

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 40, No. 34

ASHLAND, KENTUCKY, OCTOBER 2, 1971

WHOLE NUMBER 1707

LESSONS FROM HELL

PREACHED AT KING'S ADDITION BIBLE CONFERENCE, SEPTEMBER 1971

JAMES E. HOBBS
McDermott, Ohio

"And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."—Zech. 3:1-4.

Before we go into this subject it is necessary that we study of lessons about Hell. I would like to say first of all that when you study various lessons there are many ways to learn them. One way is by reading what someone else has said about it. Another

way is by learning from someone else's experience and the third way is by learning from experiencing the lesson yourself. Now brethren, on this lesson I can praise God by saying that I will never learn this lesson by experience. The only way that I can learn the lessons about Hell is by learning from someone else's experience and from the writings about it. Because I will never myself experience that which we are going to see in the Word of God tonight. I can rejoice in that because I, like Joshua, can call myself a brand plucked out of the fire. Thank God for that!

You know it was interesting as I was reading this afternoon, just to refresh my memory concerning this passage, to learn that I had not noticed that it wasn't until after that God said to Satan that Joshua was a brand plucked out of the fire that he pointed out that Joshua was clothed with filthy garments. In other words, I am a brand plucked out of the

fire, but before I was saved, I was a brand plucked out of the fire. As far as God's elective purposes and eternal predestination and His will in my life, I was one who would never at any time visit the realms of Hell.

Now so far as sin was concerned I deserved Hell. As far as my nature was concerned I deserved eternal damnation but I was in the eternal hand of God. When



ELD. JAMES HOBBS

THERE'S NO UNIVERSAL CHURCH AND GREAT RESPONSIBILITIES ARE OURS IN OUR BAPTIST CHURCHES

ELD. PAUL TIBER
Cleveland, Ohio

The notion of a church being universal and invisible is foreign to Scripture. The Word of God tells us indeed that the church is a great mystery, but it isn't mystical, it's real. Since the Word of God says that the Lord Jesus Christ gave Himself for His church, some people will say that



ELD. PAUL TIBER

those who are saved are automatically in His church. God is not illogical. He is the creator of all things and He says that His church is the pillar and ground of truth and there won't be any division in it. So if a universal church has baby sprinklers and Arminians and Calvinists and many different doctrines within it, why that alone should be enough to convince us to put aside the foolish idea that the church of Scripture is universal and invisible. The only church which the Word of God knows is a church which is visible, at least to its members, and is local, and which is an active assembly of baptized believers.

The church is called alternately "the church," "the body of Christ" or "the assembly" in Scripture. In Ephesians 4:11-20 it is called the body of Christ. We read that "He gave some apostles;

and some prophets, and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

The body of Christ has been given certain things. First, apostles were given to the churches. We no longer have apostles but we still have churches because the continuity of the Lord's church never depended upon the continued existence of apostles, but only upon the continued preservation by the Spirit of God working through men. What kind of men? Pastors, teachers, believers, those whose hearts beat for the truth — those whose hearts beat for the love of the Lord Jesus Christ and those whose hearts ceased to beat when they laid down their lives for that love.

Now what about this matter of church membership. Being a member of the Lord's church carries with it a high degree of responsibility. Here is what the responsibilities are according to just this brief portion of Scripture: "We are to come into a unity of faith, and of the knowledge (Continued on page 6, column 3)

I was born my parents could not have named me anything but James Edward Hobbs because that was the name God had written in the Lamb's Book of Life. That was the name that God had written down in the Book of Life before the foundation of the world and so when I was born my parents had to thus name me. That was my name. It was assigned to me. When I was born, I was born a child with the nature of sin. I was born with sin and as I lived, I walked in sin. I deserved eternal damnation but as I lived the angel of God's protective will was watching over me and nothing could happen to me that would send me into death and Hell. I could not die until I had received the saving grace of God because God had called me a brand plucked out of the fire.

OUR RADIO MINISTRY
WTCR — 1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday — 8:30-9:00 A.M.

THIS IS A WORK OF FAITH AND A LABOR OF LOVE
MAY WE ASK FOR YOUR PRAYERFUL SUPPORT

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"LIMITED"

"Yea, they turned back and tempted God, and limited the Holy One of Israel." — Psalms 78:41.

This is the text that all the Arminians fall back on. I don't plan to preach you an Arminian sermon. I trust that what I shall say, shall certainly glorify God and magnify His Word. Therefore, it could not be an Arminian sermon if I do this, for no Arminian sermon ever magnifies God.

At least, beloved, you can say

this, that I am using a text which is the stand-by of all the Arminian preachers in the country; and over and over again, Arminian preachers have chosen this text in an effort to tell us how that God is not a sovereign God, and that God Himself can be limited by man.

For example, Herbert Lockyear, an Englishman, who was radically wrong on both the church that Jesus built and also on the doctrines of grace, used this text of Scripture again and

again and again in his ministry to prove that God was not a sovereign Being, but rather that man can actually limit God.

The first part of my text says that they tempted God. Beloved, nobody can tempt God. For example, we read:

"Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man." — James 1:13.

This text says that God cannot (Continued on page 2, column 1)

A JEW

BILL FARMER
Lincoln Park, Michigan

Jews of this day are grossly inconsistent in their religion. There are three groups of Jews, presently. These are: The very liberal group which believes almost nothing, the middle of the road group who call themselves "conservative," and the orthodox or old-line Jews. Each of these groups believe in the law; however, since about 70 A.D. there have been no sacrifices offered! These sacrifices are as much a part of the law as the feasts and holy days which modern Jews do observe.

II

Jews have only one-half of a religion. They believe only the first half of the Bible. Not only this, but picture yourself standing next to a group of friends, only you are not to speak to your friends but to their shadows on the wall. You say, "how ridiculous" and indeed it is. But this is exactly what Jews are doing. All of the priest's sacrifices and feasts are nothing in themselves. They are merely pictures of Jesus Christ, the only begotten son of God.

III

Jews evidently believe that God's promises are worthless. Gen. 3:15, Psalms 18, Isaiah 53, Psalms 22 just to name a few, are all of necessity speaking of Jesus Christ. On the day of His death He fulfilled fifty prophecies of the Old Testament. Yet, the Jew of this

day is more wrapped up in tradition and ceremony than the truth.

IV

Jews will go through the Great Tribulation here on earth for seven years. Revelation, chapter seven reveals that 144,000 Jews will be saved out of the Great Tribulation. Thus leaving millions of others to be damned. The Great Tribulation will, according to the Scriptures, be a time when much of God's wrath will be poured out on the earth. All Christians will have been taken off the earth before this tribulation takes place. All those left on earth will be the rejectors of Jesus Christ.

V

Jews will go to Hell, unless they receive Jesus Christ as their Saviour. In our time many converted Jews and others seem to say that because the Jew is God's chosen nation, the major part of the Lord's work should be aimed at the Jew. In this age, the writer feels that the Jew should not be treated any differently than any other lost man. Jews do need the gospel, but no more than any other group in the world.

VI

I am not a Jew because I am a Christian and as such, I have:

- Jewish inheritance of Abraham. (Rom. 4:16).
- Spiritual circumcision. (Rom. 4:10-11).
- All that was Abraham's. (Rom. 4:23-24).

We can rejoice in that tonight. We can praise His name for that very thing.

Let us study a little bit about Hell. I want to say that Hell in the Word of God is actually derived from two words especially, one of which is the word Hades which means "a place of departed souls." Now this word is usually translated "grave or Hell." An example of where that is used is found first of all in Luke 16:23:

"And in Hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

This was in Hades, the place of departed souls. The rich man had died and was buried and in Hell he lifted up his eyes. His body was put in the grave, his soul went to the place of torment. Now this is what Hades is.

In Matthew 16:18 we have another verse of Scripture that Jesus used.

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hell shall not prevail against it."

All of the realms of hell will not prevail against the church. Some people say that the church died for awhile, and that it had to wait for the Campbellites to come along and wake it up, but that is not true. The gates of Hell shall never prevail against

the church of the Lord Jesus Christ. He started His church while He was here on this earth and it has been in existence from that time forth. There has been a church of the Lord Jesus Christ from then on and there will be until He is finished with it. There is not one thing that can prevail against His church.

In Revelation 20:13,14 is another passage that uses the word Hades:

"And the sea gave up the dead which were in it; and death and Hell delivered up the dead which were in them and they were judged every man according to their works. And death and Hell were cast into the lake of fire. This is the second death."

Now you will notice that it says death and Hell. Death means "grave" and Hell shows that the soul goes into torment. The body of the sinner is put in the grave and the soul goes into torment. The day will come when there will be a resurrection of the lost. The resurrection of the lost means that the body will rise out of the grave just like the body of the saints in the rapture. The body of the lost (or rather the goats if you want to put it that way) will rise out of the grave, will unite with the soul that is in torment in Hell and they will stand before God in a judgment; then, body and soul will be cast into the lake of fire. Now this is the Word of God.

Another thing that I want you to notice about Hades is that it was divided into two portions. In Acts 2:25-28 we have something concerning the Lord Jesus Christ:

"For David speaketh concerning Him, foresaw the Lord always before my face, for He is on my right hand, that I should not be moved therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

And again in verse 31:

"He seeing this before spake of the resurrection of Christ, that His soul was not left in Hell, neither His flesh did see corruption."

He says that Christ (or His (Continued on page 7, column 3)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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

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

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50

When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address, \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States.

PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

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

"Limited"

(Continued from page one)
be tempted. Beloved, if God can't be tempted, then this passage of Scripture has another meaning besides what it says on the surface.

