

*Jesus knows we must come apart and rest a while, or else we might just come apart*

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# The Baptist Examiner

**Baptist Is Our Middle Name**

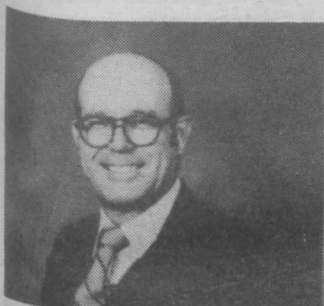
**Paid Circulation in All States and in Many Foreign Countries**

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

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## VISION: THE WORD OF THE LORD

By Pastor Charles Lybrook, Waverly Road Baptist Church, Huntington, WV



UNASHAMED OF OUR ABOMINATIONS, AND UNABLE TO BLUSH. "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast down, saith the Lord. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:15-16).

On our text in Proverbs 29:18, H.A. Ironside made this statement: "When leaving the Ephesian elders at Miletus, it was not to gifted ministers that Paul commended them in view of evil teachers soon to arise, but TO GOD AND THE WORD OF HIS GRACE" (Acts 29:32).

This is the only hope for our people today, indeed, the only hope for our churches, our homes and our country, the WORD OF GOD faithfully and prayerfully taught and studied. We do not need the

new, we need the old, neither can the old be dressed up in the new. We need men of God who love the Word of God, and who lovingly and faithfully proclaim the old Book, the BIBLE.

The Holy Spirit uses not the tact of the gifted speaker, but the unadulterated WORD OF GOD, not only to save souls, but also lives as well.

On our text, Matthew Henry said, "Where there is no vision, no prophet to expound the law, no priest or Levite to teach the good knowledge of the Lord, no means of grace, the word of the Lord is scarce, there is no open vision (I Sam. 3:1), where it is so the people perish; this word perish has many significations. (1) The people are made naked, stripped of their ornaments and exposed to shame, stripped of their armor and exposed to danger. How bare does a place look without Bibles and ministers, and what an easy prey it is to the enemy of souls! (2) The people rebel, not only against God, but against their prince; good preaching would make people good

(Continued on Page 6)

## The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

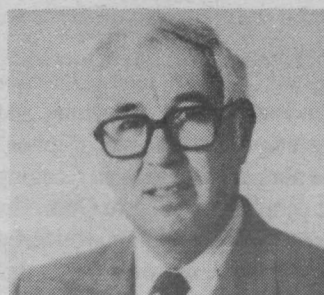
### LET MY PEOPLE GO

(A MESSAGE ON THE IRRESISTIBLE GRACE OF GOD)

"And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve me" (Exodus 8:1).

In Exodus chapters 8 through 12, we see three Old Testament types. They are:

1. The children of Israel are a type of the elect.



## JUSTIFICATION

By Pastor Willard Willis

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

The word "justification" is a legal term and means to declare righteous. It has to do with a person's standing before the law. We may say that it is the direct opposite of condemnation just as cold is the opposite of hot, or black

10:29).

We are all aware how that parents try to justify their children and that friends try to justify their friends. The Catholic church claims to be the means of justifying her own. We, however, will find from Romans 8:33 that it is a bomb that is dropped upon all of these ideas. "Who shall lay any thing to the charge of God's elect? It is God that justifieth."

Let's observe at least three things that are involved in justification. The first of these is that a justified person is a forgiven person. God, when He forgives sinners, forgives them for what ever sins have been theirs. The justified person walks away from God's bench as free and as clean as the driven snow. There is no charge which can be laid against that person as far as the curse of the law is concerned.

A person who is pardoned by the governor of a state is a good example of that which is before us. The pardoned person is free from the sentence which was imposed upon him. There is no power in the state that can summon that woman or man back to the prison for the sin for which they were pardoned. There, in like manner, is no power which can lay hold on and drag into court those whom God has justified. Their sins, in fact, are gone. God has cast them behind His back and will never remember them again.

The second point we wish to consider relative to justification is that a justified person is a restored person. Here is where God's pardon differs from the governor's pardon. They differ in that the governor's pardon does not restore a person, while God's pardon does. The governor, when he pardons a person, merely frees that person from the sentence which was imposed. The person, however, is not restored to the extent that he receives back all that was lost due to his misdoings. There is an old song that illustrates my point. The song states, in essence, "The judge will say I'm a free man, but my name will never be free. I will always be an ex-convict and branded where ever I go."

God, on the other hand, restores all those whom He pardons. He restores them to divine favor. He goes so far as to clear their record

(Continued on Page 3)

is the opposite of white. Actually, the word does not mean to make a person just, but only means to declare him so. The same reasoning can be applied to the word "condemn," that is, to condemn a sinner does not mean to make him one, but only to declare him to be so. It means that he stands guilty before the law. The same applies to justification. The justified are still sinners, but they have been declared to be just. The judge has said, "Loose him and let him go."

One of the controversial questions in the world today relates to how a person is justified. All, perhaps, agree that God must justify, but all do not agree on what basis we are justified. Some, in fact, according to the following passage, even try to justify themselves. "But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (Luke

2. Pharaoh is a type of Satan.
  3. Egypt is a type of sin.
  1. The Lord Speaks to Pharaoh
- Pharaoh is an Old Testament type of Satan. The Lord says to him: "Let my people go" (Exodus 8:1). This is not a request to let his people go; this is a command to let his people go. Notice that the

(Continued on Page 2)

"Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Proverbs 29:18).

America is perishing today for lack of vision...Families are perishing today for lack of vision...Homes are being twisted apart for lack of vision. I speak not of visions, but of vision. I speak not of lofty ideals and plans for the future, but of something far more. By vision in our text is meant SPIRITUAL DISCERNMENT into the things of God, via the WORD OF GOD, under the leadership of the HOLY SPIRIT OF GOD, through a proper teaching by the servants of God. The word VISION in this text is the Word of the Lord. "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious in those days; there was no open vision" (I Samuel 3:1).

Where the Word of God is taught and loved, respected, received and obeyed, THERE WILL THE BLESSINGS OF GOD FLOW. Where it is not so, there will be death to all that is holy and just and good, for "the people perish," in other words, without this pure and open vision, the people become lawless. OH AMERICA, LET US COME BACK TO THE OLD PATHS, BACK TO THE GOOD OLD WAY, we are now, as were the people in Jeremiah's day,



## THE BAPTIST EXAMINER

Eugene P. Helton

Editor

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## PEOPLE

(Continued from Page 1)

Lord did not command the release of all who may have been in some kind of bondage in Egypt at that time, but only His people. In type, this is a command of God to Satan to free the elect.

