

# 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. 44

ASHLAND, KENTUCKY, DECEMBER 11, 1971

WHOLE NUMBER 1717

FIFTY REASONS WHY . . .

## I Believe In The Pre-Tribulation Rapture

By **MILBURN COCKRELL**  
Dorsey, Mississippi

The blessed hope of the Redeemer's return for His own has been the expectation of the church since apostolic times. Christendom has been debating pre-millennialism and a-millennialism since the third century. In the last hundred years there has arisen no small stir among pre-millennialists as to the finer points of their system of interpreting the prophecies of the Bible. There prevails four different schools of thought among pre-millennialists.

### PARTIAL RAPTURE THEORY

This theory is held by only a few pre-millennialists. The adherents of this view believe the

saints will be raptured in groups during the tribulation as they are prepared to go. They contend that the frequent exhortations in the Bible to watch, to be faithful, to be ready for Christ's coming, all suggest that translation is a reward for faithfulness. This idea seems to have originated in the works of Robert Govett in 1853.

### MID-TRIBULATIONISM

Mid-tribulationism is of modern origin with Norman B. Harrison as its greatest defender. Mid-tribulationists hold that the church is translated at the middle of the seven years of tribulation before the great tribulation takes place. Mid-tribulationism is the middle ground between pre-tribulationism and post-tribulationism. It has not as yet received a great deal of

acceptance among pre-millennialists.

### POST-TRIBULATIONISM

Post-tribulationism is the teaching that the church will pass through the coming period of tribulation and be translated when the tribulation ends. It is the common view of Christendom. It is held by a-millennarians and post-millennarians. It is widely held by Roman Catholics, Greek Catholics, and modern



MILBURN COCKRELL

liberal theologians. Some of these hold that the entire age is the tribulation; others that the tribulation will occur at the end of the present age. Post-tribulationism in many respects harmonize with a-millennialism and post-millennialism better than with pre-millennialism.

### PRE-TRIBULATIONISM

Pre-tribulationism is the belief that no part of the church will enter the tribulation since the church will be raptured before the tribulation commences. The majority of pre-millennarians hold to a pre-tribulation rapture of the church, notwithstanding a resurgence of post-tribulationism at the

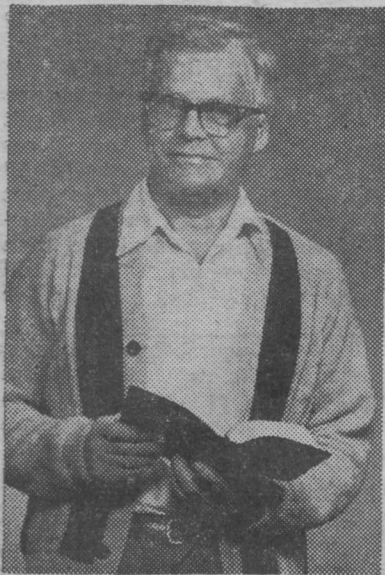
(Continued on page 5, column 2)

**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**

Another Lord's Day, and I was asked to take the three services

(Continued on page 7, column 2)



BILL BURKET

city map. After studying the map, I continued on the interstate for awhile and finally decided to make an exit. It was the wrong one the first time and I thought that I had landed right in the middle of Africa for a moment. But I hastened back on the interstate, and the next exit must have been the right one, as I was within a short time in the front of what should have been the residence of Elder Roy Tatum, the pastor of Little Bethel Baptist Church. As there was nobody there, I went a few blocks farther to the home of Roy Tatum, Jr. There I was warmly greeted by a godly man and his dear family and soon afterwards was informed by the son that the Elder Tatum had suddenly gone

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." — Zech. 9:11,12.

May I say at the very outset that this is particularly a Jewish prophecy. In fact, it was a Jewish prophecy in a two-fold way, in that it looked forward to immediate fulfillment, and also

to a future fulfillment. Immediately, it speaks about the time of the inter-Biblical period — the period in between Malachi and Matthew. That was a hard time for the Jews. History tells us that they truly suffered.

What a day it was when old Antiochus Epiphanes invaded Jerusalem and offered a sow upon the Jewish altar; then took the broth of that sow and scattered it all over the Jewish temple. I am sure that those Jews

## The Fourth In A Series Of F. T. H.'s Kapiago Patrol

**FRED T. HALLIMAN**  
New Guinea Missionary

Dear friends:

Greetings to each of you as we come to you once again through the pages of *The Baptist Examiner* to bring you this fourth in a series on the report of our recent patrol. I always find it a joy to thus be able to report to all the supporters of this work in this manner as well as to multiplied thousands that do not support the work, but are otherwise interested in it.

The Baptist Examiner has been a great source of blessing to me for the past two decades by way of sound spiritual reading material, but it has also been a great blessing, in that it has served as a carrier for my reports to this mission work for the past 12 years.

One dear brother, himself a missionary, writes to me from Japan and says that over the years he has been able to keep up with the mission work here through T.B.E. Some folk write to me from South America who receive T.B.E. Others write to me from England, the West Indies, Africa, Australia and around the globe, all mentioning that they keep up with me through *The Baptist Examiner*. What a

blessing it is to hear from these brethren and to be able to know that we are linked together in prayer, mainly as a result of T.B.E. May I ask you to prayerfully support such a great messenger for God that has a world wide coverage.

The report begins today with the events of October 30.

"D.Q." We left Hainui this morning, for Yeddo, after a



FRED T. HALLIMAN

five day ministry among the folk there. We arrived at Yeddo about 2:00 p.m. After we had got camp set up for a two or three day stay, a preaching service was held. After services plenty of food was available, (Continued on page 4, column 4)

## More About Burket's Visit To Churches Supporting Him

**BILL BURKET**  
Farmington, New Mexico

This day, the sixteenth day of my journey would have begun with fear and trembling if I were leaning on my own understanding or powers. The reason being that I was heading for the big city of Detroit with just a couple of addresses, somewhere on the eastside. By nature, I would rather take a beating than live in a big city or even drive through one. I suppose you could say that I am just country folk. Anyway, if I had any fears they proved all in vain for as I approached Detroit I stopped at a service station and picked up a

to be with his Lord a couple weeks previous to my coming. This would be about the time my trip started.

I only met the late Bro. Tatum once. This was at the Calvary Baptist Bible Conference about two years ago. At that time I had the high privilege and honor of sharing the same room for three days with this godly man. He is greatly missed by his loved ones and the beloved church which he pastored. All those I met who knew him seemed to sorrow, but not after the manner of those who have no hope. Pray for this church that God will give them a pastor of like caliber.

Shortly after I had met the late pastor he wrote to tell me that he had told the church about me and our mission work. He said that the wheels of a Baptist church grind slowly sometimes. However, the church decided in favor of supporting us and have been faithful in doing the same for two years. Now it was my pleasure to get to know the good widow of this man and the church of which he had been the pastor, and to thank them personally for having had a part in my ministry. This day ended with my being well fed and lodged in the home of Roy, Jr.

Another Lord's Day, and I was asked to take the three services

(Continued on page 7, column 2)

## How The Local Church Is Abused By Mission Boards

By **MEDFORD CAUDILL**  
Hanover, Michigan

It would seem that after the great abuse of the work of the local church that has been done in recent years by the Southern Baptist, A.B.A. and fundamentalist mission boards, Baptists would have enough common sense to steer clear of such an apparatus. Baptists have been noted for many things down through the years but one of the things that they exercise very little of is common sense. We are told that the board is here to stay, so why fight it? I'll agree with you half-way. The board is here to stay but that doesn't mean we aren't to fight it with every means that the Lord grants us. A lot of people after having read this far will say "He surely is right." Most people can see the evil in the conventions, but now let's get down particularly — "What about Baptist Faith Missions?"

The Baptist Faith Missions board concerns me much more than the Southern Baptist Convention or the A.B.A. because there are many people who believe the doctrines of grace, who believe in the local church, who claim to be independent Baptists and yet they support Baptist Faith Missions. The only difference between The Southern Baptist Convention, The A.B.A. and Baptist Faith Missions is size.

We can debate about various points of the B.F.M. program all day long but the essential question comes down to this, who has the authority to send out missionaries — a board or the local church? If the answer is a board, then let's start a dozen new boards. But if the answer is, (and I believe it to be) the local church, then let's support those missionaries, and only those missionaries who are sent out by and under the authority of local Baptist churches.

Paul was a pretty good missionary. Where do we find a board with the zeal and the true missionary success that the apostle Paul had? We don't because



MEDFORD CAUDILL

mission board missionaries don't have the same authority that Paul had.

I asked one of the board of directors of B.F.M. one time what Scriptural justification he could give me for the existence of Baptist Faith Missions. He replied that, "We know that if something prospers, it's of the Lord." Gamaliel spoke those words in Acts 5:38, 39. Gamaliel was not even a saved man. If it be true that if something prospers, it is good proof that it is of the Lord, then we can assume that the Catholic church is really doing a great work for the Lord. Every tavern, pool hall, and movie house in the country must be doing the Lord's work since they are all prospering greatly.

(Continued on page 8, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "PRISONERS OF HOPE"

SERMON PREACHED ON THANKSGIVING MORNING, 1971

"As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee." — Zech. 9:11,12.

May I say at the very outset that this is particularly a Jewish prophecy. In fact, it was a Jewish prophecy in a two-fold way, in that it looked forward to immediate fulfillment, and also

to a future fulfillment. Immediately, it speaks about the time of the inter-Biblical period — the period in between Malachi and Matthew. That was a hard time for the Jews. History tells us that they truly suffered.

What a day it was when old Antiochus Epiphanes invaded Jerusalem and offered a sow upon the Jewish altar; then took the broth of that sow and scattered it all over the Jewish temple. I am sure that those Jews

felt that they were truly prisoners of Antiochus Epiphanes that day.

So this prophecy looks forward to the time of immediate fulfillment during this inter-Biblical period.

Then, beloved, it has a future Jewish fulfillment, in that it looks forward to the kingdom age of the Jews.

Some of these days, He who came as a servant some two

(Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

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

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

**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.

## ANONYMOUS MAIL

For years I have read all my mail from the bottom up. If there is no name signed, the letter goes in the wastebasket. I refuse to allow anyone to write under any circumstances without signing a name.

