

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

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ETERNAL SECURITY OF THE BELIEVER

CARROLL PARISH, MANITOU, KENTUCKY

Is it possible to be lost after having been saved? Some would say "yes." But according to the Scriptures the answer is "No." The Bible plainly says that a person CANNOT be lost after being saved. In John 5:24 we find these words:

"Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Is the Bible true? Does it mean what it says?

One might say, "Oh, I believe in eternal life, but it begins when we get to Heaven." But John 5:24 says that "heareth" and "believeth" "HATH," which means that he has it now. Eternal life be-

gins the moment one believes on Jesus Christ. There are no Scriptures for the idea that eternal life begins when we get to Heaven.

In John 6:47 we find these words "... He that believeth on me hath everlasting life." John 3:16 "... that whosoever believeth in him should not perish, but have everlasting life." If ONE person could be lost after having been saved, then every saved person could be lost. If the Devil were stronger than God one time, he would be stronger all the time, because the only way for a saved person to be lost, would be for the Devil to be stronger than God.

The statement is made that one must live a good life in order to keep himself saved. This is not Scriptural either. In I Peter 1:5

we read:

"Who are kept by the POWER OF GOD through FAITH unto salvation ready to be revealed in the last time."

This idea that a person can be saved by God's grace, but must keep himself saved is inconsistent. If He is able to save, He is able to keep us saved. Man is trying to put himself in God's place when he tries to keep himself saved. If God can not keep a person saved, then there is no such thing as salvation.

"But if I believed that doctrine I would do anything I wanted to do?" That's it. When a person gets saved, God works on his "WANT TO." God gives him a new nature. He is indwelled (Continued on page 7, column 5)

THE ORIGIN AND PERPETUITY OF THE BAPTISTS

(Continued from last week)

WHAT HISTORIANS SAY ABOUT BAPTISTS

With these things taken into consideration, we now wish to call attention to some of the things that historians have stated with regard to the history of Baptists. These quotations reveal that if any one can lay claim to being the church that has descended from Jesus Christ, it must be the Baptists.

J. Newton Brown, editor of the *Encyclopedia of Religious Knowledge* and a scholar of renown, maintained that "the ancient Waldenses, Cathari, Petrites, and Donatists were our historical ancestors, and that a succession of whom continued up to the Reformation." (Quoted by Graves in *Old Landmarkism*, page 127).

David Benedict, though often misinterpreted by many enemies of Baptist perpetuity, says: "The more I study the subject, the stronger are my convictions that, if all the facts in the case could be disclosed, a very good succession could be made out." (*History of Baptists*, page 51).

Mosheim says of the Anabaptists:

"The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man (Simon Menno) to whom they owe the greatest part of their present felicity, is hid in the remote depths of antiquity, and is, consequently, extremely difficult to be ascertained." (MacLaine's)

In a work entitled *The History of the Reformed Church of the Netherlands*, two Pedobaptist historians, J. J. Dermout, chaplain to the king of Holland, and Professor A. Ypeig, professor of theology in the University of Groningen, wrote:

"The Mennonites are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various coun-

(Continued on page three)

BRO. JACKSON, WHY DON'T YOU QUIT FIGHTING THE GLORIOUS DOCTRINE OF ELECTION? IN EVERY ISSUE OF YOUR PAPER, YOU GET INTO DEEPER AND DEEPER TROUBLE, AND FARTHER AND FARTHER OVER YOUR HEAD. YOU ARE WHIPPED BY THE SCRIPTURES, AND NOW HISTORY BACKFIRES UPON...

YOUR RASH CHALLENGE

Eld. Jim Willingham
Jefferson City, Mo.

Having followed rather closely the debate with Bro. D. N. Jackson over the five points of God's Sovereignty, it seemed proper to enter the lists when he made the following rather rash challenge:

"Produce one authentic quotation from a known writer from A. D. 100 to Augustine that upholds your doctrine of unconditional election, limited atonement, irresistible grace, and regeneration of the soul before repentance and faith."

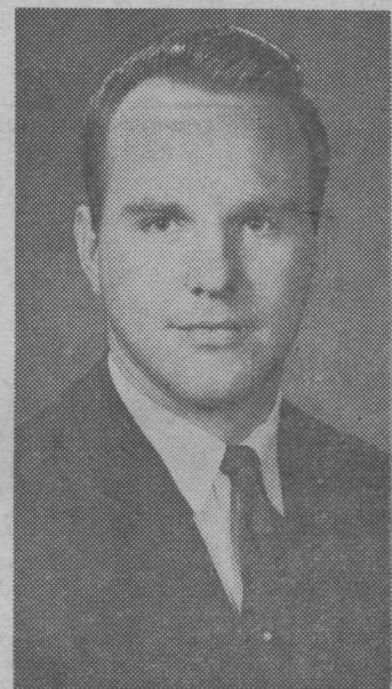
Brothers Mason, Hobbs, Gilpin, and others have been doing a very masterful job of answering Bro. Jackson's facile arguments — and to one who follows the laws, rules, and usages of language, they are indeed facile. However, Bro. Jackson has been trying to maneuver the brethren on ground that is more familiar to him — and, obviously, history is more familiar to him than the Bible. Since the brethren are primarily Bible scholars, and not historians, he might — just might — have them at a disadvantage. Certainly, they have him at a disadvantage in the Scriptures. His apparent lack of acquaintance with the language is glaringly obvious. As an example, one might observe that he is not even cognizant of the various usages of the word "world" (kosmos) in the New Testament. If he were, he would not dare use Pendleton's comments on it. Pendleton's lack of knowledge concerning the

word "world," and concerning the uses of the subjunctive (I refer to the phrase in John 3:16) 'should not perish' which is Aorist middle subjunctive according to A. T. Robertson), are not worthy materials, for controverting the Calvinistic side. Shame on you Bro. Jackson. **THAT WAS JUST IGNORANCE QUOTING IGNORANCE.**

But, again, Bro. Jackson seems to be totally unaware of the limited use of the word "all." As an example of this restricted usage, one might notice that when the Bible says, "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." (Matt. 3:5, 6), it does not mean all without exception. This is easily proved, for in the next verse we see the two groups that John did not baptize, namely, the Pharisees and Sadducees. Now, these were just representatives of their parties sent to investigate John (John 1:19-28).

Instances of this limited usage could be multiplied, but suffice it to say that the burden of proof for the idea of everyone without exception is with those who question it, and for any one to claim that it means such without pro-

ducing better evidence than Bro. Jackson has produced is to reveal an inaptitude for scholarship. (I



Eld. Jim Willingham

personally prefer the niceties of language for insult, and this is lighter approach than is usual for this writer. But I have tried

to follow the vein of Bro. Jackson's own articles. My personal approach would be that of a more strict, severe, scholarly, and sober denunciation of Bro. Jackson's sin in twisting the Scriptures).

Thus, to build a doctrine of Universal Atonement on a word with two meanings is just as bad as trying to prove that the 'for' in Acts 2:38 means 'in order to.' Bro. Jackson, you wouldn't dare let a Church of Christ man claim that 'for' has only one meaning, because the usage shows two meanings. Now, admit it: You can't prove that "world" or "all" means everyone without exception, because both words have two meanings. But enough of this. My business is simply to answer Bro. Jackson's historical challenge.

First, it may be said THAT PROOF IS NOT ENTIRELY LACKING FROM THE FIRST THREE CENTURIES DESPITE MR. JACKSON'S STATEMENT. To the contrary, during the first two hundred years, there are three or four writers who provide evidence for unconditional election, limited atonement, irresistible grace, and regeneration before repentance and faith. These topics shall be handled in that order, except for the last two which shall be taken together.

However, even if there were no evidence in the first three centuries, it would not disprove these great truths. Why? Because they are in the Bible, and the Bible is our authority — not tradition or history. Further, in those three centuries, there is evidence that some of the early writers believed in falling from grace and baptismal regeneration. And, by the way, Bro. Jackson, why jump on Bro. Mason about Tertullian and the Montanists being un-Calvinistic. In one of Tertullian's writings, there is a chapter headed "The necessity of baptism to salvation." According to my notes it is chapter 12 of his work *On Prescription Against Heretics*. (See Vol. III. Ante-Nicene Fathers. Pub. by Eerdmans). So why claim Tertullian as a Baptist any way (although I personally believe he is)? If a Baptist makes history a source of authority, he is soon in a mess. Nevertheless, there ought to be, and there is, some reasonable indication of these doctrines in the first three centuries.

CONCERNING UNCONDITIONAL ELECTION, THERE IS SOME PROOF OF THIS DOCTRINE IN THE WRITINGS OF CLEMENT, IGNATIUS, AND HERMAS. The word "elect" is used in I Clement 1:1; 20:13; 21:6; Ignatius to the Trallians 1:1, and Hermas 2:4. Just here it is noted that Arminians assiduously avoid this word. Of all the sermons I have heard by Arminian Baptist preachers on this subject, the only time I have heard them use this word is in reading the Scriptures or in trying to refute (Continued on page 3, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WITHOUT ME"

"For without me ye can do nothing." — John 15:5.

I was very much impressed of recent date by a little incident that I read in the paper. A farmer who lived in the state of Iowa found that he had some mites in his poultry houses, and he took some insecticide, and sprayed the chicken houses in order to kill them. In some manner, the chickens picked up that insecticide and ate it. It didn't hurt them, but the Food and Drug Administration found out about it, and refused to allow him to market the eggs. Every day when he would gather the eggs, he would destroy them. Since his was a pretty good

size operation apparently, the paper says that he has been losing \$200 a week for the last four weeks on this account. In other words, he has lost \$800 because the Food and Drug Administration wouldn't allow him to market his eggs.

Now here is the thing that impressed me: When the Lord gave the formula for eggs, it was just like the formula for milk — it was a perfect food. Whether or not you like milk, and whether or not you like eggs, the fact is, they are the two absolutely perfect foods, for when the Lord gave the formula for each, He made them perfect. Of course, what has

happened so far as this Iowa farmer is concerned, is that in order to take care of his chickens, he put an additive into the chicken house, and that additive ruined the perfect formula that God gave for eggs.

