

Jesus is Lord of all or not Lord at all

MISSIONARY BIBLICAL BAPTISTIC PREMILLENNIAL

# The Baptist Examiner®

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

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## HOW MEN COME TO CHRIST

By C.H. Spurgeon, 1881



**"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day"** (John 6:44).

How then does the Father draw men? Arminian preachers generally say that God draws men by the preaching of the gospel. Very true; the preaching of the gospel is the instrument of drawing men, but there must be something more than this. Let me ask to whom did Christ address these words? Why, to the people of Capernaum, where He had often preached, where He had uttered mournfully and plaintively the woes of the law and the invitations of the gospel. In that city He had done many mighty works and worked many miracles. In fact, such teaching and such miraculous attestation had He given them, that He declared that Tyre and Sidon would have repented long ago in sackcloth and ashes, if they had been blessed with such privileges.

Now, if the preaching of Christ Himself did not avail to the enabling these men to come to Christ, it cannot be possible that all that was intended by the drawing of the Father was simply preaching. No, brethren, you must note again, He does not say no man can come except the minister draw him, but except the Father draw him. Now there is such a thing as being drawn by the gospel, and drawn by the minister,

without being drawn by God. Clearly, it is a divine drawing that is meant, a drawing by the Most High God-the First Person of the most glorious Trinity sending out the Third Person the Holy Spirit, to induce men to come to Christ.

Another person turns around and says with a sneer, "Then do you think that Christ drags men to Himself, seeing that they are unwilling?" I remember meeting once with a man who said to me, "Sir, you preach that Christ takes people by the hair of their heads and drags them to Himself." I asked him whether he could refer to the date of the sermon wherein I preached that extra-ordinary doctrine, for if he could, I should be very much obliged. However, he could not. But said I, while Christ does not drag people to Himself by the hair of their heads, I believe that He draws them by the heart quite as powerfully as your caricature would suggest.

Mark that in the Father's drawing

there is no compulsion whatever; Christ never compelled any man to come to Him against his will. If a man be unwilling to be saved, Christ does not save him against his will. How, then, does the Holy Spirit draw him? Why, by making him willing. It is true He does not use "moral suasion;" He knows a nearer method of reaching the heart, He goes to the secret fountain of the heart, and He knows how, by some mysterious operation, to turn the will in an opposite direction, so that, as Ralph Erskine paradoxically puts it, the man is saved "with full consent against his will;" that is, against his old will he is saved. But he is saved with full consent, for he is made willing in the day of God's power. Do not imagine that any man will go to heaven kicking and struggling all the way against the hand that draws him. Do not conceive that any man will be plunged in the bath of the

(Continued on page 5)

## The Baptist Examiner Pulpit

By Pastor Donald Chance



## ELECTION AND THE FOREKNOWLEDGE OF GOD

**"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,"** (Ephes. 1:4-5).

In order to understand the subject of election and God's foreknowledge, one must search the Scriptures from a scriptural point of view. A good definition of both words would be in order before we begin;

ELECTION; "To choose out", or as J.P. Boyce puts it, "God, of His own purpose, has from

eternity determined to save a definite number of mankind, as individuals, not for or because of any merit of work of theirs, nor of any value to Him of them; but of his own good pleasure;" (Abstract of Systematic Theology, p.427)

FOREKNOWLEDGE: "A knowledge of something before it (Continued on page 2)

## WHAT ELECTION IS NOT

Author Unknown

(A tract previously printed in TBE)

**Not salvation**, but unto salvation-II Thess. 2:13, 14, Eph. 1:4, Rom. 8:29, 30.

**Not exclusive of means**-II Thess. 2:14, Eph. 1:5, 13, II Tim. 2:10, I Pet. 1:2.

**Not a respecter of persons** — Romans 9:18-24. Fame, wealth, wisdom, position, etc., did not cause God to have respect for some and elect them. (Job 34:19). All being ungodly, none could have been saved had He not shown grace to some.

**Not "salvation regardless,"** but unto a salvation for certain through the redemption of Christ, applied by the Spirit through the gospel. John 6:37, Rom. 10:17, I Thess. 1:4,5, II Thess. 2:13, 14, Acts 13:48.

**Not opposed to the Gospel**, but the Gospel is a means in accomplishing election's purpose. (See scriptures already cited).

**Not an enemy of righteousness**, but through its appointed means causes those once ungodly to live godly.-Eph. 1:4, I Thess. 1:4-10.

**Not based on foreseen faith or works**, but it produces faith and works.-Rom.9:11-16, 11:5,6, Phil. 1:6,11 Tim. 1:9,Eph. 2:8-10, Acts 13:48, I Cor. 3:5, Rom. 12:3, Eph. 4:7,Acts 5:31, II Tim. 2:25.

**Does not shut the door of salvation**, but opens that door for all those who come to Christ—John 6:37, 44, 63, 65, 10:9, 14:6.

**Not a hindrance to gospel preaching**, but assures the gospel

of success-Isa. 55:11, John 10:27, 6:37, 45, 17:20, 21, Acts 15:14, 16:14, 18:27, II Tim. 2:9, 10.

**Not of the Jews only**-Rom. 9:24, 11:5-8, 11, 12, 25, John 11:52.

**Not merely to service**, but to salvation-II Thess. 2:13,14, II Tim. 2:10.

**Not fatalism**, but is the work of God.-I Thess. 1:4, Rom. 8:28-30.

**Does not destroy man's so-called "free will."** The will of man is his desire, wish or choice. His choice is sin (John 3:19, 20, 5:40, 3:11, 2:2-3, 4:17-19, Jer. 17:9, 13:23, etc.) Man "freely" chooses sin and by God's grace the elect freely choose Christ (Psa. 65:4, 110:3, John 6:44,65, Acts 13:48). Lazarus "freely" rotted, but at the word of Christ he "freely" came forth (John 11). So do the elect of God.

**Not anti-missionism**, but gives the foundation for missions.-John 6:37, 17:20, 21, II Tim. 2:10, Isa. 55:11, II Peter 3:9, 15.

**Does not destroy the responsibility of man.** Men are responsible for whatever light they have, be it conscience (Rom. 2:15), nature (Rom. 1:19, 20), written law (Rom. 2:17-27), or the gospel (Mark 16:15, 16). Man's inability to do righteousness no more frees him from responsibility than does Satan's inability to do righteousness.

**Does not make God unjust.** His blessing of a great number of unworthy sinners with salvation is no injustice to the rest of the unworthy sinners. If a governor pardons one convict, is it injustice to the rest? I Thess. 5:9.

**Does not discourage convicted sinners**, but welcomes them to Christ. "Let him that is athirst come" (Rev. 17:17). The God who convicts is the God who saves. The God who saves is the God who has elected men unto salvation. He is the same God who invites.

**Does not discourage prayer.** To the contrary, it drives to us God, for He it is who alone can save. True prayer is the Spirit's prompting; and thus will be in harmony with God's will. (Rom. 8:26).

