

Just as one dog can start all the dogs to barking, so one person can start a whole group to gossiping.

## Church Of England Helped Make A Baptist Of Charles Spurgeon

In the month of July, 1889, Mr. Spurgeon paid a short visit to the town of Maidstone. On that occasion, he obtained a photograph of the College in which he was a pupil for about twelve months, in 1848-9. It was his intention to use the view in connection with an article upon his school-boy days, and accordingly he had the block prepared. This portion of his autobiography was, however, never written; but, on the Sunday evening after his drive into Kent, he preached a sermon upon Psalm 71:17, in which special reference was made to one incident that had great influence on his future career. We thought that our readers would be interested in the following extract from the Metropolitan Tabernacle Pulpit, No. 2,318, the sermon intended for reading on July 23, 1893, and entitled, "God's Pupil, God's Preacher: An Autobiography":

I went down, last week, to Maidstone in Kent. It is as near as possible to the day, forty years ago, when I left the school called a "College" there. I thought that I must go down and look at the spot, and specially at a tree which stands by the river Medway. Under that tree I spent many hours, and many days, and even many weeks, reading all day long. "In school-time?" say you. Yes, my master thought that I should do better under that tree than in the class; and he was a wise man. He gave me my book, and left me to myself; and as I stood last week under that tree, with the smoothly-flowing river at my feet, I could thank God for His mercy to me for all these forty years and I could say, "O God, Thou hast taught me from my youth: and hitherto have I declared Thy wondrous works." There may be some young people here tonight, just come back from school, some young people who are just finishing their school days. I would to God that they would spend some time in holy, quiet thought about their future, about whom they will serve, who shall be their Teacher, for whom they will become teachers, and how the life which has now become more public than before, shall be spent.

As I stood there, last week, I could not help praising God that, not long after I left that school, He led me to faith in Christ, and to rest in Him, and find eternal life; and I could not but thank God that I went to that school for twelve months. It was a Church of England school. I had never seen anything of Church of Englandism till that time; but there was a turning in my life, through being there, to which I owe my being here. The Church of England catechism has in it, as some of you may remember, this question, "What is required of persons to be baptized?" and the answer I was taught to give, and did give, was "Repentance, whereby they forsake

(Continued on page 2, column 1)

MISSIONARY

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# 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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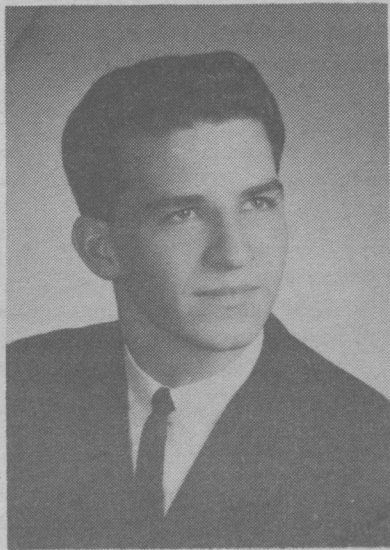
## "Little Isaacs and Big Ishmaels"

PREACHED AT 1969 BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH

Kent Clark  
Bryantville, Ky.  
(Read Galatians 4:19-31).

Paul and the churches of the Lord Jesus Christ were constantly being opposed by the legalizers and Judaizers of this particular day--and may I add, things have not changed since that time. Churches of the Lord Jesus Christ are still being opposed by the legalizers and Judaizers of this day. These people were constantly trying to mix law and grace and come up with some form of salvation. Seemingly, the churches of Galatia were on shifting ground, and they were leaving the doctrines of grace and begging to teach a law and grace plan of salvation. Thus, Paul writes to them somewhat irked and, at the same time, somewhat disappointed because of their lack of steadfastness.

Paul, in speaking to these churches of Galatia, makes three things very evident. First of all, he wanted the folk at Galatia to know that he was a God-called man,



Kent Clark

and that he spoke with authority.

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead)."--Gal. 1:1

Paul wanted them to know that he was God-called. There is nothing

that will give us any more confidence than this very fact, in knowing that we are God-called.

Secondly, the Apostle Paul wanted these people to know that he had a God-given message. He said:

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."--Gal. 1:11, 12.

Thirdly, he said:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ.

But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed."--Gal. 1:6-9.

Paul was a God-called man, with  
(Continued on page 7, column 3)



Willard Stafford

the news of the Conference and the sermons preached there, but to me the greatest work of THE BAPTIST EXAMINER is its role in true New Testament mission work. It is our link with New Guinea and New Mexico.

Neither of these two fine missionaries would have time to write to one out of a hundred of THE BAPTIST EXAMINER readers let alone each one. They are doing a work of God. How do I know? Because of THE BAPTIST EXAMINER. Let's look at the words of Christ called the great commission. "Go ye therefore, and teach all nations (Teach here means to disciple) baptizing them---teaching them to observe all things---"

THE BAPTIST EXAMINER has been used mightily of the Lord to support these missions sent out by the Local Church. That is why I call it "The World's Greatest Mission Paper."

Now might I ask you about your mission giving? I know of two churches who aren't even doctrinally sound who have given the following amounts last year to missions. One with attendance of 300 gave \$24,000. The other with 600 attendance gave over \$40,000 to missions.

We all could do much more if we would sacrifice some of this world's material things. The work of Brother Halliman is being enlarged each day as he reaches to new areas. It needs support to match these efforts. Brother Bill Burket needs finances to get located on the reservation and  
(Continued on page 2, column 3)

## THE LORD'S SUPPER

By Ron Boswell, Pastor  
Providence Strict Baptist Chapel  
Slaithwaite, England

This message is intended to show the Biblical position on the ordinance of The Lord's Supper. We use the word 'ordinance' instead of 'sacrament' because this is what GOD does in I Corinthians 11:2, and we believe the vocabulary of the Holy Spirit cannot be improved upon. The word 'sacrament' does not convey the meaning of the Lord's Supper so then we must ask 'who is this that darkeneth counsel by words without knowledge?' (Job 38:2)

### I. IT IS A CHURCH ORDINANCE

It is not a denomination nor a Christian ordinance, but is restricted by Scripture to a local visible church. The teaching on the Lord's Supper is found in I Corinthians, and in I Corinthians 1:2 we find this book addressed to 'the church of GOD which is at Corinth'; also the reading of the rest of the verse indicates churches in every place

and age.

That one had to be a member of that particular local body to partake of the ordinance is seen in I Cor. 11:18 'when ye come together in the church.' Only one who is subject to church discipline in the event of a disorderly walk can partake of the ordinance (I Cor. 5) denoting members only.

The church has not only the right but the duty to restrict the ordinance as seen in I Cor. 5:11 'with such an one no not to eat.'

The right to observe the ordinance was given only to the churches and they - Baptist Churches. (I Cor. 11:2 'Keep the ordinances as I delivered them to you.' Ordinances is in the plural denoting Baptism and the Lord's Supper.) This truth can be seen from Acts 2:41, where that no one was added to them without Baptism. (I speak not of salvation, but of church membership through Baptism or the Baptist Churches.) In Acts 2:42 we see that only those added to them took of the Lord's Supper.

### II. SOME RESTRICTIONS TO TAKING THE LORD'S SUPPER

Generally when people begin to speak on this subject few restrictions are mentioned, but the Word of GOD speaks of many.

(i) Only the church members. Israel in the wilderness was a picture of a New Testament Baptist Church and the Holy Spirit uses this picture in connection with the Lord's Supper (I Cor. 10:1-4). They were local, visible, and baptized by immersion.

(ii) Only those living Godly lives as opposed to those mentioned in I Cor. 5:9-13.

(iii) Only those in agreement on doctrine as seen in I Cor. 11:18-20. They were told not to eat unless they were agreed. Do you not see how this sinks open communion?

This teaching is not intended to reflect on anyone's salvation but rather on obedience to the Word of God.

### III. THE ELEMENTS USED IN THE

(Continued on page 2, column 3)

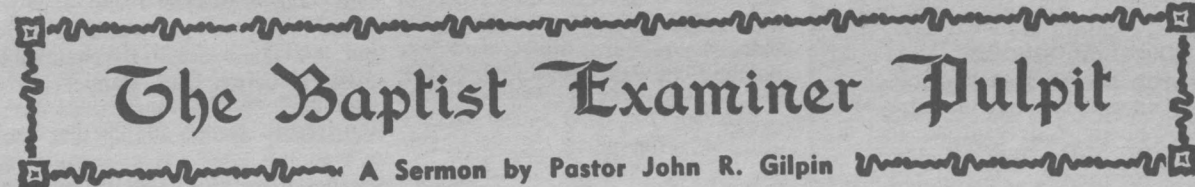
## Contending For The Faith

By J. W. Porter  
"Now In Glory"

"Contend earnestly for the faith once for all delivered to the saints."--Jude 3.

We live in an age in which dogmatism is discounted and contention is counted a curse. Many do not seem to know what they believe; or to believe what they know. There is a deadly indifference concerning the faith, and a lack of conviction that is appalling. Owing to a dearth of conviction, contention, in spiritual things, is, by many, looked upon as a matter of bad taste, if not perchance of bad morals. A little thought will, we believe, convince anyone that the conviction and contention are inseparable.

On every hand we hear that "one church is as good as another," which in its last analysis means that one  
(Continued on page 4, column 4)



## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "Restless - Peaceless"

"There is no peace, saith my God, to the wicked."--Isa. 57:21.

Here is a Scripture that Isaiah directs particularly unto the saved. In the preceding verse, Isaiah speaks of the wicked when he says:

"But the wicked are like the troubled sea, when it cannot REST, whose waters cast up mire and dirt."--Isa. 57:20.

