written with such perfect accord and unison that we know that it must have been Jesus Himself who placed the words in the mouths of the prophets. Many human mouths and hands spoke and penned the words of the Bible, but behind all was Jesus' guiding, overruling and controlling.

Shall we suppose that there is a man upon the earth who has lived for 6,000 years and that he has been thrown into the sea to be drowned; he has been compelled to drink every deadly poison; he has been locked in prisons and dungeons and has been bound in iron chains; he has been crucified until his friends thought him dead; hundreds of times he has been burned at the stake, yet he lives. Such a person would be a superman. This is precisely the treatment which the Bible has received. Does this not prove that the Bible is superman? The fact that it lives despite all opposition, unmistakably proves that it is not of man but of God and that Jesus the carpenter built the Bible.

S.D. Gordon tells of a Christian lady whose age began to tell on her memory. Though she had been a great Bible student, eventually all of it went from her memory save only:

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto

him against that day" (II Tim. 1:12).

As her last days continued all she could remember of this passage was, "That which I have committed unto Him." And on her death bed all she could recall was "Him" and she kept saying this to herself — "Him, Him, Him." She had lost the whole Bible but one word, but she had the whole Bible in that one word.

III. Jesus as carpenter built the church.

"And Jesus answered and said to him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:17, 18).

In spite of these words of Jesus, there are many heretical and heretodox souls who say that the church was founded on the day of Pentecost. I do not think that it can be too strongly argued that Jesus built the church in the days of His flesh. On the day of Pentecost 3,000 souls were added to the church.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

If one says that he is going to add \$100 to his bank account, it argues and implies that he now has a bank account. Accordingly since 3,000 souls were added on the day of Pentecost, then surely the church was in existence before the memorable day.

Shortly after Jesus first mentioned the church, he gave to it a rule of discipline.

"Moreover if thy brother shall trespass against thee, go and tell him his fault thee and him alone: if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican" (Matt. 18:15-17).

He does not say that this was the rule of discipline for the future church, nor for the church that was to be organized at Pentecost. Rather, He said, "Tell it unto the church," as if to imply emphatically that the church already existed.

In prophecy it is stated of Jesus, "In the midst of the church will I sing praise unto thee" (Heb. 2:12).

The only time that Jesus ever sang in the church was when He instituted the Lord's Supper, at which time it was said,

"And when they had sung a hymn they went out unto the Mount of Olives" (Mark 14:26).

Please remember that this was not only prior to the day of Pentecost; but it even antedated His death.

Do not the Scriptures likewise tell us that the Apostles were in the church before Pentecost. In fact, the first members of His church were the Apostles.

"And God hath set some in the church, first apostles" (I Cor. 12:28).

They were chosen in the beginning of Jesus' ministry which would emphatically say to us that Jesus built His church in the days of His personal

ministry.

IV. Jesus as carpenter built the inter-world bridge. I mean by this, the bridge between Heaven and earth. Note these Scriptures:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures" (I Cor. 15:3).

"...and without shedding of blood is no remission" (Heb. 9:22).

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

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24).

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

Such a bridge spanning earth and Heaven had been prophesied since the fall of man in the Garden of Eden. When Christ died upon the cross, that bridge was completed, for Jesus who was God in the flesh, the perfect man, the perfect God, joined Heaven and earth which had become separated at the Garden of Eden.

When the famous Brooklyn bridge was constructed two architects were prostrated. One was slain by his toils, the other became a life invalid. To build the inter-world bridge required the death of the Divine architect. The blood of Jesus had to be shed.

The first time I visited Niagara Falls I was tremendously interested in the tradition concerning the Seneca Indians who once lived in the neighborhood of Niagara Falls. Each year they made an offering to propitiate the spirit of the falls. The offering was a beautiful maiden. One the bright moon night, in a white canoe, filled with flowers, deer, and fruits, she would push out into the stream, and the current would carry her to her death. The daughter of the chief was chosen one year. As the Indians waited in their canoes just above the precipice over which the water drops, the old chief saw the current carrying his daughter swiftly to her destruction. With a few swift strokes of his paddle he brought his canoe along side that of his daughter. There with a look of infinite love, a swift embrace and both went over the falls together. He loved his daughter too much to see her take the death journey alone; that was real love. But this story leaks the superlative element. It would have been far better had the chief stepped into the canoe and died for his daughter. It may be fine to die with one another, but far better to die for another. When humanity's boat was about to drift over the falls, he placed the feet of the doomed race safely on the shore and wnet down into the rapids alone, thus bridging the gulf between earth and Heaven and destroying the chasm which separated God and man.

V. Jesus as carpenter is building Heaven now.

"Let not your heart be troubled, Ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you, and if I go and prepare a place for you, I will come again and

receive you unto myself: that where I am, there ye may be also" (John 14:1-3).

The Lamb who built the inter-world bridge has gone away to build for each of the elect, a mansion in Heaven. If you are one of God's elect, then the title to it is yours; you are absolutely sure of it; no one can prevent you from inhabiting it; what a glorious day it will be when you cross its threshold.

Jesus is now selecting, marking, preparing and finishing that home for you. A Sunday School teacher asked what was Jesus' work while on earth. Someone said, "He was a carpenter." "And what did He build?" was asked. "Why houses, I suppose." "And," said an old saint, "Thank God, He is still building them; He is preparing a mansion for me."

When the Franco-Prussian War broke out a young lieutenant of the Prussian army told the girl he loved that when he returned he would take her to the home he would provide for her. When the war was over and the troops returned to Berlin in triumphant procession, Julie stood by her gate waiting for her lover who was sleeping beneath the sod of a foreign land. "But he must come; he said he would," she kept saying to herself. So she watched for forty years in all kinds of weather, day by day. Then her mind was turned; she fell ill waiting for him, was carried to the hospital where she died. Thank God, Jesus is providing a home for us and will not disappoint us! His coming is made possible by His going, for He said,

"If I go, I will come again" (John 14:3).

Are you ready for His coming? If not, then heed the words of Jesus,

"Repent ye, and believe the gospel" (Mark 1:15).

## EASTER

(Continued from Page 1)

women weeping for Tammuz."

Who was Tammuz? He is the same as Bacchus, Ninus, Osirid, Iswara, Deoisu, Jupiter, Plutus, Adonis and Nimrod. (See "The Two Babylons" by Alexander Hislop, chapter 2, section II). How does that relate to Easter? According to which country you might have been in, his mother was Isis, Isi, Cybele, Fortuna, Ceres, Irene, Rhea, Semiramis, Beltus, Venus, Aphrodite, Astarte, Istar, the last properly pronounced identically as we pronounce Easter. In those places today where Babylon, in the guise of Rome, holds sway she is known as the madonna.

Now, Catholicism is the Babylonia mystery religion. It is not a section of the Christian religion. It is not a corrupt Christian body. It is entirely a pagan religion which centers its worship upon Semiramis, the queen of heaven, and her son Tammuz. It is the religion which the Israelites, to their shame, tried to adopt into the worship of the Lord God Jehovah.

"For Solomon went after Ashtoreth," (Easter or Semiramis), "the goddess of the Zidonians" (I Kings 11:5). See also I Kings 11:33 and II Kings 23:13.

"And what concord hath Christ with Belial or what part hath he that believeth with an infidel?" (II Corinthians 6:15).

This is the central question. Can those who belong to Christ, those that are the brethren of Jesus and the sons of God, take

part in ceremonies which are in whole or part not Christianity, but pagan idol worship?

God condemned the Israelites for adopting those very practices which each spring are so boastfully set forth by many as the essentials of the Christian faith.

We could go into the pagan origin of lent, and hot cross buns, and colored eggs and all the rest but others with more space and ability than we, have done this many times over. There is no dispute among any who have studied the subject that all these things have their origin in paganism.

"For Satan himself is transformed into an angel of light" (II Cor. 11:14). The devil is not a creator, he is an imitator. His imitation of Christ is Nimrod. His imitation of Israel, was Babylon. His imitation of the Church of Christ is Catholicism and her Protestant daughters. His imitation of the resurrection and the Lord's day is the heathen holiday called Easter.

If you are truly a Baptist, you will certainly have nothing to do with a ceremony fostered by those who have been the bloody persecutors of your forefathers for generations.

For more information on this important topic and Catholicism in general, we suggest you read the following: "The Two Babylons" by Alexander Hislop; "Babylon Mystery Religion Ancient and Modern" by Ralph Woodrow, "Secrets of Romanism" by Joseph Zaccello and "Sermons on Catholicism" by John R. Gilpin.

—The Baptist Armor

## SOVEREIGN

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is that they do not study; they take some man's word for it. People love to be told to "come to the mourner's bench," or "pray the sinner's prayer," or to "come front in order for the preacher to pray for you." All these things are rank heresies that are enough to cause this preacher to reach for Pepto-Bismol for relief.

It is even further surprising to me that among sovereign grace landmark Baptists there are those who love to play footsy with the old devil by accepting those who were baptized in such God-dishonoring churches. My friends, God started only one kind of church. He guaranteed perpetuity to only one church, and that church is the one that is "the pillar and ground of the truth." A church is either the pillar and ground of the truth or the sandbox of the devil. This subject is much too large to do justice to in one article, but let us look at this subject in light of our Lord's Word.

I. God's Election is Selective. The doctrine of election excludes all theories of universal salvation. Let me prove my statement.

(1) Selectivity is seen in the words which designate election. We find in I Samuel 17:40 that David chose (babar) five smooth stones for his sling. This is the Old Testament word for election. Now there were more than five stones available to David, but he chose five. Likewise, God chose us in eternity, and He did not choose all. Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame."