In like measure, beloved, whenever a man adds to the work, or the Word of God, he spoils it. This farmer put an additive into that poultry house, and ruined the perfect formula that God gave for eggs, and whenever we put in an additive, so far as the Word of God is concerned, we are going to ruin it.

The Apostle Peter says that we (Continued on page 5, column 5)

Vending Machines For The Mass

An automatic vending machine to dispense wafers used in the mass was installed in a Roman Catholic Church in Ferrara, Italy. The faithful had only to insert the required coin in a slot, push the button, and presto the host tumbled into a ciborium, as the receptacle for the wafer is called in the technical language of the Roman Church.

This is progress! The conveni- (Continued on page 8, column 1)

Any Dogs In Your House?

A little lad of six was invited out to lunch in a neighbor's home. As soon as all were seated at the table, the food was served. The little boy was puzzled and, with a child's frankness, asked, "Don't you say a prayer before you eat?" The host was uncomfortable and mumbled, "No, we don't take time for that." The lad thought for a moment and commented: "You're just like my dog! You just start right in!"

The Baptist Examiner

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JOHN R. GILPIN Editor

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Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

A HAPPY AND BLESSED NEW YEAR TO ALL READERS

We are happy to greet you for the first time in 1967, and as we begin this new year, it is with the greatest of joy when we look retrospectively at the past and as we look introspectively toward the future.

WE THANK YOU

We thank you for all your many kindnesses to us in 1966. It was a good year for us and in the providence of God, you made it so. It is the first time since 1958 that we have ended a year with THE BAPTIST EXAMINER out of debt. Yet in view of God's blessings, we were able to thus close 1966.

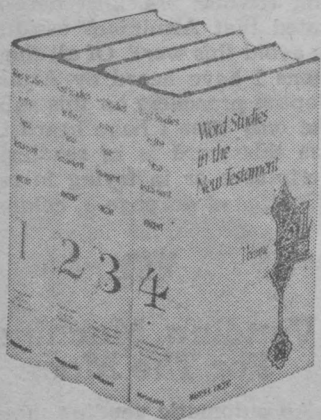
WE APPEAL TO YOU

We are beginning a new year that will require at least \$36,000.00 for the publishing of this paper. This will mean 18,000 subscriptions, either new or renewals, at the regular subscription rate. However, we can't expect this number and therefore, we must call upon our readers for their financial gifts and offerings.

It is true that we have a small balance — a very small balance — from 1966. However, we do not have enough to put out THE BAPTIST EXAMINER for even this first week. Thus, we must call upon our readers to faithfully remember us in prayer and with their offerings. We wouldn't want to go in debt — not even this first week.

WHEN THE CHIPS ARE DOWN

To use a well-worn expression,



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it is good to have friends stand with you "when the chips are down." We have had many burdens and heartaches in the years that we have been editing TBE, particularly in the last few years. We have sent out this paper many, many weeks with a heavy heart because of the burdens we were compelled to bear. Yet always with the assurance that "My Grace is sufficient for Thee." As we begin this new year, we will take this Scripture to be our motto and we would urge you to do likewise:

"Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3: 13-14.

FRED T. HALLIMAN TO RETURN HOME IN EARLY FEBRUARY

Elder Fred T. Halliman, who has been in New Guinea as a missionary for several years, is planning to return to the states about the first of February for a much needed rest ere his family returns to their beloved, adopted home in the highlands of New Guinea.



Eld. Fred T. Halliman

We make this announcement today in view of the fact that a number of individuals, knowing that Mrs. Halliman is already in the states, have asked her to visit in their churches. Since Brother Halliman himself will be available for such visitation sometime, after the first of February, then we deem it wise for Mrs. Halliman not to make any trips such as this until after Brother Halliman returns and then, doubtlessly, both of them will be able to visit a number of churches together.

Remember Brother Roberts, our new missionary, in New Guinea very definitely in prayer, and pray for God to give traveling mercies to Brother Halliman as he returns home.

TO HOLD REVIVAL IN FLORIDA CHURCH

Elder Wayne Cox of the Woodlawn Terrace Baptist Church of Memphis, Tennessee, is to hold evangelistic services for the Grace Baptist Church of Melbourne, Florida, beginning January 4, 1967.



Eld. Wayne Cox

This church has in it some folk that are very precious to THE BAPTIST EXAMINER. I don't know all the members of the church, but the McTaggarts of three generations have been very wonderful friends and great supporters of TBE.

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read
THE
PASTOR'S
DILEMMA
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I can't speak too highly about the man who will be preaching. I think that all our readers know how we feel toward Brother Cox. Truly, he is one of God's great men, and we sincerely trust that God gives to this church a good revival meeting.

We don't know the pastor of this church except by name — Brother James M. Hamric. However, the members of the church speak most highly of him, and this is enough for us. The Grace Baptist Church is located at 44 Westwood Boulevard in Melbourne. We would like to ask all of our readers that are within going distance to attend the meeting and let others remember the meeting in prayer.

"The Flood" Commended

In a personal letter from Spencer Randolph in Chicago, he says:

"I have just finished reading Rehwinkel's 'The Flood.' I must say that this book should be a required reading in Baptist Churches and Bible Classes for both old and young. It is a masterpiece."

This book may be had from our book store. It sells for \$2.25 and will be a blessing to anyone who reads it.

THE BAPTIST EXAMINER

JANUARY 7, 1967

PAGE TWO

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND)

SEPTEMBER 1-2-3-4)



ELDER DAN PHILLIPS

New Testament Baptist Church, Bristol, Tennessee

I don't support TBE as much as I would like to, because of finances, but I support The Baptist Examiner because I know it is the soundest paper in print. I know personally that many people have reached the Truth through TBE, that had been deceived by Arminian preachers, and I think God has raised it up to set these people free.

I think God will hold us responsible to see that more people get it, because it comes every week, and people will read some of it, and sometimes all of it.

I have found since 1955 when I received my first copy that every article is based on the Word

of God and magnifies God's Sovereignty and His church. I think this is a need today when people who claim that God called them to preach will not stand for anything.

Anybody who would knock this paper, as far as I am concerned, is not a believer of the Truth, and I believe will have to give an account to God some day.

Our church is very small but I hope that we can do more, because TBE is the greatest missionary we have in the U.S.A. My prayer is out to you and yours, John R. Gilpin, for your fine work and sacrifice of your time.

Some Great New Books We Now Have In Our Book Store

We have just received from Fleming H. Revell Company several new books which we are adding to our stock. They are as follows:

- "Jesus is Coming" by W. E. B.\$2.00
- "It is Time" by Vance Havner\$2.50
- "Rest For the Weary" by Vance Havner\$2.95
- "By the Still Waters" by Vance Havner\$2.50
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- "Pepper 'n Salt" by Vance Havner\$2.95
- "Why Not Just Be Christians?" by Vance Havner \$2.50
- "The New Topical Textbook" by R. A. Torrey\$3.00
- "An Expository Dictionary of New Testament Words" by W. E. Vine\$11.95
- "Systematic Theology" by

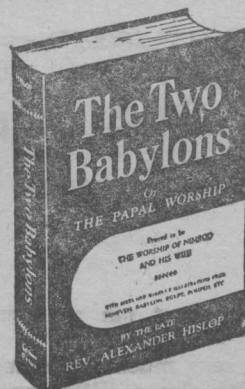
- Augustus H. Strong\$7.50
- "Peace In The Valley" by Vance Havner\$2.50
- "Day by Day" by Vance Havner\$2.95
- "Truth for Each Day" by Vance Havner\$3.50

The book, "Jesus is Coming," is the best presentation of the second coming of Christ to be found in print. It is an old book which has served the cause of God and truth, as to the pre-millennial return of Christ. It has gone through many editions and should be read often by every Christian.

The books by Vance Havner are generally speaking, classics. I have personally know Brother Havner for over 30 years. His writings are always most inspiring and encouraging to Christians. If I were you and did not have them, I would order each of these.

"The New Topical Textbook" has meant more to me than any other book that I have ever owned outside the Bible and my Concordance. I got a copy many years ago when it sold for just \$1.00. It has been, as I say, a tremendous blessing to me. Since I have used it more than any other book I can heartily recommend it, and I would certainly urge each of our readers to purchase this book.

"An Expository Dictionary of New Testament Words" is an old book, but I never saw it until (Continued on page 8, column 2)



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If you believe in hanging your stocking by the mantle at Christmastime, or if you have adopted any one of the dozens of Roman Catholic theological pretensions then you need to read this book. Mr. Hislop shows that much of our religious life today is nothing but paganism that has crept in through Roman Catholicism.

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The Origin And Perpetuity Of Baptists

(Continued from page one)

tries; and who during the latter part of the twelfth century fled into Flanders; and into the provinces of Holland and Zeeland, where they lived simple and exemplary lives, in the villages as farmers (in towns by trades) free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were, therefore, in existence long before the Reformed Church of the Netherlands.

"We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and who have long in history received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth, disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics that their denomination is the most ancient." (Vol. 1, page 148).

The men who wrote this statement, remember, were not Baptists, but Pedobaptists scholars of the Dutch Reformed Church.

Theodore Beza, the friend, pupil, co-pastor, and successor of Calvin, is quoted by Jones in his *History of the Christian Church* as saying:

"As for the Waldenses, I may be permitted to call them the very seed of the primitive and purer Christian church, since they are those that have been upheld, as is abundantly manifested, by the wonderful providence of God; so that neither those endless storms and tempests, by which the whole Christian world has been shaken for so many succeeding ages, and the western parts, at length so miserably oppressed by the bishops of Rome, falsely so called, nor those horrible persecutions, which have been expressly raised against them, were ever able so far to prevail as to make them bend or yield a voluntary subjection to the Roman tyranny and idolatry." (Page 353).