**Not of man.** Some say, "God votes, the devil votes, and man (Continued on page 6)



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## Editor's Update

By Pastor Donald Chance

Calvary Baptist Church and the staff of The Baptist Examiner extend our greetings in the name which is above every name. We have been experiencing the blessings of our lord and pray that each of our readers have also. We would like to express our thanks for those who have written in and encourage others to write also. The letters we receive are important to us in that it lets us know that you are interested in our work here at Calvary.

This will be mine and Pearls first winter where it gets really cold and believe it or not we are looking forward to it. That may change after we get a few weeks of snow but for now it seems exciting after the mild winters in Texas. We have made a few preparations by going out and buying ourselves a SNOW SHOVEL. I had a hard time finding one that fit my hand but the store clerk assured me that I would get used to it. Pray for us as we work in the Lords vineyard and for His glory.

We still have several issues of bound copies of past dates of TBE, anyone interested may write and we will send a list what issues available. As some changes may be evident I would ask that you remember, if you are moving, PLEASE send us your change of address as this is a mounting cost of each issue. The post office charges us for each paper returned. For those of you that have already sent in changes, we appreciate it very much. May God bless.

### FOREKNOWLEDGE

(Continued from page 1)

happens". The word uniformly refers to God's foreknowing persons but that their acts will not be determinative in executing God's decrees. To do so would force us to say that according to Acts 2:23 God was forced to send Jesus Christ to the cross just because He foreknew that men would want to crucify Him. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:" Let me hasten to say that one must believe that the determinate council was the causative force in the action performed. Also in Romans 8:28-29 we note these facts: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." To which we hasten to say, it is not just the knowledge that is seen here, but the persons themselves with NO mention that man's will is in action at all.

When you combine these thoughts together you will always come up with the age old question which runs in the minds of many.

Without searching the Scriptures they will ask, "Wasn't God's election based upon the knowledge that they would believe?" To answer this question let us make some very simple observations from the Scriptures concerning the whole of this subject. If election is a free act of a sovereign God upon those whom He has chosen, and that being because He saw they would believe, what is the need for election at all? Wouldn't they have believed anyway? Does not this make election null and void? Without any further arguments being presented, let us take up these simple observations from God's Word that it might be established.

I. The Covenant of Grace was established before the world began: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" (2 Tim. 1:9-10). "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant," (Hebrews 13:20). "The beast that

thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." (Rev. 17:8).

II. Definition of a Covenant: "A mutual agreement between two parties" (Webster's dictionary.) Who were the parties involved? (1) The Father, (2) The Son, (3) The Holy Spirit. Let the Word of God explain the extent of God's covenant promise; "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah". (Psalm 89:34-37).

III. Who fulfilled the conditions of the covenant? "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God: He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all." (Hebrews 10:7-10).

IV. God's Part in the Covenant. To elect, choose out and justify the sinner. "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" (2 Tim. 1:9-10). Make a special note of the words, "Which were given us in Christ Jesus", to establish that we are talking about the work of the Father. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible,

and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (1 Peter 1:3-5).

V. God is Infinite in Knowledge. "Great is our Lord, and of great power: his understanding is infinite." (Psalm 147:5). "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isaiah 46:9-11). "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world." (Acts 15:14-18).

In the light of the plain teaching of the Scripture one "MUST" conclude that their believing is NOT a work attributed unto themselves, but is caused by the ominous power of our GREAT AND SOVEREIGN GOD. The Scriptures are an affirmation that we have believed, "through grace and that NOT of yourselves". How could you merit the gift of God and it remain a GIFT? Were you the cause of God's acceptance of you, while you were yet in your sins and alienated from God's very presence? Are your works so great that God is fortunate to have you on His staff of workers? In the words of A.W. Pink, "There it is, plain enough; election is of grace, and grace is unmerited favor, something for which we had no claim upon God whatsoever". When we search the Scriptures we find that though the sovereignty of God was not only in the knowing of a certain thing, but in the fact that He also planned it (Continued on page 5)



To get nations  
back on their  
feet, we must  
get down on  
our knees  
first.

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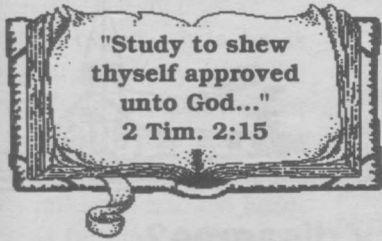
5. Hadassah, (Esther 2:7)

THE BAPTIST EXAMINER

FEBRUARY 1, 1998

PAGE TWO





## The Baptist Examiner Bible Study Lesson

By Jack C. Whitt  
Member Calvary Baptist Church, Ashland, KY



Our study continues in the life of Joseph as recorded in the book of Genesis. In our last study, Joseph's predicted seven years of plenty followed by seven years of famine, came to pass. **"And all the countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all the lands."** (Gen. 41:57).

### THE FAMINE AND FAMILY REUNION

It is both amazing and wonderful to see how God's providence works in bringing about His plan to build a great nation from so few and unlikely a people as Jacob's household. It is true, "God works in mysterious ways, His wonders to perform." Basic needs of survival often drive men to do things not ordinarily characteristic to their nature. Hunger is a great motivator in satisfying the body's need to survive. Esau, in Gen. 25, is an example of how hunger affects the body and mind, when he sold his birthright to his brother, Jacob for a mess of pottage.

Now, Jacob has heard that food may be obtained in Egypt and he sends his ten sons on this most urgent journey, a journey that will not be without its surprises, tears, remorse, but will ultimately lead to tears of joy and family reunion. **"Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest preadventure mischief befall him. And the sons of Israel came to buy corn among those that came: for the famine**

**was in the land of Canaan. And Joseph was the governor over the land, and he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves before him with their faces to the earth. And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food."** (Gen. 42:1-7). Jacob and his clan dwell in the land of Canaan. This land today would be known as a part of South Palestine.

We notice when Joseph's brothers came, **"They bowed down themselves before him with their faces to the earth."** Now we begin to see the dreams of Joseph becoming a reality. His brothers pay obsequence to him as was predicted in ch. 37. It was these predictions that aroused his brothers to hatred and jealousy insomuch that they had cast Joseph into a pit abandoning him to die. But again, it is God's providence that keeps Joseph alive and prospering. The psalmist, many centuries later, would write of God's dealings with Joseph and Israel: **"Moreover he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant: Whose feet they hurt with fetters: he was laid in iron: Until the time that his word came: the word of the Lord tried him. The king sent and loosed him; even the ruler of the people, and let him go free. He made him lord of his house, and ruler of all his substance: To bind his princes at his pleasure; and teach his senators wisdom. Israel also came into Egypt; and Jacob sojourned in the land of**

**Ham, And he increased his people greatly; and made them stronger than their enemies."** (Ps. 105:16-24). Just as with the case of Joseph, who was tried and tested by God's Word, we, as God's sons and daughters are tried by the Word of God. The words contained in God's Holy Bible. The words that reassure and comfort us when times get a little tough. Yes, it is God's Word and prayer that gives us strength to overcome our enemies. Just as Joseph's brothers came seeking food to sustain their lives, you and I must come to Jesus, daily, for the spiritual food, the manna from above.