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## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The word of the Lord came again unto me, saying, Son of man, there were two women, the daughters of one mother: And they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity" (Ezek. 23:1-3). Ezekiel's message is again to the people who had sinned against their God. The people to whom the message is addressed are likened to two sisters—two sisters who had played the role of harlots. The two sisters are the two sister kingdoms of Judah and Israel. These were the two daughters of one mother. They, in fact, at one time, were one people. The division into Judah and Israel did not occur until after the death of king Solomon.

The fact that the two daughters represent Judah and Israel is found in the following passages:

"The Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding hath done? And I said after she had done all these things, Turn thou against me. But she returned not. And her treacherous sister Judah saw it. She has gone up upon every high mountain and under every green tree, and there hath played the harlot." (Jer 3:6-7).

The sins of Israel and Judah are likened unto whoredom. We know from chapter twenty-two and the chapters which precede it that the sins of Israel and Judah were very great. The fact that their sins were likened unto the sin of whoredom shows how sinful God considers the sin of whoredom to be. Those, in fact, who participate in the sins of whoredom have sunk very low. This is because this sin wars against the spiritual man in a very strong manner. The sins of whoredom demand every thought of the mind and heart so that there is no time left for spiritual considerations. This is one of the reasons why filthy books should not be read or their pictures observed. This is also the reason why filthy movies should be avoided. Those who are taken in by filthy books and movies will find them to be very destructive. They will find that the thoughts of the books and movies will linger in the mind so that there is no place for holy thoughts. One, in fact, cannot dwell upon the Lord and Savior Jesus Christ while under the influence of a filthy book or movie, or even a filthy song. There is also a spiritual whoredom. This sin occurs when sound Baptists begin walking arm in arm with false churches.

Our text relates to those who had committed whoredom in Egypt. The reference is probably to the fact that they bowed to the gods of Egypt. The Golden Calf, in fact, was that which they had borrowed from Egypt. The following passage relates to the time when they were serving the gods of Egypt. "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your father's served on the other side of the flood, and in Egypt; and serve ye the Lord" (Joshua 24:14). We have also learned in the book of Ezekiel that Israel had sought

an alliance with Egypt. They had done so in an effort to save themselves from the Babylonians. The record shows that this action was taken after the king of Israel had already reached an agreement with king Nebuchadnezzar regarding how the country would be governed.

"And the names of them were Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters. Thus were their names; Samaria is Aholah, and Jerusalem Aholiab". The name "Aholah" means, "her own tabernacle". While "Aholiab" means, "my tabernacle is in her". It appears that Samaria and the kingdom of Israel bear the name "Aholah" (her own tabernacle), because the places of worship in



Willard Willis

this kingdom were devised by men rather than God. Aholibah, on the other hand, which means that "my tabernacle is in her", was given this name because their temple was ordered by the Almighty. It was the place where God had chosen to place His name.

The kingdom of Israel is termed the "elder sister" because she made the first breach and separated from the family of the kings and priests which God had appointed. She was the "greater sister" (so the word is) because the ten tribes belonged to this kingdom while only two tribes belonged to the other. You will observe that God states, "they were mine". This is because they were both the seed of Abraham, His friend and Jacob, His chosen. They, in fact, were in covenant with God—the covenant which carried the seal of circumcision.

"And Aholah played the harlot when she was mine; and she doted on her lovers, on the Assyrians her neighbors, which were clothed with blue, captains and rulers, all of them desirable young men, horsemen riding upon horses" (Ezek. 23:5, 6). Aholah's departure from God showed the basest ingratitude. She, after all, belonged to God. She had given Him sons and daughters. This fact intimates that there had been sweet communion between the two and a lasting relationship. Now, however, she shows the worst kind of disloyalty and ingratitude by whoring after the Assyrians. Aholah (the ten tribes which deserted the house of David) was still owned by the Almighty as His very own. It was only when she played the harlot by bringing in the worship of Baal (I Kings 18:21) that God disowned her.

Aholah bowed to Baal and placed him in competition with God. She did so as a vile adulteress "dotes on her lovers", because of their being well dressed and because they were young and handsome (v.6).

They, in fact, caught her eye because they were clothed with blue and because of their rank as captains and rulers. They took her to their idols and she worshipped them. We have an example in the following passages regarding how the Assyrians were courted by the Jews: "And Pul the king of Assyria came against the land: and Menahem gave Pul a thousand talents of silver that his hand might be with him to confirm the kingdom in his hand" (II Kings 15:19). "Thus she committed her whoredoms with them, with all them that were the chosen men of Assyria, and with all on whom she doted; with all their idols she defiled herself. Neither left she her whoredoms brought from Egypt: for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredoms upon her" (Ezek. 23:7, 8).

It is stated in the above passage that Israel "doted" upon the "chosen men of Assyria". The meaning is that she considered them worthy to be trusted and employed them in the service of the state. The word "doted" means to pay homage to and to place confidence in. Israel did not stop at the employment of Assyrians, but she let the bars all the way down and paid homage to the Assyrian idols. The result being that she defiled herself.

We, as Baptists, would, in like manner, defile ourselves if we were to put confidence in and secure false preachers to preach to us. We would defile ourselves further if we were to dote upon their false doctrines, that is, put confidence in them and rely upon them.

The Assyrians, by way of their handsome men in blue uniforms, did by their appearance, that which they could not have done by way of war. They, in fact, overthrew Israel from within her own country. We, as Baptists, must be cautious so that we do not cast a wishful eye at the splendor of the large church buildings around us. We must not be taken in by the bright lights of Christmas or the colorful eggs of Easter. We must, in fact, follow the example set down by Moses as set forth in the following passage: "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:25, 26).

The charge against Israel also was that she had not left her whoredoms which she had brought from Egypt. She had been delivered from Egyptian bondage as far as their physical bodies were concerned, but their minds and hearts, in many cases, were still in Egypt. She, in other words, had not broken entirely with Egypt. "Wherefore I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted" (Ezek. 23:9). The word "wherefore" gives a definite indication that Israel's lust after the Assyrians was not God's doing. God did not deliver their hearts and minds to the Assyrians. He, however, did

"deliver her into the hand of her lovers" after she doted upon them.

The extent of Israel's (ten tribes) deliverance into the hand of her lovers is given in II Kings chapter seventeen. Note especially verses six and twenty four. "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes...And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamoth, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof."

The Assyrians, after God removed His restraining hand, rushed in and discovered her nakedness, that is, stripped her of her precious ornaments and took away her defences. They even carried away her sons and daughters and placed them in captivity. They proceeded to kill many with the sword and put an end to the kingdom.

The result of the invasion by the Assyrians was that she "became famous among women; for they had executed judgment upon her." I understand that the correct rendering of the word "famous" is infamous, since such was the result of God's judgment. Keep in mind that those who did these things to Israel were those who were clothed with blue uniforms or captains and rulers (v. 6). The morsel which had been sweet to Israel's taste now becomes bitter in her stomach.

Let us now ponder the message before us on another level. The level being that which relates to those who give up their good morals in order to be identified with the crowd. The end result of such an identity being destruction to those who take this step. Their destruction may involve V.D., drugs, alcohol, etc.

"And when her sister Aholibah saw this, she was more corrupt in her inordinate love than she, and in her whoredoms more than her sister in her whoredoms. She doted upon the Assyrians her neighbors, captains and rulers clothed more gorgeously, horsemen riding upon horses, all of them desirable young men" (Ezek. 23:11, 12).

One should never choose a mate or a friend on the basis of appearance, or the basis of that which they possess. Israel, as noted above, fell into this trap. One should determine what is in the heart and mind of a person rather than the clothes they wear before we become intimate with them. The Jews should have considered the fact that the Assyrians knew nothing of the God of Israel. They had no knowledge as to why Israel sacrificed lambs, observed sabbaths, etc. The Assyrians had only their appearance going for them. The Jews, however, went for their appearance, "hook, line and sinker."

May we never base our decisions on appearance. May it be our policy to dig deep before we draw any conclusions. May we especially dig deep into the Word of God before we are con-

Missionary To  
New Guinea  
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vinced that such and such is so.

The sister "Aholibah" (v. 11) refers to the two tribes in Israel which had begun to follow after the example of the ten tribes. The two tribes, in fact, became worse than the ten tribes. Hosea, when speaking of the fall of the ten tribes (4:15), says, "Though thou, Israel, play the harlot, yet let not Judah offend". Judah, however the tribe of David and of our Lord, did offend. She, in fact, became worse than her sister (Ezek. 23:11). Jerusalem, which had been a faithful city, became a harlot (Isa. 1:21). Jerusalem went so far as to make an alliance with the Babylonians and invited her captains to come and settle in Jerusalem. They hoped that the captains would enable them to refine the Jewish nation so that it would be more like the Babylonians with their gorgeous uniforms. The Lord's churches today must not hire crowd pleasers in an effort to upgrade their work. The result can only be a down-grading of the work. The Jews most certainly down-graded themselves when they brought the Babylonians into their bed of love.

"Then I saw that she was defiled, that they took both one way, And that she increased her whoredoms: for when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion, Girded with girdles upon their loins, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity: And as soon as she saw them with her eyes, she doted upon them, and sent messengers unto them in Chaldea. And the Babylonians came to her into the bed of love, and they defiled her

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## EZEKIEL

(Continued from Page 7)

with their whoredoms, and she was polluted with them, and her mind was alienated from them. So she discovered her whoredoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister. Yet she multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted upon their paramours, whose flesh is as the flesh of asses, and whose issue is like the issue of horses. Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth" (Ezek. 23:13-21).