Cardinal Hosius, president of the Council of Trent (A. D. 1550):

"If the truth of religion were to be judged of by the readiness and cheerfulness which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of Anabaptists, since there have been none, for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone, and even offered themselves to, the most cruel sorts of punishment, than these people." (Letters, *Apud Opera*, pages 112, 113).

Notice this quotation does not date the origin of Anabaptists 1200 years prior to the time Hosius lived, but is in reference to the persecution suffered by them. The use of the name "Anabaptist" did begin during these early years but that was only because the churches would not receive alien immersion or anything else as baptism. They were thus called "Anabaptists" (rebaptizers). The churches repudiated this name since they did not consider their practice as being a re-baptism but the first Scriptural baptism that those baptized had actually received.

Again Hosius says:

"The Anabaptists are a pernicious sect. Of which kind the Waldensian brethren seem to have been, although some of them lately, as they testify in their apology, declare that they will no longer re-baptize, as was their former custom; nevertheless, it is certain that many of them retain their custom, and have united with the Anabaptists." (Works of the Heresaeics of our Time, Book 1, page 431).

Philippus van Limborch, the historian of the Inquisition, says:

"To speak my mind freely, if their opinions and customs were to be examined without prejudice, it would appear that among all of the modern sects of Christians, they (Anabaptists) had the greatest resemblance to that of the Mennonites or Dutch Baptists." (History of the Inquisition, 1, page 5).

Ulrich Zwingli, the Swiss reformer.

"The institution of Anabaptism is no novelty, but for one thousand and three hundred years has caused great disturbance in the church, and has acquired such a strength that the attempt in this age

(Continued on page six)

Rash Challenge

(Continued from page one)

the Calvinists. They never, but never use it like John did when he wrote to the elect lady, or like Paul, or like Clement, Ignatius, and Hermas. This being true, it seems likely that they do not believe it to be as important as the Bible makes it.

In any case, there is a clear statement of unconditional election in I Clement 24:1.

"Now God, the inspector of all things, the Father of all spirits, and the Lord of all flesh who hath CHOSEN our Lord Jesus Christ, and us by him, to be his peculiar people; grant to every soul of man that calleth upon his glorious name, faith, fear, peace . . ."

Analyzing it, we find (1) that God chose us by Christ. (2) That God grants or gives faith. (3) That some who call upon him do not have it. (4) That He may not give it to all (This is just a prayer that He will give it to those who call upon His Name). (5) That it may be concluded that this faith is given unconditionally, since there is no condition given in Scripture or HERE OTHER THAN GOD'S WILL. (6) That not all men have faith. (7) That no man is able to be saved without faith.

We ask here, if man does not have faith, how can he get it? Does he earn it? Merit it? And, if not, why, then, didn't God give it to everyone? If Bro. Jackson says, that they didn't desire it or will it, then he makes desiring it and willing it the merit on which God bestows faith. But this denies the Word of God which says: "Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able." (Luke 13:24). Nevertheless, no man desires it normally. Only when God's Spirit causes a man to desire, does a man desire it. AND THIS THE SPIRIT MUST DO BY POWER, FOR NO MAN CAN BY NATURE, OR REASON, OR OTHERWISE.

I Clement 17:1, 2:

"Ye contended day and night for the whole brotherhood; that with compassion and a good character, the number of his ELECT might saved."

Why not the non elect? Why the elect? What was the basis of their election, foreseen faith? A man has to accept Christ by faith. Right, Bro. Jackson? Without faith it is impossible to please God. Heb. 11:66). If a man does not have faith to start with, how, then can God foresee to elect him by his acceptance of Christ by faith? Again, why didn't God give faith to all men? Clement — like Scripture — nowhere implies that He did. And the only reason given by Clement or the Bible why any one has faith is that God just simply willed to give it to him.

"Let His faith then be stirred up again in us; and let us consider that all things nigh unto Him. By the word of His power He made all things; and by the same word He is able (when ever He will), to destroy them. Who shall say unto Him, What dost thou? or who shall resist the power of His strength? When, AND AS HE PLEASED, HE WILL DO ALL THINGS; AND NOTHING SHALL PASS AWAY OF ALL THAT HAS BEEN DETERMINED BY HIM." (I Cle. 12:12-15).

In I Clement 4:6 mention is made of the Lord having:

"Given place for repentance to all such as would be turned to him."

"Would be turned" is passive in form which puts the emphasis on an outside turner. So God gave place for repentance only, to those that He turned unto Himself. Why? AS HE PLEASED, HE WILL DO ALL THINGS.

New Guinea Mission Fund

REPORT OF OFFERINGS, NEW GUINEA MISSIONS, OCTOBER 1966

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| Grace Baptist Church, Winston-Salem, N.C. | \$ 10.00 |
| Bethany Baptist Church, Huntington, W. Va. | 35.00 |
| Friendship Baptist Church, Comanche, Texas | 40.00 |
| Macedonia Baptist Church, Chicago, Ill. | 100.00 |
| Katy Baptist Church, Farmington, W. Va. | 25.00 |
| Zion Baptist Church, Detroit, Mich. | 25.95 |
| Woodlawn Terrace Baptist Church, Memphis, Tenn. (Ladies Auxiliary) | 65.00 |
| Grace Baptist Church, Melbourne, Fla. | 10.00 |
| Tabernacle Baptist Church, Tulsa, Okla. | 50.00 |
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The general epistle of Barnabas (whether it belongs to Paul's companion can not be proved) also gives us statements which can be taken to teach unconditional election. Example:

"Because ye have so worthily received the grace which was grafted in you." (1:2).

The picture of grafting is one which involves only the will and purpose of the person doing the grafting (in this case God), and their reception of it is secondary to it. In 8:14 he uses the picture of God circumcising our ears:

"That we should hear and believe."

The real cause of our having heard and believed in Christ is God's circumcision of our hearts. This is unconditional election, irresistible grace, and regeneration before repentance and faith. How about it Bro. Jackson? Going to do some more fancy twistings and turnings for us. (This sort of reminds me of a good guy in the western shows making the bad guy dance with his six shooter. In this case, the good guy is God and his trusty six shooter is the Five Points with the plural ending Sovereignty — hence TULIPS. O yes, the bad guy: Bro. Jackson). This means that God just simply elected to circumcise us in order that we might hear and believe.

Ignatius in his epistle to the Ephesians says:

"They that are of the flesh cannot do the works of the spirit; neither they that are of the spirit the works of the flesh. As he has faith cannot be an infidel; nor he that is an infidel have faith. But even those things which ye do according to the flesh are spiritual, forasmuch as ye do all things in Jesus Christ." (2:9).

Bro. Jackson's argument on I Cor. 2:14 certainly does not jive with Ignatius' opinion. Dr. Groshede, President of the Free University of Amsterdam, pointed out

that in I Cor. 2:14 the contrast is simply between THE UNCONVERTED AND THE CONVERTED LIFE. The word "psuchikos" refers to one who only has "psuche" and no "pneuma" who is born from above by the Holy Spirit. The thing being stressed here is just simply the sinner's inability to know or possess the things of the Spirit. If Bro. Jackson wants to insist that a sinner can know them by the "nous," he may do so. However, the Bible teaches that a man must know them by the Spiritual mind — not by the rational mind.

Jamieson, Fausset, and Brown say that this lower animal nature includes both the mere human fallen reason and heart.

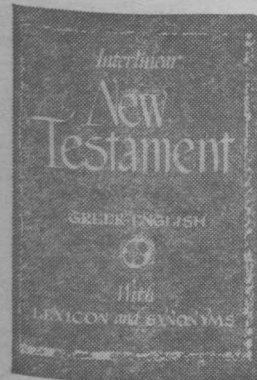
Expositor's GNT points out that "contrasted with the 'akaratas,' the 'psuchikos' is the noblest of men. But to the 'pneumatikos' he is related as the natural to the supernatural." (II p 783). It goes on to say: "This epithet, therefore, describes to the Corinthian the unregenerate nature at its best, the man commended in philosophy, activated by the higher thoughts and aims of the natural life — NOT THE SENSUAL MAN, WHO IS RULED BY BODILY IMPULSE. Yet the 'psuchikos' . . . may be lower than the 'sarkikos' . . ." Thus, we can prove positively that "psuchikos" means the man governed by the lowest depths of his nature. The great Greek scholars A. T. Robertson, Marvin Vincent, and Kenneth Wuest also agree in these statements. From this we may conclude that Bro. Jackson just simply does not know his Greek. If he had studied the scholars a little bit more, he would not have dared claim what he did.

On the matter of the ATONEMENT, ONE MAY NOTE THE FOLLOWING REFERENCES:

"Let us look steadfastly to the blood of Christ, and see (Continued on page 5, column 1)

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FORUM

"Was Cornelius saved before or after Peter visited him?"

ROY
MASON

Radio Minister
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Aripeka, Florida



10:2 Cornelius is called a devout man who feared God. This word "devout" is from EUSEBES which means to reverence, or reverence well directed.

Then, since a lost person does not reverence God, does not fear God ("There is no fear of God before their eyes," Rom. 3:18), and since the lost person's prayers and alms do not come up as a memorial before God, therefore, as I see it, Cornelius simply had to be a saved man before Peter visited him. Someone may say that Cornelius had not heard the gospel before this time, but let us remember that after Stephen was martyred the disciples were scattered abroad preaching the Word. I contend that Cornelius had heard the gospel and God had saved him. In Acts 10:6 the angel tells him that Peter will tell him what he ought to do. Please remember we do not "do" in order to be saved. In verse 48 Peter tells him to be baptized in the name of the Lord. Is that not what a saved person ought to do?

"But," somebody says, "didn't Cornelius pray and give alms?" Yes, he did, and there is always grave danger that people will look upon people who pray and give to religious causes as saved. More than this, there is grave danger that people who pray and contribute to religious causes will regard themselves as saved. Prayer and giving does not save. Doing a dozen other good things or a hundred does not save. People are saved when they come to know the gospel, and come to trust Christ as Saviour. Satan is pleased to have people doing good things, religious things, anything in fact, just so they depend upon those things instead of Christ and what He did in dying for the sinner.