If you desire information of any type, wish to give a question for the Forum, or to write us about any subject, please feel free to do so, but remember if there is no name at the bottom, your letter will never be read.



### "Prisoners of Hope"

(Continued from page one)  
thousand years ago, is coming back to this world to reign as a king. When He sets up His kingdom, He is going to deliver both Judah and Ephraim — all twelve tribes — beyond a shadow of a doubt; and a world-wide kingdom is going to be established from Jerusalem, with the Lord Jesus Christ reigning and ruling over the entire earth.

I think if you will read this passage closely and carefully, you will see that it has in it both the immediate and the future fulfillments so far as the Jews are concerned. At the same time, it presents to us a marvelous application so far as the sinner is concerned.

This passage is like Ezekiel 37, which talks about the valley of dead, dry bones. Almost every preacher at sometime has used that valley of dead, dry bones to preach to lost sinners. Actually, the passage has to do with Israel. In reality, the passage will find its glorious fulfillment in the regathering of the Jews from throughout the nations of the earth. But it does serve as a great

illustration so far as the salvation of sinners is concerned.

Thus it is with this passage of Scripture that I have read to you. Here is a passage, though, as I say, it has both an immediate and a future fulfillment for the Jew, at the same time, it presents a marvelous application relative to the sinner. That is the part that I am interested in today.

### THE CONDITION OF THOSE MENTIONED.

This text says that they were prisoners. That means bound — their freedom gone. They were truly prisoners.

I think of the time when Joseph was lied upon by Mrs. Potiphar.

By the way, did you ever stop to think that if you take the lust of Potiphar's wife out of the story of Joseph's life, that the entirety of Joseph's life would crumble to the ground? Her lust was definitely purposed as far as God was concerned, that all the life of Joseph might be gloriously fulfilled. I am an absolute predestinarian.

I think of Joseph when Mrs. Potiphar lied on him, and I see the old king as he put him down into the prison. It was not just a common prison, incidentally, but a prison where the king's prisoners were all kept.

I see Joseph in that prison for some period of time, suffering for awhile; then he become the leader of the prison, and the keeper of the prison looked to him to take care of all the affairs of the prison. Though God blessed him, for over two years, he was a prisoner, whose freedom was gone.

Then I come over a little farther, and I see the Apostle Paul in prison.

In the book of II Corinthians, Paul talks about how many times he was beaten with rods. He says exactly how many times it took place. When he tells how many times he had been in shipwrecks, he tells the exact number of times. When he tells how many times he has been whipped with stripes, he tells how many times he suffered this indignity. When he speaks of being stoned, he tells how many times he was stoned. But, beloved, when he speaks about being in prison, he just says, "In prisons often." They were too numerous, probably, to count. Maybe he had forgotten some of them.

I have often said that when Paul left one town, going to another, that he usually said, "Now, brethren, if you want to write me, you can address me in care of the city jail," for he knew that pretty soon he was going to end up in prison.

I see him on that one momentous experience, when he was in the prison at Philippi. I can see them with their backs bleeding and their feet in stocks, suffering.

Unlike Joseph, who was in the king's prison, Paul was in the common prison, with his feet in the stocks; yet his heart was in the sky. I can hear him, as he turns to his companion in traveling and suffering and says, "Can you lift some tune?"

## New Year's Conference At Winston-Salem

Grace Baptist Church of Winston-Salem, North Carolina, pastored by Brother Joseph M. Wilson will be having a weekend Bible conference over New Year's weekend.

This means that they will be having services on Friday night



JOE WILSON

and all day Saturday and Sunday, December 31 and January 1 and 2.

A number of visiting preachers will be present, although we do not know just who, nor do we have a copy of the program for the weekend.

This church is located in Stanleyville, North Carolina (adjacent to Winston-Salem). It is on the Cross Baptist Church Road and is just behind the Green Front Service Station.

The church will provide hospitality by way of two meals daily and they invite everyone to be their guests at these services. Your editor will certainly join Brother Wilson in urging you to attend these services if possible.

The Word of God tells us how he "lifted" a song, and they sang together. I don't know what it was, but I have always felt that it might have been the 46th Psalm. That would have been an appropriate one to sing just then.

Paul suffered in prison.

About the same time, James had been beheaded and Simon Peter had been imprisoned. Had it not been for a religious feast of the Jews, in all probability Simon Peter would have been decapitated at the same time.

I look at Simon Peter in prison, as recorded in Acts 12, with a chain on either hand, with 16 soldiers standing guard, and with three gates between him and liberty. Look at him: two chains, three gates, and 16 soldiers standing between him and his liberty that day.

Beloved, look at these men in prison: Joseph, being favored in the king's prison for the king's prisoners; Paul, suffering greatly; Simon Peter, suffering to the extent that he has no possibility of getting out of jail.

I would say to you, beloved, Go stand before a mirror this morning, and see the man whose visage appears within that mirror, and you will see a man that is in a greater prison, if you are unsaved, or you will see a man who was in a greater prison if you are now a child of God, when you look upon yourself as a prisoner of Satan.

God's Word tells us that every man outside the Lord Jesus Christ is definitely a prisoner of Satan and is definitely a servant of sin. Listen:

"And ye shall know the truth, and the truth shall make you FREE."

They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou. Ye shall be made free? Jesus answered them, Verily,

THE BAPTIST EXAMINER

DECEMBER 11, 1971

PAGE TWO

## I NEED THE SHADOWS

I need the shadows,  
I would not dwell in constant jubilee;  
I need the shadows,  
From dull routine of sunlight, to be free;  
I need to feel the smart of pain, abundant grace to entertain—  
I need the shadows.

I need the shadows,  
Lest I neglect to fellowship with Him;  
I need the shadows,  
For happiness alone, can faith bedim;  
My heart requires a sense of loss that I may understand the Cross—  
I need the shadows.

I need the shadows—  
The storm-tossed sea to cause my heart to fear;  
I need the shadows,  
That I His blessed "Peace, be still!" may hear;  
As birds at twilight seek their nest, so shadows call my heart to rest—  
I need the shadows.

I need the shadows,  
Upon the path to heaven's wonderland;  
I need the shadows,  
To feel the strength of His sustaining hand;  
The trouble-shadows on the trail, like markers, say, "He cannot fail."  
I need the shadows.

—Paul Hutchens

Verily, I say unto you, Whosoever committeth sin is the SERVANT OF SIN."—John 8:32-34.

Zechariah talks about these individuals, whom he mentions as being in prisons.

Beloved, you, as an unsaved man, are a prisoner of Satan. You are a servant of sin. No man was ever in prison, nor incarcerated so far as prison is concerned, more than you are outside of Jesus Christ.

When the Apostle Paul wrote to the church at Ephesus, he said: "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air."—Eph. 2:2.

The "prince of the power of the air" is Satan, and Paul says, "Before you Ephesian Christians were saved, you did exactly what the Devil wanted you to do."

I come back to my text and see these individuals that are mentioned, that they are prisoners — bound — their freedom gone — illustrative of the spiritual condition of every man outside the Lord Jesus Christ.

My text goes further and tells us that they were prisoners in a pit. Today, if a man is in prison, and is in need of extra punishment, they put him in solitary, which means that he is put in a dark place where there is no light at all, and fed on bread and water. They say that three days' time in solitary confinement will break the spirit of the most hardened criminal. But in those days, they didn't have solitary confinement. They had a pit within the prison, and they would put prisoners down inside that pit, like inside a well.

Zechariah talks of these, not only as prisoners, but prisoners in a pit. Escape is impossible. Their fate is unavoidable. The

darkness is intolerable, and the present discomfort is terrible.

It reminds me of the time when Jeremiah was prophesying in Jerusalem. He said to the king, "You might just as well submit to the army from Babylon, because they are going to capture the city, and there will be less bloodshed and less suffering and less misery if you submit."

The rulers of the city, along with the king, said, "No; don't let this man Jeremiah weaken the hands of the people of this city. By his preaching, he is weakening everybody's hands."

So the king put Jeremiah down into a pit — not a pit where there was water, but a pit where there was nothing but mire, and if he would take a step, he would sink even lower. There was no way for him to move about — absolutely suffering there in a pit within that prison.

I say to you, these of whom Zechariah spoke were not only prisoners in a pit, but they also were in a pit wherein there was no water. In other words, there was nothing there to comfort them.

Sinner friend, there is nothing in this world to comfort you so far as sin is concerned.

You may say, "Well, sin isn't so bad. There is a lot of pleasure in it." You may say, "Doesn't the Word of God say that Moses referred to the 'pleasures of sin'?" Yes, but you will notice also that he chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin "for a season." They only last for a season.

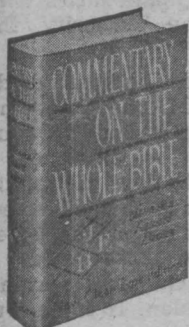
I say to you, beloved friends, these individuals were prisoners in a pit wherein there was no water. There was nothing there

(Continued on page 3, column 1)

## Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$11.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

THE BAPTIST EXAMINER

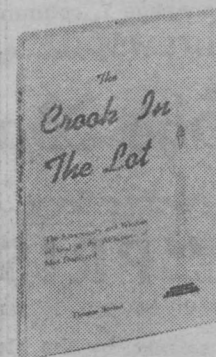
P. O. Box 910 — Ashland, Kentucky

## THE CROOK IN THE LOT

By THOMAS BOSTON

Krome-Kote Cover—143 pages

\$1.50



A marvelous presentation of the Sovereignty and Wisdom of God displayed in the afflictions of men. Read it and thank God for the stimulation and encouragement brought thereby.

— ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101



## "Prisoners of Hope"

(Continued from page two)  
to comfort them. And your sins will only comfort you for a little while.

Now look at these individuals: prisoners; prisoners in a pit; prisoners in a pit wherein there was no water. I say to you, sinner friend, you have your own spiritual description within this passage of Scripture. You are a prisoner of Satan. You are doing exactly what the Devil wants you to do today. There is no possibility of escape, and there is no possibility of comfort for you as long as you are in your sins.

### II

#### GOD SEES THESE PRISONERS.

If there is any one thing that has thrilled my heart through the years as I have studied the Word of God, it is the fact that God is an omniscient Being, and that God sees us all the time. We read:

"He TELLETH the number of the stars; he calleth them all by their names.

