

## ROPES AND RAGS

by John R. Gilpin, Sr.  
(Now In Glory)

"And Ebed-melech the Ethiopian said unto Jeremiah, Put now these old cast clouts and rotten rags under thine armholes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison" (Jer. 38: 12, 13).

Jeremiah was the type of



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preacher who believed what he preached. Accordingly, he took orders from no one but God. He wouldn't even preach lies for a meal ticket even in time of great national distress.

Our text takes us back to the time when Jeremiah was in difficulty because of his preaching. The army of the king of Babylon had surrounded the city of Jerusalem, and Jeremiah being inspired of the Lord knew that the city was going to fall into the hands of the Babylonians. Therefore, he urged the inhabitants thereof to surrender that their lives might be saved. Naturally, the men of war declared that Jeremiah was weakening the hands of the people, and accordingly, they had him put in prison. I do not mean that they put him into an or-

dinary prison, but rather they put him in a dungeon filled with mire. Even under normal circumstances he could not have long lived in this place. Of course, now in time of war, he would doubtlessly be forgotten and surely die from starvation.

However, God took care of Jeremiah, for He had within the palace one who was a friend to Jeremiah. This was Ebed-melech who was a Negro. Securing permission from the king, Ebed-melech went to the dungeon, and after instructing Jeremiah to put old rags under his arms so the ropes might not cut his flesh, he lifted him with ropes out of the dungeon, and thus saved his life.

I realize that this is not a familiar story, yet I believe that in this much neglected portion of God's Word, we will find a remarkable illustration of salvation by grace.

### I. IT IS INTERESTING TO NOTICE JEREMIAH'S CONDITION.

To be sure, he was in a dungeon. He had not always been there. As we have noted, because of his loyalty to God and seemingly disloyalty to Jerusalem, he had been cast into the dungeon. So it is with the sinner. Every man is a sinner, yet man hasn't always been a sinner. The third chapter of Genesis tells the story of the fall of the human family. When God placed Adam in the Garden of Eden he was perfect in every particular, yet Adam sinned and transgressed God's holy law, with the result that he fell from the position of holy perfection. Just as Jeremiah had been cast down into that dungeon, so man fell from a position of holiness to one of sin.

There was no light for Jeremiah within this dungeon.  
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## PARTICULAR REDEMPTION

by Robert E. McNeill

"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2).

Of all the doctrines of Grace or the system of theology known as the five points of Calvinism, I believe the last one to be received or believed is our subject, "Particular Redemption." This was true in my own personal experience, and it is true with the majority of those who classify themselves as Calvinists. There are those whom we believe are inconsistent that classify themselves as 4-point Calvinists. They will believe in man's total depravity, they believe in unconditional election, they believe in God's irresistible grace, and they most assuredly believe in the perseverance of the saints, but they cannot bring themselves to believe that God died just for the elect, for a remnant of the world's total population.

Why is this? If Particular Redemption is the last of the doctrines to be accepted although it is usually listed right in the midst of the five statements of the Calvinistic creed, there has to be a reason or reasons for it. I believe the most important reason is because the Bible itself uses some universal terms in connection with the atonement which if not studied in the light of the whole scope of

revelation, gives the defender of Universal Redemption his so-called "proof texts" that Christ died for all men. The vast majority of those who believe in Universal Redemption have never made a study of the restrictive passages of the Word that inform us that Christ had a

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

### IF ARMINIAN THEOLOGY BE TRUE

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

On occasion it is a good teaching method to use reverse psychology. Sometimes it is well to prove and emphasize truth by showing the absurdity of error. The purpose of this article is to illustrate the truth of sovereign grace, by showing the foolishness of Arminianism. We stand in need of strong dealing with Arminianism. Too long have sovereign gracers evidenced a cowardly defensive attitude toward Arminianism. Too long have some sovereign gracers walked hand in hand down the road of compromise with Armi-

nians — opposing their sovereign grace brothers who stand strong for truth — bragging on the mighty deeds of the Arminians. Sovereign grace believers must take a strong stand for truth and against Arminian heresy. We need to endeavor to force the Arminian to face the reality of what he teaches. There are many Arminians who are no doubt truly saved people. However, many of them live in sort of a dream world, theologically speaking; they do not realize the reality of what they preach and the necessary consequences thereof. I have a hope that some of them will (by God's grace) be made to see what they really are

rather than make it an anniversary party. My anniversary would be worth nothing, would it not be for the things I'll be able to bring up and talk about concerning my friends. As the Psalmist said, while I was musing the fire burned. You be sure of it, while I was meditating and thinking

We shall examine Arminian theology and look to some necessary results if this doctrine be true. There are two major contrasting doctrines as to how men are saved. The sovereign gracer — I rarely call him a Calvinist anymore — believes that there are five great Bible

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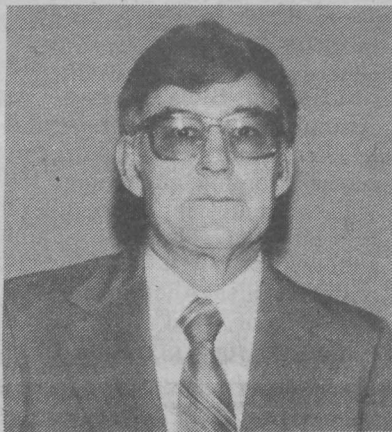
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## ALL THINGS COMMON

by Ray Brown  
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Cannelton, W. Va. 26376

Text: I Corinthians 3:21-23. "Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's." To get a brief introduc-



Ray Brown

tion here to what Paul is talking about in the closing verses of Chapter 3, we need to go back to Chapter 1. Notice what he says in verse 12, "Now this I say,

that everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?" They were looking to him in leadership in the church and there was a division in the church. There was a division among them because they were lifting up these men and worshipping them instead of God. In Chapter 3, verse 5, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor."

He that planteth and he that watereth, Paul said, is nothing. It is God that giveth the increase. Paul says in I Corinthians 4:15 — "For though ye have ten thousand instructors

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## VICTORY IN CHRIST

by John Alber

Would you take your Bible and turn with me to the first epistle of John, chapter one and verses eight through the tenth verse. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say



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that we have not sinned, we make him a liar, and his word is not in us" (I John 1:8-10).

Then, would you take your Bible and keep your finger in

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## THE LORD HATH DONE GREAT THINGS FOR US

by J.E. Pierce

Pastor, Grace Baptist Church  
Bradenton, Florida

This is a high day for me today, a great day and since it is my anniversary it seems like I ought to be able to do with it what I please. What I have pleased to do is to turn it into a memorial service for my friends

rather than make it an anniversary party.

My anniversary would be worth nothing, would it not be for the things I'll be able to bring up and talk about concerning my friends. As the Psalmist said, while I was musing the fire burned. You be sure of it, while I was meditating and thinking

over all of the histories since I came here, fire was kindled in my bosom. I hope today that when I have finished, it will kindle in yours if it hasn't already.

Now I need to read three passages of Scripture before we begin. You'll find out why I want to read these passages in a little bit. Psalm 46, 124 and 126. Let us read them in that order: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved: God shall help her, and that right early. The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted. The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the

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## ARMINIAN

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truths which together set forth how God saves sinners. Total Depravity: that men are depraved in every part and faculty of their being and totally dead in sins and unable to save, or help save, themselves. Unconditional Election: that out of totally depraved mankind, God has been pleased to unconditionally choose a number no man can number, and predestinated them to be the recipients of saving grace. Limited Atonement: that Christ died only, died effectually, died savingly for the elect, and that all for whom He died will be saved. Irresistible Grace: that the Holy Spirit effectually and irresistibly works in each of the elect bringing them to saving faith in Christ. Perseverance: that all those chosen by the Father, redeemed by the Son, called by the Spirit will persevere in faith and holiness, be preserved by God's power, and eternally saved. Sovereign gracers believe that these five doctrines are taught clearly in the Bible, that they are in perfect harmony, and that they set forth the Biblical truth of how God saves sinners.

In opposition to truth, there is the Arminian teaching as to how men are saved. The consistent Arminian denies all the above five doctrines. There are those who are basically Arminian but do not want to bear the shame of their heresy. So, they pretend to believe in salvation by grace and pervert Biblical grace into their own theory. They hold that the saved are eternally secure. Some pretend to hold the total depravity of man, but do not contend for it as the Bible teaches. They do not even pretend to believe the middle three of the five doctrines of grace. Arminians vary greatly among themselves as to salvation, but there is one essential thing that brands them as Arminian no

matter how they might deny the term as applicable to themselves. Arminians teach that God graciously has done all He can do for man, that God does the same for every man, but that the final and deciding factor in salvation is the decision and/or act of man. They say God loves everyone. Christ died for everyone. The Holy Spirit tries to save everyone, but it is all up to man whether or not man will allow God to save him.

Arminians vary as to how much they say God does for every man in trying to save him. But Arminians all agree that all that God does, falls short of actually saving any man; that the final step is man's. Restudy this and see if it is not true and if it does not mark and identify Arminianism and Arminians. I have in recent years had sovereign gracers ask me, "what is Arminianism?" Well, this is my answer and it is the true and proper answer. Now let us im-



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agine that this Arminian theology might be true. Let us look at some things that would be necessary consequences if Arminian theology is correct.

If Arminian theology be true, men are not saved by the grace of God alone. It does not matter how often the Arminians sing "Amazing Grace." It does not matter how long, often, or loudly he says he believes in salvation by grace. It simply is not true and cannot be true that men are saved by grace if they are saved in the way Arminianism teaches. Arminians teach that the grace of God does the same for all men. Arminians teach (whether they admit it or not) that all that God in grace does for any man is insufficient to actually save that man. They teach that the grace of God does the same for men who go to hell as it does for men who go to heaven. Now hold them to this. Stick this sharp sword in them and don't let them escape. Arminians are harder to pin than a worm on a fishing hook. They will wiggle and squirm every way. Nonetheless, what I say is true, and if you know anything about Arminians, you know it is true. If they will be honest and face up to what they teach and practice, they must admit what I have said. They do not believe that men are saved by the grace of God. They believe, teach, and practice that God in grace offers to save every man. But they teach that whether or not man is saved depends — not on the grace of God — but on the decision of man. If Arminian theology is true, we ought to strike from our song books, "Amazing Grace." If Arminian theology is true, then grace tries, grace offers, but grace does not actually save.

If Arminian theology be true, then salvation is dependent upon man. This is the very heart of Arminian theology. "You must open the door." "let Jesus come in, give your heart to Jesus, come to the mourner's bench and pray through." Yes,

the Arminian teaches that man's decision is the determining factor. God has done His part, the next move is up to the sinner. One Arminian preacher said — and they all teach — that salvation is like checkers: God has made His move and the next move is up to you. I would like to see a dead man in a checker game. But do understand, and do hold the Arminian to this point: that according to his teaching, salvation is up to man.

If Arminian theology be true, man is not totally depraved, man is not truly and really spiritually dead. The Arminian may deny this, but that does not change the fact. Here is the heart of the whole controversy. We can settle the matter of how men are saved by clearly understanding the actual condition of the natural man apart from a work of God's grace. Since man is totally depraved and unable to do anything to save himself, and because man is dead spiritually as the Bible teaches (and as sovereign gracers believe), then the only way he can be saved is by sovereign mercy and irresistible power. If man is able of himself to repent and believe the gospel, if man has the power of himself to receive Christ and be saved, then Arminian theology is correct. If man can do this, then he is not depraved and dead as the Bible declares. The Arminian will wiggle desperately here and will contradict himself coming and going. He will say man cannot do this of himself, but God must work and enable him to do it. Yet, the Arminian will say that God works in everyone, but that God's work stops short of actual salvation, and that man himself must make the final decision. Arminians will teach what they call common grace. They will say that God in grace does enough for man to enable him to receive Christ and then leaves it up to man. One Arminian said: Man is born in reverse, God shifts him into neutral, then leaves it up to man to go forward or backward. Hurrah for Arminianism! It leaves God a part, but makes the grand prize go to man, for it is all up to man in the final analysis. It is simply an undeniable fact that if Arminian theology be true, man is not in the depraved and dead condition described in the Bible.

If Arminian theology be true, Christ did not die as a substitute and His death of itself has no saving value or power. The Arminian will talk and profess to believe in the substitutionary death of Christ, but he does not and cannot believe in substitutionary atonement. He can deceive himself, he can deceive others, he can speak one thing out of one side of his mouth and a contradictory thing out of the other side, but he cannot hold his universal atonement and believe in substitutionary atonement. The word "substitute" means and demands that those for whom Christ died shall go free.

If you say that Christ died for man yet that man goes to hell, then Christ did not die as the man's substitute. Yonder is a ball game. One player is substituted for another player. Both players remain in the game? What will the official say to this? What are the rules of substitution? When the substitute goes in, the one substituted for goes out. This is the very meaning of the word itself. Therefore, all of those for whom Christ died as their substitute, must be everlastingly saved from that which Christ

bore in their place. Oh, the horrible blasphemy of the Arminian as to the death of Christ. How the Arminian dishonors the precious blood of Christ. The Arminian atonement has no more saving power of and by itself, than the bloodless mass of the Catholic, the bull and goat blood of Old Testament ritual, or the baptismal water of the Campbellite. Now hold the Arminian right here. Cut him down with the sword. Let him be honest and face the reality of what he is teaching. Let the Arminian repent of his error, renounce his heresy, embrace the truth of limited and effectual atonement; or let him at least be honest enough to admit that he does not believe that Christ died as a substitute and does not believe that the death of Christ by itself has one ounce of saving power. The Arminian atonement is like a wide bridge, large enough for ten million worlds to

stand upon, but it is a bridge that does not go all the way across the river into the glorious city of God. The sovereign grace atonement; a limited and effectual atonement, is also like a bridge. It is just large enough for the total number of the elect of God: no more, no less, no other. But it goes all the way across the river and brings into Glory land all His elect. The Arminian atonement saves none, except man adds the values of his free will decision. The sovereign grace atonement saves with everlasting salvation all for whom it was made. Now, which is more honoring to God and to Christ?

If Arminian theology be true, the Holy Spirit cannot effectually bring a soul to Christ. He can only try. He can act the part of a high pressure salesman who can try to make a sale, can argue and plead, but can do no more.