I say that this passage of Scripture is a figurative one. Men act sometimes as if God could be tempted. It is true that we act sometimes ourselves as if God could be tempted or God could be limited. But that is looking at it from man's standpoint. May I insist upon this truth: you can't circumscribe God's infinite wisdom and marvelous power. Our God will work when He pleases, how He pleases, and by what instrument He pleases to use, or He will work without any instruments if He pleases to do so.

Over and over again in the Bible, we find Scripture after Scripture that tells us that God is a sovereign God, and that God is not to be limited. Listen:

"I know that thou canst do every thing."—Job 42:2.

"With men this is impossible; but with God all things are possible."—Mt. 19:26.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathered the waters of the sea together as an heap; he layeth up the depth in storehouses. Let all the inhabitants of the world stand in awe of him. For he spake, and it was done; he commanded, and it stood fast."—Psa. 33:6-9.

Beloved, when you read these verses, you certainly have to admit you can't limit God. Whatever God says, it comes to pass. Whatever God commands is done.

Notice another verse to show you the same truth:

"But he is in one mind, and who can turn him: and what his soul desireth, even that he doeth."—Job 23:13.

Here is a verse that says that what God's soul desires, that shall be done.

My text says that Israel tempted God and Israel limited God. These other verses that I have read to you certainly would show us that God Himself can never be limited. Therefore, I say to you, the text that I have chosen to preach from is a figure of speech, and it is telling us that men act sometimes as if God can be tempted, and men act sometimes as if God can be limited, but in actuality, you cannot circumscribe the infinite wisdom and the marvelous power of God.

While it is true that God is never limited, I want to show you some things that God has limited.

I

A LIMITED SALVATION.

The Arminians say that Jesus Christ died for everybody, and they take various verses and give them a private explanation and a very fanciful exegesis, with the result that they make those few verses say what God Himself never intended that they should say.

Instead of teaching that Jesus Christ died for everybody alike, indiscriminately, and without exception, the Word of God tells us over and over again that the Lord Jesus Christ limited salvation to the elect of God. Listen:

"The good shepherd giveth his life for the sheep."—John 10:11.

Notice, it doesn't say one word about the Lord Jesus dying for the goats. Some people have in mind that he was a goat before he was saved and a sheep after. That is not so. The Word of God makes it clear that a man is either a lost sheep or a saved sheep. A goat never does become a sheep and a sheep never becomes a goat.

This text says that the Lord Jesus Christ giveth His life for the sheep. He didn't die for sheep and goats. He didn't die indiscriminately for everybody. He died for His sheep, and for His sheep only.

Listen again:

"I lay down my life for the sheep."—John 10:15.

Notice, not for the sheep and the goats, but rather, "I lay down my life for the sheep."

We read:

"He shall see of the travail of his soul, and shall be satisfied."—Isa. 53:11.

Someday the Lord Jesus Christ is going to look out over the ransomed throng, over all the number that are saved, and it will be a marvelously large number. Arminians say that we who believe the doctrine of grace say there is only going to be a small number saved, but there is going to be a tremendously large number of people in Heaven. When our Lord looks out over that crowd, He is going to see the travail of His soul and shall be satisfied. Why? Because everyone for whom He died, everyone whose sin-debt is paid for, will be in that crowd, and the Lord Jesus Christ is going to be satisfied when He sees those that He saved.

"All that the Father giveth me shall come to me."—John 6:37.

How many are going to be saved? "All that the Father giveth me shall come to me." This does not say that everybody in this town is going to Heaven. This doesn't say that everybody in the world is going to Heaven. Rather, it says, "All that the Father giveth me shall come to me." Every one who is a love gift of the Father to the Son, before the foundation of the world, shall come to the Lord Jesus Christ and be saved.

Notice again:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Mt. 1:21.

You'll notice that it doesn't say that He is going to save everybody, but He will save His people — the elect of God — those for whom Jesus died — He'll save His people from their sins.

Notice another verse to show you that salvation is a limited salvation:

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

Notice, He said, "I am praying for the elect. I do not pray for the world, but I pray for them that thou hast given me." In those words, Jesus prayed for all the elect and passed by untold millions of the non-elect, for He said, "I pray not for the world."

Notice again:

"Neither pray I for these alone, but for them also which shall believe on me through their word."—John 17:20.

The only ones Jesus Christ prayed for in this high priestly prayer of intercession was for the elect of God, including others yet to come who have not yet been saved, who shall believe on Him.

I read to you these verses, beloved, in order to say that we have a limited salvation. It is limited to the elect of God.

I know there are a lot of folk who talk about salvation not be-

"ARE WE FACING THE END OF THE WORLD"

By
ROY MASON
★
PRICE

\$1.25

Order Today

ing limited — that it is free for everybody, and it is up to man to make a choice, and that every man has his opportunity to do so. Well, I'd like to ask you a few questions.

Did Jesus Christ give His life's blood for every human being? In the light of the verses that I have read, did He give His life's blood for every human being? The answer obviously is, "No!"

Did He pay the sin-debt of every human being? In the light of the verses I have read to you, the answer is obviously a negative answer.

Did He do as much for Judas Iscariot, who went to Hell, as He did for Simon Peter, who preached His word? You know, beloved, that He didn't do as much for Judas as He did for Simon Peter.

Did He do as much for the rich man who is spoken of in the Gospel of Luke, who died and went to Hell, and in Hell lifted up his eyes in torment — did He do as much for that rich man as He did for Lazarus, who is spoken of in the same chapter, who had received the Lord Jesus Christ, and whom we see at the close of this picture as reclining

FAITHFUL FRIENDS IN FLORIDA



Mr. and Mrs. L. M. Simmons, Plant City, Florida have a record of long and faithful service in behalf of The Baptist Examiner. How much we do thank God for their continued support and faithfulness through the years!

Due to ill health, Brother Simmons has retired from the pastorate and he is now living in a mobile home in Plant City, Florida. May it please the Lord to bless them with long years of happiness as they face the sunset.

in the bosom of Abraham?

Did He do as much for the unrepentant thief that died and went to Hell, as He did for the repentant thief, who turned to Jesus on the day that Jesus was crucified, and said, "Lord, remember me when thou comest into thy kingdom?" From what I have read, you know that He didn't do as much for the unrepentant thief as He did for the one that repented.

Did He do as much for those who go to Hell as He did for those who go to Heaven? In the light of the verses that I have read, He did not do as much for those who go to Hell as He did for those who go to Heaven.

Some Arminian preacher may say, "Brother Gilpin, doesn't God give all a chance to be saved?" I tell you, beloved, you are not saved by chance, but you are saved by purpose. You are not saved by chance, but it was by the definite purpose of Almighty God. Listen:

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purposes and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

I tell you, beloved, God does not save by chance, but if you are saved, you are saved on purpose. This very day, Jesus Christ is calling out unto Himself an elect people, and He is sending out His preachers into the world

to preach the Word of God in order that there shall be called out to Him a people for His name.

Notice again:

"And as many as were ordained to eternal life believed."—Acts 13:48.

Hear me when I say that salvation is a limited salvation. It is limited to the elect of God, and every person whom God chose before the foundation of the world to be saved, will be saved, for "as many as were ordained to eternal life believed." If you are one that God ordained to eternal life before the foundation of the world, sometime God is going to call you unto Himself.

I say that you can't limit God, but God limits some things to us, and one thing He limits is salvation.

II

A LIMITED BAPTISM.

Baptism is limited. It is limited to the saved. We never baptize babies. We never baptize seekers. We never baptize probationers. We never baptize those who wish to have their sins washed away in the waters of the baptism. Instead, the Word of God makes it clear that baptism is limited to saved people. Listen:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip (Continued on page 3, column 5)



MORNING AND EVENING

By
C. H. SPURGEON
744 PAGES

\$4.95

This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year — one for the morning and one for the evening.

CALVARY BAPTIST CHURCH
P. O. Box 910—Ashland, Kentucky



THE BONDAGE OF THE WILL

By MARTIN LUTHER
320 pages
Paper-bound
\$2.95

Of all the great books that were written by Luther it was his own opinion that only this one and one more deserved preservation.

This book furnishes a marvelous background for the Grace of God and Salvation.

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE
P.O. BOX 910, ASHLAND, KENTUCKY 41101

THEODOSIA ERNEST

(Continued from last week)

"It was a glorious sight, when the sun was gone and the red twilight had faded, to look up and see the stars of God come out, one after another, and take their places in the blue canopy of heaven, till all the sky was bright with twinkling glory, and then to look down and see another heaven reflected in the deep — not still and quiet as the one above, but trembling in the gently-moving flood — 'As if each wave had leaped up to the sky and caught a star, and held it struggling in its cold embrace.'"

"The wind is fair, and only strong enough to waft them on in safety. The merchant is happy; he feels that he is on the way to fortune. He sleeps in quiet; no dream of storms, of rushing waters, of great sea-monsters, and dark caverns in the bottom of the deep, disturbed his slumber. He counts his gains, he builds his splendid house, he spreads his sumptuous feast, he enjoys the applause of his numerous friends. He is a rich and consequently a great and a happy man. Such is his pleasant dream."

"But while he sleeps the wind has lulled. That deep and ominous stillness, which to the sailors' watchful senses always forebodes the storm, has spread itself over the sea. The sails flap idly on the mast. The ship rocks lazily in the slight swell of the subsiding waves."

"The man upon the lookout sees a little cloud. It rises and spreads with a thousand strange fantastic shapes. All hands are called to fit the vessel for the coming storm, and scarcely have they done so when down it comes, screaming and howling across the waves. He hears its shrieks as it tears its way through the rigging of the vessel; he starts from his pleasant dream of wealth and grandeur; he rushes out to see what is the cause of all the commotion which has startled him."

