

# The Baptist Examiner

# BAPTIST

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

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## DEGREES OF PUNISHMENT IN HELL

By JOE WILSON  
Winston-Salem, North Carolina

"And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:12, 14, 15.

This passage does not present a myth or a story designed to scare folk, but a reality that will be the sad and terrible experience of all those who die without a saving knowledge of the Lord Jesus Christ. Beloved friend, you are an eternal being. When God brought you into this world, He brought a being who will exist consciously, knowingly, and feelingly somewhere for all eternity.

And, my friend, there is a Heaven and a Hell, that's all there is, there ain't no more. You must exist eternally in a Heaven whose joy is beyond the power of tongue to describe or mind to comprehend. Or in a Hell whose awful agony no pen can adequately portray.

Now the most terrible thing that can ever befall any individual is to die without Jesus Christ and go to Hell. We look at or hear about certain things that some of mankind suffer and we say, "how awful". But the most terrible thing that ever came into any life on this earth is nothing compared to Hell. If we could take all the suffering and pain that all of mankind have suffered to the present time and put all of that on one individual, it would not begin to compare with the horror of one hour in Hell. I would plead with my reader to flee the wrath to come.

In this awful Hell where all suffer beyond our power to even

imagine, there will be some who suffer more than others. There will be degrees of punishment in Hell. Now this is a clearly revealed Bible doctrine. I desire in this message to first of all, prove this doctrine from Scripture, then set forth some of the principles upon which God will proceed in determining the degree of punishment, and then make some concluding observations.

I

First let us prove this doctrine from the Word of God.

"But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. But I say unto you, That



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it shall be MORE TOLERABLE for the land of Sodom in the day of judgment than for thee." — Matt. 11:22, 24.

These cities Jesus was here upbraiding were religious cities in outward profession. Tyre and Sidon were wicked heathen cities of O.T. days and Sodom was so wicked that a terrible sin of our day got its name from Sodom. Yet Jesus judged the self righteous hypocrisy of these religious cities as worse in His sight than the other. But note especially that it will be more tolerable for some at the judgment than for others.

"And He said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and chief seats in the synagogues, and the uppermost rooms at feasts: Which devour widows' houses and for a

(Continued on page 8, column 1)

BILL FARMER  
Lincoln Park, Michigan

"A good name is better than precious ointment." — Ecc. 7:1.

The name, Baptist, is a beautiful name. It is not as beautiful as the name, Jesus, but still it is beautiful. This name implies many things which many people never bother to consider.

The name Baptist denotes ORIGINAL CHRISTIANITY. In other words, every Christian in the Bible was a Baptist! Many want to know why the name Baptist was not used by churches in the New Testament. The reason is this, if God had allowed "Baptist" to be used by the N. T. saints then every heretic alive today would be called a Baptist. Catholics, Campbellites, Methodists, and Holy Rollers all would be called "Baptists". Instead, these today comfort themselves by using the terms "Church of God", "Church of Christ", "Assembly of God", and "Jehovah's Witness". Baptists alone deserve these titles. Baptists believe the same as N. T. churches believed!

The name Baptist is also a NAME OF HATE. It denotes a genuine "trail of blood" all the way to the time of Christ. Catholics hated groups of Christians that believed the Bible and called them "Ana-Baptists" meaning Re-Baptizers. These Christians believed in salvation by grace and Scriptural baptism as the

door to the Lord's church. Their history is vague but not so vague that we cannot trace them in an unbroken chain to the time of our Lord. Other denominations bear the image of the creators. Lutherans follow Luther's teaching, Methodists, John Wesley and so on. Baptists also follow the



BILL FARMER

teaching of their leader, Jesus Christ.

The name Baptist is SYNONOMOUS FOR TRUTH! Although many who are liars and heretics call themselves Baptists, they are not! Baptists love God's word; they love truth.

The name Baptist is indeed a wonderful name, one that should be respected and held dear.

## Are Musical Instruments To Be Used In Churches?

By ROY MASON  
Aripeka, Florida

The "Church of Christ" people are divided into what is popularly known as "The Fiddlers" and the "Anti-Fiddlers." One group will have nothing to do with the use of musical instruments in worship. They not only will not use such, but they are loud and persistent in condemning others who do use instruments in the worship of God. Are they right or are they wrong?



ELD. ROY MASON

in their contention? THEY ARE WRONG as they are concerning most of their teachings.

Does God Change With The Times?

Read Malachi 3:6. If God does not change, then He doesn't change His attitude concerning music. People do change as regards their musical tastes. With the advent of radio, came the "crooner" with his slobbery, sobby slush. Instrumentally, we have "swing." Both are musical perversions. But God hasn't changed in His attitudes or His tastes.

Did God Ever Approve Of Musical Instruments?

The answer is YES! Let us remember that the Psalms were

inspired of God, and when they command that God be praised in a certain way, that command expresses the will of God. Let us examine a couple of the Psalms in this connection:

Psa. 149:3, "Let them praise his name in the dance (musical instrument); let them sing praises unto him with the TIMBREL AND HARP."

Psa. 150:3-5, "Praise him with the sound of the TRUMPET; praise him with the PSALTERY AND HARP. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals."

Note the musical instruments mentioned here — the timbrel, trumpet, the harp, organ, cymbal, and stringed instruments.

Question: Would God command the use of such instruments in His worship in Old Testament times, then turn around and frown upon the use of such in New Testament times? Of course not.

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## Three Vitally Important Appointments With God

ELD. T. L. GRIFFIN  
Tuscaloosa, Alabama

If one were to search the Scriptures closely other appointments with God might be found, but these three are of such vital importance that it is certainly worth our time to give them the most careful consideration. You will find that in God's Book, the word "appoint" and "appointed" mean: to constitute, ordain, assign to, or allot, and based on these definitions we will treat the texts at hand.

I

Our first text (I Thess. 5:9) reads: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

This passage applies positively and pointedly to saints only — to those saved by the grace of God. You will note the term "ye" used twice from verses five to nine and the term "us" used four times in the same area. If we look to Rom. 5:9 the Great Apostle is again referring to "us" being saved from wrath: "Much more be- ing justified by his blood, WE

SHALL BE SAVED FROM WRATH THROUGH HIM". Then again in Rom. 1:18 we find a passage that makes a very pointed reference to God's wrath: "For the wrath of God is revealed from Heaven against all ungodliness, and unrighteousness of men who hold (hold down) the truth in unrighteousness". This passage alone would require much time and space to go into its total meaning, but suffice us to say that it is its use of "wrath" that led us to use this passage at this time. You will note that the wrath of God is revealed from Heaven, and shows the consequences involved to those wicked sinful Christ-rejecting men when His wrath is poured out without mixture of mercy (Rev. 14:10).

Coming back to our first text, it is said that God has not appointed us to wrath BUT TO OBTAIN SALVATION BY OUR LORD JESUS CHRIST, and we, the "us" in this passage, has reference to God's own as we were in the realm of a divine appointment that had its beginning in God's own eternal purpose before time was (Eph. 3:11). Here you will note that we are to obtain salvation by our Lord Jesus Christ. We must not pass this point without a brief reference to election. In fact election is not salvation but is UNTO salvation.

"Knowing, Brethren beloved, your election of God, for our Gospel came not unto you in word only, but also in power and in the Holy Spirit, and in much assurance, as ye know what manner of men we were among you for your sake." — I Thes. 1:4,5.

In this passage Paul is giving to these saints the very taproot as to their salvation as it was, and is, in Christ and is the same church epistle that our text is drawn from. In verse four Paul makes reference to God's election and in verse five to the Holy Spirit's use of the Word, which is the Divinely appointed means to accomplish an end. These saints had the glorious Gospel preached to them and in it God had declared how He was to save (Continued on page 7, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "DO YOU BELIEVE?"

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth." — Mark 9:23.

I have one desire today, and that is to preach to you in such a way that 1971 should be a most blessed year, both as a church and as individuals. I think I have a message that will help you to see how that it can be, personally and individually, a blessed year, and particularly as a church.

I have read to you a very interesting passage of Scripture. The Lord Jesus Christ had been up on the Mount of Transfigura-

tion. He had taken with Him Peter, James, and John, and these three come down now with Jesus from the Mount of Transfiguration.

They find a crowd has gathered around the apostles whom He had left in the valley. Here is a father who has brought his son, who was stricken with an evil spirit, unto the disciples, and these apostles had failed to alleviate the suffering of this lad. They had failed in their attempt to cast out this evil spirit from the boy. As I say, the Lord Jesus Christ comes down from the mountain and finds this situation.

As I have often said concerning it, He came down from the Mount of Vision to the Plains of Service. He came down from communion with the Father to find a church that wasn't meeting the needs of the people. His church, His apostles, had failed to meet the needs of this father and the son that was stricken with an evil spirit.

As Jesus came near to the crowd, He asked the circumstances. The Word of God tells us of how the Father spoke but once and said, "Your disciples just failed, that's all. I brought (Continued on page 2, column 1)



It is impossible to take your pleasure in this world and after that to reign with Christ.