Great is our Lord, and of great power. His UNDERSTANDING IS INFINITE."—Psa. 147:4,5.

There was a time when the scientists said there was approximately 300 stars. However, as science has progressed, they are now able to count as many as 360 million stars, and constellations, and scientists say that that doesn't begin to tell us exactly how many there are out there they know nothing at all about. But God knows them all. Every one of them is known to Him. Every one of them has a name.

If I were to ask you to name some of the stars, you would probably stop when you got to the Big Dipper. But God can say, "The Big Dipper, the Little Dipper . . ." and all the balance. He knows them all by name. As this text says, "Great is his understanding." In fact, it says that "His understanding is infinite."

Notice another Scripture:  
"Thou knowest my downsit-  
ing and mine uprising, thou UNDER-  
STANDEST MY THOUGHT afar  
off. Thou compassed my path  
and my lying down, and art ac-  
quainted with all my ways. For  
there is not a word in my tongue,  
but, lo, O Lord thou knowest it  
altogether."—Psa. 139:2,3,4.

Beloved, God saw you when you walked in this morning. He saw you when you sat down. What you had on your mind as you walked in this morning was unknown to me, and probably unknown to yourself, but God knew your thoughts. Up yonder in Heaven. He read even your thoughts as you came into this service today.

When you lay down to sleep last night, God saw you, and God compassed your path all the way

from where you slept last night until you got here this morning. God is acquainted with all your ways.

There have been lots of words you spoke yesterday that others have heard, but there were words that were formed on your tongue that you failed to speak, that you refrained from speaking, that you held back, even after the word was formed on your tongue. I don't know what it was. Others know not what it was. But God knows even the words that were formed upon your tongue.

I tell you, beloved, the God that I am speaking about this morning — the God who saw these prisoners, is a God who sees all things.

Listen again:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very HAIRS OF YOUR HEAD ARE ALL NUMBERED."—Mt. 10:29,30.

God knows all about you. Run your hand through your hair this morning and probably a few hairs will fall out. How many? I don't know. But I would ask you how many hairs do you have on your head? They say that a blonde has approximately 130 thousand, that a brunette has approximately 120 thousand, and that a redhead drops down to between 95 and 100 thousand. How many do you have? I don't know. How many do I have? I don't know. But I know one thing. I know a God that can tell you the exact number of hairs there is in your head this morning. He sees all things.

Notice again:

"KNOWN unto God are ALL HIS WORKS from the beginning of the world."—Acts 15:18.

Beloved, He knows it all. When God looks down upon these prisoners, He sees them. He knows whose prisoners they are. He knows those that are His, that are prisoners. He knows every one of them. He knows every one of them that is going to be saved, when they will be saved, and how they will be saved. It has all been predetermined by Him.

I say, beloved, He looks down sovereignly and sees these who are spoken of as prisoners in this text.

### III

#### JESUS HAS THE POWER AND RIGHT TO SET FREE THESE PRISONERS.

A prisoner can't set himself free. How could that individual climb out of the pit. How could the individual get out of that comfortless pit, up into the prison, and out of the prison into freedom? Impossible.

Beloved, that prisoner could get out of that prison that Zechariah speaks of, a great deal easier than you could save yourself from sin. I tell you, that prisoner inside the pit, inside the prison that Zechariah speaks of, could

## "THE REDEEMER'S RETURN"

By ARTHUR W. PINK

Made available after being out of print for 50 years.

331 pages.

The greatest book on the second coming ever printed.

Over 1500 copies sold prior to publication.

Price, \$4.95, postpaid.

— Order Today —

Calvary Baptist Church  
Book Store

actually get himself out of the pit ten thousand times ten thousand and times easier than you could redeem yourself from sin. You haven't the power to redeem yourself. You haven't the power to set yourself free.

I can't do anything for you other than to preach the Word to you. Your loved ones, the ones who think the most of you, can do nothing for you in the realm of setting you free. But I know a Name — the Name of Jesus — I know One, even Jesus, who has the power, who has the right, to set these prisoners free. Listen:

"To open the blind eyes, to BRING OUT THE PRISONERS from the prison, and them that sit in darkness OUT OF THE PRISON HOUSE."—Isa. 42:7.

This is a mighty prophecy of Christ, as the servant of Jehovah, and it tells us that the Lord Jesus Christ has the power to bring out the prisoners. Even those who sit in darkness, those in solitary, those who are actually incarcerated with the greatest confinement, He has the power and the right to bring them out of the prison house.

Isaiah speaks of it again, when he says:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the OPENING OF THE PRISON to them that are bound."—Isa. 61:1.

I say to you, beloved, God looks down upon you as an unsaved person this morning and sees you in your condition. He, and He alone, has the right and the ability and the power to set you free.

### IV

#### HE DELIVERS THESE PRISONERS BY "THE BLOOD."

My text says, "By the blood of thy covenant."

If you will go back to the first part of Genesis, you will find that when sin became a reality, it was then that God told Adam how that redemption was to be his. God killed an animal (doubtlessly a lamb), took the skin of that lamb and made a coat for Adam and Eve. An innocent lamb gave its life. An innocent lamb bled and died. Had it not been for the death of that lamb, the skin of that lamb would not have been provided whereby that the coats were made available for Adam and Eve. The Lamb had to die.

I see that innocent lamb kicking and dying, its blood spurting from its body, and I say, "What is the meaning of it?"

I come all the way through the Word of God, down to the time when we shall see the consummation of the ages, and I hear as it is said:

"What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which

came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:13,14.

Notice, it says that they were made white "in the blood of the Lamb."

I go back and see Adam in the Garden of Eden, and I see that white robed throng out yonder in Eternity, and I look all the way in between, and I say, "How are men saved? How do prisoners get out of the pit? How do prisoners escape from that pit from which no escape is possible for them. How is it possible?"

Beloved, there is just one way. It is by the blood of the Lord Jesus Christ.

This is a marvelous day we are living in. People talk about "the good old days." You can have them. I don't want them. I am perfectly satisfied with some of the modern inventions we have today.

We have gotten beyond so many things. For example, we have smokeless shells now to hunt with. We have iceless refrigerators. We have seedless fruits. We have beardless wheat. We have horseless buggies. All of these are wonderful improvements over the past, but the saddest thing I know of today is that in many of our churches, we have a bloodless religion.

Now, beloved, it is true that horseless buggies, and iceless refrigerators, and seedless fruits, and beardless wheat, and smokeless shells are all an improvement over the past, but a bloodless Twentieth Century religion will send souls to a First Century Hell.

I tell you, beloved, I thank God for the blood of the Lord Jesus Christ.

I have been impressed by the fact that you can take blood from one person's body, put it into the body of another, and that person perhaps may live. There was a time when you had to get a certain type of blood. You had to have your blood typed. The blood that was being given to you by someone else had to be the exact type as yours in order for it to bring success.

During World War II, it was found out that plasma could be made, and they could take the blood of anybody and mix it up with the blood of everybody else in the world, and then take that plasma and give it to any individual, and a miracle cure, you might say, was wrought practically immediately.

I stood in Louisville, Kentucky, one day, beside the Bloodmobile and talked with a man who told me how plasma is made and how the plasma would fit all types of people. Somehow, amidst his conversation, my mind went out to the past, out to the present, and out to the future. I saw one man, Jesus, in my mind's eye, who came to Calvary and shed His blood that all types, all races, all nationalities, people of all countries, might have the benefit, and that they themselves could be saved by His blood.

When I read this text of Scripture from whence I am preaching this morning, I notice that the God who makes the deliver-

ance, delivers these prisoners by the blood.

### V

#### UNDERLYING ALL IS A COVENANT.

Underlying this redemption of blood, there is a covenant spoken of for my text says, "As for thee also, by the blood of thy covenant."

This was not the covenant that was made at Sinai. Thank God, you were never redeemed, and no one else was ever redeemed, by the covenant that was made at Sinai. It is not a covenant whereby man was ever redeemed from the covenant of works. But, beloved, this is a covenant of blood — a covenant that was made between God the Father and God the Son before the foundation of the world, to the extent that we read:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of THE LAMB SLAIN FROM THE FOUNDATION of the world."—Rev. 13:8.

Beloved, God had you in mind before this world began. God knew exactly who was going to be saved. He knew exactly how they were to be saved. He knew exactly every one of these prisoners. He saw them within that pit. He knows every one of those prisoners, to the extent that He knows to whom they belong and whose they are, and, beloved, God the Father and God the Son made an everlasting covenant, sealed in the blood of the Son of God, whereby that you and I have salvation.

As I say, beloved, it was an everlasting covenant. That is the thing that makes it so precious to me.

I find the Psalmist speaking of this covenant of blood, for he says:

"He SENT REDEMPTION unto his people: he hath commanded HIS COVENANT for ever." — Psa. 111:9.

He didn't make a little promise. He didn't make a promise to last just a little while. Rather, beloved, He made a covenant for ever.

Notice again:

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an EVER-  
LASTING COVENANT with you."—Isa. 55:3.

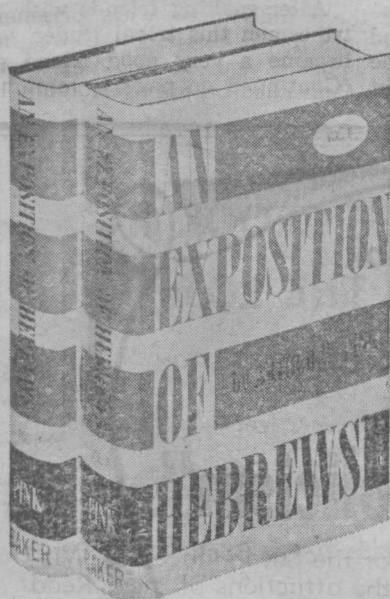
"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the EVERLASTING COVENANT."—Heb. 13:20.

Beloved, how do these prisoners get out of this pit from whence there is no possible escape? How do these prisoners escape out of this comfortless prison? I'll tell you. A great omnipotent, omniscient, sovereign God, who is infinite in mercy, sees them. He has the power and He has the right to deliver them, and He delivers them by the blood of His Son, which was planned of God the Father, and planned of the Son, in a covenant made before the foundation of the world.

