

# The Baptist Examiner

## God Gave Us A Glorious 1970 Bible Conference

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

VOL. 39, No. 34

ASHLAND, KENTUCKY, OCTOBER 3, 1970

WHOLE NUMBER 1656

## Alien Baptism, An Enemy Of Baptists

By RAY HIATT  
Sexton's Creek, Kentucky

I fully realize in undertaking an exposition of this most misunderstood subject, that I will be alienating myself from the mainstream of modern Baptist thought, and going in opposition to much of what passes for current in Baptist teaching today. It is for this reason that I am sounding a clarion call to all true Baptists. The enemy is at the gate and "if the trumpet give an uncertain sound, who shall prepare himself for the battle." I trust that this small document might give forth a certain sound to warn God's people of a clear and present danger.

Which church did Jesus build? Indeed can any particular church be said to belong to Him? This is a question that has perplexed mankind for years. Man's theme is that "one church is as good as another." He says, "It doesn't matter which church you go to, as long as you go." This type of

pseudo-theology is pleasing to the flesh and designed to offend no one. It puffs up the ingenuity of man while downgrading the will, purpose and design of God concerning His church. Man says that "God is in all churches and that all churches are doing God's work." But to say that God has established all of these various denominations with their discordant doctrines is to make God "the author of confusion" and a blatant liar. It makes God opposed to Himself since all of man's denominations are contrary to each other in their teaching and practices.

We know what man says. What does God say? Did Christ build a church during His earthly ministry? Matthew 16:18 says, "yes." Which church? "His" church. Does God identify one church as His to the exclusion of all others? If, so, then all others must be counterfeit, since they can't claim divine origin. Will God honor the inventions of men in opposition to His own church established by

His son? No! God does not honor nor accept the inventions of men. I make no mistake when I use the word "opposition." Let it be clearly understood that any religious organization which has been started by man is in direct opposition to the church that Christ built. Be it lodge, fraternal organization, church or whatever it may be. They are the enemies of the gospel and the work of our Lord. Christ built one (type of) church, and one only. He built it while He tabernacled among men, and this church has existed since



RAY HIATT

## How To Ruin A Church In Ten Easy Downward Steps

ELD. OSCAR B. MINK  
Mansfield, Ohio

1. Attend the church meetings only when you can think of nothing else to do. Be sure and consult TV Guide (a word of caution, keep TV Guide magazine on top of your Bible) you know there is always something good to view on the "boob-tube,"



OSCAR MINK

nothing interesting in the Old Book.

2. When you do attend, don't participate in any of the church's activities; just sit around, and criticize the way "THEY" are doing things.

3. Oppose any suggestion that might increase interest in the church and be sure to vote against any expansion of the ministry of the church.

4. Belittle the Pastor, Deacons and officers of the church; after all, you know they are in this work just for self aggrandizement.

5. Don't do any visiting in behalf of the church; your time is much more important than to waste it on trivial matters like encouraging people to attend the Lord's church service.

6. Highlight the faults of the dedicated, and consistent attend-

ers, because you know they are "Hypocrites."

7. Don't support the financial needs of the church, but give your money where you will get some public recognition for your charitableness.

8. Don't pray for your pastor, but seize upon every opportunity to show him (in the presence of others) his mistakes.

9. Spread any story or rumor that is defamatory, or that will bring reproach on the church.

10. Remember that the church has its milk diet Christians, which are easily influenced, so be sure to tell them about a great church down the road, or over in the next town.

Church member, if a single one of the above ten steps apply to you, ask God in sincere prayer to forgive you. God purchased the church with His own blood (Acts

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the first century, it exists today, and will exist when Christ returns. All other churches are latter day fakes and specious products of the carnal mind of man. It will be argued by some that false churches are sincere. This is true. Satan is also sincere. However, sincerity is of no value when truth is lacking.

I believe that the church that Christ built was, and is a Baptist church and no other. To amplify, let's say that it is an Independent, Missionary Baptist Church. If I did not believe this I would not be a Baptist. I would hasten to join myself to the church that Christ did build. The Baptist Churches have no human father. If they did, they would be the illegitimate offspring of natural, sinful man; therefore, no better than any other church.

If Christ did not build a Bap-

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## Brother James Hobbs Tells Of The Birth Of A Church

JAMES E. HOBBS  
McDermott, Ohio

On September 19, 1970 the King's Addition Baptist Church of South Shore, Kentucky gave birth to a daughter.

Our mission in Covington, Kentucky was organized into a church, which is the way that any church should organize.

Bro. Don Pennington was called as pastor of this new church.

Many people think that you can just gather a group of people together and call them a church. Other people split from a church and just call themselves a church. This cannot be done!

The Lord Jesus Christ started His church while He was on earth when He called the twelve disciples. He taught them while He was here on earth and made them a promise just before He was crucified. "... Upon this rock I will build my church; and

the gates of hell shall not prevail against it."—(Matt. 26:18).

He told them that there would always be a church. This does away with the teaching that the church was dead for a period of time and then started again a few hundred years after Christ. He said the gates of hell would not prevail against it."—(Matt. 16:18).

Since the Lord organized an "ekklesia" or a local body, then



ELDER DON PENNINGTON

we cannot say that His church is a universal invisible organization.

Just before He ascended to heaven, He met with the church and gave them a commission. "And Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20). This commission was given to the church and will be in effect until the Lord comes again. The church only has the authority to preach to the lost, baptize the saved, and teach the saved. If a group is not given

## The Baptist Examiner Pulpit

A Sermon by Pastor John K. Gilpin

### "STAND UP AND BE COUNTED"

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."—Eph. 6:13.

I told you some years ago how the animals and the birds were about to have a war. A bird flew to a bat as he was circling around in the air, and said, "Won't you join with us, and fight with us, in the war that is coming up?" The bat said, "Oh, no, I cannot do that; I am a beast."

A little later, a beast said to the bat, "We are getting ready to do war with the birds and we would like to have you fight on our side." The bat said, "Oh, no, I couldn't do that. You know that I am a bird."

So the bat didn't take a stand on either side. Just as they were getting ready to begin the war,

strangely they were able to make peace, and there was no war fought. Then the bat flew over to the birds and said, "I know if we had gone to war, we birds would have won." Immediately, the birds all pounced upon him with their bills and their beaks and nearly tore him to pieces. When he recovered, he flew over to the animals and said, "It is too bad it all came to an end before it got started, because I know if we had gone to war we beasts would have won." Then the beasts pounced on him with angry growls and snarls and nearly tore him to pieces.

The moral of this story is that you ought to take your stand on one side or the other. You ought to stand up and be counted one way or the other.

They say that a bat is neither

a beast nor a bird. It is part bird; it is part beast. Too many people try to take that position in life. Would to God that you and I, and all the Baptists, all over the world might stand up and be counted for the Lord.

I have read to you a great text, which says, "And having done all, to stand." When you have done everything else, be sure you still continue to stand.

Notice some other Scriptures in this respect:

"Watch ye, STAND FAST in the faith, quit you like men, be strong."—I Cor. 16:13.

A little later, the Apostle Paul wrote to the churches of Galatia, and said:

"STAND FAST therefore in the liberty wherewith Christ hath made us free, and be not en-

(Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

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## TAPES

Quite often some dear brother will send us a tape of a message that he has preached with the thought that we will transcribe it from the tape and use it as an article in The Baptist Examiner.

We have tried to cooperate in this respect in the past; however, the cost of doing so is prohibitive. By the time we transcribe a 30 minute tape, type it, and edit it for the setting of type, we are out about \$20.

Therefore, hence forward any tapes that are sent to us will be returned as they are received, as we do not have either the time or the money to rewrite them. Please don't ask us, brethren, to deviate from this policy.

## "Stand, Be Counted"

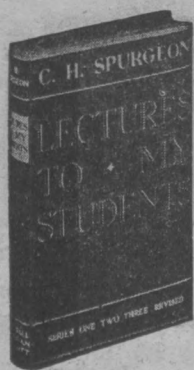
(Continued from page one)  
tangled again with the yoke of bondage."—Gal. 5:1.

Still later, the Apostle Paul wrote to the church at Thessalonica, and said:

"For now we live, if ye STAND FAST in the Lord."—I Thess. 3:8.

As your pastor, I can say the same thing. I live as long as you stand fast in the Lord. If I teach you the Word of God, and you come to accept it, and if I die and go on to Glory and you stand for the truth for the next fifty years, then I live just as long as

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you stand fast in the Lord.

Listen again:

"Therefore, brethren, STAND FAST, and hold the traditions which ye have been taught, whether by word, or our epistle."—II Thess. 2:15.

I have taken time to read you these few verses, each of which contain the words "stand" or "stand fast," and I would like to call upon you as a member of this church that you stand up and be counted for the Lord.

I

WE OUGHT TO STAND UP AND BE COUNTED AS TO THE BIBLE.

To me, the Bible is the inspired Word of God. I have never said that the Bible contains the Word of God, for that would indicate that it might contain the Word of God and also contain something else. I have said repeatedly that the Bible IS the Word of God. Listen:

"All scripture is GIVEN BY INSPIRATION of God."—II Tim. 3:16.