"The storm is upon them in all its terrible strength; but if his ship were sound, if his officers were competent and his sailors true, there is no danger, for the sea is wide. There is no hidden rock, and there is no danger of running ashore; set her before the wind, and let her drift. But now, for the first time, he discovers that his vessel is old, her timbers sprung, her planks rotten, and the first blow of the storm has opened her seams so that the water rushes in on every side. He finds that the officers, incompetent and timid, have lost all presence of mind, and know no more what to do than he does himself."

"Now tell me, will God hold back the wind? Will God sustain the vessel? Will God preserve the merchant or his wealth because he verily *thought in his heart* that his agent had been honest, that his officers were skilful, that his ship was sound, and all things safe?"

"Never! never! The natural laws will have their course. The ship goes down at sea: fishes feed upon the men who risked their lives so heedlessly, and her rich freight is added to the treasures of the deep. God will not change his laws because the man was ignorant of them, or because he disregarded them. If he would have gone *safely*, he should have provided securely. His vessel should have been staunch, and his officers competent. He may have *thought* they were so; but to insure his safety, *they must have been so in fact*."

"So in the gospel of salvation, God requires certain conditions to be fulfilled in order to make safe the voyage of life. If he would reach the haven of the sons of God, become a king and priest in the heavenly Jerusalem, he must comply with the conditions of the gospel. It is not enough for him to do what he *thinks* right; he must do what is *right in fact*. It is not enough for him to *think* that he does right, but he must *actually* do it. If he risks his deathless soul in any other vessel than the good 'old ship of Zion,' if he sails under any other officer than Jesus, the true and only Captain of our salvation, he has no right to hope that he will escape the storms and tempests of God's wrath. It is not enough that he *means* to go safely; it is not enough that he *thinks* he is safe; it is not enough that he *really believes* that he is in the gospel ship and *has* Jesus for his Captain — it *must be so* as a matter of actual fact. If he deceives himself, or is deceived by Satan, or deluded by his spiritual advisers, it matters not how honest or how confident may be his conviction that he is safe. His hopes may be as bright, his confidence as firm, and his conscience as easy as that of the real Christian — his sun may shine brightly, his breeze may seem fair, the sea gentle and calm; but when the dark clouds rise, when God appears in the thick darkness of his anger, and blows upon him with the horrible tempest of his wrath, *'then the expectation of the wicked shall perish, and his hope shall be like the giving up of the ghost.'*

"But we are not left to infer this doctrine from what we see in nature: God teaches it, as plainly and as forcibly as words can speak, in every part of the Scripture of truth."

"The Bible gives no license to men to set up their *own* standard of duty or of faith, of doctrine or of practice. It is the common complaint of the Scriptures against those whom God condemns, that they walked every one according to the imagination of *his own heart*; that they followed after *their own devices*. They substituted other things for the commandments of God. They may have been *sincere*; they may have been *honest*; they may have *thought* they were right: 'For there is a way that seemeth right unto a man, but the end thereof are the ways of death.' But it is not enough that the way *seems* right, it *must be right in fact*. It must not only *seem* right in *their* sight, but it *must be right in the sight of God*."

"His language is, 'If thou wilt diligently hearken unto the voice of the Lord thy God, and wilt do that which is right in *his sight*.' Exod. xv. 16. And again, 'Thou shalt do that which is right and good in *the sight of the Lord*, that it may be well with thee.' Deut. vi. 18. And again, 'Ye shall not do after all that ye do this day, every man what is right in *his own eyes*.' Deut. xii. 8. 'Thou shalt observe and do all *these words which*

I command thee, . . . that it may be well with thee when thou doest that *which is right in the sight of the LORD thy God*.' Deut. xii. 28."

"God requires certain express and specific acts as the condition of salvation. If man substitutes some contrivance of his own, however honest may be his conviction of the efficacy of the substitute, he will assuredly perish. It may *seem* right, but the end thereof are the ways of *death*."

"God says, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' And, to show the *nature* of the faith, he further says, 'that it works by love and purifies the heart;' that 'If any man be in Christ,' by this faith, 'he is a new creature: old things are passed away, and all things have become new.' 'Except a man be born again, he shall not see the kingdom of God.' This is *God's way*."

"But *man* says, 'If you will confess to the priest, and perform penance, you shall be saved.' Another says, 'If you will be sprinkled in your infancy, and confirmed by the laying on of the hands of the bishop when you are so many years of age, and keep all the outward *forms* and ordinances of the Church, as set forth in the *Book of Common Prayer*, you shall be saved.' Another says, 'You have no more to do but to go before the Church, declare your belief that Jesus is the Son of God, be *immersed* in the baptismal waters, and *so wash away your sins*, and you shall be saved.'"

"Others, rejecting even the outward and external form of godliness, as well as denying the power thereof, say, 'It is enough that you are correct in your general deportment; that you do not steal, or lie, or cheat, or swear; that you are no murderer or extortioner, nor guilty of any vile, abominable, and outrageous sins. It is enough, in short, that you are a moral and respectable man.'"

"Thus men substitute their *own devices* for God's *requirements*. Thus they forsake the fountain of living waters, and hew out for themselves broken cisterns that can hold no water. Thus they make the gospel of God of no effect, by their own contrivances. They may be *honest*, they may be *sincere*, they may *really think* and be fully persuaded that in these things they have eternal life; but it is still true that he that believeth not on the Son of God shall *perish*. It is still true that without holiness no man shall see the Lord. It is still true that except a man be born again he shall not see the kingdom of God. It is still true that he who is not renewed in the temper and disposition of his mind; who does not live soberly, and righteously, and godly — denying himself all ungodliness and every worldly lust — trusting in Christ, and in him only, for salvation, shall not be saved. *This is God's way*. God's way is the way of penitence and faith. God's way is the way of love and of obedience. No human substitute will answer in the place of this. 'Thou requirest not sacrifice, else would I give it. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.'"

Man may imagine that many things be agreeable to God, and would propitiate his favor, but God will *himself* dictate his own terms of peace; and we have nothing to do but to follow, implicitly, the *very letter of his commandments*. While we do this we are safe. When we go beyond this, or fall short of this, or turn aside from this we are in great danger of the wrath of God."

"If any man," says John, 'shall add unto these things, God, shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.'"

"What things soever," said God to his people, 'I *command* you, observe to do it. Thou shalt not add thereto, nor diminish therefrom.' And you will find, by examination of the Word of God, that some of the most remarkable and most terrible inflections of summary punishment by the direct interference of the hand of God were for sins of thoughtlessness, forgetfulness, or ignorance; cases in which the offenders might very plausibly have pleaded that they meant no harm; if, indeed, they may not have claimed that they really thought they were doing God service."

"Look at the case of Nadab and Abihu, the sons of Aaron. God had brought his people out of Egypt, and had led them through the wilderness to the foot of Sinai. There he gave them his law, and there he instructed Moses in what manner he should order the visible worship of God."

"As they were yet to wander many years, they could build no permanent temple; but in its place they had erected a most extensive and magnificent *tent*, which they called the tabernacle, or tent of the congregation. Its curtains were of blue, and purple, and fine-twined linen and needle-work, so arranged that it could be easily set up and taken down, and carried with them in their journeys. Within it was the ark of the covenant, covered with gold; the mercy-seat of pure gold, the cherubims of gold overshadowing it with their wings; the table and the bowls and dishes, spoons and covers, all of gold. There was the golden candlestick, the golden altar of incense, and the great altar of burnt-offering, overlaid with brass. All now were finished; so were the splendid garments of the priests — of blue and purple and needlework, woven in with gold; the ephod, the breastplate, and the signet, all were complete. And Moses had set all in order: had consecrated Aaron and his sons; and now, for the first time, the regular daily sacrifice was to be offered up according to the ordinance of God, which was to be repeated till the great Sacrifice should come."

"When Aaron, assisted by his sons, had offered it, he lifted up his hands towards the people and blessed them. God accepted the sacrifice, and showed himself with most peculiar glory in the sight of all the people. And there came fire from before the Lord and consumed the offering upon the altar."

(Continued on page 5, column 4 and 5)

"Limited"

(Continued from page two)
said, 'If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.' — Acts 8:36,37."

Notice, before Philip, who was a Baptist evangelist, would baptize this man, he probed him to see whether or not he was saved, and he said, "There is only one thing to hinder you from being baptized: Do you believe with all your heart? And he said, 'I believe that Jesus Christ is the Son of God.'"

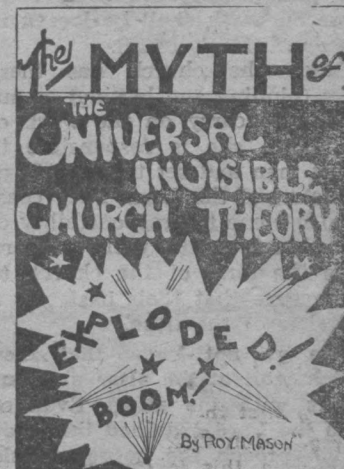
I tell you, beloved, baptism is limited to the saved."

Notice again:

"Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?" — Acts 10:47."

These are the words that were spoken by Simon Peter when he was at the home of Cornelius in the city of Caesarea, and when these Gentiles were saved, Simon Peter said, "These folk have received the Holy Spirit the same as we. Are there any objections to their being baptized?" as if to

DON'T FAIL TO BUY THIS!



\$1.25

— Order From —
CALVARY BAPTIST CHURCH
BOOK STORE

say to us that baptism is limited to the saved, and the saved only."