### VI

#### THE FUTURE BEYOND THE PIT.

What is the future? Is there (Continued on page 8, column 3)



## An Exposition of Hebrews

By

A. W. PINK

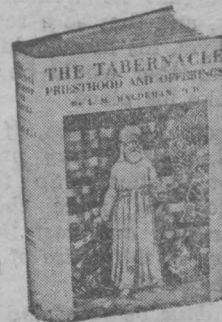
Now Printed in One  
Volume of  
over 1300 pages

\$9.95

This is the most thorough and the most complete exposition of Hebrews ever printed. Packed with sermon material.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By

I. M. HALDEMAN

408 Pages

\$6.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

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

THE BAPTIST EXAMINER  
DECEMBER 11, 1971

PAGE THREE



# The Baptist Examiner

## FORUM

"Matt. 27:5 says that Judas, who betrayed Christ, went out and hung himself, while Acts 1:18 says, 'And falling headlong, he burst asunder in the midst, and all his bowels gushed out.' How do we reconcile these verses? Just how did Judas die?"

**ROY MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Scriptures do not give us the reconciliation of these two passages. They are not contradictory passages however. We are just not told the full details. The natural explanation is that Judas committed suicide by hanging himself, just as Matthew says. Have you ever seen the body of a dog that had been killed on the highway, and knocked off onto the side of the road? In a few days such a body becomes bloated and swollen until it looks as if ready to explode. Now in the case of Judas, evidently no one took the trouble to take his dead body down from whatever he had hung himself to. Germs went to work, and his body swelled to huge size. Finally the cord with which he hung himself gave way, and his rotting decaying body hit the ground with a smash. His stomach burst open and his intestines were scattered all over the ground.

Isn't this a very natural explanation? And it is one that fully reconciles both passages.



**JAMES HOBBS**  
Rt. 2, Box 182  
McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.

I don't think anyone can say for sure just how Judas died. The Greek word that is used can be translated "hanged himself" or "strangled himself." In other words he died of suffocation but it does not necessarily mean that he used a rope tossed over a tree limb. He could have killed himself in that way or he could have strangled himself in some other way. He might have even had such great grief that it caused his suffocation. The important thing is not HOW he dies, but that he died because of his act of betrayal.

It seems that many people seem to want to find fault or contradiction with the Bible when they are reading it. We must study the Bible with the understanding that it is God's Word and therefore free from fault or contradiction. This is the only way that we can grow spiritually through Bible study. The Bible does not have any errors. The English translation sometimes has words that are not properly translated either due to the changing of word meanings or through the translators desire to transliterate rather than translate. This can easily be found by a study of word usage and use of a Greek Lexicon.

If Judas hanged himself with a rope, then we must assume that the rope broke and he fell as Acts 1:18 says. If Judas strangled himself with some other object as the Greek word indicates,

again we see that he fell as described in Acts 1:18. If he suffocated because of his deep grief, we know that he fell forward as we are told in Acts 1:18.

Instead of questioning some unimportant part of this event, let us learn some other lesson. One does not rebel against God and betray His Son and profit by it. Judas did not even enjoy the thirty pieces of silver, but instead went to his death in despair and grief.

**AUSTIN FIELDS**  
PASTOR  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Coal Grove,  
Ohio



Judas Iscariot died in the fashion described in Matt. 27:5 and Acts 1:18. He hanged himself and then falling headlong he burst asunder. There are some who argue that the Bible is a book of contradictions citing these two passages as proof of their contention. But, the truth of the matter is that these two verses do not contradict one another; rather they are but parts of the complete record as to how Judas died.

Matthew does not say after Judas hanged himself that he fell and burst asunder or that he did not fall. Nor on the contrary did Luke say that Judas hanged himself before he fell, thus causing his bowels to gush out. Putting both accounts together, we understand that Judas committed suicide by hanging, then in some manner the rope or whatever it may have been with which he hanged himself broke and his body burst open causing his bowels to gush out.

The marvel of these two verses is not so much in that they record the manner of the death of the betrayer of the Son of God, rather it is the revelation of the foreknowledge of God that amazes me. The Scriptures have declared that all of the events surrounding Judas were foreknown, and thus predestinated of the Lord.

"While I was with them in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." John 17:12.

In this verse, we hear our Lord praying to his Father concerning Judas, telling him he had lost none save Judas, and this in order to fulfill Scripture (prophecy). The Bible had revealed that Judas was to betray Christ, and the amount that he would receive for it, and that as a result of the betrayal, his life would be short, and another would be selected to take his place.

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver, and cast them to the potter in the house of the Lord." Zech. 11:12-13.

"Let his days be few; and let another take his office." Ps. 109:8.

From these prophecies, we gather that the events surrounding Judas were not accidents. Rather they were a part of God's program for the redemption of his people. Brethren, this brings great joy to my heart for I know that while "The heathen rage

and thy people imagine a vain thing," the will of God shall most certainly be fulfilled. Hostility, treachery and malice shall prevail nothing against our Shepherd. He foreknows all the works of man because He has predestinated all their actions for His glory. This view is substantiated by the actions of Judas for his betrayal, hanging himself and falling headlong were foreknown. Not only was that true of Judas, but his foreknowledge comprehendeth the final destiny of all men.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me; and many such things are with him." Job 23:13-14.

To deny that Judas' betrayal, death by hanging and then his falling headlong was not foreknown is to attempt to strip God of his power and right to do with the clay (human race) what He will. Many in fighting against the doctrine of absolute predestination, including reprobation, try to explain away their meaning so as to blunt the sharp edge of the sword of the Lord (Scriptures). This they try by pitting one verse against another as in the two verses under consideration. Because of this contention, some argue that we should not press the doctrine of foreknowledge very far, for we shall find ourselves on the doorstep of predestination, reasoning that if a thing is foreknown, it is as certain as a thing positively foreordained.

The death of Judas and the method by which he died (hanging and falling) was but a part of God's program for the ages, and as I read it, I bow my head in praise to him, "who worketh all things after the counsel of his will."

**E. G. COOK**  
701 Cambridge  
Birmingham, Ala.  
BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



We are not told all that transpired in connection with the death of Judas. We are told all that we needed to know about it. If there had been a need for us to know more, the Lord would have told us more in His Word.

We are told that Judas went out and hanged himself, and we are told that he fell headlong, or on his face and burst open. Then there is another thing that we know even though we are not told about it, and that is, Judas is not still hanging up there somewhere. Whether the rope that he hanged himself with was cut by someone else in order to get him down, or it broke from his weight we do not know. But as a result of one or the other he fell and burst open. All we need

to do is believe what we are told and not worry about that which we are not told.

**Fred T. Halliman**

Continued from page one and offered for sale. Some plans were made for the continuation of the patrol into the Poguaia area. The Luluai (this is the official name of the native who is the government representative in village areas) mentioned the possibility of our being attacked by a primitive tribe that lives deep into the Poguaia area, "end D.Q."

I was up quite early on this date as I wanted to get away that morning before the sun got very high. Shortly after seven A.M. we were under way and the first hour we had to travel through tall grass which was still dripping from a heavy dew that night. Soon we were soaked as though it had been pouring rain. The trail leads over rough limestone country for several miles and then most of the rest of the way is through heavily wooded area. By the time you get half way to Yeddo all your water is gone from your canteen, and there is no more to be had until reaching Yeddo. By the time I got there that afternoon I felt like I was completely dehydrated.

Word had reached the folk that we were coming, long before we got there, and several met us on the way and walked back with us. Many people were there when we arrived, and several more came later, and after getting the tent set up, and we all had a rest for a while, we had our first service there. About 150 people were in attendance.

When I first began to go to Yeddo several years ago I could hardly buy any food at all from the folk for the simple reason that they just did not have any. They lived mostly from what they were able to get out of the bush. Over the years I have distributed different kinds of seeds among them and have instructed them in planting and looking after gardens, with the result there is an abundance of food there now. We usually have to turn food away that they have brought to offer for sale and this was true this time.

After I had bought sufficient food for the time I thought we would be there, I began making some plans for the time when I would be leaving to go on over into the Poguaia. A few more carriers had to be secured and a guide also was sought out.

The Luluai (See note in D.Q.) came up and inquired if I had intentions of going to a place called Pala-Lasa, which is located deep in the jungles of the Poguaia. I told him that it was my intentions of going there as well as any other place where I might find people. He informed me that it might not be a good idea for me to patrol into the Pala-Lasa jungles as there might

be danger of us being attacked by the native folk who live there.

About two months before a man and his wife and small son who formerly lived at Pala-Lasa, but was now living at Yeddo, decided to go back and visit for a while. The man had reason to go to another place for a few days and left his wife and child with her parents. Upon his return he went to the in-laws to collect his family and they were not there. He was informed that another man had come to the house and literally carried his wife off with him in spite of the protest of them all.

The husband searched for his wife, but could not find where she had been taken and word was passed around that if he did not leave the area he would be killed so he went back to Yeddo without his family. Therefore the folk would be expecting and prepared for trouble the Luluai said. While I did not pass this off lightly I decided to not let it stop me from going. Everyone was eager to retire early that night as we had experienced a hard day's walk so about 8:00 p.m. the day had ended for all of us and this also brought to a close the tenth day of the patrol.

October 31.

"D.Q." Today has been another full day in the services of the Lord. In the morning a preaching service was held at the church building but not inside. This is the Magali Baptist Church and the membership is small so the building would nothing like hold all the people — we had an open air service near the church. About noon time we had a baptismal service and in the afternoon the Lord's Supper was served to the Church, "end D.Q."

When the Magali Baptist Church was organized over two years ago there was not only a small membership, but few people attended the church, and while the membership is still not large, the congregation has far outgrown the seating space in the church building. Having about 150 for services that morning it was decided that we would just assemble outside rather than to pack the building and then still have folk on the outside.

After the preaching service we all went to a place that had been prepared and held a baptizing. There were 11 individuals baptized into the church there. This baptismal service was one of the highlights of this patrol and will long be remembered by the writer. One of the men baptized in this service once led a group of savage tribal warriors in an attack on my first patrol into the Poguaia area; however due to a large river that had to have a makeshift bridge across it before they could reach us, there was just enough time for us to convince them that we had not come to harm them.