"For the prophecy came not in old time by the will of man: but holy men of God SPAKE AS THEY WERE MOVED BY THE HOLY SPIRIT."—II Pet. 1:21.

Beloved, you ought to stand up and be counted concerning the inspiration of the Bible.

You certainly ought to stand up and be counted as to the Bible concerning its duration — how long the Bible is going to last. I don't know how many times through the years gone by that I have read that glorious passage, in which Jesus said:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Mt. 24:35.

Some of these days, the heavens above are going to be no more. Some of these days, there is going to be a change so far as this earth is concerned. Those things shall take place, but Jesus said, "My words shall not pass away."

I believe in the duration of the Bible. I believe that God's Word is going to last, that it will never come to an end. We read:

"The grass withereth, the flower fadeth: but the WORD OF OUR GOD SHALL STAND FOR EVER."—Isa. 40:8.

Yes, beloved, the grass withereth, the flower fadeth, and everything else changes so far as this world is concerned, but when it is all changed, this old Book is going to be here. It is going to endure. It is not going to pass away. I think we ought to stand up and be counted as to its duration.

Then I say we ought to stand up and be counted concerning the Bible as to its authority. I am convinced that the only authority that we have—the only authoritative rule that we have, is that which is laid down within this Bible. Listen:

"Every word of God is pure; he is a shield unto them that put their trust in him. ADD THOU NOT UNTO HIS WORDS, lest he reprove thee, and thou be found a liar."—Prov. 30:5,6.

Notice, the Word of God is our authority — don't add to it. The Word of God is final. It is authoritative in what it reveals. It is not to be tampered with, or to be added thereunto.

Listen again:

"For I testify unto every man that heareth the words of the prophecy of this book. 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."—Rev. 22:18,19.

Here is a passage of Scripture that says, "Don't add, and don't subtract; don't plus and don't minus the Word of God." Beloved, it is final and it is authoritative. Whatever it says is to be considered the final words on that particular subject.

I say to you, we ought to stand up and be counted in that the Bible is inspired; in that it is going to last forever; in that it is the authoritative record so far as our lives and our churches are

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concerned.

II

WE OUGHT TO STAND UP AND BE COUNTED AS TO THE DOCTRINES OF GRACE.

A man wrote me sometime ago and said, "My church that I am a member of is not sound on the doctrines of grace." I wrote him immediately and said, "Get out of it. It is a sin for any man to be a member of a church that is not sound on the doctrines of grace."

Beloved, if a man is a member of a church, and that church isn't sound on the great doctrines that go along with our salvation, then he ought to get out of it. He ought not be a member of such an organization. I tell you, we ought to be sound on these doctrines of grace.

We ought to stand up and be counted on the doctrine of depravity. There are mighty few people in this world who believe that people are depraved. Every once in a while I try to talk to somebody about his soul's salvation, and I always go back to the fact that he is a sinner. I try to impress that upon him. There is not any use to talk to a man about being saved, if he doesn't realize that he is a sinner — if he doesn't realize that he is a depraved human being. I say to you frankly, it is the hardest thing to get an individual to admit and to agree that he is a depraved human being in the sight of God, yet that is the foundation for all the great doctrines of grace. Listen:

"Lo, this only have I found, that God hath made man upright; but THEY HAVE SOUGHT OUT MANY INVENTIONS."—Eccl. 7:29.

God made man upright. Man is certainly not as God made him originally.

Notice another Scripture as to the depravity of man:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

Beloved, we ought to stand up and be counted on the doctrines of grace as to the particular doctrine of depravity.

Then there is the doctrine of election. I think that a church, or a preacher, or an individual member that apologizes or in any wise makes light of the doctrine of election is a disgrace in the sight of Almighty God. Listen:

"According as HE HATH CHOSEN US IN HIM before the foundation of the world."—Eph. 1:4.

Beloved, before God ever made this old world, you and I who are saved were chosen of God in Christ Jesus. I am older than creation. I am older than the ground that you and I walk on. I am older than the hills. I am older than the rocks. I am older than the dust that covers those rocks. Before there came an acorn from the soil; before a little violet peeped from the sod in the springtime; before a hardy golden sunflower rose from the earth

to bow its head in majesty before the Lord in the fall of the year, God had already chosen you and me who are saved, in Christ Jesus. I say to you, we ought to stand up and be counted as to the doctrine of election.

Then there is the doctrine of a limited atonement. A man said to me of recent date, "I believe in election, but I don't believe in limited atonement." I said, "Brother, just stop right there. The man who says that he believes in election, and doesn't believe in a limited atonement, that man doesn't even believe the doctrine of election."

Beloved, the Word of God is very, very explicit, and very, very plain in that God has limited the atonement to those whom He has chosen in Christ Jesus. When our Lord Jesus gave to us the ordinance of the Lord's Supper, He said:

"For this is my blood of the new testament, which is SHED FOR MANY for the remission of sins."—Mt. 26:28.

Notice, He did not say, "for all," but "for many."

I go back to the Old Testament and I read the words of the Lord Jesus as He speaks through the Prophet Isaiah. Listen:

"He shall see of the travail of his soul, and SHALL BE SATISFIED."—Isa. 53:11.

When that day comes that God looks out over all the redeemed and sees them, what is going to be His reaction? I think the men of America shall shout "One Lord," and the men of Asia shall shout "One faith," and the isles of the seas shall shout "One baptism." Then all together they shall shout, "One Lord, one faith, and one baptism," and the Lord Jesus Christ shall see them and shall be satisfied.

He is not going to worry at all because the rest of Adam's race are not there. He is going to see the crowd that He died for, and when He sees the crowd for whom He died, He is going to be satisfied. That is limited atonement.

There is also the doctrine of irresistible grace — that when God calls a man, it is irresistible.

A man said, "I believe I can thwart the purpose of God." Beloved, you just go on believing it, if you want to, but you certainly do not believe what God says in His Book. Listen:

"All that the Father giveth me SHALL COME TO ME."—John 6:37.

How many are going to come? "All that the Father giveth me." There is not going to be a single one that God gave as a love gift from before the foundation of the world but what is going to come to Jesus Christ in time. All of them are going to be saved.

I don't encourage preachers to smoke. I don't encourage preachers to live worldly, sinful, profligate lives, but I say to you, all the sin on the part of any child of God will never keep a lost man out of Heaven. Mark it down, you and I ought to live for God to the best of our ability, but your living and my living has not one thing to do with the salvation of lost sinners, for God's Word says, "All that the Father giveth me shall come to me."

I say to you, the grace of God is irresistible.

Notice another Scripture in that respect:

"Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently TILL SHE FIND IT?"—Luke 15:8.

The Lord Jesus was giving the parable of the lost coin. It doesn't say that the woman seeks for a while and gets tired, and goes off, and sits down, but rather, she seeks diligently until she finds it.

When the Holy Spirit begins to work in a man, he never lets up, but He always brings that man to God. That is irresistible grace.

Then concerning the doctrines of grace, we ought to be strong concerning the doctrine of preservation. I believe that God preserves His people. Jesus said:

"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck

them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:27-29.

Beloved, that is preservation. God preserves us. It isn't what you do. It isn't that you hold out faithful to the end, as the Arminians say, but rather, it is that God holds us. God is the one that causes us to be preserved, and to persevere to the end.

I turn to God's Word and I read:

"For the Lord loveth judgment, and FORSAKETH NOT HIS SAINTS; they are PRESERVED for ever."—Psa. 37:28.

Beloved, God does a good job of preserving His saints. You say, "I have seen some people that made a profession and went along for a while. They carried a hymn book under one arm, and a Bible under the other, when they went to church. Then they fell by the wayside and they quit praying, and they quit going to church, and they became awful sinners. What are you going to do about that?" I will just say this: They are not the Lord's preserves; they are some of the preacher's canned fruit. They are some that the preacher canned, and they spoiled. God's preserves don't spoil. When God preserves a man, He preserves him forever.

Now look at these five great doctrines: depravity, election, limited atonement, irresistible grace, and perseverance. Look at them and I will ask you to follow one little word — the word TULIP, the T to stand for total depravity; the U to stand for unconditional election; the L to stand for limited atonement; the I to stand for irresistible grace, the P to stand for perseverance. Beloved, if anyone asks you what kind of a Baptist you are, tell them that you are a TULIP Baptist — a member of Calvary Baptist Church of Ashland, Kentucky. Stand up and be counted as a TULIP Baptist — one that contends for the doctrines of grace as laid down in God's Word.

III

WE OUGHT TO STAND UP AND BE COUNTED AS TO HIS CHURCH.