If you have ever been alongside the ocean, you have noticed that sometimes, as it comes in with tremendous force, the waters cast up mire and dirt; and even if the sea comes in placidly, you'll notice this, that it is never at rest. It is always moving--sometimes turbulent, sometimes very placidly, yet

the fact is, the sea is always in a restless state.

Isaiah says that the wicked are just like that troubled sea that cannot rest.

I think it is obvious that this is true. There are reasons why the unsaved cannot rest. The nature of them will not allow them to be at rest. The fact that unsaved people have envy and strife within their hearts will not allow them to be at rest. The fact that people have carnal natures which flow out from one to the other will not allow them ever to be at rest.

After Isaiah thus describes the wicked as having no rest, he says that they are worse than that, in

that they have no peace. So, beloved, if you are unsaved, there are two words that characterize you--restless and peaceless, and I want to show you, by the grace of God, how that the wicked through all the ages gone by have never been at peace, and that no one can ever be at peace outside of Jesus Christ.

### NATIONS OF CANAAN.

In the days of Joshua, when he conquered the land of Canaan and the children of Israel were settled there, there was no peace to those nations of Canaan. In order to show you that this was so, I'll go back nearly 500 years prior to that when God made  
(Continued on page 3, column 1)

## Devices Of The Devil

By Roy Mason  
Aripeka, Florida

Many people are ignorant of the devices of the Devil. Satan is shrewd, he is cunning, he is subtle, and he is more than a match for any human being. In nothing is there greater need of God's help and strength than in our struggle with Satan. For our own warning, let us think of some of the devices that are used by Satan to injure and to harm.

I. One of the devices of the Devil is doubt. He used this in the Garden in dealing with Eve (Gen. 3:1). "Yea HATH God said?" This was Satan's question, which signifies, "Are you sure that God has said?" Satan arouses doubt today as to whether the Bible is really the Word of God or not. Modernism is Satan's tool to raise that doubt in the minds of  
(Continued on page 2, column 4)

## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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Some people would "walk a mile for a cigarette," but cannot walk two blocks to church.

## Contributions For The Lord's Supper

(Continued from page one)

### LORD'S SUPPER

(i) Unleavened Bread  
Leaven is pictured as an emblem for sin in the Scriptures; therefore, we can see why Israel used unleavened bread in connection with the passover and Christ used it when He set the Supper in the church. (Matt. 26:17, 26) The church at Corinth used this emblem as seen from I Cor. 5:6-8.

(ii) Fermented Wine  
The process of fermentation takes the leaven out of grape juice and was the emblem used in the passover; also by Christ to picture His blood. (Matt. 26:27-29)

The church at Corinth used this emblem because by an over-use they got drunk (I Cor. 11:21). Now did you ever know anyone to be drunk off of grape juice?

The two emblems show the sinlessness of Christ and the church at Corinth was told "Keep the ordinances as I delivered them to you" (I Cor. 11:2). I grant you, it is easier to use regular bread instead of unleavened, and to substitute grape juice for fermented wine, but has God given us the right to change these elements?

I read not long ago of a Methodist Bishop in the U.S.A. who suggested the elements be changed to a hamburger and a Coca-Cola. Where would you draw the line on changing the elements?

Let us follow the clear command of God and keep it as it was delivered.

### IV. OBJECTIONS LOOKED AT

(i) The spirit in which it is taken is the important thing.

This was not true in the case of David bringing the Ark back to Israel. His motive and intentions were good, but his way was wrong, and God was not pleased nor did He overlook the way in which it was done. (I Chron. 13; I Chron. 15:13)

(ii) Open communion offers an opening for preaching to the lost. Should we do wrong that good may come of it? The Bible says "No" (Romans 6:1, 2).

(iii) Someone might be offended. What about God? He will be offended if it is not done properly.

(iv) Christ was baptized in my stead. (Two questions show how foolish this statement is.)

If so, then did He likewise undertake Church membership and observance of the Lord's Supper in your stead? If so, then why should you be interested in taking the Lord's Supper at all?

Objections are not based on a "thus saith the Lord," but rather on our feelings. It would be well to remember that God would have us to be a scriptural people rather than a sentimental people.

This message is not intended to explain the meaning of the ordinance but rather how it is to be observed.

\* \* \*

(Editor's Note) The above is a presentation of doctrine on the part of an English Baptist Church. In order that our readers might know how some of our English Baptists stand, we are happy to present this message.

## Mission Paper

(Continued from page one)

also a 4-Wheel drive vehicle. These needs can be met. God uses his people who are willing to give up themselves, and yes, even do without, to send out His word.

I also believe that God is using THE BAPTIST EXAMINER to help raise support for these works. If we enjoy the news from the field, if we are praying for more support for these missionaries, we must also SUPPORT THE BAPTIST EXAMINER! SUPPORTING THE BAPTIST EXAMINER is supporting "The No. 1 Mission Paper in the World."

THE BAPTIST EXAMINER  
FEBRUARY 28, 1970  
PAGE TWO

I HAVE SPOKEN TO THE BIBLE CONFERENCE OF CALVARY BAPTIST CHURCH, AND . . .



Roy Mason

I would urge everyone to attend this Conference because . . .

1. You will find the best preaching to be found anywhere. The Conference is a spiritual treat, and you will go away spiritually refreshed, saying, "If at all possible, I'll not miss another Conference."

2. You will find the finest Christian fellowship that you have encountered anywhere. How good it is to be with people who share the same beliefs and rejoice in the same truths!

3. You won't hear the rattle of denominational machinery such as you hear in denominational gatherings. No politicking, and no scheming in smoke filled rooms.

4. Modernism and Liberalism have no place in this Conference. The people who attend are Bible believing people to whom the Word of God is fully authoritative.

5. You will enjoy the hospitality of Bro. Gilpin and his people as they seek to make your stay both pleasant and profitable.

Meet me at the next Conference, for I am surely going to be there unless I am providentially hindered.

Roy Mason  
Aripeka, Fla.

## Devil's Devices

(Continued from page one)

students for the ministry, such that they go out from seminaries with a Bible that is in their thinking only partly true.

2. Another device of the Devil is discouragement. Elijah let Jezebel discourage him, following a great victory, and he fell down under the juniper tree and virtually gave up. He told the Lord that he was the only true worshipper of God left and he was being hunted. He was wrong, for it was revealed to him that there were 7,000 in Israel who had not gone over to Baal. Sometimes bad health puts one in a mood such that discouragement is easy. A friend once said, "Never make a major decision when you are in an abnormal state of mind, for the Devil can easily be behind that decision." That is very true. The remedy for discouragement is renewed faith in God.

3. Still another device of the Devil is egotism. One of the most ruling forces in this world is egotism and in most cases it isn't recognized. When Jesus rebuked Judas (John 12: 1-8) his ego was hurt and he sneaked out and connived with the enemies of Jesus to betray Him. Many a church member's ego is hurt over some criticism, or something that does not go his way, and he takes it out on the Lord and helps the Devil in his work of opposing the cause of Christ. Ego is behind the ambition of men in the ministry to have big pastorates, to be prominent, to be on "boards" and to hold positions of honor in the denomination. Rather than jeopardize their chances along these lines, they put up with all sorts of abuses in denominational life. They know that schools are full of modernism and worldliness, yet they won't say a word lest they jeopardize self interest along the lines just mentioned. The Devil is bringing apostasy and ruin because of ministerial cowards who are unwilling to risk their chances of holding prominent places in denominational life.

4. Another device used by the Devil is temper. "The wrath of man worketh not the righteousness of

God," says James (Jas. 1:20). Churches are often torn asunder by the actions of members who get angry. Moses "busted" the tables of stone when he got mad, Jonah had a spell when his gourd vine dried up, and God said, "Doest thou well to be angry?" We recall the case of a pastor who lost his temper--and he had ample provocation--and resigned. Later in speaking to us about it, he said, "The Lord didn't lead me to do that--I got mad and resigned, when I should have stayed on."

5. Still another device used by Satan is appetite. Eve saw that the forbidden fruit was desirable for foot, and she succumbed. Appetite which is good and normal can become perverted and abnormal. The drunkard, the dope addict, the glutton, the adulterer--all are victims of uncontrolled appetite.

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## Sturgeon - Baptist We Have About 100 Of Our Annual Calendars Left

(Continued from page one)

sin; and faith, whereby they steadfastly believe in the promises of God made to them in that sacrament."

I looked that answer up in the Bible, and I found it to be strictly correct as far as repentance and faith are concerned; and, of course, when I afterwards became a Christian, I also became a Baptist; and here I am, and it is due to the Church of England catechism that I am a Baptist. Having been brought up amongst Congregationalists, I had never looked at the matter in my life. I had thought myself to have been baptized as an infant; and so, when I was confronted with the question, "What is required of persons to be baptized?" and I found that repentance and faith were required, I said to myself, "Then I have not been baptized; that infant sprinkling of mine was a mistake; and if it please God that I ever have repentance and faith, I will be properly baptized."

I did not know that there was one other person in the world who held the same opinion; for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence. So I feel grateful to the Church school, and grateful to the Church catechism, for what I learned at Maidstone. I do not know that I have any vivid grati-

It has been amazing to us the response that we have had concerning our calendars and many are the appreciated comments that we have received from our friends who have gotten one of these calendars.

We have about 100 left over and we'll be happy to send them to our friends as long as they last. Write for one or as many as you wish that you can give to your friends and it will be a joy to us to send them to you at once.