After making friends with the tribesmen this tribal leader soon became a very good friend and (Continued on page 7, column 1)

A TRULY WORTHWHILE BOOK

By

**JOHN R. GILPIN, Editor**

THE BAPTIST EXAMINER

## "Sermons On Catholicism"

10 Sermons — 160 Pages — Smyth Sewed — Paper Back

**\$2.00** Postpaid  
— ORDER FROM —

CALVARY BAPTIST CHURCH, ASHLAND, KENTUCKY 41101



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "WHY ME?"

Why me? How many times have we asked this question? We are prone to feel a bit sorry for ourselves. We don't mean to question the Lord's wisdom or His right to do as He pleases with His creation. But every once in a while the question slips out. "Why me?"

Queen Esther may have asked this same question. The entire Jewish race was in danger of being annihilated. She was asked to go before the king and plead their cause. It would have been natural for her to say "Why me?" "Is there no one, beside a woman in this whole kingdom to do this?" She knew that to go into the presence of the king without an invitation was worthy of death. Since the king had not desired to see Queen Esther for more than a month, she might have asked, "Why me?" The wise counsel of her uncle rings down thru the years. "... Who knoweth whether thou art come to the kingdom for such a time as this." Then we see the queen bow in submission to her Lord and God as she replies, "... I will go unto the king, and if I perish, I perish." (Esther 4:14, 15).

Of course we never ask the question on sunny days. The Lord pours out one good thing after another and we take it all as if we deserved it — as if it was our right, with barely a "Thank You." But let the storms beat against us with flashing lightning, and roaring thunder, and we ask, "Why Me?" I knew a lovely young Christian couple who were waiting expectantly for their first child. They seemed to know that it would be a boy. Sure enough, it was a boy, but alas it was deformed. He was born without arms. The young husband was hesitant to tell his wife the tragic news. After many rehearsals of just how he would tell her he simply stated the facts and waited. She cried quietly for a few minutes as her husband held her close. Then she smiled thru her tears and said softly, "The Lord must love us a great deal to trust us with a child such as this."

Yes, it's when tragedy, sorrow, and heartbreak happens to us that we most often ask "Why me?" Several years ago I was talking to a woman who had lost her son in World War II. She was very bitter. I was telling her how wonderful my Saviour was — how He had changed my life and given me a joy beyond compare. I wanted her to know this Saviour also. All she could think of was her own grief. After telling of all her heartbreak she asked bitterly, "Where was your

wonderful God when my son was dying?" I was amazed that she didn't know. "Why," I answered, "He was the same place He was when HIS Son was dying."

Sometimes, new Christians think that now they are saved, they will be spared sorrow and heartache — that the natural laws of cause and effect do not apply to them. They seem to think if they fall it should be, up instead of down. Not so. The valleys are a vital part of our walk with the Lord. These hard experiences are the blows of the hammer and chisel as the Master molds and makes us more like Christ.

Each of us has a responsibility, a work to do for the Lord. No life is completely useless. If nothing else, it can serve as a bad example. Each of us, like Queen Esther, were born at this particular time for a purpose that is ours alone. There is a darkness that only our light can dispel.

Why me? Well, why not you? Are you so special that you should be spared all suffering? In anticipation of the cross, Christ said, "Now is My soul troubled; and what shall I say? Father, save Me from this hour; but for this cause came I unto this hour" (John 12:27).

Since these difficult times are to make us more like Christ, let us count them as love gifts from the Father. We know that we have One Who cares for us and goes with us thru the valley. Remember the admonition of Paul in I Thes. 5:18: "In everything give thanks: for this is the will of God in Christ Jesus concerning you."

## Fifty Reasons

(Continued from page one)

present time. This writer has never been anything but a pre-tribulation rapturist, though he has listened attentively to the other schools of thought. I still remain more convinced than ever that the pre-tribulation rapture of the church is the only tenable school of thought. I offer the following reasons for my view, not in the spirit of controversy, but in loving defence of my position.

### HISTORICAL ARGUMENTS

1. The early church believed in the imminency of the Lord's return which is pre-tribulation doctrine. Clement of Rome wrote in the first century: "Of a truth, soon and suddenly shall His will be accomplished, as the Scriptures also bear witness, saying, 'Speedily will he come, and will not tarry,' and 'The Lord shall suddenly come to His temple, even the Holy One, for whom ye look'" (I Epistle of Clement to Corinthians, chapter 23).

The Didache A.D. 120 contains this exhortation: "Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ye ready, for ye know not the hour in which our Lord cometh" (Ante-Nicene Fathers, VII, P. 382).

2. The detailed development of

some of the pre-tribulation truths during the past few centuries does not prove that the doctrine is neo-orthodoxy. The Bible itself discloses that the great end time prophecies will be made plainer to students of prophecy as the end of the age approaches (Dan. 12:4-9). John Darby and C. I. Scofield had less to do with inventing pre-tribulationism than George Ladd post-tribulationism and Norman Harrison mid-tribulationism.

### HERNENEUTIC FACTS

3. Pre-tribulationism is the only view which allows a literal interpretation of all Old and New Testament passages on the great tribulation.

4. Only pre-tribulationism distinguishes clearly between Israel and the church in their respective programs — a distinction made by Paul in I Corinthians 10:32. The scripture divides the human family into three grand divisions, each having a distinct place in the counsels and purposes of God. To apply indiscriminately to all the promises, prophecies and responsibilities of each is to lose sight of the beauty of the plan of God.

Israel is called to an earthly inheritance (Gen. 12:1; Deut. 28:8, 13), while the church is called to a heavenly (Phil. 3:20). There is a contrast in their respective rules of conduct (Deut. 7:1-2; I Cor. 4:12-23). There is a contrast in the appointments for worship. Israel could worship in but one place and at a distance from God (Luke 1:10; Lev. 17:8-9). A priest was needed (Num. 3:10). The church worships wherever two or three are gathered (Matt. 18:20). Church members can enter the Holiest (Heb. 10:19-20) as all believers are priests (I Pet. 2:5).

5. Pre-tribulationism maintains the proper distinction between the trumpets of the Scripture. The trumpets in I Thessalonians 4:16 and I Corinthians 15:52 is a trumpet sounded at the rapture of the saints before the tribulation. The seventh trumpet in Revelation 11:15 is a trumpet of judgment which extends to the end of the tribulation (Rev. 11:15-18:24). The trumpet in Matthew 24:31 is a trumpet sounded to regather Israel to Palestine (Deut. 30:3-4; Ezek. 20:37-38; 37:1-14; Joel 2:1-32; Isa. 11:11-12; 27:12-13). Upon being regathered they will mournfully receive their Messiah (Zech. 12:9-14; Matt. 24:30; Rev. 1:7).

### THE NATURE OF THE TRIBULATION

6. Pre-tribulationism maintains the Scriptural distinction between the Great Tribulation and tribulation in general which precedes it. The church is to have tribulation in the world (John 16:33; Acts 14:22; Rom. 5:3; 12:12), but the Great Tribulation is to be distinguished from this (Matt. 24:21; Dan. 12:1).

7. The Great Tribulation is the time of preparation for Israel's restoration (Deut. 4:29-31; Jer. 30:4-11). It is not the purpose of the tribulation to prepare the members of the church for glory.

8. None of the Old Testament passages of the tribulation mention the church (Deut. 4:29-30; Jer. 30:4-11; Ezek. 33-34; Dan. 9:24-27; 12:1).

9. None of the New Testament passages on the tribulation mention the church (Matt. 24:4-28; I Thess. 1:9-10, 5:4-9; Rev. 4:19). Any reference to the church in the tribulation must first be put into these texts by the opposing schools.

10. Pre-tribulationists have an explanation for the beginning of the Great Tribulation in Revelation 6, while mid-tribulationists have none.

11. We maintain the unity of Daniel's seventy weeks (Dan. 9:24-27). We have only two gaps. One between the 49 years and the 434, and a second consist-

# What Outstanding Baptists Have Said As To The Church

B. H. CARROLL:

"The whole of the modern Baptist idea of a now existent 'universal, invisible church' was borrowed from Pedo-Baptist confessions of faith in the Reformation times, and the Pedo-baptists devised it to offset the equally erroneous idea of the Romanist 'universal visible church.' We

is a misuse of language to call them 'an assembly.' Therefore, as all of God's people never have yet assembled together, there is today no 'universal Church' or 'Assembly.'"

(Studies in the Scriptures, Dec. 1927).

JESSE B. THOMAS:

"A Church universal, composed of a disintegrated, unorganized throng of 'members of all the church,' is from the functional point of view inconceivable. And how could an indistinguishable, unrecognizable company of God's elect, the invisible Church, serve either the one purpose of a church or the other. A perverted ecclesia is, to borrow Paul's phraseology, no ecclesia."

(Church and Kingdom, page 275).

J. R. GRAVES:

"I have shown that the idea of a great Universal Invisible Church, or a Visible Universal Church, composed of all the visible churches, or, as some claim,

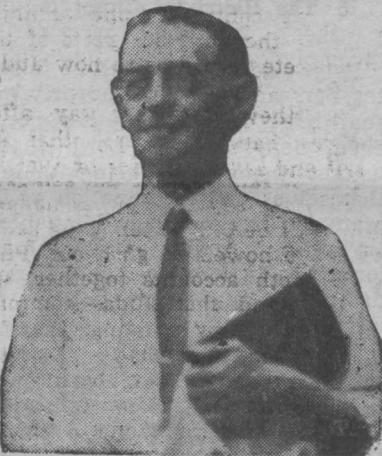


B. H. CARROLL (1843-1914)

need to be well indoctrinated on this point, because the error is not harmless. It is used to deprecate Christ's earth-church, 'the pillar and ground of the truth.' " (On Ephesians, page 166).

ARTHUR W. PINK:

"Now the kind of church which is emphasized in the N. T. is neither invisible nor universal; but instead, visible and local. The



ARTHUR W. PINK (1886-1952)

Greek word for 'church' is 'ecclesia,' and those who know anything of that language are agreed that the word signifies 'an assembly.' Now an 'assembly' is a company of people who actually assemble. If they never 'assemble,' then it

ing of the church age between the 483 and the 490. Our opponents have a third gap in the middle of the last 7 years which is not indicated in the passage. Mid-tribulationism and post-tribulationism destroy the unity of the My Church by J. B. Moody, page (Continued on page 6, column 3) 71).