I would insist that the church was built by the Lord Jesus Christ. He didn't wait until the 15th or the 16th or the 17th century to get some uninspired individual to build it. It wasn't necessary. (Continued on page 3, column 5)

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THE BAPTIST EXAMINER

OCTOBER 3, 1970

PAGE TWO



# The Redeemer's Return

By ARTHUR W. PINK  
(Continued from last week)

Again, it is during the Millennium that the *Unity of the Church*—in contradistinction to the innumerable sects in Christendom which now divide believers—will be fully manifested, and our Lord's prayer of John 17:22, 23 fulfilled—"And the glory which Thou gavest Me I have given them; that *they may be one, even as We are One*: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." Not until the "Day of Christ" will the world "know" these things, for then it is that we shall all have come "in the *unity* of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). Yes, and then it is, also that Christ shall come "to be glorified in His saints and *admired in all them that believe*" (2 Thess. 1:10). In that day, the Church will be an object of beauty, wonderment, and admiration to all the world. It will then be fully seen what great things the Lord hath done for His Church, in giving it a higher place—a place nearer to Himself than that which even the holy angels will occupy. We turn now to consider.

#### 4. The Millennium in relation to Israel.

"And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land" (Gen. 15:17, 18). Here the two great periods of Israel's history were made known to Abram in figure. The vision of the smoking furnace and the burning lamp intimated that the history of Abraham's descendants was to be a checkered one. It was a prophecy in symbolic action; and like all prophecy was to have a double fulfillment. The order was first the sorrow and suffering, and then the glory and joy. There was first the smoking furnace of Egyptian bondage, and then the burning lamp which typified the brilliant reign of Solomon. After which there was the furnace, again, the furnace of the Babylonian captivity, and since Israel crucified her Messiah the furnace has been seven times hotter than ever before. Yet is it written, "For Zion's sake I will not hold My peace, for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof *as a lamp that burneth*" (Is. 62:1).

A remarkable statement is found in Deut. 32:8 which antedates the actual history of the Jews. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people *according to the number of the children of Israel*." Israel is here seen to be present before the mind of God six hundred years before they had any national standing in the earth, and two hundred years before the birth of their father Abraham. Yet, even at that remote period, God assigned to the descendants of the then scattered sons of Adam, their position in the earth according to the number of that people which was not then born. Here, then, we learn God's *purpose* concerning the chosen nation—Israel is God's *earthly center*.

In Gen. 13:14, 15, we read "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward. For all the land which thou seest *to thee will I give it, and to thy seed forever*." And again in Gen. 15:18 we are told, "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The land of Palestine has been given *unconditionally* to Abraham and his descendants, "For the gifts and calling of God are *without repentance*" (Rom. 11:29). But these Divine promises have never received anything more than a partial fulfillment. The patriarchs themselves were but sojourners in a strange country, so much so, they needed to *purchase* a burying ground in it for their dead. It is true that in the days of Joshua, Israel entered into possession of the Promised Land, but it is to be particularly noted that they entered Canaan under the Covenant of *Law* (see Deut. 27:1-3, 8-10; 28:1 etc.), and hence their continued tenure of it was conditioned upon their obedience to Jehovah. But, as is well known, they failed to walk in the Divine statutes, and turned aside after false gods. And long did Jehovah bear with their waywardness. Prophet after prophet was sent unto them, calling them to forsake their sins and return unto the Lord and He would abundantly pardon. But in vain. Ultimately the point was reached when God's patience became exhausted, and in judgment upon them He sent them into captivity, from whence nothing more than a remnant has ever returned to their own land. It was to the descendants of this remnant that the Lord Jesus came. To the "lost sheep of the house of Israel" He was sent (Matt. 10:5-7; 15:24). But He received no better treatment at their hands than did the prophets who were before Him—"He came unto His own and His own received Him not."

He was despised and rejected of men, and Israel disowned their King and put Him to a shameful death. While their Messiah was hanging upon the Cross, "All the people said, His blood be on us, and on our children" (Matt. 27:25), and God took them at their word! A few years later Jerusalem was besieged, captured and destroyed by the armies of Titus; hundreds of thousands of Jews were slain, and the remainder of them carried away into captivity. Since that time they have been a homeless nation, and wanderers on the face of the earth. Literally has the prophecy of Hosea been fulfilled, "For the children of Israel shall abide many days without a king" (Hosea 3:4). And yet, in spite of all, they have preserved their national individuality, and have never been absorbed by the other nations.

Now, it is evident that the nation of Israel has been preserved for a purpose, and what that purpose is, God's Word makes known. A marvelous future yet awaits these descendants of Abraham. Jerusalem is now trodden down of the Gentiles, but it is only to continue thus "Until the Times of the Gentiles be fulfilled" (Luke 21:24). The tabernacle of David, now fallen down, is to be restored (Acts 15:16), and the one who has been for so long the sport of the nations shall yet become its "head" (Deut. 28:13).

The restoration of Israel occupies a most prominent place in the Scriptures of truth and three things should be particularly noted in connection therewith. First, the restoration of Israel cannot take place until after the Church has been removed from the earth. Second, the restoration of the entire nation will be a gradual one. Third, restored Israel will occupy a much more exalted and glorious position than any it has held in the past, not excepting the reign of Solomon. The first of these three statements is based upon Acts 15:14-17 where we are expressly told that it is not until "after" God has taken out of the Gentiles a people for His name that He will return and build again the tabernacle of David. The second and third statements, above, will now be considered at more length.

In Zech. 12:9, 10 we are told, "And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son and shall be in bitterness for Him, as one that is in bitterness for his firstborn." Here is the starting-point of Israel's *moral* restoration, namely the *repentance* of Judah. Be it noted that this prophecy contemplates the House of David and the inhabitants of Jerusalem only, for it is not until a later date that God deals with the *Ten Tribes*. With the above Scripture should be linked 2 Cor. 3:15, 16—"But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless *when it (Israel) shall turn to the Lord, the veil shall be taken away*." One of the first consequences of Judah's turning unto the Lord in repentance will be the removal of the veil now upon their heart.

The restoration of the Ten Tribes is brought before us in Ezek. 34—the whole chapter should be read—"For thus saith the Lord God; behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord God" (vss. 11-15). The Ten Tribes restored to Palestine shall be united to the House of Judah and the two Houses become one again—"Thus saith the Lord God; Behold, I will take the Children of Israel from among the heathen, whither they be gone, and will gather them on every side and bring them into their own land; And I will make them a nation in the land, upon the mountains of Israel; and one King shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so they shall be My people, and I will be their God. And David My Servant shall be King over them; and they all shall have one Shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land which I have given unto Jacob My Servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and My Servant David shall be their Prince for ever. Moreover I will make a

(Continued on page 5, column 4 and 5)

## "Stand, Be Counted"

(Continued from page two)  
sary for Henry VIII, nor Martin Luther, nor John and Charles Wesley, nor John Calvin, nor any of the balance that started human organizations—it wasn't necessary for them to do so. Jesus Christ built His church in the first century.

Long years ago, the first Baptist preacher saw Jesus walking along the shores of the Sea of Galilee, and he said:

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

A little later, some of the crowd came around and said, "He to whom you bore record on the other side of Jordan is preaching and He is getting all the crowd and you are losing all your crowd. Everybody is leaving you and going to join Jesus. What do you have to say about it, Rabbi John?" John said:

"He must increase, but I must decrease."—John 3:30.

Beloved, if every man down through the years, from the days of that first Baptist preacher, John the Baptist, had been as faithful in pointing men to Jesus Christ as John the Baptist, there would never have been but one church, and that was the church that Jesus built in the days of His flesh. I say we ought to stand up and be counted as to the church.

That church came into existence before the day of Pentecost.

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cost. Practically all of the Arminians say that the church was established on the day of Pentecost. But I turn to the Word of God and I find that it says:

"And God hath set some in the church, *FIRST APOSTLES*." — I Cor. 12:28.

When did God put them in? It was before the day of Pentecost. I Corinthians 12:28 is unanswerable. The church had to be in existence before the day of Pentecost because Jesus Christ, said that the first ones in the church were the apostles, and they were put into the church before the day of Pentecost.

Notice again:

"And the Lord added to the church *daily* such as should be saved."—Acts 2:47.

If I tell you I am going to add to my bank account, that implies that I have a bank account. When it says that they added to the church, that implies that the church was in existence before the day of Pentecost.

Listen again:

"Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. 2:12.

The only time that the Lord Jesus Christ ever sang so far as the Word of God records, was at the time when the Lord's Supper was observed, which was before Pentecost. It says that they sang a hymn and went out.

Surely we ought to stand up and be counted as to the position that that church occupies in the sight of God.

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THE BAPTIST EXAMINER

OCTOBER 3, 1970

PAGE THREE



# The Baptist Examiner FORUM

"Please explain I Cor. 15:29. Should we be baptized for the dead? What is the significance of this verse?"

E. G.  
Cook

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



This is another verse of Scripture that I do not know too much about. My first thought would be Why is this verse in our Bible, and how can it be of any value to us? We want to notice, however, that this verse is in the form of a question. There is no command here, nor anywhere else in all the Bible that I know of for us to be baptized for those who have died.