This calendar has a picture of your editor and his wife. Seven pages are devoted to Brother Halliman and his work, two pages to Brother Burket, and the balance to Calvary Baptist Church. We'd be so happy if we might send out all of these this week to those who would make use of them.

tude for any other question in the catechism; but I am very thankful for that particular one, for it led me where it was never intended to lead me by those who wrote it. It led me, however, as I believe, to follow the Scriptural teaching that repentance and faith are required before there can be any true baptism. --From Sword and Trowel, 1893.

## Thank You, Lord

Thank you Lord for your contenders,  
In this day of compromise;  
Thank you Lord that they are earnest,  
Although foes to blinded eyes.

Thank you Lord for ears you've opened,  
To your Word which stays the same;  
Yesterday, today, forever,  
Delivering those your call has claimed.

Thank you Lord for Christ our Saviour,  
Whose sweet smile soon we'll behold;  
Whose sweet comfort never leaves us,  
Till we're gathered to the fold.

Thank you Lord for all the things  
Together working for our good;  
When our hearts are full of anguish,  
Help us see them as we should.

Thank you Lord for friends who trust us,  
Friends who care and say they'll pray;  
Friends that you have picked for us,  
We hope to meet them Labor Day!

---Mrs. James W. Redding  
3041 Calle De Dalias  
Tucson, Arizona 85705

If the "love of money is the root of all evil," then pleasure is one of the limbs.

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## John Calvin On I John 2:2

(We have called attention to the truth in this short article a couple of times in the past. But since this matter has been brought up again to us of recent date, we once again print the following facts.)

Some of the Arminian brethren have been quoting A. H. Strong as saying that Calvin "modified" his views on the atonement in later years. Strong refers to Calvin's commentary on I John 2:2 as evidence of this. However, the supposed "quotation" given by Strong is nowhere found in Calvin's comments on that passage. Instead, Calvin says:

"Here a question may be raised, how have the sins of the whole world been expiated? I pass by the dotages of the fanatics, who under this pretence extend salvation to all the reprobate, and therefore to Satan himself. Such a monstrous thing deserves no refutation. . . Then under the word ALL or whole, he does not include the reprobate, but designates those who should believe as well as those who were then scattered through various parts of the world." Those who quote Strong on Calvin rather than Calvin's own words,

must surely be hard-pressed. It is a definite sign of a weak and beggarly defense when a statement of another man or even a line or two from the original author is given to "prove" a point. We should read men like Calvin carefully and get what they really stood for, not just a line or two that happens to "jive" with our own opinion. The reason why so many men are misunderstood is simply because they have been read, heard, or represented in a piece-meal manner.

--Editorial.

## Restless-Peaceless

(Continued from page one)

a revelation unto Abraham. When God was talking to Abraham, He said:

"But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."--Gen. 15:16.

You'll notice that God was saying to Abraham, "It is going to be a while before Israel comes out of the land of Egypt, and the reasons, the Amorites living in the land of Canaan --their cup of iniquity is not yet full. It is filling up, it is getting fuller all the time, but their cup is not yet full. I am waiting until the cup is full before I destroy them."

Nearly 500 years passed, and the children of Israel came out of the land of Egypt. The Word of God tells us that when they came over into the land of Canaan to settle there, God allowed Joshua to destroy that group of people in the land of Canaan. One city after another fell before Joshua, to the extent that there wasn't anybody left in all that land. One town after another, and one individual after another, was destroyed by Joshua. In fact, if you will read the story as recorded in the book of Joshua, you will find that when they took a town, they would kill the king and everybody within that city. There was no peace unto this crowd of Amorites living in the land of Canaan. Notice:

"And that day Joshua took Makkedah, and smote it with the edge of the sword, and the King thereof he

utterly destroyed, them, and all the souls that were therein; HE LET NONE REMAIN: and he did to the king of Makkedah as he did unto the king of Jericho."--Josh. 10:28.

"And they took it on that day, and smote it with the edge of the sword, and ALL the souls that were therein he UTTERLY DESTROYED that day, according to all that he had done to Lachish."--Josh. 10:35.

"And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and ALL THE SOULS that were therein."--Josh. 10:37.

"And he took it, and the king thereof, and all the cities thereof; and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; HE LEFT NONE REMAINING: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left NONE REMAINING, but utterly DESTROYED ALL THAT BREATHED, as the Lord God of Israel commanded."--Josh. 10:39, 40.

If you will read the book of Joshua, you will be impressed with the utter rapidity whereby Joshua conquered the land of Canaan. He might not have done so if he had marched on the land of Canaan from the north to go southward, or if he had marched on it from the south to go northward. He would, in either instance, have had the entire country to line up against him, and he probably couldn't have destroyed it. As it was, Joshua split the country in half. He came into the country of Palestine in the central portion of it. He conquered the central part, he conquered the southern part, and he conquered the northern part in three separate campaigns. In each instance, Joshua utterly destroyed every city. He killed the king in every instance, and he killed everybody--man, woman, and child.

Now that was a fulfillment of what God foretold when He said that the cup of iniquity of the Amorites was not yet full. God had Joshua to wait

almost 500 years until that cup was completely filled, and after it was completely filled, God sent Joshua into the land of Canaan, and city by city, town by town, nation by nation, king by king, people after people were destroyed by the edge of the sword.

Beloved, my text says, "There is no peace, saith my God, to the wicked." The Amorites were a wicked, ungodly people. They had no place for God within their lives. The Bible indicates to us that these Amorites that had settled in the land of Canaan, after the Israelites had gone down into Egypt, had no place for God within their lives. They were idolaters of the worst type. They were wicked people in the sight of God, in that they despised the law and the teachings of God. There wasn't any peace for these nations of Canaan.

II

### PHARAOH.

The Word of God tells us about Pharaoh who was the king over Egypt, and how there was no peace unto Pharaoh. God said:

"And also that nation, who they shall serve, will I judge."--Gen. 15:14.

This is a reference to the children of Israel being in captivity to the Egyptians, and God said, "The nation that the Israelites are in captivity to, that nation that the Israelites serve, I will judge." God did that very thing.

If you will come to the time when Moses stood in the presence of Pharaoh and demanded that the children of Israel be allowed their freedom--that they go out of the land, you will find that Pharaoh objected, and that plague after plague fell upon the country, until finally on the night of the first passover, the Egyptians hurried the Israelites to get rid of them. They hurriedly sent them out of the land. The Egyptians were a worried people. All the land was ruined. Their wealth was gone. The entire country of Egypt was a devastation as a result of the ten plagues that had fallen upon all the land. Now the firstborn son in all the homes had died, to the extent that all the firstborn heirs, in all the families were dead; it was thus in every family throughout all the land.

Beloved, don't talk to me about there being peace for a wicked man. Don't talk to me about there being peace for a man that is outside the Lord Jesus Christ. Pharaoh had no peace within his home. The people of Egypt had no peace within their homes. I say to you, my text is proven true when we read, "There is no peace, saith my God, to the wicked."

Go out a little later to the Red Sea and see the children of Israel as they cross over safely, dry-shod, on the banks of the Red Sea, and see the Egyptians as they attempt to do likewise. The Word of God tells us that when Pharaoh and his army got down into the Red Sea that God literally caused the wheels to come off their chariots, and what had been a dry ground to the Israelites as they crossed the Red Sea, became a bog and muck and mire to the Egyptians, to the extent that their chariots sank down, their horses sank, and the Egyptians realized that God was fighting against them in behalf of the Israelites. They found in the midst of the Red Sea that there was "no peace, saith my God, to the wicked."

I say to you, just like the inhabitants of Canaan found that there was no peace for them, just like the in-

habitants of Canaan found that there was no peace for them, just like the inhabitants of Canaan found that God was against them and there was no peace for these restless people that had ruled God out of their lives, so the Egyptians found that there was no peace for them when God fought against them at the Red Sea, and destroyed them.

When the morning time came, you can look out there beside the Red Sea and see horse after horse as his body washes up on the shore, and you can see Egyptian after Egyptian as his body washes up on the shore. There is old Pharaoh who had drowned in the depth of the sea, and there are his horses, and there is the wreckage of his chariots, and there is the wreckage of his army as it is all washed up on the sea-shore. I look at them and I say there is just one passage of Scripture this calls to my mind--namely, my text, which says, "There is no peace, saith my God, to the wicked."

III

### MEN OF NOAH'S DAY.

In Noah's day, there was no peace for the unsaved--the wicked outside the Lord Jesus Christ. Listen:

"And EVERY LIVING SUBSTANCE WAS DESTROYED which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark."--Gen. 7:23.

Inside that ark was Noah, his wife, his three sons, and their three wives--eight in all. Inside that ark was male and female of all the species of animals, of flying creatures, and of creeping things. In addition, there were seven of all the clean animals that were taken into the ark for food. Other than those seven of all the clean animals and the pair that was kept for reproduction purposes when the flood went down, and other than those eight, all the balance of the earth was destroyed in that day.

I try to emphasize the fact that there was a tremendous population in Noah's day. I think there were almost as many people on the earth in Noah's day as are on the earth today. They tell us that according to the latest census figures, there is something near three billion people in the world today. I think you can estimate from the study of the Word of God that there was bound to be approximately two billion on the earth in Noah's day. Imagine, two-thirds of the world the size of our own today, and the Word of God says that every living creature was destroyed which was upon the face of the earth. Nearly two billion people perished in the flood waters of Noah's day. Why did they do so? My text says, "There is no peace, saith my God, to the wicked."