J. R. GRAVES (1820-1893)

of all baptized, independent local churches, can not, by any fair exegesis, be found.

(Intercommunion, page 138).

Graves says the universal invisible church theory "was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists can not stand too clear of it." (Ibid, page 137).

T. T. EATON:

"In every one of the 21 instances (excluding Mt. 16:18) in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matthew 16:18 — the passage which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing is a certainty. Hence, it is certain that Christ meant the local assembly when He said: 'Upon this rock I will build my church.'"

(Western Recorder quoted in My Church by J. B. Moody, page (Continued on page 6, column 3) 71).



## THE BONDAGE OF THE WILL

By MARTIN LUTHER

320 pages

Paper-bound

\$2.95

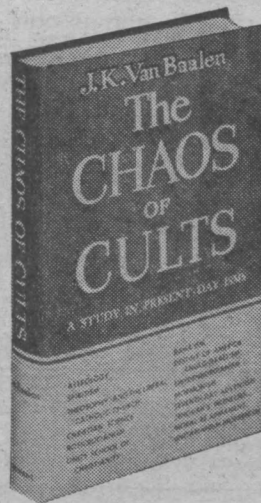
Of all the great books that were written by Luther it was his own opinion that only this one and one more deserved preservation.

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



## The Chaos of Cults

By J. K. VAN BAALLEN

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

DECEMBER 11, 1971

PAGE FIVE



# 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

SEVEN THINGS MOST . . .

## INTOLERANT

### 1. Love Is Intolerant

God is love: so God is intolerant. He will be first or nothing.

"Thou shalt have no other gods before Me." Ex. 20:3.

God first: no one before Him. He takes no second place. God will brook no rival. Not only must there be no one before Him: there must be no one beside Him.

"Ye cannot serve God and mammon." God will have no one before Him, no one beside Him, no one in with Him.

"If any man love the world the love of the Father is not in Him."

### 2. Truth Is Intolerant

Jesus said: "I am the truth." He was intolerant.

"I am the door: all that ever came before Me are thieves and robbers." "I am the Way: no man cometh to the Father but by Me."

Buddha, Confucius, Zoroaster, Mohammed, Mrs. Eddy, Joe Smith, Pastor Russell, Mrs. White, the Pope — the Vicar of Christ, and all others who teach salvation except through Him are thieves and robbers and can't get in.

All truth is intolerant. One church is not as good as another. He calls all churches not built by Him synagogues of Satan or "harlots." The Catholic Church is the "mother of harlots" and all churches that come out of her and not older than her the Lord Jesus called "harlots."

### 3. The Bible Is Intolerant

"All Scripture is inspired of God."

"The Scripture cannot be broken."

"Thou hast magnified Thy Word above all Thy Name."

There is the same difference in

books as there is between Christ and between the Bible and all other men. It is the "Word of God which liveth and abideth forever."

To say the Koran is a good book is a lie. To put the writings of Buddha on a level with the Bible is sacrilege and impiety.

"Thy Word is truth"—said the Son of God.

### 4. The Gospel Is Intolerant

There is but one gospel. No accountable being was ever saved without it.

"Thou we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Hardshellism which denies the necessity for preaching the gospel is as wicked as Unitarianism or Heathenism which denies the deity of Christ.

### 5. The Blood Of Christ Is Intolerant

Peter said: "There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift damnation and many shall follow their damnable ways whose judgment now of a long time lingereth not and their damnation slumbereth not."

To deny that "Jesus paid it all" is damnable heresy and will shut those who teach or believe it out of Heaven. The only folk in Heaven are those "who washed their robes and made them white in the Blood of the Lamb."

### 6. Christianity Is Intolerant

Theodore Parker well said: "There may be comparative reli-

gions, but Christianity is not one of them."

In New Testament days it was "the way." Jesus said concerning that way: "Straight is the gate and narrow is the way which leadeth unto life and few there be that find it." Comparative religions are all in the broad way and all end in the pit of perdition.

### 7. The Once-delivered Faith Is Intolerant

There is only one true faith — many false ones. It is the "faith once-for-all delivered unto the saints," and we are told to epi-agonize for it. We are told to "agonize to enter in at the strait gate" but to epi-agonize for the faith. Maintain the faith is more important even than salvation.

This faith is intolerant towards "new truth" and "science falsely so-called." John, the apostle of love was the most intolerant of all the apostles. He it was who said: "Anyone who is advanced and will not remain by the doctrine of Christ does not possess God: he who remains by the doctrine of Christ possesses both the Father and the Son. If any one comes to you and does not bring this doctrine, do not admit them to the house—do not even greet him, for he who greets him shares in his wicked work." II John 9:11 (Moffatt's Translation).

More intolerant language was never written than that. No parliament of religions in that. No Unitarianism in John. If new it isn't true: if true it isn't new. If it isn't old as the New Testament it isn't the truth. How accurately John does describe the "advanced" thinkers of our day: Note what he says about them.

(1) They haven't God.

(2) They haven't Christ.

(3) Their works are wicked. They are tearing down the Bible and the once-delivered faith.

(4) Do not give them a place to speak.

(5) Do not even show them any hospitality, lest you be partaker of their wicked works.—Selected.



## Fifty Reasons

(Continued from page five) seventieth week and confuse Israel's program with the church.

### THE NATURE OF THE CHURCH

12. The translation of the church is never mentioned in any passage dealing with the second coming of Christ after the tribulation.

13. The church is never mentioned from Revelation chapter 4 to chapter 19. The absolute silence of Scripture on the church being in the tribulation is strong proof of pre-tribulationism.

14. The church age was hidden from the Old Testament saints (Eph. 3:3-6; 5:32). The Messiah was cut off after the 69th week (Dan. 9:24-27). There is no mention of the church age in Hosea 3:4-5 or Psalms 22:2-31.

15. The church is not appointed to wrath (Rom. 5:9; I Thess. 1:9-10); therefore, she cannot enter the day of wrath (Rev. 6:17; 7:14).

16. The possibility of a believer escaping the tribulation is indicated in Luke 21:36.

17. The church of Philadelphia was promised deliverance from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth (Rev. 3:10). The passage teaches the exemption of the church from the period of trial, not only from the trial during that period. The whole church must be taken out before the hour of trial come upon the earth. It is strange indeed how some can speak of the church passing through the tribulation unscathed, then turn around and speak of the persecutions and martyrdoms which the church must suffer in the tribulation to purify itself.

18. It is always God's general plan to deliver believers before a Divine judgment is inflicted (Gen. 19:22; II Pet. 2:6-9; Heb. 11:31; Ps. 1:5).

19. At the rapture the church is taken to the Father's house of many mansions (John 14:3).

20. The godly remnant of the tribulation are pictured as Israel-

church.

22. Christ promised that the gates of Hell would not prevail against the church (Matt. 16:18), yet Antichrist during the tribulation makes war with the saints, and prevails against them (Dan. 7:21). These saints cannot be saints in churches; otherwise Matthew 16:18 is untrue.

23. Post-tribulationism confuses the church with the saved in that it attempts to make such terms as "elect" and "saints" to be the church. Certainly the church is composed of saints and the elect, but not all saints and all elect are in the church (Rev. 22:17; I Cor. 5:4-5, 11-13). God uses the term "elect" of Israel (Isa. 45:4; 65:9, 22; Rom. 11:7, 28). The Israelites are many times called "saints" in the Old Testament and many "saints" in the churches in the New Testament were Jews. If one follows post-tribulationism to its logical end, he will find himself a believer in the universal invisible church theory which puts all the elect and saints in the church.

24. The church is not in the 69 weeks of Daniel 9. Then why attempt to put it in the 70 week when Daniel himself says that these 70 weeks are determined upon his people Israel (Dan. 9:24). Would it not make as much sense to claim the church was in the Babylonian Captivity?

25. Since the saved in the church are clothed in the righteousness of God, justified forever and wholly separate from the Cosmos (John 3:18; Rom. 5:1; 8:1, 33-34; I Cor. 11:31-32; John 15:18-19; 17:14, 16), how can they be thrust into the judgments which fall on a Satan-ruled world? Such a notion must have originally arisen from the Arminian heresy that the believer contributes something to his own acceptance before God, and having failed to some extent in this responsibility, he will be purged and purified by the sufferings of the tribulation. This is a Protestant purgatory and an insult to the doctrine of salvation by grace.

26. Many generations of church members have gone to glory without this purging process. Why should the last generation suffer that from which the vast host have been spared? The church has suffered martyrdom in certain pre-tribulation rapture of the (Continued on page 7, column 4)

We  
Covet  
Your  
Prayers!

ites, not members of the church as maintained by the post-tribulationists (Rev. 7:4-8; 12:1-17).

21. The Apostle John, a church member, was caught up into Heaven before he saw the events of the tribulation (Rev. 4:1-2). Chapters 6 to 18 of Revelation never mention the church, though she was the subject of chapters 2 and 3 of Revelation. She is not seen again in Revelation until she is seen coming from Heaven in chapter 19.

All of this strongly suggests a pre-tribulation rapture of the

## 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 BAPTIST EXAMINER

DECEMBER 11, 1971

PAGE SIX



## THE TWO BABYLONS

By ALEXANDER HISLOP

330 pages — Cloth-bound

\$3.95

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

— ORDER FROM —

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101



## Fred T. Halliman

(Continued from page five)

led us out of this jungle area where we had been lost for several days. On another occasion since then, my second patrol in these regions, this same man was my guide for the entire time I was in there. When I learned that morning that he was one of the people to be baptized I could hardly contain myself. I felt like crying and singing all at the same time. Later a picture of this man will appear in the paper.

We had quite a walk back to the camp and church after the baptizing was finished, so when we got back, we had a good rest. Late in the afternoon the Church observed the Lord's Supper. This was the first time this Church had observed the Lord's Supper and they did not know they were going to this time until after I got there — they were overjoyed to have these special services on this date. Your missionary also rejoiced as I recalled that since I first visited this place there has been cannibalism in the area and the very spot where the church building sits and where the Lord's Supper was served late that afternoon used to be a cannibal feasting ground. Nothing short of the amazing grace of God could work such a change in the hearts of these primitive heathen people.

