

# 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*

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# GOD APPRECIATION

By ELD. WILLARD WILLIS  
Pastor Northland Baptist Church  
Abingdon Road  
Columbus, Ohio

(PART III)

"The people that do know their God shall be strong."—Dan. 11:32.

We, in our last message, emphasized that we cannot appreciate God without learning of Him. We emphasized that the same was true of music. Good music will bore a person who has never learned music. The Bible will also bore those who have not learned of God. We, of course, can only learn of God from God the Holy Spirit, since He is the only one who is acquainted with God the Father and God the Son. We cannot become acquainted with a watchmaker by observing a watch he made. We must consult with his wife, someone near him or he himself. The same is true relative to God. We cannot become acquainted with God by observing His creation. We must be introduced to Him by one who is intimately acquainted with Him. We know, of course, that the Son has informed us of Him and the Spirit reveals within us that

which the Son has witnessed.

"If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him."—John 14:7.

We, in order to know God and to appreciate Him, must know something about His greatness. God is great in every aspect of His being; yea, He is perfect. He, for example, is perfect in knowledge. He, in fact, knows everything there is to know. He knows every person and event in the past, the present and the future. He can give us the exact number of ants there were on the earth during the time that Jacob spent on the earth. He can inform us of how many times Jacob blinked his eyes or put his shoes on.

"O Lord, thou hast searched me, and known me, Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou comprehendest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and

laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Psalm 139:1-6.

God, then, knows everything and this fact makes me appreciate Him more and more.

The fact that God knows ev-



WILLARD WILLIS

everything should be of great comfort to the believer. It should be a means of comfort, in view of the fact that God knows when we are in the valley of perplexity.

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## Christ's Death Was For Only The Elect Of God

MEDFORD CAUDILL  
Hanover, Michigan

"For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." (Hebrews 9:16,17).

When a man makes out a testament or will, it is of no effect until he dies. After his death the



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will secures his estate to such of his relatives and friends that are included in it. It would be ridiculous for me to argue that I ought to inherit part of a man's estate when not being his relative I was not included in his will. I not only was not his relative or even a friend, I never knew. Worse than this, even though I didn't even know him, I worked actively against him and his family all my life. He was the king of my country and yet I did evil to his brothers and sisters and took part in a rebellion against him.

Is it logical to suppose with the existence of this sad state of affairs I should believe that this man willed to me part of his estate if I only would accept it?

Of course not, yet this is exactly what the supporters of an unlimited atonement would have us believe. They say that the testament of Christ's blood included every person who ever lived regardless of whether he was one of Christ's brethren or one of his bitterest enemies.

Who did Christ die for? All men or the elect only? That is our question plainly stated. In Titus 2:13,14, Paul tells us that we should be "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that he might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Does Paul say Christ gave Himself for all mankind? No, he says Christ gave Himself, "for us." And for what purpose? "To redeem us from all iniquity." Is an unregenerate man redeemed from all iniquity? Of course not! Then how could Christ have given himself for him?

The main reason we find limitation is . . .

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## GOD'S LAW SAYS THAT I AM GUILTY

An attorney and one-time political figure in California, was sentenced to serve six months in Federal prison for failure to file an income tax return.

The attorney was a tired and defeated man when he heard the judge commit him to custody.

Before the passing of the sentence, the attorney caused a dramatic silence in the courtroom as he pleaded guilty:

"I find it somewhat difficult to conceive of myself as a criminal. But the law says I am, so I am."

"Quite frankly, I made a mistake, and therefore I should bear the burden this court seeks to impose. I'm not afraid of going to jail for some wrong that I've done—

"It is just — I don't want my children in school to have others say to you, 'Your Daddy is a

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "The Difference Between A Calvinist And A Baptist"

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Pet. 3:15.

A few weeks ago, I had a letter from a man in Alaska. He said that he used to be an Arminian, and he is now a Calvinist but he is not a Baptist. My text says that we are to be ready always to give an answer to every man that asketh you a reason of the hope that is within you. My message to you

is an answer to him, and I trust will be the means of edifying and blessing you.

I have a very definite feeling that a man who is an Arminian doesn't believe anything. A man who is a Calvinist has come to a little bit of the truth. Only a man who is a strict Baptist has the truth.

I

WHAT DOES A CALVINIST BELIEVE?

An individual has to believe five things to be known as a

Calvinist — namely, total depravity, unconditional election, limited atonement, irresistible grace, and preservation. I would like to read to you a verse of Scripture concerning each of these.

I say, a Calvinist believes in total depravity. I believe in total depravity fully. I would believe that if I had never seen a Bible — just from observing human nature. But I believe it a little more because of the fact that it is taught throughout the Bible. We

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# LOVE

By JOE WILSON  
Tulsa, Oklahoma

"For God so loved the world, that He gave His only Begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."—John 3:16.

The love of God is a tremendously wonderful subject. We rejoice in it greatly, and consider it the chiefest of all blessings to be assured that we are the object of God's love. The fact that we do not believe what the Arminian heretics believe about God's love does not mean we do not believe in it at all. The truth of the matter is that we believe more about the love of God — that we honor and exalt it more — than the Arminian does. This verse is a great and a precious verse. But it surely is one of the most perverted and misunderstood verses in all the Bible. I desire to ask and answer four questions about the meaning of this verse which I hope will help us all.

I

Does God love everyone? I suppose that the most popular theory in the world today is that God loves everyone. Our city here has been invaded by a large group of young people (evidently known as Jesus people). These young people go to the street corners and tell all who pass by, "Jesus loves you." This is their major belief. Now this belief is so popular that there are few who question it. I suppose that ninety-nine of the pulpits out of one hundred, or more, tell forth as a major thesis that God loves everyone. To question this state-

ment is to bring upon one's head the terrible wrath of those who talk so much about love. But I desire not only to question, but to utterly and vehemently and persistently deny that God loves everyone. He does not. God does not love everyone and this truth is most easily proved by the Word of God.

"As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:13.

Now the advocates of the "God loves everyone" theory must fly



JOE WILSON

in the very face of this Scripture to uphold their heresy. If God loves everyone, then the Bible is false in Rom. 9:13. God did not love Esau. God hated Esau. God always has and always will hate Esau. Now some great theologian will come along and inform us that this means — not

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## The Purpose Of Baptism — Is Not For Salvation

By J. W. PORTER  
(Up Above)

Of greater importance even than the mode is the purpose for which baptism is administered. Broadly speaking, baptism is always administered for one of two things — in obedience to the command of Christ, or for the remission of sins. Those who believe that baptism is vitally related to the forgiveness of sins, differ widely as to the efficacy and extent of His relation. Not a few profess to believe that baptism procures regeneration, while others claim that it completes it.

It is of infinite importance that we make no mistake concerning the place and province of baptism. If baptism has any atoning power it must conflict with the sovereignty of the blood of Christ in salvation. To whatever extent then, baptism is essential to salvation, to that extent the blood of Jesus Christ, His Son, does not cleanse from all sin. In other words, if baptism is, in any wise, essential to salvation, Christ did not make a complete atonement. And since the atonement is our

only hope of salvation, a mistake concerning it may cost the eternal welfare of the soul.

First of all, we assert that baptism is not for the forgiveness of sins, because the Bible teaches that we are justified by faith. The following passages of Scripture teach beyond the shadow of a doubt that we are justified by faith, and not baptism, or faith and baptism. "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. "And brought them out and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:30, 31. "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:25. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Romans 3:22. "Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith." Romans 3:30. "For what, saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works." Romans 4:3-6. "That if thou shalt confess

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JOHN R. GILPIN.....Editor

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## "The Difference"

(Continued from page one)

read:  
"The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are ALL GONE ASIDE, they are all together become filthy: there is none that doeth good, no, not one."—Psa. 14:2,3.

Beloved, if that isn't total depravity, you won't find it in the Bible. It says that God introspectively looked down from Heaven upon us, and what does He see? That we are all gone aside, we are all become filthy, and there is none that doeth good. Then for emphasis, He says, "No, not one."

A Calvinist believes in unconditional election — that is, that God chooses men unto salvation. We read:

"According as he hath CHOSEN US IN HIM before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

I am sure if God had not chosen you, you never would have chosen Him. Listen:

"Ye have not chosen me, but I have chosen you."—John 15:16.

I don't believe there is one of us that would have been saved if it had been left up to us. We wouldn't have gotten out of the fire of sin a bit more than a piece of wood would get out of the fire. We like it too well. We would have stayed right there. We are a depraved lot. The only reason that any of us are saved is because He unconditionally chose us in Him.