I can see that crowd when the flood waters began to come up around the ark, when the waters broke loose from the deep and when the waters came down out of the sky. I can see that crowd as they came, and I don't doubt there was some of them crying to get into the ark. I don't doubt but that some of them knocked at the door of the ark. I don't doubt but that some of them said, "Noah, let us in. We believe you now. Let us come into the ark." Beloved, the door was shut and there was no entrance into the ark then.

I see the men start for the highest hills, I can see the birds as they fly to the top of that hill. I can see the

creeping things as they creep to the top of that hill. I can see the animals as they crowd to the top of that hill. I can see them all gather there on the top of that highest hill, only to be destroyed by the waters of the flood. Why? Because my text says, "There is no peace, saith my God, to the wicked." The only ones that were at peace were those eight that were on the inside of the ark.

IV

### MEN OF LOT'S DAY.

In the days of Lot, it wasn't a bit different. The only difference was, in Noah's day they were destroyed by the flood of waters, but in Lot's day they were destroyed by a flood of fire and brimstone. If you want to read about immorality and iniquity in Sodom and Gomorrah and those cities roundabout, then read Genesis 19. Nothing that you have ever read of hippies--nothing that you have ever read relative to the wildest, most weird antics so far as this civilization is concerned, can begin to compare with the things that we read about in the 19th chapter of Genesis.

The Word of God tells us how that God sent angels to that town. The angels said to Lot:

"Escape for thy life." -- Gen. 19:17.

When Lot tried to escape with his family, he found that his sons-in-law and daughters-in-law did not believe him, and they preferred to stay within the town, but Lot and his wife and his two unmarried daughters started out of the city. Then we read:

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."--Gen. 19:24, 25.

Can you imagine one of the most fertile sections of the land of Palestine--can you imagine God sending fire mingled with brimstone down out of heaven, to the extent that it burned up everybody in the cities of Sodom and Gomorrah and other cities roundabout, and the fertile plain become perpetual wasteland down to this very hour? Why? Because of the sin of that people, which was a fulfillment of what God has said in my text: "There is no peace, saith my God, to the wicked."

V

### THE TRIBULATION PERIOD.

The tribulation period is that period of seven years that takes place in between the rapture and the revelation. When I speak of the rapture, I mean the catching away of the saints of God out of this world. When I speak of the revelation which comes seven years later, I speak of that time wherein Jesus Christ and His saints come back to this world to reign again. While the saints of God, with Jesus Christ, are being married to Him in the sky--while the marriage of the Lamb is taking place yonder in the heavens, there is going to be a holocaust, a slaughter, a destruction, take place here within this world, to the extent that the people of this world are going to learn that when there is nobody here but unsaved people--they are going to find, "There is no peace, saith my God, to the wicked."

If you will read in the book of (Continued on page 5, column 1)

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THE BAPTIST EXAMINER  
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PAGE THREE

## The Baptist Examiner FORUM

"In the light of Titus 2:5 is it right for women to work away from home? If the husband is ill and not able to work, would this permit the wife to work away from home?"

ROY  
MASON  
RADIC MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



Sometimes it may behoove her to work in order to help her husband. (Those who say she cannot work outside of the home at all would have to say that she can't work in the garden or yard as well.)

We are given a description of a virtuous woman in Proverbs 31:10-31. Some of the verses say that she helps her husband in this way. "She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchant's ships; she bringeth her food from afar. . . . She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard." (verses 13, 14, 16) Again another verse says, "She maketh fine linen, and selleth it. . . ." (verse 24)

We are told that Lydia was a seller of purple in Acts 16:14. Apparently it is alright to do these things.

If it is necessary for a woman to work outside of the home she must maintain her first responsibility to her husband and her home. If her job keeps her from keeping control of her household, she is failing and ought not to work. If her job keeps her from teaching the children, she is omitting her main job. We are told that Lydia commanded her house. "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us." (Acts 16:15)

Her outside job should not prevent her from bearing the children that she is to bear, nor is she to let her job stand between her and her love of her husband. In fact if her job is such that it prevents her from having physical relations with her husband, she ought not to work. "The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency." (I Cor. 7:4, 5)

In other words, if it become necessary for the woman to work away from home, her job must not be more important than her home. She should not be married to the job. HER HUSBAND, HER CHILDREN, HER HOME, and HER TESTIMONY MUST COME FIRST. Her job must accentuate these things not eliminate or belittle them.

E. G.  
COOK

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There is at least one sect among us today who claims to speak when the Bible speaks, and to be silent when the Bible is silent. But I must admit that I have never known one of them yet to be silent about anything, anywhere, any time. Our authorized version says the young women are to be "keepers at home," but other versions say domestics or homekeepers. So to me this verse teaches that the wife is responsible for the housekeeping in the home. But it does not say for her not to do any work outside the home.

All of us would agree, I'm sure, that it is better for the mother to be at home with the children. And it is to be feared that much of our juvenile delinquency is due to mother delinquency. But I certainly do not

know of any scripture that would prohibit a woman from working if her husband is unable to work. I do not believe that God would demand that the woman sit there until she and her husband both starved to death. On the other hand, I do not want anyone to think that I believe it is pleasing to our Lord for a woman to leave her children at home and go to work in order for the family to have a Cadillac when a Ford would take them anywhere they need to go.



AUSTIN  
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Arabia, Ohio

Yes, I believe it is alright for a woman to work away from home. In fact, it is sometimes vitally important that she secure gainful employment in order to assist her husband in providing for their family. The reason for this affirmative answer is based upon the purpose for which God created the woman. God made known the woman's duties and responsibilities ere He created the first woman.

"And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Gen. 2:18.

From this verse, we gather that while God was solving man's loneliness He also gave the woman the duties and responsibilities of being a help meet or an assistant. She was not created to be his head; rather to be subject to him. Her position as help meet would include any task that she would be able to perform in maintaining a happy and successful home. If this involves her working away from home to keep her family together, I believe it would be her responsibility as a help meet to do so.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She seeketh wool, and flax, and worketh willingly with her hands. She is like the merchants' ships: she bringeth her food from afar." Prov. 31:10-14.

May I add that I am fully aware of the tremendous task that a wife and mother has in caring for her husband and children. In the responsibility of rearing a family, the husband is not the only one who must make sacrifices for his help meet must also make sacrifices, and if need be, work away from home in order to provide the necessities of life for her own. I am not saying this situation should be the general procedure for every man and wife, but only when it becomes a necessity as a help meet to do so.

In the verse under consideration, I do not understand it to mean that a wife cannot work away from home because the verses I referred to in Prov. 31:10-14 teach us that it is the task of the wife as well as the husband to assist in providing for their children. I believe that God's command in this verse is forbidding her to gad about the community causing confusion and troubles in other peoples lives and that she is to take care of her own problems and thus be a keeper at home.

Therefore, I believe it is definitely alright for a woman to work away from the home, and this is especially true if the husband is ill or is unable to work. With the husband's inability to work and since she is to be his help meet, it is then the wife's (or help meet's) God-given responsibility to secure employment in order to provide for her family.

There are widows who must work away from home in order to keep body and soul together. This was certainly true in the case of Ruth, the Moabite, who gleaned in the fields of Boaz. She was not condemned for her presence among the gleaners, but Boaz encouraged her in her endeavor to provide for Naomi and herself.

## Grace

Grace! 'tis a charming sound,  
Harmonious to the ear;  
Heaven with the echo shall resound  
And all the earth shall hear.

'Twas grace that wrote my name  
In life's eternal book;  
'Twas grace that gave me to the Lamb  
Who all my sorrows took.

Grace taught my wandering feet  
To tread the heavenly road;  
And new supplies each hour I meet,  
While pressing on to God.

Oh, let that grace inspire  
My soul with strength divine.  
May all my prayers to Thee aspire,  
And all my days be Thine

—PHILLIP DODDRIDGE.

## Contending For The Faith

(Continued from page one)

faith is as good as another. Strangely enough, men exercise more care in selecting material than spiritual things. The man who is seeking a wife will hardly say that one woman is as good as another; yet there is no greater difference in women than there is in doctrines.

In this text, we are specifically commanded to contend.

Nor should this be counted strange, as life itself is a ceaseless contention. The babe's first and last battle is for breath. The farmer must contend with the stubborn glebe, that it yield the harvest. The student must contend with his books; the mariner with the sea; the astronomer with the stars. The world's biggest battle is for bread; which constitutes life's chiefest contention, from cradle to the grave.

Observation and experience teach us that man will contend for that which is dear to his heart. Hence his contention for honor, life, and liberty. Had it not been for the age-long contention of Baptists for religious liberty, the world would yet be bound in the chains of ecclesiastical slavery. Freedom of the soul is the tribute of a constant and costly contention. Pilgrim's Progress was born out of cruel contention. No ship can run out of a storm, it must contend with the wild waves if it hopes for a haven at last.

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the  
prize,  
And sailed through bloody seas?"

"Sure I must fight if I would  
reign;  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by Thy Word."

### II

Our contention in this connection is limited to "the Faith."

It is well just here to maintain the distinction between "faith" and "the Faith." In most of the instances in which the word "faith" occurs, in the New Testament, it has reference to a subjective saving possession. In this general sense, every saved person possesses faith. "The Faith," as used in our text, is objective, and has distinct reference to a correlated system of Scriptural teaching. That it is "the Faith," and not "faith," which is referred to, is clearly determined by the use of the definite article. Without doubt, many have faith, and are therefore saved, and yet are not in the "once delivered faith."