The Chaldeans had advertised themselves by means of colorful pictures — pictures which were portrayed with "vermillion," that is, bright yellowish red. The pictures also portrayed their young men "girded with girdles upon their loins" and "exceeding in dyed attire upon their heads." The Jews, according to Ezekiel 23:16, "doted upon them," that is, they fell in love with them. They proceeded to invite them to come to Jerusalem and teach them to be like them. The Jews, in other words, had fallen in love with the world around them, and sought men of the world to teach them to be more like the world.

Israel, according to verse seventeen, took up with the Babylonians, even as she had embraced the Assyrians. She, however, according to verses seventeen and eighteen, became alienated from the Babylonians and then, according to verse nineteen, she called to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. She, in fact, doted upon their paramours (a paramour is a woman's illicit lover).

We learn from verse twenty that Israel's old love with Egypt is rekindled. She, in fact, reverted to her old paths. She made an alliance with Egypt and joined with them in their idolatries and depended upon them as her protectors from all other nations. Egypt, in fact, at that time, was very rich and had, because of her riches, reached to the height of idolatry. We have something of a proverb in verse twenty which reads, "whose flesh is as the flesh of asses, and whose issue is like the issue of horses". The picture here is of Israel neighing, as a horse neighs, after the idols of Egypt and the assistance of Egypt. It is as stated in the following passages:

"How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I have fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. There were as fed horses in the mornings: every one neighed after his neighbors wife" (Jer. 5:7, 8). "I have seen thine adulteries, and thy neighings, the lewdness of thy whoredom, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! Wilt thou not be

made clean? When shall it once be?" (Jer. 13:27).

In the Egyptian hieroglyphics, the horse represents a lustful person even as it does in the above Scriptures. The horse, therefore, is an excellent example of Israel's lusting after Egypt even after God had supplied their every need.

## SOVEREIGN

(Continued from Page 6)

(2) Selectivity is proved by the "out of" passages dealing with this subject: John 15:19, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

(3) Selectivity is seen in the contrasting descriptions of the elect. They are sheep, others are not; they are written in the Book of Life, others are not (Dan. 12:1; Luke 10:20; Heb. 12:23; Rev. 13:8, 17:9, 13:8). They respond to Christ (John 6:37), others do not (John 8:43, 47, 10:26).

(4) Selectivity is seen in the tragic description of the lost. The Bible calls them, "not given" (Mt. 13:11); "could not believe" (John 12:39); "perdition" (John 17:12); "fitted unto destruction" (Rom. 9:22); "were blinded" (Rom. 11:7); "were appointed" (I Peter 2:8); "of old ordained to destruction" (Jude 4); "have not the seal of God" (Rev. 9:4). These Scriptures point by way of contrast to the sovereign will of God in electing whom He chooses. Read Rom. 9:14-24.

II. God's Election is Sovereign. God's will is the sovereign cause of all His acts in eternity and in time. To His will is attributed His sovereignty (Eph. 1:11), the creation (Rev. 4:11), the course of history (Dan. 4:35), the bestowal of blessings (Mt. 11:25-27), the activity of the Holy Spirit (John 3:8), regeneration (James 1:18), adoption (Eph. 1:5), election (Rom. 9:11, 18-24), and His good pleasure (Phil. 2:13).

Thus, to be more specific, God's sovereignty in election is seen in His choosing: (1). Apart from the sinners works (Titus 3:4-7). (2). Before the person's birth (Jer. 1:5; Rom. 9:11-15; Gal. 1:15). (3). According to His sovereign purpose (Ex. 33:19; Rom. 11:33-36). (4). By His sovereign discrimination (Rom. 9:11-13, 19-23).

III. God's Election is Eternal. All of God's saving acts originate in eternity: therefore, election must be eternal. (1). God's foreknowledge is eternal (Rom. 8:29). (2) God chose the elect in eternity (Eph. 1:4). Text of sermon. (3). God promised the elect eternal life in eternity (Titus 1:1-2). (4). God inscribed the elect in His Book of Life in eternity (Rev. 13:8). (5). God chose His elect before the foundation of this world (Eph. 2:10; II Tim. 1:9). (6). God gave the elect to Christ in eternity (John 17:2, 6, 24). (7). God prepared heaven "eternal glory" for the elect (I Pet. 5:10).

IV. God's Election is an Individual Election. At this point we must recognize a distinction which is clearly indicated in the Scriptures.

(1). The Bible speaks of a national election, in the choice of Abraham and his seed (Gen. 12:1-2; Rom. 9:4-5). But, national election did not insure individual election (Mal. 1:2-3; Rom. 2:28-29).

(2). The Bible also speaks of an official election, that is, an election to some office or function. God's sovereignty chose Moses, Aaron, the priests, Israel's kings, the nations; the Messiah, and the apostles. Sometimes, however, people were chosen to an office, as illustrated in the lives of Saul and of Judas, who were not chosen to salvation. Apart from the limitations described above, the Bible never speaks of election as involving a race or group; election is always personal and individual. Those elected to salvation are described as individuals (Rom. 16:13), they are referred to by personal pronouns (Rom. 8:28-30). They are distinguished from all other individuals (Mat. 24-22), are declared to be from all groups of mankind (Rev. 5:9, 7:9).

V. God's Election is Certain. God's plan of election is made definitely certain by the following factors.

(1). God's purposes are definite and sure (Rom. 11:29), no one can resist His sovereign will (Isa. 45:9; Dan. 4:35), God has eternally purposed the salvation of some (Rom. 8:28-30). This purpose has been fulfilled (Rom. 11:1-10), and is being fulfilled in the final completion of the entire number of the redeemed (Rom. 11:11-36; Heb. 11:39, 40, 12:22-23).

(2). The means ordained by God for the salvation of the elect are absolutely adequate. The Holy Spirit is sovereignly able to regenerate God's elect (John 3:8). The gospel is God's power unto salvation (Rom. 1:16). God convicts and brings His elect unto salvation (John 16:8-11). God's elect come to Him (John 6:37-39, 17:2), and then those are securely kept by God's power (John 10:27-29; I Peter 1:5; Jude 24).

(3). The ultimate plan of God makes certain the salvation of those ordained to eternal life (Acts. 13:48). God has prepared heaven for them (John 14:1-3), and He is now making equally certain that some will be there from all the earth's varied population (Rev. 5:9:7-9).

VI. The Results of God's Election. Election is the positive side of predestination, and is thus the source of all good things planned for the redeemed. These good things are:

(1). Calling. Election always precedes the historical call inviting the sinner to receive Christ (I Cor. 1:26-29). This call becomes a living part of the Christian's experience of salvation (I Thess. 2:12).

(2). Faith. Faith is God's gift (Eph. 2:8), and the Spirit's fruit (Gal. 5:22).

(3). Justification. Faith is productive of the believer's justification: faith is described as the means of justification, but the faith that justifies is the faith of God's elect (Titus 1:1).

(4). Assurance. Assurance is a mutual thing between God and His elect. Paul's "I know" is the human response to "the Lord knoweth them that are his" (II Tim. 1:12).

(5). Perseverance. A necessary concomitant of election is perseverance. The elect are kept by the power of God. His sheep shall never perish. Those eternally called can never be separated from the love of God.

(6). Glorification. Here is the ultimate in the believer's election (Rom. 8:30). God's elect will obtain the salvation which is in Christ Jesus with eternal glory. This eternal glory accor-

ding to I Peter 5:10, follows earthly trials. We will be without fault, clothed in white linen, white and pure.

So let us say with Paul, we are bound to give thanks always for God's election.

—The Baptist Armor

## WORD

(Continued from Page 1)

experience, a hope both sure and steadfast you cannot produce, and a righteousness you cannot perform.

My heart's desire and prayer to God for you is, that you might be saved (Rom. 10:1). That you might be delivered from spiritual death (II Cor. 1:10), and from the awful penalty of your sin. That you may be washed from your sins in His own blood (Rev. 1:5), and put in right standing with God, that is be justified, with nothing laid to your charge (Rom. 4:25; 5:1; 8:33).

Please do not blame me for addressing you as to your lost condition, warning you of the awful and frightful judgment of God almighty you are now facing, and hell from beneath that has moved to meet you at your coming (Acts 17:30; Heb. 9:27; Isaiah 14:9). How can I do otherwise when the love of Christ constraineth me (II Cor. 5:14). Consider me as your friend when I, by His grace, tell you how to be reconciled to God and to be saved from the wrath to come (Rom. 5:9, 10). Am I become your enemy because I tell you the truth? (Gal. 4:16). Remember your enemies are the flesh, the world, and the Devil. Your friends are those who point you to Christ as the one and only way of salvation (John 14:6 - Acts 4:12). "Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:20).

What then are the grounds or basis whereby you may be reconciled to God? The answer is that you are now being condemned by God's law for your sin, "—for sin is the transgression of the law" (I John 3:4). You must be delivered from this condemnation. This cannot be done by you, or anything you can do. You must come to trust Christ to do this for you. That is why He says in His great Word (II Cor. 5:19). "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

You notice here He says, "Not imputing their trespasses unto them," that is, not putting their sins to their charge. You say "how can God do this and be just, or without doing injury to His holy law"? The answer is that our sins were imputed or charged to Christ. We read in (II Cor. 5:21) these words. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." This correlates what the Scripture says in (Isaiah 53:5, 6). "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."