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JOHN R. GILPIN.....Editor

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## "Do You Believe"

(Continued from page one)

my boy. He is in a terrible condition. He is stricken with an evil spirit. Sometimes that spirit will cause him to fall into the fire, or into the water, in an effort to burn him up or else to cause him to drown. I brought my son in this condition to your disciples. They couldn't do one thing for him." Then he turned to Jesus and said, "If thou canst do anything, help us." Then it was that the Lord Jesus Christ turned to him and said, "Man, you have the 'if' on the wrong end. When you say 'If thou canst do anything, help us,' you have the 'if' on the wrong end. It isn't if I can do anything, but rather, 'if thou canst believe, all things are possible to him that believeth.'" Literally, Jesus said to him, "It isn't what I can do. The question is, do you believe?"

This morning, I want to read to you ten Scriptures, and I want to ask you, "Do you believe the Bible?" Everyone of you would say, "Yes, Brother Gilpin, I believe the Bible, all the way from Genesis 1:1 to Revelation 22:21, but I doubt very seriously that you could truthfully say, 'I believe these ten Scriptures.'"

I

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

And God is able to make all grace abound toward you: that ye, always, having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad: he hath given to the poor: His righteousness remaineth forever.)

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); Being enriched in every thing to all

bountifulness, which causeth through us thanksgiving to God." — II Cor. 9:7-11.

I ask you, do you believe this? Do you believe that if a man gives, not grudgingly, nor of necessity, but gives cheerfully to the cause of Christ, that God is able to make all grace abound toward you, to the extent that He will multiply your seed sown, and He will increase your fruits, that you will be enriched in everything to all bountifulness, so that you will give thanksgiving unto God? I say to you, I doubt very seriously if many of us even try to believe what God says.

"Yes, Brother Gilpin, I come to church on Sunday and I bring my tithes. I put my tithes in the offering box. Certainly, I believe."

Beyond the Scripture goes beyond the matter of a tithe. God says that He is able to make His grace abound toward you, and He will multiply your seed sown, and He will increase your fruit, and you will be enriched in everything in all bountifulness — so much so, that you will thank God that you will have a cause for thanksgiving before God. I ask you, do you believe it?

This man said unto Jesus, "Lord, if you can do anything, help me." Jesus said, "Man, you believe. If you can believe, all things are possible to them that believe."

I ask you of Calvary Baptist Church, do you believe II Corinthians 9:7-11?

II

"Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." — Prov. 3:9, 10.

This talks about your barns being filled, which indicates a bountiful harvest. He speaks about your wine presses. You have had a bountiful harvest as far as the grapes of the vineyard are concerned, and your presses, when they come down upon those grapes, burst out with new wine. It is all predicated upon the words He gives preceding the passage where He says, "Honour the Lord with thy substance, and with the first fruits of all thine increase."

I ask you, do you believe? Do you believe God can fill your barns? Do you believe that God can make the things that you do to prosper materially? That is what the verse says.

Every once in a while, when I read verses like this, I have been asked by some unsaved person, "What is there in it for me?" I say to you, whether you are saved or unsaved, this is a verse of Scripture that you, as an unsaved sinner, the same as a child of God, can claim. God never said this just to saints, but He says in a general sense, for you to honor the Lord with your substance, and with all the first fruits of your increase, and He will fill your barns, and will make your presses burst out with new wine.

I ask you, saint and sinner, do

you believe it? Do you believe what God says?

III

"And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." — II Chron. 31:10.

Hezekiah was on the throne. He has made certain religious reforms. They have destroyed their idols. They have come to the place that they are serving God through God's own house. The people are bringing in of the firstfruits of all their crops, and the chief priest looks about him and says, "Since the people began to bring their offerings, we have had enough to eat. (indicating that previously they had been on starvation rations because the people hadn't brought enough in), but the Lord has blessed His people." When did this happen? When they started to bring their offerings to the Lord.

I ask you, do you believe that verse of Scripture? I am not talking about tithing. I think any Baptist who just barely tithes is a disgrace. You say, "I make so much money, and here is my tithe of it," and you figure it down to the last penny, or maybe split a penny — maybe this month you give a penny more

blessed: for ye shall be a delight-some land, saith the Lord of hosts." — Malachi 3:8-12.

God said, "You bring your tithes and your offerings to me. It will have two effects, among other things. It will put meat in mine house, and I will open the windows of Heaven and pour you, individually, out a blessing, that there shall not be room enough to receive it."

Israel was an agricultural people. God goes further and says, "I will rebuke the devourer for your sakes. He will not destroy the fruits of your vines. Your vine won't cast her fruits before her time of ripening." In other words, the grapes won't rot and fall off before they get ripe. "More than that, all nations shall call you blessed."

I have a friend in the ministry. He is a good man, but he is a disbeliever when it comes to the matter of tithing. Sometime ago, he said, "Brother Gilpin, you plant your beans this year and I'll plant mine, and you tithe and I don't, and if the bean beetles don't get on your beans, I'll believe in tithing."

I said, "Brother, I'll believe in tithing, whether or not there is a bean beetle in the whole United States. I'll believe in tithing because God said, 'Bring ye all the tithes into the storehouse.' The bean beetles may get all over my beans and I may have some losses as a result thereof, but there is one thing certain: I have a God that will make up for the loss. He has already given me a promise that He will do so."

This past year, so far as corn is concerned in the United States, has been a disastrous experience. I suppose that very few of you are conscious of the fact, but there was a tremendous blight that struck the corn over practically all of the United States. There's hardly a field but what blight struck that corn. I don't say that it didn't strike mine, because it did, but I'll say one thing, I can point to you crib after crib on the part of men living roundabout in the community where my farm is, which are standing idle, or empty, or a third full — not a crib standing full, and I can point to three thousand bushels of corn on my farm that God gave us in a harvest this past year. Don't tell me God doesn't keep His promises.

I had one field of corn this past year that I harvested 130 bushels to the acre off of. One of the best farmers in Lawrence County (Ohio), a short distance from me, told me that he got 40 bushels off of his field, and his ground was better than mine. I tell you, don't you think for a moment's time that we haven't got a God that doesn't keep His promises.

I ask you, do you believe it? Do you believe what God says?

V

"But seek ye first the kingdom of God, and his righteousness;

and all these things shall be added unto you." — Mt. 6:33.

Preachers, through the years, have taken this passage of Scripture and applied it to unsaved sinners; "You seek the kingdom of God. You seek to be saved."

Beloved, this is talking to people that have a Heavenly Father, for in the preceding verse He says, "Your heavenly Father knoweth that ye have need of all these things" — talking about food, and drink, and clothes, and shelter. He is talking to people who have a Heavenly Father, and not to unsaved sinners. He says to those who have a Heavenly Father, "You put me first. Seek the kingdom of God; put first the kingdom of God and His righteousness, and all these things shall be added unto you."

I think the passage of Scripture literally says this: "You seek to bring men into the kingdom of God, and you seek to apply His righteousness to the way you live day by day." What will He do? He says, "All these things (such as food, and drink, and clothing) will be added unto you."

Some forty years ago, I was holding a revival meeting in a country church near Lexington. I preached in one of the day services of that revival meeting from this text in Matthew 6:33. I interpreted it then, as I interpret it to you this morning, that to seek the kingdom of God means to seek to bring men into

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the kingdom of God, seek to witness to men that they shall be saved; and to seek the righteousness of God means to apply God's righteousness to our lives, so that in everything we do, we'll do it with an eye single to the righteousness of God, that men may see God's righteousness through us. I said, "If you do, God will bless you. He will take care of all these material things."

I had already been invited for that day for the noon meal into a home of a man who was spoken of as one of the poor people of that church. They were all exceedingly wealthy. Even this man that was spoken of as a poor man was a man of quite a good deal of wealth, but he wasn't to be compared with the others.

I might say this: The other people in that church were fabulously wealthy. One man owned a department store in Lexington. One man owned 2,000 acres of Bluegrass ground six miles out of Lexington. I couldn't begin to tell you how wealthy that crowd was. They were exceedingly, fabulously wealthy.

This one fellow, which they referred to as the "poor man" of the church, had a nice farm. He was well-to-do, but he wasn't a millionaire. I went to his home for dinner at the noon hour. (Continued on page 3, column 5)

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and the next month a penny less because the tithe works out on a half-cent basis. I say that the man who does that is a disgrace to the cause of Christ.

Beloved, God says to us in this passage of Scripture, that the Lord hath blessed His people. When? Since they started honoring Him with their substance. I say to you, here is a passage of Scripture that every sinner and every saint ought to read, and ought to live in the light thereof. I ask you, do you believe it? Jesus said, "If thou canst believe, all things are possible to him that believeth."

IV

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me; even this whole nation."

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you a land of righteousness, saith the Lord.

THE BAPTIST EXAMINER

FEBRUARY 6, 1971

PAGE TWO

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# THEODOSIA ERNEST

(Continued from last week)

"Not at all, sir. You mistake me altogether. I have been trying to answer your *first* question, which related to the kind of people who composed the kingdom. I have not yet approached the second, which asked *how they became incorporated into it*. The penitent, the believing, the humble, the loving, and obedient, are fit subjects, and the *only* fit subjects for the kingdom. They are members of Christ's *invisible* kingdom. Christ reigns in their *hearts*: Christ rules in their *lives*. They are His by redemption, and will reign with Him in glory. But something more is needful, to make them members of His *visible* kingdom, which is that for which we now are looking. They are such as He has recognized as having a *right to membership*, but they are not yet members of it. Abel and Abraham, David and Daniel, Job and Joshua, and all the mighty host of the ancient saints, possessed this character. They were the children of God. They trusted Him and loved Him. They were the obedient upon the earth, and now rejoice with Him in heaven. But they were not the subjects of that kingdom which Jesus Christ set up in the days of Pontius Pilate, for it was not yet in being. It had not been established. They foresaw it: they foretold it: they rejoiced that it was coming, but they could not be members of it till it came. If they had lived in the days of its existence, they would have possessed all the qualifications for membership, and would, doubtless, have become members. But something more than their piety of heart would have been needful to make them members.