It is our duty to contend for the truth, the whole truth, and nothing but the truth. It is well, too, for us to bear in mind that there is only one way to tell the truth. There are many ways to tell a falsehood, but only one way to tell the truth. Truth is absolute and indivisible. For example, there is "one Lord,

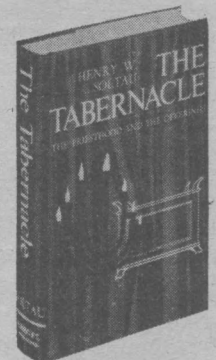
one faith and one baptism," and until the New Testament ceases to be the standard of faith and practice, there can be only one Lord, one faith, and one baptism. It is as reasonable to assert that there are two Gods, as to affirm that there are two baptisms. No statement can be counted true that contains a particle of falsehood. We might as well say that an excellent pie contains only one fly. One drop of iodine will discolor many times its weight of water. The metes and bounds of truth are fixed and unchangeable. Facts are kaleidoscopic, but truth is as unchangeable as the God from whom it comes. A fact of today may be a falsehood tomorrow; but truth is the same, yesterday, today, and forever.

The disposition nowadays is to compromise the truth rather than contend for it. It is proposed to unite the various denominations with their widely differing doctrines by a process of compromise and cancellation. To do this, the trust must be tortured and Christ crucified in the house of His Friends. This for the simple reason that it is easier to martyr the truth than to be a martyr for the sake of truth.

We are not commanded to com-  
(Continued on page 6, column 5)

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Many passages similar to this must be considered according to interpretation and individual circumstances must be kept in mind.

Obviously, the main purpose of a woman is to stay at home and keep the home in order. She is to prepare the meals, keep clothes clean and in shape, and teach the children that which is right and good. The aged women are to, "...teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." (Titus 2:4, 5)

Paul told Timothy that the women are to guide the house. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." (I Tim. 5:14)

As we said, the foremost responsibility of the woman is to keep the home. She also must be a helper to her husband. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18)

If you want to keep your head up, you have to have backbone

## Eld. Wm. C. Burket Missionary To Navajo Indians



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## Restless-Peaceless

(Continued from page three)

Revelation, beginning with the 4th chapter through the 19th chapter, you will find the story of the tribulation period. One plague, one disaster, one heartache, one problem after another falls upon this race to the extent that men chew their tongues in pain--to the extent that men blaspheme God because of the heat of the sun that shines upon them--to the extent that men stand in the presence of God to be struck down with hailstones that weigh over 100 pounds as God hurls them out of the sky upon this civilization. When you see it, you have the fulfillment of my text, "There is no peace, saith my God, to the wicked."

If you want to see this crowd of people of whom we read in the tribulation period, in their pain and sorrow and lack of peace, then listen:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places."

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty

men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

"For the great day of his wrath is come; and who shall be able to stand?"--Rev. 6:12-17.

People talk about the unsaved "praying through." People talk about the unsaved coming to a mourner's bench for prayer. Here is the last and only prayer meeting that the unsaved ever have in the Word of God. I do not know of another instance in all the Bible where the unsaved ever had a mourner's bench, or ever had an altar of prayer, so-called, or ever tried to "pray through" except in this instance. In this instance, when the mountains are moved out of their places, and when the islands change places with the mountains, and when the upheaval of this earth takes place to the extent that what was a mountain becomes a sea and what was a sea becomes a mountain--it is then that the Word of God says that the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men--all this crowd cry out to God in prayer.

You couldn't get that crowd into a church service like this. They are not concerned about spiritual things. The crowd that wouldn't think of praying, is going to pray--not to God, but to the rocks and the mountains. Their prayer is going to be: "Fall on us, Grind us into powder. Wipe us out of existence. Hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb." That is the day that God's wrath falls upon this earth.

Understand me, that is not Hell. This is just a Sunday School picnic in comparison to what Hell is going to be like. When the day comes that men are cast into Hell, Hell will be a million times worse than what we read about here. But this is talking about the time when men of this world cry to the rocks and the mountains for destruction. They would rather have a rock roll over the top of them and be ground into powder than to have to stand in the presence of Almighty God in this tribulation period.

You ask me if there is any peace of the man that is wicked. My text says, "There is no peace, saith my God, to the wicked." You can go back to the days of the Amorite nations in the land of Canaan; they had no peace. Pharaoh had no peace. The men of Noah's day had no peace. The men of Sodom and Gomorrah had no peace. In Lot's day, they had no peace. In the tribulation period the men of the world will have no peace.

VI

### UNSAVED PEOPLE.

Unsaved people are never going to have peace when they get out yonder into eternity. If you are unsaved, I want you to listen very carefully. If what I have said thus far has been interesting to you in that it has helped you to see that there is no peace to that man that is outside Jesus, I want you to see what is coming to the man who dies without Jesus Christ. Listen:

"The WICKED shall be turned INTO HELL, and all the nations that forget God."--Psa. 9:17.

What is going to happen to the wicked? What is going to happen to that crowd that forgets God? What is going to become of the folk who have no place for God within their lives? The Bible says that they are going to be cast into Hell.

Listen again:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy BOTH SOUL AND BODY IN HELL."--Mt. 10:28.

Beloved, if a man were to kill you physically, he would only kill your body. We would think that was terrible. We would think it was disastrous for somebody to kill the body. The Lord Jesus Christ says, "That is nothing. Don't fear the man that is able to kill the body, but

## Calvary

J. S. Abbott  
Benton, Arkansas

"As I looked at Calvary's hill  
Emotion swept o'er me like a flood;  
For 'twas here my blessed Saviour  
Gave His sinless precious blood."

Calvary, how dear the sight!  
It stirred my heart and soul;  
As I thought how my Saviour  
Died to save my sinful soul.

As I looked upon the hill  
I bowed my head and cried,  
For I had beheld the place  
Where He suffered bled and died.

Here upon the rugged tree  
Was where my Saviour died;  
He hung on the central cross  
With a thief on each side.

He hung on the central tree  
With my sins upon His head,  
For He took my sins upon Him  
And died there in my stead.

"My God, My God" the Saviour cried,  
'Why hast Thou forsaken Me?'  
As He hung there on the cross  
He hung there that I might go free.

Then He said 'It is finished,'  
And He gently bowed His head;  
'Father, receive My Spirit  
Into Thy hands,' He said.

He finished the plan of redemption  
That from sin would set me free;  
And prepare a home in Heaven  
For sinners like you and me."



fear Him that is able to destroy both soul and body in Hell."

The Apostle Paul emphasizes the fact that there is no peace to the man who dies outside the Lord Jesus Christ. Listen:

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In FLAMING FIRE TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction."--II Thess. 1:7-9.

Notice again:

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up FOR EVER AND EVER: and they have NO REST day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."--Rev. 14:11.

Go back to the cities of Sodom and Gomorrah and find God destroying those cities in Lot's day. How did He do it? He sent down fire and brimstone to destroy them. In Revelation 14:10, it says that God is going to pour out fire and brimstone upon people throughout eternity. Visit the cities of Sodom and Gomorrah and the cities around the Dead Sea, and you will find that that country is a perpetual waste as a result of God pouring out fire and brimstone upon them in one day's time. I ask you, what is it going to be like when God pours out fire and brimstone without ending, day and night, forever and ever, throughout a never-ending eternity? He says that they have no rest.

I ask you, sinner friend, did you sleep last night? Did you have a good night's rest? If you did, bow your head just where you are and say "Thank you, Lord; it could be the last night's sleep I'll ever have." If you were to die tonight, sinner friend, you would never have another night's sleep. You would never have another night's rest. This text says that they have no rest day nor night. If you were to die this night, you have had your last night's rest. My text says, "There is no peace, saith my God, to the wicked." The wicked man has no peace in the sight of God. Notice another Scripture which

shows that the world of the unsaved have no peace:

"But the fearful, the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."--Rev. 21:8.

I remember several years ago being in a home when a storm came up. It was a rather severe electric storm. The lightning flashed and the thunder pealed for some thirty minutes' time with rather unusual fierceness. I might say that before the lightning could flash twice and the thunder had pealed twice, the lady of the house had run and jumped in bed and pulled the covers over her head, and she lay there during the entirety of the storm. She was afraid.

I knew of a woman years ago, who, over in Europe, murdered a man. After about six months she came to New York and then later drifted on out to Chicago. In all, it was about fourteen years since she had killed this man. There was no peace, and time after time she walked down to Lake Michigan, to the waterfront, with the desire in mind to drown herself. But something held her back. For fourteen years she lived in Hell, until God got His preacher to give to her His message and she was saved.

I say to you, beloved, this world is not at peace outside the Lord Jesus Christ. I think of the individuals whom I have known through the years, whom I have heard say time and again that they were too afraid to die. Why wouldn't they be afraid to die? If you are unsaved, you have every reason to fear God. You have every reason to be afraid of death.

Beloved, I have taken you through-out the length and breadth of the Word of God to show you this truth, that there was no peace to the Amorite nations in the land of Canaan; there was no peace to Pharaoh and his ungodly nation; there was no peace to the men of Noah's day; there was no peace to the civilization of Lot's day in Sodom and Gomorrah; there is going to be no peace to this world during the tribulation period; there will be no peace ever to the man who dies outside of Jesus Christ to face his eternity away from God.

### CONCLUSION

If you are unsaved, you can have peace. Listen:

"Therefore being justified by faith, WE HAVE PEACE with God THROUGH our Lord Jesus Christ."--Rom. 5:1.

How do we have peace? Through the Lord Jesus Christ.

Notice again:

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ."--Eph. 1:2.

When do you get peace? After you get grace. You have to have the grace of God before you have the peace of God.

Listen again:

"For he is our peace."--Eph. 2:14.