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## FROM THE EDITOR

Now hear a parable. Once upon a time a Presbyterian preacher was out with three of his elders. They were out on a lake fishing from a boat. A storm came up suddenly and capsized the boat, throwing the four into and under the water, getting them wet all over. They manage to hold onto the boat and get safely to land. Drying out by a fire, they began to talk. The preacher said, "Now, men we are really in a fix. We have all gotten wet all over. We have been immersed. We can be sprinkled Presbyterians no longer. What will we do?" They thought much on this matter, talking it over for a good while. Finally, the preacher said, "Well, we cannot be sprinkled Presbyterians any longer, we will just start us a new church, and we will call it Reformed Baptists." Now, that is how the Reformed Baptists got started.

Well, maybe that is not how the Reformed Baptists got started, but it is as good a story as any one can give on the matter. I will say that Reformed Baptists are Immersed Presbyterians. I do not know how anyone can argue very much with that. They certainly are not true Baptists. They are certainly more Presbyterian than Baptists. I feel sure that most of them would join with the Presbyterians before they would join with a Sovereign Grace Landmark Missionary Baptist Church. Ask one and see.

My son, Sam, was preparing a sermon outline. He was referring to the Reformed Baptists in one point. Now Sam is not a very good typist. He accidentally typed a "D" instead of a "R", so that his outline read, "Deformed Baptists." He saw his mistake, and started to change it. Then, upon thinking it over, he decided to leave it as he had typed it. He figured they were more "Deformed" than "Reformed". Well, this is certainly true. Not nice, but true.

The Reformed Baptists are deformed in many respects. They are deformed as to origin. They certainly were not started by Jesus Christ. I suppose that they will admit this. I suppose that the name "Reformed" would show that they are not churches that come by succession from the times of Christ. In fact, it seems to me that the name "Reformed" shows unbelief in the promise of Jesus Christ to perpetuate His church. If Jesus did keep that promise and did perpetuate His church, then man does not need to "reform" it. Yes, their very name shows unbelief in the promise of Christ relative to His church.

They are deformed in their beliefs about the church. I feel sure that they will major on the so called Universal Invisible Church, and minor on a local church. I do not doubt but that they will recognize many different brands of local churches (so-called) as being true churches. But I feel sure they will make most of their emphasis on that great big invisible church, of which they will say every saved person is automatically a member. Now the main trouble with this church is that it does not exist in the Word of God, and is a figment of man's imagination — or worse, much worse (I believe the latter).

They are deformed as to their views of church government and their usage of a plurality of elders. Not that a church cannot have more than one elder — many do — but in their usage thereof in their church government.

They surely are badly deformed in the area of Biblical Prophecy. Most of them, so far as I know, are Amillennial. In order to hold this position, one must be very deformed on many portions of the Bible, and on methods used in interpreting the Word of God as to the future.

I told a brother via the mail that I was not a Reformed Baptist. He asked me if that meant that I was an Arminian. I explained that it did not mean that. The truth of the matter is that True Baptists were teaching Sovereign Grace hundreds of years before the Reformed Baptists saw the light of day. I would like to hear from some Reformed Baptists as to their origin. I suggest that they are one of the newest babies among false churches that like to wear the Baptist name. At least it says something for our name that so many people want to wear it who have no real right thereto. I would surely suggest, and appreciate it if, the Reformed Baptists would call themselves "Dunked Presbyterians." It would truly describe them and be much nearer the truth than the name they now use.

They are deformed in that there is much of the Word of God that they never preach. You know, a human body can become deformed when one part keeps growing while other parts quit. The Reformed Baptists teach much Sovereign Grace, but they have not grown in many other areas of Bible truth, thus they are, as my son Sam, inadvertently typed "Deformed Baptists." I warn all of our kind of Baptists to beware of such.



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The final decision is all up to man. Poor weak holy spirit of the Arminian. He tries so hard, but mean old man won't let the Holy Spirit have his way and poor Holy Spirit goes away from the sinner's door sad and defeated because man won't let the Godhead save him. Oh, what blasphemy, oh, what heresy is Arminianism! How Arminianism dishonors the God of the Bible! The Holy Bible says of God "what his soul desireth, even that he doeth." (Job. 23:13). The Arminian declares that God desires to save everyone, but man won't let God have His way. The God pictured by Arminian theology is a far different person from the God taught in the Bible.

If Arminian theology be true there is no need for him to pray for the lost as he presently prays. The Arminian will say that if he believed in sovereign grace, he would not pray for the lost. The truth of the matter is that the sovereign gracer is the only one who can scripturally, and in harmony with what he believes, pray for the lost to be saved. Mr. Arminian, get off your knees. Quit your praying for God to save souls. God cannot do what you are asking Him to do. Mr. Arminian, you preach one God and pray to another. You preach that God loves everyone. Christ died for everyone. The Holy Spirit tries to save everyone. You preach that God does all He can do and that it is all up to man. Why are you praying for that lost soul? What are you asking God to do? According to your doctrine, God cannot save that soul unless that soul is willing to let God save him. Mr. Arminian, quit your praying to your god who has done all he can do and can't do anything else. Get up and run to the sinner and fall down before him and pray to him, beg him to let God have His way; but never again pray to God to save a soul until you change your theology and come to believe in the Almighty power of God to do whatever He wants to do. Thank God, Arminians are inconsistent. Thank God, they do pray to God, but understand that if their doctrine were true, their prayers would be the utmost of foolish absurdity.

If Arminian theology be true, then God does not deserve and does not get all the glory in the salvation of the sinner. If God does not do it all, why should He get all the credit? Remember, Arminianism teaches that man must do a part or he will not be saved.

If Arminian theology is true, then no one — not one soul — will ever be saved. Now, of course, if the Arminian theology on depravity were true, then some men might be saved. However, if and since the Bible doctrine of man being totally depraved and utterly dead is true, then none can be saved by the Arminian way which leaves the final act of decision up to man. Many times the Arminian will admit that God did the saving of his soul. The saved Arminian is more correct in his heart than in his head, praise God. Saved Arminians will one day praise God that their theology was wrong. They will one day praise God for sovereign and saving grace, but do understand that saved Arminians were not saved in the way they teach. None ever has, ever can, or ever will be saved the way Arminians teach. All who are saved are sav-

ed by the sovereign, unconditional, irresistible, and everlasting grace of God. The only hope the Arminian has, or any one else has, of getting to heaven is that Arminianism is a false heresy, and sovereign grace is the true doctrine of how men are saved. If the unsaved man could see his condition as it really is, and could have any concern over salvation, he would praise God for sovereign grace, because he would know that this was his only hope. The united theology of the saved in Glory will be the sovereign grace of God. There will be no Arminians in heaven. I believe there will be those in heaven who were Arminians on earth; but they will know the truth then, they will then be sovereign gracers.

Arminians are heretics on how God saves. Arminianism is heresy. Let us realize this and take a bold uncompromising stand for truth. Saved Arminians are not saved because of their doctrine, nor the way their doctrines teach; but are saved in spite of their doctrines.

What horrible consequences would flow from Arminian theology being true; but thank God Arminian theology is not true. God saves His people by sovereign grace. God bless you all.

## PARTICULAR

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particular people in mind when He gave His life a ransom for many. It is easy for proponents of universal atonement as well as for those who believe in particular redemption to make offhand appeals to a few texts, but this whole matter as to the extent of the atonement must rest upon what redemption or atonement really means. When we examine the Scriptures we find that the glory of the cross of Christ is bound up with the effectiveness of its accomplishments. Christ redeemed us to God by His blood, He gave Himself a ransom that He might deliver us from all iniquity.

The second reason why this doctrine seems to be the last received is because of the other name by which it is known. Our message title is "Particular Redemption," but most of the time this doctrine is called "Limited Atonement." Now it is very easy to raise prejudice against a doctrine by attaching to it a disrespectful and misunderstood title. Whether the expression "Limited Atonement" is good or not, we must reckon with the fact that unless we believe in the final restoration of all men we cannot have an unlimited atonement.

Everyone who professes to be a Christian believes in a limited atonement! Let me repeat — everyone who says he or she is a Christian will limit the atonement! You will either limit the power of the atonement or the extent of the atonement and we will attempt to prove this in the course of our message. C.H. Spurgeon says something along the same line in his famous sermon on Particular Redemption. Listen to the famous Baptist preacher, "We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say, Christ died for all men. Ask them what they mean by it. Did Christ die so as to secure the

salvation of all men? They say, 'No, certainly not.' We ask them the next question — Did Christ die so as to secure the salvation of any man in particular? They answer 'No.' They are obliged to admit this, if they are consistent. They say, 'No; Christ has died that any man may be saved if' — and then follow certain conditions of salvation. We say, then, we will go back to the old statement, Christ did not die so as beyond a doubt to secure the salvation of anybody, did He? You must say 'No'; you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace and perish. Now who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody. We beg your pardon, when you say we limit Christ's death; we say, 'No, my dear sir, it is you that do it. We say that Christ so died that He infallibly secured the salvation of a multitude that no man can number, who through Christ's death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.' As usual Mr. Spurgeon was absolutely correct!

We wish to do three things with our subject. We will attempt to show that (1) Particular Redemption Explains An Apparent Discrepancy; (2) Particular Redemption Honors Christ's Death, and (3) Particular Redemption Exalts The Plan and Purpose of God.

### I. Particular Redemption Explains An Apparent Discrepancy.

The casual reader of the Bible opens the Book and reads, I Timothy 2:4 "Who will have all men to be saved, and to come unto the knowledge of the truth." I Timothy 2:6 says, "Who gave himself a ransom for all, to be testified in due time." Titus 2:11 informs us, "For the grace of God that bringeth salvation hath appeared to all men." Hebrews 2:9 states, "...that he (Christ) by the grace of God, should taste death for every man." II Peter 3:9, "...is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." John 1:29 reads, "Behold the Lamb of God, which taketh away the sin of the world" John 3:16, "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 4:42, "...know that this is indeed the Christ, the Saviour of the world." II Cor. 5:19, "...God was in Christ, reconciling the world unto himself," I John 2:2, "And he (Christ) is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." There are some other verses but these will suffice to show that this casual reader of the Bible has come to the conclusion that Christ died for everyone, he classifies himself as a believer in Universal Redemption. But then on another occasion the same reader picks up the Bible and reads, "...the Son of man came to not to be ministered unto but to minister and to give his life a ransom for many." (Matthew 20:28). "So Christ was once offered to bear the sins of many." (Hebrews 9:28). John 10:11.

"...the good shepherd giveth his life for the sheep." "Christ died for us" and "God delivered him up for us all" and the context certainly proves that in these and like passages the saints, the elect, the called of Christ Jesus are the ones addressed. "...thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1:21). "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." (John 17:2). "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." (John 17:9). Now this casual reader of the Bible has changed his mind — God must be speaking about dying and saving just a certain group, now he is not so sure universal redemption can be defended. What about this apparent discrepancy? Surely the Bible does not contradict itself.

We honestly believe the only way these two sets of Scripture can be understood is in the light of Particular Redemption. The apparent universal terms can be explained within the framework of Limited Atonement, in other words, Christ died for all (the elect), Christ is the Saviour of the world (of believers), Christ tasted death for every (son) but the restrictive terms can never be fully explained away by those who hold to universal redemption. If a person approaches Holy Writ with prejudice, his mind is closed against its teachings. Someone has rightly said, "Modern theology is largely based upon the sound rather than the sense of Scripture."

A.W. Pink wrote the truth when he said, "The enmity of the serpent against the seed of the woman has been inveterate throughout the ages, and perhaps at no other point has he so persistently attacked the glory of Christ as in the doctrine of the atonement. While it is impossible for Satan to either undo the finished work of the Saviour, or to destroy any of its fruits, yet he is permitted to misrepresent it, and nowhere has his subtlety been more exercised and manifested than in the means employed here. He has indeed appeared as an "angel of light." His very attempts to discredit the atonement of Christ have been made under the guise of magnifying it, and that is why he has succeeded in getting many men reputed as "orthodox" to do some of his foul work for him."

Which seems to have greater tendency to exalt Christ: to say that He died because He desired and sought to make possible the salvation of all mankind or to say that He died only for God's elect, the "little flock"? Which seems to display the more His compassion for sinners? Which seems to bring out the more the value of His blood: to say that it avails only for the few? or to say that its merits are so infinite that every member of Adam's race would be redeemed did he or she put their trust in it? The very fact that everyone of us would answer the questions in the wrong way until we are taught aright from Scripture, not only evidences the worthlessness of carnal reasoning upon spiritual things, but also shows to what extent our minds can be duped by Satan.

It takes but little reasoning to come to the conclusion that if you believe that Christ died for all men then the success of God's costly undertaking hinges on the creature's will — if a sinner will believe; but surely that

can never be the measure of God's honor. Which exalts Christ the more? which demonstrates the more the value and efficacy of His atonement: that which effectually secures the actual salvation of every one for whom it was made? or that which ends in the great majority of those for whom He shed His precious blood being eternally punished in hell? Can you not see it is Particular Redemption although spoken against that is more glorifying to the Redeemer?

But someone keeps insisting, "What about some of these universal terms such as "all," "all men," "world" and "whole world" that appear in connection with the atonement? If God did not die for everyone why did He use these words in connection with the atonement? God knows the carnal mind! If Primitive Baptists and Hyper-Calvinists have perverted the Scriptures the way they are written now, with hardly any missionary emphasis, just think what man would have done if God has used "sheep," "elect," "called" or "his people" every time the atonement was mentioned. I think these universal terms can be easily understood if you ask one simple question, "Do they mean all without exception or all without distinction?" Those who believe in Particular Redemption are not talking about a pious few, but a multitude that no man can number out of every kindred, tongue, people and nation. But this multitude will still be limited — they will be exactly what our text in John 17:2 says — those who have been given to the Son by the Father.