A Calvinist also believes in a limited atonement — that is, that the atonement was limited to

those whom God had chosen. We read:

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

Some of these days our Lord is going to look out over the ransomed throng. He is going to see me and likewise each of the redeemed, and as it says, He shall be satisfied. There is not going to be a single one for whom Christ died but what will be in that crowd. There won't be a single fellow that has crawled in over the top of the fence like a goat, or rooted in under the fence like a hog, that He didn't choose. All those who are chosen are going to be there, and "He shall see of the travail of his soul, and shall be satisfied."

Some preachers say that God is disappointed because a lot of people are not turning to Him. Beloved, a disappointed God is no God at all. Some preachers say God walks the battlements of Heaven and wrings His hands when He looks here and sees people that hear the Word of God and turn their backs and walk away without yielding to the wooings of the Holy Spirit. I remember one preacher who some time ago said that God was definitely unhappy, and he could see God wringing His hands and walking across Heaven when He looked down upon that service that night and saw people turn away. I tell you, beloved, I don't believe in a God like that. I believe in a God that is perfectly satisfied, for this text says, "He shall see of the travail of his soul, and shall be satisfied."

Listen again:  
"He was numbered with the transgressors; and he bare the sin of many."—Isa. 53:12.

For how many did He die? "He bare the sin of many."

When our Lord was instituting the Supper, He said, "This cup was shed for many."

I believe with all my heart that every one for whom Jesus Christ died is going to be saved. I believe that it would be the most colossal waste in this world if the Son of God had died for everybody and people went on to Hell like they are going to Hell today. I can't conceive of God's death being wasteful.

I say, then, beloved, a Calvinist believes in total depravity, unconditional election, and a limited atonement.

Certainly he believes in irresistible grace — that is, if God chose you and elected you unto salvation, He is going to irresistibly draw you, and you can't keep from being saved. Listen:

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day."—John 6:44.

No man can come to God unless he is drawn of the Lord, and everyone that is drawn of the Lord is going to be raised up at the last day. You can't resist the voice of God. If God has chosen you to salvation, you are going to be saved. Beloved, that is irresistible grace.

There is the fifth thought of Calvinism which is preservation. When God saves a man, He preserves that one, and that one perseveres in the service of the Lord. Listen:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand."—John 10:28,29.

Beloved, that is Calvinism.

If you will notice, these five

## Bro. Mink To Be In Revival With Florida Church

Brother Oscar Mink of Mansfield, Ohio is to be with the Sovereign Grace Baptist Church of Oneco, Florida which is pastored by our good friend, Howard Sheppard, for a revival meeting. This meeting is to begin



OSCAR MINK

November 12. Brother Mink is one of our special friends, and we sincerely trust that God blesses their meeting in a very gracious manner.

Please attend or pray for God's blessings upon them as the Lord may direct you.

thoughts of Calvinism really form an acrostic. If you will take the first letter of each of them, it forms the word "tulip." So, actually, a man who is a Calvinist is a "tulip." He believes in total depravity, unconditional election, limited atonement, irresistible grace, and preservation.

When I speak about Calvinism, I am using the term as it is used religiously in opposition to Arminianism. Calvin didn't start teaching these things. They were taught all the way through the Bible. But a few hundred years ago, there was a man by the name of James Arminius who taught just exactly the opposite. Calvin was the outstanding leader of his day that taught these five truths. Therefore, everything that Arminius taught is known as Arminianism, and everything that Calvin taught is known as Calvinism. As I say, Calvin didn't start it. The Lord Jesus Christ, Paul, and every writer in the New Testament taught these truths hundreds of years before John Calvin was ever born.

When a man says that he is a Calvinist, that doesn't mean that he believes everything that John Calvin taught. John Calvin taught sprinkling. He also taught baby-baptizing. He also taught persecution of Christians. For a man to say he is a Calvinist doesn't mean that he believes all these other things that Calvin taught. It just means that he is sound on these five great truths that I have mentioned. Other than that, there is no reason for a person to get excited when the word "Calvinism" is mentioned.

I know some brethren that say "If you are a Calvinist, that means that you are standing for everything that Calvin stood for, even in the matter of persecuting Christians." Not at all. One man got furiously angry at me some time ago when he said, "Brother Gilpin, if you believe in Calvinism, then that means you believe in infant baptism." I said, "Not so." Beloved, I believe these five great Bible truths that Calvin rigorously defended and I agree with Calvin on those five truths, but beyond that I do not go.

### II

WHAT DOES A BAPTIST BELIEVE?

A Baptist believes these five

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great truths, plus a whole lot more. Mark it down, if you are a Baptist, you believe in all things that a Calvinist believes, but you don't stop there.

The man who wrote me from up in Alaska said that he had been Arminian. God pity him! He said now Arminian! He said that so far as I was concerned, he was not a Baptist. I tried to tell him in a brief letter that I wrote him that so far as I was concerned, a Baptist believes the five points of Calvinism, plus all the balance of the Word of God.

A Baptist not only believes the five points of Calvinism, but he also believes that Jesus established a Baptist church when He was here in the days of His ministry. I believe that just as strongly as I believe the five points of Calvinism. Jesus said:  
"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

That church had to be built by Jesus Christ Himself. It had to be built by the year 30 A.D. It had to be built inside the land of Palestine, because the ministry of Jesus never extended outside the land of Palestine. You can call the roll of all the Romanists, the Greek Orthodox, and the Protestant churches down to the present day. There is not a one of them that can say that they were founded by Jesus Christ Himself in the year 30 A.D. and in the land of Palestine. Baptists can say that and prove it. In fact, we can take the words of our enemies — the greatest enemies we have, and prove it.

I was a Baptist in principle before I ever became a Baptist in the light of the Word of God. When I started studying history in college, I became a Baptist. I read over 500 books on secular history. Those books averaged approximately 500 pages each. That means I have read over a quarter-million pages of secular history and if I had never seen a Bible, if all I had ever seen was the pages of history, I would have to be a Baptist, because the pages of history written by Episcopalians, Methodists, and our enemies religiously, convinced me that Jesus Christ established a Baptist church when He was here in the days of His ministry.

So I say to you, beloved, a Baptist believes not only the five points of Calvinism, but he likewise believes that Jesus established a Baptist church.

A Baptist believes in a link-chain perpetuity back to the days of that church that Jesus established.

In Acts 2, we read how the Holy Spirit that had been indwelling the individual Christians came and indwelt the church, became to the church a comforter, and became to that church a baptizer, so that that church was baptized or immersed in the Holy Spirit on the day of Pentecost. From this, we see how our Lord's work has spread.

I say to you, any church that cannot go back to the days of the Lord Jesus Christ by way of the second chapter of the book of Acts — I believe that organization is a failure in the sight of God and is not a church. I contend that if you press a button and the light comes on, that means there is an unbroken line

between you and the dynamo. I contend today that when you go to church where the Word of God is taught and preached, there is an unbroken succession that goes all the way back to the days of the Lord Jesus Christ, and that links us to the dynamo of the Son of God which took place by way of the baptism of the church on the day of Pentecost.

Beloved, I say to you, any man who is a Baptist not only believes in the five points of Calvinism, but he believes that Jesus established a Baptist church and he believes that that church has been here in this world every hour from that time down to this.

You say, "Brother Gilpin, can you prove that Calvary Baptist Church has an unbroken line of succession?" I can go farther than most churches can. I have gone back about two hundred years and proved that we have existed that far. If we existed back two hundred years, why can't we take it by faith back through the Dark Ages? That is all that you can do today so far as any church is concerned is to accept it by faith.

I think the words of Jesus are final. He said, "I will build my church; and the gates of hell shall not prevail against it." If any man says that the church that Jesus built is not here in the world today, he might just as well reach up and take Jesus Christ off the throne and call him a Jewish liar and throw Him down on the ground and say, "I'll have nothing to do with you."

I tell you, beloved, I believe that the church that Jesus built is here because my Jesus said that "the gates of hell shall not prevail against it." Now a Baptist believes that.

Furthermore, a Baptist believes in Baptist baptism. I don't believe that anybody can immerse on his own accord. When I was just a boy preacher, a fellow came to me and wanted me to take him out behind the barn to a pond and immerse him. He said, "You say you are a preacher and I want to be baptized."

Well, I didn't do it for two reasons. The first reason was, he expected to get sins washed away in that pond, and I didn't want all the fish in the pond killed and I didn't want the horses to have to drink his sins. I say to you frankly, if I had baptized him and all his sins were washed away, it would have been goodbye to all the fish in that pond for the next few hundred years. So I didn't baptize him because of his attitude on theology. Another reason I did not baptize him was I didn't have any authority to do so.

John the Baptist was the only man who had authority from Heaven to baptize. Listen:

"And I knew him not: but he that SENT ME TO BAPTIZE WITH WATER, the same said unto me."—John 1:33.

Notice, John the Baptist came with authority to baptize.