"Christ, as King, has appointed a visible door of entrance into His visible kingdom. Those who would be subjects of it must *first* be made such in *their hearts*; and then, when they have been thus 'duly and truly prepared,' they may be and must be *initiated* by the ceremony which He has appointed. They have ceased to *love* the world in their hearts, and now they must openly come out from the world, and acknowledge subjection to Him in that form and manner which He has prescribed. Until they have done this, they may be His subjects *in fact*, but they are not His in *proper form*. They may be His in *heart*, but they do not belong to His *organized and visible* kingdom."

"I think," said Mrs. Percy, "I can illustrate what you mean:

"A king has set up his throne in the midst of a rebellious population, who have refused to obey him, and say, in heart and practice both, 'We will not have this man to reign over us.'"

"He surrounds himself with a few faithful subjects. He gives them a code of laws; and, among others, presents a certain *form* which shall be used in the case of every rebel who shall change his mind and join their ranks.

"This code of laws is made public both in the kingdom and out of it; so that all of both parties may know what is required of him who comes into the ranks of the faithful.

"Now, when any of the rebels has grown weary of rebellion, and laid down his arms, and has determined in his heart to serve the King, he may be *called a subject*. He is no longer a rebel. He has in heart become obedient to the King. He recognizes his authority. He intends and tries to do his will; but he is not *legally* and *visibly* a subject till he has gone through the *form of reception prescribed by the King*. And if he were in *fact* obedient, and knew of the requirement, he would of himself seek at once for such a regular and legal admission; he would not continue to live among the rebels and be counted of their number. This was the first act of obedience: the test appointed by the King to *try* if he were in fact obedient. And so long as he neglected or refused to *obey in this* particular, so long he would not be counted among the faithful."

"But what," said Mr. Percy, "if some who professed to be the officers of the kingdom and expounders of the law, should assure him that some *other* test was that which was required; or that *no* test at all was needful in his case?"

"Then I would say that these wicked men falsely and wrongfully hindered him from entering in, and that if all the circumstances were known to the King, he would love him, and reward his good intentions as though they had been carried into effect. But yet he *could not*, without *repudiating his own law*, and *abrogating the form of admission which he had himself enacted*, consider him as an actual member of his kingdom."

"I thank you, Mrs. Percy," exclaimed the Doctor, "Your beautiful comparison has made the whole matter perfectly plain. Christ is the King. He set up His kingdom in the midst of rebels. He sends His messengers to tell them of His goodness, and strive to win their hearts; for His reign is one of love. When any one is convinced of wrong, and converted to the right, he is a *fit subject for His kingdom*; but he is yet only prospectively and not actually in His kingdom. To enter it in person, as he has in heart, bodily and visibly, as he has in spirit and in purpose, he must take the *oath of allegiance*, by submitting to baptism, the *initiatory rite prescribed by the King*. Till this is done, he may be a *friend* to the King, but he lives among His enemies. He may be subject to the King in feeling, but he has not put on his livery and joined his ranks. And fearful must be the responsibility of those who venture, in the face of Christ's express command, to assure Him that if the heart is right, the King requires no more; or to mislead Him into the belief that he requires *something else*, instead of that which HE commanded. But when one expounder of the law says one thing, and another something else, how is the new-born subject to know what to do?"

"He must examine the law for himself, sir," replied Mr. Courtney, "and he will not find it double-tongued. The King made His commandment *very plain*, and none misunderstood it until the wicked had perverted it. But let us not wander from the point before us. You see that if we will embrace all the fit subjects for the kingdom, all the humble, penitent, believing, and obedient, we must have an *invisible* kingdom, the limits of which are only known to Him who searches all hearts and knows all thoughts."

"I am very willing to recognize such a kingdom. It includes hundreds and thousands of most excellent and heavenly-minded children of God, who are not in the visible kingdom: some who, though converted, have never yet publicly professed their faith in any form. They may have had no opportunity; they may not have felt sufficient confidence in their love for the King; or, like yourself, Doctor, they may be yet in doubt about what the real visible kingdom is and where it may be found, and how it must be entered. It includes thousands who have been imposed upon by their spiritual guides, and taught to believe that they are *already in Christ's kingdom*, while they are in some *other organization*, as unlike it as possible, in every thing but name. They are good and pious children of God. They love the Saviour, and Christ reigns in their hearts on the earth, and they will reign with Christ in heaven. They are *His*, and He knows them to be *His*; they are in His *invisible spiritual* kingdom, but they are *not* in His *visible* kingdom; nor can they be until they have entered it by that visible and significant ordinance which the King appointed for this purpose. To illustrate what I mean, what writer has ever exhibited a deeper and more spiritual knowledge of the work of grace in the believer's heart than Thomas a Kempis? What minister of Christ has ever shown more evidence of love to Christ, and love to souls, than Fenelon? What woman has every done and suffered more for the cause of the Redeemer than did Madame Guyon? Yet none of these were in the visible kingdom of Christ, unless the Church of Rome is the kingdom of Christ, and not of Antichrist. And as there are many in the invisible kingdom who are not in the visible, so there are many in the visible who have no right there, and never will be recognized by the King. The rite of initiation *confers no moral qualities*; and without penitence and faith preceding, it is of no avail. Simon the sorcerer was baptized and regularly initiated into Christ's *visible* kingdom, but he had neither part nor lot in the matter. He was as deeply steeped in the gall of bitterness, and as strongly bound with the chains of iniquity, after his baptism as he was before; while the poor thief who died upon the cross was not baptized and never initiated, and yet he entered the Paradise of God in company with his Redeemer."

"It was, sir," addressing the Methodist, "precisely this error (confounding the visible with the invisible kingdom) that first led to the introduction of infant baptism. The Saviour said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven; meaning thereby (if he referred to water baptism) his *visible* kingdom on the earth, that about which we have been talking; but men understood it of the invisible kingdom, or kingdom of glory in heaven, and so determined that as baptism was the only door of entrance into heaven, it should be denied to none, not even to new-born babes.'"

"Pardon me, Mr. Courtney," said the Doctor, "but we are wandering from our subject. We are examining the nature of the *visible kingdom* of Christ as it was established by Him when He was here, and is destined to continue till He shall come again. We have ascertained that it was to consist of humble-minded penitents, who were obedient to the laws of Christ, and trusted in Him for their salvation; and that when thus qualified for it, they were to be introduced *into it* by the rite of baptism. And although some of different character might be initiated, they were but enemies and rebels still, though bearing the name of friends and subjects; and though some having this character had been prevented from initiation, and so could not be counted as actual members, yet they were not thereby divested of their title to those spiritual and eternal blessings which are promised to those possessing the character of subjects. I think we may now conclude that we understand the nature of this kingdom in its relation to *individuals*. Considered as *purely spiritual*, or as the *invisible* kingdom, it includes all who in their hearts have taken Christ to be their King, and in their lives are yielding Him (so far as they know His requirements) a prompt and sincere obedience. Considered as His *visible* kingdom, as an *organized institution*, it includes those of this character who have *come out from the world* and separated themselves to Him by an open profession of their allegiance and have been regularly initiated by the rite of baptism, as the King ordained."

"But now I am as far as ever from the object which I had in view when I entered on this investigation. I want to know *where and which this kingdom is*, and *how I can be incorporated into it*? I trust I am a member of what we have called the *invisible* kingdom. I am a subject of the King at heart. He has in His mercy given me a *desire to obey Him*; and He requires me to *profess Him* before men, and *visibly* unite with *His people*. Can you tell me *where they are*, and *how I am to get among them*? There are at least a *dozen* different organizations, each claiming to consist of genuine believers, who have been baptized. I know them, for the most part, to be good and pious people, and am not yet entirely convinced that their sprinkling is not valid baptism. So far as we have yet advanced, therefore, they all have equal claims upon me; yet I know they cannot *all* be right, or else they would agree. Christ's kingdom cannot be divided against itself, for Christ Himself declared that if it were so it must fall. 'A house divided against itself is brought to desolation; and a kingdom divided against itself cannot stand.' I know, therefore, that *all these separate and rival organizations*, with their various forms of government, opposite systems of faith, and clashing interests, cannot be His kingdom: but you have yet shown me no sign by which to distinguish which of them all is really His."

"Have a little patience, Doctor. We have not finished our survey of the kingdom. We have ascertained, indeed, that it *consists of professed believers who have been baptized*; and this clue, if you would follow it out, would lead you to the truth. But we will not abandon our main subject yet in order to follow it. It remains now to consider the kingdom in regard to its *organization*. You have ascertained its *membership*: now let us look

(Continued on page 5, column 4 and 5)

## "Do You Believe"

(Continued from page two)

ter the meal was over, he said, "Brother Gilpin, let's take a walk back on the ridge." When a man says something like that to me, I know he is about ready to unburden his soul, so we took a walk for a mile or so back on a ridge from his house.