In Lk. 16:22-23 we read, "The rich man also died, and was buried; and in hell (HADES) he lifted up his eyes." In verse 26 Abraham tells this rich man that there is a great gulf fixed between them that no one can cross. Notice, Abraham did not say unless someone is baptized for you. If a thousand people had been baptized for this rich man, that gulf that could not be crossed would have still been there. Then in Rev. 20:12 we read, "And the dead were judged out of those things which were written in the books, according to their works." There is nothing said here about their being judged according to someone else's works. So we conclude that our being baptized for some one who has died could not possibly be of any benefit to that dead person.

But, since this verse is definitely in our original Bible, it behooves us to keep digging until we are given light on it. After trying my Greek dictionary to no avail, I turned to my English dictionary for help. There I found that one of the primary meanings of the little word "for" is in place of. So, substituting this phrase in the place of the preposition "for" I found that Paul was saying Why be baptized in the place of the dead if the dead be not raised? In other words, If the dead just rot like a log and that is the last of them, why

should we go to the trouble of being baptized to fill up the ranks left by those who have gone on before us?

So I conclude that anyone who goes about trying to be baptized for the benefit of someone who has already gone to his abiding place, that is, one who has died, is sorely in need of some one doing something for him. If the dead person was saved, he does not need someone to be baptized for him. On the other hand, if he was lost, he is already in HADES and that great gulf cannot be crossed, so what good can it do him?



ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

I do not believe that we should be baptized for the dead. The Mormons hold to this. If someone dies without having been baptized, they let someone take his place, and baptize him instead of the one who has died. I had a woman who had been raised a Mormon saved under my ministry once. She told me that she had been baptized in the place and stead of dead people two dozen times or more. She said "I was in good health and able to stand it, and I thought that if it did the ones who had died any good, I was quite willing to volunteer my services." When she was truly saved she realized that not only were the baptisms for dead people worthless, but that her own baptism was meaningless since she did not know Jesus as Savior. So, when she became a true believer, she was properly baptized.

There are several reasons why I do not believe in baptism for the dead.

1—No other verse of Scripture can be found to back up the idea that one should be baptized for the dead, and it is unsafe to rest a whole doctrine on a single verse that has nothing else to back it up—especially if that verse is susceptible to a different interpretation.

2—Too great an emphasis is placed upon baptism, when it is considered so important that a living person is used to take the place of one who has died unbaptized.

3—Baptism for the dead does away with personal choice and thus is useless. The only kind of baptism that is worth anything is the kind that is preceded by the personal choice of the one being baptized.

4—I do not believe that this Scripture means that those Corinthians were baptized in the stead of others who had died.

What then, does the passage mean?

Some may differ with me on this interpretation that I am about to make. For instance Dr. Scofield gives this marginal interpretation: "Who through the introductory rite of baptism, are taking the places in the ranks left vacant by Christians who have died."

WHAT IS THE CONTEXT ALL ABOUT? It is primarily

about the resurrection of Christ. Some were denying that there is such a thing as the resurrection of the dead, and Paul pointed out that if such persons were right in their belief that would eliminate the resurrection of Christ. Verse 13 says, "If there is no resurrection of the dead, then is Christ not risen . . . then is our preaching vain, and your faith is vain."

If these deniers of resurrection were right, then baptism would be a farcical act, for it is in the name of a dead man. I think that is exactly what Paul is talking about when he says, "Why are they then baptized for the dead?" In other words, if there is no resurrection then Christ did not rise, and if he did not rise, then he is just a dead man, and why in the name of common sense are people being baptized for a dead man?

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Baptist Church  
South Shore, Ky.



In the 15th Chapter, Paul has been teaching of the resurrection of the dead. He has, of course, been teaching about the resurrection of Christ as well.

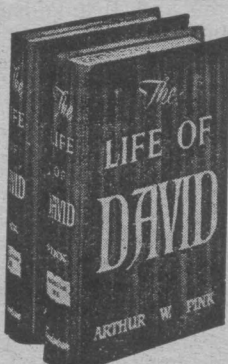
During his teaching, he points out that if there is no resurrection, then Christ has not raised and we are yet in our sins.

In teaching of the resurrection he has also been teaching of the absurdity of the belief of others regarding the resurrection. There were some who did not believe in a resurrection.

Paul was showing in this chapter how hopeless those people were. Apparently there were some who did not believe in a resurrection yet who practiced baptizing for the dead. They would take a living relative or friend and baptize them for the one who had died without baptism. This, of course, points to the beginning of baptismal regeneration.

He is showing in verse 29 that if there is no resurrection, as they believed, that it was foolish to baptize for the dead. He is merely taking something they do and showing how ridiculous it is in relation to their belief about the resurrection. Notice the verse: "Else what shall they do which are baptized for the dead, if the dead rise not at all. Why are they then baptized for the dead?" Now

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notice the next verse: "And why stand we in jeopardy every hour?"

As you can see by the change of pronouns that he is talking of one group in verse 29 and another in verse 30. He said why are we in jeopardy for believing as we do while you baptize for the dead for nothing if there is no resurrection.



AUSTIN  
FIELDS

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio

No, no one should be baptized for those who are dead. The Holy Spirit in this verse is not discussing baptism as an ordinance for those who are physically dead. Baptism is an ordinance given to the church (Baptist), and it is only for those who are physically and spiritually alive. Most Protestants believe that baptism is essential to spiritual life, and because of this belief, they reason that if one were baptized for the dead or in place of one who died without being baptized, the Father would grant that one pardon from his sins, and change his eternal destiny even though his soul was consigned to hell. The truth of the matter is that baptism was not given as a means whereby one receives eternal life. If one were to be baptized for one who is dead, it would not, in any sense of the word, change his eternal destiny.

The baptism of Jesus Christ was surely not an instrument to give Him spiritual life, for he was always God's son, but it did manifest righteousness as He explained in Matt. 3:15-17, and whatever baptism meant to Jesus, it should mean the same to us. Perhaps all who read this answer will agree that Jesus had no sin; thus His baptism was not to wash away His sin. Therefore, this ordinance was not given to give one spiritual life whether he be alive or dead, but it (baptism) did picture His (Jesus') death, burial and resurrection and also manifested that He was what He claimed to be: God in the flesh.

"The like figure, whereunto, even baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ," I Pet. 3:21.

After reading this verse, it becomes very clear that being baptized is not a requirement for spiritual life. The Holy Spirit emphatically declares that baptism is not the washing away of the filth of the flesh, which is sin. Thus, it is absurd and ridiculous for one to be baptized for dead friends, in hope that they will pass from death (second) to life (spiritual).

"And as it is appointed unto men once to die, but after this the judgment" Heb. 9:27.

This verse teaches us that after one dies he does not accumulate any more righteous work. Baptism is a righteous work, and being baptized could not add anything to one who has died, for the dead will be resurrected in the same condition that they were in, when death came.

The significance of this verse is that when one is baptized, he must believe that he died in Christ for the penalty of sin, which is death. The burial (immersion) and coming up out of the water pictures our resurrection. The Spirit then reasons of what value would our baptism be, if one were dead to sin in type, and if that one is never raised from the place of the dead. If there be no resurrection, then baptism is nothing but a mockery and having no meaning whatsoever.

Verse 30 gives further clarification of verse 29 for it says:

"And why stand we in jeopardy every hour" I Cor. 15:30.

This verse is in the form of a question which every child of God should earnestly consider and answer. The Spirit is asking us, of what purpose could there be in sacrificing for the cause of Christ if there is not going to be a resurrection. The answer would be the same as above. One could not give any reason for bringing our lives in jeopardy (martyr) for Christ's sake, if there is no life after death.

I was baptized to manifest that I believe in the resurrection. I contend for the faith (Word) even unto death, because I believe in life after death, thus I fully expect to see the Redeemer in my flesh, as is promised in the word.

## "Stand, Be Counted"

(Continued from page 3)

We are definitely assured as to the position that His church occupies, for we read:

"Ye are the salt of the earth."

—Mt. 5:13.

"Ye are the light of the world."

—Mt. 5:14.

To whom was Jesus speaking? He was speaking to His church, and He said that that church is the salt of the earth and the light of the world.

I tell you, beloved, the only thing that preserves this world from immediate destruction is the presence of true Baptist Churches in this world, for the only thing that has given forth any light that honors God, and praises God, is a true Baptist Church that is standing for God's Word.

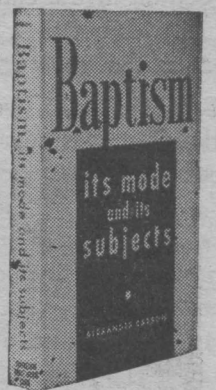
Jesus said, "Ye are the salt of the earth" and "Ye are the light of the world." He never said that to but one organization and that was the church that He built.

When I think about the position that the church occupies, I am reminded that the Apostle Paul likewise tells us about the position, when he says:

"But if I tarry long, that thou mayest know how thy oughtest to behave thyself in the house of God, which is the church of the

(Continued on page 5, column 1)

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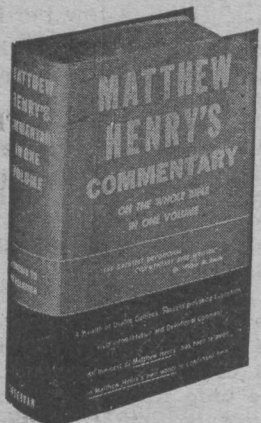
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THE BAPTIST EXAMINER

OCTOBER 3, 1970

PAGE FOUR



## "Stand, Be Counted"

(Continued from page 4)  
living God, the pillar and ground of the truth."—I Tim. 3:15.