Beloved, I believe that from that hour on, down to this hour, that Baptists, and Baptists only, have had the authority to baptize, and nobody else in this world has the authority. I contend that if a Campbellite takes a man out and "ducks" him, even using the

(Continued on page 3, column 1)



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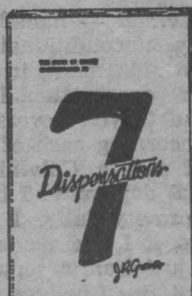
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## "The Difference"

(Continued from Page Two)  
Scriptural mode of immersion, it is no good. It is worthless because the authority was given to John the Baptist. Jesus took the material that John the Baptist baptized and organized them into His church, and that church has the authority for baptism today.

Mark it down, beloved, I say that any man that baptizes other than a Baptist who baptizes on the authority of a Baptist church, that he is baptizing on his own, without any authority from God or any connection with Heaven.

Again, Baptists believe that Baptists alone have the commission. Jesus said:

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

To whom did Jesus give that commission? Did He give it to those disciples? If so, then it died when they died. Did He give it to those disciples as individuals? If so, when those individuals died the commission died. I say, beloved, He gave it to the disciples, not as individuals, but as a church, and that church is going to last down through the ages, because Jesus said, "You go, you make disciples, you baptize, you teach them, and lo, I am with you always, even unto the end of the world." Mark it down, beloved friends, Jesus gave that commission to His church.

You say, "Brother Gilpin, how about the other preachers?" Beloved, they are running without being sent. They are teaching without any authority. What they do is purely on their own, for they have absolutely no authority from Almighty God."

You say, "Brother Gilpin, that is a strong statement." I wish I could make it stronger. If I could, I would, because I believe it, and I am as sure as can be that any man who preaches apart from the authority he gets from His church, is going on his own, and that he has absolutely no hope for the blessing of God to be upon his ministry.

Baptists believe in the ultimate destruction of Rome and Protestant churches. In Revelation 17, we have the story of the old whore and her harlot daughters. The old whore that is spoken of here is Romanism and the harlot daughters are the Protestant churches that have come out of Rome. In the latter part of the chapter we read:

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her DESOLATE and naked, and shall EAT HER FLESH, and BURN HER with fire."—Rev. 17:16.

I ask, is that destruction?

Listen again when Jesus said:

"Every plant, which my heavenly Father hath not planted,

SHALL BE ROOTED UP."—Mt. 15:13.

Beloved, it looks like Romanism and Protestantism are riding high today. I don't go to the movies, but they tell me that if you go to the movies and a preacher has a nice dignified role in the movie, it is a Catholic priest or an Episcopalian preacher. But if it is a comedy — if it is a rascal — if it is somebody who is purely a no-good fellow, then they use a Baptist or some Protestant to play that part. The last movie that I saw was a picture of a flood and they had a Baptist preacher out on the top of a roof as the building floated down the stream. He was in a terrible predicament. It was a comedy.

I tell you, beloved, if you want to see in the movies a nice dignified fellow that looks good, you will see him as a Catholic priest or an Episcopalian preacher. If they have some fellow that is a rascal and no-good, a never-dowell, and in an embarrassing position, it will be a Baptist. In the light of that, the Romanists and Protestants are riding high.

But what does God say? "Every plant, which my heavenly Father hath not planted, shall be rooted up." I believe with all my heart that there is a rooting-up day coming. Beloved, there are going to be a lot of things changed when that day comes.

Again, a Baptist believes that he has no right to unionize with these denominations of the world. When Paul wrote to the church at Rome, he said:

"Now I beseech you, brethren, MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them."—Rom. 16:17.

Notice, he said to not only mark them, but to stay away from them.

I have no business having any relationship with these heretics. I have no business having any kind of fellowship with them. Listen:

"If there come any unto you, and bring not this doctrine, RECEIVE HIM NOT into your house, NEITHER BID him God speed: For he that biddeth him God speed is partaker of his evil deeds."—II John 1:10,11.

The words "bid him God speed" have to do with handshaking. It says that you have no business shaking hands with a heretic that comes to your home to contaminate you.

I remember, several years ago, when my children were little that a Russellite came to our home and he had a record player. He set it down on the front porch and he said he had a message for me from Jehovah and he wanted to play that message for me. I said, "I'll tell you what I have. I have a good strong foot, and if you don't get that thing up from here and out of here before I can swing my foot, I am going to kick it off the porch." He took me at my word. He got his record player and took off.

Beloved, I wouldn't allow a heretic to come to my house with any kind of message like that. I am not going to shake hands with him. I am not going to allow him

to contaminate my home with any heresy he has to offer. A Baptist believes that so far as we are concerned, we have no right to unionize, fraternalize, nor affiliate ourselves with these heretics.

Again, a true Baptist believes that some of these days he is going to be a member of a bride that is made up only of a select number of all Baptists.

A man asked me several days ago, "Do you believe in a Baptist bride?" I said, "I surely do, but I don't believe all Baptists will be in the bride. I believe there will be a select number." He said, "Are you going to be in the bride?" I said, "I don't know. I couldn't tell you. I haven't any idea who is going to be in it, but this is true: Who ever is in the bride is going to be a mighty select group, and it is going to be nothing else but Baptists."

We read: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19:8.

Notice, this bride has something special, and that is the righteousness of saints.

When Jesus was baptized, John the Baptist didn't want to baptize Him, but Jesus said:

"Suffer it to be so now: for thus it becometh us to fulfil all righteousness."—Mt. 3:15.

Baptist baptism was what Jesus was about to receive. Jesus said it was an act of righteousness.

## Mabel Clement

By J. M. Sallee

This is an old Baptist book that has lived for many, many years, telling the story of a young girl who was converted from Campbellism. The book has been instrumental in leading a number of people from Campbellism to Christ. It gives a thorough and convincing refutation of Campbellite errors and distortions of Scripture.

217 pages — \$2.00

Calvary Baptist Church  
Ashland, Kentucky

ness, and the Bride has on fine linen which He says is the righteousness of saints. I believe that nobody except those who are Scripturally baptized will be in the Bride. In other words to be in the Bride, one must have Baptist baptism and membership in a true Baptist church.

What is going to happen to the rest of them? Will there be some saved people who haven't been baptized? Yes, there will be some saved people who do not have Baptist baptism. What is going to happen to them? They will be guests at the wedding. Listen:

"Write, Blessed are they which are CALLED unto the marriage supper of the Lamb."—Rev. 19:9.

The word "called" is the word "invited." You say "Are there going to be some invited?" Indeed, there are.

I ask you, when you get married, do you want to be married to the bride or do you want to be a guest, and all you get out of the wedding is a piece of cake? It is one of two things, either you are going to get a piece of cake or you are going to get the bride. I tell you, beloved, I would a whole lot rather have the bride than a piece of cake.

I say then, a true Baptist believes that the Bible is going to be made up of a select number of all Baptists, and nobody but Baptists; and everybody else is going to be at the wedding, but they will be there as a guest and not as a bride.

A true Baptist believes in contending for the faith.

Are you a true Baptist? Do you believe a pastor ought to stand up for the Word of God? Do you believe that you ought to contend for the Word of God? Do you believe that THE BAPTIST EXAM-

INER ought to stand for the teachings of the Word of God? I tell you, beloved, every true Baptist believes in contending for the faith.

We read:

"Ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints."—Jude 1:3.

That expression "earnestly contend" is an interesting word. We are in the fall of the year now and in the football season. Here are two football teams out on the field playing, and one fellow comes down the field with the ball under his arm, and he straight-arms a fellow who comes up to him, and knocks him over. He doesn't stop to apologize. He runs to make a goal. He is earnestly contending for the goal. A fellow that is a nice guy would never make a football player. He has to be rough to be a football player. The same word that is used here where it says "earnestly contend for the faith" is the same word that would be used to describe that fellow that is carrying the ball down the field. I tell you, beloved, a true Baptist is going to earnestly contend for the faith.

Likewise, he is going to contend for separation from the traditions and doctrines of the world. I can't in any wise be united with the traditions and doctrines of this world. I have to be separate from them if I am going to be a true Baptist.

Jesus said:

"Whosoever will lose his life for my sake shall find it."—Mt. 16:25.

I have a feeling that every man who is a true Baptist is going to separate from the traditions and doctrines of this world, and lose his life. That is what it means. You can go along with the world, and the world will acknowledge you, and pat you on the back, and you get to be a member of all the clubs in town, and all the social organizations, and all the organizations to help people. You can be a member of every committee you can think of in those organizations and they will all say, "I tell you, Brother So-and-So is a great man." But, beloved, you are not doing what the Lord said. The Lord said, "Whosoever will lose his life for my sake shall find it." I believe that a Baptist preacher and a member of a Baptist church ought to lose his life for Jesus' sake and take a stand against the traditions and the heresies and the doctrines of the world.

