

# The Baptist Examiner

"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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THE PRODIGAL'S CONFESSION—

## "I have sinned"

By C. H. SPURGEON

THE SINFUL REBEL RETURNS HOME AND FINDS MERCY FROM A LOVING FATHER

In Luke 15:18, we find the prodigal says, "Father, I have sinned."

Oh, here is a blessed confession! Here is that which proves a man to be a regenerate character — "Father, I have sinned." Let me picture the scene. There is the prodigal; he has run away from a good home and a kind father, and he has spent all his money with harlots, and now he has none left. He goes to his old companions, and asks them for relief. They laugh him to scorn. "Oh," says he, "you have drunk wine many a day; I have always stood paymaster to you in your revelries; will you not help me?"

"Get you gone," they say; and he is turned out of doors.

He goes to all his friends with whom he had associated, but none can give him anything. At last a certain citizen of the country said, "You want something to do, do you? Well, go and feed my swine."

The poor prodigal, the son of a rich landowner, who had a



Charles H. Spurgeon (1834-1892)

great fortune of his own, has to go out to feed swine; and he a Jew, too!—the worst employment (to his mind) to which he could be put. See him there, in squalid

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## BAPTISM NOT FOR INFANTS

By T. E. WATSON, England

NOTE: Beginning with this issue, we are publishing a series of articles by T. E. Watson of England on the subject of Infant Baptism. These articles are now available from us in book form for \$1.00, plus 10c postage. We believe this series is one of the most refutations of Pedo-baptism ever assembled, yet is small enough and interesting enough to command the attention of all classes of readers.

CHAPTER I

### DID THE JEWS BAPTIZE INFANTS?

It is frequently affirmed that when John the Baptist began his ministry the Jews were in the habit of baptizing the children of proselytes to the Jewish faith. For example, J. C. Ryle, writing the latter part of the nineteenth century, states:

"I might show, from the writings of old Dr. Lightfoot, that the baptism of little children was a practice with which the Jews were perfectly familiar. When proselytes were received into the Jewish Church by baptism, before the Lord Jesus Christ came, their parents were received, and baptized with them, as a matter of course." (Knots Untied, p. 100).

This being the case, is it not reasonable to assume that John the Baptist and the apostles of Christ, who were all Jews, did likewise?

Reasonable as this assumption may be, it is after all still an assumption, and an assumption is no proof. This Louis Berkhof admits. Even if this did happen, it would prove nothing so far as infant baptism is concerned, it would go to show that there is nothing strange in such a procedure." (Systematic Theology, p. 635).

Notice that it would prove nothing. Berkhof says "if this did happen" because it is by no means certain that the children of Jew-

ish proselytes were baptized in pre-Christian times. Indeed, it has yet to be proved that the Jews of those times baptized even the adult proselytes.

In the 1889 edition of the Im-

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "FILTHY"

"We are made as the filth of the world."—I Cor. 4:13.

My message today is the outgrowth of correspondence of the past couple of weeks. We have a few exceedingly satirical letters which we receive relative to THE BAPTIST EXAMINER. I might say, before you get a bad impression, that letters on the other side have been over 99% of our correspondence, whereas the ones to the contrary have been only a very, very small per cent. However, we have had a few letters, that if I were a young preacher, and if I hadn't received many, of that type through the years, which might have upset me.

For example, one individual referred to the paper as nauseating.

She had taken a copy of it and had scribbled on page after page, and referred to it as nauseating. You may rest assured that I don't want to upset her digestion, and give her cause for further nausea. I don't suppose I need tell you that I removed her name from the mailing list.

Another individual wrote us that he didn't care to get "that filthy paper" any longer. He didn't say what was filthy about it. I don't know whether he had just read of Brother Bob's editorials, or whether he was talking about one of my sermons. Nevertheless, he referred to us as putting out a filthy paper.

These are two examples of that kind of satirical letter which

we have received, but let me say again that this kind of letter is in the minority. I thank the Lord we have many, many most highly appreciative letters that we receive, and we truly thank God for them. However, as I got to thinking about these letters, especially the one that referred to the paper as filthy, I remembered that when the Apostle Paul was here in the days of his flesh, they referred to his ministry as a filthy ministry, to the extent that when he wrote to the church at Corinth he reminded them that he had been made as the filth of the world as a result of criticism that come from the enemies. Thus the Apostle Paul referred to himself

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## The Bible's Teaching on the Reality of Hell

"HELL"—"SHEOL"—"HADES"—"GEHENNA"—"TARTARUS"—What Do These Words Mean?

IS THERE A PLACE OF LITERAL FIRE WHERE LOST SINNERS WILL BE CONFINED THROUGHOUT ETERNITY?

By Bob L. Ross

The devil has always hated the fact that sin will be punished by God. His first lie to man was that God won't punish sin. He told Adam and Eve, "Thou shalt not surely die," whereas God said they would (Genesis 3). Of all Satan's deceptions, he rejoices more in this than any other. All his other lies are in order to deceive men about eternity—he wants them to go to Hell.

One way Satan is deceiving people is by making a play on the words of the Bible translated "hell." As usual, he takes a small bit of truth and adds a lot of error to it, then gives the pill to his poor victim. The purpose of this article is to give an antidote to this pill of the devil. We especially urge Russellites, Adventists, Universalists, Modernists and others of this classification, who reject the teaching of an eternal Hell, to give a fair reading to this article.

The Word "Hell" in the King James Version

The Bible was written in three languages: Hebrew (O. T.), Chaldee (portion of Daniel), and Greek (N. T.). The Bible that we have today is a translation of the Hebrew, Chaldee, and Greek writings into our language. There are many translations of the Bible, the most popular being the King James Version, which you probably own.

There are four words in the KJV (King James Version) translated "Hell." Of these four words, only one of them is used in the Old Testament. That word is the Hebrew word "Sheol."

perial Bible Dictionary (which has an introduction by J. C. Ryle), Patrick Fairbairn writes:

"Many of the more learned inquirers into Biblical antiquities, including Buxtort, Lightfoot, Selden, Schottgen, Wall, etc., have been of opinion that the Jews were in the habit of admitting proselytes to the Jewish faith by an ordinance of baptism accompanying the rite of circumcision.

"Later and more discriminating investigations, however, have shown this view to be untenable. It may almost, indeed, be held fatal to it, that both Philo and Josephus, who on so many occasions

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In the New Testament, the three words translated "Hell" are "Hades," "Gehenna," and "Tartarus;" all, of course, Greek words.

What Do These Words Mean?

We have to go to the Hebrew and Greek for the meaning of these words translated "Hell." The English background of the word "Hell" will not give us the Hebrew and Greek meanings.

1. The Hebrew word "SHEOL" in the Old Testament (KJV) is translated as follows:

"Hell" — 31 times. Deuteronomy 32:22; II Samuel 22:6; Job 11:8, 26:6; Psalm 9:17, 16:10, 18:5, 55:15, 86:13, 116:3, 139:8; Proverbs 5:5, 7:27, 9:18, 15:11, 15:24, 23:14, 27:20; Isaiah 5:14, 14:9, 14:15, 28:15, 28:18, 57:9; Ezekiel 31:16, 31:17, 32:21, 32:27; Amos 9:8; Jonah 2:2; Habakkuk 2:5.

"Grave" — 31 times. Genesis 37:35, 42:38, 44:29, 44:31; I Samuel 2:6; I Kings 2:6, 2:9, Job 7:9, 14:13, 17:13, 21:13, 24:19; Psalm 6:5, 30:3, 31:17, 49:14, 49:14, 49:15, 88:3, 88:48, 141:7; Proverbs 1:12, 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 14:11, 38:10, 38:18; Ezekiel 31:15; Hosea 13:14, 13:14.

"Pit" — 3 times. Numbers 16:30, 16:33; Job 17:16.

But actually, the Hebrew word "Sheol" does not mean either "Hell," "grave," or "pit." Notice how it is defined.

Strong's Hebrew and Chaldee Dictionary says that "Sheol" is "the world of the dead."

Young's Analytical Concordance says that "Sheol" is "the unseen state."

Smith's Bible Dictionary says that "Sheol" is always the abode of departed spirits."

Fausset's Bible Dictionary and Encyclopedia says that "Sheol" is "the common receptacle of the dead."

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IS SEVENTH-DAY ADVENTISM

## Devil Worship?

By The Late W. B. DAVIDSON

To some this is a strange question to ask, but in the light of the writings of some of the Adventists we are justified in asking the question, and according to their teachings, the question must be answered in the affirmative.

This is a serious charge, and for one not to be able to prove it, would be unfair to the Adventist. But if according to their own teachings and writings, this

can be proved, that they make Satan their sin-bearer, then the charge is true and their doctrines ought to be exposed.

Ordinarily, the average person considers Adventism a harmless sect, gone to seed, on the Sabbath question. But alas! Adventists are wrong on the way of salvation.

Origin of Seventh Day Adventism

Adventism began with one William Miller. In October, 1843, was the time set by Miller and his few followers for the return of Christ, and when He did not return, Miller did some more figuring and set 1844, as the year for the Lord's return. Again they were disappointed. Then the whole scheme was changed and Adventism began teaching that instead of Christ returning to the earth in 1844. He entered into the Holy of Holies, into heaven itself on that date.

The reader can readily see that Adventism was born in defiance of God's Word. For the Scripture says concerning the return of the Lord, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." (Matt. 24:6).