Beloved, the only thing that is holding the truth in Ashland, Kentucky, is a true church that is trying to stand for the Word of God. False churches are not the pillar and ground of the truth, but the only thing that is holding up truth is the pillar that it rests upon and the ground that it is built upon which is the church that is true to the Word of God.

I say, beloved, we ought to stand up and be counted as to the position of His church.

I think also as to the program of His church. The Lord Jesus has a great program for His church. He said:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:19,20.

Beloved, that is our program. That is the program that He gave His church. We ought to stand up and be counted when it comes to His program.

I think again of His church how that church was baptized by the Holy Spirit on the day of Pentecost. I am afraid that many people have never fully grasped the meaning of Pentecost. We read:

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit."—Acts 2:3,4.

One day God created Adam; He gave him a body. God breathed into him, and he became a living soul. Then Adam procreated other living bodies down to this very hour in which you and I are living.

Jesus established His church and that church as a body was a dead body until the day of Pentecost, and on the day of Pentecost the Holy Spirit took up His residence in the church. We are assured that the church is the habitation of God through the Spirit, for we read:

"In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:22.

On the day of Pentecost the Holy Spirit took up His residence in the church, and He has been residing in the church ever since. He has never yet moved into a

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PTA. He has never yet moved into a lodge hall. He has never yet moved into any social reform organization. The Holy Spirit took up His residence in the church, and He has been living in true New Testament churches from that time until this.

Beloved, listen, just like Adam procreated other human bodies, who in turn procreated others down to this hour, so the church that Jesus established, that was baptized by the Holy Spirit on the day of Pentecost and has been inhabited by the Holy Spirit ever since — that church gave rise to other churches, and they to still other churches, and any church that has come into existence without a mother church is a dead organization. It has absolutely no life, because there is no perpetuity, no continuity, and no succession from the first church down to the present time. I say we ought to stand up and be counted, concerning the fact that the church was baptized by the Holy Spirit on the day of Pentecost.

I'll go further and say that we ought to stand up and be counted concerning Jesus' church for it is going to last. I am not worrying one particle about the day ever coming when Baptist Churches will not be here in the world. Jesus said:

"I will build my church; and the GATES OF HELL SHALL NOT PREVAIL against it."—Mt. 16:18.

Listen again:  
"Unto him be glory in the church by Christ Jesus THROUGHOUT ALL AGES, WORLD WITHOUT END. Amen." Eph. 3:21.

Beloved, when the ages have come to an end, the church that Jesus built is still going to be here. I am not concerned one particle about Baptists going out of existence. I am not concerned that there will ever be a day when there won't be a Baptist Church here in this world. As surely as there is a God in Heaven, I have an assurance that there will be a church here, world without end, and we ought to stand up and be counted and let the world know that we believe it.

People say, "Brother Gilpin, you are foolish to contend for a church. You are foolish to contend that Jesus established a Baptist Church, and that there have always been Baptist Churches here within this world. You are foolish to contend for these things when everybody else is going the other way."

Beloved, I don't care if I am the last man in the world that believes it. I will still believe that Jesus Christ meant exactly what He said, when He declared, "I will build my church; and the gates of hell shall not prevail against it."

Oh, my brother, when I think about how many Baptist people there are today who are compromising, and laying down the oars, and who have come to the place that they say that anybody's baptism is just as good as ours — when I think of that, I say, "Oh, God, that men should compromise, and that men should allow the whimsies of men, and the whimsical thoughts of men to control them to the extent that they would say that Jesus' church had failed! Thank God, His church will never fail!"

### CONCLUSION

I am glad that I am a Baptist. I am glad that when He saved me, He put me in a Baptist Church. I am glad that I am a Baptist preacher. I am glad I have some assurance from this Bible as to the future relative to

the church of which I am a member. I don't want to be a bat. I don't want to be part beast and part bird. I want you and me to stand up and be counted as to the Bible, as to the great doctrines of grace, and as to the church that Jesus built.

Oh, might it please God to enable you to take your stand for the things of the Lord and to stand with us until Jesus comes again. I pray that God would help me as your pastor to be faithful as to what I preach, and that God would help you as a member of this church to always be faithful to your pastor and faithful to the Word that I have preached to you. My prayer to God is that as church and pastor, we might stand, and having done all, to continue to stand. May God bless you!



## Conference

(Continued from page one)

### SATURDAY MORNING

Raymond Willis, Garrison, Ky., "The Bible and the Hereafter."  
Donald Hackney, Huntsville, Ala., "The Bible and Man's Depravity."

Clifford B. Taylor, Brantford, Ontario, Canada, "The Bible and the Judgment Seat of Christ."

Joe Shelnutt, Benton, Ark., "The Bible and Chastisements."

### SATURDAY AFTERNOON

Roy Mitchell, Corbin, Ky., "The Bible and the Ordinances."

W. W. Wilkerson, Tampa, Fla., "The Bible and Prayer."

Elvis Gregory, Columbus, Miss., "The Bible and Church Discipline."

Tex Cobb, Stockdale, Texas, "The Bible and The Holy Spirit."

### SATURDAY NIGHT

Roy Mason, Aripaka, Fla., "The Bible and Prophecy."

Robert McNeil, Charleston, W. Va., "The Bible and Election."

Lawrence Crawford, Hayward, Calif., "The Bible and Christ's Intercession."

### SUNDAY MORNING

Willard Pyle, Chesapeake, Ohio, "The Bible and Its Characteristics."

Harold M. Gill, Flintville, Tenn., "The Bible and the Church — True and False."

M. C. Hughes, Kountze, Texas, "The Bible and the Devil."

Milburn Cockrell, Dorsey, Miss., "The Bible and Security."

### SUNDAY AFTERNOON

Wayne Crow, Hollywood, Fla., "The Bible and Missions."

Bill Jackson, Bristol, Va., "The Bible and Its Central Theme — Christ."

O. B. Baker, Verona, Ohio, "The Bible and the Virgin Birth."

Gene Hensley, Wellington, Kan., "The Bible and Backsliding."

### SUNDAY NIGHT

Gordon Buchanan, Griffin, Ga., "The Bible and Evangelism."

B. A. Langford, Pasadena, Texas, "The Bible and Women."

Wayne Cox, Memphis, Tenn., "The Bible and Justification."

### MONDAY MORNING

Austin Fields, Coal Grove, Ohio, "The Bible and the Baptism of the Holy Spirit."

Joe Wilson, Winston-Salem, N. C., "The Bible and the Second Coming."

John R. Gilpin, Ashland, Ky., "The Bible and Angels."

Elder James Schafer, Houston, Texas, did a most wonderful job of leading the congregational singing. As for specials, we were blessed with the spiritual singing of Mr. and Mrs. Richard Little of Indianapolis, Indiana; Mr. Dewey Hart of Akron, Ohio; Morton Willis of Columbus, Ohio; the Jackson Trio from Lexington, Kentucky; and Bobby Overton of Ashland, Kentucky. Never have individuals sung more to the

(Continued on page 6, column 3)

## THE REDEEMER'S RETURN

(Continued from page 3)

covenant of peace with them: it shall be an everlasting covenant with them; and I will place them, and will multiply them, and will set My sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore" (Ezek. 37:21-28).

With the restored and re-united twelve tribes God will make a new covenant—"Behold, the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was a husband unto them, said the Lord; But this shall be the covenant that I will make with the house of Israel; after those days, said the Lord, I will put My law in their inward parts; and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:31-34; cf. 32-37-40; Is. 59:20,21).

Early in the Millennium Jerusalem will be rebuilt: "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling-places; and the city shall be builded upon her own little hill, and the palace shall remain after the manner thereof" (Jer. 30:18, cf. 31:38-40). Furthermore, the Temple itself will be re-built, built under the immediate supervision of the Lord Himself — "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the Temple of the Lord: Even He shall build the Temple of the Lord: and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both \* \* and they that are far off shall come and build in the Temple of the Lord, and ye shall know that the Lord of hosts hath sent Me unto you" (Zech. 6:12-15). This Temple, which is fully described in Ezekiel 40 and 41, will be an imposing structure of vast dimensions, upwards of a mile in extent. The Shekinah Glory shall enter it and from it radiate the whole earth—"And behold the Glory of God of Israel (i. e., the Shekinah Glory, see 11:23), came from the way of the east: and His voice was like a noise of many waters; and the earth shined with His glory" (Ezek. 43:2). The Old Testament ritual (with a few minor modifications) will be employed in this re-built Temple—see Ezek. 46 etc.—and as of old the sacrifices and feasts were anticipative, so those offered up and celebrated in the Millennium will be commemorative.