A true Baptist will separate from all but His reproach. Listen:

"Let us go forth therefore unto him without the camp, bearing his reproach."—Heb. 13:13.

Get away from Protestantism. Get away from Romanism. Get away from Greek Catholicism. Get away from the entire crowd of worldy heretics separate, and "go forth therefore unto him without the camp, bearing his reproach." If you are a true Baptist, you will separate from anything, and everything, except from His reproach. You will be willing to take His reproach.

## CONCLUSION

In closing, let me say that any Calvinist who doesn't believe these five cardinal truths isn't worth wiping your feet on. Any

Baptist who doesn't believe these five truths and all else that I have said isn't worth wiping your feet on either. I believe that a Baptist stands not only for the five points of Calvinism, but for everything else that is to be found within the Word of God.

Oh, may God help you not to be content just to be a Calvinist, but may you seek always to be a true Bible-believing Baptist, that will contend earnestly for the faith, and separate yourself from everything and anything that Protestantism and Catholicism hold, except His reproach. Go forth to Him bearing His reproach.

May God bless you!

## God Appreciation

(Continued from page one)

"But He knoweth the way that I take: when He hath tried me, I shall come forth as gold."—Job 23:10.

The fact that God knows everything is especially comforting when we are weary and full of weakness. It is when we are in this state that we can still be assured that, "He knoweth our name; He remembereth that we are dust."—Psalm 103:14.

God's great knowledge is also a means of encouragement for us to pray. It is so because He knows our needs even if we are not able to put them into words.

"It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear."—Isaiah 65:24.

"Great is our Lord, and of great power: His understanding is infinite."—Psa. 147:5.

The great knowledge of God should cause the unbeliever to tremble, in view of the fact that God knows all of his or her sins and will not forget even one of them. The only way that God will forget your sins is for them to be covered with the blood of His Son, Jesus Christ.

"For by one offering He hath perfected forever them that are sanctified . . . and their sins and iniquities will I remember no more."—Hebrews 10:14,17.

We have just considered the knowledge of God and learned that God knows everything there is to know. We come now to gain a greater appreciation of Him by observing His foreknowledge.

There are many who believe that election is based upon foreknowledge; that is, they believe that God looked down through time and saw that John and Mary would believe on Him. He, on the basis of this foreknowledge, elected them to salvation. This idea, it is obvious, gives all the credit for choosing God to John and Mary. This argument says that God saw that they would love and believe on Him, so He elected them; however, it is easy to prove from the Scripture that this idea is completely false. This idea, is like a tire that will hold no air or a bucket that will hold no water.

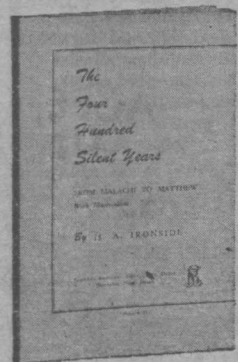
The idea that election is based on God's foreknowledge is in error because it denies that man is totally depraved. It is false because it declares that man will come to God of his own free will. These false ideas are advanced (Continued on page 6, column 1)

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# The Baptist Examiner

## FORUM

"Was the man who was compelled to bear Jesus' cross a black man?"



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No, he was a man from Cyrene whose people were not of the black race. Though he was not a black man, I can see no significance as to what the color of his skin would make for all the circumstances surrounding the crucifixion were predestinated of the Lord. Judas Iscariot, the betrayer, and the amount of silver he received were but parts of God's program to bring his Lamb to the altar. The six mock trials and those who were party to them were but puppets in the hands of our sovereign God to secure complete redemption for His people.

"For a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. For to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:27-28.

Therefore, it is my very firm belief that this man from Cyrene was chosen by the Lord to carry His cross. I can see no importance as to whether he was black, white, red or brown. He was called from all others to bear the cross of Jesus, and he is simply a type of all true Baptists who are called to take up the cross of Jesus and follow him.

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

The cross here is not a wooden cross, rather it is a spiritual one, and it consists of "contending for the faith once delivered unto the saints." Thus, as we go forth bearing the reproach of our Lord, carrying his cross and following him, we preach how that He died for our sins and was buried and rose the third day for our justification.

"For I delivered unto you first of all that which I also received, how that Jesus died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." I Cor. 15:3-4.

As the Cyrenian followed Christ carrying his cross to the place of death, even so, should it be with us. Brethren, it is a privilege to carry the cross of my Lord and when we carry it I know I will lose my life by so doing. The Lord tells us that the loss of life would be the result of carrying His cross.

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:25-27.

The life mentioned here does not mean physical, rather it means to follow Jesus is to sever us from traditions and doctrines of men, whereby one becomes popular and gains wealth of the world. To follow Jesus means

separation from the doctrines of Satan, thus losing one's life for Christ's sake. The glory of carrying the cross of Jesus will be found at the judgment seat of Christ for there we shall find our lives in the form of reward.

Brethren, there shall be no profit to anyone if he shall know and try to follow all the doctrines and traditions of men. No rewards are bestowed upon those who like the Cyrenian have taken up the cross of Jesus and have followed him to the place of death.

I am aware that this cross oft-times becomes heavy and hard to bear. People, I know this from experience, but I also can tell you that the Lord has promised us grace and strength to meet each temptation and trial. He has also given us His precious promise, "I will never leave thee, nor forsake thee."

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." Heb. 13:5-6.

Our Saviour goes before us even as He did the Cyrenian carrying a much heavier load than you or I are asked to carry. He had the terrible burden of our sins; these He bore to His death. May it please our Father that we shall take up the cross, and follow Him, without the camp (protestantism), bearing His reproach (cross).

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach." Heb. 13:12-13.

**E. G.  
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I have heard some real Bible scholars say they believed this man was a negro, but I am unable to find any evidence to support that view. It is true that he was from Africa. But Cyrene where he lived was a city founded by the Greeks. It was located on the northern coast of Africa some 200 miles west of Egypt. And though this city was founded by the Greeks, and most of the inhabitants were Greeks, still there were many Jews living there. In Acts 6:9 we find that the Jews in Cyrene had a synagogue in Jerusalem.

The name "Simon" was a very common Jewish name. In fact, two of the twelve apostles were named Simon. One of them is better known as Peter, and the other one was called Zelotes, Lk. 6:15. It is true that Simeon in Acts 13:1 was called Niger which means black, but that does not necessarily mean that he was a black man. Peter means a rock, but Peter was very much a man. So a nickname does not have to mean that the one who wears that nickname must actually be that his nickname may mean. We have no right to tie the man under consideration in our question with Simeon in Acts 13:1. Simeon and Simon are two altogether different names, and I am quite sure that not all those who were named Simeon were nicknamed Niger.

So for the lack of any evidence

that I can find to prove that this man was a black man I contend that he was a Jew who was a native of Cyrene. So far as I am able to learn there were no black men living in Cyrene, so why should I believe the man in our question was a black man? There were many people living along the northern coast of Africa who were not black men. The nation of Egypt is in northern Africa, and the Egyptians are Arabs.

**ROY  
MASON**

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I have heard it conjectured that Simon was a black man, and beyond conjecture, have heard it definitely asserted that he was a black man. Those so asserting knew as much about it as I did, and I know nothing. If I should state that he had red hair and freckles, and was five and a half feet tall and weighed 175, I would have just as much to prove it, as have those who claim that he was a black man. Personally, if I knew he was a black man, I would not think any the less of him. And if I knew he was a white man, I would not think any more of him. Race, color and origin means nothing to Christ. He died for people of all kinds and races.

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I don't think that anybody can know this for sure. I am going to quote the verses that speak of this and if you can see "black man" in any of this you can see more than I can.

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." (Matt. 27:32).

"And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross." (Mark 15:21).

"And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus." (Luke 23:26).

Let me digress from the ques-

tion to point out that Christ bore the cross or carried the cross up to Golgotha. "Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led him away. And He bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha." (John 19:16,17).

We see that Christ bore the cross and they made Simon carry the bottom of the cross behind Jesus as they went up the hill.

Now, back to the question. The only other reference made of Cyrenians is in Acts 6:9. According to Strongs Concordance Cyrene is a region of Africa. Let me remind you that not all regions of Africa are made up of black people. According to the map Cyrene was on the coast of the Mediterranean Sea, and many places along the coast are not made up of black people.

Now, my friend, if you can see any indication of the color of Simon in these passages you can see more than I can.

I have a question to ask. What difference does it make what color he was? It doesn't change the deed or the purpose of the deed. It doesn't have anything to do with the status of God's people or Simon, for that matter. I'm sure it doesn't raise or lower the black man or the white. Frankly I think we have more important things to learn from this passage than this.