Furthermore, Adventism is

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JOHN R. GILPIN

Editors

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## Examiner Editorials

### The Errors of the Notes in the Scofield Reference Bible

Because of the widespread acceptance and use of the Scofield Reference Bible, many of the views expressed in its notes have become accepted as Bible facts. In fact, in some quarters, to question the notes of this book is to question divine inspiration. We are hazarding that risk in this present article of criticism.

While the Scofield notes, like all other commentaries on the Scriptures, have a great deal of value for the careful, discriminating Bible student, the notes also contain some deadly errors, especially in regard to the New Testament church. The purpose of this article is to briefly point out the major errors of the Scofield notes, without elaboration in their refutation. These errors are as follows:

1. *An erroneous assertion in the Introduction.* On page 3, in the third paragraph of the Introduction, we read: "Expository novelties, and merely personal views and interpretations, have been rejected." But the fact is, the reason this article is being written is to point out just such "expository novelties," etc.

2. *A "dateless past" for the creation.* What appears to be nothing more than a compromise with the vagaries of unbelieving scientists (I Tim. 6:20), is expressed in a note on Genesis 1:1: "The first creative act refers to the dateless past, and gives scope for all the geologic ages." The truth is, the geologic ages have no Biblical, scientific, nor historical foundation. The creative act itself explains the rocks and the flood explains the fos-

sils.

3. *Supposed "cataclysmic change."* The theory that there was a drastic change in the earth between Genesis 1:1 and 1:2 is advocated in note 3 on page 3. This is another compromise with unbelieving scientists who advocate evolution and the geologic ages. It is purely speculation and reads into the Scripture what is simply not there.

4. *"Parabolic days" in Genesis 1.* Another attempt to "harmonize" the Bible with the vain imaginations of unbelievers is the theory that the days of creation were periods of time rather than what is plainly taught in the Divine record (note 2, page 4). The Bible doesn't need this kind of "defense." Let it say what it says and let us believe it as it is. It has never been proved wrong, whereas the unstable, unproved theories of unbelieving scientists change often.

5. *Unfounded dispensational teaching.* Scofield's definition of "dispensation" as being "a period of time during which man is tested in respect of obedience to some specific revelation of the will of God" (note 4, page 5) is purely that of Scofield and is not to be found in the Bible. Proceeding upon this definition, Scofield marks off seven dispensations (note 5, page 5). The truth is, man has always been under the Law of God, to condemn him for sin, and a recipient of the Grace of God, to deliver him from sin. It is true that Law and Grace have been dispensed differently down through the years, but this is not the kind of dispensation Scofield teaches. He teaches that Grace began at the resurrection of Christ (page 1044). But see II Timothy 1:9.

6. *Dispensational errors about salvation.* Dispensational teaching usually runs afoul in teaching that there have been more than one way of salvation (by grace in all ages). Scofield does this in his note on page 1115: "The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good

works as a fruit of salvation." This means that in Old Testament times people were under legal obedience as a condition of salvation and good works were to be done to obtain salvation. This is definite heresy. No man was ever justified by keeping the Law (Rom. 3:20, 4:1-8, Gal. 3:6-9, 2 Tim. 3:15). Scofield's dispensational position will also account for the theory of four distinct gospels (page 1343).

7. *Pentecostal origin of the church.* On page 990, in the introduction to the New Testament, Scofield says the church was formed on the first Pentecost, following the resurrection of Christ. This is repeated in other places, also. For instance, he refers to the "future church" in a sub-head in Matthew 18. But Acts 2 says nothing about the church's beginning; rather, it was on Pentecost that the church was endowed with the power of the Spirit to fulfill its previously given commission (Matt. 28:19, 20). Study the following Scriptures which reveal that Christ had a church before Pentecost: Matt. 18:17; John 3:29; Luke 12:32 ("flock") compared with Acts 20:28; I Tim. 3:15 compared with Heb. 3:1-3 and Mark 13:33-36 ("house"); I Cor. 12:28 ("first, apostles") compared with Mark 3:13-19; Heb. 2:12 (compared with Matt 26:30); Acts 1:15-26 (church business meeting); Acts 2:47 (how could you "add" something to nothing?)

8. *"Spirit baptism" forms the church.* This error is taught on pages 1150, 1222, 1304 and elsewhere. However, the coming of the Spirit is not taught in the Bible to be for the purpose of forming the church, but to give the church power (Luke 24:49).

9. *Spirit baptism as the new birth.* This is implied in the note on page 1149 and elsewhere. Scofield teaches that all believers are baptized "with the Spirit" into a supposed universal body of Christ. However, the Bible does not teach that individual Christians are baptized by the Spirit. It does teach that the church, on Pentecost, was immersed in the Spirit; it also teaches that "in one Spirit"—that is, under His leadership—Christians are led to be baptized into (in relationship to) the church (I Cor. 12:13).

10. *Universal body.* Whereas Paul used the term "body" as a simple illustration of the unity of the church (I Cor. 12:27, 12-28), Scofield teaches that every believer is in a universal body (page 1304). There is no Scripture, however, which teaches that the "body" of Christ is a universal body in composition. "Body" is simply a metaphor for the church, which is local and visible.

11. *Universal church.* Scofield advocated the theory that the church was "composed of the whole number of regenerate persons from Pentecost to the first resurrection, united together and to Christ by the baptism with the Holy Spirit" (page 1304). This statement contains a trio of errors: The church didn't begin on Pentecost; it does not include all the saved from Pentecost to the resurrection; these persons have not been baptized "with the Spirit."

12. *The church an "organism."* Scofield is responsible for the oft-parroted error, "The church is not an organization, but an organism" (page 1189). But how can there be an organism without organization? Is a pile of legs, arms, hands, feet, heads, etc., a body? Must there not be an or-

## "I Should Like to Know"

The questions and answers now appearing in this column are being compiled for publication in book form. We are now accepting advance orders for the book. Invoices will be sent to purchasers when the book is printed and its price determined. Order yours NOW.

### Why do you call the Church of Christ "Campbellites"?

The Campbellites are ashamed of their forefathers and founders, Thomas and Alexander Campbell, and don't like to be reminded of their origin by being called Campbellites. But if we called them by any other name, we would be exposing ourselves to the rebuke of historical and doctrinal fact. The Campbellites are Campbellites, both as to their origin and doctrine. They originated in the United States of America with the Campbells and their false interpretations of Scripture have been handed down from the Campbells and their followers.

Furthermore, this term is a good dictionary term. You can look it up in Webster's Dictionary and the dictionary will refer you to "Disciples of Christ." But if you will turn to "Churches of Christ" first, you will notice that it will also refer you to "Disciples of Christ." Then when you read the information under "Disciples of Christ," you will find that among the information given is reference to the so-called "Churches of Christ," you will find that among the information given is reference to the so-called "Churches of Christ" and the fact that T. Campbell and son founded this movement. Of course, there are other branches of it, such as the Disciples, or Christian Church.

Also, the dictionary rightly calls this group a denomination. To be denominated means, according to the dictionary again, that you have a specific name and certain characteristics of identification.

Now the dictionary isn't always right about everything, but if it is wrong on this matter as to the Campbellites, then every reliable historian in the world is wrong, and that includes a whole passel of Campbellite historians.

### Can you prove that the name "Baptist" is Scriptural?

As for the name "Baptist," we will say this, that it is 100 per cent more Scriptural than the so-called Bible name of the Campbellites.

Notice: It was first given as a "nick-name" to John; he was called the Baptist, being one who practiced the immersion of repentant believers.

Now, if the Campbellites had been back there they would probably have jumped all over John because he was called the Baptist. But God didn't. Christ even called him John the Baptist. So the name Baptist is a good Bible name. It signified one who immersed only those who had repented and believed, just as Baptists do today.

But somebody says, "But where did Christ command us to wear the name Baptist?" In the same verse He told us to wear any name. You find the verse that commands us to wear any name and there you will find where Christ commanded you to wear the name Baptist.

Baptists don't say that you must wear any name, neither does the Bible. The name Baptist is a nick-name that has come to us from the word "ana-baptist," meaning to rebaptize. Baptists were once called "Ana-baptists" because they would baptize people who had been sprinkled and others who had been dipped by heretics.

Those who make such a big to-do about the name remind us of little boys who want "cowboy guns" with certain names of "cowboys" on them, and when they get those guns and start shooting caps, they try to imagine they are the "cowboys" whose names are on the guns. That's just like the Campbellites who think they are "the real McCoy" when they wear a certain name. We can excuse the youngsters, of course, but Campbellites ought to "put away childish things."

ganization of the members of the body? Certainly so. And Paul illustrates the church as just such a body (I Cor. 12:27).

13. *Three churches in one verse!* In the center-reference, on page 1223, Scofield indicates that he finds three kinds of churches in one verse, I Cor. 12:28. He mentions the local church, the true church and the visible church. If he had only realized that the one church in the verse is local, true, and visible, he would not have had such difficulty!

14. *Rapture of the church and a universal bride.* These are taught in most all his notes regarding the church. But the Bible teaches neither. We find that saved people

will be caught up to Christ (Thess. 4:17), but they are called the church. As for the bride, all references to it indicate that it is limited in composition.

15. *Church-branch theory.* This is set forth on page 1276 and on the fourth page of the Introduction where reference is made to "every division of the church." He says on page 1276 that the "true Church" has existed with the "historical Church." For truth about the so-called "branches" of the church, Matthew 15:13, Rev. 17:5.