Since, then, you cannot hope

to be justified before God by your own righteousness or works (Isaiah 64:6; Eph. 2:8), if you wish to be saved, my friend, you must, by His grace, put your trust in Christ as your substitute (Psalm 2:12), who was charged with our sins, and bore them in His own body on the tree (I Peter 2:24).

This that Christ did when He died for us on that cross, has satisfied every demand of Divine justice that was against us. Therefore upon these grounds, God is both just and the justifier of them that believe in Jesus, imputing His righteousness unto them, that is putting the righteousness of God to their account (Rom. 3:26).

Since there is no saving faith in an unrepentant heart, God in His sovereign mercy works by His Spirit a work of grace in effectual calling (I Cor. 1:26; Rom. 8:30). This is His drawing power (Jer. 31:3; John 6:44, 65; 12:32), working through the gospel of Christ (Rom. 1:16; II Thess. 2:14). This power of God works repentance toward God, and faith toward our Lord Jesus Christ (Acts 20:21). Repentance is turning to God from idols to serve the living and true God (I Thess. 1:9). It is accompanied by godly sorrow (II Cor. 7:10). We read in Psalm 34:18 these precious words, "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." This is the working of regeneration, for we read in Ezekiel 36:26 these words. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh—". This is what Jesus was telling Nicodemus when He said, "Ye must be born again" (John 3:3-8).

Now, friend, when you put your trust in Christ as your Lord and Saviour, this puts you in right standing with God, and nothing then can be laid to your charge for time and eternity (John 5:24; I Cor. 11:32; Rom. 8:33). God never afterward deals with you as a condemned sinner, but rather as a father dealing with a son. He deals with His children in love, that is chastisement for their disobedience (Heb. 12:6; Rev. 3:19). Remember too, that when you are justified, you have been born to will and to do of His good pleasure (Phil. 2:13). How great this is and furthermore, He has promised never to leave you nor forsake you (Heb. 13:5).

Friend, these privileges and great mercies of our Lord puts you in the grand place to serve the One who loved us and gave Himself for us (Gal. 2:20). Though you are not saved by works, you are, when saved, created in Christ Jesus unto good works (Eph. 2:10), and you will have a rich reward for your service for Christ (Heb. 6:10; I Cor. 3:14). Time and space fails me here to give you full instructions as to all involved in the Christian's service for Christ. Study and read prayerfully the Holy Scriptures.

It will be absolutely necessary for you to read these Scripture references I have given throughout this word to you, for I have not written my own philosophy or ideas of men herein, but the Holy Scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15). I have also written to you in as simple a way as possible

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## WORD

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without doing injury to this message.

Oh, my friend, if you hunger and thirst after righteousness you will be filled (Matt. 5:6). There is bread for the hungry (John 6:35), there is water for the thirsty (Isaiah 55:1; John 6:38). "...Blessed are all they that put their trust in him" (Psalm 2:12). "He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Amen.

## GLEANINGS

(Continued from Page 1)

just unable to do what they know should be done. Keep in mind that because of sin, man's spiritual abilities are marred and are rendered null and void. "Man at his best state is all together banity." His "...heart is deceitful above all things, and desperately wicked" (Jer. 17:9). The description of man by Paul in Rom. 3:9-18 is a truth that needs to be emphasized, for it will show why man is both unwilling and unable to save himself. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psa. 14:2, 3). Paul magnifies this by stating in Rom 7:18, "For I know that in me (that is, in my flesh) dwelleth no good thing", and again in Rom. 8:8, "So then they that are in the flesh cannot please God." What a sad commentary.

I ask in view of this, Is there no hope? The world's answer is yes, for they loudly proclaim that man is evolving, he is getting better and better. However, they have a most difficult time proving this, for man's actions speak louder than his words. They find it extremely difficult to cover over the crime and violence and corruption in the world, and beyond this the Holy Word of God states, — "evil men, and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13).

In Jer. 13:23 we read, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Still, man keeps on trying to stem the tide of sin with man-made remedies. He keeps on talking about a Utopia just around the corner in which he is deceiving and being deceived.

Again I cry "is there no hope?" If there is "no man in heaven, nor in earth, neither under the earth, was able to open the book neither to look thereon" (Rev. 5:3), what can be done? The reply is, "behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book and to loose the seven seals thereof" (Rev. 5:5). Yes, God has laid help on one Who is mighty, in fact, Almighty (Psa. 89:19). "Thou shalt call his name JESUS: for he shall save his people from their sins"

(Matt. 1:21). He is not of Augustus' band, in fact He is not of man at all; He is "Emmanuel, which being interpreted is God with us" (Matt. 1:23). He is "the only wise God our Saviour" (Jude 25). The fullness of His person is found in Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." Can there be any higher description than this to prove the Deity of Christ? Could these descriptions be used of a mere man or an angel? No, no, ten thousand times, no, should be our response. To do other wise would be blasphemy. For Jesus is the Creator, not a mere creature (Jno. 1:1-4; Col. 1:15-17).

"From everlasting to everlasting, thou art God" (Psa. 90:2); "And he hath on his vesture and on his thigh a name written, KING OF KINGS, and LORD OF LORDS" Rev. 19:16; "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). May the Spirit of God acquaint us afresh with the One Who has been, "given a name above every name: that at the name of Jesus every knee should bow, of things in heaven, and thing sin earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phillip 2:9-11). May we fully understand, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). There is no other way to approach the Father acceptably (Jno. 14:6). No other way to be justified (Rom. 5:1). No other way to pray (Jno. 14:13, 14). May we sing, "my hope is built on nothing less than Jesus blood and righteousness, I dare not trust the sweetest frame but wholly lean on Jesus Name, on Christ the solid Rock I stand, all other ground is sinking sand."

Let us examine more fully the Person and work of the Lord Jesus Christ in view of His name. "Thou art the Christ, the Son of the living God" (Matt. 16:16). He is the Messiah, the anointed and the appointed One, the One ordained from the foundation of the world; so "when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5). This means He is the "Lamb of God," appointed in the stead of His people (Jno. 1:29), (Gen. 22:8). This is the picture painted by the story of Israel's deliverance from Egypt when they took the blood of a Lamb and put it on the door post and the lintel. The lamb died in the stead of the first born, just like the ram died in the stead of Isaac. Jesus is the substitute Saviour as He died, the Just for the unjust (1 Pet. 3:18); as "he was wounded for our transgressions, he was bruised for our iniquities" (Isa. 53:5), and this because "the Lord hath laid on him the iniquity of us all" (vs. 6). If the Israelites rejoiced because the Lord passed over, as God saw the blood, and Abraham had cause for great joy when God provided the ram to die in

the stead of his son, how much more should the saints rejoice when they are made to see Jesus as their substitute and realize God has not appointed them to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thess. 5:9). Listen to the words of the Saviour in Jno. 10:11, "I am the good shepherd: the good shepherd giveth his life for the sheep." In doing this, He put away sin by the sacrifice of Himself (Heb. 9:26). So He is the Scapegoat, on whose head our sins were placed and He removed them as far as the east is from the west, to be remembered no more (Psa. 103:12). How solemn to find He was made to be sin for us, that we might be made the righteousness of God in Him (2 Cor. 5:21). There is therefore now no condemnation (Rom. 8:1). We have, peace with God through our Lord Jesus Christ (Rom. 5:1).

So in order to be saved, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt 11:28).

May we ever lift Him up as the only and all sufficient Saviour, as by this He will draw all men (out of every kindred, tongue and nation) unto Him, and him that cometh to Him, He will in no wise cast out; and thank God, "All that the Father giveth me shall come unto me" (Jno. 6:37).

Jesus, oh how sweet the name, Jesus every day the same, Jesus let all saints proclaim His worthy praise forever. What do we know in relation to His matchless name? (To be cont.)

## VESSELS

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me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel" (Jere. 18:1-6).

The text is found in Jeremiah 18:6. Jeremiah has been called the wailing, lamenting prophet of God because of two things: Israel's sins and her impending doom and judgment. He was easily discouraged and would lose heart and hope when he thought that surely Israel has transgressed until God must of necessity break His covenant with Abraham. He didn't stop to consider that in spite of Israel's sins God would consummate His covenant with Abraham, that the consummation of the covenant with Abraham did not depend upon Israel's obedience or disobedience, but merely upon the faithfulness of God to Himself.

While Jeremiah was in this frame of mind, God sent him down to the potter's house to learn an object lesson there. He watched the potter as he worked a work upon the wheels and made a vessel, and the vessel of clay became marred in the hand of the potter; he made another vessel as it seemed good to him.

Now, you will notice that he didn't say that he remade or improved upon the marred vessel, but he made another vessel as it seemed good to him to make it. He made a new vessel, and it didn't say that he overhauled the marred vessel, but he made "another as it seemed good to him to make it." And God likens Israel to the clay and He, Himself, to the potter, pointing

out in verse 6, "O, house of Israel, cannot I do with you as this potter? Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

Now I realize this has to do with Israel as a nation and Israel's future, but God deals with Israel as a nation; and God dealt with nations of old even as He deals with individuals as such. We are, therefore, going to discuss this in the light of what God does for, to and on the behalf of individuals.

There are three things suggested in the text, and if you forget everything else I might say I beseech you to remember these three thoughts:

(1) God's power demonstrated.

(2) God's love manifested.

(3) God's purpose defined.

I believe if you will study these particular verses I have read you can readily see that all three points I have mentioned are certainly set forth in these passages.