During the Millennium the land of Palestine will be apportioned equally among the Twelve Tribes—see Ezek. 47 and 48—and upon thrones shall sit the twelve apostles judging the twelve tribes of Israel—"And Jesus said unto them, Verily I say unto you, That ye which have followed Me; in The Regeneration (i. e., the Millennium when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28). Apparently, it was to this Isaiah referred when he wrote—"Behold, a King shall reign in righteousness, and princes shall rule in judgment" (Is. 32:1).

Many are the passages which describe Israel's millennial glory and blessedness. The last six chapters of Isaiah are occupied more or less with this theme, and from them we quote a few portions. After speaking of the Redeemer's return to Zion (Is. 59:20, 21), the prophet cries—"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Is. 60:1). The prophet continues—"And the Gentiles shall come to thy light, and kings to the brightness of thy rising. \* \* Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted. \* \* The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. \* \* Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit

(Continued on page 6, column 1 and 2)

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PAGE FIVE



## THE REDEEMER'S RETURN

(Continued from page five)

the land for ever, the branch of My planting, the work of My hands, that I may be glorified" (Is. 60:3, 9-12, 14, 15, 20, 21). The Lord shall "appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of Righteousness, The planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves" (61:3-6). And again; "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah (My delight is in her), and thy land Beulah (Married): for the Lord delighteth in thee, and thy land shall be married" (62:2-4).

Not only will Israel enjoy glorious blessings themselves, but, in the Millennium, they shall be a blessing to "all families of the earth" (Gen. 12:3). Then will be fulfilled that word, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit" (Is. 27:6). And further we are told, "And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass" (Micah 5:7).

We turn now to consider,

### 5. The Millennium in relation to the World.

The Millennium will be the time, when, instead of Satan being the world's "Prince," the Christ of God shall be its King. The form of His government will be theocratic not democratic—"And the Lord shall be King over all the earth" (Zech. 14:9). The scope or range of His government will be world-wide. All nations will be subject to His rule, and the uttermost parts of the earth shall be possessed by Him. "He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before Him: all nations shall serve Him" (Psalms 72:8-11). This is what is in view in Rev. 11:15—"And the seventh angel sounded; and there were great voices in heaven, saying, *The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever.*"

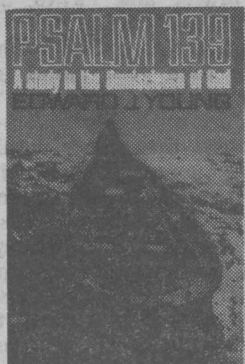
Perhaps at this point it would be well if we endeavored to meet a difficulty which many inquirers experience in connection with the Millennium. It may be stated thus. If the saints are all caught up to meet the Lord at His descent into the air, and the wicked are all destroyed during the Tribulation period, who will be left to inhabit the earth during the Kingdom age? The answer is simple. It is a mistake to suppose that all who are left behind at the Rapture will be subsequently destroyed by God's judgments. It is true that "the slain of the Lord will be many," yet the earth will not be entirely depopulated. This is evident from Matt. 25:31. It is also true that "all" who now believe not the truth will "perish" during the Day of God's vengeance—2 Thess. 2, yet many of the children of these unbelievers will be spared. Not all of those who will be gathered together for the battle of that great day of God Almighty will be slain, as is clear from Is. 66:19, where we read of "those that escape." The slaughter at Armageddon will be inconceivably dreadful, for from that battlefield will flow a river of blood two hundred miles in length and several feet in depth, yet we know from Zech. 14:16 that a "remnant" will be spared—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts." Finally, there will be a Jewish remnant miraculously preserved by God (Rev. 12) and these together with their resurrected brethren who were slain by the Anti-christ (Rev. 20:4) will form the nucleus from which will spring the Millennial Israel.

The seat of Christ's government will be Jerusalem, the royal city. "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Is. 2:3).

The character of Messiah's government is brought before us in Is. 11:3-5, "And He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with

(Continued on page 7, column 2, 3, 4, and 5)

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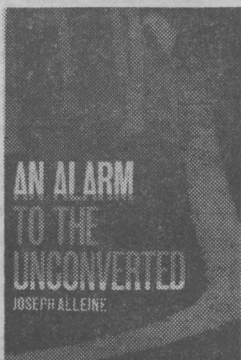
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## Conference

(Continued from page five) glory of God than in this Conference.

Leading in prayer from time to time from the rostrum were the following brethren:

Robert W. Fuller, Tulsa, Oklahoma; David West, Jesup, Ga.; Ronald Lumpkin, Minden, La.; Sherman Hartley, Elizabethton, Tenn.; J. L. Griffin, Tuscaloosa, Ala.; Dowse B. Smith, Ludowici, Ga.;

Walter Herin, Orange, Texas; Alvin Harrell, Murray, Ky.; Willard Willis, Middletown, Ohio; George Scott, Olivet, Mich.; William D. Shetterly, Toledo, Ohio; James Thorne, Detroit, Mich.;

Thomas G. Sutherland, Louisville, Ky.; R. C. Varble, Indianapolis, Ind.; James Lawson, Jellico, Tenn.; Tommie Lee Helm, Jacksonville, Texas; Scotty Thomas, Chattanooga, Tenn.; Richard Farnham, Noblesville, Ind.; Bill Mead, Gladwin, Mich.; Charles W. Stobaugh, Decatur, Ill.

It was indeed a joy to gather at the cafeteria in Twin Towers for each of the meals and to hear those present sing some old hymn and then be led in a prayer of thanksgiving for the food which we were about to receive. The following brethren offered thanks at these meals:

Elder A. J. McNeal, Huntsville, Ala.; Elder Lawrence Baker, Union, Ohio; Charles Shanks, Chicago, Ill.; Cletus Snyder, Winston-Salem, N. C.; Karl D. Toll, Riverdale, Maryland. (There were four other brethren who returned thanks, but their names elude us. Sorry.)

Most of the singing prior to the meals was led by Bro. Maurice Zamarron of Gladwin, Michigan.

Our meals were catered to us by the A. R. A. Services, Inc. Mr. F. Gordon Yingling was in charge of our meals assisted by Charles E. Moore, Ronald Schultz, and Fritz Bauer. Our chef for these fine meals was John Spotts. I can truly say we were served in splendid style and with the very best of food at each of these meals. On Sunday evening at our dinner meal we had quite a surprise from these folks for us. Displayed in the center of the dining room was a cross carved from ice that the chef, John Spotts, had prepared for us. On Monday morning at our final meal at Twin Towers to show our deep appreciation and

thanks to these men for their service to us, we presented each of them with a Bible.

Mr. Warren S. Myers of Marshall University took care of the arrangements for our dormitory and sleeping space. We will never forget his kindness nor the way in which he so courteously handled all the details in our behalf.

One of the outstanding features of our Conference was the baptismal service which we held on Monday morning before breakfast. At this time we baptized thirteen people from Chicago (Oaklawn) Illinois. To do this we used the facilities of the Guyandotte Baptist Church in Huntington, West Virginia. How we praise the Lord for this opportunity to do this. Then in the Monday morning service we organized these folk into a New Testament Missionary Baptist Church. How we thank God for these folk who came to us and pray that the Lord might bless them as they serve Him in church capacity!

It was a joy to have Brother Burket, our missionary to the Navajos, present, and to introduce him. He did not know he would be able to be present in time to schedule him as a speaker, yet it was a joy to be able to introduce him and have him with us throughout the Conference.

At our Conference this year we had people from 24 states and also from 2 foreign countries. These states and countries are as follows:

New Mexico, Ohio, Texas, Michigan, Florida, Tennessee, Kentucky, Indiana, Alabama, Illinois, Arkansas, Pennsylvania, Kansas, California, Virginia, Arizona,

Georgia, Louisiana, Maryland, North Carolina, Mississippi, Oklahoma, West Virginia, and New York, and Canada and Mexico.

We wish to thank sincerely all of our preacher brethren and each of the ones who sang for us particularly for being in attendance and for the message that each brought.

We wish also to thank Brother Joe Wilson and each of the brethren who helped him in the sale of these books. Brother Cletus Snyder of Winston-Salem N.C. and Brother Herbert Cole, members of Grace Baptist Church and Brother Jimmy Page of Norfolk, Virginia, who is a member of Calvary Baptist Church in Ashland, Kentucky, assisted Brother Joe at various times during the Conference. We deeply appreciate their assistance in the sale of a great number of good books during the days of the Conference.

On Sunday after our morning service, we had opportunity to present the members of our church who live in various states and are unable to fellowship with us each Sunday. We are very thankful for these dear ones and only wish it were possible for them to be with us more often.

It is too early to say anything about 1971, but if our Lord tarries, I am rather of the opinion that Calvary Baptist Church will be inviting you to attend another Conference over Labor Day weekend at Huntington, West Virginia. We will be praying towards this end and trust that the Lord might permit us again to hold this Conference. In this, as in all things, may His will be done.

## New Church

(Continued from page one) this authority by a church then it does not have the authority to do this.