How do we get peace? The Word of God says that He is our peace.

Thank God, I have hope for you. I have a message of hope for you. I can say to that individual who has no peace, there is peace in Jesus Christ.

I remember years ago when I was preaching one night, a man seated well toward the back of the church building, all of a sudden straightened up and leaned forward to listen the most intently of any individual that I ever saw in my life. As soon as we started to close the service, he couldn't wait for me to finish the invitation. He got up and walked hurriedly to the front to tell me he was saved. Who was he? He was a man who sometime before had murdered a man. He told me that from the time that he killed that man until the hour of his conversion, he had never had a moment's peace. He

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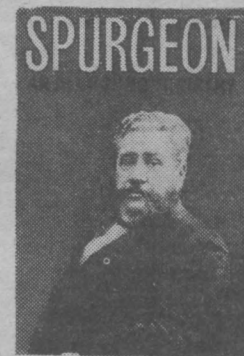
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said that every night when he went to bed, that dead man would stand there beside his bed and rub his icy hand over his fevered brow. He said there was never one night in all those years that that dead man didn't awaken him in the middle of the night rubbing his cold, clammy hands over his fevered brow. That night he saw the truth that Jesus Christ died for his sins, and he came forth professing his faith in Jesus Christ. From that time on until the hour of his death, he was in perfect peace with Jesus. Why? Because Jesus is our peace.

I tell you, beloved, "there is no peace, saith my God, to the wicked," but there is peace for any wicked man in the Lord Jesus Christ. May God help you, and may God save you, and may God add you to this body when saved.

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The guilty person is always the first to judge.

# The Redeemer's Return

By ARTHUR W. PINK

(Continued from last week)

## The Time of The Redeemer's Return

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

### CHAPTER FOUR

HAVING shown the Necessity of Christ's Return, having dwelt upon the Hope of His appearing, having pondered some of the bearings and types of the Fact of His Advent, we are now ready to discuss the Time of His Return and to consider the question — *When is our Lord coming back again?* By the "Time" of the Redeemer's Return we do not mean the *date*, but the position which this great event occupies in God's dispensational programme. Concerning this phase of our subject there is wide difference of opinion. Two positions have been taken and the advocates of each appeal to the Scriptures in support of their conflicting views. These two positions are known as Pre-millennialism and Post-millennialism. The word "millennium" means a thousand years, and "pre" means before and "post" means after. One school of theologians believe and teach that the Lord Jesus will return *before* the Millennium, another school insists that He will not come back again until the *close* of the Millennium, in fact not until the end of the world, the end of time itself. As the point at issue between these schools is of great importance and as this book may fall into the hands of a number of people who are bewildered by this contradictory testimony and who are anxious to know what the Scriptures really say upon the matter, we have decided to devote a separate chapter to the examination of the question — Will Christ return before or after the Millennium?

*When is our Lord coming back again?* In seeking a satisfactory and authoritative answer to this question our first need is a candid mind, an unprejudiced heart, a teachable spirit. It is impossible for us to grow in grace and in the knowledge of the Lord while we cling to our own pre-conceptions. The initial requirement in every student of Holy Scriptures is that he shall bow to the authority of the Word and submissively receive at its face value all that God has revealed. We need to approach the Sacred Volume in the attitude of *learners*, willing to have our own ideas of Truth corrected, and prepared to have our beliefs formed and moulded by the teaching of Holy Writ. Such an assertion may perhaps appear a platitude, yet we are fully assured that it is a timely reminder. One of the main hindrances which prevents many of God's children apprehending Divine truth is that they read the Bible through the eyes of others; they read it with opinions already firmly formed, they read it with prejudicial interest. This is largely true with reference to the subject of our present inquiry. People have been taught by some "Doctor of Divinity," or Seminary professor that the world is growing better, that the Gospel will eventually win all men to Christ, and that the Millennium is to be ushered in by the efforts of the church. It is difficult for those who have been taught thus to set aside the effects of such teaching and come to the study of the Bible to find out exactly what *it says* concerning these things. Yet we *must* do so if we would learn God's mind on the matter. It is "What saith the Scriptures?" not What does our church teach? not What does our Creed or Catechism say? not what did my godly parents tell me? but—*What saith the Scriptures?* We repeat, in seeking an answer to the question — *When will our Lord return?* Before or after the Millennium? we need to approach the Bible with an *open* mind, willing to be instructed by the One who inspired it, and coming to it in the spirit of the child Samuel saying, "Speak, Lord, for Thy servant heareth."

What is the Time of our Lord's Return? As stated above, *two* general answers are returned to this question. One class of theologians argue that our Lord will not come back again until *after* the Millennium; another class declare that He will return *before* the Millennium. In order to be fair to each of these schools we will first give a brief description of their respective positions.

#### I. POST AND PRE-MILLENNIALISM DEFINED

##### 1. The position of Post-millennialism.

Post-millennialists teach that the great purpose of the Divine incarnation was that the Lord Jesus through His death and resurrection should found and establish a spiritual Kingdom. They tell us that the Jews who expected their Messiah to set up a material and visible Kingdom on the earth were mistaken.

They insist that the only Kingdom Christ has or will ever have is an unseen, spiritual and heavenly Kingdom, the subjects of which are the members of His Church, in whose hearts Christ now rules. They declare that the Redeemer is even now reigning, reigning as King over this earth and that He will continue thus to reign, unseen, until He has overcome all enmity and opposition and won His very enemies unto Himself. The instrument by which He is to achieve this glorious victory is the church, and the church, we are told, is here to civilize as well as evangelize the earth. Post-millennialists teach that while the Church is an institution and organization separate from the State yet is it interested in the welfare of the State and that it is the duty of Christ's followers to take part in politics and see to it that the best men securable are elected to office and that they must be encouraged to frame and enforce laws which make for civil righteousness.

In present-day conditions post-millennarians see the fulfilling of their hopes and the promise of a speedy success crowning their efforts. They regard the multiplication of educational advantages, the discoveries and inventions of modern science, the improvements in hygienic and sanitary conditions, the growing demand for nation-wide prohibition, the increasing number of hospitals and agencies to relieve suffering, the modern trend toward interdenominationalism and religious unionism, as so many heralds of the near approach of the Millennium. They believe that the utilization and perfecting of such agencies will usher in the Golden Age, an age of world peace and prosperity, an age when all will know the Lord from the least to the greatest. It is not until the *close* of this Millennium that they look for Christ to return: then it is they expect Him to come back and 'wind up' all things, judge the human race and settle the eternal destiny of every individual of it. Post-millennarians believe in a *general* resurrection and a *general* judgment at the end of time. Such in brief and in general is the position and belief held by post-millennialists. We turn now to

##### 2. The position of Pre-millennialism.

At every point the teaching of pre-millennarians is diametrically opposed to that of the post-millennialists. Pre-millennarians regard the Jewish expectation of a literal, visible, material Kingdom as being set up in the earth by their Messiah as a hope *authorized by the Word of God* because clearly revealed and expressly foretold by the Old Testament prophets. They believe this Messianic Kingdom is now in abeyance but will yet be established. They do not hold that Christ is now reigning as King, on the contrary, they look upon Him as at present exercising His high-priesthood, and they do not expect Him to enter into the office of His Kingship until He returns to the earth and sits upon the throne of His father David.

Pre-millennialists do *not* believe that it is the mission of the Church to civilize the world, but instead, they are deeply impressed that the great duty and business of the Church is to evangelize the nations. While recognizing that civilization is a *bi-product* of evangelism, yet they insist that their marching orders are contained in Christ's mandate — Go, preach the Gospel to every creature. Believing this, and realizing that a full obedience to their Lord's command will require *all* their strength, time and talents, they (or, at least, an increasing number of them) look upon politics, social-reform movements, humanitarian efforts, etc. as outside of their own jurisdiction, as something which is an integral part of that world from which their Master was cast out, the "friendship" of which is expressly declared to be "Enmity with God" (Jas. 4:4). While they rest with unshaken confidence upon the Divine promise that God's Word shall not return unto Him void but that it shall accomplish that which He pleases and prospers in the thing whereto He sends it, and while they go forth preaching the Gospel in the assurance that the Holy Spirit will use and bless it to the conversion of many of those that hear it, yet pre-millennialists can find no promise anywhere in the New Testament that the world as a whole shall improve during the time of Christ's absence from it; on the contrary, they read that "In the last days *perilous times* shall come" and that "Evil men and seducers shall wax *worse and worse*" (2 Tim 3:1, 13).

Pre-millennialists do not believe there can be any Millennium until Christ returns to the earth, takes its government upon His shoulder and reigns in power over it. They do not believe that there can be any real improvement in moral and spiritual conditions down here while Satan is free, and realizing the utter impotency of man to cope with his powerful Enemy they recognize that the only hope for this poor world is the Second Advent of Christ to it and His removal of Satan from it. They believe that before this can happen Christ will first come for His Church and instead of interposing a thousand years between the present and this blessed event, they are looking for Him to return at any moment. Such in brief and in general is the belief and position of pre-millennialism.

(Continued on page 8, column 4 and 5)

## Contending . . . Faith

(Continued from page four)

promise, but to contend for the truth. Better, a thousand times, that a man compromise his own honor, than to compromise God's truth. The man who is liberal with my pocketbook is a thief, and he who is liberal with God's Book, is a traitor to truth.

III

Not only are we commanded to contend, and to contend for the faith, but to contend for the faith that has been delivered to the saints.