### II. Particular Redemption Honors Christ's Death.

Right after I was saved there was a verse that bothered me. It was John 1:29 "Behold the Lamb of God, who taketh away the sin of the world." This was before I knew anything about theology or any interpretation of the Greek word, "kosmos" for our English word world. I asked myself this question, "If Christ took away the sin of the world, why does anyone go to hell?" Now that verse has bothered a lot of people and some have attempted to answer the question thus. He merely took away the guilt which attaches itself to the world or human race through the sin of Adam. Emory Bancroft adopts this view and goes on to say, "no member of the human race is lost because of the guilt of Adam's sin, for that guilt was completely and perfectly removed by the death of Christ."

Hold on a minute! If this means "Adamic sin" and it was taken away by the Lamb of God so that no member of the human race is guilty of it, why does the Bible say that the Gentiles or nations are all under sin? Why is it that the believer is bidden not to continue in sin; nor to let sin reign in his body and that the wages of sin is death? If Christ took away the guilt of the Adamic sin what about our other sins? For it is a cinch that even believers still sin. Are these sins not the result of Adam's first sin? Universal Redemptionists cannot bypass Romans 5 that easily. The guilt and depravity of that first sin extends from root to branch to fruit. If the Adamic sin is removed, then so are all the consequences brought about by that

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# The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

*A preacher has serious moral charges brought against him repeatedly. It seems certain that these are true though no church has disciplined him over such. He has manifested no confession and repentance. How should other individuals, preachers, and churches treat this man? Especially as to using him in church services and as to preaching with him on conference programs?*

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In our courts, a man is innocent until proven guilty. This should also be true in church matters. The Scripture tells us, "Against an elder receive not an accusation, but before two or three witnesses" (I Tim. 5:19). Many a preacher's ministry has been damaged by "hear say" evidence against him.

On the other hand, if there is infallible proof that he is guilty of the charges, then the church of which he is a member is under Scriptural command to discipline him. In I Corinthians 5:1-13 we have instructions on how to deal with those who are guilty of moral sins. In this chapter the church is told, "—put away from among yourselves that wicked person" (I Cor. 5:13). Verse thirteen also tells us that God judges those whom the church has put away.

How should other churches treat this man? While it is true that only the church of which this man is a member can discipline him, if it is a known fact that he is guilty of the charges brought against him, a church would be very unwise to use him in their services. They can expect trouble by doing so. Other preachers which are invited to speak on the same program as this one have no control over either the host church or the other speakers. But as we are commanded to, "—be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: (I Peter 3:15), we are to "be ready always" to give testimony for our Lord at anytime, any place, regardless of who else is on the program. I think it would be wrong for a preacher to refuse to be on a program just because such a one is also on the program.

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Whatever and how many the charges brought against the preacher, they are thus far according to the question, unproven, and unchallenged by the church of his membership.

The allegations are yet in the rumor state, and condemnation by mere hear-say is contrary to Scripture.

I Tim. 5:19, "Against an elder receive not an accusation but before two or three witnesses." The "witnesses" from whom testimony is received in verifying the charges against an elder, must themselves have an unimpeachable character. Many God fearing pastors have suffered much as a result of preaching the truth as it is in Christ. Regretfully, but oft times carnal church members become disgruntled with the preaching of a sound pastor, and a vindictive spirit is developed in them. By this ill spirit comes all kinds of efforts to ruin the pastor. Those afflicted with a get-even attitude know they cannot gainsay the pastor's preaching, so they resort to an assassination of his character.

Every N.T. church has the right to determine who shall speak for them, and if the church or pastor believes their church would be hurt by having a certain preacher in their pulpit, then that preacher should not be asked to speak for them. But let us remember, it is the individual church who decides the matter, and not any given number of sister churches.

The extent of fellowship is the prerogative of each church, and the evidence as presented in the question is not per-se sufficient to cause a break in fellowship with the preacher. But once his church has brought charges against him, and "In the mouth of two or three witnesses" established their case (II Cor. 13:1) against him, and the result being exclusion from their membership; then it behooves all sister churches to honor that discipline, and refuse to use the excluded person in any public way in their services.

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Before I could answer such a question I would have to know some more details. For instance, who brought the charges? What kind of proof did they have? Why was there no discipline brought? If these charges are not made public except in the church, where no action was taken, how could we in other churches know about these things if there is no church action and charges? Our church invites a lot of preachers to preach at various functions. How are we supposed to know such things if a church has not disciplined him?

If such charges are proven to be true then certainly he should

not be used, unless he has confessed and asked forgiveness. "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." (Matt. 18:21, 22).

I'm curious about a statement made in the question. "It seems certain that these are true though no church has disciplined him over such." How can it seem certain if no proof has been presented or no discipline made? I have known preachers who were charged with things but no proof was offered. You are going to find that God's enemies are going to bring charges against preachers without proof. The majority of times there are no truths to such charges. "Marvel not, my brethren, if the world hate you" (I John 3:13).

I knew a preacher who had all manner of charges made against him. Our church investigated these charges when he asked to be received into our body. We found that the charges were all lies.

Until charges are proven and discipline is used we have no right to judge. "Against an elder receive not an accusation, but before two or three witnesses" (I Tim. 5:19).

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Romans 13:8; "Owe no man anything..."

There seems to me to be several wrongs committed in this question. Let us try and examine the wrongs and then answer the question.

Let us first examine the wrongs. 1. If the moral charges are true, then the preacher is wrong and should repent or be disciplined. It is true that where there is smoke there is usually fire, but this is not always the case. 2. If these charges are true and no church has disciplined him over them, then the churches have committed a great wrong. It is the church's responsibility to discipline all its members, including the pastor. It would seem a little bit hypocritical to say you would not fellowship this preacher for his wrong, but you would continue to fellowship the church that is in error. 3. In the last place, those who spread this rumor, whether it be true or not, without going to this preacher — they are wrong. You are wrong to condemn this man without at least showing enough Christian love to go and talk with this individual. You are wrong in not showing proper love and concern for this

brother, if you talk to others but not to him. You are wrong to put a host pastor of a Bible Conference on the spot by saying you will not preach with brother so and so, because you heard thus and so. If you have not talked with him and the churches involved, then you are putting your nose where it does not belong. Even if he is wrong, so are those who ridicule behind his back and not to his face.

Now let me answer the question about how others should treat this man. A preacher is like any one else and is prone to sin. This is not to excuse it but to show he should not be immediately ousted for his crime. He should be given the same opportunity to repent as any other member. You ask, how should others treat him? Go to him about this matter; try to get to the bottom of this matter; try to get things worked out for the good of all those who are involved. Treat him with firm love and a desire that if the charges are true, repentance and restitution will be made.

So far as preaching on a conference program with this individual, do as you see fit. If you tell a host pastor you will not preach with this man and have not made an effort to find the whole story out, then you are wrong. There are many that I would not use in my Church that I would preach with at a Bible Conference. If I felt as if I could preach there without compromising the truths of God's Word, then I would preach.

In closing let me say this, where there is a problem between Christian brothers, there is a Christian answer. I would urge that all wrongs be corrected. We need harmony in our circles, not more division. May God bless you all and this problem be resolved Scripturally.

## PARTICULAR

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sin. But if Christ only took away the Adamic sin, then how are our other sins atoned?

The only answer to John 1:29 is Particular Redemption. The Lord Jesus really took away the sin of the world, the sin of the world of believers. The Bible teaches these are two worlds. The world of the ungodly (II Peter 2:5) and the world of believers (II Corinthians 5:19; John 6:33). You see Particular Redemption honors Christ's death. It says that the death of the Lord Jesus really saves. That Christ actually died in the believer's place! Since He died in our place and paid the penalty for our sins WE ARE SET FREE: for payment God will not twice demand; first at my bleeding Substitute's hand, and then again at mine. God is not going to charge for the bill twice. If Christ died for all men without exception, then all men are saved. How can anyone be lost and go to hell for his sins if Christ died for them, if He paid for them and put them away. But all men are not saved. (Christ said so). Now if you are under the opinion that this is not a good interpretation of John 1:29 let me ask you a question. Have you ever put John 1:29 right down beside John 9:41? If John 1:29 does not teach Particular Redemption; if John 1:29 means Universal Redemption and Christ took away the sins of everyone in the world, then He must have been mistaken when He said in John 9:41 — "Your sin remaineth."

When the atonement is made universal its inherent value is destroyed. If it is applied to all

men, and if some are lost, the conclusion is that it makes salvation objectively possible for all, but that it does not actually save anybody. According to the Universal atonement theory, the atonement has simply made it possible for all men to cooperate with divine grace and thus save themselves, if they will. The nature of the atonement settles its extent! If it merely made salvation possible, it applies to all men. If it effectively secured salvation it has reference only to the elect. That is why Dr. Benjamin Warfield said, "The things we have to choose between are an atonement of high value or an atonement of wide extension. The two cannot go together." The work of Christ can be universalized only by evaporating its substance.

One of the great teachings of Christianity is the substitutionary death of Christ for the sinner. Did you ever realize that Particular Redemption is the only teaching of the atonement that truly makes the death of Christ substitutionary? If Christ died for one man as much as for another, which He must have done if He made salvation possible to all men, then He died for some that will suffer eternally in Hell. How could His death then be substitutionary for them?

By the term "purchase" Scripture signifies that Christ procured for His people the actual bestowment upon them of all those good things which He earned for them, which may be summed up under "life," "salvation" and "eternal inheritance." Now these blessings were not purchased for His people "conditionally," but absolutely, therefore we enjoy peace with God and the remission of sins.

Another term used in connection with the atonement is ransom. The best thing we could do here is to quote from a great man of God, Dr. John Owen who was chaplain to Oliver Cromwell and vice-chancellor of Oxford University. "Redemption is the freeing of a man from misery by the intervention of a ransom. Now when a ransom is paid for the liberty of a prisoner, does not justice demand that he should have and enjoy the liberty so purchased for him by a valuable consideration? If I should pay a thousand pounds for a man's deliverance from bondage to him that detains him, who hath power to set him free, and is contented with the price I give, were it not injurious to me and the poor prisoner that his deliverance be not accomplished? Can it possibly be conceived that there should be a redemption of men, and those men not redeemed? That a price should be paid, and the purchase not consummated? Yet all this must be made true, and innumerable other absurdities, if universal redemption be asserted. A price would be paid for all, yet few delivered; the redemption of all consummated, yet few of them redeemed; the judge satisfied, the jailer conquered, and yet the prisoners enthralled!"

III. Particular Redemption Exalts The Plan And Purpose of God.

Most church people have the idea that the atonement of our Lord is some kind of a gigantic universal, indiscriminate "grab-bag" from which men may pick a parcel of salvation if they so desire. They picture God parading up and down the streets of this world scattering His coins of salvation to the left and to the right, where some of

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Wanted: A man who is as lenient to his neighbor's faults as he is to his own.

## The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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

Will we all be the same in heaven, or differ as to size, age, etc.?

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then shall I know even as also I am known." (I Cor. 13:12). There will be no strangers in heaven.

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He is a God of endless mercy and of infinite wisdom. He will arrange everything to perfection. Though saints shall differ as to rewards, all will be perfectly satisfied. All will have endless joy and peace and God shall wipe all tears. David said in Psalm 17: 15, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."

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Heaven. In I Corinthians 13:12 he says, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known." Beloved, in heaven we will have perfect knowledge, we will have the mind of Christ because we will be like Him; and to have the mind of Christ is to have the mind of God who knew us before He created us in Adam. We will know everything there is to know. I might add that I do not think that we will look just like Christ, or that all Christians in their glorified bodies will be male. As Christ's body in appearance was no different after the glorified state, since He was recognized by the church that was waiting even though He went in to the upper room without opening the door. He had the same appearance. I think we will appear as we are also and be recognized as individuals.

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Heaven is a place of perfection. In Heaven there will be peace of mind, happiness, joy, and everlasting contentment. There will be no sad people there as we often see today. In this world in which we live, many people have great problems which make them sad. This touches the heart of others and brings discomfort because of their concern for their fellowmen. This can sometimes bring on a chain reaction and cause others to worry. As Christians, we should be concerned for others, was not Christ Himself? We are to be Christ like. In Heaven everyone will be happy, so un-like the world. In Revelation 7:16-17 we read, "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." This takes in everything that would cure our unhappiness. As to size the Bible does not say. I have said this for years, and it is my opinion. Surely there will be no babies there. Now before you jump too high, I'm not saying babies don't go to heaven when they die. What I'm saying is, I just don't believe that there will be little babies, some still-born or small children that will require older people taking care of them. My conviction is, since Christ was a mature person at the age of thirty-three; and when He reached that age, He was called back to heaven. Just maybe, everyone will be the same age, the same size, the same mind, the same color and no difference of character, therefore no room for disagreements. A question may arise whether we would know the babies or young people if they were of a mature age. I heard Brother Wayne Cox say one time when asked if we would know each other in heaven, "I know you now, and I don't expect to know any less in heaven." Paul seems to imply that we will know each other in

Heaven. In I Corinthians 13:12 he says, "For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known." Beloved, in heaven we will have perfect knowledge, we will have the mind of Christ because we will be like Him; and to have the mind of Christ is to have the mind of God who knew us before He created us in Adam. We will know everything there is to know. I might add that I do not think that we will look just like Christ, or that all Christians in their glorified bodies will be male. As Christ's body in appearance was no different after the glorified state, since He was recognized by the church that was waiting even though He went in to the upper room without opening the door. He had the same appearance. I think we will appear as we are also and be recognized as individuals.

Therefore we shall be like Him in that we shall have glorified bodies of flesh and bone and shall share in His glory; I John 3:2; Romans 8:17, 18; Hebrews 2:10, 11; 12:28. We shall rule as He rules. I. Peter 2:9; Revelation 20:4. We shall share His inheritance. I. Peter 1:2, 4; and His nature, II. Peter 1:4. We shall enjoy His perfect health, knowledge, and age. But I believe we will all be different as to our appearance. I admit I do not understand completely what we shall be like; as the Apostle Paul said... "For now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." (I Corinthians 13:12). He said we would know Him, and I believe He shall know us. We shall be known by our names and our faces, and shall recognize one another. May God bless you.

## PARTICULAR

(Continued from Page 4)

them will be caught and others will be lost. You even hear people say, "If the evangelist would have used a better illustration in closing his message, or if we would have sung another verse or two of the invitation hymn some sinner would have been saved." The Bible says just the opposite. We are told that God has a plan and an eternal purpose.