### JOSEPH TESTS HIS BROTHERS

Joseph speaks roughly to his brothers, (v.7), yet it is not out of revenge for the way they had treated him. It was a matter of testing their consciences and to bring them to a place of repentance. Joseph knew there could never be ground for a family reconciliation while old resentments and hostilities resided in their hearts. He, therefore, takes advantage of their ignorance of his true identity and brings upon them conviction and remorse for their past conduct.

This is no less true in family relationships in general. So many families remain separated and estranged often because of an unrepentant attitude or an unwillingness to forgive one who has committed some wrong against the other.

The story of the Prodigal Son in Luke 15, is such a true and good example of what true repentance and forgiveness ought to be. The son had left home upon receiving his inheritance, **"and took his journey into a far country, and there wasted his substance with riotous living."** (Luke 15:13).

But later, as the Bible says, he came to his senses, realizing the terrible mistake he had made and said: **"I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants."** (Luke 15:18,19). This is repentance in the most absolute and purest form: Remorse, a humble spirit and a willingness to make things right. But on the other side of the picture is the father's attitude toward his returning son. We read: **"And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him."** (Luke 15:20). Notice that the father did not wait for an explanation or an apology from his son, he had already forgiven him. This is an example of "action speaking louder than words." A willingness to repent and a willingness to forgive, and evidence of such shown from the heart. What an example for all of us!

### JOSEPH CONTINUES HIS PLAY OF PRETENSE

**"And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies. And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not."** (Gen. 42:9, 10, 11, 13). Joseph now falsely accuses his brothers of being spies, but again it is all part of his plan to provoke and

convince them to repent of their past deeds and to see whether they will become men of honor and integrity. Joseph could have revealed himself as their estranged brother immediately upon their arrival, but there first must be a test of their sincerity and motives. Besides, Joseph is only acting out the way God is directing him to do.

### JOSEPH CASTS HIS BROTHERS INTO PRISON

**"Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live; for I fear God:"** (Gen. 42:15-18). Joseph's aim apparently, is to have all brothers present before he reveals himself to them, therefore, he devises a plan to bring the younger brother, Benjamin, to complete the family of brothers.

It is of noteworthiness that Joseph says in v. 18, **"This do, and live; for I fear God."** The idea behind this statement by Joseph, may be to remind the brothers of their own need to fear God. A true fear of God will bring out the best of our hearts desires. David writes in Psalms 34:9, **"O fear the Lord, ye his saints: for there is no want to them that fear him."** We will continue this most interesting study of the life of Joseph in our next issue.

3. Joseph's, (Exodus 13:19)

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FEBRUARY 1, 1998

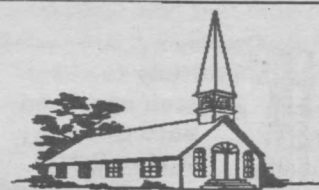
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## The Baptist Examiner Pulpit Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT  
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**Explain why is it that most Baptist writers upon the subject of prophecy disagree?  
Is there not just ONE manner of interpretation?**

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**"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15).**

I agree that there is a lot of disagreement among Baptist writers on the subject of Biblical prophecy. This has been the case for many years, and it seems to be growing worse in our day. Even among Sovereign Grace Landmark Missionary Baptist writers, there probably can be found a millennialists, dispensational premillennialists, progressive dispensational premillennialists, covenant premillennialists, and postmillennialists. All of this is very confusing, and it makes one wonder sometimes if the truth can really be known.

Thankfully, there is far more agreement than disagreement on the subject of Biblical prophecy among Baptist writers who consistently follow literal-grammatical-historical hermeneutics. Disagreements seems to set in when Baptist writers begin to spiritualize or allegorize plain passages of Scripture instead of taking them at face value. This is because the allegorical hermeneutical approach is too subjective and fanciful and lends itself to the practice of every man interpreting the Bible according to that which seems right in his own eyes. As objectivity of interpretation is lost, subjectivity and private interpretations increase and differences of opinion are produced.

In spite of all of these differences of opinion among Baptist writers,

**THE BAPTIST EXAMINER**  
**FEBRUARY 1, 1998**  
**PAGE FOUR**

it is helpful to remember that there is only one accurate interpretation of any given passage of Scripture. This one accurate interpretation is the meaning intended by the Holy Spirit and the original Biblical writer. This intended meaning can be properly discerned and the truth can be known as Baptists diligently and prayerfully search the Scriptures under the tutelage of the Holy Spirit, consistently employing literal-grammatical-historical hermeneutics in the process. Through this approach, they can rightly divide the word of truth and find unity with one another.

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It is true that there are various ideas about prophecy among the Baptist brethren, but I don't know that I or, in fact you, can say, or know, that most disagree. We do have some that differ from others on various subjects including prophecy and as long as we are left here in our flesh that will continue. But to say MOST is to make judgment call you can neither know nor be qualified to make.

In answer to your second part of the question, yes there is just ONE manner of interpretation. That is, of course, through prayer and the leadership of the Holy Spirit. I am well aware that too often all preachers will not either take the time or have the time that they should to diligently seek the leadership of the Spirit, and as a result we will have writings or sermons that are not in keeping with the truth of the Word.

When a man is called of God to preach, his calling is to preach the Word. **"I charge thee therefore before God, and the Lord Jesus**

**Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. 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." (2 Tim. 4:1-5).** I am afraid that not enough of us take that responsibility seriously enough. When someone refuses to take God's Word literally and tries instead to spiritualize it into saying something it does not say, it saddens me. When someone says that they know that the custom of the day differs with the scripture, I don't understand. Do they not believe that God is all-knowing? To say that He gives us a commandment but we don't have to observe it because the customs of that day were different is a serious mishandling of God's Word.

When you find someone that differs on the matter of prophecy just study the Bible and accept or reject their position according to what the Bible teaches. Any position that would keep us from watching for our Lord's return is wrong. Any position that puts His saved people through the wrath of God as seen in the tribulation period, which is the wrath of God, is going away from the Word of God. The only Biblical position must be the Pre-tribulation, Pre-Millennium position. The Bible teaches a series of events beginning with the rapture of the saints and His church, the seven year tribulation period ending with the battle of Armageddon, and the coming of Christ to earth and to the throne of David to reign 1,000 years on earth. There is no room or grounds for any other position.

When taking the Bible as it is and accepting what it says one must come to this position.

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One of the great problems among Baptist writers and preachers is a lack of proper Biblical interpretation. This problem especially comes to the surface in reference to prophetic doctrines. This is so because of the vast amount of information accumulated over history. Then of course we are all prone to run to extremes. I would have to say that most Baptist writers on prophecy do not disagree as much as you think. All agree that Jesus is coming back to earth, that there will be a resurrection of Christians to meet the Lord in the air. Most all agree that the unsaved world will pass through judgment. The disagreement is really over the issue of the time frame in which these events will take place. Most disagreements come as to whether the tribulation will be seven full years, three and one half years, or perhaps only a few months. Most disagree on whether there are two phases or just one phase of the return of Jesus Christ. Most disagreements are chronological in nature not doctrinal. For that reason we should not make such differences a test of Christian fellowship.