In Acts 13:1-3 we have an example of a church being directed by the Holy Spirit to send forth missionaries in keeping with the commission. These missionaries went out and organized

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churches as a result of this authority and then reported back to the church. (See Acts 14:26-28).

As our church gave birth to a new church, we experienced birth pangs. We know what this new church will have to face in this world. If the Lord tarries, she will be persecuted, laughed at, and lied about. There will be trouble from within as Satan tries to destroy it. Their pastor and members will be discouraged and downhearted many times. We know these things and so our heart aches for them, yet we rejoice because we know that every trial will bring them closer to the Lord. We know that they must face these things in order to have their faith strengthened.

During this night of nights we were further blessed in that we were privileged to ordain a brother into the ministry. Bro. Pennington did a great job of answering the questions during this service, and so we were happy to ordain him to be pastor of this new church.

If any of the readers should happen to be in Covington, Ky., let me recommend to you that you visit this church and rejoice with them. It is the King's Addition Baptist Church of Covington, 313 Berry St., Covington, Ky. Bro. Don Pennington is their pastor.

## Alien Baptism

(Continued from page one) tist Church, then let all Baptist Churches cease to exist; let them pass from the earth like all frauds and fancies of men. Let them cease to encumber the ground for they bring forth no fruit to the glory of God. They are spurious evils spawned by Satan and are full of the "leaven of malice and wickedness." However, if the church Christ built, was, and is a Baptist Church, then let those who would impugn its doctrines and alter its ordinances beware. God will not deal lightly with such as He tells us in I Corinthians 3:17.

I will not go into the two thousand year history of Baptists in order to prove Baptist perpetuity. This has been accomplished by (Continued on page 7, column 1)

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PAGE SIX



## The Redeemer's Return

(Continued from page six)

the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." During the Kingdom age—in contradistinction to the present dispensation of Grace wherein God endures with much long-suffering the vessels of wrath fitted to destruction—wickedness shall be promptly dealt with and evil doers will meet with swift judgment: "Whoso privily slandereth his neighbour, him will I cut off: him that hath a high look and a proud heart will not I suffer. Mine eyes shall be upon the faithful of the land, that they may dwell with Me: he that walketh in a perfect way, he shall serve Me. He that worketh deceit shall not dwell within My house: he that telleth lies shall not tarry in My sight. I will early destroy all the wicked of the land; that I may cut off all wicked-doers from the city of the Lord" (Ps. 101:5-8).

We turn now to some of the results of Christ's government. During the Millennium our Lord will rule as "The Prince of Peace." For the first time since the flood, the earth will be completely delivered from the horrors of war. Then it will be seen that "He maketh wars to cease unto the ends of the earth" (Ps. 46:9). The Kingdom age will be a time of universal peace—"And they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Is. 2:4).

During the Millennium there shall also be universal blessing. An exceedingly sublime picture of the conditions that will then obtain is to be found in Is. 35:5-10, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land 'springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness: the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

At the beginning of the Millennium there shall be a universal worship of Christ—"And it shall come to pass that everyone that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts" (Zech. 14:16).

What a glorious time the Millennium will be for our poor sin-cursed earth! Universal righteousness, universal peace, universal blessing, and universal worship! Surely we have reason to pray "Thy kingdom come." And now,

### 6. The Millennium in relation to Creation.

The blessings which will be brought to the world upon the establishment of the Messianic Kingdom will not be confined to the human family but will be extended to all creation. As we have shown in earlier chapters, the Curse which was pronounced by God upon the ground in the day of Adam's fall, and which resulted in a creation that has groaned and travailed ever since, is yet to be revoked. Creation is not to remain in bondage for ever. God has set a hope before it, a hope, which like ours, centers in the personal return of Christ. "For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it in hope; that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (Rom. 8:19-21, R. V.). A passage closely connected with the one just quoted is found in the ninety-sixth Psalm—"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice Before the Lord: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth" (vss. 11-13). These verses picture the joy of all Nature consequent upon the advent of its Creator to the earth.

One striking effect of Creation's deliverance from its present bondage is described in Is. 30:26—"Moreover the light of the moon shall be (in the Millennium) as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of His people, and healeth the stroke of their wound." An illustration of the Curse being removed from the "ground" is found in Is. 35:1. When the Times of Refreshing shall come from the presence of the Lord then shall "the desert rejoice and blossom as the rose." This is further amplified in Isaiah 41:17-20—"When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not

forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water. I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together: That they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it."

Not the least of the beneficent changes introduced during the Millennium will be the restoration of the animal kingdom to its Edenic state. The present ferocity of the wild beast is abnormal and due to the fall of man. It is very clear from Genesis 2 that, originally, man had full dominion over all the animal kingdom, but this was forfeited when he rebelled against his Maker. In the kingdom age—the Times of the Restitution of all things spoken of by the prophets—the fierce nature of the beasts will be subdued, for in that day, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw as the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:6-9).

By comparing Scripture with Scripture it would appear that, during the Millennium, there will be no earthquakes, no tornadoes, no storms at sea, but all Nature will be at rest and share in the general blessing which the personal presence of Christ shall bring. And yet, there will be droughts and plagues upon the rebellious and disobedient (see Zech. 14:18, 19), which leads us to consider,

### 7. The Millennium in relation to Sin.

In spite of the fact that Satan will have been removed from the earth, and that Christ reigns in person over it, yet conditions here will not be perfect even in the Millennium. Unregenerate human nature will remain unchanged. Sin will still be present, though much of its outward manifestation will be restrained. Discontent and wickedness will not be eradicated from the hearts of men, but will be kept beneath the surface by means of the Iron Rod. Multitudes will yield to Christ nothing but a "Feigned obedience" (Ps. 18:44, margin). This "feigned obedience" will be the product of power not grace; it will be the fruit of fear not love. In Psalm 72, which gives a graphic picture of millennial conditions, we read, "They that dwell in the wilderness shall bow before Him; and His enemies shall lick the dust" (vs. 9). Again, we are told in Psalm 110:2 that the Lord shall rule in the midst of "enemies." In Psalm 149, wherein the children of Zion are bidden to "be joyful in their King," we are told that His saints shall "execute vengeance upon the heathen, and punishments upon the people; To bind their kings with chains, and their nobles with fetters of iron; To execute upon them the judgment written: this honor have all His saints. Praise ye the Lord" (vss. 7-9). In Micah 5, where we have another description of the judgments which the remnant of Jacob will execute upon the Gentiles, we are told, "And the remnant of Jacob shall be in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (vss. 8-10). These verses do not conflict with those Scriptures which speak of great blessings, spiritual as well as temporal, coming upon the Gentiles during the Millennium, but warn us that the Kingdom age is not the Perfect State, and that while most if not all will worship outwardly, yet at heart many are still the enemies of the Lord.

At the close of the Millennium Satan will be temporarily released from his prison in order to test humanity: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city" (Rev. 20:7-9). Thus will be fully and finally demonstrated the incurable evil of the human heart. Even a thousand years of millennial blessedness, with Satan away from the earth, will not effect any change in man. Let Satan be loosed and allowed to go forth once more and deceive the nations, and it shall be seen that the carnal mind is still enmity against God, and prefers a Murderer to the Lord Jesus. Nothing avails short of a new creation. Miracles, a beneficent environment, temporal blessings — nothing without, can alter fallen and depraved human nature. "Except a man be born of water (the Word) and of the Spirit he cannot enter the kingdom of God" (John 3:5).

The final revolt of man under the leadership of the Devil will meet with swift judgment—"And fire came down from God out  
(Continued on page 8, column 4 and 5)

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## Alien Baptism

(Continued from page 6)

abler pens than mine. I recommend the reader to the following volumes for reference: 1. "The Trail of Blood" by J. M. Carroll; 2. "Alien Baptism and the Baptists" by W. M. Nevins; 3. "The Church That Jesus Built" by Roy Mason, and 4. "Old Landmarkism" by J. R. Graves. These are but several of the many books available that substantially prove that Christ built what we would describe today as a Baptist Church.

The testimony is abundantly clear to any unbiased mind that Christ built a Baptist Church since the Baptist Churches are the only ones that preach the gospel. I state this without apology and the published beliefs of the other denominations confirm it. The Baptist Churches are the only ones that preach salvation wholly, completely and totally by grace. All other churches and groups teach salvation either by works of man or a mongrel mixture of works and grace. It is for this reason that I am a Baptist, and it is for this reason that true Baptist Churches have ever and always refused to receive baptism from denominations that teach lies and corrupt "the simplicity that is in Christ."