Notice another Scripture that you might see the same truth:

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." — Acts 18:8."

Notice: they heard, they believed, and they were baptized. I ask this question: Is baptism for a baby? No. Is baptism for an unsaved man? No. Is baptism for a probationer — one who hopes he might hold out to the end? No. Is baptism for a seeker — one who is seeking to be saved? No. Baptism is for those who have heard, who have believed, and have been saved — redeemed by the blood of the Lord Jesus Christ."

Years ago, I said that a Campbellite preacher of my acquaintance was a stranger to the grace of God — that he did not preach the grace of God, and that he would not recognize the grace of God if he met it in the road. I said it to one of his members to be sure that it got to him. He was holding a revival meeting at that time, and he replied the next night by saying that he did believe in the grace of God and that he would prove that he believed in the grace of God. That night he read as his text, Ephesians 2:8: "By grace are you saved through faith."

(Continued on page 4, column 4)

The Baptist Examiner FORUM

"Is a preacher supposed to tithe the same as all members of the church?"

AUSTIN
FIELDS

PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio



I do not have knowledge of any Scriptural reference indicating that a pastor should tithe of his salary provided by the church. It is my firm belief the office of pastors, missionaries, and teachers are to be filled by the church. No man has the authority to call himself as pastor; rather it is the God-given responsibility of the church (Baptist) to call from among her male members men to be pastors or missionaries. When the Lord Jesus left this earth to return to the Father's house, He gave His church the authority to the Kingdom of Heaven (church age) to bind and loose.

"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19).

Since the church has these keys (binding and loosing) or authority to carry on the work of the Lord, she is responsible to select men and set them aside as ministers of the Lord. They (pastors) become the responsibility of the church as to their support. It is the duty of the church to make sure that their pastor is a partaker of the tithe.

"De ye not know that they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:13-14.

These verses refer to the procedure for the care of the priesthood in the Old Testament times. We also learn that the procedure was never changed. As the priest lived of the tithe and offerings, even so is the pastor to live of the tithes of the church.

The divine purpose in commanding that they who preach the gospel should live of the gospel is to ease his financial burdens so as to free him to better serve the Lord. I do not believe, neither have I found Scriptural reference to it where God ordained His churches to supply financial help to her ministers, and then order the ministers to return 10 per cent of it back into her treasury. The Lord's money is to be used in the Lord's work. Relieving the financial burden of the true minister of the Lord is using the Lord's money in the Lord's work; therefore, I do not believe that the pastor or missionary should tithe the Lord's money.

If those who live of the gospel must tithe of that which is given

them, it seems to me that it would be much better for the church to withhold the tithe before she gave him his salary, thus eliminating sending it back to the church.

Though I cannot find Scriptural references to the pastor or missionary paying tithes of the Lord's money, and therefore, do not believe that he should, yet I do believe that he (pastor or missionary) should tithe the same as any other if he works at secular work for it is definitely the command of God's Word that we, "Lay by him in store, as God hath prospered him." This command was given before the giving of the law and has never been repealed for it has always been the decree of God that His children tithe of their income to maintain the services of the Lord. Therefore, a true minister who is called by a true Baptist church, and who works at any other task other than those assigned to him by the church should tithe of his wages received in such employment the same as others.

E. G.
COOK

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



I am unable to see why this question should come into anyone's mind. It is true that the Levites did not tithe, but surely no preacher of today would want to put himself in the Levite's shoes. Under the Jewish economy the Levites were the end of the line, so to speak. The Jews had no commission to carry out. They were never told to go into all the world with the gospel. When God brought the children of Israel back into the land of Canaan He divided the land up among all the tribes except the tribe of Levi. We find in Num. 18:24 that the Levites received no inheritance, but rather they were to receive the tithe from all the land. And since theirs was strictly a Jewish religion, the Levites had no outlet for their tithe.

We of today not only have the glorious privilege of taking the gospel of Jesus Christ to a lost and dying world, we are commanded to do so. And this wonderful commission is to be carried out by means of the tithes and offerings of God's people. And it seems to me that every God-called preacher should rejoice in the fact that he can have a part in this wonderful thing called the church's commission. How could I have a compassion for lost souls all over the world without my also having a burning desire to gladly put my tithe into

my Lord's hands?

In Mal. 3:8-10 we have a precious promise that was given to those who give the Lord all of His tithe. And let us not say that this applied only to the Jews, because this precious promise was given at the wrong end of the Jewish dispensation for it to do them very much good. It simply has to apply to our day. Had God meant it just for the Jews He would have given it to them in the beginning of their economy. But how can a preacher of our day, or anyone else for that matter, lay hold of that precious promise unless he first lays all of the Lord's tithe at His disposal?

In Lev. 27:31 we learn that God charges 20 per cent interest when we use some of His money. It would be interesting indeed to know just how many of our dear Lord's saints are paying their tithe today plus 20 per cent interest and calling it bad luck. I hope none of them are some of His called preachers.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



"He shore is!"

As a pattern, the Levites who were supported by the tithes of Israel, themselves tithed. Look it up in the Old Testament and see if this is not so.

I got a lot of sociology, and psychology, and history, and other things in the seminary, but nothing about a lot of practical things that I needed to know about, such as the fake of Good Friday and Easter; the blasphemy of the use of grape juice and crackers in observing the Lord's Supper and tithing. After I was called to my first pastorate, I did some study on tithing, and I became convinced that I should tithe. My salary wouldn't bear tithing, looked at from the human standpoint, but I decided to tithe anyhow and to trust God for survival. Before there was time to turn in my first tithe the church voted to raise my salary a third.

Certainly a pastor should tithe. He shouldn't teach others to give, then sneak out of his own obligation. If he doesn't tithe, he is the loser financially.

Beyond this however, preachers and all Christians are stewards of ALL THEY EARN OR HAVE — not merely the tithe.

being paid that which was paid to the church as tithes does not mean that he is resolved from his responsibility to the Lord. I certainly don't believe that He would tell some to tithe and not others. In fact the Bible tells about this in the book of Numbers.

"But the tithe of the children of Israel, which ye offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, among the children of Israel they shall have no inheritance. And the Lord spake unto Moses, saying, 'thus speak unto the Levites, and say unto them, when ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing floor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel: and ye shall give thereof the Lord's heave-offering to Aaron the priest.'" (Num. 18:24-28).

Not only did He tell the Levitical priesthood to offer tithes of the tithes they received from the children of Israel, He also tells us that they paid tithes in a symbol. "And as I may so say, Levi also, who received tithes, payed tithes in Abraham." (Heb. 7:9).

If the Levitical priesthood were expected to pay tithes of what they received, we can rest assured that the preachers are to pay tithes of what they receive.

"Limited"

(Continued from page three)

You have to say this for him, he had a good text. He had a good starting point for his sermon. But as he went along in his message, he forgot all about the grace of God and preached that you are saved by water baptism. When he finished his message, he took an unsaved man and stood him on one side of the pool and said, "Here you see an unsaved man." He put him down into the water and baptized him. Then he stood him on the other side of the pool and said, "Here

you see a saved man." He said, "Now, do you want to see his saviour?" He pointed to the pool of water and said, "There's his saviour — this baptistry."

This Campbellite preacher said he believed in the grace of God. He had a good starting point, but he didn't believe the grace of God as laid down in the Word of God.

I tell you, beloved, no man is saved by water baptism. Baptism is limited. It is limited to saved people. Nobody but a saved man ought to go into the baptistry — ought to ever be baptized. Nobody ought to ever attempt to be baptized except the man who has been saved by the Lord Jesus Christ.

III

A LIMITED SUPPER.

For whom is the Lord's Supper limited. It is limited to saved people, and only saved people. Listen:

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body."—Mt. 26:26.

Notice to whom He gave this bread. To the disciples. Beloved, the Supper is limited to the saved.

A woman said to me sometime ago, "Brother Gilpin, I have never taken the Lord's Supper." I said, "Are you a fit candidate to do so?" She said, "I think I am saved." I said, "Are you a member of a church?" "No, I have never joined any church. I have never been baptized. I know I should, but I haven't. Still, I'd like to take the Lord's Supper."

I said to her, "My sister, would you be one bit better off if you took the Lord's Supper?" She said, "Yes, I think my salvation would be complete." I said, "Sister, you don't need the Lord's Supper yet. If you think that taking the Lord's Supper would add something to your salvation that you don't have at the present time, you certainly are not a fit candidate to take the Lord's Supper."

Beloved, the Lord's Supper is limited to saved people.

I'll go further and say that the Lord's Supper is limited to the church. It has no business ever being observed any time, any place, except by a church. Listen:

"For first of all, when ye come together IN THE CHURCH, I hear that there be divisions" (Continued on page 5, Column 3)

THE BEST IN BIBLE STUDY HELPS

CONCORDANCES

Young's Analytical Concordance, \$13.75 (plain), \$15.50 (indexed).

Strong's Exhaustive Concordance, \$15.75 (plain), \$17.00 (indexed).

Cruden's Concordance, \$2.95.

Cruden's Complete Concordance, \$4.95.

Cruden's Unabridged Concordance, \$5.95.

DICTIONARIES

Fausset's Bible Dictionary, \$5.95.

Davis Dictionary of the Bible, \$5.95.

Dictionary of Religious Terms, \$8.95.

Webster's Seventh New Collegiate Dictionary, \$6.95.

Unger's Bible Dictionary, \$9.95 (plain), \$10.95 (indexed).

Zondervan's Pictorial Bible Dictionary, \$9.95.

COMMENTARIES

Adam Clarke's Commentary on the Bible, \$11.95.