He said, "Brother Gilpin, that sermon meant a lot to me this morning. I believe that. I went bankrupt sometime ago. I was just as well off as any of the members of this church. Then I went bankrupt. I lost nearly everything I had. I was just wondering. Never one time did I ever speak to an unsaved man about his soul, in all my life. If your interpretation of that verse of Scripture is correct, and I believe it is, I think I understand why God took my money away from me."

For an hour or more, we walked that ridge and talked. He unburdened his soul, and he said, "Brother Gilpin, I believe exactly what you have preached this morning."

Beloved, that is exactly what I am preaching to you today, what

## A MUST! THE REDEEMER'S RETURN

By ARTHUR PINK

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I preached nearly 50 years ago to that church. I say to you, God has said that your Heavenly Father knows what your material needs are, and He has promised to take care of them IF you, yourself, will seek first His kingdom and His righteousness.

Some of these verses that I have read are of a general nature, a promise to both saint and sinner, but this one is particularly promised to the child of God — one who has a Heavenly Father.

VI

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble."

The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies.

The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." — Psa. 41:1-3.

God says, in a general sense, to both saint and sinner, "Blessed is he that considereth the poor," and then He gives the promises. What will He do? God said, "I'll deliver him in time of trouble. I'll preserve him, and keep him alive. I'll bless him upon the earth. I'll deliver him from the hands of his enemies. I'll strengthen him when he gets sick."

Here are five great promises that God gives, and the last one is the greatest of all. He says, "Thou wilt make all his bed in his sickness." Make how much of his bed? All of his bed.

I don't know whether you have ever had the experience of spending time in a hospital or not, but if you have and you have had

(Continued on page 5, column 2)

THE BAPTIST EXAMINER

FEBRUARY 6, 1971

PAGE THREE



"Jesus died for me"; this is all my hope and plea.

## The Baptist Examiner FORUM

"Please explain I Tim. 2:4-6."

E. G.  
Cook

701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



If an Arminian is looking for a text of Scripture to build his doctrine on, here is a good one. If you give this text a private interpretation, it is all the Scripture the Arminian needs. And there are so many doctrines in the world today that have been built upon the private interpretation of some particular text. And anyone who questions one of these doctrines is considered to be a nut, or an infidel.

So, for the sake of the argument, let us assume that these verses do teach that it is God's will, or desire, that all of Adam's race be saved. After all, that is what more than 90% of church people believe. But I believe that it is only fair to our Lord, and to His precious Word that we consider just what this teaching does to Him, and to His Word.

In Dan. 4:35 we are told that our Lord does according to His will among the inhabitants of the earth. Now if the Scripture before us means that He wills that all the inhabitants of the earth be saved, and 90% of them end up in the lake of fire, that can only mean that Dan. 4:35 is a false statement, and that our dear Lord is a liar.

In Job 23:13 we are told that "what His soul desireth, even, that He doeth". If His soul desires to save all of Adam's race and still most of them end up lost, that means Job 23:13 is another false statement, and our precious Lord is proven, to be a liar again.

In Job 42:2 Job said to God, "I know that thou canst do everything". But if God cannot save all the people He wants to save, this statement is also found to be false, and we find Job to be a liar also.

In John 1:13 we read, "Which were born (that is, saved), not of blood, nor of the will of man, but of God." Now, if those who are saved according to His will and not according to man's will, why could He not save all the rest of the people if it was according to His will?

And then in John 5:21 our dear Lord Himself says that He quickens (that is, saves) whom He will." That can only mean that He saves anybody He wants to save. But if it is His will that everybody be saved, and most of them are lost, then He does not save whom He will, or anybody He wants to save. That would make John 5:21 another lie, and our dear Lord a liar again.

Now you and I both know that the afore mentioned Scriptures are not lies. We also know that I Tim. 2:4-6 is not a lie. So it behooves us to find how all these Scriptures can be true, and, therefore, not contradict each other. So if you go to a large dictionary you will find that the little word "all" has quite a few different meanings. I know it is only human for us to want to give a word the meaning we want it to have in order that it will bolster up our preconceived beliefs. And sometimes it seems that we are more concerned about bolstering up our pet beliefs than we are about defending the truth of God's precious Word.

I believe you will find that the word "all" sometimes means all kinds. In Rev. 19:18 the fowls are told that they may eat the flesh of all men. But if you study this verse closely you will find that it means all kinds of men rather than every man. So it is with I Tim. 2:4-6. If you notice verse 2 seems to make it clear that this is the meaning we should give this word here. You see, our Lord saw fit to choose some from among each class of society. So the Scripture simply means that our Lord wills that all kinds of people be saved. He does not choose them all from among the top crust, so to speak.

It cannot possibly mean that He wills that everybody be saved without its proving so much of the other Scriptures to be false, and at the same time proving our dear Lord to be a weakling who cannot do all that He wants to do. But I say unto you, beloved, in the soon coming day every person on the face of this earth will come to see that He is no weakling, but that He is well able to do anything and everything He wants to do.

JAMES  
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RADIO SPEAKER  
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Kings Addition  
Baptist Church

South Shore, Ky.



I'm sure that the questioner is wondering about the word "all" in this passage.

There is a rule that must be followed in the interpretation or study of Scripture relative to general or limited applications. Keep in mind that God's Word is perfect and He does not contradict Himself. If a passage appears to be general but the subject has been limited in another passage then the apparently general passage must conform to the limitations of the other.

Christ Himself said that He died for the sheep in John 10.

"... Verily, verily, I say unto

you, I am the door of the sheep."

— John 10:7.

"I am the good shepherd: the good shepherd giveth His life for the sheep." — John 10:11.

He had also pointed out that not everyone are God's people.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." — John 8:47.

In His prayer He prays only for those that God had given Him, not for the world.

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine." — John 17:9.

Obviously the death of Christ is limited only to the sheep, or those that the Father had given Him.

Now let us go back to the passage in question. The word "all" has many meanings. It can mean all without exception, all of a certain class, or it can mean all kinds and classes. In this passage, by reading the context, and noticing verses 1-3 we understand that "all" here means all without distinction. Notice, please, that verses 1-3 admonishes us to pray for all men; kings, those in authority, etc. In other words, the message of salvation is preached to all classes of men, poor, as well as those in the highest social position.

It is God's will that men of all classes be saved. Christ gave Himself a ransom for men of all classes.

Verse 5 tells us that there is only one God and one Mediator between God and men. The church is not the mediator, the so-called priests are not mediators; Christ is the only Mediator between God and men.

AUSTIN  
FIELDS

PASTOR,

Arabia Baptist  
Church

Arabia, Ohio



This verse reveals to us God's will of purpose, which is that all men should be saved, and come to the knowledge of the truth. I would have you notice that this will is not a conditional will, and is therefore not dependent upon man's will for co-operation. The will of God is unalterable and immutable. To contend otherwise is to argue that God can be defeated as to His will and desire and that one, by looking out upon the world, would necessarily believe God is saddened over those who go to Hell, whom He tried to save. However, we read that God will send them a strong delusion that they should believe, a lie that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Read II Thess. 2:11-12. Those who perish in Hell do not do so because God failed in trying to save them for we read, "Who hath resisted His will?" Rom. 9:19. Of course, no one has resisted His will of purpose (secret will).

If God wills that all men be saved, then all men most certainly shall be saved. He has assured us in no uncertain terms that His will and counsel shall stand.

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure." — Isa. 46:10.

From this verse, I can reason if it be God's will and pleasure to save all men then all men most assuredly shall be saved.

"For there is none can stay His hand or say unto him what doest thou." — Dan. 4:35.

But as we look about us, we are made to realize that not all

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By EARL PRATT

men without exception are saved. This leaves us only one conclusion: God has not willed that all men without exception be saved. Some may argue saying, but I Tim. 2:4 says "all men." Brother, if that is your argument, I am in agreement with, but if your contention is all men without exception, then I do take exception to your theory for the Spirit did not say all men without exception, rather it is all men without distinction or all sorts of men; such as kings — for all in authority (v. 1-2) — black, white, red, yellow, brown — Jews and Gentiles. Thus, our Heavenly Father has willed to save all men (all sorts.). Our Saviour makes this very clear when speaking to the Pharisees for He said to them:

"But ye believe not, because ye are not of my sheep." — John 10:36.

These were never sheep, thus they were never selected to be saved. In fact, Jesus called them children of Hell in Matt. 23:15. We could not, in any sense of the word, include these in the all that the spirit refers to in I Tim. 2:4. Therefore, to contend that God would have all men without exception be saved would make the Bible a book of confusion.

The salvation mentioned in verse 4 is not a mere possibility for all men, nor is it putting them in a savable state, neither is it an offer of salvation, but it is a certain salvation which God hath determined they should have.