16. *Seven "Churches of Asia."* Scofield adopts the theory of the seven churches of Asia (Continued on page 7, column

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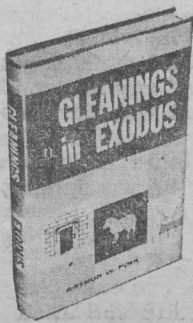
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# The Joys and Sorrows Of God's People

## THE SAINTS HAVE THEIR "UPS" AND "DOWNS"

Degrees of Joy and Sorrow in Different Believers

By JAMES CRACE  
Pike-ton, Ohio



JAMES CRACE

Happy art thou, O Israel: who like unto thee, O people saved the Lord, the shield of thy right arm, and Who is the sword of thy right hand? — Deut. 33:29.

O wretched man that I am! who shall deliver me from the body of this death." — Rom. 7:24.

Before us is one of the strange things that often baffles people. We understand one side or the other, but seemingly few understand both sides. I speak of the emotions of joy and sorrow that come together in the saints. Most of us live on only one side and occasionally experience the other emotion. Therefore we are hurting ourselves and others because of our lack of understanding.

Who would dare deny that we are saved by the Lord are happy? We have been delivered from sin and from eternal hell; freed from the just consequences of our sins. We are soon to be in our Lord in glory. How can we not be happy? I say to you that we are happy beyond words.

We who are saved know we are the children of God. Soon, our Lord will come for us. Yes, we are happy! We have been forgiven. Christ has paid our debt in full. Praise God, we have been set free. There is a true sense of liberty which we have because we are relying on Christ for our salvation. There is deep joy in our hearts because God is now our Father.

Also we are filled with joy because we know we have been saved by the Lord when we were about to have perished. We are members of the highest magnitude, Christ saved us. He could have justly sent us to hell but He did not. He loved us and died for us. Therefore we are filled with joy.

But there is sorrow for us, too. Now because our sins sent our Lord to the cross. Sorrow because God is dishonored so much by our sinfulness. Sorrow because we cannot always glorify Him who loves us. Sorrow because at the moment we live we are suffering on our behalf. Yes, there is sorrow in the life of a child of God. For some, sorrow over past sin. For others, sorrow over present sin. In the lives of many saints there is a continual falling into sin though they never so had to live spotless.

Sometimes the burden of sin nearly overcomes a child of God. Each sinful thought, deed is like a dagger in the heart of our hearts. Why? I answer because we know it redeems the precious blood of our Lord Jesus Christ to redeem us

from those sins. I beseech you to remember these things. Remember that we are still in the flesh. Remember that some saints feel a great weight of sorrow for their sins much of the time. They know they have been forgiven in Christ but they sorrow because of the debt He had to pay for them. Understand that some cannot but be sad that they have caused Christ so much pain. They know they are saved and they are happy; but they also know sorrow because of their many sins. We often will do good but do that which we hate. Beloved, many of the saints cry out even today, "O wretched man that I am!"

This heavy sorrow takes its toll. It affects the suffering saint. Sometimes he can't be as sociable as he ought to be. Other times he is full of impatience. Still other times he isn't as quick thinking, rational, meek, and friendly as he ought to be. But all of this does not mean he is not a good saint. It doesn't mean he is full of pride, arrogance, Phariseeism, or some other terrible thing. Would that we could all be more Christ-like and remember that we are all still flesh.

Those who are happy most of the time are those who are generally more "well-liked," rather than the sorrowful ones. They can rise up and play. They can treat matters lightly. They can skip along the way. Yet they love Him who died for them. From time to time they also experience sorrow for their great sinfulness.

I say to you who are in nearly continual sorrow: Do not envy nor despise those who are able to be joyful. Be glad for them, for it is a less painful life that they must live than you. Therefore I say again, be glad for them.

I say to you who are lighthearted: Do not condemn those who are of much sorrow. They are only sorrowful because of what

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# THE BIBLE'S TEACHING ON THE REALITY OF HELL

(Continued from page one)

So it is clear that Sheol is not Hell, but the place of departed spirits, irrespective of whether saved or lost. Sheol is simply a term meaning "the state of the dead in general, without any restriction of happiness or misery" (Smith). In many instances where the word is used, however, the reference is clearly to that compartment of Sheol where the wicked are punished (Psalm 9:17).

2. "HADES" is the Greek word in the New Testament, which is translated as follows in the KJV:

"Hell" 10 times. Matthew 11:23, 16:18; Luke 10:15, 16:23; Acts 2:27, 2:31; Revelation 1:18, 6:8, 20:13, 20:14.

"Grave" — 1 time. I Corinthians 15:55.

But "Hades," like Sheol, is not Hell. Actually, "Hades" is the corresponding Greek word to the Hebrew word "Sheol," and both have the same meaning.

Strong's Greek Dictionary of the New Testament, says that "Hades" is "the place (state) of departed souls."

Young's Concordance: "the unseen world."

A. T. Robertson, world-renowned as a Greek scholar: "Hades is technically the unseen world, the Hebrew Sheol, the land of the departed." (Word Pictures).

The reader is urged to read Luke 16:19-31 where a perfect illustration of Sheol (Hades) is given. This passage draws back the curtain and lets us have a look into "the land of the departed." Here we see both the SAVED and the LOST, in their present states.

3. "GEHENNA," or "the Gehenna of fire," is the word specifically referring to Hell. It is never translated by any other word but "Hell," and 11 of the 12 times the word is used, it is used by the Lord Jesus Christ Himself. Here are a list of the passages in which the word "Gehenna" appears; Matthew 5:22, 5:29, 30, 10:28, 18:9, 23:15, 23:33; Mark 9:43, 9:45, 9:47; Luke 12:5; James 3:6.

The word "Gehenna" is of Hebrew origin, from "valley" and "Hinnom." "Gehenna is the Valley of Hinnom where the fire burned continually" (A. T. Robertson).

The Valley of Hinnom was a place near Jerusalem where Ahaz introduced the worship of fire gods, the sun, Baal and Moloch. The Jews under ungodly Manasseh, offered their children as burnt offerings in this idolatrous worship. (Jeremiah 7:31). This cruel worship was finally abolished, and later, Josiah made the place a receptacle of dead carcasses and the bodies of malefactors (criminals), in which worms were continually generating. A perpetual fire was kept to consume the putrifying matter. The place was still in existence at the time of Christ, and the Saviour illustrated somewhat the condition in eternity in "the Gehenna of fire," by reference to this valley. The devil has spawned the lie that because Jesus referred to this valley of Hinnom, He did not mean Hell. Be not deceived! Jesus was talking of life after death and only referred to the valley as an illustration.

Jesus referred to Hell as the "Gehenna of fire," into which "both body and soul" will be cast. He said that it is "unquenchable fire" and that "the worm (man) dieth not" in the flame, just as the three Hebrew children of Daniel's day did not die when cast into the fiery furnace (Daniel 3). The devil would like nothing better than to get people to receive his lie and go to Hell!

Hell is no myth as infidels, Russellites, Universalists, and Modernists would have you believe. Christ did not warn of Hell simply to scare men. He warned of Hell because it is a reality!

4. "TARTARUS," the fourth word translated "Hell," is used only once in the Greek New Testament (II Peter 2:4).

Strong's Greek Dictionary of the New Testament says that "Tartarus" is "the deepest abyss of Hades," and that the word means "to incarcerate (imprison) in eternal torment."

A. T. Robertson: "The dark and doleful abode of the wicked dead like the Gehenna of the Jews."

Fausset's Dictionary: "The 'deep' or 'abyss' or 'bottomless pit.'"

It is clear that this word refers to the compartment of Hades, or Sheol, where the lost are now reserved until the last judgment, after which they are cast into the "lake of fire" for all eternity (Rev. 20:11-15).

### Fire In Hell?

Leaving the passages that contain these four words that are translated "Hell," let us notice some passages that will teach us of Hell with words which even a child can understand.

Matthew 13:49, 50 — "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Revelation 9:2 — "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

Revelation 14:10, 11 — "The same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation;

and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Revelation 20:10 — "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

Revelation 19:20 — "And the beast was taken and with him the false prophet . . . These both were cast alive into a lake of fire burning with brimstone."

Be not deceived by the deniers of Hell-fire. Such false teachers are enemies of your soul. Read these passages for yourself, and cast into the fire the trashy literature that tries to explain away plain statements of God's Word.

### "Everlasting Fire"

I have a Watchtower (Russellite, or so-called "Jehovah's Witness") book that tries to do away with the fact that the Bible means what it says in such passages as the following:

Matthew 18:8 — "Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire."

The Greek word for "everlasting" is *aionios*. The word means ageless; without beginning, without ending, or both. It is used in Romans 16:26 of God — "the everlasting (aionios) God." This use of the word should clearly show us the meaning of the word "everlasting," for God is eternal.

A. T. Robertson says of the word: "It comes as near to the idea of eternal as the Greek can put it in one word. It is a difficult idea to put into language."

The very same word (*aionios*) is used to describe the future life of the righteous and the future punishment of the wicked in Matthew 25:46 — "And these shall go away into everlasting punishment: but the righteous into life eternal." If the punishment of the wicked is limited, we may likewise limit the life of the righteous! But such can not be done. Both are eternal.

### "For Ever and Ever"

This phrase, "for ever and ever" (*eis tous aionas aionon*), occurs 20 times in the New Testament: of God — 16 times of saints' future blessedness — 1 time of punishment of the wicked and Satan — 3 times

Is it likely that the phrase means absolute eternity 17 times, and only a limited period the other three times? Nonsense!