I feel that this rejoicing has not been limited to these people, and your missionary, but that each of you that is having, or has ever had even a small part in helping us to remain on this field and make these patrols into areas like this rejoice also. One by one God continues to call His elect out from among these heathen people.

When I first made a patrol into this rugged, and at that time unexplored and completely unknown, country and God caused the paths of His missionary and at least one of His unsaved elect to cross, little did I realize or even remotely think that one day I would baptize this man who had come to kill me if he could. He meant it for evil but God meant it for good. Insofar as I could personally tell, over the years that I have known him, the gospel of Christ had no effect on him. I am thankful for grace that God gives me to continue preaching to these folk when from all outward appearances their hearts are like stone. But I have always felt that it is the consistency of the thing that gets the job done, rather than a big initial splash and then quit when nothing apparently comes of your efforts.

I am reminded that the Bible says "... and he that hath my WORD, let him speak my word faithfully ... Is not my word like as a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?" Jer. 23:28-29.

"For the word of God is quick, and powerful, and sharper than any two edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Beloved, if you want to get the job done just stick to the Word and with it you will be able to burn the impression of Christ into the hearts of folk; with it you will be able to break the stony hearts of the worst sinners; with it you will be able to cut right through to the very soul and spirit of individuals. God has given it to us, let us be faithful in using it.



## Bill Burket

(Continued from page one)

this day at Little Bethel Baptist Church in Detroit. In the first service of the morning I told about our mission work and afterwards I preached on the "Effectual Call." In the evening I had a message which I called "1,000 Plate." I hope I was made a blessing to them as I am sure this church was a blessing to me. The \$300 love offering which was given to me spoke volumes! Talk about putting your money where your mouth is! "Out of the abundance of the heart the mouth speaketh." No, this was not a large church. One of the smallest which I visited. Another high-light of this day, was partaking of the sumptuous lunch and dinner in the home of the sweet widow with many from the church present.

Eighteenth day — spent another day under the shelter and hospitality of the home of Roy Tatum, Jr. In the evening had sweet fellowship in the home of Sister Tatum. Bless her heart for giving me two suits and an overcoat of her late husband's. With a little alteration on the trouser legs I should be able to wear them as they are as good as new. There is only one thing the matter when ever someone gives me trousers. The legs are always too long. Once some trousers were sent to our mission and I would have gladly worn them as the trouser legs were just right. But they were ten or twelve inches too large around the waist. I believe they belonged to Joe Wilson. In fact I am sure they did. For where would you find another postman's uniform with that much girth about the waist. I'm sure there isn't a Navajo on the whole Indian reservation with that much girth. My wife must have made quilts out of these pants. It is too bad these Indians don't live in tents. Oh yes, miracles never cease! My eyes just came to rest upon a box of clothing sent by Bro. Hollis Long in Golden, Mississippi. As I remember this box contains trousers which just fit me. The lengths range from 26 to 29 inches and the waists are just under 36 inches. My waist is 34 inches, at least it was before I took my trip among the Baptist churches who believe in feeding the body as well as the soul. Who would have thought that there was another man in the United States who would be built like a Bantam rooster. Thank you Brother Long for the short pants.

Seriously, a blessing in my evening of fellowship with the Tatums, was the presence of Bro. Frank McCrum, pastor of another small church in Detroit. It

was good to hear this veteran Baptist warrior relate some of his experiences in the battle for truth, and especially, his exploits with Bro. Gilpin among the snake handlers, way back when. I keep remembering one thing which this brother said, and he said it like he believed it, and meant it, "When the Lord opens a door, no one can shut it." I need to constantly remember this in my work here.

Another day, and I find myself headed for Toledo, Ohio. I anticipated a meeting in this city. But as it fell through, I planned on staying a few days with my brother and family in Cleveland.

Twentieth day on my trip and I am staying at the home of a brother who professed faith in the Lord shortly after I was saved. He still claims to be saved. But what problems he has! Alcohol, and bickering and fighting with his wife who also claims salvation. I thought these were the problems of the unsaved. This brother was excluded from a large Baptist church in Cleveland several years ago. Since then he has been so involved with alcohol that he has brain damage whereby he has all kind of hallucinations should he take a few drinks. The only way that he has been able to stay away from alcohol is to remain heavily sedated with drugs so that he is as a vegetable. This same brother

also knew many of the people of this church because both her husband and she with these people had all been members at one time of a large Baptist church. The aforementioned people had chosen to be organized into a sound Baptist church because the Baptist Examiner and the truth contained therein had come across their path. With the same truth my sister-in-law had decided to stay in a Community Church because of her love for feminism. And with the same truth my brother Robert has decided to remain in no church under the oppressive power of Satan.

To be continued next week, D. V.



## Fifty Reasons

(Continued from page 6)

tain periods in her history. This was from wicked men, while the tribulation is God's judgment upon wicked men.

27. No New Testament Scripture necessitates the placing of the church in the tribulation, nor does any New Testament Scripture warn the church regarding the tribulation as though she were in danger of it.

### THE DOCTRINE OF IMMINENCY

28. The pre-tribulation position is the only view which teaches that Christ can come at any moment, yet the Scriptures set this truth forth expressly (Matt. 24:36-44; 25:13; Mark 13:32-37; Luke 12:35-40; 21:34-36; Rom. 13:11-12; 16:20; I Cor. 1:7; 15:51-52; Phil. 3:19-20; I Thess. 4:16-17; Heb. 10:24-25-27; Jas. 5:8; I Pet. 4:7; I John 2:18; Rev. 1:3; 3:11; 2:27, 10, 20). Mid-tribulationism and post-tribulationism seems to say like the servant in Matthew 24:28: "My lord delayeth his coming." To this I reply: "The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." (Matt. 24:50).

29. Since there is a coming of Christ on a day and hour which no man knoweth (Matt. 24:36), this coming must be distinguished from the coming "immediately after the tribulation of those days" (Matt. 24:29). If the second stage of Christ coming is "after the tribulation" then the first stage must be either during the tribulation or before it. Scripture clearly tells us the first stage of the second coming is before the tribulation at the rapture.

30. The exhortation to be comforted by the coming of the Lord (I Thess. 4:18) is significant only in the pre-tribulation view. If post-tribulationism is true, we should be looking for the tribulation, instead of the coming of Christ. The Apostle Paul by a five-fold use of the self-including pronoun "we" indicated that he expected to be alive when Christ returned (I Cor. 15:51-52; I Thess. 4:15-17). Why did he not ever indicate that he expected to endure the tribulations? Why did he write II Thessalonians to convince these Christians they had

not entered into the tribulation? If Christ only come after the tribulation, why could he be so sure that the Thessalonians had not already entered the day of the Lord? The answers are found only by his believing in a pre-tribulation rapture.

31. The exhortation to look for "the glorious appearing" of Christ for His own (Titus 2:13) loses its significance if the tribulation must come first. We should be looking for the Antichrist or the events of the Great Tribulation, if either mid-tribulationism or post-tribulationism are the correct views.

32. The admonition to purify ourselves in view of the Lord's return has most significance if His coming is imminent (I John 3:2-3; 2:28).

33. The church is exhorted to look for the coming of the Lord (Phil. 3:20-21; I Thess. 1:10; Jas. 4:7,8,9, while Jewish believers in the tribulation are directed to look for signs (Matt. 24:29-34).

### THE WORK OF THE HOLY SPIRIT

34. Satan would have long ago consummated his evil program for the world, if the Restrainer have not been present (II Thess. 2:6-8). Since Satan is second to God in power, his program can only be restrained by God. This Restrainer must be the Holy Spirit who is the active Executor of the Godhead during this age (II Cor. 3:8). Nor can we doubt that much of this restraining is done through the church which He indwells (I Cor. 3:16) and came to empower on the day of Pentecost. If He is to be "taken out of the way," then so must the church be because the saint cannot be separated from the Holy Spirit (John 14:16). We can be sure the Holy Spirit will not leave the church to suffer in the world.

35. The Antichrist can only be revealed when the Spirit is removed and the church caught out (II Thess. 2:6-8). The expression, "except the falling away come first" (II Thess. 2:3), is literally, "except the departure come first." The Greek word "apostasia" which is derived from the verb "aphistemi" is used 11 times to mean "depart." The Tyndale Bible, Coverdale Bible, Cranmer's version, Geneva Bible and Beza's version, all from the sixteenth century, render the term "departing." This all simply means that Antichrist and the tribulation cannot take place until the church is "caught up" to meet Christ in the air.

### INTERVAL NEEDED BETWEEN RAPTURE AND COMING TO EARTH

36. All believers must be judged (II Cor. 5:10; Rom. 14:10). This presents a problem to post-tribulationists. They believe the church will be raptured to meet Christ in the air, and then she will return immediately with Him to earth. They are forced either to ignore the judgment seat of Christ for believers or contend it is accomplished instantaneously. Pre-tribulationists have seven years for this to take (Continued on page 8, column 1)

IF YOU ADMIRE,  
OR IF YOU DESPISE—

## BILLY GRAHAM

You Need To Read

### THE PASTOR'S DILEMMA

85c

wrote to me after I had subscribed to T.B.E. for him. He said that he didn't need this paper that the Holy Spirit would teach him all that he needed to know. The moral of the story is this. If this is salvation, I would not want this kind of salvation. And if I was not a member of one of the Lord's Baptist churches, I would head for the nearest one as fast as possible and become a member of the Lord's church. No sir, I don't want to be in some universal invisible church, anymore than I would want to be in a church started by man or by Satan. One that is put out of the Lord's church is more or less turned over for the destruction of the flesh by Satan. With the light I have received I would fear to be outside of the Lord's church, as I am sure that the oppression of Satan would be terrific.