The blood of Christ is called precious in the Bible and rightly so. It was the highest price ever paid for anything in this world. Redemption cost the precious blood of God's only begotten Son. That blood was not spilled; it was shed for sinners. Not one drop of it can be wasted. I remember years ago in New York state hearing a family of American Indians singing a hymn that I was listening to for the first time, and the words went like this:

"And when the crimson flow,  
Fell to the earth below,  
It fell on me.  
My eyes were opened wide,  
I saw Him crucified, And  
Knew 'twas for me He died  
On Calvary."

I do not know if the author of that hymn believed in Particular Redemption or not, but truth is surely in the hymn. Christ's blood was not shed in vain, it fell on all the elect, as our text says — all that the Father has given to the Son. God gave His blood for the sheep and He sees to it that they get His redemption. John 6:37 informs us, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."

If Christ's death was intended to save all men, then we must say that God was either unable or unwilling to carry out His plans. But since the work of God is always efficient, those for whom atonement was made and those who are actually saved must be the same people. No rational being who has the wisdom and power to carry out his plans, intends what he never accomplishes, or adopts plans for an end which is never attained. Much less would God whose wisdom and power are infinite. Work in this manner. We can rest assured that if some men are lost God never purposed their salvation, and never devised and put into operation means designed to accomplish that end.

The Lord Jesus Himself limited the purpose of the atonement when He said, "I lay down my life for the sheep." If therefore, He laid down His life for the sheep, the atoning character of His work was not universal. On another occasion He said to the Pharisees, "Ye are not my sheep," and again, "Ye are of your father the Devil." Will anyone maintain that He laid down His life for these, seeing that He so pointedly excludes them? Since the work of God is never in vain, those who are chosen by the Father, those who are redeemed by the Son, and those who are sanctified by the Holy Spirit, or in other words, election, redemption and sanctification must include the same persons. Christ declared that the elect and the redeemed were the same people when in the intercessory

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## PARTICULAR

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prayer in John 17:9 He says, "I pray for them: I pray not for the world, but for those whom thou hast given men." Surely you do not think He would die for those whom He would not pray for do you?

But someone still insists, The Bible says, "Whosoever will may come." That's right and the Bible also says, "whosoever believeth shall have everlasting life," and "whosoever calleth upon the name of the Lord shall be saved." There are many statements like that in the Scriptures. But they only confirm what the Lord Jesus said about the specific aim of His atonement. They do not contradict Him at all. Whosoever will, but only those whom God has chosen, and for whom Christ died are given the will to come and believe and be saved. Christ not only has the gift for them, He gives them the grace to receive it. That's why Christ said, "Many are called, but few are chosen."

Did you ever think that "whosoever will may come" is the way the Saviour finds and draws the elect out of the whole human race? His call is like a huge divine magnet: it draws only those who have been chosen; those who have been magnetized; those for whom Christ actually died. It is like a shaft of light which is beamed into a diamond mine: only the real diamonds will sparkle; everything else will be dead and dark.

### Conclusion

The Bible says in Matthew 26:28, "For this is my blood of the New Testament, which is shed for many for the remission of sins." Are you one of the many? You say there is no need of my being concerned about my salvation, since you say that only those for whom Christ died will be saved." Friend, how do you know that you are not one of the many? How do you know that Jesus Christ did not pay a ransom for your forgiveness? Have you seen the Lamb's Book of Life? Do you know the secret purposes of God? As long as you are alive, as long as you have heard this gospel, as long as you are not confined to the pits of hell there is that possibility that He died for you! If you are hungry for righteousness I can direct you to Him! If you are thirsty for the water of life you can go to Him! If you feel your danger, and the dread of the wrath of God, you may flee to Him. Christ came to call sinners to repentance! He is a friend of sinners and came to save them! What a joy to know that sinners are going to be saved by Him and there is no possibility for a failure in His salvation. Let not Particular Redemption discourage you but rather encourage you to close with Christ, and trust Him alone as the only sufficient Saviour for sinners.

Still someone argues, "I just can't buy this teaching of Particular Redemption." Let me close with some words of warning from the pen of Alexander Carson, writer, pastor, theologian. "If there be anything plainly taught in Scripture, it is that the sacrifice of Christ was made for those only who shall eventually be saved by it. If the wisdom of men cannot

reconcile this with their views of what is right, let them be prepared to dispute the matter with the Almighty in the day of Judgment."

Editor's Note: This is a great message. I would just say that I do not approve of the term "Calvinism." I prefer that of "The Doctrines of Grace."

## ROPES

(Continued from Page 1)

Of course, it would have been bad enough to be in prison, yet it was far worse to be sunk down in the mire without any light within the room.

This, likewise, pictures the unsaved, for every sinner is in total darkness. Listen:

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Eph. 4:18).

This darkness on the part of the sinner accounts for man's refusal to come to Christ. The Gospel seems so plain to those of us who are saved. It would appear that everyone should believe and be saved. Often after preaching when no one has been saved, some Godly Christian will say, "You make the gospel so plain that I just don't see why no one was saved." What is perfectly plain and obvious to a child of God is but dense and gross darkness to the sinner. He can never see the things of God until the Holy Spirit enables him to do so, in fact, the sinner is definitely blinded by Satan.

"In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

Within this dungeon Jeremiah had no food. In reality, had it not been for Ebedmelech thinking of him, he doubtless would have starved to death within this dungeon. All others had forgotten him and no food was available for him.

A sinner has no spiritual food. All he has to feed upon is the things of the world and these do not satisfy the soul. When the prodigal son was in the far country beside the pig pen, he suffered with hunger. So hungry was he that he would have been glad to eat the husks upon which the pigs were feeding. Every unsaved man is in a far country away from God. Though he may hunger for something better, there is no food for him — nothing to satisfy his soul until he comes to Jesus.

Jeremiah had no firm standing within this dungeon. We read that he sunk down into the mire. What a pitiable condition for a man of God to find himself in such circumstances — wading around in the mire about to die.

If there is any portion of the Word of God which illustrates the spiritual condition of the sinner, it is this. No sinner is on the solid Rock of Ages until he has been redeemed. In fact, only when he is saved, can he sing:

"On Christ, the solid Rock, I stand; All other ground is sinking sand."

Our Lord speaks of those who build on sinking sands and also on the solid rock. He said: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat

upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; And the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell: and great was the fall of it" (Matt. 7:24-27).

Every man ought to be building for eternity, yet the unsaved are building on sinking sand which will fail the builder in the hour of judgment.

Jeremiah's only prospect was death. There was no hope for him that he might live. In fact, those who put him there realized this was true and actually were glad to thus get him out of the way. It was their wish that he would die, and all the prospect he had was death.

Certainly spiritual death is the only prospect which the sinner has. "Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death" (I James 1:15). "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 6:23). "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth, it shall die." (Ezek. 18:4). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12).

II. GOD PROVIDED A DELIVERER FOR JEREMIAH. We read: "Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house heard that they had put Jeremiah in the dungeon: the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city." (Jer. 38:7, 9).

Jeremiah's deliverer was Ebed-melech. His name means "the servant from on high." As such, he clearly presents to us the Lord Jesus Christ, since Jesus was such a deliverer. He got down off His throne; He took off His crown; He closed the palace gate behind Him; He left Heaven behind in order that He might become our Redeemer.

"For ye know the grace of our Lord Jesus Christ, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." (II Cor. 8:9).

Jeremiah's deliverer was a black man — an Ethiopian. Being of another race naturally it would be said of him that there was no beauty in him.

Surely we would think thus of our Lord Jesus Christ, since no one sees any beauty in Him until the individual is saved. The prophet declared this to be true eight hundred years before His birth.

"For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him there is 'no beauty that we should desire him.'" (Isa. 53:2).

When the Jews built the tabernacle in the wilderness, they placed within a wealth of beautiful curtains and wonderful furniture overlaid with gold, all of which was worth a sizeable fortune. The outside coverings of the tabernacle were of badgers' skins, which, when exposed to the sun, the wind, and the rain, surely offered anything but an inviting appearance to the tabernacle. Looking at it from the outside one would never have dreamed of the wealth and beauty there was within. Surely looking at the Lord Jesus before one is saved, he would never realize how marvelous and how wonderful is our Lord.

Ebed-melech, in order to deliver Jeremiah, came forth from the presence of the king. He asked permission of the king in order that he might save Jeremiah out of the dungeon, and when the permission was granted he came forth immediately from the king's presence unto Jeremiah.

So it is with our Lord Jesus. When He came to save us, He came forth from the presence of the King of kings — even God Himself. How wonderful it is to know that as Jeremiah's deliverer came forth from the king, in like manner our deliverer, our Saviour, and our Redeemer, also came to us from our King.

"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8).

III. IT IS INTERESTING TO NOTICE THE MANNER OF DELIVERANCE WHICH JEREMIAH EXPERIENCED.

Jeremiah couldn't deliver himself. Sunk down within the mud, within this dungeon, he couldn't climb out. There was nothing that he could do whereby he might deliver himself from this pit.

Beloved, there just isn't anything that the sinner can do to deliver himself from the condition of sin and thus set his feet on the solid Rock of Ages. Our Lord says to any that would thus try to effect their own redemption:

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1).

The sinner may clothe himself with his righteousness and may try by his morality, good deeds, and righteousness to save himself, yet in the end every lost man will find that this will not suffice. This is what the Word of God tells us again and again.

"But we are all as an unclean thing, And all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isa. 64:6).

"Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28).

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

(Titus 3:5).

Years ago, I remember reading how some African savages received the Prince of Wales on one of his visits. Except for the tall silk hats which they wore, they were entirely nude, yet they came to meet their king riding in Ford cars, with rings in their ears and their noses. We laugh as we think what a ludicrous and ridiculous picture they presented, yet actually they were well dressed gentlemen in comparison to man's best efforts to make him presentable to God.

Not only is it true that Jeremiah couldn't climb out of the dungeon, he couldn't climb part way out.

Certainly every unsaved man is just as helpless. Some talk about waiting until they are better to come to Jesus. May we remember that the invitation is for us to come:

"Just as I am, without one plea, But that Thy blood was shed for me, And that Thou biddest me come to Thee, O Lamb of God, I come! I come!"

While the majority of unsaved folk realize that they can't fully save themselves, they believe somehow that salvation is a mixture of grace and works and that if one does the best he can he shall be saved. Let me remind you, beloved, that salvation is not such a mixture.

"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." (Rom. 11:5, 6).

Salvation is by grace alone. It is by grace through faith, plus nothing minus nothing.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." (Eph. 2:8, 9).

It was just a simple provision which Ebed-melech used to deliver Jeremiah — ropes and rags. The rags were to be put under the arms to protect the flesh and with the ropes he was to be pulled out.

God's plan of salvation through the ages has been a matter of utmost simplicity. In the days of Moses, God told the snake-bitten Jews to make a serpent of brass which would heal them of their serpent bites. All they needed was but to look at it. This was but a simple provision, which of course, told them of Jesus as Saviour.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish but have eternal life." (John 3:14, 15).

On the night of the first Passover when Israel was redeemed out of Egypt, God told each family of Jews to kill a lamb, catch its blood in a basin, and then sprinkle that blood with a bunch of hyssop on the side posts and on the lintel of the door. All they needed to do was to take God at His Word. There was to be a simple exercise of faith. This is all that God asks of us today. If the ropes and rags were but a simple provision for Jeremiah's deliverance, how much more can we say that ours is a simple provision whereby we are saved. Listen:

"And brought them out, and said, Sirs, what must I do to be saved? And they said,

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The one who nurses grief is not any wiser than the one who feeds a tiger.

## STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus. Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God" (Ezek. 28:1, 2).

Tyre, according to the previous chapter, was blessed with every good thing. Her coffers were full and running over. She was like the rich man who had such an abundance that he decided to tear down his barns and build larger ones. One would think that all of Tyre and her ruler would have bowed before the God of Heaven and earth and praised Him for all the gifts He had bestowed upon them. The very opposite however was true. The prince of Tyre, in fact, heaped all the honor and the glory upon himself. He, due to his abundance, lifted up his heart and even announced that he was a god. His people, no doubt, honored him as if he were a god.

That which we are observing here is the action of Satan himself as he works in and through an earthly king. Satan's goal has always been to be like God. He therefore uses every means available to him in accomplishing his goal. He goes up and down in the earth seeking whom he may devour and he certainly did a lot of devouring in Tyre. The king of Tyre foreshadows the Beast which is yet to come — the Beast who will be the puppet of Satan (Dan. 7:8, Rev. 19:20). Satan had deceived the king of Tyre into thinking that he was a god. The true God, however, informed him that he was just a man who is subject to all the weaknesses, diseases and death to which all other men are subject.

May each of us see from the above how great a deceiver the devil is. He is so great in his ability to deceive that he was able to convince the king of Tyre that he was a god. Satan is still in the business of deceiving people. He even has people believing that they can earn their way into heaven, that they can save themselves from the wrath of God which is yet to come. He has also deceived multitudes into believing a multitude of lies relative to the Holy Scriptures. You may recall from Acts 12:2-23 that Satan, at another time in history, caused those of Tyre to believe that Herod was God. "Behold thou art wiser than Daniel; there is no secret that they can hide from thee" (Ezek. 28:3).

The king of Tyre was a brilliant fellow, having been made brilliant by Satan. The Beast which is yet to come will also be brilliant, since he too will also have been given supreme intelligence by Satan. Satan's goal, of course, is to lift up himself by using humanity as his tool. "With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom and by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches" (Ezek. 28:4, 5).

Satan, by giving superior intelligence to the king of Tyre,

deceived him into thinking that he was something which he was not. Satan had enabled the king to make all the right moves. He had made him a great manager and a great motivator. The king had become a very shrewd person. He, in fact, as the result of his intelligence, had gotten riches, yea, he had filled his coffers with gold and silver. It turns out that the king of Tyre was not near as wise as he thought himself to be. He, in fact, had been wise, would have been familiar with that which the following passage teaches:

"Every good gift and every perfect gift is from above, and cometh down from the Father



Willard Willis

of lights, and with whom is no variableness, neither shadow of turning" (James 1:17).