E. G.
COOK

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According to Eph. 2:1 a lost person is dead (spiritually). Then in Jas. 2:26 we learn that the body without the spirit is dead. Since the same Greek word NEKROS is used in both of these Scriptures I am persuaded that the lost person is just as helpless in the spiritual realm as the man who was buried yesterday is in the physical realm. I am also persuaded that when Adam fell he broke the line of communication between man and God. Therefore, the lost person has no way of approach to God. That being true, the lost person's prayers would never come up as a memorial before God. Still in Acts 10:4 the angel tells Cornelius that his prayers have come as a memorial before God. Then in Heb. 11:6 we are told that "Without faith it is impossible to please Him" (God). A lost person has no faith, therefore, it is impossible for him to do anything pleasing to God. In Mt. 7:22 we see many people trying to please God without faith, but in verse 23 we see their failure. The angel tells Cornelius that his alms (giving to the poor) had come for a memorial before God. And in Acts

Acts 10 and 11 tells of the experience of Cornelius. It would be well if you read it before reading our answers.

The question could be simply answered with one word — "After," if it were not for those who try to worry about every little detail and begin to wonder about when he was saved.

God has said in His word that the means that He has ordained for the salvation of His elect is through the preaching of the word. "... It pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21). "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation, to everyone that believeth; to the Jew first, and also the Greek." (Romans 1:16). These two verses show us that the method that God has ordained is through the preaching of the gospel. This is summed up in II Thess. 2:13, 14 which tells us that the Spirit of God applies this preaching and the word to the individual. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

When was Cornelius saved? After Peter preached the gospel to him. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10:44).

What about the verses that bother so many people? Most people worry about verse 4, where it says that his prayers came up as a memorial before God. This does not say for salvation. The next few verses show that his prayers were not the means to bring about salvation. He had to hear the gospel and so he was told to send for Peter who would tell him words whereby he and all his household could be saved. (See chapter 11, verse 14).

This is a perfect example of John 6:37. "All that the Father giveth me shall come to me; and him that cometh to me I will

in no wise cast out."

Why did he receive a vision? Because the written word had not been completed yet and so God gave him a vision telling him to send for a preacher.

Brethren, this shows me that God will send a preacher wherever it is necessary to insure that all of His elect will be saved. Not only will he send someone to tell of Jesus, he will prepare the one chosen to hear it. Praise the Lord.

I thank God that the example of Cornelius was written to show us God's sovereignty.

AUSTIN
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610 High Street
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Salvation with all of its power came to Cornelius after the gospel was preached to him by the Apostle Peter, but this does not mean that he did not have spiritual life until Peter preached to him. The gospel which was declared to him revealed the work which God had already performed in his life.

There is a great deal of evidence of the work of God in the life of this man ere Peter preached to him. God sent to him a vision in which an angel spoke unto him saying, "Cornelius." Then Cornelius answered and said, "What is it Lord?" Here Cornelius acknowledged Him as Lord and Paul says that no man can call Jesus Lord but by the Spirit.

Not only is this evidence that he had the Spirit, but he was also a devout man, feared God and one that prayed every day. Now these characteristics do not fit one who has not been quickened by the Spirit. Furthermore Acts 10 tells us that his prayers and alms had come up for a memorial before God. "We know that God heareth not sinners." Jn. 9:31. God had heard his prayer, but surely not as a sinner, but as a quickened child of God. Also he was an obedient man for the orders were to send for Peter and he sent for him. He also had received the witness of God, and the Scriptures reveal that the natural man cannot receive the things of God. Read I Cor. 2:14. If the natural man cannot receive the things of God then it only remains that there must be the spiritual man, or nature of God within Cornelius, to have received the witness of God.

It is evident that the Holy Spirit is drawing this man to Christ, and He does not draw men who are dead in sin, but men whom He has quickened.

"We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto He called you by our gospel." 2 Thess. 2:13-14.

You will notice in these two passages that God's children are chosen (selected), then they are sanctified (quickened), and then comes belief of the truth (faith). Paul reveals that this faith comes, as a result of the preaching of the gospel.

Man does not believe in order to get life, but believes because he has life. Belief or faith then is the evidence of that life.

The same is true of the sinner who does not believe. His unbelief does not make him a sinner, for we know that all are sinners in Adam. His unbelief is evidence of that sin. So with the believer, his faith is the God given evidence of salvation and not the cause. "He that heareth my word, and believeth on Him that sent me, hath everlasting life." Jn. 5:24.

Brethren it is our claim that the sinner is totally depraved, but if we have him believing before he

He Maketh No Mistake

"My Father's way may twist and turn,
My heart may throb and ache,
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight's far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make;
Through all the way, tho' dark to me,
He makes not one mistake."

A. M. Overton

is quickened to life, then he is not totally depraved.

"The hearing ear, and the seeing eye, the Lord hath made even both of them." Prov. 20:12.

Unless God places these two blessings within us we would never believe the gospel, for we could not hear, neither could we see by the eye of faith the Saviour dying for our sin.

When Peter preached to Cornelius he told him words whereby he and all his should be saved, or come to the knowledge of salvation, for it is through the preaching of the word that we come to the realization that we are made alive in Christ.

"And that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

From this verse I can say, that God gave the Scriptures to make us wise to salvation; they do not make salvation, but is a revelation of that salvation which is worked in our heart by the Holy Spirit.

So my answer to this question is that Cornelius was definitely quickened before. Peter preached to him, but was not yet made

wise to that fact. Therefore the preaching of the gospel is essential in making one wise unto salvation, for without the word there could not be faith. Read Rom. 10:17.

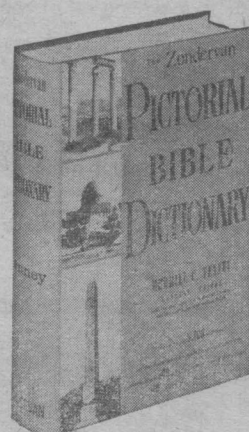
Delayed Answer To Last Week's Question By Hobbs

It certainly does, and should. In fact a church that does not exercise this sort of discipline is not living up to the standards of a church that is to be the pillar and ground of the truth.

In I Cor. 5 we have the account of a man who is guilty of fornication. Verse 7 says, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened..." We read again in Verse 11 that they are not to keep company nor eat with such people.

II Thessalonians tells us that those who walk disorderly are to be excluded. Verse 6 of chapter 3 tells us, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother (Continued on page 5, column 1)

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BRO. JACKSON WOULDN'T DO NEARLY SO MUCH FANCY TWISTING AND TURNING TO ESCAPE THE PLAIN TRUTH OF THE BIBLE AS TO ELECTION, IF HE WOULD ONLY STUDY THE MEANING OF THE WORDS . . .

"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 (1 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.

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

11 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).

1 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).

1 Tim. 4:10—Word for Saviour is "**soter**" which also means **preserver**. 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, 1 Cor. 7:17, 3:5, 1:12, 12:11, 18, Mark 8:28, Luke 16:16, John 2:10, 1 Pet. 4:10.

Delayed Answer

(Continued from page 4)
that walketh disorderly, and not after the tradition which he received of us." (See also verse 14).

Again we have those who cause divisions and offenses contrary to doctrine. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17). 1 Tim. 6:3-5 teaches the same thing and ends in verse 5 saying, ". . . from such withdraw thyself."

We have another reason to disown a person. If a member does something to another member and will not repent then he should be excluded. Matthew 18: 15-17 speaks of this and says that if the people will not hear the church they should be "as an heathen man and a publican."

The reasons for exclusion are, then, immorality, unchristian (or disorderly) living, troublemakers, those who do not stand for doctrines, and those who commit personal offenses with other members.

Rash Challenge

(Continued from page three)
how precious his blood is in the sight of God; which being shed for **OUR SALVATION**, has obtained the grace of repentance for the whole world."

Observe: (1) The blood was shed for **OUR SALVATION**. (2)

he doeth according to his will in the army of Heaven, and among the inhabitants of the earth: And none can stay his hand, or say unto him, what doest thou?" (Dan. 4:35). "I will do all my pleasure." (Isa. 46:9, 10). "What his soul desireth, even that he doeth." (Job. 23:13).

"A man's heart deviseth his way: but the Lord directeth his steps." (Prov. 16:9).

"The disposings of the heart in man, and the answer of the tongue is from the Lord." (Prov. 16:1).

I Clement 6:10 mentions that:

"... by the blood of our Lord, there should be redemption to all that believe and hope in God."

Now this definitely limits it to the believer, a person caused to believe by God's circumcision, by God's gift of faith.

I Clement 10:6 mentions that his "blood was given for us." So does I Clement 21:7 which says further "his flesh for our flesh; his soul for our souls." Barnabas 4:1; 4:7; 6:2, 3, 13 stress that it was "**FOR US**—**FOR OUR SINS**."

Ignatius to the Trallians mentions that the elect have peace through the blood (1:1). In 1:5 he mentioned that He "died for us." Also in his epistle to the Romans (2:14). Concerning all these references, we may observe:

(1) That every one of these writers emphasize that Christ died for us, that is the elect, the saved, the Christians, (2) They no where state or imply that he died for the non-elect.

Bro. Jackson has objected that preaching to every creature, requires an atonement for every creature. BUT THAT JUST ISN'T TRUE. (1) THE ATONEMENT IS PROMISED ONLY TO THOSE THAT BELIEVE. There is no such promise to the unbeliever. Matter-of-fact, the Bible says of them "I never knew you." (Matt. 7:21, 23). (2) To some the Gospel is the savour of death (II Cor. 2:16).

Irresistible grace and regeneration before repentance and faith will be handled together. I Clement 8:16 mentions:

"Those brought by Him under the yoke of his grace."