### Love

Continued from page one) that God hated Esau — but that He loved Esau less than He loved Jacob. Men ought to be careful how they lay unholy hands on the Word of God and deliberately change and pervert its meaning to uphold their heresies. The word for "hate" here is the same Greek word that is used in Heb. 1:9 when it says of Jesus that "He loved righteousness and hated iniquity." Now will my Arminian perverter of Rom. 9:13 tell me that Jesus did not hate iniquity — that Jesus loved iniquity — but loved it less than He loved righteousness? To such wicked absurdities will Arminian perversions of Scripture lead us!

"Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." — Jer. 31:3.

Here we learn that God's love is an effectual love. God's love is not an effort to do something He cannot do. God's love is effectual unto the salvation of all those who are its objects. The Arminian says that God loves everyone. Well, so what? What does this great big Arminian love do for everyone? It lets a multitude of them go to Hell. We can do without a love like that.

The Arminian love of the Arminian god stands helplessly by while those it loves plunge into an eternal Hell. What manner of love is this? The effectual love of the Sovereign God draws (not tries to draw) everyone who is its object to a saving knowledge of the Lord Jesus Christ. The Arminian says God loves everyone. God says that He draws those whom He loves. Which is right? I stand with the Word of God. Now, compare the weak, pitiful, ineffectual love of the Arminian with the Almighty love of God as sound Baptists teach, and see which one is more God-honoring and Christ-exalting.

"Having loved His own which were in the world, He loved them unto the end." — John 13:1.

Here and in other places we learn that there is no separation from God's love. So we have learned that God's love has no beginning "from everlasting" and no ending. Those who are the object of God's love can never be separated therefrom. Rom. 8:39. Now if God loves the sinner in Hell, and He loves me, but His love did not keep that one out of Hell, what assurance can I have? Is the sinner in Hell separated from God's love? Yes. Was he then ever an object of God's love? No. For God declares that those whom He loves, He loves forever.

"As many as I love, I rebuke and chasten." — Rev. 3:19.

Whom does God chasten? His own children according to Heb. 12:5-12. In fact, those who are without chastisement are bastards, and not sons. God chastens all whom He loves. He does not chasten everyone. Therefore, He does not love everyone. Here is proof indisputable, which no Arminian heretic can answer.

"I pray for them, I pray not for the world." — John 17:9.

Does Jesus pray for everyone? Does He not say here that there are those for whom He does not pray? Does He love everyone? Will the Arminian tell us that Jesus loves folk but refuses to pray for them? That is exactly what the Arminian must say. What kind of love is this? I love you but I won't pray for you. Read that again. I love you, but I won't pray for you. That's the Arminian Jesus. So we see most clearly from these Scriptures that God does not love everyone.

II

My second question is this. If God does not love everyone why does John 3:16 say "God so loved the world"? Why is the word "world" used? I want to make it most certain that the Arminian puts the whole weight of his theory that God loves everyone on this one word "world." Where, in all the Bible is there another verse that the Arminian can use to teach that God loves everyone? (Continued on page 5, column 3)

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## "STAND STILL"

"Be still, and know that I am God: I will be exalted among the heathen: I will be exalted in the earth." (Psalm 46:10).

How difficult it is to stand still. We live in an era of speed. The speed of sound and the speed of light is common language today. Seems as though every phase of our life is geared to speed. There are speed-reading courses that enable us to read a college text book in a couple of hours. With an infra-red oven we can cook a complete meal in 3 minutes. There are fast-drying paints. Fast relief headache pills. Sauna suits that take inches off our waist instantly. (They say). We have Nestles Quick, instant potatoes, and minute rice. Jet planes have reduced the size of the world to mere hours. Do you sometimes feel like you are on a merry-go-round? We are so busy that we don't have time to be still, stand still.

"And Moses said unto them, Stand still, and I will hear what the Lord will command concerning you." (Num. 9:8).

The children of Israel had kept the Passover as directed by the Lord. But there were some men who had been defiled by a dead body and could not keep the Passover. We aren't told if a member of their family had died or if perhaps they came across a body along the road and had to bury it. Whatever the reason, they had a problem. On the one hand, they were commanded to observe the Passover on that particular day. And on the other hand, they were unclean by reason of the dead body and must go through a seven day purification. As far as they knew, there was no way out of this dilemma. What should they do? They went to the man God had placed over them and asked counsel of him. Moses' answer was "Stand still, and I will hear what the Lord will command concerning you." This advice is still pertinent today. Are you in a dilemma over something? Then stop rushing about. Stop trying to work things out in your own way. Stand still. Ask counsel of your pastor. Don't talk it over with the other women of the church. The Lord has not placed them as your spiritual leader. If you have a problem, whether it is spiritual or carnal, go to your spiritual leader. Either your husband or your pastor. Their office is ordained of God. God has placed them there for our good. If we would learn to trust them with our problems we might be surprised at the wisdom and insight the Lord has given them.

"And as they were going down to the end of the city, Samuel said to Saul, Bid the servant pass on before us, (and he passed on), but stand thou still awhile, that I may show thee the Word of God." (I Sam. 9:27). Saul was very busy. His father's asses were lost and it was his job to find them. He searched tirelessly for three days. While all the time the asses were safe at home. But even in this, Saul went to God's man to inquire of him concerning the animals. Samuel not only told Saul that the animals were safe but also had a tremendous spiritual message for him. But Samuel had to admonish Saul to stand still so he could show him the Word of God. Later, we see Samuel defending his integrity. (Chap. 12) He asks, "What have I taken from you illegally? Who have I oppressed?" And the people had to admit that he had not asked any more than what the Lord had asked. How this reminds us of Paul. He preached the gospel to the Corinthians to the salvation of their souls and fed them milk and meat until they grew. Then they turned on him and despised him. They said his letters were mighty and powerful but in the flesh he was weak and contemptible. The Galatians seemed to do the same thing. Paul asked them, "Am I therefore become your enemy, because I tell you the truth?" Then Samuel said, "Now therefore stand still, that I may reason with you before the Lord

STAND STILL, and consider the wondrous works of God." (Job 37).

Yes, many times we have to be reminded that all the acts of our God are good and righteous. The order He has placed in His church. The order of the sexes. The order in the home. And all of these for our good and His glory. May it please the Lord to slow us down. To stand still. To seek counsel of Him. To honor the office of pastor and the wisdom given to our husband. That we, as women, might be to the praise and glory of His Holy Name.



## Love

(Continued from page 4)

one? Here is his only verse — his only proof. And his whole proof is based on the word "world". Let the line be clearly drawn. The Arminian (nearly all modern day preachers) teaches that God loves everyone. Ask him to prove it, and he will say John 3:16. Ask him how John 3:16 proves it and he will say "world". This is his whole proof — he has no other.

Now, the Jews of Christ's day had the idea that God's love was restricted to the Jewish nation — that God automatically loved all Jews, and did not love anyone else. This is clearly seen from a study of the New Testament. Our Lord in John 3:16, informs them that God's love is not restricted to Jews — that God's love embraces some from every kindred, tribe and tongue.

The song of the redeemed in Rev. 5:9, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," is a perfect commentary on the meaning of "world" in John 3:16.

We use the word world in different ways in everyday language. We speak of the world of sports, the world of art, the religious world, etc. Everyone knows that this word is thus used in a limited sense and does not mean everyone. Ah, me, but men lose all vestige of common sense when they come to interpreting the Word of God.

The word "world" is used in different ways in the Bible. There are four different words in the Greek which are translated world in our Bible.

1. Kosmos. This word carries with it the idea of order and arrangement. It is used to refer to the universe, to the earth as different from heaven, the human race, Gentiles as distinguished from Jews, and other ways.

2. Aion. This has reference to a period of time that has certain definite characteristics. There was an age, or ages before the Lord's church. This is the age when God is doing His authorized work through His true churches. There will be ages following this when God will deal differently in His work in the world.

3. Oikoumene. This word means the inhabited earth, and sometimes, the Roman Empire.

4. Ge, which means the earth itself. Now let us look at some of the uses of "world" in the Scripture. Please get this fixed in mind: the Arminian says that "world" in John 3:16 means everyone who ever has, or ever will, live on earth. He insists on this, and bases his whole "God loves everyone" theory on this.

"That all the world should be taxed." Lk. 2:1.

Does "world" here mean everyone who ever has or will live on the earth? Did Caesar tax you and me? Did he tax the folk in China and India? Did he tax the American Indians? You say, certainly not. Well it says world, and that means everyone, so the Arminian says. Here world means the part of the world which was under Roman rule.

"The world cannot hate you, but me it hateth." John 7:7.