The certainty of the freeing of God's people is found in the Lord speaking to Moses in Exodus 11:1. "And the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether." Notice the Lord said: "he will let you go." When the power of God was exer-

## Editor's Update

By Pastor Eugene P. Helton, Editor

In the last edition of the Baptist Examiner we published the program for our Bible conference which will take place on September 16th and 17th. The program is also in this edition and will be published in each edition until the time of the conference.

Our conference this year will have a more local flavor than national. Of the eleven preachers selected to preach, only one will have to travel more than 150 miles one way to the conference. Jon Rule must travel from Taylor, MI, however, in selecting Jon, we not only get to hear a very able Baptist preacher who also has a Christlike spirit, but Jon will have an opportunity to visit with his mother and sister who are both long time members of Calvary.

All eleven men invited to preach at our conference are outstanding preachers of the Word of God. Because of our desire to scale down our conference a bit, many other wonderful preachers were not selected this year to preach in our conference. Driving distance was of prime consideration in selecting the preachers for the conference. The number of preachers preaching at the conference this year are fewer than in years past. These two things together, driving distance and a fewer number of conference preachers, made our task very difficult because we know many able men of God will not be preaching at our conference this year.

We invite all to attend our conference. Come for one session or all sessions. We will be blessed, I'm sure, by your attendance.

The Lord is continuing to bless us here at Calvary. As pastor, I consider the local church here to be so very important. In years gone by, the Calvary Baptist Church was known as the church that published The Baptist Examiner. In years to come, it is my desire that the Calvary Baptist Church be known just for being the Calvary Baptist Church: a great church of our Lord Jesus Christ!

Until next time, may our Lord bless and keep you!

cised upon Pharaoh, he had no means to resist. When the power of God goes head on with the power of Satan, God always wins. So it was on Mount Calvary. Good defeated evil. Light defeated darkness. Jesus Christ defeated Satan. There is victory in Jesus! When the Holy Spirit speaks to the heart of a lost sinner, the lost sinner will respond. "And you hath he quickened, who were dead in trespasses and sins..." (Ephesians 2:1). "It is the spirit that quickeneth..." (John 6:63).

II. The Reason God Commanded This Freedom

The Lord commanded Pharaoh to let his people go and he gave the following reason: "...that they may serve me" (Exodus 8:1). One cannot serve God while yet in the bondage of sin. One cannot serve God while living in sin. We must leave sin behind. We must put great distance between ourselves and sin. "And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. And Moses said, It is

not meet so to do; for we shall sacrifice the abomination of the Egyptians to the Lord our God: lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to the Lord our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to the Lord your God in the wilderness; only ye shall not go very far away: intreat for me" (Exodus 8:25-28). The children of Israel had to leave Egypt behind to serve God properly. Satan, like Pharaoh, doesn't want us to go too far away from sin, but we must leave sin far behind if we are to serve God as we should.

Some pastors and churches spend much time preaching and teaching the "doctrines of grace" and almost no time at all teaching the people how to serve God. The "doctrines of grace" are wonderful truths, but let us never forget that we have been delivered to serve

God. "...that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74-75).

III. Pharaoh Resisted For Awhile God's Command to Let His People Go. He had no intention to comply.

"And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go" (Exodus 7:14).

Pharaoh gave no serious consideration to the freeing of the children of Israel. The children of Israel were powerless to effect, for themselves, their own release from bondage. It would take an exercise of the will and power of God to accomplish what would have otherwise been impossible.

Pharaoh, like Satan himself, resisted all attempts of the children of Israel to gain their freedom. In Exodus 10:8-11, Pharaoh agreed to let them go serve God with a condition. Their children and animals would have to be left behind. Pharaoh knew full well that they wouldn't go far under this condition. In Exodus 10:8-11, Pharaoh consented to allowing the children to go, however, the animals would have to stay behind. Pharaoh was weakening, but still resisting.

Finally, after the power of God became so overwhelming, Pharaoh consented to let the people go with all their children and with all their animals. "And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also." (Exodus 12:31-32). Although Pharaoh consented to release the children of Israel, he would later chase after them. How typical Pharaoh was of Satan. When God exercises His great power to bring about the release of one from the bondage of sin, almost always Satan gives chase for a while.

IV. Those To Be Freed Didn't Seek After Freedom and Even Resisted It For A Time

"Is not this the word that we did tell thee in Egypt, saying, let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness" (Exodus 14:12).

They didn't seek freedom from Egyptian bondage just as the natural man never seeks freedom from the bondage of sin. "Leave us

alone; let us remain here in Egypt" was their cry. Had God not acted contrary to the will of the children of Israel, they would still be in Egyptian bondage until this day. It is so with the natural man. Salvation never takes place until God exercises His power and causes the will of man to change that he will do what God has long ago planned. "Thy people shall be willing in the day of thy power..." (Psalm 110:3). "For it is God which worketh in you both to will and do of his good pleasure" (Philippians 2:13).

V. God's Grace Is Irresistible God's people were in bondage in Egypt (a type of sin). Pharaoh (a type of Satan) resisted God as he

(Continued on Page 6)

## JESUS KNOWS

*When I cannot express*

*my thought to others or*

*when my tongue can-*

*not speak,*

*Jesus knows.*

*When my heart begins*

*to break, and tears flow*

*down my cheek,*

*Jesus knows.*

*When the burden gets*

*too heavy, and friends*

*cannot share the load,*

*Jesus knows.*

*When I feel that no one*

*cares, and I walk this*

*path alone*

*Jesus knows.*

*I know that Jesus loves*

*me and knows each*

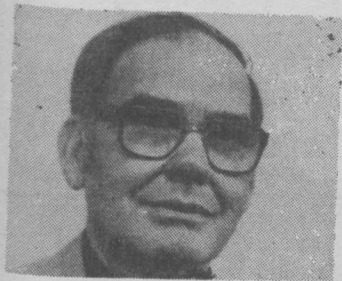
*problem that I face. My*

*hope lies in Him and in*

*His unchanging grace.*

*By Brian Fulcher*





## The Baptist Examiner Bible Study Lesson

By Clyde T. Everman, Deacon  
Calvary Baptist Church • Ashland, KY

Direct All Questions & Comments to: Clyde T. Everman • 108 Burdsall Ave. • Ft. Mitchell, KY 41017

### Genesis 6 - 7 THE ARK

Please read Genesis 6 and 7.