Perhaps some will take exception to my use of the word "lies." If so, they do not measure as God measures, nor see as God sees. With God a lie is a lie whether it be well intentioned, unintentioned or deliberate. I am willing to let all Baptist claims stand or fall on this one point. THE BAPTISTS ARE THE ONLY ONES THAT PREACH THE GOSPEL. If a man is saved in another denomination it is in spite of what they preach, not because of it. If you ask the other denominations if they believe that salvation is by grace, and grace alone, they will admit (sometimes hesitantly and sheepishly) that it is not. They exalt man's works above God's grace. When a Baptist Church preaches salvation by grace it is preaching the sovereignty of God because God's sovereignty and all the doctrines pertaining to it can be correlated into one word — GRACE. Since Baptist Churches are the only ones that preach grace they are the only ones that preach the sovereignty of God. Therefore, churches that do not preach grace certainly have no authority from God to baptize. Though performed with a sincere and pious zeal their baptism is just a mockery and a sham. Christ in Matthew 28:18-20 gave the authority to preach, baptize and teach to His church, and His church only. Any other church or group that performs these functions has assumed an authority that God did not give to them. Baptism performed by any church other than a true Baptist Church is invalid before God and meaningless.

For a Baptist Church to receive baptism from an organization that Christ did not establish, is to give credence and tacit approval to the lies they teach, and to prostitute the church of the Lord Jesus Christ by receiving unbaptized members into the congregation. A Baptist Church  
(Continued on page 8, column 3)



# My Impressions...

## Concerning The Labor Day Week-End Bible Conference at Calvary Baptist Church of Ashland, Kentucky

### SECOND TIMER ENJOYS HERSELF

I can, truly say I have thoroughly enjoyed myself at Huntington this year. (This is my second trip to your Conference). Everything and everyone was wonderful. The sermons were all so interesting and helpful. Thanks Bro. Gilpin for your kind and generous hospitality. May God bless you and yours.

Mrs. B. F. Goodman,  
Bristol, Va.

### BROUGHT FRIENDS TO ENJOY IT TOO

This is my second Conference. I have had a real blessing. We brought another couple with us this year, because we were so blessed last year. It is so wonderful to be with so many that love the Lord.

Dorothy Buzzell,  
Gladwin, Michigan

### SORRY HE DID NOT ATTEND BEFORE

The best conducted meetings I ever attended. Everything was

on schedule and right on time. The subjects were most interesting and important to Bible believing Christians. The length of time each speaker spoke was just right. I am sorry I did not attend years ago, as the fellowship and friendship was most warm. I shall be attending from now on. The book display was great. I bought books that I have wanted for a long time. I am very grateful.

Richard Essig,  
Middletown, Ohio.

### CONFERENCE WAS JUST GREAT

I thought that the 1970 Bible Conference was just great. The food and the rooms were good.

Ronnie Manuel,  
Bristol, Tenn.

### ENJOYED THE MANY EXCELLENT SERMONS

I have never had the privilege of hearing so many excellent sermons as at this Conference. When I heard Kent Clark, I thought it would be the best sermon of the Conference until I heard

James Hobbs and then Jon Rule. Then I knew I was in for a Labor Day weekend never to be forgotten. All have been excellent, and a few stand out as being above this in my mind. Thank God for the sermons preached by Cliff Taylor, Roy Mason, Lawrence Crawford. May the Lord's richest blessings rest upon all who have been at this Conference.

Elmer B. Honea,  
Fayetteville, Ark.

### A SOUL THRILLING EXPERIENCE TO THEM

Thank God for the soul thrilling experience of attending the 11th Annual Bible Conference of Calvary Baptist Church, and to hear God glorified and to see Jesus Christ being exalted. Till sins fierce war shall cease, lead on, O King eternal!

Mr. and Mrs. Virgil Hughes,  
Marion, Ky.

### THOROUGHLY ENJOYED HIMSELF WITH US

This is my second trip to the Conference, and I have enjoyed myself. Many thanks for the good food, lodging and hospitality; also for the spiritual blessings. Praying He will continue to bless Bro. Gilpin and Calvary Baptist Church to sponsor the Conference. May it be a means of awakening America's preachers to preach the whole counsel of God as in His divine word!

B. F. Goodman,  
Bristol, Va.

### THINKS 1970 THE BEST OF ALL

This has been the best of all the Conferences I have attended. I have received so many blessings which were needed. The fellowship around God's Word was the best, and we also had the best singing from many of God's dear ones. We were thrilled to the highest point. Everything that was said gave God the honor and glory. We do hope to come again next year if there is one, and if it is God's will. May God continue to provide everything.

Eld. James Thorne,  
Detroit, Michigan

### Alien Baptism

(Continued from page seven) that receives baptism from another denomination has become an empty shell with no truth or light dwelling within. It has become like those it deals with. It espouses their doctrine and furthers their cause. Being made one with false teachers and heretics (under Satan's guise of ecumenical union), it takes upon itself a "cloak of maliciousness" and becomes a traitor to the cause for which millions of Baptists have died. It will have to answer to a charge of treason before God. It has ceased to be a true church and has become a temple of unrighteousness, a citadel of the ungodly, and an active enemy against the church, the people, the gospel, and the Christ of our God.

### Ruin A Church

(Continued from page one) 20:28). The New Testament church is the Bride of Christ, and she shall appear in the wedding hall without one solitary blemish. All efforts to destroy Her are doomed to defeat. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

### THE BAPTIST EXAMINER

OCTOBER 3, 1970

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## THE REDEEMER'S RETURN

(Continued from page 7)

of heaven and devoured them" (Rev. 20:9). What follows is told us in few words. Satan himself is cast into the Lake of Fire where the Beast and the False Prophet are, and all of the unsaved dead from Cain onwards will be raised from their graves, to stand before the great white Throne and be judged according to their works. The purpose of this judgment is to determine their respective sentences, for there will be degrees of punishment among the lost, as there will be degrees of glory among the redeemed. "And whosoever was not found written in the book of life was cast into the Lake of Fire" (Rev. 20:15). Oh, my reader, is *your* name written in the book of life? If it is not, there is nothing before you but a hopeless and endless eternity of suffering, of suffering so fearful that no human pen or tongue can adequately depict it.

"And whosoever was not found written in the book of life *was cast into the Lake of Fire.*" Unsaved reader, what an awful prospect is thine! The day of reckoning fast hastens on. God is yet going to call you to account and take full satisfaction to His justice. Long have you defied Him, but soon He will put forth His power and deal with you in judgment. What He has threatened that will He most surely perform. The Lake of Fire! Eternal suffering! Tormented day and night for ever and ever! Such a portion will be *unendurable*, and yet it will have to be endured by every Christ-rejector, and endured *for ever and ever*. "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? *I the Lord have spoken it, and will do it*" (Ezek. 22:14).

Following the great white Throne judgment and the casting of the lost into the Lake of Fire, Christ will deliver up the kingdom to God, even the Father, "when He shall have put down all rule, and all authority, and power. For He must reign, till He hath put all enemies under His feet. And when all things shall be subdued unto Him, then shall the Son also Himself besubject unto Him that put all things under Him, that God may be all in all" (I Cor. 15:24, 25, 28; and see further Rev. 21:1-5).

### CONCLUSION

AS we take up our pen to write these closing paragraphs, we do so conscious that we have merely skimmed, here and there, the surface of a vast ocean of truth. Though upwards of five hundred Scriptures have been referred to in these pages, yet, hundreds more could have been cited in support of the positions which we have advanced. An exhaustive classification and examination of *all* the passages which are connected, directly or indirectly, with the subject of the Redeemer's Return, would necessitate many volumes rather than one. Our opponents greatly err who suppose that pre-millennialism rests upon a few doubtful and obscure passages. The texts upon which we rely are neither few nor ambiguous, and their testimony is neither scanty nor uncertain. No other doctrine of Scripture can produce a larger, more distinct and more vigorous testimony in its favor. The Coming and Kingdom of the Lord Jesus Christ is a theme which pervades the Bible from Genesis to Revelation. It is the central burden of prophecy. It is the grand solution to the mystery of Divine Providence. It is the one great hope of the Church, of Israel, and of creation.

The personal return of the Lord Jesus Christ to set up His Kingdom on the earth and reign over it in power and glory is no novelty of a feverish age, no hasty conjecture caught up at random without consideration and unsupported by reliable evidence. It is no fable of romance, but sober, Scriptural reality, though far beyond what fancy ever painted. It is no creation of a disordered mind, but the Golden Milestone of Scripture to which all lines of prophecy are rapidly converging. It is no pet theory of certain religious fanatics, but the approaching Climax of all history. It is no mere dream of idealists, but the promised consummation and glorious issue of all the confusion and change, the sin and sorrow, the disease and death which have desolated the earth for six thousand years. It is the divinely ordained Remedy for those deep and manifold evils under which humanity now groans and which men are so earnestly, yet vainly, seeking to cure.

Had we followed the inclinations of our own heart, we should have devoted a chapter to the *history* of Millenarianism. We might have quoted from the early Church "fathers" and shown that during the first three centuries of the Christian era it prevailed universally, its only opponents being the Gnostics. We might have referred to the writings of the Reformers, and shown how they one and all looked for the imminent coming of Christ. We might have inserted citations from modern authors whose piety and scholarship are unquestioned. But we had no desire to buttress our position by human authority even of the most ancient and honorable kind. Let not our faith stand in the wisdom of men, but in the power of God. Unless our theses can be unequivocally maintained from Holy Scripture, it were vain to call in human witnesses however numerous or however venerable.

(To Be Continued Next Week — D.V.)

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