The agent here who brings us under God's yoke of grace is the Lord Himself . . . not us. That makes it irresistible.

I Clement 14:4 mentions those to whom God has given grace. It implies that grace was not given to all men. This admits (1) A limited nature. (2) An irresistible nature. I Clement 14:19-21 attributes it all to God's will — not man.

I Clement 8:15 says:

"And therefore he has ordained by his supreme will and authority, both where, and by what persons, they are to be performed . . ."

This refers to religious offerings and services. It implies predestination.

II Clement 1:9, 10:

"For he had compassion upon us, and being moved in his bowels toward us, HE SAVED US; having beheld in us much error, and destruction; and seen that we had no hope of salvation, but only through him. For HE CALLED US WHO WERE NOT; AND WAS PLEASED FROM NOTHING TO GIVE US BEING."

This is, undeniably, irresistible grace, regeneration before repentance and faith.

WHAT SAY YOU TO THAT, BRO. JACKSON. I believe you had better "bone up" on your history some more.

Say, would you like to know that the old Lollards said that the doctrine of free will was by

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PAGE FIVE

popery out of the pits of Hell? They did.

Barnabas 5:11:

"Seeing therefore he has renewed us by the remission of our sins, he has put us into another frame, that we should have souls like those of children, forming us again Himself by the Spirit."

Observe: (1) HE renewed us by the remission of our sins. (2) He put us into another frame or form, that we should have souls like children. (3) He formed us again Himself by THE SPIRIT—NOT OUR WILLS.

In Barnabas 5:16, we read:

"Wherefore ye see how we are again formed anew; as also he speaks by another prophet; Behold, saith the Lord, I will take from them, that is **THOSE WHOM THE SPIRIT OF THE LORD FORESAW, THEIR HEARTS OF STONE, AND I WILL PUT INTO THEM HEARTS OF FLESH**."

(1) Hearts of stone do not have the will to change, they do not repent or have faith. They do not desire to change. (2) Only hearts of flesh change. (3) Foresaw here means to have knowledge of certain persons. (4) It does not mean and cannot mean from the context that he foresaw they would accept . . . (5) This statement is one of sovereignty. (6) It implies irresistible grace, regeneration before repentance and faith.

Barnabas 13:21,22:

"Having received remission of sins, and trusting in the name of the Lord, we are become renewed, being again created as it were from the beginning. Wherefore God truly dwells in our house, that is in us . . . **HAVING GIVEN REPENTANCE UNTO US**."

Note the reception is not the moving cause — that is (1) His having given repentance unto us. (2) He created us anew like he created Adam which implies that we had no choice in the matter. (3) It may be inferred that others do not repent and cannot, because he does not give repentance unto them.

Ignatius, to the Smyrneans, 2, 3 mentions:

"... If it be the will of God they may repent."

This was concerning some false teachers. And Ignatius says to pray for them, **THAT IF IT BE THE WILL OF GOD THEY MAY REPENT**. (1) It isn't the Will of God for all to repent, for there is definite doubt implied here. (2) This means that repentance doesn't hinge on the will of man, but on the will of God. (3) That God causes whomever He pleases to repent, it being His will and power causing it.

Polycarp says: "... knowing that by grace ye are saved; not by works, **BUT BY THE WILL OF GOD**." (to the Philippians 1:5). He also mentions God granting repentance to some people (4:6). **BUT MOST INTERESTING IS HIS STATEMENT**

THAT IT IS BY THE WILL OF GOD! With this we conclude.

SURELY IT MUST BE ADMITTED THAT THERE ARE SOME GROUNDS FOR THESE BELIEFS IN AT LEAST FOUR EARLY WRITERS.

So Bro. Jackson is again on the horns of a dilemma, despite his quotes of a cyclopedia of theology.

So we hurl this challenge, Meet us here in TBE, at any time, in the Bible or in history, and with the laws of language and critical use of sources, and we will debate you over these points, and best you. Care to try it? Ha! You wouldn't dare.

"Without Me"

(Continued from page one)
are to desire the sincere milk of the Word. Listen:

"As newborn babes, desire the **SINCERE MILK** of the word, that ye may grow thereby." — 1 Pet. 2:2.

The word for "sincere" means "pure" — not skim milk, and not milk with an additive, but pure. So the Apostle Peter says that we are to desire the pure milk of the Word, that we may grow thereby. Therefore, whenever a man adds something to the Word of God, it has the same effect on the souls of men, as this farmer's insecticide had to God's perfect formula of eggs.

Now get this thought: Let us as a church be sure that we take the Word of God, and the work of Jesus Christ exactly as they are, and never add or take away therefrom. With this in mind, I come immediately to my text which says, "Without me," and I want to show you what an individual is like, whom Jesus said is "without me."

I

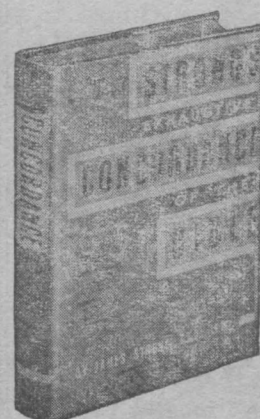
"WITHOUT ME" MAN IS IN DANGER, LIKE A LOST SHEEP.

We read:

"What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost." — Luke 15:4-6.

This is a portion of the combined parable of the lost sheep, the lost silver, and the lost son. In this portion the Lord Jesus Christ tells about a sheep that has gone astray and couldn't find his way back home. Beloved, that sheep never made any attempt to get back home. Our Lord makes it clear that if the shepherd had not gone out after the sheep, the sheep would have perished in the wilderness. In other words, this sheep was in positive danger of perishing in the wilderness unless the shepherd had gone after the sheep. The sheep was not able to get back home of his own accord. He was in danger of perishing, and would have perished had the

(Continued on page 6, column 3)



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CALVARY BAPTIST CHURCH

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The Origin And Perpetuity Of Baptists

(Continued from page three)

to contend with it appeared futile for a time." (From the introduction to Orchard's *Concise History of Baptists*).

John T. Christian quotes this statement with regard to the Waldenses made by an Austrain inquisitor in the Diocese of Passau about 1260:

"Among all the sects, there is no one more pernicious to the church (Roman Catholic) than that of the Leonists (Waldenses), and for three reasons: In the first place, because it is the most ancient; for some say that it dates back to the time of Sylvester (A.D. 325); others to the time of the apostles. In the second place, because it is the most widespread. There is hardly a country where it does not exist. In the third place, because if other sects strike with horror those who listen to them, the Leonists, on the contrary, possess a great outward piety. As a matter of fact they lead irreproachable lives before men and as regards their faith and the articles of their creed, they are orthodox. Their one fault is, that they blaspheme against the Church (of Rome) and the clergy, points to which laymen in general are known to be too easily lead away." (Gretsch, *Contra Valdenses*, IV. As given in *A History of Baptists* by Christian, page 2).

In his debate with the Roman Bishop J. B. Purcell, Alexander Campbell also quotes the foregoing statement (page 174). Toplady likewise refers to it (*Works*, page 90).

Augustus Toplady, perhaps no scholar in ecclesiastical history, but one who certainly was an outstanding student of it, says:

"According to Pilichdorffius, the Waldenses themselves carried up the date of their commencement as a body, as high as three hundred years after Constantine, i.e. to about the year 637. For my own part, I believe their antiquity to have been higher still. I agree with some of our oldest and best Protestant divines, in considering the Albigenses, or Waldenses (for they were, in fact, one and the same), to have been a branch of that visible Church, against which the gates of hell could never totally prevail; and that the uninterrupted succession of Apostolical doctrine continued with them, from the primitive times, quite down to the Reformation: soon after which period they seem to have been melted into the inner mass of Protestants." (*Works*, page 89).

Concerning the last remark, let it be understood that Toplady, being a Protestant, no doubt includes Baptists in his reference, although Baptists are not Protestants. As Sir Isaac Newton has said, "Baptists are the only Christians who have not symbolized with Rome." (See *Memoirs of Whiston*, page 201).

John Wesley, in his *Explanation Notes upon the New Testament*, comments on Revelation 13:7 as follows:

"And it was given him" — That is God permitted him. "To make war with his saints" — With the Waldenses and Albigenses. It is a vulgar mistake, that the Waldenses were so called from Peter Waldo of Lyons. They were much more ancient than he; and their true name was Vallenses or Vaudois, from their inhabiting the valleys of Lucerne and Agrogne . . . Against these many of the Popes made open war. Till now the blood of Christians had been shed only by the heathen or Arians, from this time by scarce any but the Papacy."

Robert Barclay, a Quaker, states:

"We shall afterwards show the rise of the Anabaptists took place prior to the Reformation of the Church of England, and there are also reasons for believing that on the Continent of Europe small hidden Christian societies, who have held many of the opinions of the Anabaptists, have existed from the times of the apostles. In the sense of the direct transmission of Divine Truth, and the true nature of spiritual religion, it seems probable that these churches have a lineage or succession more ancient than that of the Roman Catholic Church." (*The Inner Life of the Societies of the Commonwealth*, pages 11, 12).

Augustus Neander, a famous name in ecclesiastical history, says:

"But it is not without some foundation of truth that the Waldenses of this period asserted the high antiquity of their sect, and maintained that from the time of the secularization of the church — that is, as they believed, from the time of Constantine's gift to the Roman bishop Sylvester — such an opposition finally broke forth in them, had been existing all along." (*History of the Christian Church*, Vol. VII, page 352).

Jonathan Edwards, the famous president of Princeton University, in *History of Redemption*, says of the Waldenses:

(Continued on page seven)

"Without Me"

(Continued from page five)

shepherd not gone after him. A man said to an Indian one day, "Are you lost?" The Indian said, "No: me not lost — wigwam lost."

Beloved, a lot of people need to realize what that Indian needed to realize — that he was lost. The wigwam was just exactly where it had been. He was lost himself. Likewise, the shepherd and the fold were still in the same spot — it was the sheep that was lost. I am saying that every individual outside of Jesus Christ is just exactly like a sheep—he is lost and in danger without Jesus.