God having told Noah that He was going to destroy the earth because it was filled with violence, told him, "Make thee an ark of gopher wood..." (6:14). This ark was provided by God to save Noah, his family and representatives of the animals and birds, from destruction. God gave Noah the exact demonstrations to which the ark was to be built. Noah built the ark as God had commanded him. "Thus did Noah; according to all that God commanded him, so did he" (v. 22).

As the ark was to Noah and his family, what Christ is to all who are in Christ, we need to carefully study some of the details of the ark. Others have pointed out several ways in which the ark is a type of Christ. I will note a few of these for our consideration.

1. The ark was a Divine provision. It was provided before the flood came. Before a drop of water fell Noah was commanded to construct the ark. Neither was our salvation an afterthought of God. Before Adam and Eve ate of the forbidden fruit, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). The ark was a place of safety for Noah and his family as Christ is our refuge.

2. We need to note that the ark was of God's design. God revealed to Noah exactly how the ark was to be built. The ark was not left for Noah to design. Likewise, we are not left to plan and design a plan of salvation, but with Jonah we can say, "Salvation is of the Lord."

3. The ark was a place of safety from divine judgment. The ark

was pitched with pitch within and without (6:14). The word "pitch" is translated "atonement" in Leviticus 17:11. Those in the ark are a picture of those who are in Christ. In the Word of God there are three arks mentioned. All three were places of shelter and safety. Noah's ark provided safety from the wrath of God. The ark of bulrushes was a place of safety for the baby Moses from Pharaoh, a type of Satan (Ex. 2:3). The ark of the covenant was a place where the two tables of stone upon which the law of God was written, were stored. All three taken together speak of Christ. Those who are in Christ are safe from the wrath of God, safe from the attacks of Satan and safe from the condemnation of the law.

4. There was only one door for entrance into the ark. There is only one door into salvation. Christ said "I am the door: by me if any man enter in, he shall be saved" (John 10:9). "And the LORD said unto Noah, Come thou and all thy house into the ark..." (7:1). Noah was invited into the ark by God Himself. "Come" indicates that God would be with him in the ark. Are we not told "Come unto me, all ye that labour and are heavy laden, and I will give thee rest" (Matt. 11:28)? In 7:16 we read, "and the LORD shut him in." Noah entered into the ark by divine invitation, he was kept by divine power. In John 10:27, 28, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish."

5. The ark had only one window. While the door was in the side of the ark the window was in the top. God had charge of the

door which speaks of salvation, Noah had charge of the window which speaks of communion. Noah had only to count upon the faithfulness of God and keep looking up. The same was true of the children of Israel as they traveled in the wilderness. They had the pillow of cloud to guide them by day and the pillar of fire by night. Israel was only to look to God for guidance. So are we told we walk "by faith," to "Set your affections on things above, not on things on the earth" (Col. 3:2).

6. Noah and all his family entered the ark, a place of safety seven days before the judgment of God fell upon the earth (7:10). Before the period known as the Great Tribulation which is to come upon the earth, the saints of God will be taken up to a place of safety, "For the Lord himself shall descend from heaven with a shout, and with the trump of God: with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

7. As others have said the typical teaching of the ark reaches beyond the truth of the atonement to resurrection itself. We are told that the ark came to rest upon the mountains of Ararat upon the seventeenth day of the seventh month (Gen. 8:4). In Exodus 12:2, we learn that on the night of the Passover in Egypt the seventh month was changed into the first month. The lamb that was to be slain was to be taken on the tenth day of the month and be slain on the four-

teenth day. Three days later would bring us to what was originally the seventeenth day of the seventh month.

Our Lord, the true passover Lamb, was crucified on the fourteenth day of the month and three days later, on the seventeenth day, exactly the same day the ark came to rest upon the mountains of Ararat. He arose from the dead. How accurate all parts of the Scripture fit together! Does this not show us that the Bible is the inspired Word of the living God? The religious world is not as accurate in their calculation of the death and resurrection of Christ as is God. They claim He was put to death on Friday and rose early Sunday morning. Their claim puts Him in the grave only two nights and one day, not "three days and three nights" as the Holy Spirit stated (Matt. 12:40).

The final resting place of the ark was on the mountain top which speaks of the place on high where our Lord, our Saviour, is now seated at the right hand of the Father.

After Noah left the ark we hear no more about it. It may still be somewhere on top of one of the mountains of Ararat. Men have searched for it and some have claimed to have found it. If it could be found it would become a thing of worship as did the brazen serpent (II Kings 18:4). Men often worship the type rather than that which the type represents. Noah worshipped, not the ark, but the God of the ark. We do not worship the cross, but the Holy One Who hung upon that cross.

HOW GREAT THOU ART!

## JUSTIFICATION

(Continued from Page 1)

and their name. We, in fact, have, in the record of the prodigal son, an excellent example of pardon and restoration. The prodigal was not only forgiven, but he was also restored.

The third point we should consider is that justification involves adoption. It is the custom today for adopted children to enjoy all the rights and privileges of those who are born into a family. We, in like manner, when being justified, are adopted into God's family with all the rights and privileges of real sons. It is as stated in the following passages: "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:15-17).

We see, then, that the justified are the most blessed people upon the face of the earth. There is none who can equal them. They, in fact, are even triumphant in death. May we, then, since justification is the jewel of jewels, seek out its source. We know the source of water, but where is the source of justification? We will find the answer to our inquiry in Romans 3:24 which states: "Being justified freely by his grace..."

We see, then, that the source of justification rests in the grace of God. It is "Amazing grace how sweet the sound, that saved a wretch like me."

A study of Scriptures will clearly show that Paul and others emphasized on numerous occasions that our works are not the source of justification. The following passages are examples of what the Holy Scriptures have to say on the matter. "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reck-

(Continued on Page 5)

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JULY 30, 1994

PAGE THREE

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## The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
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### If God will ultimately save His elect, are all of mankind responsible to repent and believe the Gospel?