The following passage should also be noted in regard to the king of Tyre.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy" (1 Tim. 6:17).

"Therefore thus saith the Lord GOD; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas" (Ezek. 28:6-8).

The fact that the king of Tyre set his heart as the heart of God, shows clearly, as we previously noted, that he was a puppet of Satan. The following passages show clearly that the king's thinking was in harmony with that of his father the devil.

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14).

The historical record shows that all the kings of Tyre were puppets of Satan in that they all believed that they had descended from the gods. The king before us even "set his heart as the heart of God"; that is, his innermost thoughts and feelings were that he had done it all; that he was second to none in any field. He even believed, according to Ezekiel 28:3, that there was "no secret" that could be hidden from him. Those who climb as high in vain thoughts as this king did are sure to fall. It is as stated in the following passage: "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18).

The king of Tyre was to be

brought down by the Almighty, but God's means in bringing him down was to be the Babylonians, or, as verse seven states, "I will bring strangers upon thee." The Babylonians, in verse seven, are called "the terrible of the nations." They, no doubt, were given this title because they were known and feared for their cruelty. You may recall from a previous study that they killed the king's sons before his eyes and then they proceeded to cause him to be blind. A close study of Ezekiel 30:11 shows clearly that the Babylonians were definitely the "strangers" who were to be brought against Tyre.

The death of the king of Tyre, according to verse eight, was to be the same death as those "that are slain in the midst of the seas." This kind of death was one which did not receive a proper burial. The burial of the king would not have the pomp and splendor which the previous kings had enjoyed.

The Babylonians were to "draw their swords against the beauty" of the king of Tyre's wisdom. They, in other words, were to destroy all of those beautiful things which had been brought about as a result of the king's superior wisdom. Those beauties which were to be destroyed were the king's palace, treasury, city, navy, army, etc. These were the things which made him illustrious and glorious as a "god" on the earth. These were the things he gloried in as his "brightness" (v. 7).

"Wilt thou yet say before him that slayeth thee, I am God? but thou shalt be a man, and no God, in the hand of him that slayeth thee" (Ezek. 28:9).

I'm reminded that our Lord Jesus became a man and died as a man dies. He, however, could have called upon an army of ten thousand angels had He chosen to do so. The king of Tyre, on the other hand, had no one to call upon when the time for his fall and death arrived. He died as any other man dies. God's Son died and went into the grave, but after three days and nights He shook off His death garments and chains and came forth a victor. The king of Tyre, on the other hand, is still chained by the chains of death.

"Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God" (Ezek. 28:10).

It was not that the king of Tyre was to die a death, but he was to die "deaths"; that is, he was to die a temporal and eternal death. He, in fact, was to die as the "uncircumcised" die, or those who are not in the covenant relationship with God.

"Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him. Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled the sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more" (Ezek. 28:11-19).

We, as a rule, are not allowed to observe that which motivates people to commit evil. We see only the results. The passages before us however take us back behind the scenes. They take us into the very command post of Satan. This fact is made very evident from verse fifteen where it is stated that "thou wast created." People, since Adam and Eve, have been born rather than created. The reference therefore is to Satan, Satan who had made the king of Tyre his puppet and the kingdom of Tyre his headquarters on the earth.

We, if we could see behind the scenes today, would see a similar command post as that which is before us. It, in fact, is as stated in the following passages:

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12).

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Peter 5:8).

"Again the word of the LORD came unto me, saying, Son of man, set thy face against Zidon and prophesy against it, and say, Thus saith the Lord GOD; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the

Missionary To  
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wounded shall be judged in the midst of her by the sword upon her every side; and they shall know that I am the LORD. And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them; that despised them; and they shall know that I am the Lord GOD" (Ezek. 28:20-24).

One, from a study of scripture, will observe that Tyre and Zidon are linked together just as Sodom and Gomorrah are linked together. Note Luke 10:14 as an example: "But it shall be more tolerable for Tyre and Zidon at the judgment, than for you." Zidon, then, the sister city to Tyre, followed in the steps of Tyre and brought God's wrath upon their own heads. Tyre, as the result of her sins, was to "be judged in the midst of her by the sword upon her every side" (v. 23).

We know from the history of Zidon that God's orders were definitely carried out. Zidon, in fact, was conquered by the Persians and was under their rule for three hundred years. The people revolted against the Persians in 35 B.C. The result was that the king of Persia marched against their city. History informs us that forty thousand of the inhabitants of Zidon locked themselves in their houses and proceeded to burn their houses rather than fall into the hands of the king of Persia. We also know from history that the combined fleets of Turkey, Austria and England bombarded the city of Zidon in 1840. It becomes obvious that God kept His word relative to His sentence upon Zidon.

"Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are

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## EZEKIEL

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scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God" (Ezek. 28: 25, 26).

We have been reading how that God promised to destroy the Ammonites, Moabites, Edomites, Philistines, Tyrians and Zidon. We have observed how God kept His word and brought these nations to nought. We now come to a contrast in that Israel is to be regathered and delivered. God, then, when He ceases to judge the nations, will re-establish the Jews in their own land.

May we keep in mind, in closing, that unbelief for a time has fallen upon Israel so that we Gentiles could enjoy the benefits of God's salvation. It is as stated in the following passage: "And so all Israel shall be saved... Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:26, 31-32).

## ROPES

(Continued from Page 6)

Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:30, 31).

It is rather interesting to notice that the rope was long enough to reach Jeremiah and that it was strong enough to pull him out. Accordingly it was not long after Ebed-melech secured permission to deliver Jeremiah until the prophet of God was standing upon dry ground.

How I do thank God that the Gospel of Jesus Christ is just like the rope. It is long enough to reach every man in his sin and it is strong enough to pull him out.

Paul was a great sinner, yet he found the Gospel abundantly sufficient for his salvation.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15).

The woman of Samaria was likewise noted for her sins, yet she found the Gospel of our Lord Jesus Christ able to save. After she had received Jesus she became so enthused that she left her water pot and went into the city inviting all to come see Jesus.

"Come, see a man, which told me all things that ever I did: is not this the Christ?" (John 4:29).

Rahab the harlot was one of the Old Testament sinners who found the Gospel of our Lord abundantly able to save. We read:

"By faith the harlot Rahab perished not with them that believed not, when she had

received the spies with peace." (Heb. 11:31).

In closing, may I urge you who like Jeremiah are struggling in the mire of sin — with spiritual death your only prospect — may I urge you to receive the Lord Jesus Christ. May you receive Him.

"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." (John 1:12).

May God bless you!

## ALL

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in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." He said I am your spiritual Father and I am speaking to you as a father speaks to his children. In Chapter 4, he confirms what he is talking about in verse 6 & 7 and what to do about it. "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" This is talking about the gifts and the things they possessed in the church. Paul is talking about a figure transferred to himself and to Apollos. That means the fact stated is designed to change its application from Paul and Apollos to the things which were going on in the church. Paul said to get your eyes off of him, off of Apollos, off of Cephas, and get your eyes upon the mind of Christ and the things taking place in the church. He is stating that there are terrible things going on in the church that should not be. That one man is being elevated above another; or one pastor above the other. The word "differ" as used in verse 7, means fashion, manner of life, and action. Paul said I want you to change your manner of life and the actions in your life. In other words, that all things are yours in common here. We have all got things in common. We have one law, one faith, one baptism, and one Lord's Supper. We are all in a unity in the local body of Christ. The hand cannot say to the foot, "I have no need of thee." As stated in I Corinthians 12:15, if something happens that the foot does not function, it puts a hardship upon the hand. Paul is talking about putting hardships upon the body of Christ.

What I am talking about here is the unity of all things in common. We are blood washed, spirit filled, spiritually baptized believers in the New Testament Church. One is not above the other. We are all one in Christ Jesus. One cannot say to the other, I have no need of you. Paul says, "Therefore let no man glory in men." There are some ministers that are jealous of others. Some can preach doctrines better than others some better in Revelations than others, some have more of a gift of preaching than others. God gives each one a gift and a measure of grace. We are not to be jealous of others. We are not to lift one up against another. In I Corinthians chapter 4, verse 17: "For this cause have I sent

unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Paul said he was not teaching any different there than he taught in any other church. He said his beloved son Timothy brings you remembrance of his ways which are in Christ.

In Galatians 4:18, "But it is good to be zealously affected always in a good thing, and not only when I am present with you." To find no fault in a good cause. In verse 19, "My little children, of whom I travail in birth again until Christ be formed in you." What's he saying? My relationship to you is not merely of one zealous accord in you, but more than that. I am a father as a father is to his children. In other words, how could we dispute Christ being formed in you that you might live in Christ, that you might think nothing but Christ, that you might glory in nothing but Christ?

Why do we have all things in common? What do we have? For all things are yours in common whether Paul or Apollos or Cephas or the world or life or death or of things present or things to come, all are yours in common and you are Christ's and Christ is God. We are in Christ and Christ is in God. In other words, He is God as in the everlasting covenant. But He was wedded into the eternal Word, that He took union with Himself as a second person of the Godhead and He was the God man of the everlasting covenant. He was God's federal head for His elect people.

Let's look at some of the things we have in common. Well one, the world. We have all things in common with every saint of God. The world belongs to Him. Did you ever think about that? This old world belongs to you. Old Satan is only here for a little while. God is going to take it away from him. Christ purchased and paid for this old world on the cross of Calvary. God is going to redeem it one day and this world will belong to the saints of God. It is part of our inheritance from God. We have that in common. I do not own any more of it than you do. We also all have our share of the persecutions and tribulations of this world. All of God's people suffer. Paul wrote to Timothy and said, "All ye that live Godly in Christ Jesus shall suffer persecution." If you are not suffering troubles, if old Satan is not hounding you, then I am telling you brother, examine yourself. Some say that old Satan is bound in the bottomless pit. What do you think about that? Brother, I don't think so. How in the world can he be in the bottomless pit when he is tempting me, when he is giving me such a hard time? No, he is not bound. The Bible says that he that loves the world, the love of the Father is not in him. I am talking about the world system, if you love the world and the sins of this world, then the love of the Father is not in you. That is what the book of John tells us in Chapter 2. Do you know that there are a lot of Christians today that are absolutely wedded to this old earth? They are like old Lot was. Why? Because he was lusting after the world. The biggest mistake he ever made was when he left Abraham. Listen dear people, you can be deeply hurt by the world system. But

we all have it in common, you suffer the things of the world; you are tried and tempted by the sins of the world and so am I. We have to live in this world, we have that in common. We have to bear it and put up with it.

The world is judging me and the world is judging you. One day we are going to judge the world. What do you think about Jesus in John 13? He said He knew that His hour had come and that He might depart this world and go to the Father. When Christ tabernacled and lived upon the face of this old earth, what a terrible place it was in the heart of Christ.

One thing we should all have in common is looking for Him to come and deliver us from the presence and power of this old world and the power of Satan. We should look for redemption, redemption of the body. Yes, we all have these things to suffer. It is good sometimes that we are put in the arena with Satan to do combat through the Lord Jesus Christ. Just like steel that is put in great bridges, they test them first. The more we are tested and tried, the better we shine forth the glory of God.

This old world is nothing but a big old canker. Just like a big red apple that looks good on the outside, but inside is a worm eating away everything inside of that apple, and it will decay and dry up. In Galatians 6:14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The word "cross" here is used literally. The instrument used that He might suffer. The world is a malefactor judged and damned and doomed and nailed to the cross. God is going to judge it. It's not only that the world is crucified unto us, but that we are crucified unto the world. Therefore, the world does not see anything in us that they desire to have. The world hates what is in our hearts and that is Christ. Jesus said the world hated me before it hated you. They don't hate you personally, it's Christ in you, the hope of glory, your testimony, your shining light. It is Christ showing forth in your face that they hate and despise. Brother, we should let people know the joy we have in our hearts, that we have the Lord Jesus Christ. Brother, let them see it! This world is the worst, terrible, filthy, rotten thing that ever was. The love of this world is not in the believers heart. The love in his heart is in Christ at the right hand of the father. That is where our new nature is. Our affections should be there also.

We all have all things in common in the world. You have a life and that life is what you make it. We cannot escape this environment that we are in, but we can better ourselves. We can live a life above reproach. We can live a life that will be pleasing and that will bring glory and honor to the Lord Jesus Christ. We have that in common.

Sometimes it is easier to die than it is to live. That is what Paul is talking about in the book of Philippians. "For me to live is Christ and to die is gain." Many times it is easier to die than to live and face the sins and tribulations of this life. We have spiritual life and life everlasting. All things are ours. Things God has provided for us in the world. Life and death are equally ours. We don't know if we will face death. In Psalms

116:15, it talks about the death of a saint being precious in the sight of God. And in I Kings it talks about the death of a saint being costly. God looks upon it as precious. In Psalm 45:9, God looks upon it as honorable. When we die in Christ and when we take our last breath, we are ushered into the presence of Jesus Christ and He takes us into the presence of God. In Psalm 36:7, it talks about the death of a saint as excellent. Excellent is something that is perfect, something that cannot be added to or taken away from. We are talking about in the sight of God. We are not to fear death because He has defeated death and the grave. Some say they do not want to leave their loved ones, or that they have a lot of friends they don't want to leave. Listen Brother, leave your friends here and say good morning to the greatest friend you ever had, the Lord Jesus Christ. He is the greatest friend we ever had or will have.

He gave us these wonderful things that we might share these things in common. So let's not talk about one another because we have all things in common. God predestinated all things to His praise and glory. Like Peter wrote and said to think it not strange when fiery trials come upon you to try you. Think it not strange that you are the only person. Like Elijah said, he was the only one serving Him. He said they tore down your alters, and killed your prophets. They are seeking my life, and he had run with three days journey in the wilderness. He was running from Jezebel, a woman. He took his eyes off our God. What saith the Scriptures? The Lord said, "I have seven thousand men that haven't bowed their knee to the image of Baal." Oh yes, we are not the only ones serving God. We are not the only ones that God has designed and perfected things in our life. Don't sit and cry and say, "Look at me. Why am I going through a thing like this? Why me?" Brother, it is hard not to do this. We have no right to ask God "why" about anything. God does as He pleases. He doesn't have to get our permission about anything. Who do we think we are? Just thank God that He saved us. In I Peter 5:9-10, "Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." Our afflictions are to bring great consolation and strength to us. If you have experienced things of the world in your life, you can go to other people that are suffering and be a great comfort to them. You can be a great consolation and help. When the Lord Jesus Christ comes and the Holy Spirit says "come up hither," who is going to go? Every born again believer is going to go. It does not make any difference if he is in the church or not. If he has been washed in the blood of Jesus Christ and he is Spirit filled, he is going to be called up to meet the Lord in the clouds of glory in the air.