Do you know what it is to be lost? I am satisfied the majority of people here never have known what feeling can come to a person, realizing he is lost. When I was a boy in my very early teens, I went to Cincinnati. It was my first time to be in a big city. I was in company with some older men, and in order to have a little fun at my expense, they lost me. I know what it is like to feel the lonesomeness, the awful loneliness of realizing that you are lost. There were thousands of people milling around on the streets, but so far as I was concerned, I was absolutely lost.

I know what it is to be lost in the country. I'll never forget how I felt in Hell-Hole Swamp in South Carolina on a hunting trip once, to realize that I was lost. I had absolutely no sense of direction. I knew nothing at all about which way to turn. I was completely lost. Talk about the feeling of loneliness, the feeling of wonder, and the feeling of fear that can come over a person, when he realizes that he is lost! I know that from a personal standpoint.

Beloved, I say to you, every individual outside of Jesus Christ who is, as Jesus said, "without me," is in danger like a lost sheep.

II

"WITHOUT ME" MAN IS AS BLACK AS AN ETHIOPIAN IN THE SIGHT OF GOD.

We read:

"Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." — Jer. 13:23.

An Ethiopian is a Negro, and our Lord says that so far as a Negro is concerned, he cannot change the pigment of his skin. He is absolutely helpless to change his color. God also says that so far as the sinner is concerned, he is as unable in himself to do good as an Ethiopian, or a Negro, is to change the color of his skin.

I am satisfied that there's many a Negro who has desired that he might be able to change the color of his skin. I am sure there's many a Negro in the years gone by who has wished that he were white. Wishing it, or putting whitewash upon his skin, or using any kind of a tint preparation to change the color of his skin is absolutely worthless. God made him a Negro, and he is still a Negro, and he'll be a Negro as long as he lives, because it is impossible for him to change the color of his skin.

Beloved, to use the words of Jesus when He said "without me," I say an individual is just as powerless to change himself, as a Negro is, to change the color of his skin. Without Jesus Christ, in God's sight, man at heart is as black as an Ethiopian.

Oh, the color of a man's heart! How defiled it is! How depraved we are! We refer to an individual and say he is a good-hearted man, but actually he is not a good-hearted man, for the very thing that is wrong with him is his heart. His heart is black. It is polluted. It is depraved. It is devoid of God.

I say without Jesus Christ, an individual's heart is as black as

the skin of an Ethiopian.

III

"WITHOUT ME" MAN IS AS HELPLESS AS A FORSAKEN INFANT.

I suppose there is nothing that is as helpless as the human infant. I have observed little pigs as they were being born. You know a little pig within thirty seconds from the time that he sees the sunlight for the first time, has found his way to the dinner table, and has his napkin on, and is ready to take over as to his dinner. I have seen little calves as they were born, and have noticed how they have gotten up, on first one leg and then the other and wobbled around for three or four minutes, and then have found the way to the dinner table. The calf knew exactly from then on, where he could find Grade A milk without a bit of difficulty, and he didn't have to get it out of a bottle. But the human infant can't do anything. There isn't anything in this world that is quite as helpless as the human infant.

We read:

"And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to excellent ornaments: thy breasts are fashioned, and thine hair is grown, whereas thou wast naked and bare. Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God; and thou becamest mine." — Ezek. 16:4-8.

What does this tell us? An infant has been forsaken. That infant has been born, but uncared for in birth, probably unloved and undesired, since it had been cast out into an open field, with only helplessness and destruction awaiting it. Even the common decencies hadn't been performed so far as this child was concerned, because its navel had not been cut, and it had not been washed in water. It was just an unwanted child that was cast out into the wayside to die.

A few years ago I saw this literally with my own eyes, for I went one morning to the garbage dump in a nearby town, and saw there a little infant girl, that had been deposited there a few hours before — unwashed, uncared for, with only a little piece of a rag

around her body. She had been cast out into the garbage heap for the rats to eat upon her little body, and for her to die untended and uncared for. I presume that nobody knows to this day who may have been the mother or the father of that little unwanted girl, but as I stood there and looked at that little helpless child, that had been cast into the garbage, and had been left there either dead, or else to die, unwanted and forsaken, my mind went back to this passage of Scripture to realize that that is exactly what God says about every unsaved person — without Jesus, man is as wretched as a forsaken infant.

In this instance in the book of Ezekiel, God goes on to tell how He saw this babe, and picked the babe up and did for her the decencies of life, in that He washed her, and cleansed her, and clothed her, and how she became a beautiful girl. If you will read the balance of this chapter, you'll be amazed at the description that is given as to what happens when somebody else outside picked up this little deserted, unwanted, forsaken infant and cared for her.

Beloved, I say to you, the only way that any man outside of Jesus Christ will ever be saved and come to a knowledge of the Son of God, or ever go to Heaven when he dies, is by God the father doing for him exactly as it done for this little unwanted child who had been forsaken. You and I are just as helpless. We are just as prone to die and go to Hell as can be. We are as helpless as an unwanted, forsaken infant, unable to care for ourselves. Oh how we who are saved, are under such tremendous obligation to God, when we realize that without Jesus Christ, we were as helpless and as wretched as an unwanted child.

IV

"WITHOUT ME" MAN IS A REPUGNANT AS A PELICAN.

How many of you know what pelican is? I imagine you could give a guess and say that a pelican is a bird. Well, is it a bird or a little bird, and what are its habits? I am satisfied that all of us would be stumped immediately by this question. Let's listen to God's Word:

"I am like a pelican of the wilderness." — Psa. 102:6.

Let's see what kind of a bird a pelican is, and let's see how repugnant you and I are, both to God and to man, under this description.

A pelican is a bird rather large in size, that is supposed to be a better fisherman than I am. It hasn't gone fishing for a long time, but I used to enjoy it a lot. But I have gone home many a time without any fish. A pelican never goes home without a fish. They say that a pelican is the most perfect fisherman to be found, and that he brings the fish home to his young.

Can you imagine those young pelicans there within that nest with plenty of fish piled up before them? (Continued on page 7, column 1)



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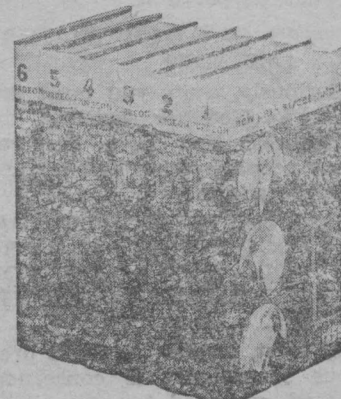
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"Without Me"

(Continued from page 6)

fore them all the time? I think you know how a fish smells when it gets a little old — when the fish themselves become just a little ancient. I have been told by individuals who have found pelicans in their wildest state that you could hardly stand the smell of a pelican's nest, and the ground all around, covered with old decaying, repulsive, repugnant, smelling fish that have been brought to the nest, but were too much by way of food, and have gone to waste around the pelican's nest.

David said, "I am like a pelican in the wilderness." You wouldn't think that it was at all nice for me to even talk about a pelican and his nest, and the rotting, vile, smelling fish around the nest, but God says that every one of us are just exactly in His sight like a pelican without Jesus Christ. Listen:

"But we are all as an UN-CLEAN thing, and all our righteousnesses are as FILTHY RAGS." — Isa. 64:6.

How good are you? How moral? How righteous? You say, "I make an 'A' in school so far as deportment is concerned." You are a pretty good boy, aren't you, or else you have just been a little more sneaking than the average boy, and didn't get caught.

You say, "I never have gone to jail. I have always paid my honest debts. I don't have an enemy. I don't know anybody that speaks ill of me." You are a pretty good man, aren't you?

Some woman may say, "Brother Gilpin, I never saw anybody that I didn't love. I just get along well with everybody." I want to tell you something — I have seen people that I despised from the day I laid eyes on them, and you are lying if you say you never saw a person in this world that you didn't love.

Listen to me, brother, sister, I don't care how good you think you are, and how well you get along with people, and how well the people think about you, and that you haven't any enemies, and you haven't anybody that doesn't like you. I tell you, in the sight of God, even your righteousness looks like a dirty filthy rag to God.

You go down in the basement, back in a dark corner, and find some old rags that have been thrown over to one side, and they are rotten, and you wouldn't want to pick them up. You wouldn't even want to pick them up on a stick. You get a shovel and try to shovel them up and carry them out of your basement. Beloved, God says that that is exactly what your righteousness looks like to him — it is but as filthy rags.

In our printing shop we use lots of rags every week for the cleaning of our equipment. I think it costs us about \$1.50 a week just to buy rags. A few days ago when the boy was cleaning the shop I noticed a great big pile of those dirty, filthy rags that were coated with ink and gasoline and grease. I think he must have had at least 10 pounds of rags that he picked up to throw into the trash barrel. As he shoveled them up, I thought to myself, there I am in God's sight — a dirty, filthy, repulsive rag.

God says that our righteousnesses are but as filthy rags. Now, beloved, if the best there is about you looks like a filthy rag, then may I tell you what God's righteousness looks like in the eyes of a thrice holy God. God says that man without Jesus Christ is as repulsive as a pelican in God's sight.

V

"WITHOUT ME" MAN IS AS POWERLESS AS A CORRUPT TREE.

In the sermon on the mount, the Lord Jesus said:

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." — Mt. 7:18.

Here are two impossibilities: an evil tree, or a corrupt tree, cannot bring forth good fruit, and a

good tree cannot bring forth evil fruit. The botanist — the man who knows his botany, knows how to graft a tree so that the very worst of trees can be changed, but a tree, if left to itself, would never change itself. For example, you can take a peach seed from one of the most choice peaches that you ever ate, and plant that peach seed in the ground, and a peach tree will grow, but it won't grow the same kind of peaches that you ate from that seed. Instead, the peach tree that grows from that choice peach that you ate, will be in itself nothing but a seedling, and it will produce seedling fruits that won't be worth picking. They will be little. They will be worthless. In order for that tree to produce the right kind of fruit, there has to be another fruit grafted into it.