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That all of God's elect will be saved is clearly stated in the Scripture. Christ Himself stated, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). Again He said, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

As to the question, are all mankind responsible to repent and believe the gospel?, the answer is yes. God has commanded "all men everywhere to repent" (Acts 17:30). "Look unto me, and be ye saved, all the ends of the earth, for I am God, and there is none else" (Isa. 45:22). "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). These passages as well as others which could be listed, refer to what is generally called the outward call which goes out to all mankind. Christ told His church to "Go ye into all the world and preach the gospel to every creature" (to the whole human race). The Apostle Peter told Cornelius that Christ had "commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

The Apostle Paul has made it very plain that all men are responsible to repent and believe the gospel. He said that those

who did not receive the "love of the truth, that they might be saved," would be sent "strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:10-12). But then he addresses those who had believed, "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel to

(Continued on Page 8)

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First we can joyfully affirm that God will save all whom He has eternally given to His Son in the covenant of grace! "All whom My Father has given (entrusted) to Me will come to Me; and him who comes to Me I will most certainly not cast out—I will never, no never reject one of them who comes to me" (John 6:37 Amplified). I am not accustomed to using any other translation other than the KJV but I really like how the Amplified Version renders this verse. Note how they insert the word "entrusted." This word "entrust" means "to give over into someone's care or protection." Our Father chose us before the foundation of this world and gave us over into the care of His Son who shed His blood to make atonement for our salvation. This choice guarantees that those who have been entrusted to His care will without fail be eternally saved!

Now, in light of this truth let us deal with the question of Divine choice versus human responsibility. These two truths are like

two sets of railroad tracks running alongside each other. I can stand in the middle of these two tracks and look off into the distance and not see where they intersect. Somewhere down the line they do intersect! God does everything just according to His sovereign plan and timing. I believe that although God has chosen some from among the races of men to be saved, still all men are responsible to repent and believe the gospel. Does that seem to be a contradiction? How can God command a dead, spiritually depraved man to do something he is not spiritually able to do? A sinner's inability does not cancel his responsibility. Who is responsible for the sinner's inability? Is it God? If so, then God is unfair. I contend that this inability is man's fault.

The scriptural basis for this truth is this: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:19-20). You see men will not come to Christ on their own because by nature he doesn't really think he needs Him. Men do not like His way of salvation. Men do not know the value of Jesus Christ. They see not His beauty. They do not desire Him. In spite of this, he

(Continued on Page 8)

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God is sovereign. "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and

none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).

Man is responsible. "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" (Acts 17:30).

Most certainly God is totally sovereign in every way and in all areas. He controls all things through His declarative and permissive will. This of course, includes the salvation of mankind. God has elected a number of individuals to salvation which is innumerable to us, but whose number cannot be added to, nor subtracted from a total. All saved individuals who are, who have been, and who will be saved have been chosen in eternity past. They were elected unto salvation and God will ultimately save them in His time and by His method. What of the non-elect: the lost? Are they not responsible to God because of their lost state?

All lost people are responsible to God and His laws in as much as they are exposed to Him, or His ways. Sin is the great killer of mankind. It is sin that separates men from God and that brings them into eternal separation in hell from Him by their choice. (Continued on Page 8)

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The doctrine of God's sovereignty in choosing His elect and the responsibility of man to believe the Gospel is not widely accepted by most professing Christians. It is largely due to the false notion by those who oppose this teaching, that God would be unfair in choosing some and rejecting others without any apparent reason to do so. While we would agree human reason could never come up with a satisfactory answer to this question of, why

did God choose to act this way? Nonetheless, He has chosen to act this way, and we are not in either position, or possession of wisdom to question Him. We are reminded God does not always give us reason for His actions. He purposes things according to His own will: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). It is then first necessary to understand that God acts in ways that go beyond our finite minds and we trust that "He doeth all things well."

To the question, "Are all men responsible to repent and believe the Gospel?" Or we may reword the question: "How can man be responsible for his actions when all that he does has been ordained and decreed of God?" Space in this column will not allow full

(Continued on Page 8)

All letters sent to the Editor will be read, some may be selected to be published. If your church has a conference or announcement please write about it in the form of a Letter to the Editor. Postal regulations require us to advertise only for our church. Send comments and suggestions for

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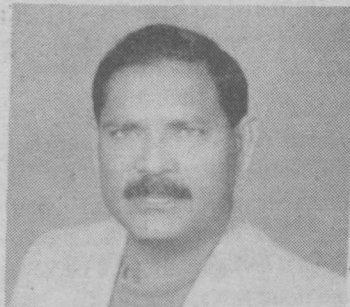


*If we have Jesus on the inside, we can stand any kind of trouble on the outside*

## THE LOVE OF GOD: GENERAL AND PARTICULAR

By Pastor Samaroo Sookraj, Emmanuel Missionary Baptist Church  
Trinidad, West Indies

**"For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him, should not perish but have everlasting life" (John 3:16).**



This Bible text has meant many things to many people. It has meant hope to the hopeless and love to the unloved. It has been a source of encouragement to the saved when faced with persecutions and discouragements; knowing that they are the possessors of eternal life through Jesus Christ and that though all the problems and persecutions of this world might be their lot, it would be temporal because ultimately, because of God's love, they shall be in heaven, safe and secure and no more to be touched by the sorrows of this world.

A misunderstanding of this text though has resulted in a further misunderstanding of the attribute of God's love, which has resulted in a false gospel and consequently a false hope being given to many in this world today. By this I mean, the false preaching that "Jesus died for the salvation of the world." How true is this? What is really taught in our text? I would like to submit my understanding of it very humbly and pray God's blessings upon you in the hope that it would be a blessing to you.

### I. GOD'S GENERAL LOVE

"For God so loved the world..." Contrary to what some may believe about God's love being only upon the elect, God does love the world. "Who is the Saviour of all men, specially to those that believe" (I Tim. 4:10). He is the Preserver of all men, He is the

Deliverer to all men and He is the Saviour of all men because of His general love. This is seen in His care and protection for all His creation, through providing in different ways. This means that all of His creation is blessed by Him. However, these blessings are both unconditional and conditional.

A. Let's observe some unconditional blessings with which the world is blessed because of God's general love.

1. God has blessed all beings by giving them the sun which gives light, energy and radiates heat. All these are necessary, for the most part, to sustain all of life on earth.

2. He has also given the moon which is very instrumental in the changing of the tides and contributing to other blessings like the enjoyment of a moonlit night.