Let me share with you some principles of good Bible interpretation. You should apply these principles to the study of prophecy. (1.) Understand the figurative language of scripture. The Bible is replete with symbols and figures of speech. Language would be dull without them. They add life to a language. For instance, Jesus said, **"Ye are the salt of the earth."** If you

(Continued on page 8)

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**"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2:27).**

Yes, there is more than one method of Bible interpretation, but the question is: "which is right and which is wrong?" Baptist writers, depending on their method of examining and interpreting the Scriptures, differ widely one from another. Some Baptists see the Lord coming just before the Tribulation begins, while some see it at the middle, and still others, at the end of the millennium. Prophecy can be most difficult to dogmatically interpret. Most people try to understand it in a modern context of word meanings and according to a modern system of theology and application. Baptists of past centuries differ greatly in prophetic writings because of their system of hermeneutics.

The traditional meaning of "hermeneutics" is: the study of rules, or principles for Bible interpretation, ie. any text, or passage. Some passages are literal, some are allegorical, and others have an element of both. At present, men are changing the "mechanical" rules of hermeneutics to cover a broader area which includes language meaning, communications, and understanding. This further encompasses philosophy of language, literary theory, and theory of signs. Forget most of

(Continued on page 8)



## COME TO CHRIST

(Continued from page 1)

Saviour's blood while he is striving to run away from the Saviour. Oh, no. It is quite true that first of all man is unwilling to be saved. When the Holy Spirit hath put His influence into the heart, the test is fulfilled: "draw me, and we will run after thee" (Song Sol. 1:4). We follow on while He draws us, glad to obey the voice which once we had despised.

But the gist of the matter lies in the turning of the will. How that is done no flesh knoweth; it is one of those mysteries that is clearly perceived as a fact, but the cause of which no tongue can tell, and no heart can guess. The apparent way, however, in which the Holy Spirit operates, we can tell you.

The first thing the Holy Spirit does when He comes into a man's heart is this: He finds him with a very good opinion of himself. Why, says the man, "I don't want to come to Christ. I have as good a righteousness as anybody can desire. I feel I can walk into heaven on my own rights." The Holy Spirit lays bare his heart, lets him see the loathsome cancer that is there eating away his life, uncovers to him all the blackness and defilement of that sink of hell, the human heart, and then the man stands aghast. "I never thought I was like this. Oh! Those sins I thought were little, have swelled out to an immense stature. What I thought was a mole-hill has grown into a mountain; it was but the hyssop on the wall before, but now it has become a cedar of Lebanon. Oh," saith the man within himself, "I will try and reform; I will do good deeds enough to wash these black deeds out." Then comes the Holy Spirit and shows him that he cannot do this, takes away all his fancied power and strength, so that the man falls down on his knees in agony, and cries, "Oh! Once I thought I could save myself by my good works, but now I find that, 'Could my tears forever flow, Could my zeal no respite know, All for sin could not atone, Thou must save and Thou alone.' Then the heart sinks, and the man is ready to despair. And saith he, 'I never can be saved. Nothing can save me.' Then comes the Holy Spirit and shows the sinner the cross of Christ, gives him eyes anointed with heavenly eyesalve, and says, "Look to yonder cross, that Man died to save sinners; you feel that you are a sinner; He died to save you." And He enables the heart to believe, and to come to

Christ. And when it comes to Christ, by this sweet drawing of the Spirit, it finds "the peace of God, which passeth all understanding, which keeps his heart and mind through Christ Jesus" (Phil. 4:7). Now, you will plainly perceive that all this may be done without any compulsion. Man is as much drawn willingly, as if he were not drawn at all; and he comes to Christ with full consent, with as full a consent as if no secret influence had ever been exercised in his heart. But that influence must be exercised, or else there never has been and there never will be any man who either can or will come to the Lord Jesus Christ.

New Park Street Pulpit. Vol. IV, pages 142-143.

4. Eliphaz, Bildad, and Zophar, (Job 2:11)

## FOREKNOWLEDGE

(Continued from page 2)

without our feeble help. If you are truly a child of God then your salvation is settled in God's eternal purpose known only to Himself and was not caused by His foreseeing that you would believe. After all, He chose you while you were in unbelief, undeserving, without hope, and without any ability to believe or reject. We have no right to take from God His sovereign power to elect unto salvation those whom He set His heart upon before the very foundation of the world itself.

Let me summarize our thoughts with a quote from a message by C. H. Spurgeon; "Moreover, do not you see, dear friends, how the doctrine of election comforts the sinner in the matter of power? His complaint is, 'I find I have no power to believe: I have no spiritual power of any kind.' Election stoops down and whispers in his ear, 'But if God wills to save you, He gives the power, gives the life, and gives the grace; and therefore, since He has given that power and might to others as weak as you, why not you? Have courage; look to the cross of Christ, and Live' (Spurgeon's Sermons, Vol. 8, p.236)

To answer the question mentioned at the beginning; I must give one more Scripture for the testimony to God's foreknowledge as to whether or not you would believe; "And ye will not come to me, that ye might have life." (John 5:40).

The journey of a thousand miles begins with one step.  
- Lao-tse

## Sovereign Grace HATED by the Modern Religionist

If anything is hated bitterly, it is the out-and-out gospel of the grace of God, especially if that hateful word "sovereignty" is mentioned with it. Dare to say "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. 9:15), and furious critics will revile you without stint. The modern religionist not only hates the doctrine of sovereign grace, but he raves and rages at the mention of it. He would sooner hear you blaspheme than preach election by the Father, atonement by the Son, or regeneration by the Spirit. If you want to see a man worked up till the Satanic is clearly uppermost, let some of the new divines hear you preach a free-grace sermon. A gospel which is after men will be welcomed by men; but it needs a divine operation upon the heart and mind to make a man willing to receive into his inmost soul this distasteful gospel of the grace of God.

My dear brethren, do not try to make it tasteful to carnal minds. Hide not the offence of the cross, lest you make it of none effect. The angles and corners of the gospel are its strength: to pare them off is to deprive it of power. Toning down is not the increase of strength, but the death of it. Why, even among the sects, you must have noticed that their distinguishing points are the horns of their power; and when these are practically omitted, the sect is effete. Learn, then, that if you take Christ out of Christianity, Christianity is dead. If you remove grace out of the gospel, the gospel is gone. If the people do not like the doctrine of grace, give them all the more of it. Whenever His enemies rail at a certain kind of gun, a wise military power will provide more of such artillery. A great general, going in before his king, stumbled over his own sword. "I see," said the king, "your sword is in the way." The warrior answered, "Your majesty's enemies have often felt the same." That our gospel offends the King's enemies is no regret to us. -Metropolitan Tabernacle Pulpit, 1891, p.49.