Jamieson, Fausset and Brown, \$11.95.

Matthew Henry's Commentary, \$11.95.

Apocalypse — Seiss, \$6.95.

Order From

CALVARY BAPTIST CHURCH BOOK STORE
ASHLAND, KENTUCKY 41101

MABEL CLEMENT

A thrilling religious novel which deals with the main errors of the Campbellites. Campbellism is a religion that appeals to the head, rather than to the heart, and is rapidly growing in America. Next to the Bible, this book will come nearer stopping these followers of Alexander Campbell, than any other book.

Price \$2.00

CALVARY BAPTIST CHURCH

P. O. Box 910 — Ashland, Kentucky

THE BAPTIST EXAMINER

OCTOBER 2, 1971

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CONTENT
TO BE CONTENTIOUS"

"The contentions of a wife are a continual dropping." (Proverbs 19:13).

It is easy to become contentious without being aware of it happening until some major crisis comes along to jolt us out of it. Perhaps an ounce of prevention is worth a pound of cure. So let's get this sin out in the open and look at it before we fall prey to it. Let's know its origin and characteristics. Then when it raises its ugly head in our lives, we will immediately recognize it. This way we can be on guard and go to the Lord in prayer — receiving strength to stop this enemy of our marriage.

The dictionary gives the meaning of contention as "struggle, combat, debate and wrangle." These are all violent words, filled with action and tumult. Since the Scripture links this word with "wife," it would seem that some of us are struggling, conflicting, combating, debating and wrangling against our husbands. Where does such a disposition come from? What is its origin? Proverbs 13:10 says that it comes from PRIDE. (Pride is the mother of many a sinful off-spring, isn't she?) When we become proud of ourselves, our knowledge, our own way, LOOK OUT, it is like a red flag waving — danger. We are prepared soil for the sin of being contentious with our husbands. Drop — drop — drop. Continual Dropping.

Proverbs 21:19 has a word for the husband of a contentious wife.

"It is better to dwell in the wilderness than with a contentious and an angry woman."

Wilderness means a number of things in the Scripture. It could mean where persons live without shelter, exposed to storms and wild beasts. A place of being deprived of the necessities of life. A place void of human companionship. How this magnifies the sin of contention. It is better for a man to be without a home, in danger, hungry, totally alone, than to have the drop — drop — drop. Continual Dropping.

Proverbs 27:15 says:

"A continual dropping in a very rainy day and a contentious woman are alike."

The Japanese, during World War II, had a method of torture that was most effective. When they had a prisoner of war that was stubborn and would not give them the information they wanted, they put him in solitary confinement. Then they would start the dripping of the water faucet. Drip, drip, drip. Monotonously on and on. Hour after hour. Day after day. Until the prisoner's nerves would shatter completely. He would end up a crumbled piece of screaming humanity. Huddled in a corner of his cell, arms over his ears, trying to stop the sound of the continual dropping.

When we look at the characteristics of being contentious we find they are the exact opposites of the fruit of the Spirit as recorded in Gal. 5:22. Struggle, conflict, combat, wrangle vs. love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Let us not be content to be contentious. It is easy to put this out of our mind by excusing ourselves. We think that the little things that I strive with my husband over don't amount to much. One little drop following another makes a continual dropping. If we live in the Spirit, let us also walk in the Spirit. Truly our hearts yearn for this to be a reality in our lives, but how can it be? And the answer comes back that it is all of GRACE. Let us recognize the awfulness of this sin and then come boldly to the throne of grace in time of need.

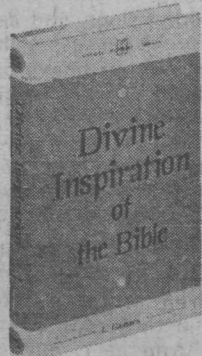
Psalm 18:2,3 says:

"The Lord is my rock, and my fortress, and my deliverer: my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower. I will call upon the Lord, who is worthy to be praised: so shall I be saved from my enemies."

KREGEL REPRINTS

DIVINE INSPIRATION OF THE BIBLE

By L. GAUSSEN



Cloth Bound — 382 pages

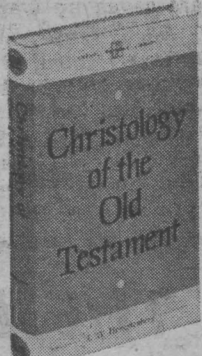
This is one of the books which was recommended most highly by Mr. Spurgeon as it defended the doctrine of Divine Inspiration.

Mr. Spurgeon said, "Gausson charms as he proclaims the divine veracity of the Scripture. His testimony is clear as a bell."

Price \$5.95

CHRISTOLOGY OF THE OLD TESTAMENT

By E. W. HENGSTENBERG

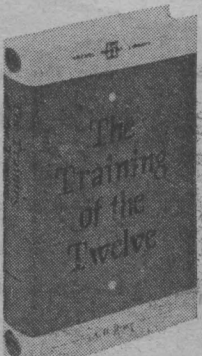


This is another of the Kregel reprints. It is a marvelous study of the Person and work of Christ as seen in the pages of the Old Testament. It is undoubtedly the greatest work on the Messianic Prophecies of the Old Testament.

Price \$6.95

THE TRAINING OF THE TWELVE

By A. B. BRUCE



This study of the dealings of Jesus with the twelve apostles based on the Gospels, is one of the great books of this present century. 552 pages. Mark it off as a monumental volume.

Price \$6.95

Order From —
CALVARY BAPTIST CHURCH
BOOK SHOP

"Limited"

(Continued from page 4)
among you; and I partly believe it.

For there must be also heresies among you, that they which are approved may be made manifest among you.

When ye come together therefore into one place, this is not to eat the Lord's Supper." — I Cor. 11:18-20.

Notice that the Lord's Supper is limited to the church and you can't take the Lord's Supper any place else except in a New Testament church.

I have no right to take the elements of the Lord's Supper into the hospital and observe it there for somebody who is sick, or dying. I have no right to take the Lord's Supper into a penitentiary where men are unable to get out, and go to church, and observe it there. When we have our annual Bible Conference, I have no right to have one session whereby that the preachers and the brethren from all over the country meet together to take the Lord's Supper. Why? Because the Lord's Supper is limited to one local church. The only way we can take the Lord's Supper at our annual Bible Conference would be for our own church to partake of it and everybody else sit it out as visitors unable to partake of it, or else everybody present at the Conference that wishes to partake of the Lord's Supper would first of all have to unite with Calvary Baptist Church, and be a member of our church, in order to take the Lord's Supper with us.

IV

A LIMITED CHURCH.

The church is limited itself. It is limited to saved people. There ought not be anybody in a New Testament church except saved people. Listen:

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

Who became church members? Those that were being saved. Beloved, the church is limited to saved people.

Listen again:

"Howbeit many of them which heard the word believed; and the number of the men was about five thousand." — Acts 4:4.

On this day, five thousand people were added to the church. And who was it that was added? Those who believed on the Lord Jesus Christ.

Beloved, the church is limited to saved people, and a church has no business having any others in the church. Sometimes during the excitement of a revival meeting, people will join the church under the strain of a revival meeting — people who are unsaved. Sometimes people who are well-meaning, and wanting to do what is right, will join the church, unsaved. Sometimes preachers will over-persuade people to join the church — people that have never yet been saved. In the light of the Word of God, the church is a limited organism and organization — limited only to the saved.

A church is limited as to its founder. The church that Jesus built was limited to its Founder. Jesus said, "I will build my church." He didn't wait for the pope to build it in 590; He didn't wait for the Wesleys; He didn't wait for Henry VIII! He didn't wait for John Calvin, Alexander Campbell, nor any of the rest of these individuals today who have started to build a church. Jesus said:

"I will build my church; and the gates of hell shall not prevail against it." — Mt. 16:18.

Beloved, I say that the church that Jesus built is limited to saved people, and it is limited as to its Founder for only the Lord Jesus Christ founded a New Testament church.

(Continued on page 8, column 1)

Theodosia Ernest

(Continued from page 3)

"The people had been gazing on this scene with the most intense interest. It was a time of wonderful things with them, and this was not the least wonderful. When they saw it they shouted, and fell on their faces in adoration of the God who had thus accepted their early worship."

"All this was well. Thus far all had been done as God commanded Moses, and farther than this he had not commanded. But two of Aaron's sons took each of them a censer, and would make an additional offering, which the Lord commanded not, strange fire which God had not directed or required. They were priests as well as Aaron. They had been sanctified and consecrated at the same time that he was; and they might have thought that while the people were in a devotional frame it would be well to continue the worship a little longer, and give it some slight variety. God had not forbidden it, and they might not see any harm in it. But no sooner did they wave their censers before the Lord than God smote them, and they died. Fire came out from before the Lord, and devoured them in the sight of all the people."

"A similar event happened to Uzzah some ages afterwards. The same ark which was here for the first time placed in the tabernacle had been carried about with the people in all their wanderings. It had stood in Jordan while the people filed past it on their entrance into Canaan. It had remained there in the place which God appointed, until, for the wickedness of the people, God gave them into the hand of their enemies, and the ark of God was taken. God afflicted the Philistines. They were so much distressed, that of their own accord they sent it home. The cattle which drew it stopped on the borders of Israel, at Bethshemesh; and some years after, David the king went to bring it up to his own city with a splendid retinue of thirty thousand chosen men, the flower of his army. They set the ark upon a new cart and brought it out. And when they came to a rough place in the road, the oxen shook the ark, and Uzzah thought it was about to fall, and put forth his hand and took hold of it to steady it; forgetting that, according to God's law, none but a priest might touch it, and even a priest only after such purification and preparation as God had commanded; and for this forgetfulness, for acting on the impulse of the moment, and touching with unhallowed hand the ark of God, God smote him that he died."