3. Rain is also given to us to hydrate the land sometimes after a long hot summer; helping the plants to grow and replenishing the sometimes meager supply of water that all life is dependent upon.

There are many more things that God has unconditionally blessed us with because of His general love for the world.

B. We notice also some conditional blessings related to His general love. There are natural laws of survival for all life forms. Whether of inferior intelligence (e.g. animals, birds, fish, etc.) or superior intelligence (e.g. humans).

1. Animals enjoy health and strength and long life conditioned upon their obedience to the laws of survival. Their knowledge of weather patterns and their knowledge of each other would all contribute to the blessings that they enjoy through surviving.

2. All humans are blessed also through God's general love. Many of these blessings though are conditioned upon their obedience to health laws; consuming foods that are nutritionally sound

and drinking drinks that are not harmful to the body. They are also blessed through working and providing for self and dependents which contribute to making their homes pleasant and comfortable.

So we find that all of God's living creation are blessed by God through His general love; both unconditionally and conditionally.

### II. GOD'S PARTICULAR LOVE

**"That whosoever believeth in Him."** There is a particular love that God has for His elect which is revealed in His Word and this love results in His elect being conditionally and unconditionally blessed.

A. They are blessed unconditionally by the gift of salvation being conferred upon them through His electing grace.

1. Ephesians 1:4, 5 states: **"According as he hath chosen: us in him before the foundation of the world, that we should be holy and without blame before him in love having predestinated us unto the adoption of children through Jesus Christ to himself, according to the good pleasure of his will."** This says that He has unconditionally chosen us in Him before the foundation of the world.

2. II Thessalonians 2:13 states: **"...God hath from the beginning chosen you to salvation..."** This means to be unconditionally chosen unto salvation.

3. Please read Romans 9:11-16. God has sovereignly and unconditionally chosen us not because of anything special in us.

4. John 3:6 states: **"...that which is born of Spirit is spirit."** John 6:63 states: **"It is the spirit that quickeneth the flesh profiteth nothing."** God in the fullness of time through the quickening power of the Holy Spirit and the preaching of the Word calls us to salvation.

5. Finally, the elect are unconditionally kept in His love (Rom. 8:35-39) and by His power (I Pet.

1:3-5).

This shows to us that God has a particular love for the **"whosoever believeth in Him"** and that particular love results in the glorious gift of salvation being conferred upon His elect.

B. We also know that there are conditional blessings that are to be had by the elect, according to obedience to the laws of God. This is especially to the elect because the unsaved cannot please God (Rom. 8:8). The unsaved, in seeming to obey God's law, are motivated by selfishness and God therefore is not glorified. To some it may seem to be legalistic in saying that these laws are to be obeyed. We must remember though that **"All scripture is given by inspiration of God and is profitable...that the man of God may be perfect"** (complete articles, Gr.) (II Tim. 3:16-17).

1. For the land to be blessed. Please read Leviticus 26:3-12.

a. Material prosperity (vv. 3-5)  
b. Victory over the nation's enemies (vv. 6-9)

c. Assurance of God's presence in the land (vv. 11-12)

2. Conditional blessings for long life and peace (Prov. 3:1-2).

3. Conditional blessings for good health (Ex. 15:26).

4. Conditional blessings of success (Josh. 1:8).

5. Conditional blessings upon our children (I Chron. 28:8).

6. Immeasurable conditional blessings (Mal. 3:10-12).

Again we see that in God's particular love, there are conditional and unconditional blessings.

Since in my opening remarks, I mentioned the false gospel that is being propagated because of the misunderstanding of God's love (that Jesus died for the salvation of the world) in showing that there is a general and particular love of God. This falsehood that is being put upon a mostly ignorant world is proven to be just that—a falsehood. Yes, God does love the world and the world is blessed because of His love, but there is a special love that He has for His elect and only His elect. Note well...Matthew 20:28 **"...a ransom for many."** Matthew 1:21 **"...His people."** Isaiah 53:10-12 **"His seed..."**, **"...justify"** (Continued on Page 6)

## JUSTIFICATION

(Continued from Page 3)

oned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:1-5).

We may say, then, without question, that the source of justification rests in the grace of God and not in our own efforts. Rowland Hill, when speaking at a fair many years ago, has given us an excellent example of that which is before us. Mr. Hill, when speaking at the fair, observed some merchants who were selling their wares at an auction. He turned to his audience and said, "I'm going to hold an auction, too. I'm going to sell wine and milk without money and without price. My friends over there," he said, pointing to the auctioneers, "find great difficulty in getting you up to their price. My difficulty is getting you down to my price."

Mr. Spurgeon said, "If I could preach justification to be bought by you at a sovereign apiece, who would go out of this place without being justified? If I could preach justification to you by walking a hundred miles, would not we all be pilgrims tomorrow morning, every one of us? If I could preach justification by whipping and torture, there are very few here who would not whip themselves, and that severely, too. But when it is given freely, freely, freely, men turn away."

Let us now consider the ground of justification. We will find the ground of it to be the atonement of our Lord Jesus Christ. It, in fact, is as stated in the following passages: **"Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement"** (Romans 5:9-11).

Last of all, let us observe that the results of justification is peace—peace with God—peace that passeth all understanding or comprehension. It is as stated in

(Continued on Page 6)

THE BAPTIST EXAMINER

JULY 30, 1994

PAGE FIVE

**HAVE YOU RENEWED YOUR  
SUBSCRIPTION THIS YEAR??**



## VISION

(Continued from Page 1)

subjects, but, for want of it, they are turbulent and factious. (3) The people are idle, or they play, as the scholars are apt to do when the master is absent. (4) They are scattered as sheep having no shepherd, for want of the masters of assemblies to call them and keep them together (Mark 6:34). (5) They perish; they are "destroyed for lack of knowledge" (Hosea 4:6).

From Neelly's history of THE PARLIAMENT OF RELIGIONS we read on page 835 "THE BIBLE IS DIVINE THOUGHT GIVEN TO EVERY MAN, AND EVERY MAN OUGHT TO GIVE HUMAN THOUGHT TO THE BIBLE, AND ECCLESIASTICAL BODIES DO THEIR ENTIRE DUTY WHEN THEY BRING THESE THOUGHTS INTO IMMEDIATE COMMUNION AND COMMERCE WITH EACH OTHER."