It is all going to be in common. In I Thessalonians 4:14, "For if we believe that Jesus died and rose again, even so them also which sleep in

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## ALL

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Jesus will God bring with him." Those who believe and have their faith centered and settled in the Lord Jesus Christ will be raptured. It is important to know that you are saved and have this thing settled. We are going to share Jesus Christ coming back and taking us out of this old world. We are all going to stand at the judgment seat of Christ. Everyone of us is going to give an account of what we have done in the body whether it be good or bad at that day. We are not going to be judged in the body of Christ as some say, but in the body we have now. We cannot be judged in the body we have then because it will be a glorified body. Jesus Christ is not there to be judged. How can we be judged in His body. He has already been judged for sin. This is going to take place in the portals of glory. Then we are going to be in that mighty army that comes down and makes war upon the anti-christ. The church and the elect angels will be the only ones that will be on white horses and come with Christ. We are going to be there and see him destroy the anti-christ. We are going to see Him take Satan and drop him into the bottomless pit. We are going to see Him when He takes Satan out of there and destroys him and casts him into the lake of fire where the false prophet and the beast have been for 1000 years. We are going to see the White Throne Judgment. We are going to see all those that denied Christ and trampled the blood of Jesus Christ. We will see those that persecuted us and did all manner of evil against us. Then God is going to purify the earth and we are going to dwell and live among this earth eternally and forever. We will all share in it. We will share in all things and it ought to make us close and draw us closer together and make us love one another more. It ought to make us respect one another more in the grace of God. We should have unity and close fellowship in our heart toward all of God's people. We should worship the Creator and not the creation. I pray that this message may in some way bless and help you. Bless you all.

## VICTORY

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first John, but turn with me to Romans six and verse one and note the following words of the great evangelist, the Apostle Paul. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Rom. 6:1-2). Now, beloved, does not the precious eternal Word of God give to us here in these two different texts, a paradox? Yea, there does seem, at least on the open surface, that these two different sections of Holy Writ are teaching contrary to each other. I do not even know at this point in time, if in my limited knowledge of the sacred Scriptures, I can properly harmonize these two thoughts. Therefore, I would pray to God that He would give unto this preacher His divine insight and wisdom as to this very important subject, and that you would also be most kind and gracious in hearing me out before you pass judgment. At the same time, if you can add anything to my

understanding of this present dilemma, any and all help would be most appreciated.

What is the normal Christian life? What can we expect out of those folk who have claimed that they have been made alive by the work of the Holy Spirit of God? Because we have been born-again and therefore made accepted in the Beloved, should the believing sinner continue to live in sin that the wonderful grace of our Lord Jesus Christ may abound that much more in our life? That question almost does not deserve an answer in light of what the Apostle Paul wrote here to the church at Rome. But with the rise of so many different groups and the false teachings of today that the Christian can have and should be able to live apart from sin in his life, this question must be addressed and thus, deserves to be answered in light of the Holy Bible.

Several things must be answered in light of what we know is the total picture of God's Word with regards to this subject matter. This is a very important question and therefore it does deserve our attention. Will you give unto me some of your precious time as I attempt to lay a proper and Biblical foundation? For one to understand what is being written, he must first understand what God has done for the believing sinner. The book of Romans is talking about our "so-great salvation" and then how it has come about. God is the One who has justified (declared righteous) the believing sinner, and that by His eternal matchless grace. On that account, the apostle is asking the question, now that we are redeemed folk, should we continue in sin? Paul answers that question in the strongest way he knew how, "God forbid" (Romans 6:2). Now, the Apostle John is not even talking about the same subject matter as was Paul, rather, he is much more interested in the way a believing sinner should handle sin in his life when it presents itself. Furthermore, the apostle would have everyone to know that there is never a time in the life of the believing sinner that he is able to totally remove his sin nature or tendency to sin.

In light of what we know to be fact (truth), the Holy Writ of God does not ever teach contrary to itself. On that one account alone, we must look at this subject matter before us as agreeing in all parts. Romans six is perhaps one of the greatest known sections of Paul's writing on the subject of the believer's eternal position in Christ Jesus. Thus, for one to understand that truth, he must understand what the apostle is not saying. The Apostle Paul is not talking about our character or our present conduct as Christians. The apostle is not saying that we are dead to the influences of sin or the love of sin. Nor, does the apostle imply in his statement, "dead to sin," that the believing sinner is no longer under the power of sin in his day by day walk of faith. In light of what the Apostle Paul wrote in the seventh chapter of Romans, and what the Apostle John has written in our text, it becomes very obvious that the believing sinner has a spiritual war going on within him at all times.

Then, what does the Apostle Paul mean by the statement in verse two of Romans six? "How shall we that are dead to sin, live any longer therein?" (Rom. 6:2). It is obvious that the Apostle is talking about being dead to the guilt of sin. Fur-

thermore, the apostle is talking about the same thing in verse ten of this same chapter. Our Lord Jesus Christ died to the guilt of sin — to the guilt of His own people's sins, which He had taken upon Himself on the cruel wicked tree of Calvary. Thus, our Lord Jesus Christ having been delivered by God the Father from the guilt of sin, — He is not dead to it — freed (Romans 6:7) justified. That is our position in Christ Jesus. What does all this mean then? The guilt of our sins, which has previously separated us from Almighty God, now has been once and for all cancelled. We can and do enjoy His wonderful and most glorious favour and thus, the eternal blessings that belong to us in Christ Jesus have been and are effected.

It must be understood that we are not saying or implying that, because of our glorious position we can live any old way that we want! God forbid. One who has been redeemed (justified) has no right whatsoever with that base attitude. On the other hand, we are not saying either, that a believing sinner never commits sin or falls into sin. But we are bold to say that a believing sinner will not continue to live as he formerly lived, in sin and ungodliness. Here we are often misrepresented by those who hate our doctrine. We should never give them reason to believe that we think so.

What has our God done with our sin? If you are saved, then you are said to be redeemed. If that be the case, then what I have to say will apply to you, but never to the lost world. Beloved, God has forgiven you — Ephesians 1: 7 and thus He has made you accepted in the Beloved. God is the One who has removed your sin — Psalm 103:12. Therefore, He will never bring up your sin in judgment, seeing that the Lord Jesus Christ has paid the full price thereof. Beloved, once again it must be understood that we are speaking concerning our most wonderful and glorious position that is in Christ Jesus. The Bible has made it very clear and we need to recognize this one great truth — you have been freed from the guilt of sin. Now, how in the world can you or any believing sinner expect to live a victorious life in Christ Jesus? No way! Now, don't misunderstand what I am trying to say here, for in no way are we implying that the child of God should give up and say it is useless to try and live for God. The Apostle Peter wrote these words, "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). The New Testament seems to say and teach that the Christian walk is one of continual and persistent growth in the knowledge and understanding of what we know to be revealed truth. Furthermore, the New Testament tells us that the believing sinner never gets rid of his old sin nature and therefore, it is continually operative in man.

Nevertheless, when the believing sinner can come to the realization that Almighty God has removed from him the guilt of sin, he can then deal more effectively with his day by day walk with the Lord. Thus, the Christian must know and understand that all sin that has been confessed before God, has literally been forgiven and forgotten by God. But, even much more than this, when a believing sinner does sin — and he will — he must recognize the worth and the value of God's Word and in so doing, simply

confess his sin. The Word of God is so clear — plain and simple. The child of God who has confessed his sin to the Father, can know that it is all under the blood. You see, the Bible makes it very practical to us. We all will sooner or later find ourselves in need of confessing our sin. We are said to be "dead to sin" and I am more convinced than ever, that when the believer reckons this great truth to himself, he can then begin to live unto Almighty God. There is no way under the sun that anyone can ever begin to live for God until he learns this one great lesson — the guilt of sin has been taken care of in the person of the Lord Jesus Christ.

Now that you have reckoned a truth to be so, what is next? How are you going to live the rest of your life? Will or can this truth make a difference in your life? Inasmuch as our Lord has cancelled our guilt, you and I have been redeemed from the curse of the law. Therefore, there are no obstacles in the way to prevent us from approaching God and asking Him to help us as His dear children in this delicate situation. This does not mean that the Christian does not have some responsibilities. He most certainly does. Read Romans 6:11-16 and see what the Apostle has to say about your daily walk.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:11). Several things need to be noted here in our text: (1). First, that the believing sinner needs to reckon (count, compute or to take into account) the Scriptural fact that he is effectually dead to sin — dead to its guilt; and (2). That by the very same means whereby he has been made free, he is to consider himself as alive unto God in the person of the Lord Jesus Christ. As Mr. Haldane implies, "unless we keep in mind that we are dead to sin, and alive unto God in Jesus Christ our Lord, we cannot serve Him as we ought: we shall otherwise be serving in the oldness of the latter, and not in newness of spirit." Most, who would consider this verse and others that are similar, would show their true colors — for therein, they would insist that man can, on his own, live a victorious Christian life. But when considering what they have to say, it immediately becomes very obvious that it has been and is tainted with the evil doctrine of Arminianism. Nevertheless, when the believing sinner comes to the realization that in Christ Jesus his sins were crucified with Him, and thus nailed to His cross, he then begins to look at things somewhat differently. Then, and only then, can he realize that the law has no more claim over him. Why? Because he is dead to (freed from) its claim. Thus, because it no longer has the power to condemn him, the believing sinner can in turn take his energy and in so doing mortify sin. Beloved, until you reckon this great truth, no sin will ever be crucified in your heart or in your life. Mr. Haldane is absolutely correct, for when he implies that the believing sinner only opens himself up to further unbelief when he does not see himself as being perfectly dead to sin in the Lord Jesus Christ. In reality, when the believing sinner does not see himself as "dead to sin," he is allowing self to be placed into more importance than the Lord of Glory.

"Let not sin therefore reign

in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). Again, one must not forget what we have already noted to be fact (truth). The Apostle Paul is proceeding on the grounds that the believing sinner has the knowledge that his sins have been forgiven. Thus the apostle strongly exhorts the believers to abstain from sin. Sin is here mentioned as or viewed as king. There is no way the believer should ever allow sin to rule in his life as sovereign. We already have realized that the believing sinner has a two-fold nature, that sin is still a law in his members, but that does not give him an excuse to permit sin to rule his heart and life.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). Just in the event one did not understand what the apostle was talking about in verse two or verse twelve, the warning is spelled out loud and clear here. "Neither yield," leaves us with the general idea of presenting one's self to another. Paul would have us to recognize that we have no business of donating our members to gratify the lust of the flesh. The Christian can not afford such practices. Why? Because in so doing, he has caused his body to sin and thus obeyed a sovereign that will only bring sorrow. God would have the believing sinner to yield himself up to Him — God Almighty. Yea, Holy Writ would have us to understand that God expects His blood-bought redeemed children to give themselves up to Him, and that without any reservations. Our life is not even to be considered dear unto any one, but Almighty God.

"For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). When the believing sinner has reckoned and come to the full and complete knowledge of his state — "dead to sin," then he can yield himself unto God. But there is no way that a child of God can ever expect to have any victory in Christ if he does not first realize that his sin has been dealt with on the cruel wicked cross of Calvary in the person of Jesus Christ. But when he reckons that truth, he will also realize that in one sense of the word, he has already (positionally) been raised from the dead. Beloved, the believing sinner has been given spiritual life and that life is in Christ Jesus. Wherefore, as the dead lost sinner naturally presented this members unto sin and unrighteousness, the Word of God tells us who have been made alive (Ephesians 2:1) to present our bodies (members) to Almighty God.

Thus, when the apostle implies that sin shall not have dominion over the believing sinner, it is because of the fact that they are not only dead to the guilt of sin, but for the very reason that with our sins being pardoned — they no longer have power (hold) over us. Beloved, do you see that great fact? The effect or curse of the law no longer has its power over the believer. How? The law could

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## VICTORY

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only condemn and that it did. The law revealed and still does today the awful need of sinful man. For without the law, man would have never realized his need. For the believing sinner, whether in the Old Testament period of time or the New Testament period, he is not under the demands of the law, but Divine Grace. The law was only used of God to reveal unto the believing sinner his lost fallen condition before God Almighty. If you please, "the law was our schoolmaster to bring us (the elect of God) unto Christ, that we might be justified by faith" (Galatians 3:24). Now, stop for just one moment and think back to your own salvation. Was it not after God first revealed unto you how awful a sinner you were? That was the way it was in my case. God used the preaching of ten weeks on "The Ten Commandments" to get my attention so far as a need was concerned. There was no doubt in my mind twenty-six years ago of my unworthiness, but today that guilt has been totally removed because of the work of God done in my heart and the acknowledgment of that work thereof. I have nothing in myself to add to my standing before Almighty God.

"What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:15-16). The Apostle concludes his argument by simply saying, the one who has received the free pardon of sin (the who has been justified) by faith and that without works, does not and will never be furnished a license to sin or to live in sin. There are far too many verses of Holy Scriptures that teach us that the believing sinner is to present his life unto God, and that is only his reasonable service — Romans 12:1-2. Beloved, we are to live unto God and that because we are His. It is not a wish, but a command. Just as with the nation of Israel, blessing and judgment come when the believing sinner repends accordingly. Blessings when he walks with the Lord and judgment when he sins. But don't forget, when we do sin, and we will, God is there to forgive us and to cleanse us from all unrighteousness (1 John 1:9). Thus, when we do sin and we will, one can have the full assurance that when that sin has been confessed, it can and should be forgotten and that because God has so forgiven and forgotten. May the Lord take these simple words and bless your heart, but even more so, give you victory!