"And a much more fearful punishment than this was inflicted upon the people of Bethshemesh, where the ark stopped first on its way home from the land of the Philistines."

"The people received it with great joy, and offered sacrifices and burnt-offerings, but there were some whose unhallowed curiosity led them familiarly to look into the ark. They were probably not conscious of any great crime. It was a strange sight; they had never seen the like before — they might never have another opportunity; and what great harm could be in simply looking into the ark to see if possible what was the secret of its wondrous power? Yet for this, God smote them that they died, even fifty thousand and seventy men; and the people of Bethshemesh said, 'Who is able to stand before this holy Lord God?'"

Another instance teaching the same great lesson is to be found in the history of Saul. True, the punishment was not immediate death, as in the other cases; but it was the departure of the favor of God, the loss of his kingdom, and his final death by the hands of the Philistines.

"This history may be found in the fifteenth chapter of first Samuel."

"God sent Samuel the prophet to Saul the king with an express and positive command, 'Go, smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' Saul might have thought the command unreasonable. He might have pretended to be more merciful than his Maker, as some infidels have done since his day, and said that it seemed hard and cruel; but he could not and did not fail to understand the nature and extent of the commandment."

"He set himself with great earnestness to carry it into execution. He gathered an army of more than two hundred thousand, and set out on his mission. They smote the Amalekites with a great slaughter; but so far from doing all that God commanded, he spared Agag the king, and all the best of the cattle."

"And Saul returned again to Samuel and said, 'Blessed be thou of the Lord: I have performed the commandment of the Lord.'"

"He thought he had really done all that was important which the command required. He had slain the people, wasted their country, and had saved a few sheep and cattle, and even these he spared for a religious purpose."

"The Lord," said Samuel, "sent thee on a journey, and said, Go, utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?"

"And Saul said, 'Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of the Amalekites, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.'"

"Now, what said the answer of God to him? Was it sufficient that he had done all that he thought important, and in the trifle that he left undone he had so good a motive? Was it enough to say he had done what he thought was for the best? No such thing. 'Nay,' said Samuel, 'hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to harken is better than the fat of rams; for rebellion is as the

(Continued on page 6, column 1 and 2)

JOHN GILL'S COMMENTARY

SIX VOLUMES — APPROXIMATELY 1000 PAGES PER VOLUME. MOST COMPREHENSIVE

COMMENTARY WRITTEN COVERING THE DOCTRINES OF GRACE.

ORDER FROM CALVARY BAPTIST CHURCH BOOKSTORE

"CAUSE OF GOD AND TRUTH" — By Gill
\$4.50

"BODY OF DIVINITY" — By Gill
\$8.00

\$65.00

POSTPAID

Theodosia Ernest

(Continued from page five)

sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath rejected thee from being king.

Thus does God teach, both by precept and example, that what he requires is simple obedience to his commandments, that which is right in itself, right in point of fact, *right in the sight of God*; and not what sinful, ignorant, fallible man may fully believe to be right.

"God requires *right* faith, *right* opinions, *right* views of duty, and *right* practice. And he does not leave us to blunder on in the dim light of *our own* conceptions of duty, but requires us to come up to the truth of the gospel, and walk in the glorious sunlight of *his* revelation.

"He requires us to exert our reason, to employ our talents, to use our learning, and by every means which he has placed at our command to *learn what is the true meaning of the Word*; but when we can once learn what *God commands*, no reason of expediency, no suggestion of propriety, no authority of Church or state, of kings or bishops, priests or pastors, can justify even a momentary departure from the *very letter of his requirements*.

"We may not substitute our reasonings for simple faith, or our self-will for unquestioning obedience. We may not see any good *reason* for the command; but it is not our province to ask *why* God commands, but only to inquire if he *does* command. We may *think* we see strong and numerous reasons in *opposition* to what he ordains; but it is not *our* place to sit in judgment on our Maker. We are but creatures of a day, and we know nothing. *He* is the infinitely wise God, and knows *all* things. Our business is not to question, but simply to *obey*. *This is, in fact, the HIGHEST REASON.* For if God governs his rational and moral creatures at all, it is as a moral governor. He takes cognizance of their character as right or wrong. His government is a government of law; and being infinitely wise and good, *he cannot make a law which is not infinitely right*; and, of course, *any substitute* for it must of necessity be wrong, however better it may *seem* to *our* weak and sinful reason. If God is wiser, and holier, and better than *we* are, then it is in accordance with the highest reason that we should do what is right in *his* sight, and not what is right in *our own* sight, or what would *seem best* according to *our* judgment. It follows, then, that if he has required that all believers shall be immersed, in the name of the Father, Son and Holy Ghost; if *this* is the act which was performed by John upon the Saviour; if *this* was the act performed by his own disciples, under his direction, when the Pharisees heard that he made and baptized

(Continued on page 8, column 4 and 5)

Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P.O. BOX 910, ASHLAND, KY.

The Church

(Continued from page one)

of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" because we are no longer to be "like children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men."

The very first responsibility of members of the Lord's church is to become stable. Hebrews 10:23 admonishes us to "hold fast the profession of our faith without wavering." If there were a stand of wheat in a field that was golden and ready for harvest, and a strong wind came along and bent that wheat, the farmer would not be able to harvest it, not only because it was so bent over but because the grain was blown off onto the ground. That is what the word wavering means. Don't be blown so much that you get

SUBSCRIBE FOR THE BAPTIST EXAMINER

bent over and the fruit gets blown off of you.

There are bound to be winds which come along. Wind moves things. It is a very powerful force and can be very devastating. The Bible says that you can't see it but it's there. The Bible says that the forces which work against the children of God are also invisible and very evil, but very real. The damage can be seen though the force itself cannot be. The Word of God talks about the winds of wickedness and the winds of evil. Here in this text it talks about every wind of doctrine.

Have you ever been exposed to a very, very, very strong wind? I mean out in it, to the point where it was hard for you to stay on your feet? When you are exposed to that kind of wind pressure you lose ground. You can lean right into the wind and get nowhere, and if there is enough wind, and you're out in the open, and there is nothing to hang onto, you may be knocked down and blown away.

If you built a very tall building you would have to begin with a solid foundation. If it is not on a solid foundation, it is not going to be stable. It doesn't make any difference whether it is a building or a church or a person. If you are not on something solid you will easily be moved by the invisible forces such as wind which can move a building, or level a tree, or strip a field of its top soil, or ruin a crop.

The Lord's church which is called the body of Christ is also referred to as a superstructure built upon a solid foundation of apostles with Jesus Christ being Himself the chief cornerstone so that when a wind comes along—a strong wind of doctrine, or an evil wind which would move you — and you are a member of the house of God which is the Lord's church which is built upon a solid foundation, you are protected. There is something solid to hang onto. You won't blow away because the prevailing winds will not have enough force to move the superstructure. The Lord's church is a lot of

things to its members. The benefits that accrue unto the members of the body of Christ are many. I don't think I could list them all, but I could tell you some of them. It is the place of truth. It is the place of life. It is the place of fellowship for the saints of God. It is the place of worship of God the Father with Jesus Christ the Son through the Holy Spirit. It is the place of peace. It is the place of comfort. When there is no stability in a home or in a business enterprise or in an organization, there is no peace. If you are a member of a church that is not stable, it is not a peaceful church. One of the outstanding benefits of being a member of the Lord's church is that it is a stable place, a place of peace, a place of contentment and a place of surety.

If you search the world around you, where some of you live and where all of you work, where you go for recreation, you will find that the only place of stability is the body of Christ where there have been collected together people from all different facets of life brought together by one common cause — the blood of Jesus Christ which has redeemed them and brought them to a place where they have been made to be partakers of the heavenly gift and have been made to be children of the Most High God through Jesus Christ the Firstborn among many brethren.

The sixteenth verse of Ephesians 4 says "from whom the whole body fitly joined together and compacted by that which every joint supplieth." The word compacted here is the same word which is used in I Cor. 12, referring to the body of Christ which says "knit together." The word compacted and the word knit are the same words and they have as their root the word which has been transliterated into the English language from the Greek which is "basis." The Greek word basis literally means foot. If you have sound feet you can stand up but if your feet hurt you won't stand very long.

It's an amazing thing, which the world cannot understand, that those who are members of the assembly of Christ, the body of Jesus Christ, are actually, literally, more closely knit than relatives of fleshly blood lines could ever be. The bond is stronger and

it reaches further and it lasts longer. Your brother or your sister or your mother or your father has never been said to be, in the Word of God, part of your flesh. They are kindred according to the flesh but they are not part of your flesh. Yet the Bible says of the church that you are the body of Christ and members in particular. Another word for particular might be especially. Another term, even better, might be particularly important. This is the mystery of which the Word of God speaks. Because of the marriage union, my wife and I are one flesh which is a unique relationship. But the Word of God also says that all the members and I are part of the same body. We may not look alike but we are members of the same body and are one flesh.

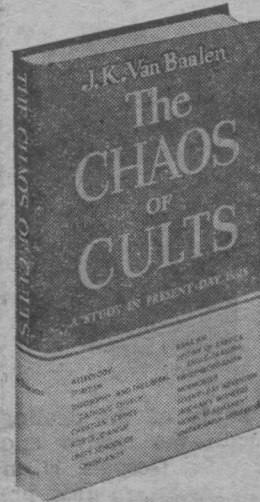
I Cor. 12:12-27 begins, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit for the body is not one member but many." Then the chapter goes on to explain that God has set the members, every one of them, in the body as it hath pleased Him.