Does this mean that everyone who has or will live hates Jesus

Christ? Did Peter and John hate Him at the time this was spoken? No. This refers to the world of the unsaved, it does not mean everyone.

"Behold, the world is gone after Him." Does this mean that everyone who has or will live is a follower of Jesus Christ? Were the Pharisees who made this statement going after Him? Certainly not. Then "world" does not mean everyone, does it?

"Even the Spirit of truth; whom the world cannot receive." John 14:17.

If world here means everyone as the Arminians say it does in John 3:16, then no one could ever receive the Holy Spirit, and no one could ever be saved. It says world, and world means everyone, and it says the world cannot receive the Spirit, so that means no one can receive the Spirit, if the Arminian meaning of "world" is received.

"I pray not for the world." John 17:9.

Now I can prove that Jesus has, or will, pray for anyone who has or will ever live. How? Well, He said that he prayed not for the world, and world means everyone. Now here is a verse that will send us all to Hell if the Arminian is right on the meaning of the word "world." How can we be, and stay saved without the intercession of Christ? Yet Christ says that He prays not for the world, and the Arminian says that takes in everyone. Oh, beloved, can you not see that there is a "world" of the elect — that this world is loved by God — that Christ dies for this world — that Christ prays for this world — that the Holy Spirit draws this world to salvation? Then there is a "world" of the reprobate. Christ does not pray for this world. Therefore, God does not love this world, Christ did not die for this world, and the Holy Spirit does not draw this world. It is so clear, if we believe the Bible instead of men.

"Love not the world." I John 2:15.

Mr. Arminian, do you love anyone? Then you are sinning against the Word of God. You say that world means everyone, and God says, "Love not the world." So, Mr. Arminian, if world means everyone, and you love any out of that everyone, then you love what God said don't love. How are you going to get around this, Mr. Arminian? Are you going to say that here "world" doesn't mean everyone? Of course you are. You hypocrite, why don't you quit your deceitful, hypocritical, and lying way of treating God's Word. You admit — you must admit that "world" does not always mean everyone, but you say it has to mean that in John 3:16. Who told you it had to? It does not have to mean everyone in John 3:16, and it does not mean everyone, for God says, "Esau have I hated." Poor, Mr. Arminian, I pity you, as you try to wiggle around the clear teaching of God's Word. Mr. Arminian, I

hereby brand you as a hypocrite and deceiver who will not deal honestly with the Bible.

We could go on with the usage of "world" in the Bible. I Cor. 11:12, 15 shows that the world there means Gentiles as distinguished from Jews. I Cor. 11:32 shows that there is a world with which the believer will not be condemned. I John 3:1 shows that there is a world that knows not the children of God, though they are known to one another. I John 3:13 shows that there is a world that hates the believer though believers love one another. II Pet. 2:5 shows that there is a world of the ungodly upon which the flood came, though it did not come upon everyone who was living for Noah and his family was saved. Rev. 13:3 shows that there is a world that does not include everyone for it says that "all the world wondered after (worshipped) the beast," but v. 8 of that chapter informs that those whose names were written in the Lamb's book of life before the foundation of the world will not worship the beast. Of course, since the Arminian speaks of names written down now, it is no wonder that he is a heretic on the word "world." We could go on and on, but I rest my case. The word "world" is used many different ways in Scripture. There are different worlds in the Bible. There is the world that God loves, Christ died for and prays for and they will be saved. There is the world that God hates, Christ did not die for and will not pray for and will not be saved. Of all the absurd arguments — false arguments — ever used by man, the argument that "world" means everyone, and John 3:16 means that God loves everyone is the most absurd, stupid and senseless. The only man who will use this argument is a man who cares more about defending his opinion than he does about the truth of the Word of God.

## III

My third question about John 3:16 is "What is meant by who-soever?" "Well, that won't take long. It is answered in the verse. It means whosoever believeth. And it is true that anyone, anywhere who believes on Jesus Christ will be eternally saved. But, my brother, you can cut this verse apart with the scalpel, look at it with the magnifying glass, search into every nook and cranny of it, and you will not find anywhere in this verse to put the unbeliever into salvation. It is the world of believers. Now the question of where faith comes from is another question, and the Bible tells us it is the gift of God and working of the power of the Holy Spirit. But that is another question, while the truth of John 3:16 is limited, oh, yes, it is a limited verse. It is limited to the believer.

## IV

My fourth question about John (Continued on page 7, column 1)

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of all the righteous acts of the Lord, which he did to you and to your fathers." (I Sam. 12:7).

Sometimes we have to stand still and be reminded of the righteous acts of our great Jehovah.

"Dost thou know the balancings of the clouds, the wondrous works of Him which is perfect in knowledge? God thundereth marvelously with His voice; great things doeth He, which we cannot comprehend. For He sayeth to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of His strength. He causeth it to come, whether for correction, or for His land, or for mercy. Harken unto this, O Job: (you and I)



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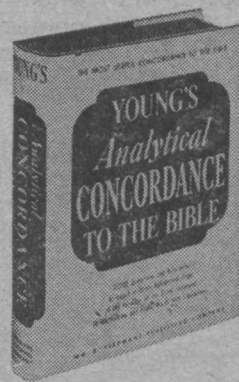
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## God Appreciation

(Continued from page 3)

when it is argued that God looked down through time and elected John and Mary because He foresaw that they would believe on Him. We, however, know from John 6:44, that John or Mary could not have taken one step toward God without His first drawing them to Himself.

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

The first step, then is for God to draw John and Mary by His Spirit. It becomes very obvious that God did not foresee John and Mary coming to Him until He had made arrangements for them to do so. This arrangement we call election.

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will (not the good pleasure of John and Mary's will)"—Eph. 1:4,5.

It becomes obvious that God's decree always precedes His foreknowledge. He knows the future because He has decreed the future. We, in fact, learn from Acts 2:23 that God's determinate council precedes His foreknowledge.

"Him being delivered by the determinate council and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Election, if it were based on foreknowledge, would also be based on the wills of John and Mary; that is, God would wait until He saw their will being turned toward Him before He elected them; however, we know from John 1:13 that the will of John and Mary has nothing to do with their salvation.

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:13.

"So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Romans 9:16.

It is a Scriptural fact, then, that God foreknows who will be saved because He has elected certain ones to salvation. This fact is brought out clearly in II Thess. 2:13:

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation"

through sanctification of the Spirit and belief of the truth."—II Thess. 2:13.

The majority of ministers do not believe and teach the above, therefore, it is obvious that they are not fully acquainted with the God of the Bible. They do not know that He is the God of election and that His election is not based on His foreknowledge, but His foreknowledge is based on His decree or election.

"Acquaint thyself with Him, and be at peace: thereby good shall come unto thee."—Job 22:21.

"Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty glory in his might, let not the rich glory in his riches; but let him that glorieth glory in this, that he understandeth, and knoweth Me, that I am the Lord."—Jeremiah 9:23,24.

The foundation of all true knowledge of God must be found in a clear understanding of His Word. Daniel said:

"The people that do know their God shall be strong."—Daniel 11:32.

They who know God are strong in faith, because they know that their God knows everything and is able to solve every problem. They know that He is doing as He pleases and that none can stay His hand. They know that He has complete control over this world, therefore, they are strong because of their confidence in Him.

"The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof."—Psalm 97:1.

## Baptism

(Continued from page one)

with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart, man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10, 11.

"But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." Galatians 3:11. "And he said unto the woman, Thy faith hath saved thee; go in peace." Luke 7:40.

Many other similar passages might be cited, but these should suffice. In many, many instances, we are taught that he that believeth not, shall be lost, but nowhere are we taught that he who is baptized not shall be damned. Surely if baptism is essential to

salvation somewhere in the Bible it would be stated that the unbaptized were lost. Faith is the one medium through which comes the blessing of forgiveness.

It is the conduit which conveys the grace of redemption.

If justification is not by faith, but by faith and baptism, then Christ, during His entire ministry did not save a single soul, as He never baptized anyone. Thus it is, that the false and foolish doctrine of baptismal regeneration causes the curious contradiction that He who came to seek and save the lost, lived and died without personally perfecting the salvation of one soul.

According to this process of sanitary salvation, the princely Paul probably led not more than ten souls to the Saviour during his entire ministry. This clearly appears from the following verses: "I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel; not with wisdom of words, lest the Cross of Christ should be made of none effect." I Cor. 1:14-17.

Even worse, for if baptism is essential to salvation, Paul puts himself in the peculiar position

tism. This makes the source of salvation in the creature, and not in Christ. It naturally follows, that all who believe in baptismal regeneration must believe in salvation by works. Works, or water, or waterworks, can never be necessary to the forgiveness of sins. We are created unto good works, but never by them; "for by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." It would be entirely appropriate for those who make of baptism a saving sacrament, to reconstruct the old hymn to make it read as follows:

"Oh, to baptism how great a debtor  
Daily I'm constrained to be."