I. God's Power Demonstrated: God asked the question, or made the statement, that Israel is like clay, and He likens Himself as the potter. As the clay is subject to the molding of the potter's hand, God said, Even so are ye, O house of Israel, in my hands.

God made man in the beginning for His own honor and glory, but man, like the vessel, became marred in the Potter's hand, or in the hands of his Maker. God made man and placed him in the Garden of Eden with only one restriction: he was not to partake of the fruit of the forbidden tree (Gen. 2:17), the tree of the knowledge of good and evil, and said, The day you partake of it, that day is the day ye shall surely die.

God pointed out to him that he might eat of the fruit of all the garden, save this one tree. Man disobeyed God and brought sin, death and degradation upon himself and his posterity. The "vessel became marred in the hand of the potter." This, therefore, teaches that man, the creation of the Potter, became marred in the hand of the Creator, and God had to make him again.

Now, I am not preaching on total, inherent depravity — although I believe it. If the Word of God teaches anything in the world it teaches that man it totally depraved in the sight of God. The whole man, the total man is depraved; and there is nothing good, nothing holy in man. We do not mean to imply that men are "as mean as they can become," for II Timothy 3:13 says, "evil men and seducers shall wax worse and worse, deceiving, and being deceived." What we mean by total and inherent depravity is that the total man is corrupted and polluted by sin. All his faculties are depraved. The "dogooders" say there is something good about all men and in every man. But the Word of God declares, most emphatically, there is nothing good in man "I know that in me (that is, in my flesh) dwelleth no good thing..." (Rom. 7:18).

Paul said there was nothing good in the flesh; nothing but corruption. Man is depraved, cut off from God, without God, and without hope, spiritually dead, with a "heart that is deceitful above all things" (Jer.17:9). With an imagination that is evil only continually (Gen. 6:5). He is even depraved

before he is born, and he is born in sin (Psalm 51:5). And the mind is enmity against God; so "they that are in the flesh cannot please God" (Rom. 8:7, 8). I will go one step further and say with Paul in Ephesians 2:1 that the man outside of Christ is dead, and man's nature, his whole being, his entire make-up is corrupt. Paul said, "were by nature the children of wrath, even as others" (Ephesians 2:3).

Man, therefore, the creation, became marred in the hand of the Creator, and it takes more than the reformation of life to get him out of that condition. It takes more than joining the church; it takes more than an empty profession of faith; it takes more than church ordinances (Baptism and the Lord's Supper). It takes more than the world claims: it takes the power of God.

If the vessel is to be remade, reshaped, remolded it takes the power of God to do it. Men cannot remake, rebuild themselves. Notice that the sweet singer of Israel said in Psalm 100:3, "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture."

David said, "The Lord is God and he will, he must do something, he hath made us, and not we ourselves."

Men may talk about working their way into the good graces of God: it can't be done. Men may say they can pull themselves up by their boot straps, or reform until they are acceptable in the sight of God; but I tell you, it can't be done. It takes the power of God. To refashion men's lives, the power of God must be demonstrated. This great verse, Psalm 100:3, says, "it is God that hath made us and not we ourselves." Thus, this is conclusive proof — is it not. "it is he that hath made us, and not we ourselves." He is talking about the spiritual rebirth and not the physical birth.

"It is God that hath made us..." Jesus said to Nicodemus that a man must be born again, and in John 3:8, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." The Spirit of God takes over and regenerates, rebuilds, reshapes, remolds men. They can't do it themselves; it takes the power of God.

Then the third thing under the heading 'God's Power Demonstrated' is the making of a new vessel which God will fashion as it pleases Him. Not as it pleases men now, but as it pleases God.

You know, I get out of patience with God sometimes. Don't you? You might say to me: "Brother Cox, what a thing to say." But I say again that I get out of patience with God sometimes. I pray and pray and God seemingly is not aware that I am praying. I plead with God and He seemingly ignores me. I grow impatient when God seemingly turns a deaf ear toward me. When I get up here in the pulpit and preach my heart out and no one comes, I want to go down into the audience and do the work of the Holy Spirit in compelling them to come. I grow impatient with God when

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## VESSELS

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no one is saved, but I am drawn irresistibly to the conclusion that God works and none can stay His hand. Everything He does is to please Himself, and it is not to please you. God is a jealous God, you remember that.

We are going to see that God doesn't save men to provide them with a fire escape. Although, that is wonderful on our part, but saving men from Hell is secondary, incidental to the real reason men are saved.

Psalm 115:3, "But our God is in the heavens: he hath done whatsoever he hath pleased." The man that gets things from God is he who waits upon the Lord. Sometimes I feel like getting out into the audience, but I can't do the work of the Holy Spirit. He works as He pleases; God does as He pleases, and not to please us. I know this is hard for us to accept, but it is true, nonetheless.

In Ephesians 1:4, 5 we read: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (what God does is according to His own pleasure and will, and for what?) to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." Now, I know the carnal mind doesn't accept that; nevertheless, it is according to God's Word. Everything God does is according to His will and pleasure.

II. God's Love Manifested: If God didn't remake, remold, reshape men's lives, His love would not be manifested in what He has done for us. Well, what has He done for us? In I John 4:10, we read: "Herein is love; not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." And in the 9th verse: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him."

That is how the love of God was manifested toward us. He sent His only begotten Son to be the propitiation for our sins. John said that we didn't love God. The reason God loved us isn't because we loved Him first, and God didn't love us because of any foreseen love or faith on our part. But God loved us and "gave his only begotten Son to be the propitiation for our sins." Beloved, that is the love of God manifested toward us. God gave him to be a sacrifice for us. That vindicated the law and satisfied the justice of God: He gave Him because He loved us. Do you know that the most astounding thing in all history is the love of God? There isn't a man alive who can define this love: It is boundless, eternal, limitless and shall never cease. "He loved us and gave his Son that we might have life."

A boy was helping me in a meeting one time and he told me that he was in a college where the instructor taught them that Jesus' death was the death of a martyr and denied the substitu-

tionary death of Christ, the Bible doctrine of the Atonement. I asked him if he were quite sure of this, and he replied: "I ought to be, I heard it for twelve months." I then asked him if it had made any difference in his own faith, and he told me that it hadn't on his part, but it had for others. I again asked him if he were sure the professor had said this, and he told me he was certain.

Can you feature for one moment of time that Jesus didn't have to die? If Jesus had not died upon the cross for our sins there would not be one soul saved. He died for our sins that God might be propitiated and the law vindicated in the sight of God. That is why Jesus died. God's love was manifested how? By what He did for us. What did He do? He sent His only begotten Son to die for our sins, that God might be propitiated and we might be reconciled.

In John 10, Jesus said repeatedly, "No man taketh my life; I have power to lay it down, and I have power to take it up again." Over and over Jesus said that He had the power to lay down His life, and had power to take it up again. "I give my life for my sheep," saith the Master. And in the golden text of the Bible, "For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). I believe that — don't you? I certainly do not believe that one sheep for whom Christ died is finally lost in Hell. I don't believe that God loves men who are in Hell. If His love did not avail for them, then it might not avail for you and me.

The world thinks that God loves every man without exception, and that everyone is the object of God's affection. But that isn't true; there is not one word of truth in that. There is a world of believers and the world of unbelievers. Do you feature Christ dying the most cruel, inhuman death and not availing for every last sheep for whom He died? I don't believe that. God loved the world of believers, those who do believe or will yet believe; His elect. He is "long suffering to usward, not willing that any should perish, but that all should come to repentance." That is how His love is manifested toward us.

In II Timothy 2:10 we read Paul's words: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Paul said that he endured much to preach the Gospel whereby the elect are brought to a saving knowledge of Christ.

II Peter 3:9, "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance." If you will go over the context you will see what he is talking about. He is not talking about "you" and "yours", but about "us." There is a great deal of difference between "you" and "us." He is talking about the elect — look at I Peter 1:2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (Cf. II Peter 3:1, 9).

Then God's love is manifested in the rebuilding of broken lives. What He has done and what He is doing for men, women, boys and girls in every walk of life is the manifestation of His love.

One of the greatest examples of a rebuilt life is found in the Gospel according to Luke, chapter 7. This poor outcast woman came and anointed the feet of Jesus, washing them with her tears and drying them with the hairs of her head. Jesus only spoke a few words: "Thy sins are forgiven; thy faith hath saved thee; go in peace." And she went; her life having been remolded by the Master. Now I come to the last thought:

III. What Is The Purpose of Man's Salvation?: I said in the beginning that God doesn't save men just to keep them out of Hell: that is secondary, a result or fruit. Some men think that they can just use God for a fire-escape. Naturally, if you are saved, God is going to keep you out of Hell, but that isn't the purpose of your salvation. Well, then, for whose sakes does God save men? I'll tell you right now, it isn't for your sake, but for the sake of Christ.

Ephesians 4:32, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Paul said that God forgave the Ephesian brethren for the sake of Christ. When men get that through their heads and hearts, Christ will come to mean a great deal more to them, and they won't be so egotistical; their life will be less self-centered and more Christ-centered. Again, in I John 2:12 we read: "I write unto you little children (speaking of young Christians) because your sins are forgiven you for his name's sake."

God saves men for Christ's sake. He cannot do otherwise; for Christ died for the sake of vindicating the law of God on behalf of His sheep; therefore, God must save for the sake of Jesus. He saves for the sake of Christ, and that is the only reason He does. Jesus died to satisfy the justice of God on the behalf of His sheep and God for Christ's sake saves those for whom Christ died. You remember that.