## Spurgeon's Testimony to Preaching Grace

I preach the doctrines of grace because I believe them to be true; because I see them in the Scriptures; because my experience endears them to me; and because I see the holy result of them in believers. I confess they are none the less dear to me because the advanced school despises them: I should never think it a recommendation of a doctrine that it was new. Those truths which have enlightened so many ages appear to me to be ordained to remain throughout eternity. The doctrine which I preach to you is that of the Puritans: it is the doctrine of Calvin, the doctrine of Augustine, the doctrine of Paul, the doctrine of the Holy Ghost. The Author and Finisher of our faith Himself taught most blessed truth which well agreed with our text. (Eph.2:8). The doctrine of grace is the substance of the testimony of Jesus -The Sword & The Trowel, Jan 1887.

## Food For Thought A Woman's View



With the New Year just beginning, it is only natural to reflect back to the year just past. How successful were we? Did we live it to the fullest?

First we must decide what success means to us. Is it personal, emotional, worldly, or spiritual success? Which of these do we use to determine our success? Which of these do others use to determine our success or lack of? There was an article in the paper, some time ago, where a man named Fiennes, was asked about success. He said he considered people successful by how they handle their responsibilities to others, how they approach the future, those who have a full sense of the value of their life and what they want to do with it. People are not successful just because they have money, or they have a successful business, or good relationship with their family or friends or because they go to church.

Success is very simple. It begins with putting our Lord FIRST in our lives. If we do this we will be able to extend love to others. Should not this be our daily desire? This need not be, as Fiennes said in his article, "in a big, capital-letter sense but in the everyday little by little, task by task, gesture by gesture, word by word" extension of love by us to others. Isn't this the way our Lord loves us? What will we be able to take with us as we leave this old earth? There has never been a U-Haul behind a hearse yet. Will the Lord measure our success by our material, or worldly success?

Wouldn't we be truly successful if we put our Lord first, family second, and business or jobs third? When we get our priorities out of order how can we expect things in our daily living to be smooth or successful? If our priorities are out of order, how can we be following God's instructions and plan for us to lead successful life?

Now, was 1997 really successful? Will we be able to look back at the end of 1998, if Jesus tarries His coming, and say we were successful?

Just a little Food For Thought —until next month

Free-will somebody believes in. Free-will many dream of. Free-will! Wherever is that to be found? Once there was Free-will in Paradise, and a terrible mess Free-will made of there; for it spoiled all Paradise and turned Adam out of the garden. Free-will was once in Heaven; but it turned the glorious archangel out, and a third part of the stars of Heaven fell into the abyss. I want nothing to do with Free-will, but I will try to see whether I have got a Free-will within. And I find I have. Very free to that which is evil but very poor to that which is good.  
-C.H. Spurgeon

## BIBLE QUIZ

(Find the answers hidden in the paper)

1. Who was the first recorded person to say "the skin of my teeth"?
2. Who used the expression "apple of thine eye"?
3. Whose bones did Moses take with him when he led the Israelites out of Egypt?
4. What were the names of Job's three friends?
5. What was Esther's Hebrew name?



## ELECTION

(Continued from page 1)

votes." The Bible teaches that election is not of the devil and man, but "of God."-1 Thess. 1:4, John 10:16, I John 4:10, 19.

**Not of reason**, but of Revelation. At first, it does not appeal to man's reason, but when man accepts God's Word, it is seen to be the only thing that could be "reasonable." (Mat. 20:15).

### "ALL" and "ALL MEN"

The word "all" is a term of general usage, restricted to its text and context for its meaning in each particular place where it appears. For instance, "ALL things are lawful unto me," wrote Paul (I Cor. 6:12); but who will insist he meant that even sin itself was "lawful" for him? Consult your concordance for other illustrations that reveal to us that "all" is restricted to its text and context.

The expression "all men" is likewise limited or restricted to its text and context for its true meaning. "**Demetrius hath good report of all men**," wrote John (3 John 12). This couldn't mean "All men without a single exception." See concordance for other examples. As to Christ's death, "all" and "all men," in the following verses are often stretched out of text or context: John 12:32—All those really drawn to Christ.

Romans 5:18—All those upon whom justification actually comes.

I Cor. 15:22—All those who are raised to life at the resurrection (see verses 21, 23 in this context)

II Cor. 5:14—Revised Version reads: "We judge, that if one died for all, then all died." Refers to those really represented in the death of Christ, they being "crucified with Christ" (Rom. 6:6).

I Tim. 2:4—Those whom God has really willed to save (John 6:37, 44, 45; 6:39; 17:2, 6, 8, 11, 12, 20, 21, 24).

I Tim. 4:10—Word for Saviour is "**soter**" which also means preserve. God is the Preserver of all men, "especially those that believe." But He is not in reality the Saviour of all men without exception, with respect to the soul's salvation, because for many He is their Judge.

Titus 2:11—All men without distinction of race (as Jews and Gentiles), but not without

exception. Grace never appears" to some because they never hear the gospel.

### "EVERY MAN" (Hebrews 2:9)

"Man" is not in the Greek. The phrase is "huper pantos" (for every thing or one). The context reveals the "every thing or one" for whom Christ tasted death. Notice:

- "many sons" (v. 10).
- "their salvation" (v. 10)
- "they . . . brethren" (v. 11)
- "my brethren" (v. 12)
- "the children" (v. 13).
- "the children" (v. 14)
- "them" (v. 15).
- "seed of Abraham" (v. 16)
- "his brethren" (v. 17)
- "the people" (v. 17)

Christ said in John 10:11: "I lay down my life for the sheep." He said in Matthew 26:28 that His blood was "shed for many" (note Heb. 2:10, "many sons") In John 15:13- "friends;" Romans 8:33, 34—"elect."

It is havoc to interpret "every man" apart from the context, seeing that such a method could disrupt the meaning of many passages. See Rom. 12:3, I Cor. 7:17, 3:5, 1:12, 12:11, 18, Mark 8:28, Luke 16:16, John 2:10, I Pet. 4:10.

### "WORLD" and "WHOLE WORLD" Greek: "KOSMOS"

Defined: "primarily order, arrangement, ornament, adornment" (Vine's Exp. Dict. of N. T. Words); "arrangement, constitution, order" (Thayer's Lexicon) "arrangement" (Young's Conc.); "orderly arrangement" (Strong's Gr. Dict. of N. T.).

Proper interpretation: As the word primarily means order and arrangement, the proper application of the word must be determined by the text and context in which it is used. To illustrate: I Pet. 3:3, the word must refer to one's manner of dress, etc., as the text reveals; but in II Pet. 2:5, 3:6, it refers to the people and times prior to the flood.

Examples of how used in the New Testament:

- (1) Matt. 4:8—"kingdoms (governments) of the world."
- (2) Matt. 13:35—whole order of creation.
- (3) Mark. 16:15—earth's people.
- (4) John 1:9—life.
- (5) John 1:29—those for whom Christ died.
- (6) John 4:42—those whom Christ saves.
- (7) John 7:4—the public.
- (8) John 7:7—unsaved society

(John 15:19, James 4:4).