Verses 5 and 6 are further explanations of verse 4. Verse 5 tells us there is one God — there is none like Him — thus no one can hinder Him in His will of pleasure, and that there is only one mediator; thus those whom God has willed to save cannot be their own mediator which would be true were salvation by any other method than sovereign grace. If only one God and one mediator, then it stands to reason no others are needed to save those whom God saves. Then to clinch the discussion, the Holy Spirit tells us how the mediator makes sure the salvation of all sorts of men by giving Himself a ransom for all (all the elect). Jesus makes His mediatorial work very clear when He said:

"Even as the son of man came not to be ministered unto, but to minister, and to give his life a RANSOM FOR MANY." — Matt. 20:28.

These three verses are teaching

the sovereign work of God in the salvation of His people, and praise God it is a sure and complete work, and all whom God would have to be saved, shall be saved. Read John 6:37-40.



Roy  
MASON

RADIO MINISTER  
BAPTIST PREACHER

Aripeka, Florida

This passage is used by Arminians as absolute proof of unlimited atonement, and as proof that God is striving with might and main to bring about the salvation of every sinner everywhere. If this were the only passage in the Bible relating to God and salvation, then we might be persuaded that such an interpretation is true, but there are other Scriptures that make plain that this interpretation is not correct. When it is argued that this Scripture proves that God's will and effort is to save absolutely every man everywhere, this of necessity makes plain several things:

That God's Will is less powerful than man's will. It is the idea that God wants to save everybody but just doesn't have the power to do it. But how does this idea coincide with the Bible?

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand." — Dan. 4:35.

Is this true or false?

If it is true, then it is likewise true that all that God wills to be saved, will be saved despite every effort of man or devil. For, says Rom. 9:19:

"Who hath resisted his will?"

Jesus said:

"All that the Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." — John 6:37.

If it is the will and purpose of God to save all men, and if Christ died for all, then the death of Christ will prove a failure in the case of millions, for millions have rejected Christ and have gone into eternity lost. The reading of the Bible gives one the conviction that Christ's death was a complete success. The popular preaching of this day is to the effect that the Holy Spirit strives with sinners and does His very best to get them to turn to Christ, but the human will is so strong that He just can't bend it, and He backs off in sad defeat. The truth is, an egotistical and arrogant race exalts human beings above their merit.

Get your Bible and turn to Rev. 13:8. King James translators didn't have the nerve to translate what this passage actually says. Even the Revised Standard Version gives a better translation in these words:

(Continued on page 5, column 1)

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PAGE FOUR

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## The Forum

(Continued from page 4)

"All who dwell on earth shall worship it, every one whose name has not been written BEFORE THE FOUNDATION OF THE WORLD IN THE BOOK OF LIFE OF THE LAMB THAT WAS SLAIN."

Will some one seek to tell me that some have their names written — had their names written in the book of life before the foundation of the world, and yet will not be saved? Will God have to do some revising of His books? Will He have to scrub off the names of some whom he had listed in the book of life, and whom he wanted badly to save, but just didn't have the power to bring it about? Your God and mine are different Persons, if you believe that!

How are we to interpret I Tim. 2:4-6 then? I believe the answer is in the significance of the word, "ALL." Is all used in the ABSOLUTE SENSE — in the sense of every human being on earth? If so, then the Bible is made to contradict itself. The truth is, the word all is used in the Bible in a variety of senses. We have many illustrations of the use of the word in a LIMITED SENSE. For instance Matt. 3:5 says:

"Then went out to him Jerusalem and ALL Judea."

Does that mean that every human being went out? Of course not, and we don't so understand. Or consider Matt. 14:35:

"And brought unto him ALL that were diseased."

Does that mean everybody that was sick in all that whole area? Take John 12:32 where Jesus says:

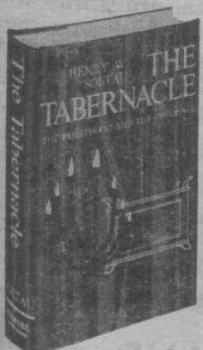
"And I, if I be lifted up, will draw ALL men unto me."

Does that mean all in the absolute sense? Of course not, for many — indeed most of Christ's day rejected Him, and finally crucified Him. I am persuaded that all there refers to all kinds and classes of men rather than every human being on earth. When all is pressed to mean ALL IN THE ABSOLUTE SENSE, one will have trouble with many passages.

In the light of the rest of the Scriptures, I am persuaded that all in I Tim. 2:4 is not to be used in the absolute sense, but that reference is rather to "all kinds and races of men." If all in the absolute sense were meant, then

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GOD WOULD SAVE EVERY MAN WHO LIVES OR EVER WILL LIVE, for:

"He doeth according to His will . . . and none stayeth His hand."

## "Do You Believe"

(Continued from page three) the occasion of having your bed made while you were in that bed, you will notice that the nurse just makes half your bed, then you turn over, and she will make the other half.

But God says, "If you remember the poor, He will make all your bed in your sickness." Why? Because you won't be there. He will get you out. The nurse won't have to make half the bed. She can make the whole bed, because you won't be there.

I come back to my subject, "Do you believe?" Do you believe that if you, to the best of your ability, will look after the poor, that God will look after you like that? We have some young people here this morning — boys, young girls, as well as older ones — and I say to you, if you want to make 1971 a prosperous year so far as you are personally concerned, you take heed to what God says in His Word. Don't be content with bringing a tithe of your offerings to the Lord. Don't be content with just barely counting out to the half-cent the tithes that you owe the Lord, but bring your tithes to God, bring your offerings to God, and consider the poor, remembering that God said, "I will make all your bed."

"Cast thy bread upon the waters: for thou shalt find it after many days." — Eccl. 11:1.

I remember one old lady, years ago, that I read this verse to one day when I was in her home. She said, "Brother Gilpin, I'll give you the best way in the world to quote that verse. 'You cast your bread upon the waters, and the Lord will send it back to you with butter and jam on it.'"

Beloved, I believe that is what God says. "Cast thy bread upon the waters: for thou shalt find it after many days." In other words, it will come back to you with butter and jam on it.

I hate to see you poor. I hate to see you hard-up. I hate to see you suffer. I am trying to give you God's recipe for prosperity.

## VIII

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." — II Cor. 9:6.

If you sow sparingly, you can't expect a bountiful harvest. Let me give you a simple illustration.

When I was a boy, we used to plant our corn 36 inches apart in each direction. We laid the field off in two directions, and right where the rows crossed, we planted the corn. We marked the rows off 36 inches in each direction, so that meant there was a hill of corn every 36 inches on that field. Do you know how much we reaped? Twenty to thirty bushels per acre at the end of the year.

Now we plant our corn with the rows 28 inches wide, and about 8 inches apart in the row. Now we aim to reap 125 to 135 bushels to the acre. It takes a whole lot more corn to plant it as we plant it now, but we reap a lot more corn when the harvest comes in.

What does this text say? "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." If that be true in the natural world, how much more is it true spiritually?

Beloved, do you want a 20-bushel harvest, or do you want a 125-bushel harvest? Putting this on a spiritual basis, the man that sows sparingly, will get something back, but the man that sows

bountifully, that spends his money in the cause of Christ bountifully, will have a bountiful harvest in the end.

If I were you, as an unsaved person — boy, girl, man or woman — I would never allow a payday to go by in 1971 that I didn't serve God with my money. God has promised us a harvest. Do you believe that? Do you believe?

## IX

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

For to their power, I bear record, yea, and beyond their power they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." — II Cor. 8:1-5.

Paul is writing to the church at Corinth, and he says, "I want to give you an example. I want to tell you about the churches over here in Macedonia, what they have done. These churches in Macedonia have given beyond their power. They have given

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more than they were able to give, and they have asked us to take what they have given for the ministry of the saints. They have done it because they first gave themselves for the Lord."

He said, "There are three things that made them great givers: a great trial of affliction, the abundance of their joy, and their deep poverty."

People say, "If I were rich, if I were wealthy, if I had a lot of money, I'd give." "No, you wouldn't. You would be a bigger thief than you are now. You wouldn't give a bit more than you give now. You would just be a bigger thief."

This crowd — three things made them givers. They had some trial of affliction, they had an abundance of joy, and they had deep poverty. These had made great givers out of them. Why? Because they first gave themselves to the Lord.

I think I can truthfully say that we have had the hardest year, materially, in our shop that we ever had. We had two losses: big losses; large losses — losses that should have put an end to any small business such as ours. But I have counted up, of recent date, and in spite of those two losses, God has enabled us to come out of those losses and we are going to be able, it looks like, by the grace of God to completely overcome two tremendous losses in '71 that occurred to us in 1970.

I tell you, beloved, I believe that God meant exactly what He (Continued on page 6, column 1)

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PAGE FIVE

## Theodosia Ernest

(Continued from page 3)

at its government, or polity. This kingdom not only has members, or citizens, but it has a King, and a code of laws, and an executive body by which, in the King's name and by His authority, they are administered. To this executive body, and to it alone, the King intrusts the visible administration of His government. Now if we find any organization claiming to be this kingdom, or a part of this kingdom, the members of which have not been baptized you must set them aside on the ground already settled, viz. that Christ's visible kingdom consists not of believers merely but of baptized believers; and if we find any organization which has rejected Christ from being King (not formally, but actually) by acknowledging subjection to another ruler, or to other laws than His, we may at once reject its claim upon this ground. It cannot be the kingdom of Christ unless it is ruled by His laws, administered by His executive, and enforced by His authority."

"That is self-evident, sir. But where and what is this executive of which you speak?"