According to this analogy of Scripture, every member of the church has a vital function because each is vitally attached to the body. The smaller parts, and the least noticeable parts, and the less beautiful parts are the most important. If you start whacking off digits pretty soon your hand won't function as a hand. The body is still alive but it is in a crippled condition.

Scripture says that the foot can't say, "I don't have any need of you." The hand can't say, "I have no need of you." There is not one component member of the body of Christ which can say to the body I have no need of you. Nor can the body of Christ say to a member, "I have no need of you."

Doctors know the anatomy, and researchers have learned a great deal about the various functions of the members of the human body, but none can explain why a normal healthy person

(Continued on page 7, column 1)



The Chaos of Cults

By J. K. VAN BAALEN

The best one volume treatment of the major cults such as—

Astrology	Mormonism
Spiritism	Seventh Day Adventism
Theosophy	Jehovah's Witnesses
Christian Service	Unitarianism
Rosicrucianism	
Anglo-Israelism	

\$4.95

This truly trust-worthy guide as to major cults was first printed in 1938 and is now in its fourth edition. Over 400 pages; cloth bound.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 2, 1971

PAGE SIX

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

Send your offerings for the support of Brother William C. Burket to:

Navajo Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of the Navajo Indians. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Burket frequently. His address is:

Elder William C. Burket
P.O. Box 9
Shiprock, New Mexico 87420

The Church

(Continued from page 6)

suddenly has cells that run rampant in a disease known as cancer. Someday may be they will be able to explain it. Doctors will tell you though that there are many diseases which occur in the human body which the body cures by itself if left alone. None can explain why that happens. That's a mystery that God Himself knows. We don't know what forces are at work within the body to cause the body to heal itself. We do know that the human body itself is very mysterious. You only know about it what you can see with your eyes. Men don't know what keeps it alive. There is something very mysterious about life. They cannot explain it biologically. I know what keeps the body alive. I know that by Jesus Christ all things consist. That's life. Life is in my body because Jesus Christ has decreed that it be there.

Life is in this church because it has pleased the Father to place certain people together to form a body. The body is here, and there is life here, but I can't see it because I can't see the Spirit of God. The Word of God tells us that we are baptized by the Spirit of God into one body. It doesn't say that we are baptized with

one Spirit, it says we are baptized by one Spirit. We are immersed in water by one Spirit, by the authority of the church. This isn't talking about Holy Spirit baptism, it is talking about the Spirit of God being the means by which you were placed in the body of Christ.

Some people think that the body of Christ in Cleveland is the same as the body of Christ in Texas or the body of Christ in Indiana so it really doesn't matter whether you are a member of this body of Christ or that body of Christ. It doesn't matter when you are not a member of any of them, but once you become a member of a body you are a member of a living organism, not an organization only, and that's where the error creeps in that has caused so much wrong practice.

You cannot view the Lord's church as an organization that you can pick and choose and run to and from, and be blown about from one to another. It is not merely an organization. It is a living organism at least as mysterious as or more so than the human body. It makes no more sense for a member of one body to say "I am going to detach myself from this living organism and go and graft myself into another one by reason of a transplant." Finger, go transplant yourself. I know some people who have been members of three churches already. They haven't been excluded from any. They have gone from one to the other, to the other, as members in good standing of Scriptural churches and as a result they are unstable believers. They aren't solid. They do waver. And they don't know very much either, believe it or not, when you engage in conversation with them.

There is no such thing as a universal church. There isn't anything universal about this body, this assembly. Our sphere of interest is here. While we recognize and have fellowship with other assemblies of like faith and practice, we do not at all make the claim that we are universal with them, or that they are part of us, or that we are part of them.

The church isn't universal but Jesus Christ is. He is the head over all things and it is not inconceivable, nor is it unlikely, nor is it unreasonable to expect that if He has an assembly in California He would be the head of it, and if He has an assembly in Cleveland He would be the head of that one, too.

Ephesians 5:23-32 is familiar to all of us. The relationship between Christ and His church is a single one to one relationship. I believe the New Testament teaches that marriage should be monogamous. There should be one husband and one wife. The New Testament teaches that the Lord Jesus Christ is the head over the church, His body. The body was in Ephesus, the body was in Corinth, the body was in Philippi and yet He was the

head over each one of them singularly, one to one. Never once was there an implication that those bodies were connected universally one to another. I don't say that they won't be someday but they are not now.

The Lord Jesus Christ has an intimate relationship with this church and with others as well. Jacob is one example in the Old Testament that teaches that there can be one head over many bodies; he was the head of Rachel and Leah.

The Bible says there should be no schism in the body and that word schism is another translated word meaning division. What causes division. Argument, competition, jealousy and disagreement all will cause division. Do you know what else will cause division? Leaving. If a member leaves there is a cleavage. Something has been divided. If you cut off your hand there would be a division, wouldn't there? The body would remain alive, but the hand would be dead.

From a practical point of view, what should a member do if he has opportunity to go somewhere

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

85c

else? Whatever the reasons might be, to be close to your folk or for a better job opportunity, none of the reasons are valid. The members of the body of Christ should be closer to you than your relatives according to the flesh. As for a better job, the Lord said He would provide for our needs. If any member of the Lord's church is in need, that particular church should provide what is needed. If you go to another church you won't get that kind of care simply because you are a member of this body, and if you travel to another body I don't believe a successful graft can take place. The human body rejects members of another human body just like it has rejected the heart transplants.

The safest place to be, is where you are, and not somewhere else. If you would be blessed, be an active, useful member of the particular body in which you have been placed by God. As pastor of this church I would never recommend a letter for anyone leaving, unless a member would leave because of marriage to a believer of another Scriptural assembly. When you become a member of a Baptist assembly you are a member for life.

Lessons From Hell

(Continued from page one)

soul) was not left in Hades nor His flesh left in the grave where it would corrupt. Where did the Lord Jesus go? Did He go to the place of torment? No! I know there are some that say that He did. I do not believe that He did. I believe that when Almighty God turned His back upon the Lord Jesus Christ and darkness came upon the earth and He was left hanging on the Cross of Calvary, then Satan and all of his angels came upon Jesus and He suffered the agonies of Hell that everyone of us de-

served to suffer. He suffered for me there on the cross. I believe that the realms of Hell came upon our Lord while he was hanging there on the cross. When He died where did he go? Let us look and see. Let us look at the cross when Jesus was talking to the thief there. In Luke 23:43 we read:

"And Jesus said unto him, Verily I say unto thee, today shalt thou be with me in paradise."

Jesus while He was hanging there looked over to the thief who had said to Him, "Lord remember me when thou comest into Thy kingdom" and Jesus turned to him and said, "Today shalt thou be with Me in paradise."

We are going to die. I am going to die; you are going to die. Where are we going? Beloved, their souls went into paradise, not into the place of torment but into paradise. Turn to Luke 16:22:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."

What do we see here? We see the place where the beggar went and the place where the rich man went. As we study the lessons from Hell we see that there is a division there. When the beggar went into the arms of Abraham he went to paradise. Where was that? I don't know. It wasn't Heaven yet. It was a place where all of the saints of God were waiting for the Lord Jesus Christ to come to them.

There is no paradise now — not like that. There is a paradise but it is heaven. Beloved, when I die, I, like Paul will be with my Lord. Not lying in the arms of Abraham, but with my Lord forever and ever. He went there.

Do you believe that He went into torment and preached to them? Do you think He gave them a chance? No, there is no chance after death. There is not a chance for any individual after he dies. He went to the place of paradise where the saints of old were waiting for that redemption to be fulfilled. They were waiting for the day when their salvation would be completed and would be full. They were waiting for the Lord Jesus to die on the Cross of Calvary. When He died, His soul went into paradise and He took that thief with Him.

Now that is the lesson about Hades. Now for the lessons about Gehenna. This is the other Greek word that is used that is translated "Hell." Now that is a word that is a name. It is a name of a place. It is a name of a place that is called the Valley of Hinnom. It is a place that represents everlasting punishment which is usually translated "Hell." Now where is this used. We will look at a couple of verses. In Matthew 10:28 we read:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in Hell."

Now this is Gehenna and who does it mean here? I have heard people say that it is Satan. Beloved, Satan does not have that power. Almighty God has that power and He is the one that you are to fear. He is the one that is to stand before a sinner in

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
Koroba Free Bag, via Mendil Territory, Papua, New Guinea

the great judgment and say to him, "Depart from me into everlasting fire." Fear Him — that is Gehenna.

In Matthew 23:33 we find the same word being used again:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?"

This is everlasting judgment, everlasting punishment. There is no escape from the punishment of Hell.

Now there are a couple of other words which are used to describe the eternal judgment. But it is not translated "Hell" in the Bible, it is translated "Lake of Fire."

And this is Revelation 20:15 that we talked about a minute ago. This is not Gehenna nor is it Hades. It says:

"And whosoever was not found written in the book of life was cast into the lake of fire."

Now the Lake of Fire is another word. It is a fiery-fire, and another word to describe the everlasting punishment, the same as Gehenna. But I just wanted you to understand that these are lessons about Hell. You take them and study them and go farther if you wish but this is enough to get you started on the subject.

Now what about some lessons from Hell? Let us go back to Luke 16. Here is a good lesson. We will learn from someone who has experienced. Listen to Luke 16:22-23:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom, the rich man also died, and" (Continued on page 8, column 2)



HANDFULS ON PURPOSE

13 volumes

\$45.00

Single volume

\$3.95

A most helpful series for Bible students and busy workers. Bible readings—Gospel Outlines—Thoughts—Illustrations—Hints.