(9) John 12:19—Christ's followers.

(10) John 14:17—the reprobate (John 17:9, I Cor. 6:2, 11:32)

(11) John 17: 6—mankind; humanity.

(12) Acts 17:24—universe.

(13) Rom. 3:19—unsaved humanity.

(14) Rom. 11:12—Gentiles.

(15) 2 Cor. 5:19—those reconciled to Christ by His

(16) Gal. 6:14—figure of speech

(17) James 3:6—hyperbole.

(18) I Pet. 3:3—manner of dress

(19) II Pet. 2:5, 3:6—people prior to the flood.

(20) I John 2:15—things which please the flesh, etc.

### "WHOLE WORLD"

(1) Matt. 16:26—material wealth, power, etc.

(2) Matt. 26:13—the inhabited earth where the gospel has been or shall be preached.

(3) Romans 1:8—the part of the earth known as the Roman Empire.

(4) I John 2:2—all those for whom Christ is the propitiation (Satisfaction) for sin (See also John 11:51, 52).

(5) I John 5:19—those who "lie in wickedness."

(6) Rev. 12:9—those deceived by Satan.

(7) Rev. 16:14 —governmental systems.

### OTHER VERSES

II Pet. 3:9—Written to the "elect" (see I Pet. 1:2 and II Pet. 3:1). God's longsuffering "is salvation" (3:15) and this is to "US-WARD," not willing that any (of the "us") should perish. God performs His will (Psa. 110:3, 115:3, Isa. 14:24, 27, 46:9, 10, 11, Job 42:2, Isa. 55:11; Dan. 4:35, Eph. 1:11, Rom. 9:20, 21).

II Pet. 2:1—These are described according to their profession and judged thereby, just as Christ referred to the Pharisees as "they that are righteous;" they who professed to be righteous.

Also, the word for "Lord" is not "kurios" (used of God or Christ), but "despotes" (never used of Christ). Reference is to God, probably according to the sense of Deut. 32:6.

1 Cor. 8:1 1—"Perish" is a metaphor, referring to the "wounding of conscience" (v. 12) not to the soul. Same word for "perish" is used for physical perishing in Matt. 8:25: "Lord save us, we perish" (in the sea). Also see Matt. 26:25, Luke 13:33,

15:17, 21:18, etc.

### "WHOSOEVER WILL," Etc.

Wherever the word "whosoever" is used, it is always restricted by the text and context. For instance: "Whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15). Na one is so foolish as to yank "whosoever out of its setting here and demand that it means every one without exception; so why yank it out of other texts?

When "whosoever" is used with respect to salvation by Christ, the promise of blessing is always to the one who comes, believes, wills, etc., never to those who

won't come, won't believe, won't will. It is "whosoever will," not "whosoever won't."

All general or indiscriminate invitations carry with them the description of the one who will be blessed. Hence, they are limited, though spoken to any number of people. If "whatsoever will" were directed to 100 people and only two responded, only those two were blessed. There is no promise for the others, though "whosoever will" still is in effect.

Prayer should be the key of the morning and the lock of the night.

-Owen Felttham

## WHAT IS ARMINIANISM?

(Quotes from the past.)

Let the reader be warned against that haughty spirit which rejects revealed truth because the twisted and vitiated mind of man cannot fully fathom it. This is the mainspring of infidelity and Modernism. "It was through pride of reasoning that man fell," and we may add that in the same way today man is falling farther and farther from God. Reason is a divine gift, and, when used aright, it is a pearl of great price. Its proper sphere in religion lies in the right dividing of the word of truth. But when it sets itself up as a standard by which the credibility of divine revelation is to be tried, it becomes a snare of the devil, and a sure road to hell. "Revelation constantly assails the arrogance which impiously arraigns the credibility of the divine word, unless our puny intellect can comprehend the things which it is the glory of God to conceal. The design of the gospel is to humble this temper and to nourish in us the spirit of 'a little child,' without which the mind will go on sounding its dim and perilous way, till it is lost in endless mazes, bewildered and inextricable in dark, interminable labyrinths"

Arminianism is the slickest lie the devil has ever invented in all his age long opposition to God. It is his supreme effort to efface the godhood of God. "Arminianism is man's religion, which can be accomplished by man. Man is the main power: with man it begins, and with man it shall perish" (Parks). It exalts man and insults God. It fosters human pride and detracts from divine glory.

"Arminianism is the spawn of Popery, which the warmth of favour may easily turn into frogs of the bottomless pit" (Rous). It is "the Pope's Benjamin . . . the elixir of Anti-Christianism; the mystery of the mystery of iniquity; the Pope's cabinet; the very quintessence of equivocation" (Leighton). It "puts God Into the same extremity with Darius, who would gladly have saved Daniel but could not. Daniel vi. 14" (Ness). It pulls "the great Jehovah Himself out of His throne of glory, setting up Dame Fortune to be worshiped in His stead" (Ness). It "surrenders the government of the world to mere chance, to wild caprice and disorder. According to this system, nature, providence, and grace are only departments of atheism; God has no control over the earth and its affairs, or if that be too monstrous and revolting he exercises authority over matter, but none over the minds and hearts of men . . . consequently prophecy is an absurdity; providence a chimera; prayer is a mockery; since God does not interfere in mortal events, but abandons all to the wanton humors and passions of myriads of independent agents, none of whose whims and impulses he restrains, and by whom his will is constantly defeated and trampled under foot" (Richard Fuller, Baptist Doctrines, by C. A. Jenkins).

1. Job.(Job 19:20)

2. Solomon,(Proverbs 7:2)



## OBSTACLES TO COMING TO CHRIST

By Arthur Pink

**"No man can come to me."** (John 6:44).

THE NATURAL MAN IS UNABLE TO "COME TO CHRIST." Let us quote John 6:44: **"No man can come to me, except the Father which hath sent me draw him."** The reason why this is such a "hard saying," even unto thousands who profess to be Christians, is that they utterly fail to realize the terrible havoc which the Fall has wrought; and, it is greatly to be feared, they are themselves strangers to **"the plague"** of their own hearts (I Kings 8:38). Surely if the Spirit had ever awakened them from the sleep of spiritual death, and given them to see something of the dreadful state they are in by nature, and they had been brought to feel that the carnal mind in them was **"enmity against God"** (Rom. 8:7), then they would no longer cavil against this solemn word of Christ's. But the spiritually dead can neither see nor feel spiritually.

Wherein lies the TOTAL INABILITY of the natural man? It is not in the lack of the necessary faculties. This needs to be plainly insisted upon, otherwise fallen man would cease to be responsible creature. Fearful as were the effects of the Fall, they deprived man of none of the faculties with which God originally endowed him. True it is that the coming of sin took away from man all power to use those faculties aright, that is, to employ them for the GLORY of the Maker. Nevertheless, fallen man possesses identically the same threefold nature, of spirit and soul and body, as he did before the Fall. No part of man's being was annihilated, though each part was defiled and corrupted by sin. True, man died spiritually, but death is not extinction of being - spiritual death is alienation from God (Eph. 4:18). The spiritually dead are very much alive and active in the service of Satan.