On page 836 of that good history we read, "ONE MAN CENTERED IN TRUTH AND BREATHING TRUTH WILL ACHIEVE MORE FOR SOCIETY THAN A THOUSAND HELD TOGETHER BY CONVENTIONALISM AND BY A CREED WHICH HAS BECOME INCREDIBLE TO INTELLIGENCE." And from page 834 we have this, "HOW DIVINE THE MOVEMENT THAT MAKES THE WELFARE OF THE PARTICULAR SOUL ITS DIRECT END AND AIM, AND THAT TREATS AS TRIVIAL THE HOMAGE OF STATE AND THE FAVOR OF PRINCES, IF IT CAN ONLY SUCCEED IN CLOTHING THE INDIVIDUAL WITH PERSONAL SALVATION AND CROWNING HIM WITH ALL THE GLORIES OF REGNANT MANHOOD."

But, WHERE THERE IS NO VISION THE PEOPLE PERISH... Oh men of God, let us, lovingly and faithfully preach and teach the Word of God as it is, to society as it is, or be condemned by our failure and left ashamed before God.

Let us study to show ourselves approved unto God, "workman that needeth not to be ashamed, rightly dividing the word of truth," while at the same time

THE BAPTIST EXAMINER

JULY 30, 1994

PAGE SIX

Shunning "profane and vain babblings" which can only "Increase unto more ungodliness" (II Tim. 2:15-16).

Paul's charge to Timothy in II Timothy 4:1-5 was to "Preach the word," that is what he was to preach, the Word of God, then Paul told him when to preach, "Be instant in season, out of season," always ready to preach, then Paul told him how to preach, "Reprove, rebuke, exhort with all long suffering and doctrine," and then in verses 3-5 he told him why. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

But, "WHERE THERE IS NO VISION THE PEOPLE PERISH." We have not preached all of the Word of God when we have preached the gospel, and neither have we preached all of the Word of God when we have preached the other great doctrines of the Bible apart from the gospel, and we have not preached all of the Word when we have failed to preach duty. Properly taught, the Word will produce saved souls and sanctified lives, but the Word is not properly taught until the man of God is preaching and teaching in the power and demonstration of the Holy Spirit, and depending upon the same for all real increase, when he is doing this lovingly and faithfully he is fulfilling his calling before God and man. The pastor's main task is to be a faithful servant to the one who has commissioned him, much of this will be accomplished when he has perfected the saints for the work of the ministry and the edifying of the body of Christ (Eph. 4:12), and this can only be done through the Word, and without which "THE PEOPLE PERISH." When a pastor serves God and country well, it will be known even by his enemies. When a pastor is among a certain people for a number of years and then is called to another field or to his heavenly home, it should be said of him by all, "he was faithful," "he loved us," he loved our children, "he served his community well." A good pastor will be missed and his influence will continue on in the people. He will

be forgiven for many things by the people, but never will he be forgiven for failing to love them or for failing to be faithful to the Word of God. One good church with one good pastor (and they do go together for the church will become what her pastor is) will be a sanctifying influence to all around them... But, "WHERE THERE IS NO VISION THE PEOPLE PERISH." I close with this thought, people have to be kept with what they're caught with, catch them with that which pleases the flesh and you have to keep them with the same, "APPREHEND" them with the Word of God, and this is what they'll love, and this is what will bring glory and honor to God.

Let us all reach for that standard of the Psalmist, "The law of thy mouth is better unto me than thousands of gold and silver... O how love I thy law!" (Psa. 119:72-97).

(Article taken from: "The Baptist Missionary"; June 1994.)

## TRUST

## PEOPLE

(Continued from Page 2)

began to pour out His grace on His people. His people (a type of the elect) resisted as God began to deal with them to free them from bondage. All efforts to resist were futile. God's grace is irresistible!

Please read Exodus 15:1-19.

Some say God wants to save everyone and is only partially successful; they say many resist His will to save them. Others believe God wants to save His people and is totally successful. I believe this! "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Romans 9:15-16).

Jesus died and resurrected. Did this make salvation possible or did this make salvation certain? It made the salvation of the elect certain. God's grace is irresistible!

May our Lord bless you richly!

## JUSTIFICATION

(Continued from Page 5)

Romans 5:1 "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

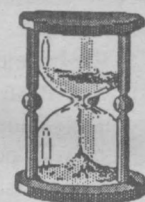
May our Lord bless you with the message He has set before us!

## LOVE

(Continued from Page 5)

many...", "...He bare the sin of many..."

The promise: "should not perish but have everlasting life" is one that is made only to the elect because of His particular love. They are the Father's own (John 17:9) and all shall be kept and none lost (John 17:12).



Make time  
to pray.

## Letters to the Editor

Dear B. E.,

I just finished reading your paper. Fantastic. Please enter my name on your subscription list. I found your newspaper very exhilarating.

Thank you in  
God's name.

Tim King

Dear Bro. Holton,

I just wanted to let you know that I appreciate the balanced approach you are taking with the Baptist Examiner. I'm also glad you've included a regular article each month for the ladies. I receive several Baptist papers each month and usually every thing in them is geared toward preachers and nothing for preachers' wives.

In Christ,  
B. A. Delaney



## WHEN ABNORMAL BECOMES NORMAL

By Jack Whitt

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42).

This verse speaks to the fundamental and critical need in our Baptist churches today. The daily teaching and preaching of Jesus Christ by our first century brethren surely points out the great need in our churches to be most diligent to do likewise in preaching Jesus Christ to our congregations. I would like to enlarge the three portions of the above verse as we consider: (1) DAILY IN THE TEMPLE, (2) AND IN EVERY HOUSE, (3) THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST.

(1) DAILY IN THE TEMPLE. The book of Acts reveals to us what it really means to be zealous for the Lord. The apostles, along with other first century Christians knew they needed the Lord and each other. They "met daily in the temple." We live in a day when many church members have lost (or have never had) the desire and fervor to meet in church capacity. Most of our churches meet twice on Sunday and once at mid-week, usually Wednesday evening. The Christians in the days of the apostles would have thought this inadequate. The questions then arise: Are Christians of our present day in less need to meet, to fellowship, and to hear the Word of God than those of Peter's day? Have we become better off with less attachment to our churches and to each other than these we read of in the book of Acts? No doubt we may agree that times have changed since Peter and others of his time, and yet our spiritual needs have not changed. Christians still need Jesus, we still need the Holy Spirit to lead and guide us. Christians still need each

other. Families still need to be committed, which leads to my second point.