Quite naturally, those who believe that it takes baptism to complete the plan of salvation, do not believe in the doctrine of Christian assurance. In all my ministry, I have never known of one who believed in baptism for the remission of sins, who would say, "I know I am saved." Invariably, the only assurance that such a one claims is the fact that his baptism, and not the testimony of the Spirit.

Not only is the doctrine of baptismal remission contrary to the entire teaching of Scripture, but directly opposed to the experience and conscience of millions of the redeemed. An overwhelming majority of the professed followers of Christ claim to be saved independent of their baptism. If the theory of baptism held by the disciples of Alexander Campbell be true, there are in the world today, only about one million saved people. If immersion is essential to salvation, even the Baptists will be lost, as none of them have been immersed for the remission of sins. Thousands upon thousands of Pedobaptists will also be lost in spite of the fact they have given every evidence of regeneration. If we are to know them by their "fruits," many of them excel in every good word and work and give every evidence of the "fruit of the Spirit." That all these must be lost if that doctrine of immersion for the remission of sins is true, is painfully self-evident. Among this number are many of the greatest and most consecrated of all time. That Alexander Campbell and Prof. J. W. McGarvey did teach the deadly doctrine, will appear elsewhere in this volume. Suffice it here to quote the last works ever written by Prof. McGarvey on the subject of Baptism:

"To set the mind of the Recorder at rest on this subject, if possible, I may say that Mr. Campbell taught, and I agree with him, not as the Recorder has it, that there is no promise of salvation without immersion, but as the 'Advocate' more correctly expresses it, 'Salvation before baptism.' It would be still more accurate on account of the ambiguity of the word 'salvation' to say that there is no promise in the Gospel of Christ of remission of sins before baptism. That many may be fully saved who will not have been baptized, infants certainly, is the common

belief of Mr. Campbell and his brethren, but that all who claim to have received the remission of sins before baptism are laboring under a delusion, we have affirmed with all confidence."

The contradictory character of the above deliverance will readily appear, to even the casual reader. Of course, those he refers to as "may be saved" without baptism, are evidently those who lived before Pentecost. Yet, in spite of the contradictions, Prof. McGarvey asserts that those who believe they have received the remission of sins before baptism are laboring under a delusion. If this means anything, it means

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that no one's sins are remitted before baptism; and since it is true that no one can enter Heaven without the remission of sins, it follows that no unbaptized person can enter Heaven.

These words appeared in the Christian Standard of Cincinnati, some ninety days before his death, and clearly show that he had not receded from his former position on this question.

The plea that the unbaptized may be saved, but if so, not according to the Gospel, is hardly worthy of a reply. To even insinuate that anyone can be saved in any way contrary to the Gospel, is to impugn the veracity of Christ, and deny the credibility of the Scriptures.

A very pertinent question is that, if baptism is for the remission of sins, what was Christ baptized for? To say that He was baptized for the remission of sins is to say that He was a sinner. To the contrary, it is specifically stated why He was baptized — to fulfill all righteousness. There are only two passages of Scripture that are confidently relied upon by the advocates of the doctrine of immersion for the remission of sins. (Continued on page 7, column 2)

## God's Law

(Continued from page one)

jailed. If it were not for those two, I wouldn't say a word."

He had to go just the same. He actually failed to file returns from 1946 through 1950 while earning a net income of \$50,000.

There are many persons who individually say: "I find it somewhat difficult to conceive of myself as sinner" and they should add, "but God's law says I am, so I am." For "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10).

There has been only one person who kept the law perfectly — the Lord Jesus Christ. And He graciously deigned to die in our place. Now, "whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Constrained by His love, we will live to His glory; and instead of embarrassing our loved ones, we will be adornments to the doctrine of God our Saviour in all things.—NOW.

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of thanking God that he saved so few. More, Paul states specifically that he was not sent to baptize, but to preach the Gospel. This, according to the advocates of forgiveness, was equivalent to saying he was not sent to preach or practice a Gospel that saves.

Baptism cannot be essential to the forgiveness of sins, as baptism is admittedly a work, and salvation is not by works, but of grace. This is made plain from the following Scriptures: "And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace; otherwise work is no more work." Romans 11:6. "Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3:27, 28. "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth." Romans 9:11. "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Galatians 2:9. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8. If a man is saved by good works, all of his works would have to be good, and he would be damned for any bad work, or for the failure of doing the one good work of bap-

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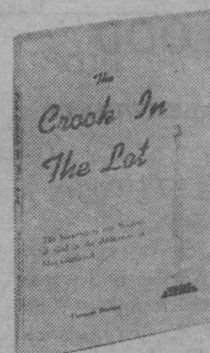
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PAGE SIX



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### Love

(Continued from page five)

3:16 is: "How can I know if I am in that world that God loves?" Oh, what a question is this! How important it is! I am glad you asked me that, dear friend. Your asking it makes me to feel that you are truly in that world that God loves. That other world is not concerned. That other world is not interested in being the object of God's love. They are all out for the pleasures of their world of sin. But if you truly are concerned about this matter — if you truly desire to be in that world that God loves — praise God, that is evidence that the Spirit is at work. Say, where did that concern come from? Why is it that now you are interested, when for years you were not concerned? Why is it that you are interested, when millions around you are not the least concerned? I'll tell you why. I'll tell you where it comes from. It comes from that effectual working of the Holy Spirit that makes God's elect willing in the day of His power.

How can you know if you are in that world that God loves? Believe on the Lord Jesus Christ and thou shalt be saved. Whosoever believeth on Him is in that world. Jesus Christ is the virgin born Son of God. He died on the cross for the sins of His people. He arose from the dead. Will you

believe this? Will you receive the crucified and risen Lord Jesus Christ as your Lord and Saviour? If so, I assure you on the authority of God's Word that you are in that world that God loves — that He always has loved — that He always will love.

I hope our look at these four questions will help us to understand a little better, or at least appreciate a little more — John 3:16. This verse is Sovereign Grace all the way through. There is not a drop of Arminianism in it. It is our verse, not theirs. We hold on to it, we will not let it go, we rejoice in it and praise God for it.

May the Lord bless you all.



### Baptism

(Continued from page 6)

sion of sins. These two passages are John 3:5 and Acts 2:38. Strangely enough, the disciples of Mr. Campbell are stopped by their own contention from quoting this verse to uphold their doctrine of immersion-remission. There is not one of their teachers or preachers in all the land who does not hold that the Kingdom was set up at Pentecost; yet these words were spoken sometime before Pentecost. As is well known, those who follow the teaching of Alexander Campbell all hold that the "dying thief" was saved before Pentecost, and that the plan of salvation effective in his case, was not valid after Pentecost. The same parity of reasoning would exclude John 3:5 from consideration in this connection. In spite of this, it is our purpose to show that this passage was not intended to teach baptism, but regeneration. After something of a study of this text, I am prepared to demonstrate that it has no reference whatever to the subject of baptism. Had Christ meant to teach that baptism was essential to regeneration, it is reasonable to assume that He would have used the word "baptism," not "water." The assumption that "water" here refers to baptism, is entirely gratuitous, and incapable of proof. If something other than the new birth was essential to salvation, surely Christ would have stated that something, by its natural and usual name, as He did in other instances, when He referred to the subject of baptism. Nor is there anything in the context to demand, or suggest, such reference. Indeed, the context absolutely forbids a reference to baptism. In the verse following which is explanatory and illustrative, we have the words, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Here, the human birth is, by common consent, clearly referred to. In addition, a sharp contrast is drawn between the two. If, then, "water" in the fifth verse refers to baptism, the phrase "which is born of flesh" in the sixth verse refers to baptism, which would be equal to saying, That which is born of baptism is baptism.

In the same chapter, and relating to the same subject, we are

taught that salvation is by faith. "That whosoever believeth in him should not perish, but have eternal life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:15, 16. If, then, water in verse 5, refers to baptism, Christ contradicts Himself in verses 15 and 16, and that, too, in the same conversation. This is unthinkable.

What, then, is the meaning of this much-mooted text? There is one, and only one, interpretation that will make the context harmonize with the text, and save the teaching of Christ from being contradictory. Obviously, "water" refers to the birth according to the flesh, and "spirit" has reference to the spiritual birth. As every physician knows, water may very rightly be used to represent the human birth. It is not necessary to speak more plainly or fully here, to prove the truth of this statement.

To make the water represent the natural birth and spirit, the spiritual birth is the only possible interpretation that accords with the context, and makes consistent the teaching of Christ.