## GREAT

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bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." "If it had not been the Lord who was on our side, now may Israel say; If it had not been the Lord

who was on our side, when men rose up against us: Then they had swallowed us up quick, when their wrath was kindled against us: Then the waters had overwhelmed us, the stream had gone over our soul: Then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth." "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

I want to use as my subject the words found in verse three of the last Psalm that I read. "The Lord hath done great things for us; whereof we are glad." Now referring to these Scriptures, if it had not been for the Lord Who is on our side, then the proud waters had gone over our soul. You can be sure, my friend, of that. Indeed those of you who know, who have been here these many years and know that we have waded some deep, dark waters in our time, and yet in spite of it the waters did not overwhelm us. At other times, we were able to stand on the bridge of God's amazing providence and watch the troubled waters flow by. They did not overwhelm us. We have stood looking down from that perch in Providence and have seen those troubled and darkened waters turn clear as a beautiful stream that reflected the glory of Almighty God; and we have learned by experience that our God was in each of those experiences, no more in one and no less in the other, for we have learned that our afflictions work for us as the Scriptures declare. "While we look not at the things which are seen, but at the things which are unseen: for," saith God's Word, "the things which are seen are temporal." So by faith we could look away from what we saw before our eyes and believe the Word of God and learn by experience that all things do work together for good, though adverse they may seem. They seem to work adversely at times, yet we believe God that they work together for good to those who put God first in their lives.

Now in spite of the predictions that were made in the past, for I remember, sitting back yonder in this building one day someone got aggravated with me. He got up and stomped out and he said, "The doors will be closed on this place in less than six weeks." I said, "My brother, if you are right, I would rather they closed tonight for if God is not in it, the sooner it goes out of business, the better." But they have opened every Lord's day since those many years ago.

An old preacher said to me as I preached the Word of God about thirty years ago in his church (I was pastor here then), "You'll not be able to preach like you do. You can't preach that loud, can't rant and rave.

You won't be able to continue if you do." Well, the last verse of that story is that he is dead and the fellow who stomped out is gone, and who's here? Guess who is here still ranting and raving?

It has been a long journey and a difficult one since I first drove up that dirt road. Oh, it was dirt. You look out there, but I remember what it was. I drove up a dirt road out here. This was a sandhill. If you believe not what I say, you get out there and dig down and you'll find sand almost as white as your pocket handkerchief. We had to haul top soil in here in order to get sand spurs to grow. There was nothing but pine trees and palmetto bushes and here's where we started. We had not the money to buy rock to mix with cement. We hauled shale from the beaches. They'd probably have put us in jail if they had known it, but we hauled shale from the beaches in order to make the piers that went under this house. Brother Alvin King would pour four of them in one day. That was all we could get money enough for. Four little piers with some little homemade forms we made. I still have them. We made the piers when we couldn't buy a cement pier. It was a difficult, difficult time.

We bought an old building, an Army barracks, for \$200. I took it down piece by piece and the men hauled it down here on Domino Orange picking trucks. We reassembled it. You might not recognize it, but this is the building that you are seated in today.

Now what I want to do today is give tribute to whom tribute is due. The Scriptures say in Romans 13:7: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." As I read a while ago Psalm 46, 124 and 126, it said, "If it had not been the Lord who was on our side..." I am well aware of what Abraham Lincoln said during the days of anti-slavery when someone asked him if he believed that God was on their side. Abraham Lincoln said, "I care not whether God is on our side, I care whether or not we are on God's side." And yet in spite of the way Abraham Lincoln turned it around, the passage I read to you said, "If it had not been the Lord who was on our side..." so I'm going to stick with the text there. We would not have made it, had it not been for the Lord.

Now, on April 9, 1947 about 38-39 years ago, a group of six people met. Six baptized believers read this Psalm 46:7-11, "The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge. Selah." These six baptized believers petitioned the pastor of the Main Street Baptist Church, Lakeland, Florida and the pastor of Mt. Zion Baptist Church in Webster, Florida, asking those churches if they would come and help them organize into a New Testament church. So J.M. Parrish, who

was the pastor of the Main Street Baptist Church in Lakeland, and R.C. Davidson, who was pastor of Mt. Zion Baptist Church in Webster, met with them on this day. R.C. Davidson led them in a word of prayer, opening the services and reading to them the articles of faith they adopted at that time. J.M. Parrish delivered the charge to the church, taking his text from Timothy, as you might have imagined.

When the church was fully set up, they called a pastor who remained with them one year and three months and went elsewhere. He resigned on January 9, 1949. Those six people who were charter members of the Grace Baptist Church that began that day, September 9, 1947, were: Brother Myers and his wife, his son, Charles, Alton King and his wife, Juanita, and Mrs. Mary Williams. These were the six people who constituted this church in its inception, four of whom are dead and gone; others are scattered elsewhere.

When Brother Myers resigned, Brother W.B. Davidson, the pastor of Calvary Baptist Church in Tampa, whom they had notified that they were without a pastor, spoke to me about this work here. He said, "It is a little work. It has only begun. They are meeting in the Oddfellows Hall. They do not have a building. They do not have a pastor." He said, "I would like for you, if you feel inclined to do so to go down there and preach to those people." So I did exactly that. I came down in January of that year and preached, and in February the church called me to be her pastor. My letter arrived here on April 17, 1949.

As I told you, they had no building. They had something in the neighborhood of \$50 in a building fund, meeting in the Oddfellows Hall, but to our amazement and with nothing to work on, the following December 4th, we were in this building and held the first dedication service. Brother Myers and others were invited to the anniversary or the homecoming service, at which time he, along with other preachers, challenged me to launch out on faith and to give up my job to come on the field full time, and here I am. It always amazed me why he didn't try, but you know it is always easier to get other preachers to do what I did. I almost starved to death, but I did it anyway. I don't regret a day of it not one day of it.

I've learned, as I told you before, that God is in the troubled waters no less and no more than when the waters run clear and beautiful, and you can see the reflection of His glory. So it was a small beginning.

I'm reminded of the Scripture in the book of Zechariah 4:10 where Zerubbabel began the work of the restoration of the temple. "For who has despised the day of small things?" Five hundred years B.C. and as they thought about it, how insignificant and how little were the men who were employed to do the job they despised. The day of small things. But you know what God said in that same text: "Ye shall see the plummet in the hand of Zerubbabel." You don't use the plumb-bob to lay the foundation. You use the plumb-bob to make sure the walls are plumb, to make sure the building is straight. He said, you despise the day of small things. He said, you are going to

see him with the plummet in his hand. Oh, what a blessing, what a blessing, the day of small things.

There was another small beginning of which I am well aware. How in A.D. 33, just before our Lord died, He instituted His church. Then we are told that He summoned them up on a mountain to meet Him in Matthew 28:16-20, "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. 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 always, even unto the end of the world. Amen."

That was an insignificant beginning, too. My friends, the Lord Jesus built His church when He was on this earth and it was constituted of eleven at that time. He gave them the commission to go into all the world, and no one on earth would have believed that they could have done it, but they have and they will. He said, "...lo, I am with you always, even unto the end of the world."

Indeed, it is God's way to use insignificant things. It is God's way to begin with little beginnings. I can sight you to another; an old man with some boys is how God started the nation of Israel. Yet in spite of the fact that they have been slaughtered by multiplied millions, sixty million for them by the Germans alone, plus the other multiplied billions of Jews that have been slaughtered; still today there is the nation Israel that God started with one old man and his sons.

It is God's way, my friends, that no flesh should glory in His sight. Indeed I Corinthians chapter one declares that God did not call the wise, the mighty, and the noble to His Works. He chose the foolish things, weak things, the base things, the things that were despised, and then the things that are not, as if speaking of nonentities. His reason was that no flesh should glory in His presence.

Now, when God called me to preach and this church called me as its pastor, I surely qualified. Now that sounds presumptuous, doesn't it? Not if you were listening to what I said. In as much as God chooses nonentities, God chooses weak things, God chooses despised things, God chooses foolish things, God doesn't choose the noble things. God doesn't choose the mighty things. Therefore, I qualify. That's God's way.

I came here as a boy, and that's a fact. I came here as a boy, driving a two-tone green Buick. Now, I mean, I was up-town. It had two carburetors. Now I needed a car with two carburetors on it like I needed a freight train. But that is how I came here. Driving a 1941 Buick two-tone, two carburetors on it, shaped like a torpedo, and it should have been torpedoed, that is a fact. Now I'm driving a 1984 Buick, the one the church bought me. So I came here driving a 1941 Buick and now I'm driving a 1984 Buick, then I

(Continued on Page 11 Column 1)



## GREAT

(Continued from Page 10)

must have been here forty-three years or forty-four. I came here as a boy, my friend, you believe it, a boy in a lot of ways. When I came here I thought Florsheim was something you polished floors with; today I'm wearing a pair of them. My children bought them for me. What a blessing that I have children who remember that I bought them new shoes while I wore shoes that I bought at the Goodwill while I pastored this church. Many of them were not too good though they may have come with good-will. Like Brother Sledd said, when people gave him clothes, he appreciated it, he only wished they wouldn't wear them so long before they gave them to him.

Now then, during this time we have lived, we have learned, we have labored, we have loved, we have longed and looked for His appearance. It hasn't all been bad. We have climbed mountains together and breathed the good thin air of God's amazing grace, but we have also walked together slowly through the valleys of Baca. This Scripture speaks about the valley of Baca, the valley of tears. At times we have huddled together as a little group leaning one upon the other for needed strength. Oh, yes, my friend, we have stumbled, we have staggered and we have fallen, but we have struggled to our feet again every time, never surrendering neither sword nor shield; for the Lord hath done great things for us, and we are glad.

I said the Lord has done great things for us as is true in every text of God's Word. Great is the imagery here, for you know the word "great" that is used where it says, "The Lord hath done great things for us," is the Hebrew word "gadal." God hath done "gadal" for us. That word means to twist and by twisting to weave each strand together. Oh, my friend, God has done some great things for us. But usually when you think of God doing something great it is just all of a sudden, bingo, and there it is. But here is a word that teaches that the way God does great things at times is by twisting and weaving together little strands, one with the other. God has surely done that for us.

You've heard me say many times that we have lost sight of the way things really are. You see words are definitions. We have decided that words need definitions. That's not the truth. Words are definitions. They are descriptions of conditions that previously existed. So the words were definitions of a situation being described. Now we have lost sight of the fact that the word was the description or definition and now we must define the word. Sound crazy to you? It won't. Hang on. In Isaiah 40:31, "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Wait on the Lord, wonder what that word means? Well, let's run get a definition. No, run back and find out what the word is describing. The word "wait" means to bind together by twisting. Now, isn't that strange? God hath done great

things while we waited on the Lord. Waiting on the Almighty to weave together the unravelling and confusing strands of life and responsibilities and yet He said "wait on the Lord." I'm just giving you some examples of imagery here now. "Great" things, that word itself means to bind together by twisting. In Isaiah 41:1 it says, "Keep silence before me," and there He uses the word "charash" which means to strive or engrave. How could the word silence ever be associated with an engraver? Well, my friend, an engraver does not build by hammering and sawing. An engraver works with a tool that doesn't make a sound. So the word silence was a word that was invented to describe what the engraver was doing. Now we define it in a dozen other ways. My friend, God is doing some engraving.

In the book of Psalm 25 David prayed, "teach me, O Lord, and lead me." The imagery there is beautiful for the word that he uses, "teach," is a word that means goad. A goad and the rod was the oriental incentive for teaching. So David was saying, "O Lord, use the rod on me." "Goad me into obedience to thy will, lead me."

All of us want God to lead us and teach us, but I wonder if you want this kind of leading. The words David used when he said "lead me," is a word that means to tread, to string a bow by treading on it. Stress, put stress on the bow string so as to put purpose and direction on that arrow. Not many of us want God to work our bows, but I'm going to tell you, my friend, before the bow string was taut and the arrow has purpose and direction, God must put stress upon your life. So he said, "Lord string my bow." "God hath done great things for us." While we waited on the Lord to bind and twist together, while we waited on the Lord to engrave and write, while we waited on the Lord to goad us and put stress on our bow strings, all the while we stood still. As they read that first day when this church began, "Be still and know that I am God." That word means to slacken, just turn loose, my friend, but it also means to mend by stitching. These are the great things that God hath done for us while we waited, while we kept silence, while we stood still. You see, we have been criticized for being still, we have been criticized for not jumping up and running around to get all the big things done that big people think ought to be done. Yet all the while the Scripture was calling upon us to wait upon the Lord, to stand still before the Lord and to keep silence. God hath done great things for us, twisting us, weaving us, binding us, goading us, treading upon our bows to make the strings taut and mending us, while He was engraving us to make a work of His own. Great things, indeed, great imagery here. God said, "I will be exalted among the heathen, I will be exalted in the earth." He said in verse 10, "I am God."

He has indeed bound us together. He has plaited His own cord, twisting us and weaving us in His own design. "Great things," I realize, is a relative term. You see, the measure of success is not determined by where you are but where you came from. There are a lot of people that don't know that. I'm not saying that I'm smart, I'm

saying success is not measured by where you are, it is where you came from, my friend. So, often time when you look down your nose at another child of God and think that he has not made progress as you have, you must not judge unless you know exactly where he came from. There are Christians now who seem so far ahead of this fellow back here, but what they don't know is that this poor fellow began way back there, and these started from up here. Remember that the measure of success is not determined by where you are, but where you came from. The evidence of growth is not numerics, but character.

If a plant is growing, what happens to it? It turns into two plants? Foolishness! A plant that is growing and developing and maturing does not turn into two plants. It is the enlargement of one plant that we call growth. Oh, how we have been able to grow some together! You see, but we have groaned together and we have grown together. I have seen the old wheat, members of my church, tassels and turn white in this field. But I'll tell you something else, my brother, I have not only watched the old wheat in this field tassels and turn white, but I have lived to see their offspring burst through the furrows behind them to take their places down through the third and fourth generation. I've seen it right here and it reminds me of the words of John when he said, "I write unto you, old men because you have known Him from the beginning. I write unto you young men, because you are strong and have overcome the wicked one. I write unto you little children because your sins are forgiven and you know the Father." So, the old men have been with them from the beginning and the young men who are strong, have been raised up as victors to overcome the wicked one, and the little children, whose sins were forgiven and who also knew the heavenly Father: faithful men. The Apostle Paul said, "The things that thou heard of me among many witnesses, the same commit thou to faithful men."