(2) AND IN EVERY HOUSE. Every Christian home should show their love and devotion to Jesus Christ. Time should be set aside for devotion, Bible reading, and prayer. Children need to be regularly exposed to the Word of God. Normally the husband and father is to lead in family worship. In some cases, however, this is not possible. In single-parent families, or in the case of an unsaved husband, it may be the Christian mother who takes the responsibility as the spiritual leader for her children. We are commanded of God to do this. It is not optional. Listen: "And these words, which I command this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

(3) THEY CEASED NOT TO TEACH AND PREACH JESUS CHRIST. The focus and objective of every true New Testament church is to be the teaching and preaching of Jesus Christ. We are to preach the Bible and the Bible centers on Jesus Christ. I recently heard on a Christian radio broadcast, of a man talking of going to a certain church one Sunday morning. He was in particular need to hear a good sermon to lift up his spirit as he had been depressed and greatly desiring to hear the Word of God. On that particular Sunday, the pulpit had been turned over to the town mayor who was making a speech in support of some political candidate. Needless to say, the man left dejected and in worse mental state than when he arrived. It

would not have taken me long to have walked out the door, had this happened to me. Our church pulpits are not to be used for such impositions and irreverence in God's houses. Many such churches (so-called) are engaged in activities and programs which dishonor God. How many people today go to their churches hoping to be edified and encouraged only to walk away discouraged and empty in spirit?

IN FINAL ANALYSIS OF OUR SUBJECT. Our churches often speak of the need for revival. Yet the word "revival" is not mentioned in the New Testament. Why is it that the book of Acts does not mention revival? Is it because the Christians of that time were living a more dedicated, committed life than those of us today? They did not need "reviving." They were already "vived." Perhaps we have created the impression in our preaching on revival that it is a spurt of religious enthusiasm which is not possible to live up to the year around. I believe the Christians in the beginning of the New Testament were living in a more constant life of devotion to God. Some may say they were over zealous in their faith, that they were abnormal. Whether they were normal or abnormal Christians; one thing is for certain; their actions were recorded in God's Word for our learning.

It is true that our lifestyles and commitments have changed since the days of the early churches. Most of us would find it difficult to meet daily in our churches. Yet the results of these dedicated men and women who met daily, was that they were enthusiastic and zealous, an abnormality more needed in our day.

### GOD ANSWERS PRAYER

#### REASONS FOR A FAMILY ALTAR

1. It will sweeten home life and enrich home relationships as nothing else can.
2. It will dissolve all misunderstanding and relieve all friction that may enter the home.
3. It will hold our boys and girls to the Christian ideal and determine their lasting welfare.
4. It will give strength to meet bravely any disappointments and adversities as they come.
5. It will honor our Father above, and express our gratitude for His mercy and blessing.



## A Woman's Touch

By Wendy Barkman



### Barren Wombs (Part Three) Rachel

Gen. 29:5-31, 30:1-8, 14-15, 22-25, 31:4, 14-17, 19, 32-35, 33:1, 2, 7, 35:16-20, 24-25, 46:19-25, 48:7; Ruth 4:11; I Sam. 10:2; Jer. 31:15; Matt. 2:18.

The rivalry between Rachel and her sister Leah has already been discussed in a previous article. Rachel's barrenness caused great sorrow for Jacob's family, so much so that the two sisters allowed their two handmaids, Bilhah and Zilpah, to enter into this family competition for Jacob's love and the privilege of bearing his children. It seems that Bilhah and Zilpah were innocent victims in this jealousy driven family rivalry. The end result of all of this hatred, opposition, and jealousy, was the birth of the nation of Israel. Even Rachel herself was blessed with two sons, Joseph and Benjamin. Rachel might be considered a perfect example of one who was blessed in spite of herself, for we see very little redeeming qualities. Rachel's impatience and bitterness are very evident, and it seems she really never accepted the circumstances involving her barrenness very graciously. Of course, we know that not one person is ever deserving of any blessing from the Lord, for it is all of His grace.

### Samson's Mother

Judges 13:1-25, 14:2-6, 9, 16, 16:17.

She was the wife of Manoah, of the tribe of Dan. She too suffered the grief and pain that comes, when the joy and privilege of giving birth is denied. The angel's appearance to this woman, telling her that she would give birth to a son, must have excited and warmed her heart. After the angel's instructions, to the woman, concerning the special care she must take, during her pregnancy, she went to her husband with the wonderful news. Neither one questioned the truthfulness of what had been told to them. Manoah's only concern was that the angel might appear again to "teach us what we shall do unto the child that shall be

born." Manoah's prayer was answered, and the miraculous second appearance of the angel proved to be very enlightening indeed, with its great fearfulness and exciting wonder. Just as the angel had said, Manoah's wife gave birth to a son, naming him Samson, the judge and defender of Israel against the Philistines.

### Elisabeth

Luke 1:5-80

She bore the same name as her more obscure ancestress, Elisheba the wife of Aaron the high priest, for we read that Elisabeth was "of the daughters of Aaron." Elisabeth was the wife of Zacharias, also of the tribe of Levi and himself a priest, as the priests were to marry only godly women, and usually married within their own tribe. We are told concerning Elisabeth and her husband that "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Both were well up in years, never having children, "because that Elisabeth was barren." While Zacharias was performing his priestly duties in the temple, the angel Gabriel appeared with the wonderful news that Elisabeth would give birth to a son. John, for this was the name they were to give to their son, would be used of the Lord in a very special way. Zacharias found it very difficult to believe that these things could be so. Because he did not believe, Zacharias would be unable to speak a word, until these things had taken place. It seems that Elisabeth did not exhibit, in her own life, the unbelief of her husband Zacharias. Elisabeth did conceive, and when she was six months into her pregnancy, she received a visit from her cousin Mary, who herself was with child, of the Holy Ghost. What a visit! Both praised and glorified God for His grace and mercy in their lives. At the end of three months, Mary went home and Elisabeth was preparing for the birth of her son. Friends and

(Continued on Page 8)



## FORUM

(Continued from Page 4)

### EVERMAN

the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13, 14).