The inability of fallen man to "come to Christ" lies in no physical or mental defect. He has the same feet to take him unto a place where the gospel is preached as he has to walk to a tavern. He has the same eyes with which to read the Holy Scriptures as he has to read the world's newspapers. He has the same lips and voice for calling upon God as he now uses in idle talk or foolish song. So, too, he has the same mental faculties

for pondering the things of God and the concerns of eternity as he now uses so diligently in connection with his business. It is because of this that man is "without excuse." It is the misuse of the faculties with which the Creator has endowed him that increases man's guilt. Let every servant of God see to it that these things are constantly pressed upon his unsaved hearers.

### 1. MAN'S INABILITY LIES IN HIS CORRUPT NATURE.

We have to search deeper in order to find the seat of man's spiritual impotency. Through Adam's Fall, and through our own sin, our nature has become so debased and depraved that it is impossible for any man to "come to Christ," to love Him and serve Him, to esteem Him more highly than all the world put together and submit to His rule, until the Spirit of God renews him and implants a NEW NATURE. A bitter fountain cannot send forth sweet waters, nor an evil tree produce good fruit. Let us try to make this still clearer by an illustration. It is the nature of a vulture to feed upon carrion; true, it has the same bodily members to feed upon the wholesome grain that hens do, but it lacks the disposition and relish for it. It is the nature of a sow to wallow in the mire; true, it has the same legs as the sheep to conduct it to the meadow, but it lacks the desire for the green pastures. So it is with unregenerate man. He has the same physical and mental faculties as the regenerate have for the things and service of God, but he has no LOVE for them.

**"Adam... begat a son in his own likeness, after his image"** (Gen. 5:3). What an awful contrast is found here with that which we read two verse before: **"God created man, in the likeness of God made he him."** In the interval, Adam has fallen, and a fallen parent could beget only a fallen child, transmitting unto him his own depravity. **"Who can bring a clean thing out of an unclean?"** (Job 14:4). Therefore do we find the sweet singer of Israel declaring, **"Behold, I was shapen in iniquity; and in sin did my mother conceive me"** (Ps. 51:5). Though, later, grace made him the man after God's own heart, yet by nature David was a mass of iniquity and sin (even as we). How early does this corruption of nature appear in children? **"Even a child**

**is known by his doings"** (Prov. 20:11). The evil basis of its heart is soon manifested: pride, self-will, vanity, lying, aversions to good, are the bitter fruits which quickly appear on the tender but corrupt twig.

### 2. MAN'S INABILITY LIES IN THE COMPLETE DARKNESS OF HIS UNDERSTANDING.

This leading faculty of the soul has been despoiled of its primitive glory, and covered with confusion. Both mind and conscience are defiled: **"There is none that understandeth"** (Rom. 3:11). Solemnly did the apostle remind the saints, **"Ye were sometimes darkness"** (Eph. 5:8), not merely "in darkness" but "darkness" itself. "Sin has closed the windows of the soul, darkness is over all the region: it is the land of darkness and shadow of death, where the light is as darkness. The prince of darkness reigns there, and nothing but the works of darkness are framed there. We are born spiritually blind, and cannot be restored without a miracle of grace. This is thy case whoever thou art, that art not born again" (Thomas Boston, 1680). **"They are wise to do evil, but to do good they have no knowledge"** (Jer. 4:22).

**"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be"** (Rom. 8:7). There is in the unregenerate an opposition to spiritual things and an aversion against them. God has made a revelation of His will unto sinners touching the way of salvation, yet they will not walk therein. They hear that Christ alone is able to save, yet they refuse to part with those things that hinder their coming to Him. They hear that it is sin which slays the soul, and yet they cherish it in their bosoms. They heed not the threatenings of God. Men believe that fire will burn them, and are at great pains to avoid it; yet they show by their actions that they regard the everlasting burnings as a mere scarecrow. The divine commandments are holy, just, and good, but men hate them, and observe them only so far as their respectability among men is promoted.

### 3. MAN'S INABILITY LIES IN THE COMPLETE CORRUPTION OF HIS AFFECTIONS.

"Man as he is, before he receives the grace of God, loves any-thing

and everything above spiritual things. If you want proof of this, look around you. There needs no monument to the depravity of the human affections. Cast your eyes everywhere. There is not a street, nor a house, nay, nor a heart, which doth not bear upon it sad evidence of this dreadful truth. Why is it that men are not found on the Lord's Day universally flocking to the house of God? Why are we not more constantly found reading our Bibles? How is it that prayer is a duty almost universally neglected? Why is Christ Jesus so little loved? Why are even His professed followers so cold in their affections to Him? Whence arise these things? Assuredly, dear brethren, we can trace them to no other source than this, the corruption and perversion of the affections. We love that which we ought to hate, and we hate that which we ought to love. It is but human nature, fallen human nature, that men should love this present life better than the life to come. It is but this effect of the Fall, that man should love sin better than righteousness, and the way of the world better than the ways of God." (C. H. Spurgeon, sermon on John 6:44).

The affections of the unregenerate man are whole depraved and distempered. **"The heart is deceitful above all things, and desperately wicked"** (Jer. 17:9). Solemnly did the Lord Jesus affirm that the affections of fallen man are a mother of abomination: **"For from within (not from the devil), out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness"** (Mark 7:21-22). The natural man's affections are wretchedly misplaced; he is a SPIRITUAL MONSTER. His heart is where his feet should be, fixed on the earth; his heels are lifted up against heaven, which his heart should be set on (Acts 9:5). His face is toward hell, his back toward heaven; and therefore God calls him to turn. He joys over what he ought to mourn over and mourns over what he should rejoice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor (Prov 2:13-15). (From Boston's Fourfold State).

4. HIS INABILITY LIES IN THE TOTAL PERVERSITY OF HIS WILL. "Oh," said the Arminian, "men may be saved if

they will." We reply, "My dear sir, we all believe that; but it is just that-if they will- that is the difficulty." We assert that no man will come to Christ unless he be drawn; nay, we do not assert it, but Christ himself declares it - **"Ye will not come to me that ye might have life"** (John 5:40); and as long as that "ye will not come" stands on record in the Holy Scripture, we shall not be brought to believe in any doctrine of the freedom of the human will. It is strange how people, when talking about free will, talk of things which they do not at all understand. "Now," says one, "I believe man can be saved if he will." But that is not the question at all. The question is, are men ever found NATURALLY willing to submit to the humbling terms of the gospel of Christ? We declare, upon Scriptural authority, that the human will is so desperately set on mischief, so depraved, and so inclined to everything that is evil, and so disinclined to everything that is good, that without the powerful, supernatural, irresistible influence of the Holy Spirit, no human being will ever be constrained toward Christ" (C. H. Spurgeon).