We have already seen for whom or for whose sake God saves men; now why does He save folk? Romans 8:28, 29 tells us: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

God saves men that they may be conformed to the image of His Son. That is the purpose; that is the why of salvation, that it might be to His honor and glory; "that we should be to the praise of his glory, who first trusted in Christ" (Eph. 1:12). That is the purpose. God made mad that man might be to the honor and glory of God; but man, the creature, the clay, became marred in the Potter's hands, and God made another vessel as it seemed good in God's sight. God determined that man was to be to the praise of His glory in His sight, and it shall be so. It is going to be to the honor and glory of Christ.

In conclusion, may I ask you this simple question, and please

listen closely: if you have come to see the fact that you are just the clay and God is the Potter, if you have been made to see why the vessel has to be made afresh, and God must do it, if you have sometime in the past trusted in works or ordinances to save you, please learn now that there is no life in those things. If you are trusting in your works to save you, if you are trusting in moral life, good character, anything else but Jesus, there is no life in those things. God must remold, remake, rebuild you, and may God help you to see that today. Amen.

## COUNSEL

(Continued from Page 1)

Introduction: We will take many things God did in dealing with man to show His determinate counsel. Notice Acts 2:22-23, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" We also want to see what the counsel of God is. Notice Matthew 28:18-20), "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Then we will see the demonstration of God's counsel. The last thought will be the theme of the message.

In reading the Old Testament we find that Abraham was told by the God of glory to "get thee out of thy country, and from thy kindred and come into the land which I shall show thee." This is a command of God to Abraham which was meant to be followed. Abraham left from Mesopotamia or the land of the Chaldeans, and lived in Charran for five years, then his father died.

Abraham's seed was sent first to the land of Canaan and then to Egypt, Gen. 15:13. After Egypt the promised seed went back to Canaan the promised land.

Now Abraham himself never inherited the land of promise as his possession. We need to notice how God has made provisions for all his works to be accomplished. Abraham was promised a child to inherit this land. The faith that Abraham had in seeing God's sure promises was an example of what all of God's children should be like. Abraham was promised a possession to his seed, yet he received it not. This took faith on Abraham's part.

Now Abraham begat Isaac and Isaac begat Jacob and Jacob begat the twelve patriarchs. (Fathers of the twelve tribes of Israel.) (Jacob) At this time there were eleven of Jacob's sons, Benjamin was not yet born. Now this will prove to be important in the Lord's promises being made sure. Rachel was Jacob's wife that he favored over Leah the other wife that

bore him six sons. Now Rachel was the mother of Joseph and brought Benjamin to Jacob. Handmaidens brought Jacob the other sons. (patriarchs)

Joseph had a dream. While in the field with his brothers he told them of his dream and they were envious and sold him to a band of Ishmaelites for twenty pieces of silver. "They sold the righteous for silver, and the poor for a pair of shoes." (Amos 2:6).

Joseph is a type of Jesus.

The Scripture says "But God was with him."

Now Joseph became a servant to Potiphar and everything was going along pretty well for Joseph at this time. But Potiphar's wife was wicked and tempted Joseph. As children of God we will have temptations. Since they are of the Devil we

are willfully sinning if we should yield. Joseph not only withstood Potiphar's wife's temptation but he fled from her so fast that he left his coat behind. Potiphar's wicked wife told a lie on Joseph and claimed he tried to seduce her. Potiphar believed her and had Joseph put in prison.

Now, the Devil thought maybe he had stopped God's promises from being fulfilled. Joseph's dream that he told his brothers was that they would bow down to him one day. Now they got terribly upset at the thought. Folks today still get upset at the thought of having to bow down before our Holy God. But God's promises are sure and Joseph would not be stopped in doing God's will. Let all of us learn to take the most adverse circumstances and use them to please God. Joseph could have let what was happening to him discourage him, and no doubt it did for a while, but he used wisdom to get him out of trouble.

While Joseph was in prison, Pharaoh put his chief butler and his chief baker in prison and left Joseph to serve them. Now the butler and baker each had a dream. Joseph interpreted both of these men's dreams. The butler would be restored to his place in three days. This, of course, made him happy. Joseph asked him to remember him when he went before Pharaoh. When we are relieved from trouble or burdens we are also happy but we are like the butler, so many times we soon forget the one who helped us. So the butler soon forgot Joseph's request. The baker was to be hanged in three days according to Joseph's interpretation, and he was.

Now, Pharaoh had a dream two years later. Joseph was then remembered by the butler as an interpreter. Joseph interpreted Pharaoh's dream, seven years of plenty and seven years of famine. After this interpretation Pharaoh put Joseph in charge of all the land as governor of Egypt.

When the famine came, Joseph's brothers came and bowed down before him in Egypt. All his brothers came except Benjamin, Rachel's other son. Remember, Jacob favored Rachel and her two sons, first Joseph, then Benjamin. Joseph finally sent for Benjamin as part of his bargain to his brothers for food. After Benjamin came to Egypt so did Jacob and all his family and belongings. Here in Egypt, Jacob and his whole family came to dwell and

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## COUNSEL

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multiply.

Under another Pharaoh the children of Israel (Jacob) were in bondage four hundred years. If Satan ever thought he had God's people where he wanted them, I suppose this would be the time. But, God raised up another leader in Egypt, Moses!

After Moses reached the age of forty he saw one of his brethren being whipped and he in turn killed the Egyptian who was beating this Jew. As a result of this man's death Moses was exposed as a Hebrew and had to flee for his life to Midian. Satan tried again, to stop God's promises. After forty more years, at eighty, Moses was sent of God to lead the children of Israel out of bondage.

Moses by the determinate counsel of God brought the children of Israel (Jacob) out, "after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. This Moses said unto the children of Israel (Jacob), that a Prophet (Jesus) would come unto them and they would hear."

Moses was not obeyed while he went to Mt. Sinai and the children of Israel turned back to the Egyptian's ways. They made a graven image (golden calf) and worshipped it. Man left to himself will finally destroy himself.

These same ones who rejected the prophets and murdered them, have taken the Lord Jesus Christ and crucified Him. At this point it seemed that the Devil had succeeded in turning God's own people against Him. But God was with Jesus, for He is God, the precious Son of God.

Christ arose with victory! Victory is always in the Lord. Victory is in the name of Jesus! It was He who formed the world and filled it thereof! It was He who spoke to Moses from the burning bush! It is He whose name shall redeem His people from their sins! God's counsel shall stand.

## A REVIEW OF CURTIS HUTSON

I am engaged in a brief series dealing with a booklet by Curtis Hutson, the editor of *The Sword of the Lord*. Frankly, I am a little surprised at the evident weakness of Mr. Hutson's dealing with this subject. I would have expected a more able book from his pen. After all, he is a leader among his kind. I do state that his booklet is one of the poorest attempts I have ever read at defending Arminianism and attacking the doctrines of grace. If this man be their giant, we have nothing to fear from the enemy. I do realize that Mr. Hutson is a very busy man, and likely did not have the time to devote to this subject. Had he taken the time, I am sure he could have done a better job. Still, truth is on our side; and the victory is sure, no matter how powerful the enemy might be.

We take up Mr. Hutson's dealing with the subject of Limited Atonement. A very poor job indeed, does he do with this important matter. One would have thought that the subject is of such importance as to demand a more thorough study and a stronger effort. Mr. Hutson gives a few verses of

Scripture. He misinterprets them. He totally ignores the Scriptures we use to teach Limited Atonement, and the arguments we use therefor. I do not know how a man could feel free to deal so feebly with such a subject.

Mr. Hutson makes his major, I might say his only, argument on the words "all" and "world." He, like most Arminians, has utterly failed to face up to the facts about how the Bible uses these two words. I do charge that anyone who uses the words "world" and "all" to prove that Christ died for everyone, is inexcusably ignorant of how the Bible uses those words, or he is in direct rebellion against the Bible on the subject, or he is trying to deceive his readers by using words as if they had to mean one thing, when he knows that they could mean something else. Let me be plain. I do charge the man who uses these two words to oppose the doctrines of grace with being inexcusably ignorant or deliberately challenge Mr. Hutson, or any other Arminian, to take a concordance, check all the Bible uses of "world" and "all" and then see if he can still say that either of those words prove that Christ died for every individual of mankind. Mr. Hutson, I challenge you to print in the *Sword of the Lord* that you have studied these two words through a good bit of the Bible, and you still believe that these words prove what you are teaching about the death of Christ. Let us see.

"...there went out a decree from Caesar Augustus that all the world should be taxed" (Lk. 2:1). Note the phrase, "all the world." Mr. Hutson tells us that this kind of terminology, when applied to the death of Christ, means every individual of mankind. He uses such terminology to prove his doctrine. Mr. Hutson, did Caesar's decree in Luke 2:1 mean that every individual of all mankind of all time was to be taxed? Did it even mean that every individual of the world living at that time was to be taxed? You will answer me, of course not. Then please tell me why those words must mean one thing in one verse and something else in another verse. Mr. Hutson, will you admit that "all the world" does not mean every individual of mankind in Luke 2:1? Surely, you will. Then can you tell me why the words "world" and "all" (both used in Luke 2:1) must mean every individual of mankind in other verses? No, you cannot. The only answer is because you say so, and that is not good enough for people who will bow to the Word of God.