### "Death"

Satan tells people that "death ends all." He tells them that physical death is all there is to the "wages of sin." When people die, Satan will tell his poor, deceived followers, "Don't worry, he's better off now," when the truth is, if the person was not saved, he went to Hell.

Death is never an annihilation. It is always a separation.

Adam's death was a separation from God (Genesis 2:17, 3:23, 24).

Christ's death was a separation from God (Matthew 27:46).

Physical death a separation of the soul from body (Luke 16:22, 23).

The second death is the final and eternal separation of the unsaved in the "lake of fire." (Revelation 20:11-15. That the second death is not annihilation, see Revelation 19:20 and Revelation 20:10).

Neither does "destruction" mean annihilation. Something can be destroyed without being annihilated. There is much destruction of property, goods, buildings, etc., in war, but such things are not annihilated.

It will certainly be destruction for the unsaved in Hell — destruction of peace, joy, happiness, pleasure, rest; destruction from all that the saints of God have in Heaven; but no annihilation.

If you are lost, reader, then you are doomed to eternal separation from God in the Gehenna of fire, unless you look to Him who was separated at Calvary's Cross that sinners might have life. If you realize your guilt before Him, and are aware that you deserve nothing but Hell because of your sins against the Holy and Righteous God, there is hope for you. Listen:

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him." (Romans 5:8, 9).

Christ suffered the Hell — separation from God — for all who will depend wholly upon Him. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3:18).

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

Look to Him for redemption from sin, death, and Hell.

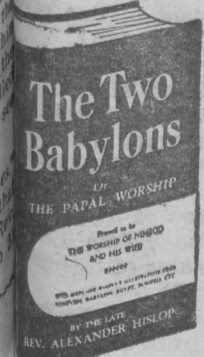
"He that believeth on Him hath everlasting life" — John 3:36.

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SOUTHERN BAPTISTS RANK NEXT TO LAST

Per-member contributions for 1962:	8. Evangelical Mennonite	160.77
1. Free Methodist Church	9. Church of the Nazarene	147.78
2. Wesleyan Methodist Church	10. United Brethren in Christ	146.00
3. Evangelical Free Church of America	11. Orthodox Presbyterian Church	137.23
4. Pilgrim Holiness Church	12. Church of God (Anderson, Ind.)	133.27
5. Brethren in Christ Church	13. Pentecostal Holiness Church	123.61
6. Evangelical Covenant Church	14. Mennonite General Conference	117.42
7. Ohio Yearly Meeting of Friends	15. North American Bap. Gen. Conf.	113.67
	16. Reformed Church in America	110.16
	17. Presbyterian Church in the U. S.	107.96
	18. Lutheran Church-Missouri Synod	100.66
	19. Moravian Church, Northern Prov.	91.92
	20. United Pres. Church in U. S. A.	88.08
	21. Lutheran Church in America	84.98
	22. Evangelical Congregational Church	84.80
	23. Lutheran Free Church	78.68
	24. Church of the Brethren	77.88
	25. Lutheran Evangelical Synod	76.68
	26. Lutheran Church-Wisconsin Synod	74.77
	27. Associate Reformed Pres. Church	73.71
	28. Evangelical United Brethren	72.91
	29. United Church of Christ	72.83
	30. American Lutheran Church	75.47
	31. Synod of Evan. Lutheran Church	70.76
	32. Protestant Episcopal Church	69.80
	33. Cumberland Presby. Church	69.36
	34. Seventh Day Baptist General Conf.	68.44
	35. American Baptist Convention	68.42
	36. Brethren Church (Ashland, Ohio)	67.76
	37. Christian Churches (Disciples)	67.20
	38. Churches of God in North America	67.13
	39. Methodist Church	58.53
	40. Southern Baptist Convention	53.06
	41. Moravian Unity of the Brethren	49.41

use it as a springboard, or a starting point that I might bring to you this message on the subject of "Filthy."

## I ALL ARE FILTHY.

The Word of God tells us that all of us are filthy. Listen: "How much more abominable and FILTHY is man, which drinketh iniquity like water."—Job 15:16.

In the preceding verse God says that He puts no trust in His saints, and I can understand why God would not. The preceding verse says that even the heavens are not clean in his sight, and I can understand that in view of the fact, that when sin became a reality, sin affected the earth and the heavens. That is why when we come to the book of Revelation and read that there is going to be a new heaven and a new earth, there will have to be new heavens and new earth because the first earth and first heavens have been affected by sin. So after God says that He doesn't put any trust in His saints, and after God says that the heavens are not clean in His sight, He turns to us and says, "How much more abominable and filthy is man, which drinketh iniquity like water?"

I tell you, beloved, everytime I take a drink of water I am reminded of how filthy man is—that man just drinks sin unto himself. He drinks it in; he just soaks it up; he absorbs it. Just as we drink water to satisfy our thirst, so every day we drink in sin to appease the lusts of our flesh.

Notice again: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become FILTHY: there is none that doeth good, no, not one."—Psa. 14:2, 3.

God is looking down from Heaven upon us, and what does He see? Well, He is looking to see if there is anybody that understands. He is looking to see if there is anybody who is seeking God.

You hear Arminian preachers talking about seeking the Lord. I remember a man whom I heard preach a few years ago who said, "Now seek the Lord! Seek Him wherever you are, until you find Him!" Well, I am not saying that those are not good exhortations, beloved. However, it is just as sensible as if I were to stand by a casket and say to a dead man within that casket, "Make yourself alive. Get up and close the casket." I say to you, that corpse can make himself alive just as easily as a sinner can seek the Lord.

When God looks down upon us, He doesn't see us seeking the Lord. Rather, He sees us as having gone aside. He sees us as filthy. He doesn't see us with strength whereby we can turn to Him. God does not see us as spiritual giants and with spiritual power. Rather, God sees us as weak, and iniquitous, to the extent that He says, "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

I tell you, beloved, if God didn't deal with each sinner in His sovereignty, each sinner would always go on his way to Hell. A sinner is gone aside, and if left to himself, will stay aside. A sinner will never turn back to God; he is "all together become filthy."

Listen again: "Every one of them is gone

## 'Twas A Sheep, Not A Lamb

It was a sheep—not a lamb, that strayed away, In the parable Jesus told: A grown-up sheep that had gone astray From the ninety and nine in the fold.

Out in the meadows, out in the cold, 'Twas a sheep the good Shepherd sought. Back to the flock and into the fold, 'Twas a sheep the good Shepherd brought.

And why for the sheep, should we earnestly long, And so earnestly hope and pray? Because there is danger, if they go wrong, They will lead the young lambs away.

For the lambs follow the sheep, you know, Wherever the sheep may stray; If the sheep go wrong, it will not be long Till the lambs are as wrong as they.

So with the sheep we earnestly plead, For the sake of the lambs today. If the lambs are lost, what a terrible cost, Some sheep may have to pay!

—Thomas Spurgeon

## Joys and Sorrows

(Continued from page three) their sins have brought upon christ. Rather pity them and seek to help them with their burden of sorrow.

Finally, I say to you all: Whether ye cry or sing do it to the glory of God. Do not stop living for Him whether you are happy or sad. Cry out to Him for courage and strength. Pray to Him you be used all the day long. Arise and walk even though you be in tears and burdened down. Take time to be holy though you be light hearted as can be. Love your God with all your heart. Live your lives for Christ. Tell others of Him and His wonderful mercy. They can't know Him unless they hear. They can't be saved unless someone tells them of Him and His salvation. Love your brothers in Adam. Pity them, too. Do not let your joy turn you from duty. Do not let your sorrow keep you from witnessing of your Christ. Tell one and all the glorious news that though they be sinners through and through, yet they can become children of God if they will only trust Him who died for all that believe.

The Lord bless you all.

## Grace

1. God is able to make all Saving Grace to abound towards us, in its sufficiency to deliver us at all points. "God is able to make all grace abound towards you" (2 Cor. 9:8).

2. All Sanctifying Grace in its hallowing all our being. "Seen the grace of God . . . exhorted them all, that with purpose of heart" (Acts 11:23).

3. All Strengthening Grace in its empowering us to delight in suffering. "My grace is sufficient for thee . . . I glory in mine infirmities" (2 Cor. 12:9).

4. All Sustaining Grace to uphold us at all times. "God is able to make all grace abound . . . always" (2 Cor. 9:8).

5. All Stablishing Grace in making us steadfast. "It is a good thing that the heart be established with grace (Heb. 13:9).

6. All Serving Grace to enable us to minister. "And His grace which was bestowed upon me was not in vain; but I laboured" (1 Cor. 15:10).

7. All Supplying Grace to meet every need. "And of His fulness have all we received, and grace for grace" (John 1:16).

## "Filthy"

(Continued from page one) as having been called the filth of the world.

I don't suppose there is any reason for us down here in the twentieth century, if we send forth a Biblical message, to expect anything else other than that which was said concerning the Apostle Paul. Now don't misunderstand me; it doesn't bother me. A long, long time ago I learned not to pay any attention to the words of people who had been supposedly friends in the past, and who had turned against me. Both of these instances that I have referred to were individuals who once professed to love me and once told me how much THE BAPTIST EXAMINER meant to them.

I say, beloved, it doesn't affect me in the least, and I pass that by only as an illustration, and

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back: they are altogether become FILTHY; there is none that doeth good, no, not one."—Psa. 53:3.