I had hoped to meet with New Testament Baptist Church of Cleveland on October 10, but it had to be changed to October 17. Because some of the meetings I had hoped to schedule in this area did not come to pass, I was destined to spend some time in this area. Therefore, I persuaded my sister-in-law and her oldest daughter to attend the mid-week service with me at New Testament Baptist Church in Cleveland. There seemed to be a real spiritual atmosphere in this church. Perhaps it is due to the fact that this church was trying to live as close to the Lord and His Word as any that I visited. I will have more to say about this church at a later date. My sister-in-law was highly impressed by this church also. She

THE BAPTIST EXAMINER

DECEMBER 11, 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

## "The Four Hundred Silent Years"

By H. A. IRONSIDE

\$1.50

Postpaid

Here are over 100 pages of inter-Biblical history—the history of what happened from Malachi to Matthew. No one can have a full grasp of the Bible without this information. Read this and learn how Romanism got the "Apocrypha" books they have added to the Bible.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



## Fifty Reasons

(Continued from page seven)

37. The twenty-four elders of Revelation 4:1; 5:14 in Heaven suggest the pre-tribulation rapture of the church. It seems from Revelation 21:12-14 that these are the twelve sons of Jacob and the twelve apostles who represent the raptured saints of the Old and New Testament. The elders are crowned (Rev. 4:10) and crowns are to be given out at the coming of Christ (II Tim. 4:8; I Pet. 5:4). If the elders are crowned, then Christ has already come and raptured the saints away before the tribulation.

38. The coming of Christ with His bride (Rev. 19:7-10) must be preceded by the coming of Christ for His bride (I Thess. 4:15-17).

39. Tribulation saints carry on ordinary occupations (Isa. 65:20-25) and are not translated at the second coming of Christ to earth (Rev. 21:24). How can this be if those who are Christ's are translated at His coming at the end of the tribulation (I Cor. 15:22-23)? Tribulation saints in the eternal age in literal bodies are best explained by the pre-tribulation position. We hold all that

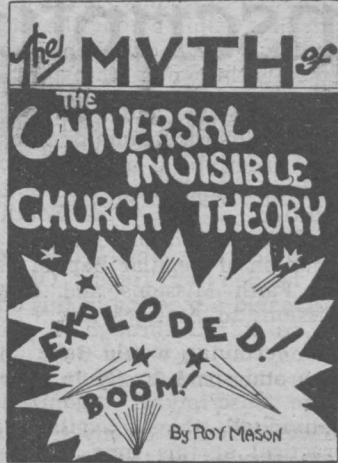
are Christ's will be raptured away to glory before the tribulation. This leaves the tribulation saints in literal bodies.

40. If the translation of the church took place in connection with the coming of Christ at the end of the tribulation, there would be no need for the judgment of the nations (Matt. 25:3-46). There would be no saved nations as sheep nations, if the translation of the church has just occurred. Nor would there be any saved brethren — Israelites — since all would cease their nationality and be like Christ (I John 3:1-2). There would only be goat nations. But Matthew 25 deals with saved sheep nations, unsaved goat nations, and brethren — all who seem to be in literal bodies.

41. The separation of the saved from the unsaved in Israel's judgment (Ezek. 20:34-39) after the second coming of Christ to earth would be unnecessary, if the saved had previously been separated from the unsaved by translation.

42. At the time of the rapture the saints meet Christ in the air (I Thess. 4:13-18; II Thess. 2:1), while at the second coming Christ returns to the Mount of Olives with the saints (Zech. 14:4-5; Jude 14-15; I Thess. 3:13).

## DON'T FAIL TO BUY THIS!



\$1.25

— Order From —  
CALVARY BAPTIST CHURCH  
BOOK STORE

43. Christ comes the first time at the rapture as a thief (I Thess. 5:2; II Pet. 3:19; Rev. 3:3), and the second time at the revelation as King of kings (Rev. 19:16).

44. Christ's coming at the rapture concerns only the saved (I Cor. 15:23; I Thess. 4:13-18) and they only will see Him. His second coming at the end of the tribulation is visible to all (Rev. 1:7; Zech. 12:10; Matt. 24:30).

45. At the rapture He comes to reward His servants (Rev. 22:12; I Cor. 4:5; II Tim. 4:8); at the coming to earth to reign as a king and to punish unbelievers (II Thess. 1:7-9; Jude 14-15; Rev. 19:11-21).

46. The rapture must occur before Antichrist can be revealed (II Thess. 2:1, 3), while Antichrist is destroyed by the second coming of Christ to earth (II Thess. 2:8-10).

47. His coming at the rapture is salvation for the saints (Heb. 9:28); at the coming to earth destruction to sinners (II Thess. 1:9; 2:8).

48. When Christ comes to set up His kingdom, He will come with all His saints (Zech. 14:5; Jude 14). How can this be if some are in Heaven and some on earth (I Thess. 4:13-18)?

49. Since Christ must first come for His bride (I Thess. 4:15-18) before He comes with His bride and as a warring King, and since Deuteronomy 24:5 forbids a newly married man to go to war for a year, there must be at least a year between the rapture and the coming to earth. This destroys the zip zip of the post-tribulationists and favors the pre-tribulation position.

50. Pre-tribulationism has been held by such godly men in the past as James M. Gray, R. A. Torrey, A. C. Gaebel, W. B. Riley, I. M. Haldeman, H. A. Ironside, John Darby, C. I. Scofield, A. W. Pink, Clarence Larkins, William L. Pettingill and L. S. Chafer. It is held today by such scholarly men as John F. Walvoord, Theodore H. Epp, J. D. Pentecost, J. Harold Smith, and Billy Graham. I do not mention these to say I support all that these men have written on all subjects. I pay them homage as great defenders of the pre-tribulation position. I do not mind being identified with a position believed by such scholarly men. How many great scholars were post-tribulationists? mid-tribulationists?

## "Prisoners of Hope"

(Continued from page three)  
a future beyond the pit? Do I speak to someone who is in that pit today? You are down in the pit. Is there any future for you today? Is there any hope for you?

Yes, thank God, there is a future beyond the pit, for it says to those who are prisoners of hope, "Turn you to the strong hold."

That "strong hold" is the Lord

Jesus Christ. He has a very strong hold on me.

You say, "Brother Gilpin, are you not afraid you are going to lose your salvation? Aren't you afraid you are going to fall by the wayside? Aren't you afraid you are going to do something wrong, and God is going to cast you off?"

Well, I know I am going to do something wrong. I know I am going to fall by the wayside. I know I am going to do a great many things I had not ought to do. But I know something else. Jesus Christ is the strong hold. He has a strong hold on me today, to the extent that you and I are eternally secure — not only saved, but we are eternally secure and safe, in the Lord Jesus Christ.

What a blessing! Oh, how marvelous is the blessing that is ours today, just to know that He is our strong hold, and that He holds us!

I hear Jesus say:

**"And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."**—John 10:28,29.

All Hell couldn't take a saved man out of the hand of God, because He is our strong hold. He holds us strongly.

Is there any future beyond the pit? Yes. Not only the future are we in the strong hold, held by Him so that we cannot fail, but He says that if we are prisoners now, we are prisoners of hope.

I don't mean by that, that we have a Hardshell hope. When Hardshells talk about having a hope, they mean they hope they will get saved after awhile. That is not the hope that I have. I have a hope that enters into that which is within the veil that is centered upon the strong hold, and this morning I can say:

"My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.

On Christ, the solid Rock, I stand;  
All other ground is sinking sand,  
All other ground is sinking sand."

Thank God for the hope that we have!

But there is more for the future. He says, "I will render double unto thee."

Let us notice this briefly, for my time is gone.

We read:

**"And of his fulness have all we received, and grace for grace"**—John 1:16.

Beloved, God doesn't stop with just giving us grace, but He gives us grace on top of grace. How glad I am that, though I was once a prisoner, I have been brought out. My sovereign God

saw me. He had the right and He had the power to bring me out. He delivered me by the blood, which was made certain and guaranteed to me by the covenant that has been from everlasting, and shall be to everlasting.

Now, this morning, I am in the strong hold, held by the Lord Jesus Christ, with a hope that shall never fail — with the realization that He is giving me, every day, grace upon top of grace.

Isn't it wonderful what God's grace does for us? Aren't you glad that you are a prisoner of hope? Those of you who are saved, aren't you glad that you are one of those spoken of as a prisoner of hope? You have a hope today.

There are those who are here who have no hope. You can never have a hope until Jesus Christ becomes your Saviour. How I pray that God will reach down and touch someone this morning. Wouldn't this be a glorious day, something really to thank God for, if God would reach down this morning, pick up one of you prisoners that He has known from all eternity, and put you in a strong hold, and give you hope, and grace on top of grace? Might it please Him to do so today. May God bless you!

## Mission Boards

(Continued from page one)

I would make an unashamed appeal to all the brethren in churches which support Baptist Faith Missions just as I would appeal to every southern Baptist and every member of the A.B.A. Please get out NOW. Things won't get any better — they'll only get worse. I would appeal to all preachers whose churches support the board to stop sending them money NOW. Be mission minded but give your mission money to strong independent Baptist missionaries who love the doctrines of grace and the Lord's church.

In closing this article I would like to make a brief statement concerning my own spiritual condition. It has been stated that when I wrote two previous articles on this board for "The Baptist Examiner," I was not yet saved. This is certainly a false statement, being just one of the many lies concocted by this board down through the years. The Lord reached down in His grace and saved me on June 1, 1971. The first article on B.F.M. by me appeared in T. B. E. on July 24, and the second in the issue of Sept. 11. I hope this is clarification enough on this point. I praise the Lord daily for His matchless grace and for the kind of church that he has established to carry on His work. I would exhort you brethren to love the church even as Christ Himself loved it. Carry on mission work, but carry it on through the Lord's church and by the Lord's methods.

## APPRECIATES GIFT "SUB"

I truly do thank our precious Lord for my friends, Earl and Avirine Henry, who sent in a subscription of TBE in my behalf some years ago. Only God knows the manifold blessing this paper has brought to countless souls, and to myself. I'll always be grateful to them and to you, Bro. Gilpin.

OPAL SAWHILL  
Sandpoint, Idaho

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

# 10 SUBS . . . \$10.00

- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_
- Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

Enclosed \$\_\_\_\_\_ for \_\_\_\_\_ Subs  
Your Name \_\_\_\_\_  
Address \_\_\_\_\_  
Zip \_\_\_\_\_

**GIVE US READERS**  
**We Will Give Them The Truth**

THE BAPTIST EXAMINER  
DECEMBER 11, 1971  
PAGE EIGHT



## 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