"And when they had found him, they said unto him, All men seek for thee" (Mk. 1:37). Now, Mr. Hutson and all Arminians try to prove their teaching that God loves everybody, is trying to save everybody, and that Christ died for everybody, by the words "all" and "world"; but they will not honestly face the Biblical usage of those words. Does "all" in Mark 1:37 mean that every individual of mankind does seek for Jesus Christ? Of course it means no such thing. Even Mr. Hutson will admit that the word "all", here does not mean what he often makes it to mean.

"...behold, the world is gone after him" (John 12:19). Does Mr. Hutson believe that the word "world" here means every individual of total mankind? Of course not. He does not believe that every in-

dividual goes after Jesus Christ. Tell me, Mr. Hutson, how you can agree with me that the word "world" here does not mean every individual, yet insist that it does mean that in John 3:16? Mr. Hutson will (surely) admit that the word "world" in the Bible does not always mean every individual of mankind. Yet, he will insist that it has to mean that in other places. But he offers, and can give no proof thereof. The bare word of Mr. Hutson is not enough to convince a thinking man that a word "world" in the Bible does not always mean every individual of mankind. Yet, he will insist that it has to mean that in other places. But he offers, and can give no proof thereof. The bare word of Mr. Hutson is not enough to convince a thinking man that a word that does mean one thing in one place, has to mean something else in another place.

"...I pray for them, I pray not for the world, but for them which thou has given me..." (John 17:9). I ask Mr. Hutson to give an honest exposition of this Scripture, especially in the light of what he usually says "world" means. I ask any honest man to look at this Scripture. Does it not tell us of a "them" for whom the Saviour does pray, and states that they are those given Him by His Father? Does not this verse state a contrast between the "world" for whom Jesus does not pray and the "them" for whom He does pray? I would think that it would only take common honesty to admit this. I would not think that one need to know Greek and Hebrew to see this. Any saved person who will receive what the Bible says can see this distinction in this verse. Mr. Hutson, will you admit that "world" in John 17:9 does not mean every individual of mankind? Then would you, could you, please explain why it must mean that in John 3:16?

Brethren, I tell you that it simply amazes me how far men will go into utter absurdity (I almost said stupidity) in defending a pet doctrine. It seems that men adopt a doctrine, and then will go to the utmost extreme of denying and perverting the Word of God to defend their pet heresy. I can somewhat abide an average Christian, who has been saved only a short time, and has not studied much, when he says that "God so loved the world" means every individual of mankind because the word "world" means that. But I just cannot bear men who have studied long, and are preachers and leaders among others, when they come up with such ignorant and dishonest interpretations. There is no excuse for a man with Mr. Hutson's ability to falsely interpret, even pervert, the Word of God, as he does in this booklet.

The word "world" is used in many different ways in the Bible. In most of its uses, it is definitely a very limited word - search and see. I do not know if it ever means every individual of mankind as Mr. Hutson insists it does in many places. Brethren, it is dishonest to take a word which the Bible uses in admittedly different ways, and insist that, in a certain verse, and to uphold a certain doctrine, it must mean what one wants it to mean. That is not a godly, spiritual interpreting of the Bible. That is misusing and perverting the Bible to uphold one's doctrine. That is not trying to find out what the Bible says. That is trying to make the

Bible say what one wants it to say.

"And we know that we are of God, and the whole world lieth in wickedness" (I John 5:19). Keep this phrase "the whole world" in mind for when we deal with Mr. Hutson's false interpretation of I John 2:2. Now look at this verse. Is it not clear that there are two groups in this verse? One of them the we that, "are of God," the other, "the whole world (that) lieth in wickedness." Now, is it not clear that the phrase "the whole world" here does not include the we who, "are of God"? Therefore, the phrase "the whole world" does not, and cannot, mean every individual of mankind. Mr. Hutson, could you please answer this argument and exposition for us?

Well, I could go on and on, but what's the use? If a man will bow to the Bible and be honest in discussion, this is enough. If he will not do that, then one could not give enough proof. No amount of proof can convince a man who is ignorant, or dishonest or who will not face the facts. Please understand what I have said thus far. I have not sought to prove or disprove Limited Atonement. I have simply pointed out that the words "world" and "all" in their Biblical usage cannot be honestly used to disprove a Limited Atonement. That is all I am after right now. But when I have attained that, I have taken away the major arguments (if not the only ones) used by the Arminians against Limited Atonement. I call on Mr. Hutson to publicly deal with the question of how the words "world" and "all" are used in the Bible. After all, it is Biblical usage that shows the meaning of a word, not the arbitrary definition of some man. Will Mr. Hutson admit that these two words cannot be used to prove his doctrine? That is all I ask him to do at present. If he will not do this, he proves that he is not willing to be honest in dealing with the Bible on this doctrine.

Mr. Hutson uses (misuses) I John 2:2 to prove his doctrine of a universal atonement. Now please note that I John 5:19 uses the phrase "the whole world" when I suppose that even Mr. Hutson will admit it does not mean every individual. Tell us, Mr. Hutson, why this phrase means one thing in one verse and something else in another verse. But we shall see that the verse itself does not mean what Mr. Hutson claims. Please notice the words "not for our's only" and "but also for... the whole world." If "the whole world" means every individual of mankind, why are the words "not for our's only" used? Does not this verse set forth two groups, "our's" and "the whole world"? Why does the verse say "not...only" and "but also"? Do you not see that "the whole world" in this verse does not include the "our's only"? The "our's only" are Jewish believers. But Jesus did not only die for Jewish believers. He died for all the elect, and many of them are Gentiles. He died for some from among every nation, kindred, tribe, and tongue. So, in the verse itself, and in the varied meanings of the word "world" and is the usage of the same phrase in I John 5:19, we see that Mr. Hutson fails to prove his point.

Mr. Hutson misuses I Timothy 2:5-6 which says in part, "...the man Christ Jesus

Who gave himself a ransom for all..." Mr. Hutson ignores the fact that, in verses 1 and 2 of this chapter, the word "all" is used in a limited meaning, meaning all kinds and not all in totality. He ignores the fact that the Bible often uses the word "all" when it does not mean every individual of mankind. The word "all" can mean "all without distinction," or "all without exception." It frequently has the former meaning in the Bible. It frequently means all kinds when it does not mean all individuals. Mr. Hutson's doctrine of a universal atonement teaches that God demanded a certain price, that Jesus paid the price, and that some for whom the price was paid still go to hell. Mr. Hutson's doctrine teaches a dishonest God who demands double payment for the same sins. Mr. Hutson's doctrine teaches that Jesus paid for some men's sins on the cross, but that those men will have to pay for those same sins in hell. What a horrible doctrine is this!

Mr. Hutson uses the phrase "Saviour of the world" in John 4:42 and I John 4:14. Now, a Saviour is one who saves. A man is drowning. I jump into the water and try to save him - I want to save him, I do all I can to save him. The man fights me off, I am unable to save him, and he drowns. Would anyone call me the Saviour of that man? Of course not. Jesus is not the Saviour of those whom He does not save. This would be to contradict the meaning of that precious word "Saviour." Mr. Hutson teaches that Jesus tries to save all men, but is unable to do so. Well, a "try to save" Saviour is not a Saviour. In his perversion of this wonderful and beautiful Scriptural phrase "Saviour of the world," Mr. Hutson takes all real meaning from the word "Saviour." Please understand that Mr. Hutson is insisting that, in these words, "world" means every individual of mankind; and that Jesus is not a real Saviour who actually saves, but one who offers to save or tries to save. Beloved, Jesus is my Saviour. Not that He tried to save me, or wanted to save me, or offered to save me; but that He has actually saved my soul from an eternal hell. Now, Mr. Hutson will admit, of course, that Jesus does not actually save every individual. Well, why not understand the word "world" here as it often is used in the Bible to mean some of all races, tribes, tongues and nations, and not just Jews or just one nation or race? Then we can give "saviour" its true and proper and wonderful meaning of actually saving; and say that Jesus is the actual Saviour of a multitude from among all races, classes, and nationalities. Is not this a much better interpretation than to rob "Saviour" of all real and proper meaning?

Mr. Hutson misuses I Timothy 4:10, "...we trust in the living God, who is the Saviour of all men, specially of those that believe." He makes this to mean that Jesus is the "try to save," "offer to save," "but does not actually save" Saviour of all men, but the real Saviour of the believer. He again robs "Saviour" of all real meaning just to uphold his Arminian heresy. Mr. Hutson

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## TUNE IN TO THE CALL TO CALVARY

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

## REVIEW

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should know that the words "save" and "saviour" are often used in the Bible to speak of a physical saving such as healing, delivering, providing for, etc. This verse teaches that the Living God is the physical saviour of all men, He creates, sustains, provides for all men. But He is, in a special way the provider for, deliverer of, sustainer of, those who believe.

Beloved reader, a careful study of the Word of God will prove the truthfulness of the five doctrines of grace. Mr. Hutson has misunderstood and perverted the Bible in order to maintain his doctrine of free will which tends to exalt man and put God down. We will deal further with the Limited Atonement in our next article.

## APPRECIATED LETTERS

Dear Pastor Wilson and Church:

Warm greetings in Jesus precious name from the saints of Calvary Baptist Church of Quezon City, Philippines. I trust our Sovereign Lord God who worketh all things after the counsel of His own will is blessing you, your ministry, and your church. Rest assured, please, that we often pray for you and the Lord's work there.