I have often thought to myself, do you suppose God could have been exaggerating? Do you suppose God literally meant "all" to include everyone of Adam's fallen descendants? Do you suppose that God took all into consideration in the sense that He did not exclude even one single person? Beloved, I long ago came to believe literally in this case that when God said everyone, He meant everyone, without exception. I do not believe there is a single sinner but has gone contrary to God.

Isaiah says: "But we are all as an unclean thing, and all our righteousnesses are as FILTHY RAGS; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. 64:6.

Sometimes, beloved, the original language of the Bible is obscured by translation. Perhaps in the minds of some if this verse were fully translated, it might become a laughing stock. However, I am going to take a moment's time to give you a literal rendition of this verse. When it says that all of our righteousnesses are but as filthy rags, the Scripture literally says "menstrual cloths." Beloved, God says that our righteousnesses are just like filthy, putrid cloths that you wouldn't want to touch.

Think about your alms giving. Talk about your good works. Talk about your good deeds. Think about the things you do for others. Remember that God says, "I see it, but even that is just like a filthy rag that one wouldn't want to touch."

## II HOW OUR FILTHINESS AFFECTS US.

The Bible tells us that our filthiness has affected our communications. Listen:

"But now ye also put off all these; anger, wrath, malice, blasphemy, FILTHY COMMUNICATION out of your mouth."—Col. 3:8.

Our communications are but the words that pass between us. The Apostle Paul says, "Be very careful; put away filthy communications out of your mouth."

How easy it is for us to use the term "They say." I have often said that the biggest liar in the world is "They said." When somebody starts to say "They said," I want to know who "they" is. Beloved, when you talk about your neighbor, or when you talk about some individual, that is a filthy communication. Believe me, beloved, all people are affected by filthy communications. Furthermore our conversations are oftentimes filthy.

Notice again: "And delivered just Lot, vexed with the FILTHY CONSERVATION of the wicked."—II Pet. 2:7.

This is a reference to the time when Lot was in the city of Sodom. Remember how God burned

up Sodom and Gomorrah, and got Lot out of there by the stroke of his teeth. It says that Lot was vexed with the filthy conversation of the wicked. Lot was high in the city government. He had a big place in the social and political life of the city of Sodom. I think Lot was a saved man, I think He is in Heaven tonight. In spite of all we can say about him, or any bad that he could say, the Word of God says that he was vexed with the filthy conversation of the Sodomites. The next verse says he was a righteous man, and I take it granted when it refers to Lot as a righteous man, it refers to his righteousness of Jesus Christ. He certainly was a man out of place when he was living in the city of Sodom. But in spite of all that could be said about Lot—in spite of all the failures of the part of Lot, the Bible does say that he was a righteous man and that he was vexed with the filthy conversation, which would lead me to believe that he was saved.

Every once in a while I am thrown into a similar situation. Many time in life I have had to listen to conversations which were positively filthy—obscene terms, vulgar terms, profane terms, just plain and fancy swearing. I remember a few years ago I had an opportunity to pick up a job of printing by attending a union meeting, and dealing with the union. It was a big job of printing; in fact, exceeding large. I had to be there for about an hour's time, and I had to listen to the most putrid conversation that I ever had to listen to in my life. Finally, I put up with it as long as I could, and I said, "I came here to see you about

## A Great Promise

"I will never leave thee, nor forsake thee" (Heb. 3:5).

The frequency of the promise of God's unfailing presence very marked in God's Word.

1. The Promiser of this promise—Jehovah (Gen. 28:15).
2. The ground of this promise—covenant (Deut. 4:31).
3. The power of this promise in conflict (Deut. 31:6).
4. The suitability of this promise for special work (Deut. 31:6).
5. The certainty of this promise (Joshua 1:5).
6. The reason of the fulfillment of this promise (1 Sam. 12:22).
7. The stimulus of this promise (1 Chron. 28:20).
8. The condition to be fulfilled to know the truth of this promise (1 Kings 6:12, 13).
9. The presentness, perfectness and perpetuity of this promise (1 Kings 6:12, 13).
10. This promise is valid, although saints may not always realize it (Psalm 94:14).
11. The class of people that appreciate this promise (Isa. 41:17).
12. The immutability of this promise (Heb. 3:5, 6).





### "Mistakes of Moses"

I always think with some amusement of a story about Mark Twain that I heard the first time I went to America. He was staying in a hotel one night, and he and others had got all their business written up and were sitting in the commercial room, when one man said to him, "Bob Ingersoll is lecturing tonight on 'The Mistakes of Moses'! Shall we go to hear him?"

"No, I'm not going."  
"It's only a dollar, and the hall is only two blocks away. Come, let us go."

"No, I would not go ten yards, nor give ten cents to hear Bob Ingersoll on the mistakes of Moses, but I would go a hundred miles and give a hundred dollars to hear Moses on the mistakes of Bob Ingersoll!" — Samuel Chadwick.

ises, dearly beloved, let us **CLEANSE OURSELVES FROM ALL FILTHINESS** of the flesh and spirit, perfecting holiness in the fear of God."—II Cor. 7:1.

Notice, we have some promises to fall back on. We don't have to remain filthy. We have some promises as an antidote against filthiness. These promises are ours, and holding them close to us, and staying close by the Book, we are urged of God to depart from filthiness.

I have said many times through the years that the closer a man stays to the Bible, the farther he will stay from sin. The reverse of that is also true. The farther you get from the Bible, the closer you will get to sin.

Through the years I have given away literally thousands of Bibles. Many, many times I have taken time to write in a Bible, or to put by rubber stamp in a Bible these words: "Sin will keep you from this Book, or this Book will keep you from sin." Mark it down, beloved, one or the other is going to be true, for sin will either keep you from the Bible, or the Bible will keep you from sin.

The Apostle Paul urges us as Christians to depart from all filthiness of the flesh, and the basis for our departure is the promises of God. In view of His promises, Paul urges us to depart therefrom.

Listen again: **"Neither FILTHINESS, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks."**—Eph. 5:4.

Here Paul is talking about the walk of each believer, as God's dear children. He tells us what we are to do, and what we are not to do, and among other things, he says that we are to put off filthiness and foolish talking.

James gives us a further exhortation relative to the putting away of the filth of our lives, for he says:

**"Wherefore lay apart all FILTHINESS and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls."**—James 1:21.

That expression, "superfluity of naughtiness," means "the overflowing of wickedness, and James says for us to come apart from filthiness, and superfluity of naughtiness, and to stay close to the Book.

I ask you, as a Christian, are you as clean this morning as you want to be? I am not talking about whether you use Ipana or Colgate for your teeth. I am not talking about whether it is Dove or Lux that you use for your flesh. I am not talking about whether you use cleansing cream for your body. Rather, I am asking you if you are as clean on the inside as you want to be? Are you as clean in your nature as you would like to be?

I remember some years ago a woman who was as good as any woman I ever knew in my life. She was a woman that I have respected for many, many years as being a great soldier of the Lord. I remember her saying to me one day that there were times when thoughts passed through her mind that she was ashamed of, and that she would

## Offerings For The Work

REPORT OF OFFERINGS, NEW GUINEA MISSIONS,

REPORT OF OFFERINGS JUNE 1963

Grace Baptist Church, Melbourne, Fla.	10.00
Bethany Baptist Mission, Huntington, W. Va.	35.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
Providence Baptist Church, Henderson, Texas	50.00
Manhattan Bible Baptist Church, Manhattan, Kansas	10.00
Emmanuel Baptist Church, Garrison, Ky.	30.00
Bethel Baptist Church, Phillipsburg, Kansas	40.91
Westside Baptist Church, Emporia, Kansas	10.00
Katy Baptist Church, Farmington, W. Va.	25.00
Bible Baptist Church, Broken Arrow, Okla.	18.88
Grace Baptist Church, Springfield, Mo.	20.00
Fairmont Park Baptist Church, St. Petersburg, Fla.	14.75
Zion Baptist Church, Detroit, Mich.	18.36
Macedonia Baptist Church, Chicago, Ill.	100.00
Meadows Baptist Church, Rolling Meadows, Ill.	14.00
Fossil Baptist Church, Fossil, Oregon	10.88
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J. N. Erwin, La.	2.50
Chas. Fostner, Va.	10.00
Mr. and Mrs. C. N. Snyder, N. C.	10.00
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<b>TOTAL</b>	<b>\$689.28</b>

REPORT OF OFFERINGS JULY, 1963

Temple Baptist Church, Rocky Mount, N. C.	25.00
Westside Baptist Church, Emporia, Kansas (2 offerings)	20.00
Tabernacle Baptist Church, Tulsa, Okla.	50.00
Grace Baptist Church, Melbourne, Fla. (2 offerings)	20.00
Bethel Baptist Church, Emporia, Kansas	40.88
Providence Baptist Church, Henderson, Texas	50.00
Katy Baptist Church, Farmington, W. Va.	25.00
Macedonia Baptist Church, Chicago, Ill.	100.00
Grace Baptist Church, Springfield, Mo.	20.00
Bible Baptist Church, Broken Arrow, Okla.	27.46
Macedonia Baptist Church, Tell City, Ind.	10.00
Valles Mines Baptist Church, Bonne Terre, Mo.	100.00
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Earl Singleton, Va.	10.00
Margaret T. Beaty, Fla.	25.00
A friend, W. Va.	2.50
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bow her head and say, "Oh, God, forgive me for having such a thought."