We are, by the terms of this trust, named as trustees of "the Faith." As trustees of the truth, we shall be required to render a strict account of our trusteeship. This faith has been committed to us that we preserve it in its purity, and contend for it throughout the whole world. It is not our business to apologize for, revise or reconstruct this faith, but to contend for it, as it has been delivered to us. The only liberty allowed is the liberty to contend for it as delivered. We had the legal right to decline the trust; but having accepted it, we are in honor bound to administer it according to the terms of the trust.

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To faithfully discharge this trust will not always be pleasant, or apparently profitable. We cannot, however, afford to purchase popularity at the staggering price of truth. When we are tempted to "come down from the cross," let us remember that it is better to please God *than* men. If we are faithful unto death (not unto success), we shall receive a crown of life. Happy, then, the man who in that day for which all days were made, shall be able to say: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

IV

Not only has this faith been delivered to us, but "once for all" delivered to us. If this means anything, it means that "the Faith" is a finality. In the very nature of the case, there can, therefore, never be any such thing as a new faith. A faith that is not approximately two thousand years old is too young to meet the requirements of "the Faith." The Bible constitutes the sum total of revealed truth, and "if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Revelation 22:18, 19.

The pitiful efforts to reform "the Faith" are not only foolish, but sinful. The truth is Godgiven, and therefore perfect. Political and social reforms may be needed and timely, but a reformation of the faith is a logical and spiritual impossibility.

The pitiful efforts to conform "the Faith" to the "spirit of the time" is the contemptible task of the ecclesiastical charlatan. "The Faith" was completed, signed, sealed and delivered, and hence not subject to amendment or revision of any kind or character. It is our Christ-commissioned task to bring the world back to "the Faith," and not "the Faith" up to the world.

THE BAPTIST EXAMINER  
FEBRUARY 28, 1970  
PAGE SIX

# Why Baptists Don't Regard Protestant Bodies As Being New Testament Churches

Many Baptists today need to reconsider their attitude toward Protestant bodies. There are Baptists today who, by their relationship with Protestant groups, deny the very fundamental principles for which Baptists have always stood, including the doctrine that Scriptural baptism is only by immersion. Many Baptists would not think of sprinkling or pouring as being Scriptural baptism; yet in their unionism with Protestant bodies, recognizing them as New Testament churches, these Baptists, in effect, recognize infant baptism and Protestant sprinkling and pouring as being Scriptural.

All major denominations are in agreement that there cannot be a New Testament church without New Testament baptism. There is much disagreement as to the subject, purpose, and mode of baptism, but all agree that a person is not in a church until baptized, and that there can be no church unless the members have baptism. Thus, any religious body that does not have Scriptural baptism is not a New Testament church. And any religious body that has Scriptural baptism is a church providing, of course, the body is Scriptural in other matters, too.

Now consider this: to recognize a Pedobaptist body as a New Testament church is to recognize the baptism received by the members of that body as New Testament baptism. This is to recognize the practice of sprinkling and pouring for baptism as Scriptural baptism. Furthermore, it is to recognize infant baptism as Scriptural. Most Protestants were sprinkled as infants, and thus, Protestant churches are chiefly composed of these persons. So if Baptists recognize Protestant bodies as New Testament churches, they thereby throw away everything Baptists ever contended for so far as baptism is concerned; they trample under foot the blood of Baptist martyrs, for it was for these very truths that thousands of Baptists shed their blood in death.

Consider another matter, that of an authoritative administrator of baptism. It is generally agreed that only a New Testament church can

administer the ordinances. At least this is the position of the major denominations, and certainly of Baptists.

Now if Protestants are Scriptural churches, they must have received Scriptural baptism themselves. From whom did Protestant churches receive their baptism? There is not any doubt about this matter: Protestant baptism was received from the Roman Catholic Church. Is Roman Catholic baptism Scriptural? If it is not, then Protestants have no Scriptural baptism. If Roman baptism is Scriptural, then the Roman Catholic Church is a Scriptural church, else it could not administer Scriptural baptism.

But here is a very serious problem for Protestants and any Baptists that might regard Protestants as Scriptural churches: If the Roman Catholic Church is a Scriptural church, with divine authority for the administration of baptism, then Protestants could not be Scriptural churches for they have renounced the Roman Catholic Church. They have broken with the very church that gave them Scriptural baptism.

Protestants are truly in a dilemma. They cannot deny Rome as a Scriptural church, for that would be an admission that Rome's baptism is not Scriptural, thus making invalid their own baptism. On the other hand, they dare not admit that Rome is a Scriptural church, for they would thereby confess that Protestants are rebels to the church that has the divine authority for the administration of baptism.

On what authority, then, do Protestant churches administer baptism? They can go no further than to Rome, for that is where their baptism was received. But will they dare plead this "authority?"

Baptists hold to the position that only a New Testament church can administer Scriptural baptism. They hold that Christ built His church, commissioned it, and promised it perpetuity. New Testament churches have been on the earth fulfilling the commission of Christ since the day of the founding of the first church. Baptists do not have to go back to Rome, but go all the way back to

## "Little Isaacs"

(Continued from page one)

a God-given message, and he preached the only gospel there is, and that is the gospel of God concerning His Son, the Lord Jesus Christ.

The theme of this book of Galatians is grace, as is the Bible, and I want to use the allegory as I speak to you on "Big Ishmaels and Little Isaacs."

I want you to notice that Abraham had two sons, yet they had different mothers.

"For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman."--Gal. 4:22.

One son was born by a bondmaid, Hagar. She was a female slave and she bare a son by the name of Ishmael. The second woman was a freewoman whose name was Sarah. She was born free and she bare a son by the name of Isaac.

"but he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise."--Gal. 4:23.

That is to say, Ishmael was born by the ordinary course of nature and after the common order. He was born without a special word or promise from God. Big Ishmael was born a slave, and actually he had no hope of Abraham's inheritance.

"But he of the freewoman was by promise." Isaac's birth was a



Christ. Thus, they have the authority of God for administering baptism. Any self-styled church founded by men this side of Christ does not have that authority.

Now to unionize with the Protestant bodies, recognizing them as New Testament churches, is an act by which a fatal concession is made by Baptists. As long as Baptists consider sprinkling and pouring unscriptural, and as long as Baptists believe that a New Testament church is the only authoritative administrator of baptism, they cannot recognize Protestant bodies as New Testament churches. But in the various union movements of today, Baptists are making the concessions that Protestant bodies are New Testament churches, thus have Scriptural baptism, and are Scriptural administrators of baptism.

I cite two instances of this fact: The American Baptist Association and the General Association of Regular Baptist Churches are both in the interdenominational International Council of Christian Churches. By their affiliation with this organization these Baptists are making the fatal concessions pointed out in this article. If any Baptist in either of these two groups denies that he recognizes Protestant bodies as New Testament churches with Scriptural baptism and Scriptural authority for the administration of baptism, then we ask him why he is yoked together with religious bodies that are the competitors and rivals of true New Testament churches. If these bodies are not Scriptural bodies then they are unscriptural, manmade counterfeits that rob glory from Christ received in His own churches.

We say again, Baptists in general need to reconsider their attitude toward the Protestant bodies. Baptists need to count the cost--at least evaluate what concessions they make in their unionism with Protestants. The only thing that will preserve Baptist churches on the earth is their distinctive New Testament principles. In the union movements of our time there is no place for Baptist principles. Every religious body and doctrine must be recognized as Scriptural.

Sound Baptists cannot and will not make such a fatal concession as to admit that Protestant bodies are New Testament churches.--Reprinted from TBE, 1958

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FEBRUARY 28, 1970  
PAGE SEVEN

miracle. His birth was a supernatural birth. There were no powers of nature in neither Abraham nor Sarah to bring about the birth of little Isaac. Little Isaac's birth came about by the promise of God. Isaac was born out of the common order. Abraham was a hundred years old and older, and Sarah was in her nineties. So then Isaac was born out of the common order and course of nature, and his birth came about by the promise and the power of God. Isaac was born in consequence of the interference of Heaven made known by a promise.

Like Isaac, we are children of promise. "Now we, brethren, as Isaac was, are the children of promise."--Gal. 4:28.

## II

These two women represent two covenants or two arrangements. Hagar represents the mother of bondage and slavery. Hagar never was a freewoman. This covenant which Hagar represents was a conditional covenant.

God said to the children of Israel, "Here is my law. If you will engage to keep it, I will engage that you shall live; but if you destroy or rebel against one single ordinance, I will destroy thee."

Hagar represents a conditional covenant. There are many today who treat this conditional covenant as if it were unconditional, but it was conditional. "If you will keep it, you shall live."

This was a covenant made with man. God made this covenant with man. Hagar's husband represents the law and she came from Mount Sinai. The Bible says that she "gendereth to bondage" and every child that Hagar bare is a slave to the law, to sin, and to death.

Verse 25 tells us that she is the "Jerusalem which now is." As servants of the law, they which are born of her remain under the curse of the law, under the power of Satan, and under the wrath of God. Hagar lives there in the home of the law, in the temple, in the priesthood, in the ceremonies, and whatever else was ordained at Sinai. Hagar produces nothing but big Ishmaelites, and our religious world today is filled with big Ishmaels. The Ishmaels are still with us. Men all over the country today are preaching a conditional--a conditional plan of salvation--a conditional covenant.

Sarah represents the mother of the free. She never was a slave. Sarah represents the covenant that was made between God and the Lord

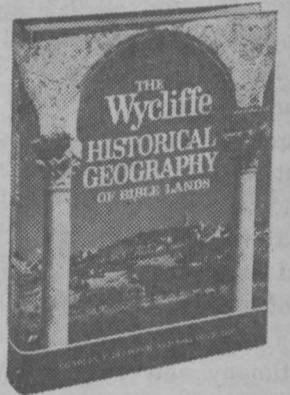
Jesus Christ before the foundation of the world. It is not, and was not, a covenant made with man, as was the covenant made of Hagar.