"It is that organization called in the New Testament 'the Church.'"

"I had thought, sir, that the Church and the kingdom were the same thing — merely different names for the same object."

"Not at all, sir. The Church is a local organization, charged by the King with the execution of His laws. It is in the kingdom: it makes a part of the kingdom: it is subject to the laws of the kingdom; but it is not the kingdom, any more than the courts of law and the executive of any state are themselves the state."

"My dear sir, you astonish me. Is not the term Church in the Scriptures continually and almost invariably used as synonymous with the kingdom? Does it not comprise all the visible body of professing Christians? I am sure such is the general impression. How else should we read of the Church universal, of the ancient Church, of the Church militant, and the Church triumphant?"

"You do not read thus in the Scriptures, sir. The Holy Catholic, or universal Church, is a figment of men. The Scriptures commonly employ the word to signify only a local assembly of Christian people, who meet together in one place to observe Christ's ordinances, and to transact the business relating to His kingdom. In the few places where it has more extended meaning, it is used metaphorically, by virtue of that very common and natural figure of speech in which the name of a part is applied to the whole. It is never used in Scripture to designate such an ecclesiastical establishment as that which you call the Church of England, the Church of Rome, the Presbyterian Church, the Methodist Church, and the like. But the elaboration of this point will require no little time, and I fear some of our company may even now be weary of this dry discussion. We have seen that Christ's kingdom is, and let that suffice us for today. Tomorrow we will try to get some definite conception of the nature of His Church."

"I am content," replied the Doctor; "for, to own the truth, these things are so new to me that I feel I need time to review the ground we have gone over, and make myself sure that we have not travelled out of the record. Let me take my Bible, and examine again all these passages which speak of this kingdom; and when we meet here in the morning, I may be ready to take the other step in this investigation. And Mr. Percy, with your consent I shall invite your good lady to take a walk with me on deck, and fulfil a promise which she made yesterday."

"I surely will not object, sir, provided I can make an arrangement for myself as agreeable as that of yesterday."

The company disappeared from the ladies' cabin, and were soon talking of other matters.

The Doctor claimed of Theodosia that she should, according to her promise, relate her own and Mr. Percy's history from the time of her baptism. She told him much, but she did not tell him all; and we feel that it is due to the reader of these pages that he should be made particularly acquainted with some facts to which she scarcely alluded; and moreover, there were some things which she told which are already known to him who has perused the first volume of this work. We think it best, therefore, to resume the narrative where we left off; and go on to tell it in our own way.

The reader will remember that Mr. Percy had been converted to Christ on his way home — had gone into the meeting at the Courthouse, related his experience of grace, and been received as one proper to be baptized. Before he had been baptized, however, he was stricken down suddenly by the hand of disease. Long time the balance wavered between death and life. By his avowal of his faith, and application for baptism, Theodosia felt that the only barrier to their contemplated union had been removed — he was her own betrothed again. She longed to tell him how her heart had poured its very life out in that sad and almost fatal letter which she felt had caused his sickness.

Called to his bedside by his mother and his physician, (as we have seen in the other volume,) she became to him not only the angel of his dreams, but the ministering angel of his waking hours. When he was strong enough to talk, he told her how bitterly his heart had wept at the remembrance of his vain attempt to persuade her to deny her Lord for him — to refuse obedience to Christ's plain and imperative command, in order that she might not grieve or offend him whom she loved more than all else but Christ. He told her how he had wished to recall that rashly-written letter; how he had hoped it would have no effect upon her conduct; how happy he was to find that she had done her duty, without regarding it; how much more firmly he could trust her now — how much more tenderly he loved her now — since he had realized that nothing could turn her from the path of right.

And did she tell him how that letter of his had rent and crushed her heart? Did she tell him how it had for the time almost dethroned her reason? Did she tell him with what agony she slowly and mournfully came to her decision to give up all — to give up even him — for Christ?

(Continued on page 8, column 4 and 5)



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## "Do You Believe"

(Continued from page five)  
said.

I ask you, do you believe it?

X

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment." — John 12:3.

Look what Mary brought to Jesus. She brought a pound of ointment of spikenard, which was very costly. A pound of this ointment, in Jesus' day, would cost \$50. How long would a man have to work in Jesus' day to make \$50? One whole year.

So Mary took that which was the equivalent of a man's wages for one year's time and brought it to anoint the Lord Jesus Christ. She wasn't any piker. She wasn't a penurious person who squeezed pennies down to the half-cent. She came with that which represented a year's wages, a man's wages for a year, and anointed the body of the Lord Jesus Christ.

I tell you, beloved, God wants people to be that kind of giver. Would to God that God would take each of us and make us to be the kind of giver that Mary was. She brought the best she had, the most expensive she had, to the Lord Jesus Christ.

Oh, that it would please God today that He would take hold of each of us and cause us to bring our offerings — not just our tithes, but our offerings — to the Lord, in the light of His Word.

I ask you again in closing, do you believe it? Do you believe what He says? I challenge you to put it to a test. Whether you are a saint or a sinner, I challenge

you to put it to a test, and when you come to the end of 1971, I challenge you to check your records and see where you stand in the sight of God.

A young man was talking to me a few days ago. He said, "I want to go to college. I am saving my money so I can do so." I said, "You had better put one-tenth, at least, of what you have into the cause of Christ now if you ever expect to see the inside of a college."

I say the same to you this morning. God help you to put God first with the very best you have, like Mary, and trust God to take care of you.

Do you believe?

### CONCLUSION

I have read to you ten different Scriptures, and as I said in the beginning, I doubted very seriously if you believed them. We'll see whether you believe them or not. By your attitude and your acts in 1971, we'll know whether or not you believe it. If you don't believe this, there is no need saying, "I believe the Bible from Genesis to Revelation."

May God help you to believe it and put it to a test in this new year!



### Degrees

(Continued from page one)

pretence make long prayers: these shall receive GREATER DAMNATION." — Mark 12:38-40.

Note again that our Lord hates the sin of religious pretense. Oh, what an awful sin it is in God's sight to try to cover up a wicked life with religious whitewash. But note especially that some shall receive greater damnation. There will be degrees of punish-

ment in hell.

"Shall be beaten with FEW stripes . . . shall be beaten with MANY stripes." — Lk. 12:47, 48.

It could be argued that this passage applies to the judgment of the believers, but I doubt that any will be beaten with stripes at that time when they are in their glorified bodies. At least this passage sets forth a judgment that issues in degrees of punishment.

"Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the GREATER SIN." — John 19:11.

As a side note we learn here the helplessness of man in himself and that even the power with which he does evil is given from above. But note especially that some are guilty of a greater sin than others. From these passages we learn that (1.) it will be more tolerable for some than for others at the judgment, (2.) some will have greater damnation, (3.) some are guilty of a greater sin and (4.) some will be beaten with more stripes. Surely these teach us degrees of punishment in Hell. Now let us approach this part of our subject from a different angle.

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." — Matt. 12:36.

Now since men are to answer for every idle word, it follows of necessity that the more idle words he must account for the greater his punishment. And what a word is this! That God takes account of every word that man utters and holds him accountable for each one. And, why not? Does He not give us the power of speech, and should we not speak for His glory?

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God: Who will render to every man according to his deeds." — Rom. 2:5, 6.

In the first verse here we learn that each sin man commits is putting into a treasury that will one day pay off in the accumulated wrath of God. Each sin adds to the wrath to be received at that day. The second verse teaches us that man will be rendered unto according to his deeds. Now since there is a difference in the deeds of men, it follows that there will be a difference in the punishment of men.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a JUST RECOMPENCE of reward." — Heb. 2:2.

Here each and every sin will be justly punished. Since men sin differently they will certainly be punished differently.

The text which heads this article tells us of the great judgment of the white throne. That books will be opened and men will be judged out of those books according to their works. Now I submit for your careful consideration this question. What is the use and purpose of a judgment where different sinners, guilty of

different amounts of different kinds of sins, are judged according to their works, if they are all then to be cast into the lake of fire, and punished alike? Where then is the need of those carefully kept books, and the judgment according to those books? Surely these passages that speak of (1.) every idle word, (2.) according to their deeds, (3.) every sin and (4.) according to their works — surely these tell us that there will be degrees of punishment in Hell. So we see that in different passages and varied ways the Bible teaches this doctrine.

II

Now with these verses in mind, let us look at some of the principles upon which God will proceed in determining the punishment of each lost sinner.

#### 1. According to the number of sins committed.

We have read of "every idle word", "every transgression and disobedience", "judged according to their works". Now this certainly teaches that every sin a man commits will be taken into account at the judgment. Dear friend, every sinful desire, thought, word, and deed is recorded in the books of God, and you will suffer in Hell according to the accumulated guilt of your sinful life before God. Rom. 2:5 is very clear about this. The sins you did not consider sins, the sins you mocked about and made light of, the sins you have forgotten about, will all be at the judgment and enter into determining your degree of punishment in Hell if you know not the Saviour. No computing machine known to man can total up one man's sins against God. Surely, man's sins are innumerable as far as man's ability to number them are concerned, but they are all known to God and each one will be brought out at the judgment and receive a just punishment.