#### IV HOW CAN WE PUT AWAY OUR FILTHINESS?

I have thought often if that were true of her as Godly and saintly as I have known her to be for forty years, how true it is of all of us. All of us are given to filthiness, and have filthy thoughts pass through our minds, but God urges us as Christians to depart from the filth of the world.

I ask, how can a filthy sinner be saved? Is there any way? Has God given a means whereby that we can escape from our filthiness? Thank God, He has. Listen: **"Then will I sprinkle clean water upon you, and ye shall be clean: FROM ALL YOUR FILTHINESS, and from all your idols,"** (Continued on page 6, column 1)

ing, and I didn't come here to listen to all this filth. If you want to bring your language down to terms where you will talk to a gentleman, I'll stay here and talk to you. If not, I am going."

Some time ago a fellow was sent to a printing shop to install a clock. He didn't know that I was a teacher. He came in the door and he had had a hard time of finding the place, and he was talking about that. This was not long after we had started our school, and the night after the first that this man was there, I put up my clock on the wall.

There is a big neon sign around the clock which says, "One of the hours our Lord shall come." This first day I listened to this blasphemy and putridity of his conversation, and never a word about it. I put in the clock that night, and the next when he came in, and saw the clock, he shut up like a clam. I never heard a cuss word any longer. That clock ran, but it stopped his mouth.

The Word of God not only tells us that the filthiness of our nature affects our communication, but it affects our conversation, but it affects our money. The Apostle Paul writing to young Timothy says: **"Not given to wine, no striker, not greedy of filthy lucre."**—I Tim. 3:3.

The word for "lucre" is the word for "money." Notice again: **"For a bishop must be blameless as the steward of God; not greedy, not soon angry, not given to wine, no striker, not given to filthy lucre."**—I Tim. 3:3.

Feed the flock of God which among you, taking the oversight thereof, not by constraint, willingly; NOT FOR FILTHY GAIN, but of a ready mind."—I Pet. 5:2.

**"For the love money is the root of all evil."**—I Tim. 6:10.

Here, beloved, are four Scriptures which refer to money. Men will lie for money. Men will steal for money. Individuals will pretend to be in love for money. Individuals will sell their soul for money. I say, beloved, the filthiness of our nature has affected our monetary system.

Also, the filthiness of our nature affects our sleep. Listen:

**"Likewise also these FILTHY DREAMERS defile the flesh, despise dominion, and speak evil of dignities."**—Jude 1:8.

Notice, he refers to the people as being filthy dreamers.

Beloved, a dream is just like a jumbled switchboard. Dial a number and if the wires are crossed you are as likely to get Kalamazoo as Melbourne, Australia. Don't be disturbed if you have a dream that is all confused. I married my sister one night in a dream. I had never thought of it in my life. I had thought about her, and I had thought about marriage, and the switchboard got confused, and I dreamed about marrying my sister. I am sure you have had dreams just as confusing. I am sure that you have dreams that you would be ashamed to tell about. I am satisfied that you have dreamed about things that were positively filthy. Why? Because you can't shut off the old nature. Even when you draw the shades and put the old body to bed, you may think that you will be able to shut off this old nature of yours, but not so. I tell you, beloved, the filthiness of our nature even affects our sleep.

#### III CHRISTIANS ARE URGED TO DEPART FROM FILTHINESS.

God wants His children to depart from their filthiness. Listen: **"Having therefore these prom-**

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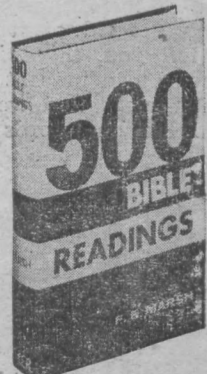
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THE NAME ABOVE EVERY NAME



"WHEREFORE GOD ALSO HATH GIVEN HIM A NAME WHICH IS AT THE NAME OF JESUS EVERY KNEE IN HEAVEN, AND THINGS IN EARTH, AND THINGS UNDER THE EARTH; AND THAT EVERY TONGUE SHOULD CONFESS THAT JESUS CHRIST IS LORD, TO THE GLORY OF GOD THE FATHER." — Philippians 2:9-11.

"Filthy"

(Continued from page 5)  
**WILL I CLEANSE YOU.** A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.—Ezek. 36:25, 26.

Notice, God doesn't tell this people to do anything for themselves. He doesn't tell them to be baptized. He doesn't tell them to join the church. He doesn't tell them to turn over a new leaf, nor to pray through. Rather God tells them, "I will sprinkle clean water upon you." Of course that was a type of cleansing. It has nothing to do with baptism. It was God who was doing the sprinkling, which plainly shows that it had nothing to do with baptism. Since it was God who was doing it, it plainly shows that it was a ceremonial picture that He was giving us. God says, "I will sprinkle clean water upon you, and I will give you a new heart, and I will put a new spirit in you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

Now who does it? God. You don't get that by baptism. You don't get that by joining the church. You don't get that by anything that you do yourself. That comes from God. If you want forgiveness, you have to get it from God. If you want to get rid of the filthiness of your life, you get rid of it through God. I tell you, there is no panacea that I can present to you other than what God can do for you.

I like the words of that great song:

"It is no secret what God can do, What He's done for others, He can do for you."

I tell you, beloved, for six thousand years God has been taking away stony hearts and has been giving men and women clean hearts; for six thousand years God has been taking away hearts of stone and has been giving to us hearts of flesh instead. Beloved, what God has done for others, He'll do for you. You ask me this morning how can a filthy sinner be saved? Find the filthiest and the worst and point him to God, and say with John the Baptist:

"Behold the Lamb of God, which taketh away the sin of the world." —John 1:29.

Find that individual this morning who has gone to the very depths of sin. Find that individual who has gotten to the place that he is so vile and filthy that he'll be shunned by the libertines and the harlots and the drunkards of the world. Find that individual who has gone so low that the lowest men of the world would shun him like a plague of smallpox or leprosy. Then, beloved, point that man to Jesus Christ and tell him that the only way he can be cleansed—the only way he can be made whole—the only way that he can get rid of his filthiness is in Jesus Christ. Give him a guarantee that the blood of Jesus Christ cleanses sinners from all sin.

THE FUTURE OF THOSE WHO CONTINUE IN THEIR FILTHINESS.

How about the individual that

isn't cleansed? How about the individual that goes on in life in his filthiness, and then dies and goes out of this life as a filthy sinner? What is the future for that individual that continues in his filthiness? Listen:

"He that is unjust, let him be UNJUST STILL: and he which is filthy, let him be FILTHY STILL: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—Rev. 22:11.

This plainly tells us that the nature of the individual is going to carry on out of life, into eternity. We are going to carry into eternity the nature that we start to develop here in his world. The man who dies outside of Jesus Christ is going to awaken outside of Jesus Christ in Hell. The nature that he has had in this life he is going to have throughout eternity. He that has been filthy here is going to be filthy still. He will have the same filthy nature.

T. T. Martin told me that he was riding along on a train one day and saw a father and his daughter seated just in front of him. The father got up and went to the smoker, and when he came back, his daughter was in tears. When he talked to her he learned that the men seated in front of her had been using some vile, filthy language, and had insulted her. T. T. Martin said that the father put his hand over on her and said, Yes, you are going to hear that same kind of conversation throughout all eternity outside of Jesus."

Beloved, that is right. Men are going on with that filthy nature. The man who dies outside of

Jesus is going to associate with filthy sinners throughout eternity.

Years ago when John A. Broadus was living, he went to Palestine. Just outside the city wall of Jerusalem he saw a basket. He went over and pulled the cover back, and there was a little abandoned babe lying in that basket. He was just in the act of picking up that babe, out of that basket, when somebody shouted "Leper!" He realized then that it was an unwanted leper babe that had been left there to die. He said that child showed absolutely no marks of leprosy. He couldn't see any indication of it at all. I ask this question: how about two, three, four, five, or six years later if that child had lived? The leprosy then would have begun to manifest itself. Sooner or later a finger nail would have fallen off, a joint would have been eaten off, and a finger would have been eaten off. Maybe even a hand would have been eaten off, or maybe even half an arm. Other parts of the body would have become affected likewise. That leprosy which did not show up that day would sooner or later have manifested itself and have caused that individual excruciating agony and untold pain as the body, little by little, had withered away as a result of leprosy.

As I have read John A. Broadus' statement as to that experience I have often thought, how about the nature of the man who goes out of this life into Hell? What is his nature going to be like a hundred years after he dies? We are born with a filthy nature. We develop it ourselves as we go along in life. That filthy nature increases and becomes worse as we pass through life. When we die and live on in eternity, I ask you, what is that nature going to be like after a hundred years in eternity? What is it going to be like after a hundred million years in eternity?

I dealt of recent date with a proud society woman who was disgusting even to talk to. There was nothing wrong with her so far as I could say, except that her nature was just absolutely disgusting. Her nature was haughty and sophisticated. I thought, what will the nature of that woman be like one hundred million years from now in Hell?

I saw a woman yesterday whose life I am sure has been dragged

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**ARTHUR CUTTEN** — the greatest wheat speculator — died abroad insolvent.

**RICHARD WHITNEY** — the president of the New York Stock Exchange — was released some time ago from Sing Sing.

**ALBERT FALL** — the member of the President's Cabinet — was pardoned from prison so he could die at home.

**JESSE LIVERMORE** — the greatest bear in Wall Street — committed suicide.

**LEON FRASER** — the president of the Bank of International Settlement — committed suicide.

**IVAN CRUEGER** — the head of the world's greatest monopoly — committed suicide.

All of these men had learned how to make money, but not one of them had learned how to live.