Practical — Helpful — Useful

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

OCTOBER 2, 1971

PAGE SEVEN



ALL ABOUT THE BIBLE

By

SIDNEY COLLETT

324 Pages

\$3.95

This little book is one of the most popular volumes of its kind of all time, having gone through several editions. The author traces the Bible from its origin, through its many translations down to our present day.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

"Limited"

(Continued from page 5)

V

A LIMITED HEAVEN.

Heaven is limited to saved people only. We read:

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

Beloved, read this 21st chapter and see Him as He wipes away all tears from the eyes of the saints. See Him as He tells that there will be no more crying, no more death, no more pain; for all the former things are passed away. Then He tells where this crowd of ungodly people are going. They are not going to Heaven. Only saved people are going to Heaven. I say, Heaven is a limited place. It is limited to the saved.

CONCLUSION

Beloved, I think about my text which speaks of limiting God, and think how the Arminians have taken it, and run off to an extreme, and say that God is limited. Beloved, God can never be limited, but God has limited salvation to the saved; He has limited baptism to the saved; He has limited the Lord's Supper to those who are baptized and members of His church; He has limited the church to those who are saved, and has limited it to Himself as its Founder; and He has limited Heaven to those that are saved.

I ask you, do you know anything about this that I am speaking of? May I ask each of you

to pause and think. You have been limited by Satan. The Devil has put a limit around you. He has put a blind over your eyes so you can't see. He has limited you. May God save you, and may He make a Baptist out of you, and may you follow the Lord Jesus Christ in baptism. May God bless you!



Lessons From Hell

(Continued from page seven)

was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

"... He lift up his eyes being in torments."

We will stop there for a moment and will take the first lesson. It is that death does not end all. You hear people say that when you die, that is the end. That is not true. That is just the beginning. In Hebrews 9:27,28 we read:

"And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

I believe that Paul wrote this under inspiration. "After this the rich man died and was buried and in Hell he lift up his eyes."

Another lesson that I want us to notice is that great possessions have nothing to do with eternity. Look at Luke 16:19:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."

He had everything that he could possibly want in this world. He had all those possessions that

this world could offer. He had anything that he wanted. He could buy what he pleased, and he could do what he pleased, as far as the world was concerned because he had great possessions, but there was one thing he could not do. He could not buy his eternity or salvation. He could not take his possessions and present them to God and say now I have enough to buy myself out of Hell. He could not do it. Great possessions have nothing to do with eternity.

Turn to I Peter 1:18,19:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

Your redemption is not purchased with what you have or with what you do or say. It is purchased with the precious blood of the Lord Jesus Christ. That is the only way beloved. This is a lesson from Hell. Great possessions have nothing to do with eternity.

Now another lesson, getting back to the verse we used a moment ago, and that is, you still retain your senses in Hell. What is the life of an individual? You see with your eyes. Is it this eye? No, beloved, the eye is merely the camera or receptacle with which you see. Do you feel with your hands? No, this skin just covers the being which helps you to feel. You have within you the ability to do these things. Do you speak with your tongue? Your tongue is a member that sends forth the message but it comes from the heart — it comes from within. When you die, your body is put in the grave. When you view a body in the casket you are simply viewing the house that held the person. When the person dies he goes to one place or the other. He goes to the place of torment or he goes to be with the Lord. In Hell he lift up his eyes being in torments. He says let Lazarus come with a little bit of water and touch my tongue. He says I am being tormented in the flame. I am feeling it. You retain your senses in Hell.

If you retain your sight; your feeling; your hearing; your speech; then let me remind you that you will also retain your memory. He did. He remembered his brothers. If you are here without Christ this evening just remember that when you are in Hell, if you go through this life rejecting the Lord, you will remember this sermon tonight. You will remember other sermons that were preached to you, and you will say, "Oh, what a fool I was." You will say, "Oh, why did I desire the joys of the flesh; why did I desire the sinfulness of the world. I cannot stand the flame that I am having to suffer. This suffering, this torment that I have to suffer from now on." You retain your senses in Hell and it is a place of torment as we have seen.

Another lesson that I want you to notice is that there is a gulf fixed. Luke 16:26 says:

"And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

He says that even though I have compassion on you, and send Lazarus, I can't do it. Even though you would desire to come to me and you can't do it, because there is a great gulf fixed. Almighty God fixed it. God fixed it there and nothing can take away that gulf that God fixed between paradise and Hell. It is fixed, beloved.

Another lesson is that the Scriptures are the final word. The rich man said if he can't come to me then send him back to my brothers. Have you heard

Theodosia Ernest

(Continued from page six)

more disciples than John; if this is the act which he directed his disciples to perform on all who should believe even to the end of the world, there must be the best of reasons for it; and who will have the temerity to say that it is inconvenient; that it is not genteel, that it is indelicate; or that from any other cause it is improper, and may be dispensed with? Have men grown better and wiser than their Saviour? Are they more sensitive to any impropriety or any indelicacy than the immaculate Son of God? Will they venture to change the ordinances of God, and make the command of God of no effect by their extreme gentility?

"If God commands immersion, will men pretend to say that sprinkling or pouring a little water on the head is better, because it better symbolizes what God means to represent? as though they could tell better than God himself what was the most fitting emblem of the thing which baptism was meant to signify.

"If God commands immersion, and the apostles and early Christians practiced it; if pouring first, and sprinkling afterwards, were substituted in its place by man, by the authority of popes, and cardinals, and bishops, who will have the hardihood, when he has been informed that such is indeed the fact, to continue to obey man rather than God? O, not for worlds would I take such responsibility upon my soul. And whether it be either right or wise to obey man rather than God, judge ye.

"If God commands to baptize only believers, who will have the presumption to add their infant children also to the law? We may see a hundred reasons for it; but if God commanded it not, do we not stand on the same ground with Nadab and Abihu? To the law and to the testimony if it be not according to this word, if it be not in the commandment, who will venture to perform in the name of the Lord that which he hath not required at your hand?

"If God has instituted only ONE ORDER of pastors or ministers of his word, and has placed them all on an equality, who will have the audacity to lord it over God's heritage? to set up a class of bishops above their fellows, to rule and govern in the Church of God according to their sovereign will and pleasure?

"If God placed the spiritual authority in the Churches, in the assemblies of believers; if they are authorized to receive members, or to expel, who will undertake to improve upon his plan, and place the authority in the hands of sessions of ministers, of class-leaders, of priests, of deacons, of bishops, or popes? Men may see many reasons of convenience or propriety for one course or another; but they have no right to think what is most convenient; they have no right to think what is most proper; they have no right to think what is best fitted to any particular people, or any particular time. All they should dare to do, all they have any right to do, is to determine WHAT DID GOD ORDAIN; what was the teaching of JESUS CHRIST the King; what was the practice of the apostles and those whom they instructed.

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

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

1. Name _____

Address _____

Zip _____

2. Name _____

Address _____

Zip _____

3. Name _____

Address _____

Zip _____

4. Name _____

Address _____

Zip _____

5. Name _____

Address _____

Zip _____

6. Name _____

Address _____

Zip _____

7. Name _____

Address _____

Zip _____

8. Name _____

Address _____

Zip _____

9. Name _____

Address _____

Zip _____

10. Name _____

Address _____

Zip _____

Enclosed \$ _____ for _____ Subs

Your Name _____

Address _____

Zip _____

GIVE US READERS

We Will Give Them The Truth

THE BAPTIST EXAMINER

OCTOBER 2, 1971

PAGE EIGHT

someone say, "Well, if I am going to Hell, I will have a lot of friends there." Listen, your friends would say, "Don't come here, don't come here!" They would say, "Oh, listen to the Word." He said send Lazarus back to my brothers so they won't come here. What did Abraham say unto him. He said in verse 31:

"... if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

You say that if God would perform a miracle people would be saved. No, beloved. In Romans 1:16 it says:

"For I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

It — the Gospel of Christ — is the power of God unto salvation to everyone that believeth. The Scriptures are the final word.

Other lessons that we will just mention and not go into that it is an eternal separation from God. That's Gehenna — that is when they are cast into the lake of fire. And then, beloved, there are degrees of punishment. Read Matthew 11:21-24:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be MORE TOLERABLE for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

There are degrees of punish-

ment there. A sinner that rejects the word of God is in for more punishment than the heathen in Africa that never heard the message.

Finally, I want to say I am a brand plucked out of the fire. Why don't I have to suffer in Hell? I'll tell you why. My Lord and Saviour Jesus Christ suffered for me. He died on the Cross of Calvary that I might have eternal life. He was buried and he rose victorious from the grave and from Hell. Now He is at the right hand of the Father waiting that day when He is to come and take me to be with Him forever and forever. He suffered my Hell for me.

Back in the pioneer days, one of the worst things the wagon trains had to fear was the grass fires. We are told that one time there was a wagon train traveling and there was a brush fire coming up from behind them. They could smell it first, and then pretty soon they could see the flames as they were getting closer and closer, and they said, "What are we going to do?" And the wagon master said, "Just a minute." He stepped out in front of the train and he set fire to the grass in front of him. The grass burned and spread. After the grass burned out ahead of them the wagon master told them to pull their wagons in to the part that had been burned over. The flames came upon them — they parted and went around them. Why, beloved? Because the flames would not burn where it had already been burned. The flames of Hell are coming upon me but I will not receive the flames of Hell because the Lord Jesus Christ suffered it in my room and in my stead. I am standing where Jesus stood and the flames of Hell part and go around me and I am safe in the hands of Jesus because He suffered for me.