While the call goes out to all men to repent and believe the gospel, which we call the outward call, there is also a call (an inward call) to those to whom the Father has given to the Son. These are the ones who are "beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." They are the ones who respond to the call to repent and believe the gospel. Christ told the Jews, "And ye will not come to me that ye might have life" (John 5:40). Men in their natural state have no will to repent and believe. We need to remember that it is not election that sends men to hell but it is their sin. If God had not elected some unto salvation, all would have gone to hell, "For all have sinned, and come short of the glory of God" (Rom. 3:23). It is only by God's grace and a God given faith that any one is saved (Eph. 2:8).

### SLEDD

is commanded to repent of his sin and come to Christ! Let's say a man owes me \$100.00. He does not pay me back but he has plenty of money to spend on his pleasures. He could pay me if he wanted to for he is able to pay. His problem is the dishonesty of his heart. His inability is rooted in his dishonesty. God is righteous to call on all to repent. Men will not repent because they love their sin too much! A man will always choose what he loves in his heart. Let me give you another helpful illustration. A man hates his job so he cuts off his two hands. This is his excuse for not paying his bills: "I cannot work therefore I cannot be held responsible" he says. He is telling both a lie and a truth. It is true that he is unable to work and pay his bills, yet his inability is of his own making! Now suppose I'm fishing at the lake and my boat turns over. I could turn it back upright for I am a relatively strong young man. My legs start to cramp. I see another boat a little distance away. What should I do? I will cry out,

"Please come over here and save me!" I acknowledge my inability yet I cry out for mercy! So it is in this matter of God's sovereignty and man's responsibility. A lost man is dead in trespasses and sins. He cannot of his own accord come to Christ yet he is commanded to repent and come to Christ. His inability does not cancel his responsibility.

### LENEGAR

"His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray" (Proverbs 5:22, 23). Each man is responsible for the light that he has. Those without the gospel and God's law shall likewise perish (Romans 1:19, 20). Those who reject the gospel and Jesus Christ do so because they choose to do so.

Man rejects God and His laws of his own desire. All of mankind is responsible for the revealed will of God (Deuteronomy 29:29). Man always chooses the wrong way; the wicked as opposed to the righteous. Men love darkness. John 3:19 says, "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Thus man chooses to sin and for his sin is responsible. God is longsuffering, but man is set in his way to do evil. Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do to evil." No person will ever say, "I wanted to be saved, but I could not because I wasn't elected." Blessed be our God Who is righteous in all His ways. Believe on the Lord Jesus Christ and thou shalt be saved.

### WHITT

explanation of this most glorious and wonderful truth of God's Word. I would like to refer to the book by T.P. Simmons, "A Systematic Study on Bible Doctrine." In the chapter, "Human Responsibility", Brother Simmons gives good, Scriptural clarification to this and many other Bible truths long held by our Baptist churches. I will quote only a few excerpts from this book regarding the subject in question:

(1) "Man is responsible for his actions, notwithstanding the fact that God has decreed all that

comes to pass.

(2) The law of God and not His decree fixes man's duty and responsibility. The law of God is man's standard. This is God's revealed will.

(3) The motive back of man's sinning makes him responsible."

I would also add these thoughts to the question before us: We must recognize that God is just and righteous in whatever He does. He is just in sending those to hell who never believe and receive Jesus Christ, His Son, as their personal Savior. If all men were not responsible to believe, He could not be just in sending unrepentant sinners to hell. There is ample Scripture to defend this doctrine (i.e. Rom. 1, 2, 3, 9; Eph. 1; just to name a few). Because God's will has been revealed in His Word, man is responsible and without excuse to believe and repent of his sins. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:18-20).

We may sum up in conclusion that God is sovereign in choosing His elect, and His elect will be saved. This does not contradict or deny the truth of Revelation 22:17 which says: "and whosoever will, let him take the water of life freely." Anyone who truly desires and seeks salvation, as led by the Holy Spirit, are of the elect. We believe this to be true and we believe the commission given by Jesus to His true churches, means we should energetically seek to win lost souls to Christ.

## A WOMAN'S

(Continued from Page 7)

relatives rejoiced, when Elisabeth gave birth to her baby boy, because of "how the Lord had shewed great mercy upon her." And so John, the one who would prepare the way for our Lord, was born.

Here am I, Lord,  
Send me!

## 1994 CALVARY BAPTIST CHURCH

### BIBLE CONFERENCE

SEPTEMBER 16-17, 1994

September 16, 1994

- 6:30 p.m. Congregational and special singing
- 7:00 p.m. Speaker: Pastor Jim Hobbs, Kings Addition Baptist Church, South Shore, KY
- 7:30 p.m. Congregational and special singing
- 8:00 p.m. Speaker: Pastor Clarence Grigsby, Salem Baptist Church, Grayson, KY

September 17, 1994

- 9:00 a.m. Congregational singing
- 9:15 a.m. Speaker: Pastor John Lenegar, Walnut Creek Missionary Baptist Church, Delaware, OH
- 9:45 a.m. Special singing: The Bluegrass Boys
- 10:15 a.m. Speaker: Pastor Ronnie Wolfe, First Baptist Church, Harrison, OH
- 10:45 a.m. Special singing: The Bluegrass Boys
- 11:15 a.m. Speaker: Pastor Bobby Lakes, Faith Baptist Church, Versailles, KY
- 11:45 a.m. - 1:15 p.m. Lunch in the fellowship hall
- 1:15 p.m. Congregational singing
- 1:30 p.m. Speaker: Pastor Jon Rule, Zion Baptist Church, Taylor, MI
- 2:00 p.m. Special singing: The Bluegrass Boys
- 2:30 p.m. Speaker: Pastor Carl Morton, First Baptist Church, Alexander, KY
- 3:00 p.m. Special singing: The Bluegrass Boys
- 3:30 p.m. Speaker: Pastor Bob Jones, Northside Baptist Church, Lexington, KY
- 4:00 p.m. Congregational singing
- 4:15 p.m. Speaker: Pastor Willard Willis, Northland Missionary Baptist Church, Delaware, OH
- 4:45 p.m. - 6:30 p.m. Dinner in the fellowship hall
- 6:30 p.m. Congregational and special singing
- 7:00 p.m. Speaker: Pastor Charles Lybrook, Waverly Road Baptist Church, Huntington, WV
- 7:30 p.m. Congregational and special singing
- 8:00 p.m. Speaker: Pastor Jim Orrick, Storms Creek Baptist Church, Ironton, OH

PLEASE COME AND JOIN US!



THE BAPTIST EXAMINER

JULY 30, 1994

PAGE EIGHT