"Now here is a threefold cord against heaven and holiness, not easily to be broken; a blind man, a perverse will, and disorderly, distempered affections. The mind, swelled with self-conceit, says the man should not stoop; the will, opposite to the will of God, says he will not; and the corrupt affections arising against the Lord in defense of the corrupt will says he shall not. Thus the poor creature stands out against God and goodness, until the day of power come, in which he is made a new creature" (T. Boston).

Perhaps some readers are inclined to say, "Such teaching as this is calculated to discourage sinners and drive them to despair." Our answer is: *First*, that it is according to God's Word! *Second*, oh, that it may please Him to use this truth to drive some to despair of all help from themselves. *Third*, it makes manifest the ABSOLUTE necessity of the Holy Spirit's working with such depraved and spiritually helpless creatures, if they are ever to come savingly to Christ. And until this is clearly perceived, His aid will never be really sought in earnest!

THE BAPTIST EXAMINER

FEBRUARY 1, 1998

PAGE SEVEN



## FORUM Sledd

(Continued from page 4)

interpreted that strictly literal you would have Jesus saying something ridiculous. Imagine saying that we are just "salt blocks" walking around. Jesus spoke of "plucking out right eyes and cutting off right hands" if such limbs caused us to sin. Obviously that is symbolic of removing from before your eyes and hands those things that would lead you to sin. If you interpret that literally according to context you understand that Jesus was saying that Christians exert a preserving influence in society. Premillennialism emphasizes that literal interpretation of the prophetic Scriptures must precede any spiritual meaning of the text. Such a method of interpretation "grounds interpretation in fact." Literal interpretation concerns itself with the context of any passage of Scripture. (2.) We should interpret Scripture in context. The preceding and subsequent Scriptures must be examined to see what bearing they have on any particular passage of Scripture. This is extremely important in the study of prophecy. We should interpret prophecy by the same principles we interpret any other Scripture. (3.) There is the law of progress. Truth is unfolded progressively. The path of truth is like that of the just: "It shineth more and more." It is also important to interpret Scripture by Scripture. You see, there are close ties between the books of Daniel 9-12, Matthew 24-25, 1 Thessalonians 4-5; 2 Thessalonians 2, and the book of Revelation chapter 6. When you compare the above Scriptures you will see a pattern of events unfold. You will discover a relationship between the resurrection of the saints as told in Daniel 12:1 with that of Matthew 24:27-31 and Revelation 6:13-17; 7:9-17. There is a harmony and order in comparing the events in these passages. When difficulty is experienced in one passage, it may be resolved by a comparison of another passage where the same subjects are dealt with in greater detail. (4.) Another important law of interpretation is the law of "double reference." Most of the prophecies of the Old Testament had a historical fulfillment, but

quite often that same prophecy would point to a future fulfillment. A good example is Daniel chapter 11. **"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all."** (Daniel 11:36-37) (AV). Daniel was speaking historically of Alexander the Great, and his successor Antiochus Epiphanes who would capture Jerusalem and set up idols in the temple. Now look at v. 45 and then at chapter twelve, verse one: **"And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."**

**And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation (even) to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."** Notice how chapter twelve continues that time frame of chapter eleven. **"AT THAT TIME."** At what time? AT the time this king establishes his palace in the holy land there will be a time of tribulation along with a resurrection of God's saints found written in the book. You cannot fit all of the above statements in fulfilled history. So Daniel refers to something historical but also to something yet future. So here is a prime example of the principle of "double reference." This is also plainly indicated in the beginning of the book of Revelation. The Lord instructed the Apostle John to **"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."** (Rev. 1:19) (AV). The visions he received were divided into two sections: (a.) The events that existed in the lifetime of John himself. (First century), and (b.) The events which were to be future. For instance the opening of the "bottomless pit" and references to "demonic locusts sting mankind" cannot

be interpreted as historical events of the Roman empire or the early church. They must be future judgments. (5.) The Bible student should also understand the "gap principle" in Scripture. On occasion one Scripture can divide up periods of the present and future by many hundreds or thousands of years. For instance in Isaiah 61:1-2 we read prophetic statements concerning the mission of the Messiah.

**"The Spirit of the Lord GOD (is) upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to (them that are) bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn."** Between the phrases **"to proclaim the acceptable year of the Lord"** and **"The day of vengeance of our God"** you have a gap of present fulfillment and future occurrence. In the synagogue in Nazareth Jesus actually quoted this prophecy. When He came to the phrase **"To preach the acceptable year of the Lord,"** He closed the book and said, **"This day is this scripture fulfilled in your ears."** (See Luke 4:21). BY DOING THIS JESUS CLEARLY INDICATED THAT HIS FIRST COMING FULFILLED THE FIRST PART OF ISAIAH'S PROPHECY. The second part will be fulfilled when He comes again.

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(Continued from page 4)

the new, cleave to the old. The Bible is to be taken literally, except where it is obviously symbolic. Then we must seek what God is teaching us symbolically. Allegorical interpretation opens a way to wide spread positions and often confusion because of opposing ideas. Of course, context must not only be considered, but studied carefully. Chapters and verses are sometimes a hindrance to this.

The entire subject of prophecy contains many widely differing views among Baptists because of principles of hermeneutics. For example: there are those that mistake the kingdom as being manifested in the church. To them Israel and the church do not have distinct programs in God's economy. The millennium is to be taken spiritually and some prophecy is to be spiritualized.

## An Invitation from CALVARY BAPTIST CHURCH

3339 13th Street • P.O. Box 60  
Ashland, Ky. 41105-0060  
Phone/FAX: 606-325-2012  
Donald Chance, Pastor

### SERVICES

#### Sunday:

9:30 am Sunday School  
(All Classes)

10:30 am Morning Worship

7:00 pm Evening Worship

#### Wednesday:

7:00 pm Mid Week Prayer Meeting

Publishers of

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## Letters to the Editor



The Baptist Examiner • P.O. Box 60  
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## We'd like to hear from you!

Dear Eld, Chance,

I send you greetings in the blessed name of Jesus Christ. I do pray this finds you well and enjoying the blessings of our Great God. Congratulations on being called as pastor of the Calvary Baptist Church in Ashland, KY. May our Gracious Lord bless your ministry there.

We have been receiving TBE for quite some time and have always enjoyed the paper. ...

Bro. Bob E.,  
Carrigaline, Co. Cork,  
IRELAND

Many of these folk feel that we literalists pass off, or ignore historical considerations.

The premillennial view is quite the opposite. We believe in consistency of interpretation. We believe in a normal grammatical interpretation of Scripture in a literal sense. The church and Israel are distinct one from another with different programs in God's Word. The literal and the symbolic are sought out in any given passage. As always, the purpose of God's program is to bring honor and glory to Himself.

We need to determine whether, or not, the interpretation held is the original intention that God had. We must pay close attention to the language and study all words, places, and cultures concerning the passage. We need to look back at the historical background of both prophet and prophecy. We must pay close attention to context and certainly we must find and compare parallel passages. Space limits further considerations. The study of God's Word is the most important activity in which we can be engaged.