I think one of the best things this church ever did was twenty-nine years ago. Twenty-nine years ago in the month of May, this church in a regular conference, voted to make Brother Dallas Cumbie and Brother Hoyt Taylor deacons in this church and subsequently they were ordained. I was just thinking that if the combined service of these two men and myself were put together we'd go way past a century; about 110 or 115 years. "I write unto the old men, not because they are old, but that ye have known Him from the beginning." John's talking because John had been with Him and had handled Him and touched Him, and he was talking about being with Him since He was here. These two men all those many years, way over a hundred years of service rendered to the Lord, if you were to count us together.

Now then, like I said, things are not easy. God is raising up young men and I'm glad, and strong men. Just like I've said, I've seen the old wheat tassels and seen their offspring burst through the furrows behind them. We have been on the radio here for twenty-seven years, and I was on one uptown before there ever was one here. The first Sunday that that radio station went into business, I was in business on the air there.

Although we have been on that radio station every Sunday morning for twenty-seven years, not once in those twenty-seven years has there ever been a request for one thin dime. We have never asked for a dime. And in all the years I have been pastor of this church I have never once hinted of any personal need. I have never yet suggested or hinted that I needed a raise in salary. These men that I'm talking about, that had known Him from the beginning, remembered.

They remembered, and they took care of it. Now the amazing thing is that we used to get together here on Sunday night after the service was over and try to raise enough money to pay the light bill. There wouldn't be enough in the offering plate to pay a light bill and it was nothing like our light bills now. Oh, no. But I'll tell you in spite of that, this church today spends well over a \$1,000 every month. \$1,180 every month goes to nothing but mission work besides meeting all the current expenses of the lights, the water, the pastor's salary, and everything else. But, "Got hath done great things for us."

Stay with me. God is raising up young men, strong men that have joined the ranks who will continue the work and continue to shout, "God hath done good things for us." We are a family here. One time Jesus was told in Matthew 12, "thy mother and thy brethren stand without, desiring to speak with thee." Is that a fact? They are standing without and they desire to speak with thee. Do you know what the Lord Jesus did? The Lord Jesus looked out and waved His hand in such a fashion and He said, "who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" Then He added, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." I sit here today and look at my sisters and my brothers. We are family. This is my family, these are my friends. The Lord Jesus said, "ye are my friends, if ye do whatsoever I command you." Friends are not made by saying so; friends are made by doing so. Jesus said, "If ye do."

A few days ago I wrote down a romance with my old shirts which I called, "My Friends and Old Shirts." Now, to preface what I want to read, I want you to think with me just a little. Most of you, no doubt, like myself go to the rack where your clothes are, and there are some there that seem to fit you so well; there are others there that may be bright and new but they don't feel like those old clothes. That is the reason all of us, when we go to our clothes racks, seem to wear the same things round and round, just because of the way they feel. I call this a romance with my old shirts, which is symbolic of the relationship with these, my friends. So you indulge me with this, at least:

### MY OLD FRIENDS

(A Romance With Old Shirts)  
"Some old shirts of mine with collars frayed and worn are like old friends —

So nice to touch — so gentle and so warm —

They seem so easy to get along with, and a comfort to embrace — though they may have been hanging there — unnoticed, unneeded for a space —

Yet when you come upon them, they seem as friendly as ever; and causes you to wonder why their companionship should sever —

So unlike the new ones, stiff, resistant, as if with personalities all their own, they could care less if worn or merely left alone.

While the old friends seem to whisper "wear me!", and memories of their comfort near me, the sun, rain, and elements not withstanding,

Stuck with me as if understanding that we are friends — good friends! Old Friends —

So often when I look at newer ones upon the rack, I feel some shame, some guilt, of sorts towards the old friends of my back.

For many have come and gone that could not stand the fray — but these old friends of mine had come, and having come had meant to stay.

Bless you old shirts, Old Friends —

My dream, my wish, stay on —

Not that you could — nor even that you should —

But I do wish you would.

If not, So-long."

But all my friends are not here today and we must pay tribute to them while we are assembled in this old Army barracks dedicated to another war — a war against Satan, self, and sin. While we are marching to another drummer, following the orders of the greater Commander-in-chief on whose head, Revelation says, are many crowns. When the roll is called, as you heard a while ago, some will no longer answer "here." We have some that answer when the roll is called, "not here," some answer, "here," but, there are others, if we would but listen faintly, we would hear them say, "up here, up here." So I'll tell what I would like for us to do. I want us to stand at attention in this old Army barracks and listen while I call their names and listen, no one stirring or making a sound, that we might hear them answer, "up here." Now some of the names I will call are those who have gone their ways, but while they were here they helped us nudge the wheel and move it on. I'd like for you, if you would, to stand at attention as quietly as we can and I want to read the names of our fallen comrades: Pauline Flynt, Willie Albritton, Brother Lee, Sister Lee, Willie Boone, Ernest Neuse, Mary Kippler, Annie Reinhart, Regina Pyles, Mrs. Crumby, Beulah Avery, J.W. DeSear, Mrs. Frank Burns, Earl Cobb, Katie Cobb, Leona Cobb, Marvin Cobb, Sr., Brother Covington, Brother Covey, Dexter Franklin, Hattie Gray, Brother Gast, Alvin King, Nancy Ratcliff, John Rains, Edith Snyder, Dessie Mae Trimble, Robert Weaver, Warren Goldstein, Brother Wallace, Dollie McCasto. Their going is our loss, their gain; let faith not wane; as we view each name; until not a one of us remains.

While we are still standing, I want to do something else. I want us to remember some other comrades. The service men who one day met in this very building that we are in. I thought about it when I was taking it down, and I think about it again today. I don't know how many boys went off in defense of our country in that war in the 40's, but

(Continued on Page 12 Column 1)



**TUNE IN TO  
THE CALL TO CALVARY**

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

**GREAT**

(Continued from Page 11)

they met in this barracks on an Army base in Drewfield. They were young, they were fearful; but they were patriots, and they deserve tribute. Now I could call their names many, no doubt, would answer, "over here," for many never came back. They went over there that we might enjoy, that we might have the freedom and the liberty to worship God as we do here this day. It is to them, and to our fallen comrades in this war and in the one we are yet in, I want us to sing and I want us to pray, and I want us to praise God. Although we have sung this song many a time, I want us to stand and sing it today as a tribute to our fallen comrades like we have never ever sung it before: "The Battle Hymn of the Republic." As we sing this song let us pray that the truth shall be ever marching on, for the Lord Jesus saith it is the truth that makes men free. Remember, the words of my text, "The Lord hath done great things for us; whereof we are glad." May God Bless you is my prayer.

**ANNOUNCEMENT**

Elder Hubert Sapp has resigned as pastor of the Clearview Baptist Church in Maceo, Ky. He will be working with the Solid Rock Baptist Mission in Central City, Ky. He will be available to preach wherever the Lord might lead. I consider this brother to be a sound and able preacher of God's Word. I urge the churches to use this man. He may be contacted at Rt. 1, Box 75, Beech Creek, Ky. 42321. Or one can call him at 502-476-8288.

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Notice to anyone living in the Tampa, Florida area. Elder Gaylord Haubert is interested in starting a work in this area that will take a strong stand for the truths taught in The Baptist Examiner. If any of our readers are interested, contact Brother Haubert at 1808 E. 142nd. Ave., Tampa, Fla. 33512 or call him at 813-977-0163. Brother Haubert is a member of our church here, and we recommend him as a sound man in the truths of God's Word. This is not meant to imply that there are not some sound, true churches in this area.

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Andy Proctor is a young man whom God has called to preach. I feel that this young man is a very sound and able preacher of God's word. He is available for preaching wherever the Lord may open the door. He is especially interested in pastoring some sound church. He may be contacted at 3805 Unique Circle, Ft. Myers, Fl. 33908, or by phone at 813-482-3789. Some church could be blessed by this man's ministry.

**APPRECIATED  
LETTERS**

Dear Friends in Christ, Your paper is a great help to us! We look forward each week to reading its faithful message. We desire your prayers for...

Mrs. J.P. Morgan  
Charleston, W. Va.

\*\*\*

Dear Brother Wilson, Enclosed is our monthly offering for The Baptist Examiner. Our prayers are with you and Calvary Baptist Church, and Brother Halliman. Keep up the good work. In His love,  
Bethesda Baptist Church  
Odessa, Fla.

\*\*\*

Please use the enclosed check for the publication of The Baptist Examiner. Wish it could be more. Periodically, I stray away from reading it, and then the Lord sets me on the right path again. However, I have never forgotten the correct theology I gleaned from reading the paper and my correspondence with Dear Brother Gilpin when I was a relatively new Christian. The paper was originally a gift from another believer...

Mary and William Billings  
Vilas, N.J.

\*\*\*

Enclosed find an offering for The Baptist Examiner. I pray God will richly bless you in your efforts to win souls for His names sake.

Earl Hurley  
Dayton, OH.

\*\*\*

Dear Brother Joe, I surely hope your hand is improving nicely. I still enjoy your paper and pray for Calvary Baptist Church, The Baptist Examiner, and the New Guinea Mission work... I enjoy The Baptist Examiner and the truths that I have learned from reading each edition. Keep up the good work, and I am enclosing a love offering for you to use as you see best. In Christian love,

Mrs. Roy Hollowell  
Rocky Mount, N.C.

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Love and Prayers for all the precious work of Calvary Baptist Church.

The Springmans  
Yerington, Nev.

The preaching was great, the singing was good, the fellowship was heavenly. The special singing was very good. My impression is: the Lord smiled on us, and poured out His blessing in the whole conference. I hope the Lord will continue to bless what we felt and heard as we go back to our homes.

Elder Dan Phillips  
Bristol, Tennessee

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Sound Bible preaching — solidly Baptist — outstanding fellowship — good food — but, more than anything, Christ honoring emphasis.

Elder John Alber  
Kountze, Texas

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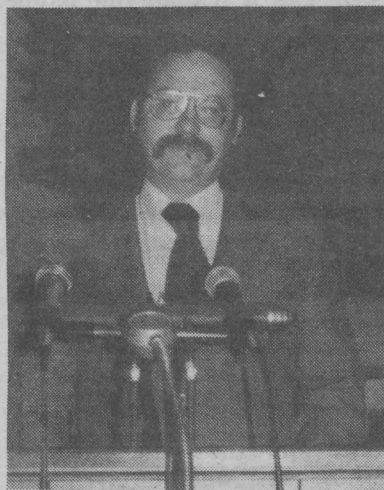
Truly a heavenly experience as I heard each man — reach the Word under the power of God's Holy Spirit. Great fellowship and spiritual food for my soul.

Ruth P. Hall  
Ironton, Ohio

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A preacher needs preaching as much as anyone else. A Bible Conference is a great blessing to a preacher for a change he is preached to instead of just hearing himself. I greatly appreciate Calvary Baptist Church for inviting so many outstanding men to preach to me.

Elder Medford Caudill  
Goshen, Ind.



Medford Caudill preaches at our Conference.



John Lenegar proclaiming God's Word.



Sam Wilson, the editor's son, preaches on "The Theology of a Dying Thief."

**MY IMPRESSIONS OF THE  
1985 BIBLE CONFERENCE**

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I like these conferences because it is a chance to escape the world.

Ken Boswell  
Hagerstown, Md.

\*\*\*

I enjoyed the singing,

preaching and the fellowship; meeting old friends and seeing sound men who write in TBE. I thank the Lord for a church like Calvary Baptist Church and their pastor.

John Foor  
Gladwin, Mi.



Fellowshipping around the table.



Bernie Foor and his wife. Two very dear friends of the editor, our church and work.

**GRACE BAPTIST CHURCH  
BIBLE CONFERENCE — 7:00 P.M.**

**FRIDAY NIGHT**

Aaron West ..... The Gift of Repentance  
Don Pennington ..... The Christian's Role in Politics  
Sam Wilson ..... Walking With God

**SATURDAY MORNING**

Mike King ..... Where Is The Fire?  
Al Lyons ..... Teaching To Observe The  
All Things of God

Rick Perdue ..... The Marriage of the Lamb  
Willard Pyle ..... The Resurrection of the Saints

**SATURDAY AFTERNOON**

Andy Proctor ..... Stormy Sailing To Baptist Baptism  
James Crace ..... The Mission of Christ

to the Earth and  
Was It Successful

Eldon Joslin ..... Is This The Millenium?

**SATURDAY EVENING - 6:00 P.M.**

Sammy West ..... Preaching Christ and Him Crucified  
Jim Hobbs ..... Profiting From the Profitable Word

Doug Newell ..... Fixed Things  
Joe Wilson ..... True Relationship

Between Law and Love

**SUNDAY MORNING - 9:30 A.M.**

Dean Elzy ..... Why Preach The Gospel  
David West ..... Progressive Sanctification

Ron Boswell ..... Wrestling The Scriptures  
Dan Phillips ..... Tithing

**SUNDAY AFTERNOON - 1:30 P.M.**

John Lenegar ..... White Throne Judgment  
Pete Horne ..... The Judgment Seat of Jesus Christ

Carl Barnette ..... The Power of Prayer

This conference is scheduled for Labor Day Weekend, Friday, August 30th thru Sunday, September 1. The above preachers are scheduled as well as Elders Fred Halliman, Peter Halliman, and others if they are able to be here. We extend our invitation for the readers of The Baptist Examiner to make plans to attend. We look forward to a time of many great blessings from God. If we may be of any help to you please contact us. We are looking forward to seeing many of you, Lord willing, at this time.

All services will be held at Grace Baptist Church, located behind the Green Front Service Station on Cross Baptist Church Road in Stanleyville, N.C. Stanleyville is just north of Winston-Salem, N.C. approximately 8 miles on U.S. 52. You may contact Pastor Gene Kiger at (919) 768-7282 or Cletus Snyder at (919) 788-5753. There is also a phone at the church. (919) 377-2154.