Neither is this covenant conditional. Christ Jesus, on His part, engaged before the foundation of the world to bear the penalty of all His elects' sins--to die and to pay their sin debt. The Father, on His part, promised that all for whom the Son did die, should have everlasting life, and should not come into condemnation. This covenant says, "Do this, O Christ, and those for whom you do it, shall live eternally with thee."

I thank God for this grand and glorious covenant that Sarah represents, and I thank God that we were found and chosen of Him to be little Isaacs.

This was an unconditional covenant. Sarah's husband represents the gospel and she comes from Mount Zion, the mount of God's amazing grace, and she gives (Continued on page 8, column 1)

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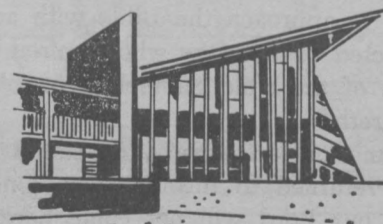
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## "Little Isaacs"

(Continued from page seven)

birth only to little Isaacs--only to promised children. Sarah is the Jerusalem which is above, which is the mother of us all, the Jerusalem of freedom, and it is from her, from this covenant, that we obtain the milk and the spiritual nourishment that we need in our lives. I am simply saying that this was a covenant of grace that Sarah represented.

### III

The two sons were types of those who live under the two covenants. Ishmaels live by works and hope to be saved by their works. Ishmael was born after the flesh. Ishmael was born a natural son. Ishmael was born in the ordinary way, and all Ishmaelites seek a fleshly way of salvation through self efforts.

But little Isaacs were not born that way. All little Isaacs are born of the Spirit of God. All little Isaacs are born by promise, not by sight, and they trust in the amazing grace of God. All little Isaacs confess from the very depths of their hearts that they were not saved by their might, nor by their power, but by the Spirit of God, working in and through them, through the message of the Gospel.

"Except a man be born of water and of the Spirit, he cannot enter

into the kingdom of God."--John 3:3.

"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."--Gal. 4:6.

All little Isaacs are born the same way--miraculously--a miracle birth.

Being saved is not a matter of self-exertion. It is a matter of birth. You didn't have anything to do with your natural birth, and you have nothing to do with your spiritual birth.

"Oh, I repented."

I know that you did, but you didn't repent until God granted you repentance. "Oh, I believed."

I know you did, but you didn't believe until God gave you the grace and faith to believe.

All little Isaacs are born the same way. They are born by the Spirit of God. They are promised children. We, as Isaac was, are children of promise, born of the will and the power of a sovereign and merciful God.

"And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."--Gal. 3:29.

All who claim to be Abraham's seed are not such, as far as a spiritual seed is concerned. There was a covenant made in eternity past and God promised Christ the seed. God promised Christ some

children. Christ promised to die for that seed and the Holy Spirit promised to apply the benefits of His death on the Cross of Calvary. We, as Isaac was, are the children of promise.

"All that the Father giveth me shall come to me."--John 6:37. Notice, it doesn't say that maybe they shall come, but they "shall come to me."

Brethren, I am made sick many times as I listen to the radio and hear my Saviour pictured as a little puny Christ who sits at the right hand of God, scared to death that He was a failure because man will not choose Him rather than sin. If you are going to talk to me, do not talk to me about free will, but talk to me about free grace. We, as Isaac was, are the children of promise.

The Father has a will, too, and that will is this, that of all which He has given the Lord Jesus Christ, He could lose nothing. Every one that was promised to the Lord Jesus Christ before the foundation of the world shall be there with Him in the blessed years of eternity.

"But as then he that was born after the flesh persecuted him that was born after the Spirit."--Gal. 4:29.

Times haven't changed, or have they? The big Ishmaels are still acting like big Ishmaels. They hate those who preach the doctrines of glorious grace. They despise those who preach a sovereign God and free grace.

I don't know whether you have ever been mocked for preaching unconditional election or not, but I have. In fact, several times I have almost been whipped. Ishmaels hate us. Whether they be so-called Baptist Ishmaels or Campbellites Ishmaels--they still hate the doctrines of grace. They are all the same. Our confidence rests on the promises of God, and it is for this that we are hated. Jesus said:

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."--John 15:19.

If I had time, I could read to you from Acts 4:1-3, Acts 5:17 & 18, and Acts 5:40-42 how the Ishmaelites persecuted the first church.

I don't want you to get discouraged. No matter to what extent these Ishmaelites may harass us for a time, the inheritance will still be ours. What saith the Scriptures? I will tell you what the Scriptures say:

"Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman."--Gal. 4:30.

Ishmael was cast out of the house of Abraham.

Let me tell you, the tyranny of the big Ishmaelites shall not last forever. There is coming a reckoning day.

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb."--Psa. 37:1,2.

They that are of the law someday shall be expelled from the family of God and excluded from the inheritance of His saints. As tares shall be separated from the wheat, someday the children of the bondwoman shall be separated from the children of the promised ones--cast out, violently expelled.

Law salvation and grace salvation have no common ground. They are violently opposed to each other and cannot have fellowship without dishonoring the Name of the Lord Jesus Christ. So I leave you with the words of Paul:

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."--Gal. 5:1.

May God bless you!

## The Redeemer's Return

(Continued from page six)

Now it is very evident that both of these positions cannot be sound and tenable, that one of them must be false and unscriptural. Post-millennialism and pre-millennialism cannot both be right, one of them is most certainly wrong. Which of them is in error? Again we would urge upon our readers the need of drawing near to God and praying Him for a teachable spirit and asking Him to enable them to approach the examination of this issue with an unprejudiced mind and an open heart.

### II. POST AND PRE-MILLENNIALISM EXAMINED

#### 1. An examination of Post-millennialism.

Post-millennialists teach that the only Kingdom over which Christ will ever reign is a spiritual and celestial one. They say that those Jews who expected their Messiah to set up a visible and material Kingdom on the earth are mistaken, that they erred in the interpretation of their prophetic Scriptures and cherished a carnal and unworthy hope. Let us examine this assertion in the light of God's Word. In Psalm 132:11 we read: "The Lord hath sworn in truth unto David; He will not turn from it: Of the fruit of thy body will I set upon *thy* throne."

This was one of many Messianic prophecies scattered throughout the Old Testament Scriptures. It is a prophecy which has never yet been fulfilled. When our Lord Jesus was here upon earth He did not sit upon any "throne," instead of occupying a Throne He was nailed to a cross. True, He is *now* seated at the right hand of the Majesty on high, but *this* is not the fulfillment of what Jehovah "swore in truth." David never occupied a *heavenly* throne; his throne was an earthly one, he reigned in Jerusalem; and God has declared that the Lord Jesus shall sit upon *David's* throne. This Old Testament prophecy was confirmed in New Testament times. In Luke one we learn that an angel appeared unto Mary and said, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the 'Highest: and the Lord God shall give unto Him *the throne of His father David: and He shall reign over the house of Jacob for ever; and of His Kingdom there shall be no end*" (Luke 1:30-33).

The above is not a single prophecy but a *compound* one. It is made up of five separate items. Mary, the "virgin," was to conceive and bring forth a son; her son's name was to be called "Jesus"; Jesus was to become great and recognized as the Son of God; the Lord promised to give unto Him the "throne of David," and over the "House of Jacob" He was to reign for ever. Utterly unlikely as it appeared to human wisdom at the time, part of this prophecy has already been fulfilled--*literally* fulfilled. There was a literal birth, Mary's son was literally named "Jesus," and a literal "greatness" has become His portion; by what sleight of hand then can the exegetical knife be run through this prophecy and a *literal* "Throne of David" and a *literal* reign over the "House of Jacob" be denied?

Post-millennialists teach that Christ is reigning as King today and that He will continue to reign thus, unseen, until He has subdued and won all His enemies. But the first part of this assertion is altogether lacking in scriptural authority. Nowhere in the New Testament are we told that Christ has already begun His Kingly reign, and nowhere in the Epistles is He denominated the "King of the Church." It is true that Christ is now seated upon a "throne," but not upon *His own Throne*. Christ is seated on the Throne of His Father, but His own Throne and the Father's Throne are clearly distinguished in Scripture--To him that overcometh will I grant to sit with Me *in My Throne*, even as I also overcame, and am set down with My Father in His Throne" (Rev. 3:21). It is not until *after* He has vacated His Father's throne and returns to this earth that He will occupy His own throne as is clear from Matt. 25:31--"*When* the Son of Man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the Throne of His glory."

Post-millennialists teach that the world is to be conquered by the Church. Their favorite slogan is "The world for Christ." It is supposed that in order to capture the world the Church must make concessions to and compromises with the world. Post-millennialists insist that it is the bounden duty of all Christians to help forward every movement which makes for civic and social righteousness. But of such it may be said, yea, it has been said by the Holy Spirit Himself--"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). The New Testament knows no righteousness *apart from the Cross* and places no value upon a reformation which is divorced from regeneration. Post-millennialists argue that believers ought to take part in politics and that it is their business to look after the regulation of legislation. But politics *give Christ no place* and where Christ has no place His followers must have none. The Lord Jesus has left us an example that we should follow His steps, but we search the records of His earthly life in vain to discover any mention of Him taking any part in the politics of Palestine in His day.

(To Be Continued Next Week -- D.V.)

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PAGE EIGHT