#### 2. The character of the sin committed.

All sin is not the same. It is a false opinion of the religious world that one sin is as bad as another, and if you commit one, you might as well commit all. This is unscriptural and absurd in the extreme, and a slam on the just character of God. One will

say, "if you look on a woman to lust after her, you might as well commit adultery with her." This is absolutely not true. If you look with lust, that is one sin. If you go ahead and commit the act that is another sin. That makes two to answer for, and surely any right thinking person will know that the latter is the worse of the two.

The different character of different sins is clearly seen in the Bible. It is seen in that some sins are mentioned more prominently and repeatedly in the Bible than others. There are sins that are condemned again and again in the Word of God to show the intensity of God's hatred thereof. It is seen in the ten commandments. Surely, here God has picked out sins of a specially heinous character in His sight and given them infamous notoriety by including them in the ten commandments. It is seen in that God commanded capital punishment for some sins and not for others. Why this difference if there is no difference in the character of sins. And, beloved, God has never repealed capital punishment. The man, even a so-called preacher, who opposes capital punishment opposes the Word of God. I have no confidence in a man's ability to interpret Scripture, and little confidence in his salvation, when he opposes capital punishment. Some will use James 2:10 — "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." — to uphold their error here. James is teaching that the law is a whole and the man who breaks one law makes a man guilty of all, i.e. all the unit of the law.

#### 3. Circumstances surrounding the sin will enter into the degree of punishment.

At times a man is overtaken in a sin, at other times he overtakes the sin. There are circumstances that make the sin itself worse than it would be under other circumstances.

#### 4. The motives back of the sin.

One of the first problems of law is to establish a motive. Why did you commit that sin is a question that will enter into the degree of punishment. Let me illustrate. One girl wears a mini skirt because she is going along (Continued on page 7, column 1)

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### Degrees

(Continued from page 6)

with the style. She does not have the moral courage to be right even if it makes her stand out as different. Now it is wrong in her and she will answer for it. Another girl wears a mini skirt, because she has a wicked adulterous heart and desires to tempt men who see her, to have evil thoughts. She delights in making men desire her. You see the motive would make the sin worse and the punishment greater.

#### 5. The consequences of the sin.

Man will not only answer for his sins against God, but for the legitimate consequences of that sin. Oh, what an awful thing is this. That one sin sets into motion a chain of consequences that only God can determine the end thereof — and the man committing that sin will answer for those consequences. I illustrate: A drunkard dad leads his son by example to become a drunkard. Will not the dad answer for that terrible consequence. Can he escape judgment because of the influence his wicked life has had upon others? A mother (I fail to capitalize deliberately) lives a life of adultery and by example and encouragement makes a harlot out

of her daughter. Shall she not answer for this? We must answer to God for the effects of an evil influence upon others.

#### 6. The blessings of God.

Those blessings were designed to and should lead man to repentance. Where man does not come to repentance and faith, every blessing God has bestowed upon him will increase his punishment in Hell. Blessings abused and misused in sin will bring a harvest of increased punishment.

#### 7. Light and opportunity.

Rom. 2:12 is very clear that man will be judged and punished according to light and opportunity. All that light that God gives to man when rejected because of man's natural love for darkness, will increase the punishment in Hell.

#### 8. According to the gospel of Christ.

Rom. 2:16. Where man has heard with the physical ear the gospel of Christ, and has rejected that gospel and its Christ, surely his punishment in Hell will be increased greatly by that rejection. He ought to respond to that gospel. If he did he would be saved. If he doesn't he will suffer more over it.

Now as to the how of degrees of punishment, I do not know. I know there will be a difference, there will be degrees, but as to what way God will go about making this actual difference, I do not know. Our lack of knowledge here does not nullify the clear teaching that there will be degrees in Hell.

#### III

Now for some very important observations.

If what I have preached so far is true — and it is — then some things necessarily follow. It follows that it is a great joy to know that we are saved and will never go to Hell. Oh, what I deserve if I went there! How awful I must suffer if I go to that place to suffer just punishment for all of my sins. I don't want justice, I don't want what's coming to me. I want mercy, I want grace, and praise God for the saving grace of God that saves Hell-deserving sinners from the just consequences of their own sins. I cannot preach on Hell without taking a moment to praise God that He has elected a people and predestinated that they shall not suffer the deserved consequences of their sins, but be saved with an everlasting salvation. And to praise God that I have been made to know by the Spirit and Word of God that I am in that elect number who will never feel the torments of Hell. Praise God! Praise God!

It follows that we should be sure we are saved. We should not be satisfied with a "maybe" or a "hope-so," but should know that we are saved. And praise God, the Bible gives us the grounds for absolute assurance in this matter. We can know that we have eternal life. Read John 3:36; I John 5:13.

Surely, it follows that we

should seek to win others to the Lord Jesus Christ. Shall I know that I have escaped that horror of Hell, and have no concern for others and no desire to see them saved, and make no effort in their behalf? What awful lack of love! What terrible Hardshell heresy is this! I should, I must be concerned about others and seek to get the gospel to them. That gospel that God uses in giving life to dead sinners must be taken by those already saved, to the lost about them. Listen to me now. We lose the right to call ourselves Missionary Baptists when we have no concern about lost people and make no effort toward their salvation.

No reader of TBE believes Sovereign Grace any stronger than I do. I seriously doubt that any preacher who reads TBE preaches Sovereign Grace any stronger than I do. (If he does, he has gone too far). But I will not use this glorious doctrine to hide behind and seek to excuse my sinful lack of obedience to the first part of the great commission. Obeying the last two parts of that Baptist Commission will not excuse or justify the disobedience so prevalent among us, to the first part.

It follows from my sermon that it does matter how a sinner lives. His life will not save him or help to save him, but it does matter how he lives, for he will

His disobedient children, yet He does not, and will not, allow one of them to suffer the uttermost of His wrath. (I Thess. 2:16). In this passage Paul is speaking not of saints, but of wicked Christ-rejecting men, who will receive God's wrath in its severity. (Rev. 6:17 and Rom. 11:22).

Before leaving our first text let us notice a little more of what we meant when we said that God did many times send measures of wrath upon His very own. When sinful disobedience has not been self-judged and confessed, this is the case. In I Pet. 4:17, 18; I Cor. 11:31, 32; and Col. 3:6 all affirm "for which things the wrath of God cometh upon the children of disobedience" and here the apostle is talking directly to saints regarding Christian living which should be in all cases the result of living union with Christ. Note how Col. 3:5, 6 show that a child of God can avert visitations of God's wrath by complying with the provisions God made for His people to live and walk before Him. (Titus 2:11-15). In Col. 3:6, 21 Paul deals with Godly living consistent with the very perfect union we have in God's grace given us through the Son. So then, this first text has set forth, "God hath not appointed us to wrath, but to the obtaining of salvation through our Lord Jesus Christ". One very needed passage is found in I Thess. 1:10 regarding the wrath of God to the uttermost. It reads: "And to wait for His Son from Heaven whom He raised from the dead, even Jesus, which delivered us from the wrath to come". An earlier reference was made to verses 4 and 5 of this same chapter, but this passage is very fitting to use, since it asserts deliverance in the eternal sense, one that is for both time and eternity.

#### II

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

It is generally accepted that this passage has reference to physical death which I am sure is correct. But it is necessary to think of death first in the spiritual sense if we are to think Scripturally on the subject. In Gen. 2:17 God warned Adam of the tree of knowledge of good and evil "for in the day that thou eatest thereof thou shalt surely die". Scriptural death is separation from God, a death in trespasses and sin alienated from the life of God (Eph. 4:18). In fact the very day Adam sinned in partaking of this forbidden tree, he died in that he became separated from God. Physical death is a consequence of sin and came to Adam many years later. When God said in Rom. 6:23, "For the wages of sin is death", all forms of death are carried in the true meaning of this passage. It embraces spiritual, physical, and eternal death in the same instance for those who die in their sins. (John 8:21-24). In I Thess. 4:14-18 we see that physical death

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is not inevitable to those of the redeemed. Here the dead in Christ are referred to as asleep in Jesus and these people's death is called precious, to the Lord. (Ps. 116:15).

Our text tells us that death is an appointment as in the judgment, and saved men are in the realm of this appointment. This verse does not say that it is appointed to ALL MEN to die. If it did it would conflict with other passages of the Word, which show that some will be living when Christ comes for His own at the end of this age. There will be a group of born again believers here in mortal bodies when Christ makes His advent, but God's Word has said that flesh and blood cannot inherit the Kingdom of God and that the carnal mind is not subject to the laws of God. (Rom. 8:7). Those passages show us that we will not be permitted to enter into the bliss of Heaven still robed in our mortal bodies possessed as they are with the remains of Adam's fallen nature. Therefore Paul in I Cor. 15:51 declares how this will be:

"We shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed".

The following verses show us (Continued on page 8, column 3)

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answer to God for and be punished in Hell according to his life upon the earth. There is a contrary thought abroad, engineered in Hell. That if a man is going to Hell anyway, he should get all the pleasure out of sin he can in this life. This is absolutely not true. A man will be judged and punished according to what is written in the books of God according to his works.

It follows, and what an awful thought it is, that if a person is never going to be saved — now understand that I do not know who the elect of God are, and who might even yet be saved — but God knows — and it does follow from my sermon that, if a person is never going to be saved, the best thing that could happen to him is to die and go to Hell — right now! You say that is an awful thing to say. Yes it is, but it is true. The sooner reprobates get to Hell, the better for them. The less they will have to answer for. Could it be that when someone is cut off early in life, and we say how tragic that is, that it is really an act of mercy on God's part. Getting them to Hell sooner so they will do less hurt to others.