I am saying to you, beloved, the individual who has never been born in Jesus Christ is just as powerless for good as is a corrupt tree. A corrupt tree cannot bring forth good fruit. Something has to be put into that tree. Something has to be taken from the outside, and put into that tree by way of a grafting process, for that tree to produce good fruit. So far as you and I are concerned, there has to be something come into us, for us to produce anything of value in God's service, and that is the nature of God. Listen:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be PARTAKERS OF THE DIVINE NATURE." — II Pet. 1:4.

Beloved, until that divine nature comes into a man, he is just as powerless for good as is a corrupt fruit.

VI

"WITHOUT ME" MAN IS AS LOATHSOME AS A LEPER.

I have never seen a leper. I hope, if it pleases God, I might never see one. I have read descriptions of lepers, and the description itself is sufficient to satisfy any morbid curiosity that I might have as to what a leper is like. We read:

"And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean." — Mark 1:40.

God says that the man had the disease of leprosy in his body, and that it was necessary for him to shout, when he saw anyone approaching, "Unclean! Unclean!" so that no one would catch his leprosy.

Why can't we learn from this as to man's condition? Every man outside of Jesus Christ ought to lift his hand when a saved man comes into his presence and say, "Unclean! I am not fit for your association." Every man outside the Son of God ought to be shut up in a lazar house, to say, "I am unclean, and I have a nature that is so bad, and so filthy, and depraved, that I need to change before I am fit to associate with society."

Why doesn't the leper change his condition? Why doesn't he find that new intensified Tide and give himself a bath in it, or maybe new Old Dutch Cleanser, or Blue Cheer that has that new magic formula? Beloved, he might try all these, but when he got through, he would be in just the same condition as he was before.

Likewise, a sinner can try baptism, and church membership, and reformation, and good works, and when he gets through, he'll be in the same spiritual status he was before.

Can you think of anything more loathsome than a leper? May I describe leprosy to you briefly? An individual is taken with leprosy, and the Word of God would indicate that if so, he was to report at once to the priest in the Old Testament for examination.

Suppose you come in, and I play the part of the priest, and when you lay your hand down in front of me, I see a little speck, and I say it looks like leprosy, and you are unclean for two weeks. At the end of two weeks you come back

and I see that little speck has spread, and I say you are unclean until further notice. I see you from time to time, and that little rising becomes greater, until eventually a joint falls off your finger, and a second joint falls off your finger, and a third joint, and then your hand, and ultimately your whole body is covered with rotteness, so there is no soundness within your flesh, but rather your body is given over to putrefaction. We read:

"From the sole of the foot even unto the head there is NO SOUNDNESS in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment." — Isa. 1:6.

"And desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores." — Luke 16:21.

This tells us of a man in that condition by the name of Lazarus. His only companions were not human beings, but dogs; and those dogs assuaged his pain by licking away the corruption that oozed from his sores.

You say, "Brother Gilpin, it is loathsome to think of such a thing." That is exactly what God says about you — that without Jesus Christ you are as loathsome and unclean as a leper.

VII

"WITHOUT ME" MAN IS AS POOR AS A BANKRUPT.

You know what we mean when we talk about an individual who is bankrupt. He has more debts than he can pay. It isn't that he has fewer assets than he has debts, but it is the fact that he has more debts than he'll ever be able to pay.

About once a month there is published in our local paper a list of individuals who have taken the bankrupt law. I always read that list. Whenever I read it, I think of the disgrace and the shame that such an individual submits himself and his family to, when he declares himself in the eyes of the world a hopeless bankrupt.

A man goes into the court and tells the court, "I owe so many hundreds or thousands of dollars. I have so much by way of assets — so much of that I must claim as being exempt for the sake of my family. I am unable to pay my bills. I am absolutely a beggar. I am bankrupt." Beloved, there isn't anything to me that would be any worse from the standpoint of embarrassment and humiliation than to have to say publicly before the court, and then to have published in the paper the same truth, that I was a hopeless bankrupt.

Beloved, that was exactly my status in God's sight before I was saved, and that is precisely the status of every individual today, outside of Jesus Christ — he is a hopeless bankrupt.

We read:

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence; and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt." — Mt. 18:24-30.

Let's look at this. The second man owed a very small sum — a hundred pence. A pence is about 15c, so actually this man owed about \$15.00. The other fellow owed 10,000 talents. I'll not begin to try to tell you how much 10,000

The Origin And Perpetuity Of Baptists

(Continued from page six)

"Some of the Popish writers themselves own that the people never submitted to the church of Rome. One of the Popish writers, speaking of the Waldenses, says the heresy of the Waldenses is the oldest heresy in the world. It is supposed, that this people first betook themselves from the severity of the heathen persecutions, which were before Constantine the Great."

Alexander Campbell, founder of the movement which has split into groups called Disciples of Christ, Church of Christ, and The Christian Church, bears witness to the perpetuity of Baptists. In an appendix to the published debate with Walker, Campbell says:

"While the Protestant church must date its origin from the nineteenth of April 1529 — that memorable day on which fourteen cities of Germany protested against a decree of the Diet of Spire, which met in the March preceding; while the Presbyterian Church must date its origin from the autumn of 1537, the year in which John Calvin published his Confession of Faith, had a Public Debate with Peter Caroli, and constituted a church in Geneva: whilst the Scotch Presbyterians must date their origin from the arrival of John Knox in Scotland from Geneva, who arriving there Anno Domini 1558, and becoming a champion in the cause of Presbyterianism, was denominated the 'Scotch Apostle John Knox'; while the English Presbyterians must date their origin from November 20, 1572, 'when a small Presbyterian Church was erected at Wandsworth, a village near London'; whilst the Seceders must date their origin from August, 1733, when Messrs. E. Erskine, W. Wilson, A. Moncrief, and J. Fisher, were deposed and excluded from the communion of the Presbyterian church, and become the founders of a new sect: while the Unionists or Scotch Burghers, must date their origin from the year 1747: the Methodists from John Wesley, 1729: the Quakers from George Fox, 1655: — I say, while all these sects are of recent origin, not one of them yet 300 years old — not one of them able to furnish a Model of their peculiarities, or antiquity, greater than I have

(Continued on page eight)

talents would amount to in our money. A talent of gold is something near to \$30,000.00. Can you imagine what this man's debt was? But the man that owed \$15.00 was just as unable to pay his bill as the man that owed the tremendously large bill.

Beloved, that is exactly the status of every sinner. One man may be a vile, vicious, guilty sinner whose sins stink to high heaven. Another man may be a good moral man in the eyes of the world. But neither can pay his sin debt. Neither man is able to pay his sin debt before God. I say to you, every man outside of Jesus Christ is just as poor as a bankrupt. You may be a hundred pence sinner, or you may be a 10,000 talent sinner. It doesn't make any difference what kind of a sinner you are, you are still a bankrupt in God's sight — unable to pay your debt.

VIII

"WITHOUT ME" MAN IS ABSOLUTELY BLIND TO SPIRITUAL VALUES.

We read:

"Except a man be born again, he cannot see the kingdom of God." — John 3:3.

How blind is a sinner? He is so blind he'll never see the kingdom of God unless God performs a miracle, and that individual is born again.

Talk about a man in this unsaved state! Talk about a man without Jesus Christ! You can see here what his condition is. My text says, "For without me ye can do nothing." "Without me" means to be without Jesus Christ, and without Jesus Christ you are in danger as a lost sheep, your heart is as black as the skin of an Ethiopian, you are as helpless and wretched as a forsaken infant, you are as repulsive as a pelican, you are as powerless for good as a corrupt tree, you are as loathsome as a leper, you are as poor as a bankrupt, and you are as helpless and blind as the blindest man in all the world — so blind that you'll never see the kingdom of God until God does something for you.

CONCLUSION

In closing, may I say that our only hope is to be in Christ. I have give you a description of you that are "without me" — without Jesus Christ. If that is your status without Christ, what would your status be in Christ? Beloved, the sheep would be found. Your heart, which is black as an Ethiopian's skin, would be changed, for God would give you a new heart. That forsaken infant will not be forsaken any longer, but will have

one to walk hand in hand, and side by side, and to journey down life's pathway with him day by day. You'll no longer be as repulsive as a pelican. You'll no longer be as powerless for good as a corrupt tree, for God will put a nature in you that will make you different from a corrupt tree. You won't be as loathsome as a leper, but you'll be a healed man who no longer will have to hold up his hands and say, "Unclean! Unclean!" You won't be bankrupt, but you'll have an unlimited drawing account in the bank of Heaven, all because Jesus Christ is your Saviour. Furthermore, now you can see.

We read:

"Except a man be born again, he cannot SEE the kingdom of God." — John 3:3.

Beloved, I am beginning to get glimpses of Heaven, but some of these days I am going to be able to see more. Now your status is either "with Christ" or "without Him." If you are without Him, then I have described you. If you have Christ as your Saviour, you know in your own personal experience that everything is changed when Jesus comes in. If you are without him, then may God cause you to believe on Jesus Christ and be saved today.

May God bless you.



Eternal Security

(Continued from page one)

with the Holy Spirit. (I John 4:13). He is sealed by the Spirit. (Eph. 4:30). If a person could be lost after being saved, then you would have the Holy Spirit in Hell, and that is impossible.

Enough Scripture has been given from the Bible (and there is more) to prove that salvation is eternal — never to be lost by man's actions.

If you do not believe in the eternal security of the believer, then study your Bible to show yourself approved unto God.