Have You?

through the muck and mire of sin. I thought to myself, what will my nature be like one hundred million years from now in Hell? Beloved, those same desires will go on; that same nature will be there: those same desires and passions and lusts that are developed in this life will go on throughout eternity.

There is a man that comes to my office once every few weeks when he gets thirsty, to borrow a dollar. He never wants to borrow more. I have it as a standing rule to give it to him, and let him go. I know he is suffering. I know he is almost crazy when he asks for it. I have seen that man go from a successful

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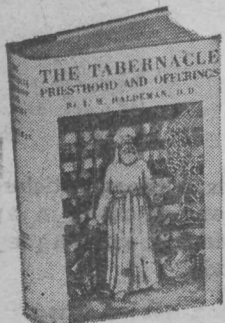
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# HOW MUCH DOES SIN WEIGH?

me, I want in some way that my life shall count for you. I want to give you my life for your service."

May God bless you!

## Baptism Not for Infants

(Continued from page one) sions refer to the religious opinions and practices of their countrymen, never once allude to any such initiatory baptismal rite; in Josephus the admission of strangers is expressly said to have been by circumcision and sacrifice (Ant. 13-9; 20:2); and there is the like silence respecting baptism in the apocryphal writings, in the Targums of Onkelos and of Jonathan. It were impossible to account for such general silence, if the practice had really existed at the time.

"There is no evidence of a Jewish proselyte baptism til about the fourth century of the Christian era, when it does appear as a custom already in use, but one not probably introduced till the end of the third century; and the statements of rabbinical writers respecting its pre-Christian, and even Mosaic institution, are mere assertions without proof." (See the rest of his article on Baptism as to how he thinks the practice probably originated).

Writing at the same time and to the same effect, T. M. Lindsay, the historian, says:

"The subject of baptism of proselytes is one of the most hopelessly obscure in the whole round of Jewish antiquities, and can never be safely assumed in any argument; and the general results of investigation seem to prove that the baptism of proselytes was not one of the Jewish ceremonies until long after the coming of Christ." (Encyclopedia Britannica, ninth edition).

Investigations into this obscure subject have continued from the time of Fairbairn and Lindsay, and nowadays the majority of scholars, Baptist and Pedobaptists alike, agree that there is sufficient evidence to prove that Jewish proselyte baptism was known and practiced during the last decades of the first century A. D. Whether or not the practice was known before the destruction of Jerusalem in A. D. 70 is still being debated. For the present we may say that we have no sure proof that the Jews baptized proselytes before the coming of Christ. This is admitted in the "perhaps" of a recent advocate of infant baptism, Professor G. W. Bromiley:

"From the first century A. D., and perhaps earlier, the Jews themselves practiced baptism for the initiation of proselytes, and they definitely included all existing children with their parents. Whether the Christians copied the Jews or the Jews the Christians need not concern us." (The Baptism of Infants, p. 1).

It should be noticed that in his last sentence Bromiley is unwilling to commit himself to the long-held argument of many Pedobaptists that the first Christians took over infant baptism from the Jews. There is no historical evidence for this frequently made assertion.

Even if it could be proved beyond doubt that the Jews were in the habit of baptizing the children of proselytes before the

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coming of Christ, it would not necessarily follow, as we saw above, that the first Christians must have copied the Jews in the matter of infant baptism is by examining the teaching and practice of the Church in the Apostolic age. Only if we find infant baptism in the Apostolic Church are we entitled to affirm that the first Christians copied the Jews.

Those who rest the case for infant baptism totally or partially on the existence of Jewish proselyte baptism, need to remember that, in the words of Edersheim:

"Unborn children of proselytes did not require to be baptized, because they were born in holiness." (Life and Times of Jesus the Messiah, vol. 2, p. 746).

In other words, it was the custom of the Jews not to baptize any child born to parents subsequent to their proselytisation. If therefore the Jewish practice favors the baptism of a Christian convert's children, it is diametrically opposed to the baptism of any infants born subsequent to his conversion. They are born in holiness, and therefore do not need it! Surely we expect the Christians to copy the Jews! Thus, the argument from proselyte baptism is a two-edged sword—it cuts both ways.

Dr. Hammond, and other Puritan writers with him, considered Jewish proselyte baptism "the true basis of infant baptism." (Six Queries, p. 195). Now to argue thus is a virtual admission that infant baptism can be established only by going outside of Scripture. It is clear that to appeal to tradition, be it Jewish or Christian, for "the true basis of infant baptism," is to vitiate the Protestant principle of the sufficiency of Holy Scripture for all matters of faith and practice. As Pierre Marcel so rightly points out:

"As good Reformed Christians it is impossible for us to found infant baptism on extra-canonical texts, no matter how compelling their authority may be. In the Christian Reformed Church the baptism of infants must be established and justified biblically." (The Biblical Doctrine of Infant Baptism, p. 21).

Or, in the words of the old Reformed slogan, the Bible, and the Bible only, is the religion of Protestants. To the Bible we will now turn.

(Chapter 2—next week)

## Scofield Reference Bible

(Continued from page 2) 1-3) represent seven historical ages and he says that Sardis is the Protestant Reformation period. The truth is, in every age there have been churches such as the seven churches of Asia.

17. *Postponed kingdom theory.* In numerous notes, Scofield teaches that Christ "offered" Himself to Israel as King, but Israel rejected Him. Consequently, He postponed setting up His kingdom until His second coming. The truth is, Christ came the first time—not to set up the millennial kingdom—but to die and send forth His church as the witness of His saving grace. His second coming will be the time when He establishes the kingdom on earth. He never offered to establish it at any other time.

These are by no means all the objections that could be made to the Scofield Reference Bible;

### SERMON OUTLINE—

## AFFECTION SET ON HEAVEN

Set your affection on things above, not on things on the earth"—Colossians 3:2.

You will note that we are to "set" our affections on things above, that is things in Heaven. This word denotes that we are to station our affections there; they are to be unmoveable. It is as if the Apostle had said there is nowhere else to set them, but on Heaven.

This has to do with the heart, for the heart is the seat and fountain-head of our affections. I have used the plural, "affections;" but the apostle uses the singular, to include all affections we might have. (Prov. 4:23).

Oh, that we might say with the Psalmist, "Oh God, my heart is fixed!" and that our hearts might be fixed upon Him!

### I. WHY WE MUST NOT AND CANNOT SET OUR AFFECTIONS ON THE THINGS OF THE EARTH.

- Not on Riches: Prov. 11:4, 23:5, 27:24; I Tim. 6:17; Rev. 18:17, 17:4.
- Not on Life and Pleasures. "Appointed once to die." (Heb. 9:27). I John 2:15-17.
- Not on the Friendship of the World—James 4:4.
- Not on the Wisdom of the World—I Cor. 1:19, 3:19, 20. On so-called modern science? On peacemakers? "Peace, peace," when there is none? On philosophy? Which says we are getting better?

### II. WHAT, THEN, ON THE EARTH CAN WE SET OUR AFFECTION UPON?

- God's Church—For His people are a heavenly people.
- Godliness—For our conversation is in heaven—Phil. 3:20.
- Prayer—For we should communicate with Heaven "without ceasing," Paul says (I Thess. 5:17).
- The Gospel—For it is of Heavenly origin, and is eternal, an everlasting gospel. (Rev. 14:6).
- The souls of God's sheep—For they are chosen to go to Heaven, and must be brought to Him who died to save them.—John 10:16, II Tim. 2:10.

### III. WHAT IN HEAVEN ARE WE TO SET OUR AFFECTION UPON? AND WHY SHOULD WE DO SO?

- Upon our Lord and Master, for He is there. Col. 4:1, Heb. 9:23, 4:14, 1:3, 12:3.
- Our Family is There—Eph. 3:15—Abraham, Isaac, Jacob, Paul, etc.
- Our Throne is there—Heb. 4:16.
- Our Names are there—Lk. 10:20.
- Our Bread is there—"Man shall not live, etc."—Jo. 6:31.
- Our Blessings are there—Mal. 3:10, Eph. 1:3.
- Our Salvation was Purposed there.—Eph. 1:4, 5, I Pet. 1:20.
- Our Angels come from there—Psa. 34:7, II Kings 6:16, 17.
- Our Home is there—John 14:1-3; II Cor. 5:1; Heb. 11:16.
- Our Lord is Coming from there.—We are told to "watch" for His coming. See Tit. 2:13, also Phil. 3:20.

—Bob L. Ross

however, these are some of the major errors on which many people are misled. If you use or recommend to others this Bible, you should warn them about the errors. The Scofield notes should be studied in the same manner any commentary should be studied and they should be regarded on the same plane as any other writing by man.—BLR.

## Devil Worship?

(Continued from page one) perpetuated in falsehood, as the dates have been changed and the doctrines doctored, so that their followers will continue to follow.

Mrs. White, a "false prophetess," presumed to add to God's revelation, her "professed revelation." This professed revelation, she changed to suit the occasion, and as her prophecies failed, it proved she was a false prophet. Cf. Deut. 18:22, "If a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken but the prophet has spoken it presumptuously."

### Errors of Adventism

Seventh Day Adventism is a system of errors. It is summed up in Paul's words to the Galatians, . . . "how turn ye again to the weak and beggarly elements,

whereunto ye desire again to be in bondage? ye observe days, months and times and years . . ." (Galat. 4:9-10). And again, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galat. 1:6-8).