My sermon is done. It is not a pleasant one, but it is true. I exhort my reader to flee the wrath to come, to repent of your sins, to believe on the Lord Jesus Christ and thou shalt be saved. God bless you all.

### Appointments

(Continued from page one) sinners and deliver them from wrath.

At this point it becomes necessary to state a fact that many preachers either overlook or are ignorant of, God does many times visit a measure of wrath upon

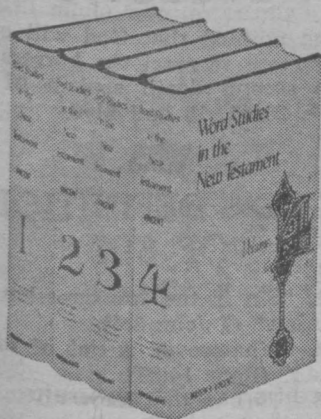
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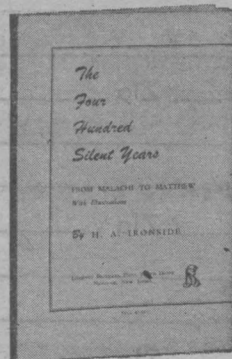
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## Musical Instruments

(Continued from page one)  
**Are Instruments Used In The Worship Of Heaven?**

YES! Read Rev. 14:2, "And I heard the voice of harpers, harping with their harps." Then verse 3, "And they sung as it were a new song . . ." There we have mentioned the use of harps and the exercise of singing, in close connection.

Read also Rev. 15:2-3. There

harps and singing are mentioned in close connection in Heaven.

Another question: Would God approve of the use of musical instruments in Old Testament times, and approve of the use of instruments in Heaven, but disapprove of the use of such here and now? ABSURD! If the anti-fiddlers could go to Heaven, wonder if they would seek to reform God's musical tastes? But if they depend on water or "water works" in part to take them there, they "ain't a gwine

to git thar!"

## Personal Aversions To Certain Instruments

We have known people who disliked to hear a "fiddle" played in a church. Some don't like an organ. They have no valid ground of objection except, "I just don't like it!" That attitude is entirely selfish, for they would thrust their own musical taste upon others. We should realize that there is a wide range in musical tastes. What we may not like, others may like. What may not help us may greatly help others. Anything that is worshipful and that is of such nature as to honor God may be used in worship. In a church preference should be given to the songs and the music that seems to benefit and uplift the great number. That is why it is a mistake for a few people who know the technical points of music to set up technical standards. The majority of worshippers care nothing about music technicalities. Singing is not to be a technical exercise in a church — it should be worship!



## Appointments

(Continued from page seven)  
that the resurrection of the dead in Christ, and the translation of the living saints, will be simultaneous: the corruption putting on incorruption (Coming forth in resurrection) and mortal putting on immortality. These same truths are set forth in John 11:25-26: "And whosoever liveth and believeth on me shall never die. Believeth thou this?"

Bible scholars vary on this passage as to meaning, but it seems to me that Jesus is saying that whosoever it is that is alive in flesh and blood at His return and has believed in Him, is thus saved. (John 5:24-25, 3:36, 3:18, 1:12-13 and others). These references prove eternal life to be a present possession of all born again ones, thus they are living, alive, in Christ. Christ promised in John 11:26 that the darkness of the tomb has no claim on believers who will be living when Christ comes for His own. (I Cor. 15:51, I Thess. 4:17). Oh how I would love to be in that generation of saints, but if my appointed time of sojourn in this world arrives before Christ comes for His own, then I must go the way of all flesh **APPOINTED UNTO MEN ONCE TO DIE.**

### III

Our third, and last, text thought is Acts 17:31, "**Because He (God) hath appointed a day in which He will judge the world in righteousness by that man whom He hath ordained whereof he hath given assurance to all men, in that He hath raised Him from the dead.**"

In the text in Hebrews 9:27 we did not discuss the Judgment though it was in the passage. Paul was encountering the Epicurean and Stoics here at Mars Hill where he delivered this great sermon. This was Paul's answer to their philosophy. Paul speaks of an ignorance (verse 30) that God winked at, which we will not try to go into in this discourse. The main point here is that **GOD NOW COMMANDETH ALL MEN EVERYWHERE TO REPENT.** This is in reality the Gospel addressing itself to human responsibility. Paul was not slacking his responsibility as he preached Jesus and the resurrection to these people. In Rom. 1:14-15 Paul said that he was debtor to the Greek and barbarian, both to wise and unwise, and in verse 15 declares his willingness to deliver the Gospel to the Romans. We are using these verses from the Roman letter, showing Paul's great zeal of preaching Christ and the Gospel, that is to be preached to lost men. Now it is this text (verse 31)

## Theodosia Ernest

(Continued from page five)

She only told him how she had reproached herself for writing an answer which had caused him so much suffering.

"What!" exclaimed he, "did you send an answer to my letter? I never saw it — I did not know that you had written one!"

This suggested a new thought. She knew from the doctor that he *had* seen it. She knew that it had driven him to the very door of death. The doctor had taken it from the hand that grasped it, even as he lay senseless upon his office floor. She had it now in her possession. But Mr. Percy had no remembrance of it: the hand that struck him so heavy that it stunned the brain; and he had never realized from what source the blow had come. She turned the conversation to another theme.

"You are rapidly getting your strength again. The doctor says that you are now out of danger. I must leave you, and return home."

"Not today, I hope."

"No; but if you continue to improve, I must tomorrow. There is no longer any *necessity* for my presence."

"I see how it is," he replied. "You came when they told you I was like to die; and now your delicacy suggests that you ought not to stay. Well! be it so; but let me tell you, dearest, that your coming saved my life. My mind, I know, has sometimes wandered; and I am conscious now of a strange fancy — I know not whence it came — that you had utterly disowned and cast me off. This fancy preyed upon my heart, and gnawed away my life. Sometimes, in my dreams — it may have been in my delirium — I saw your image hovering about the room, looking so tenderly and pitifully into my eyes that I began to doubt if it were not my Theodosia; and when I found that you were really here — that it was your kind hand that prepared my food — your hand that gave me drink — your voice that answered my feeblest call, and your presence that calmed my distracted mind, I at once grew strong — I had something to live for; and now I feel that I shall live to make you at least some return of love for all your care."

"There, hush now, Mr. Percy; you are talking too long, and will bring back your fever. Try to compose yourself to sleep. Your mother will stay with you till I return;" and she stole away to pour out her heart in thanksgiving to that Redeemer who was giving back to her, one after another, all the treasures which she had given up, in her purpose that she might keep His commandment.

She returned to her mother's; and it was not many days before the conversation was renewed in the little parlor of Mrs. Ernest's cottage.

Several weeks had passed. Mr. Percy was well and strong again; he had returned to his office, and was earnestly engaged in closing up his business. He had determined to abandon his profession, and engage in the work to which he felt the Lord had called him; but of this he had as yet said nothin, except to his friend and confidant, Dr. Woodruff.

"What," asked the Doctor, "will Theodosia say to this? You may abandon your business, in which you could soon realize a fortune, and devote *yourself* to a life of hardship and poverty; but have you a right to entail poverty upon *her*? Are you willing to see *her* lead the life of a poor pensioner on the reluctant *alms* of Baptist churches?"

(To be continued next week, D. V.)

and this appointment that man you, when ye depart thence, has with God that we are to conclude with. You will note that **GOD HATH APPOINTED A DAY** in which He will judge the world in righteousness. Many misunderstand this verse and conclude that it teaches a general judgment of all people that will ever live in one great assembly, to determine who is saved or lost. Let me say right here that God's judgments are meted out at different times and in different ways. One of the greatest themes of the Bible is that the believer's judgment for sin was taken care of in Christ at the cross, and is forever settled, (John 5:24, I Pet. 2:24, Gal. 3:13, Rom. 8:1).

As we follow closely the Scripture, we find expressions of "That Day, In the Day of Judgment, etc". These passages are looking forward to the great White Throne Judgment, where and when, God's eternal justice will be meted out to man small and great who lived and died out of Christ, (Rev. 20:11, 15). So far as we know the majority of that crowd on Mars Hill will appear on that great and terrible day: however certain ones believed (verse 34). Men in that day will be judged according to the light they had, (Matt. 11:20, 24).

Those favored cities where Christ preached and taught will fare worse in this appointed day of Judgment than Tyre and Sidon and Sodom. These men repented not and God has commanded all men everywhere to repent. In Mark 6:11 when Jesus was sending out the 12 to preach, He told them, "And whosoever shall not receive you, nor hear

## GOD'S DEFINITION OF SIN

1. "Sin is the transgression of the law" (I John 3:4).
2. "Whatsoever is not of faith is sin" (Rom. 14:23).
3. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).
4. "If ye have respect to persons, ye commit sin" (James 2:9).
5. "The thought of foolishness is sin" (Prov. 24:9).
6. "A high look, a proud heart is sin" (Prov. 21:4).
7. "All unrighteousness is sin" (I John 5:17).

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