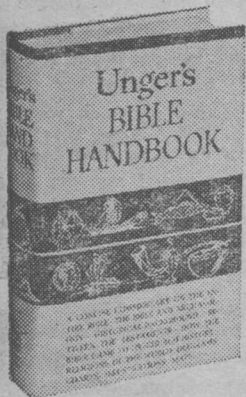


"Well," said the bartender to an old customer passing his place of business, "I see you've been to the Revival meeting and given the preacher your last dollar. Now you'll have to walk home!"

"Yes," said the man humbly, "but many was the time before I was converted when I gave you my last dollar and couldn't walk home!"

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Vending Machines

(Continued from page one)
ence of automatic machines which dispense candy, cigarettes, and a multitude of other things, is well-known in our highly advanced civilization. Coin telephones are an old story. Now, the Roman Church has fully mechanized its most important rite, which can be obtained quickly, conveniently, from a mechanized contraption at a fixed price. Will the next step be the institution of confessions by telephone, with special reductions in price for calls after business hours? It is indeed fortunate for a sense of decency that Rome's communion is not given in two kinds, that is in bread and wine, as it was in the New Testament days. Coffee spilled in a vending machine is messy enough, it would be shocking if the cup used in communion suffered a like fate! In its worldly wisdom, Rome has already obviated that possibility by denying the cup to the laity, even though it has been done at the great cost of running counter to the plain words of our Lord, who said, as He handed the cup to the disciples, "Drink, all of you, of this" (Authorized R. C. Version of Knox, Matthew 26:28).

Little wonder that even an Italian newspaper, "L'Osservatore della Domenica" wrote: "It loses its personal and religious value if it is reduced to pressing a button. Using electrical vending machines for distributing grace is not good." We go farther and apply the same principle to eliminate the whole vain conception of imparting grace by out-

ward acts and ceremonies.

What is the difference between using a complicated electrical machine to impart grace for a price and employing the human voice to recite a string of words in an unknown tongue as a charm that automatically produces the desired end, without intelligent co-operation and spiritual submission to God and His holy will? Jesus taught that men would not be heard for their much speaking. The basis of His teaching was that true worship must be in spirit and in truth. The Bible condemns in unsparing language the empty, outward forms of mechanized, automated religion. "Rend your hearts, not your garments," cries the prophet of old. In the story told by the Master, the long prayer of the Pharisee which re-counted his many good acts was not heard in the courts of heaven, while the poor sinner who prayed, "God be merciful to me a sinner," went down to his house justified.

Salvation is not obtainable either from a coin machine or from a religious official but directly from the hand of the Saviour, whose ear is ever open to the cry of truly repentant sinners, whether Roman Catholic or Protestant! The salvation that He dispenses, and there is no other, is not purchased from men or from machines at the price of silver or gold but is fully given, without money and without price, to all who bow their knees and their hearts before Him.

—Protestant Action, Sept. 1966

New Books

(Continued from page two)
we received this shipment from Revell. Somehow, it has evaded me. It is a little high in price but it is worth its weight in gold to the preacher or layman that wants to know the meaning of his Bible. It would give you an understanding of the New Testament and will make the Word of God plainer than you have ever known it before.

"Systematic Theology" by Strong is a book that we have had many requests for, but we have been unable to get previously. We have always considered it as one of the outstanding works of theology. It will be a real blessing and addition to any library.

The last three books listed above are all by Vance Havner and are daily devotionals. You will find them most interesting, helpful, and encouraging.

We would certainly urge you to consider most carefully purchasing each of these books.

I am enclosing \$1.10 toward the Rally Day offering — wish it was more, but it is the best I can do at this time.

Samuel Affleck,
GTN, Philadelphia, Pa.

More Baptist Compromises In Three States

We have just received from one of our faithful readers in Arkansas a copy of the *Arkansas Democrat* under date of October 2, 1966, and in it is the story of the dedication of the Second Baptist Church of Little Rock.

The only thing unusual about it is the list of speakers at the dedication services, featuring one each Presbyterian, Methodist, Episcopalian, Lutheran, Jewish Rabbi, and Catholic Priest.

What would the Apostle Paul think of such a mixture? On reading it, a definite impression seized me that this announcement is enough to upset the digestive organs of a turkey buzzard.

In the same mail comes the story of a Roman Catholic priest conducting a Thanksgiving service in the North-Lake Baptist Church in Dallas, while another Catholic priest has been chosen as Social-service Advisor at Meredith College — a Baptist Women's College in North Carolina.

Please tell me how an old bachelor would in any sense of the word qualify as an advisor for a Baptist Women's School.

Books Answering The Evolutionist and The Higher Critic

We have just recently received from the Presbyterian and Reformed Publishing Company a number of unusually good books for review, and it is truly a joy to us to announce these books as being available to our readers.

All of these books are Creationist books. In other words, they have to do with the creation of this world and if you desire that which will absolutely annihilate the theory of evolution, we would urge you to purchase any or all of these.

- "The Biblical Flood and the Ice Epoch" by Patten ..\$7.50
- "An Historical Survey of the Old Testament" by Merrill\$4.50
- "The Genesis Flood" by Whitcomb and Morris ..\$6.95
- "The Twilight of Evolution" by Morris cloth \$2.95 paper \$1.50
- "The Saviour and the Scriptures" by Robert P. Lightner\$3.75
- "Why Do Scientist Accept Evolution?" by Clark and Bales cloth \$2.50 paper \$1.50
- "The Origin of the Solar System" by Whitcomb\$.50
- "A Christian View of Modern Science" by Raymond ..\$.50
- "Studies in Genesis One" by Young\$1.50
- "Flaws in the Theory of Evolution" by Shute ...\$3.50
- "Christianity and The Problems of Origins" by P. E. Hughes\$.75

Your editor has always believed that this world was created in six literal days of twenty-four hours each, and that there is no space of time elapsing between Genesis 1:1 and Genesis 1:2. You know Pink, Torrey, Scofield, Henderson, and dozens of other writers of the Word of God have always taught that there was a spiritual catastrophe that occurred between the first and second verse of the first chapter of Genesis.

They have taken this position so as not to appear ignorant to the evolutionist and the higher critics. We consider that this is nothing but a compromise on their part and as stated above,

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JANUARY 7, 1967

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The Origin And Perpetuity Of Baptists

(Continued from page seven)

mentioned, the Baptists can trace their origin to apostolic times, and produce unequivocal testimonies of their existence in every century down to the present time; and the MODEL of their peculiarities the Scriptures themselves afford, as far as the name BAPTIST is concerned." (Pages 261, 262).

In his debate with Maccalla, Campbell stated that "Clouds of witnesses attest the fact, that before the Reformation from popery, and from the apostolic age to the present time, the sentiments of Baptists, and the practice of baptism, have had a continued chain of advocates, and public monuments of their existence in every century can be produced." (Reproduced edition of 1948, page 339).

Debating with Rice, Campbell stated:

"In reference to the subject of succession as respects the question before us, let me be permitted to say, that since the days of the bishop Sylvester till now, there have been immersed multitudes of persons not members of the church of Rome. They have been called by many names, such as Danites, Paulicians, Henricians, Novatians, Petrosians, Waldenses, Albigenes, etc., a mighty host of men, never under the direct influence of popery, who, in all ages bore their firm and unwavering testimony against all its assumptions and pollutions."

In his book on *Christian Baptism*, page 409, he says:

"There is nothing more congenial to civil liberty than to enjoy an unrestrained, unembargoed liberty of exercising the conscience freely upon all subjects respecting religion. Hence it is that the Baptist denomination, in all ages and in all countries, has been, as a body, the constant asserters of the rights of man and of liberty of conscience. They have often been persecuted by Pedobaptists; but they never politically persecuted, though they have had it in their power."

The Edinburg Cyclopedia (Presbyterian):

"It must have already occurred to our readers that the Baptists are the same sect of Christians that were formerly described under the appellation of Anabaptists. Indeed, this seems to have been their leading principle from the time of Tertullian to the present time." (*The New Testament Church* by Martin, page 22).

Crossing the Centuries, edited by William C. King, having as associate counselors, editors, collaborators and contributors such as Cardinal Gibbons (Roman Catholic), Bishop John H. Vincent (Methodist), President Theodore Roosevelt, President Woodrow Wilson, W. H. P. Founce (President of Brown University), Albert Bushnell Hart, head of the History Department of Harvard University, George B. Adams, of Yale, and many more such famous men, says:

"Of the Baptists it may be said that they are not reformers. These people, comprising bodies of Christian believers known under various names in different countries, are entirely distinct and independent of the Roman and Greek churches, and have an **unbroken continuity of existence from apostolic days down through the centuries.** Throughout this long period, they were bitterly persecuted for heresy, driven from country to country, disfranchised, deprived of their property, imprisoned, tortured and slain by the thousands; yet they swerved not from their New Testament faith, doctrine and adherence." (Quoted in *The New Testament Church* by Martin, page 26).

In view of what we have said and quoted thus far, say with J. R. Graves, "One thing is certain, if churches, known as Baptists, holding *essentially* the same doctrines, ministering the same ordinances for the same purpose, and the same subjects, are not the true church of Christ, then Christ has never had a church on this earth." (*Great Carrollton Debate*, page 841).

—REPRINTED FROM A PREVIOUS ISSUE OF THE

we believe definitely that there is no cataclysmic change that took place between these two verses of Genesis 1.

These authors of the above mentioned books refute most positively the idea of any such cataclysmic change.

Another problem that has always confronted Christians is the evolutionist's unfounded claims as

to the ice age and the gigantic animals that once roamed the world. These problems are definitely explained in the books, and the absurd ridiculous ideas of the evolutionist concerning these exploded.

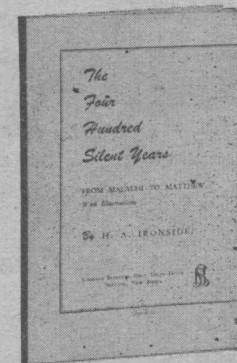
We certainly urge every Christian to buy all eleven of the books so as to be able to conclusively answer the evolutionist's claims.

"The Four Hundred Silent Years"

By H. A. IRONSIDE

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