Of the many errors in Adventism, I shall deal here with just one. Namely, ADVENTISM AND THEIR TEACHING ON THE ATONEMENT. If they are in error here all else is worthless. For if the foundation is faulty, the structure is dangerous.

### Heresy On Atonement

Mrs. White, one of their great authorities, if not their greatest, in her book, "The Great Controversy Between Christ and Satan," says concerning the Atonement (Lev. 16) the following in part: "Important truths concerning the Atonement may be learned from the typical service. A substitute was accepted in the sinner's stead: but the sin was not cancelled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary." (Continued on page 8, column 3)

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(on the Atonement)

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# WITH THE ANTICIPATION OF ADDING THOUSANDS OF PREACHERS TO OUR MAILING LIST, WE ARE MAKING PLANS FOR A GREATER PAPER IN 1964

As the new year draws nearer and our "Reach the Preachers" crusade continues to gain momentum, we are asking the Lord to help us make THE BAPTIST EXAMINER the best that it can possibly be. We are coming up with several ideas which we believe will help to do this.

For one thing, we will carry a sermon outline in the paper each week. This is always an interesting item to preachers. They are always on the lookout for sermon suggestions and helps.

Another feature will be an outstanding article by an outstanding man of God who lived in ages gone by. The article will be accompanied by a photograph and appropriate information about the writer. For instance, we have articles and photos of such men as Thomas Spurgeon, J. B. Jeter, J. B. Moody, I. M. Haldeman, Abraham Booth, James A. Haldane, Richard Fuller, J. W. Porter, and others. Of course, we have articles coming up by C. H. Spurgeon, B. H. Carroll, John Gill, Andrew Fuller, J. M. Pendleton, John A. Broadus, J. R. Graves, H. Boyce Taylor, and others with whom you are already familiar through this paper.

We may also publish the Graves-Ditzler debate — that is, the portion on the Final Perseverance of Saints. We have not examined the length of the articles at this time to determine whether or not this would be of reasonable length for use in TBE.

And then we intend to make the paper more militantly evangelistic in the new year. We will try to have some good Gospel messages in the paper every week.

We believe the Lord is going to bless our efforts in the new year. We believe you will want to help us, especially in this crusade to reach the preachers. As we have already told you, we have the names and addresses of the vast majority of preachers in the five leading fundamental Baptist groups in this nation and we want to send the paper to them for the period of one year. It will take \$7,500 for us to do this. Will you have a part in this? Will you ask God to lay on your heart what He would have you do?

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### Adventism

(Continued from page 7)  
Consider such a statement as the following: "but the sin was not cancelled by the blood of the victim" in the light of I John 1:7: . . . "the blood of Jesus Christ, his Son, cleanseth us from all sin" and again ". . . Christ died for our sins according to the Scriptures." (I Cor. 15:3).

Then Mrs. White goes on to say, the high-priest acting as mediator took the sins upon himself and bare them from the sanctuary to the place where the scape-goat was, "placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in a figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people." (Page 265).

As to her interpretation of this type, she has this to say: "As the sins of the people were anciently transferred in figure to the earthly sanctuary of the blood of the sin-offering, so our sins are in fact, transferred to the heavenly sanctuary by the blood of Christ. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had polluted, so the actual cleansing of the heavenly is to be accomplished by the removal or blotting out of the sins which are there recorded. This necessitates an examination of the books of record to determine who, through repentance of sin and faith in Christ are entitled to the benefits of His Atonement." (Page 266). According to this statement Adventists do not believe in the "finished work" of Christ.

### Blasphemous Teaching

Furthermore, she says, "It was seen also that while the sin offering pointed to Christ as a sacrifice, and the high-priest represented Christ as mediator, THE SCAPEGOAT TYPIFIED SATAN, (type emphasis ours) the author of sin, UPON WHOM THE SINS OF THE TRULY PENITENT WILL FINALLY BE PLACED. When the high-priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of His own blood, removes the sins of His own people from the heavenly sanctuary at the close of His ministration, HE WILL PLACE THEM UPON SATAN, WHO, IN THE EXECUTION OF THE JUDGMENT MUST BEAR THE FINAL PENALTY. The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and His people, and he will be blotted from existence in the final destruction of sin and sinners." (Pages 266-267).

This is nothing less than blasphemy. It teaches that Satan bears the sins of God's people. It teaches that the scape-goat typifies Satan, but does he?

### Purpose of Two Goats

In Lev. 16 two goats are used in the work of the atonement. One goat is slain, for the sins of the children of Israel, typifying the death of the Lord Jesus Christ for the sins of His people. (I Cor. 15:3). The other goat symbolically bore the sins of Israel in his body typifying the Lord Jesus Christ who bore our sins in His body on the tree. (I Peter 2:24; Isa. 53:4-6, 10-11).

The reason for the two goats being used in the Atonement was that when the one was killed for the sin-offering, there was one way to bring him to life. Therefore, another had to be used to "bear their iniquities." But with Christ it was not so, for He " . . . was delivered for our offenses, and raised again for our justification." (Rom. 4:25).

Adventism says, "a substitute was accepted in the sinner's stead, but the sin was not cancelled by the blood of the victim." But

Ephes. 1:7, teaches differently, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Read (Rev. 17:11; Heb. 9:22; I John 1:7; Rom. 5:9). Which will you accept, the heresies of Adventism or will you accept the Word of God?

Adventism claims Christ entered into heaven, the "Holy of Holies" in 1844, a little less than one hundred years ago. While the writer of Hebrews says He entered into heaven around nineteen hundred years ago. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but in to heaven itself, now to appear in the presence of God for us." (Heb. 9:24). Which will you accept, Adventism or the Word of God?

Adventism says the Atonement is not yet complete. That Christ entered into heaven, the Holy of Holies, in 1844, and is still busy making the Atonement. But is this true? "And every priest standeth daily ministering and offering often times the same sacrifices, which can never take away sins: But this man, (Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool." (Heb. 10:11-13). When He "sat down on the right hand of God." speaks of a completed work. He is not busy making the Atonement. Read (Heb. 1:3); Rom. 4:25; I Cor. 15:3; I Peter 3:18). These passages speak of a finished work.

May God save us from Adventism, a religion which teaches Satan is the Saviour.

### "I have sinned"

(Continued from page one)

rags, feeding swine; and what are his wages? Why, so little that he "would fain have filled his belly with the husks the swine ate, but no man gave to him."

Look, there the son is, with the fellow commoners of the sty, in all his mire and filthiness. Suddenly a thought, put there by the good Spirit, strikes his mind. "How is it," says he, "that in my father's house there is bread enough, and to spare, and I perish with hunger? 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.'" Off he goes. He begs his way, from town to town. Sometimes he gets a lift on a coach perhaps, but at other times he goes trudging his way up barren hills and down desolate vales all alone. And now at last he comes to the hill outside the village, and sees his father's house down below.

There it is; the old poplar tree against it, and there are the stacks round which he and his brother used to run and play; and at the sight of the old homestead all the feelings and associations of his former life rush upon him, and tears run down his cheeks, and he is almost ready to run away again.

He says, "I wonder whether father's dead. I daresay mother broke her heart when I went away; I always was her favor-

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ite. And if there are either them alive, they will never see me again; they will shut the door in my face. What am I to do? I cannot go back, I am afraid to go forward."

And while he was thus deliberating, his father had been walking on the housetop, looking down for his son; and though he could not see his father, his father could see him. Well, the father came downstairs with all his might, and runs up to him, and whilst he is thinking of running away, his father's arms are around his neck, and he falls to kissing him, and a loving father indeed, and the son begins:

"Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," and he was going to say, "Make me as one of thy hired servants."

But his father puts his hand to his mouth.

"No more of that," says he, "forgive you all; you shall not say anything about being a hired servant — I will have none of that. Come along," says he, "come you poor prodigal. Ho," says he to the servants, "bring hither your best robe, and put it on him, and put shoes on his poor bleeding feet. And bring hither the fattest calf, and kill it; and let us eat and be merry: For this my son was dead, and he is alive again; he was lost, and is found. And they began to be merry."

Oh, what a precious receipt for one of the chief of sinners! Good Matthew Henry says— "When father saw him, there were eyes of mercy; he ran to meet him; there were legs of mercy; he took his arms around his neck, there were arms of mercy; he kissed him, there were kisses of mercy; he said to him—'there were words of mercy, — 'Bring hither your best robe,' there were deeds of mercy, wonders of mercy — mercy. Oh, what a God of mercy He is!"

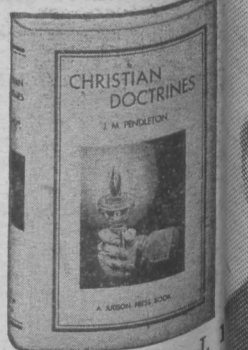
Now, prodigal, you do the same. Has God put it into your heart? There are many who have been running away a long time now. Does God say "return"? Oh, I will return, then, for as surely as ever thou dost return, He will take thee in. There never was a poor sinner yet who came to Christ, whom Christ turned away. If He turns you away, you will be the first. Oh, if you could but try Him!

"Ah, sir, I am so black, so filthy, so vile." Well, come along with you—you cannot be blacker than the prodigal. Come to your Father's house, and as surely as He is God He will keep His Word. "Him that cometh unto me I will not cast out."

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