Thank you for your letter which has encouraged me despite all the trials and troubles we were in. I am sorry that it is only now that I was able to write back. I was having so much problem in our church-operated Bible School with most of our teacher/pastor that assists me. These preachers that were helping me train young men called to the ministry succumbed to the theory of "eradication of the old nature" and have been teaching these to our students. As a result of this, we had division in the school which was also affecting our church. The untold trouble it brought was so damaging that our church decided to close the school two weeks earlier than the schedule. We departed from these preachers and I warned them that they will fall to sinless perfectionism and there will not be much difference between them and all the holiness groups such as the Pentecostals, Salvation Army, etc. Thank God, our church was not divided, but grew stronger after the trials and troubles.

Brethren, pray for us as we continue to sound the faith once for all delivered to the saints. We have lost so many friends and funds by standing for the "whole counsel of God," especially the five points of Sovereign Grace and the Baptist Bride position. Our loan for US \$25,000 from the fellowship I used to associate with was withheld despite the fact the money has already been converted to our currency. We lost the money which was supposed to get us our property and

building, but not our Master Who loved us so much that we cannot be disloyal to Him by forsaking the truth He taught. To date, we are reaping God's blessing in the form of souls He has added to His church (Acts 2: 21, 47), and our people are stronger doctrinally. Although we meet in a rented apartment, yet we can just see what God has done for us these past 11 years now. We have lost a few members due to the 5-Points and our position on Landmarkism, but those that made a stand with me are happier and stronger. We have recently finished studying "An Antidote Against Arminianism" and "The Five Points of Calvinism" by Frank Beck. My, what a tremendous help and encouragement it brought us!

We may be a small church compared with the big Arminian churches in the metropolis but no doubt we are shaking these churches. Last year all the churches we used to have fellowship until their change in doctrines have subscribed their churches to the Sword of the Lord. Thank God our testimony is making an impact in the capital.

I am not much of a writer, but as soon as we are through with our Church Camp and Anniversary, some of my articles, which I have preached, will be sent in manuscript form. I hope to send it by April, the Lord willing.

Brethren, I covet your prayers, for me as for the past four weeks now I have been suffering from pain in my left knee. It really affects me in my preaching and walking, so, when I had the money last week I went to the National Orthopedic Hospital. After the check-up and x-ray, they found out that I had arthritis. They gave me several prescriptions, but the pain was more severe when I should have been relieved. Remember me, please, in prayer that the Lord as He wills would help me recover soon.

Must have to close and may our Omnipotent God keep on blessing you with good health spiritually and physically. Regards to all the saints at Calvary Baptist Church.

Love in Christ,  
Edwin Imperial

Editor's Note: I frequently hear from the Philippines. I wonder if God has a message for me, for our church and its work, in these contacts. I would like for The Baptist Examiner, Calvary Baptist Church, and myself to be involved in some other missionary work than just our work in New Guinea. Pray with me about this. Brethren pray for this man and his church. I have heard from them before. I am impressed by the letters he has written me.

## ANNOUNCEMENTS

There will be special services at the Providence Baptist Church of Kountze, Texas June 10th-15th. Elder John Alber is the pastor. Services will be held each night. On Saturday there will be an all-day fellowship with various preachers including the visiting revival speaker.

Directions to the church: Go seven miles north of Kountze on Hwy 287/69. Turn right (east) at the "Big Thicket National Preserve," farm road 420. Go four tenths of a mile and take the right fork in the road. Go another four tenths of a mile, then turn left and go about three hundred feet. The church building is on the right. Joseph Wilson, editor of The Baptist Examiner, will be the visiting speaker. For any information call John Alber at 409 246-2523. The editor would like to meet many T.B.E. readers during this meeting.

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The editor will be speaking in Tulsa, Okla. June 18-23rd. Services will be nightly at 7:00 p.m. and Sunday morning at 10:00 a.m. The editor will speak in Bowring, Okla. at 3:00 p.m. on Sunday June 23rd at the Bowring Baptist Church pastored by Dwayne Gilliland. The Tulsa meeting will be in the home of Jeannie Maddux at 401 S. 46th W. Ave. You may call her at 918-583-5838 for information concerning these services.

## THE FIRST HEBREW- GREEK KEY STUDY BIBLE

This Bible is edited by Spiros Zodhiates, TH.D. and is published by AMG. The Hebrew-Greek Key Study Bible uses the KJ text... key Hebrew and Greek words and phrases are transliterated and fully explained to give users the exact meanings intended by the original writers. An abundance of exegetical notes provide analysis and interpretation of the Scriptures. Other features include definitive introductions to each book of the Bible; Strong's Dictionary; a completely new lexicon; a grammatical helps section; and 12 full-color maps. It is popularly sized, contains 1,968 pages, and is covered in a choice of beautiful burgundy or black bonded leather. Order from Calvary Baptist Bookstore. \$69.00.

## GRACE REIGNING IN ELECTION

Horatius Bonar

(copied from *Watching and Waiting*)

"Vain man would be wise, though he be born like a wild ass's colt." Accordingly, he finds fault with election, as a mere system of arbitrary partiality and favoritism; and tells us that if there be such a thing as total helplessness in man, and sovereign election in God, then man is not to blame if he be lost. Man's entire apostasy and death in sin, so that he cannot save himself, and God's entire supremacy, so that He saves whom He will, are doctrines exceedingly distasteful to human pride. But they are Scriptural.

Why was one thief saved and the other lost? "Even so, Father, for so it seemed good in Thy sight." God was not bound to save the one, and He had power enough to have saved the other, and neither could save himself. What made the difference? The sovereign grace of God.

Why was Paul saved and Judas lost? Was it because the former deserved to be saved and the latter lost? No, neither deserved to be saved. Was it because the one was a fitting object for the grace of God and the other not? No, the one was no more a fitting object than the

other. Was it because Paul chose Christ, and Judas rejected Him? Well, but how was it that Paul chose Christ? Was it not because Christ chose him?

Why was it that Judea was made a land of light and Egypt remained a region of darkness? Who made the difference? Man or God? Was God unjust in leaving Egypt in the shadow of death when He made light to arise on Israel? What had Israel done to deserve a privilege like this?

Why is it that Britain is a land of light and Africa a land of darkness? Who made the difference? Who sent the gospel to Britain and withheld it from Africa? Is God unjust in leaving the mighty continent in the hands of Satan, and in delivering from his yoke this small island of the sea?

None have deserved salvation. No man is more fit for it than another. God was not bound to save any. God might have saved all. Yet He has only saved some. Is He, then, unjust in only saving some when He could have saved all? Objectors say, Oh, those who are lost, are lost because they rejected Christ. But did not all reject Him at first? What made the unbelief of some give way? Was it because they willed it, or because God put forth His power in them? Surely the latter. Might He not, then, have put forth His power in all, and prevented any from rejecting the Saviour? Yet He did not. Why? Because so it seemed good in His sight.

Is it unjust in God to save only a few, when all are equally doomed to die? If not, is there any injustice in His determining beforehand to save these few, and leave the rest unsaved? They could not save themselves, and was it unjust in Him to resolve, in His infinite wisdom, to save them? Or, was it unjust in Him not to resolve to save all? Had all perished there would have been no injustice with Him. How is it possible that there can be injustice in His resolving to save some?

There can be no grace when there is no sovereignty. Deny God's right to choose whom He will and you deny His right to save whom He will. Deny His

right to save whom He will, and you deny that salvation is of grace. If salvation is made to hinge on any desert or fitness in man, seen or foreseen, grace is at an end.

One of the controversies of the present day is respecting the will of God—as to whether His will or man's is the regulating power in the universe, and the procuring cause of salvation to souls. The supremacy of God's will over individual persons and events is questioned. Things are made to turn on man's will, not on God's. Conversion is made to turn on man's will, not on God's. Man's will, not God's, is to decide what individuals are to enter heaven. Man's pen, and not God's, is to write the names of the saved ones in the Lamb's Book of Life! Much zeal is shown for the freedom of man's will, little jealousy seems to be left for the freedom of God's will. Men insist that it is unjust and tyrannical in God to control their wills, yet see nothing unjust, nothing proud, nothing Satanic in attempting to fetter and direct the will of God. Man, it seems, cannot have his own foolish will gratified, unless the all-wise God will consent to relinquish His!

Such are some of the steps in the march of Atheism. Such are the preparations making in these last days by the wily usurper for dethroning the Eternal Jehovah.

Men may call these speculations. They may condemn them as unprofitable. To the law and to the testimony! Of such speculations, the Bible is full.

There man is a helpless worm, and salvation from first to last, is of the Lord. God's will, and not man's, is the law of the universe. If we are to maintain the gospel — if we are to hold fast grace — if we are to preserve Jehovah's honour — we must grasp these truths with no feeble hand. For is there be no such a Being as a Supreme pre-determining Jehovah, then the universe will soon be chaos; and if there be no such thing as free electing love, every minister of Christ may close his lips, and every sinner upon earth sit down in mute despair.

## WALKING THE AISLE

Some walk the aisle in matrimony,  
But sincere they must not be;  
For soon you hear that vows are broken  
And "divorce granted" 'is the decree.

Then they "walk the aisle" for Jesus  
Laughing and chewing their gum,  
You wonder if they mean it  
Of if they're just having fun.

Now it seems I'm getting suspicious  
Of those who "walk the aisle"  
I want to believe, but often find  
They're fooling all the while.

That I am married, this I hope  
My life will daily tell,  
Tho "walking the aisle" was not a part  
Of that day I remember well.

I was not saved inside a church  
I did not "walk the aisle"  
But I trust my attitudes reflect  
The approval of the Saviour's smile.

So now I pray "God give conviction"  
About words so easily spoken,  
That truth might reign within the heart  
And promises be not broken.

Mrs. J.P. Morgan