Even if it could be shown that "water" in this text refers to baptism, it would not be conclusive as a proof text for baptismal regeneration. The laws of evidence compel us to respect the weight of evidence. For example, if there should be eight Supreme

Kingdom of God. According to the baptismal regenerationists, it is exceedingly fortunate that Nicodemus prompted Christ to illustrate his former declaration.

The advocates of immersion for remission of sins, further base their contention on Acts 2:38— "Then Peter said unto them, Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

It is well to bear in mind that the Revised Version rightly translates the Greek word "eis" "unto" instead of "for." The word "for" and the attempt to make it mean "in order to," has given seeming support to the theory of baptismal regeneration.

Bro. J. B. Moody, who has made a critical and scholarly study of this text gives the following:

"The next resort in an honest and thorough investigation is to its current use in the Scriptures. The New Testament Scriptures will permit ample scope, as this preposition occurs seventeen hundred times. The effort has been to maintain that purpose or design inheres in the preposition eis, rather than try to prove that the circumstances of Acts 2:38 require it. I am prepared and shall proceed to disprove both. Mr. Anderson, who twice translated the New Testament for his people, translated Acts 2:38 in order to; and to make himself consistent, he translated the first occurrence of eis with baptize in the same way, viz.: Matt. 4:11: "I baptize you in order to repentance." In carefully following this translation through I find that he translates it 'in order to' about as often as he could and make a good English sentence. Twenty times, after a careful count, with a careful assistant, is the way it stands in the house of its friends; that is, 20 to 1,680. Mr. Wilson, in his 'Emphatic Diaglott,' has five to 1,695, and he sympathizes with the doctrine. Campbell, in 'Living Oracles,' has 4 to 1,696. The Bible Union has 2 to 1,698. Doddridge has 1 to 1,699. King James, though translating it 48 different ways, has no "in order to." Oxford Revision has none; Wesley has none; Sharpe has none; Sawyer has none. Making a summary of the ten translations, we have thirty-two against 16,968. But, as three of these believed the doctrine of baptismal remission, and were witnesses in their own cases, according to a common custom, we will refuse that part of their testimony that is in their favor, and take only those that were against themselves for that kind of testimony is always reliable; the other, generally unreliable. This leaves 3 to 16,997 by the ten translations.

"The following will amply illustrate: 'What shall I do that I might inherit eternal life?' Purpose and design clearly stated, but not with the preposition eis. 'Ye will not come to me that ye might have life.' Purpose but no eis. 'What must I do to be saved?' Purpose has no eis. 'Turn them from darkness to light, that they might be saved.' Purpose ex-

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Court decisions affirming a certain point of law, and one denying it, the natural thing to do would be to follow the eight.

Strangely enough, those who claim that the word water refers to baptism are unwilling to follow their interpretation to its logical conclusion. It is not likely that the most ardent advocate of the scheme of baptismal remission will affirm that water per se will regenerate the soul. Note too, that if "water" is to stand for baptism, and baptism for the new birth, then, according to the order in which these come, baptism effects the new birth prior to, and independent of, any spiritual work. Practically all Christians agree that the new birth is the result of the work of the Holy Spirit.

To make "water" equal baptism, then, we must be born of flesh, water and spirit, and hence three births. The very fact that such an interpretation demands three births is quite enough to demonstrate its fallacy.

Let us suppose that the conversation between Christ and Nicodemus had closed with the third verse, that is with the statement, "Except a man be born again, he cannot see the kingdom of God." From this statement could, or would, anyone ever have inferred that He had any reference to baptism? In fact, had not Nicodemus asked the further question, the reference to "water" would probably have never been made. If Christ had reference to baptism, and baptism was essential to forgiveness, surely He would have so stated it when He mentioned what was necessary to enter the

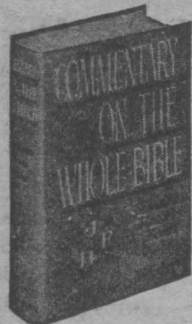
pressed without eis. 'Send Lazarus that he may dip the tip of his finger in water.' Purpose but no eis. 'Brought infants that he might touch them.' 'Put hands on Saul that he might receive sight.' 'Send me that thou mightest receive sight.' 'Prayed that they might receive sight.' 'Prayed that they might receive the Holy Spirit.' 'I am come that thou mightest have life, and that more abundantly.' Peter could have expressed design in Acts 2:39 so there could have been no doubt or debate, but this he did not do. It can't be proved that baptize eis ever expresses design. It is begging the question and forcing a false conclusion to contend that it is the province of eis to express design, for out of 1,700 occurrences it rarely does."

Admitting, for sake of argument, that "for" is a correct English translation, it is still impossible to torture the text in to teaching baptism for the remissions of sins. But the definition of the dictionaries should forever settle the question. The "Standard" defines the word "for" as follows: "Because of, by reason of; on account of; as, he was respected for his virtues." Webster defines it: "In the place of," "because of," "by reason of." Indeed, not one of the dictionaries gives "in order to," as either the primary or secondary (Continued on page 8, column 3)

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## Christ's Death

(Continued from Page One)

ed atonement so scorned today is that the main gospel that is preached is not the gospel of the Bible but is a gospel of "love Jesus." Jesus loves you and if you will just love him everything will be all right, so we are told. Men cannot understand a limited atonement until they realize that God does not love everyone. That is a strong statement nowadays, yet the Bible says, "Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau." (Malachi 1:2,3). The Lord did not hate Esau, as some would have us believe, because he was a worker of iniquity but rather, "The children being not yet born, neither have done any good or evil . . . it was said unto her, the elder shall serve the younger." (Romans 9:11). God hated Esau from his mother's womb. Did Jesus die for Esau? No, no, a thousand times no, for we read that Esau, "found no place of repentance, though he

sought it carefully with tears." (Heb. 12:17).

Jesus Christ suffered the infinite wrath of an infinite God. By limited atonement we do not mean to contend for the so-called commercial theory which says Christ suffered just so much for each sin He bore. Well I remember a church I attended as a child where we were told to be good because each time we sinned we were putting just that much more punishment on Christ. I believe that Jesus would have suffered just as much to save only one sinner as he did to save the multitude out of every kindred, tribe, and tongue that he did shed his blood to save.

We would close with a word of warning. Many sovereign grace Baptists try to limit the atonement beyond the limitation which God has set. They want only certain people to be saved. They limit the atonement to those whom they think will make good church members. When the Lord commissioned His church, He told it, "Go ye into all the

world and preach the gospel to every creature." (Mark 16:15). There is no limitation set on that commission. We believe in limited atonement, not limited preaching. Let us go then everywhere telling the world that Christ has died to redeem His people.



## Baptism

(Continued from page seven)

meaning of the word "for." Since then, neither "eis" in Greek, or "for" in English mean "in order to," why should anyone dare to stake his soul, and the souls of others, upon an interpretation that is unwarranted in Greek or English?

A very common use of "for" is seen in the sentence — "He was placed in prison for stealing." Clearly, the thought is, he was placed in prison because he had stolen and not in order to steal. A man is hung "for" murder, because he had already committed murder. Just so, a man is baptized on account of sins already committed, and not "in order to" remission, or that he may commit them.

It is absolutely certain that if those baptized on Pentecost were baptized in order to obtain remission of sins, they were the only ones of whom this was ever true. It is significant that nowhere in the New Testament is a seemingly similar statement made. Granted, that this view would seem to teach baptism for the remission of sins, should it be allowed to contradict the plain teaching of a multitude of other Scriptures. When Peter who spoke these words, laid down the terms of salvation to the household of Cornelius, he said: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43. Here he expressly predicts salvation on faith, and appeals even to the prophets to strengthen his statement. Did Peter contradict himself, or make a mistake when declaring the Gospel to the Gentile world? It should be remembered that he was preaching to those who knew nothing of the Gospel, and who would rely on what he said for the plan of salvation. Had Peter withheld something essential to salvation in preaching to Cornelius, he would have been guilty of an inexcusable crime. At all events, Cornelius had received the Holy Spirit, and was accepted of the church before baptism. Peter stated that they had received the Holy Spirit as well as others, and that therefore no one should forbid them water. Did Peter, in Acts 2:38, contradict the teaching of Christ on the same subject? He certainly did, if he taught baptism in order to the remission of sins. Did he contradict Paul and all the other writers of the New Testament?

The fundamental, and perhaps fatal, mistake concerning baptism has come from mistaking the symbol for the thing symbolized. This, perchance, is natural to the unthinking mind or unregenerate heart. Baptism is declarative, and at best can only declare a work of grace that has already been wrought in the soul. The difference between Baptists and those who believe in baptismal remission may be expressed as follows: Baptists baptize a man, in obedience to a command because he is a child of God, while baptismal remissionists baptize a man to make him a child of God. In other words, baptism is a burial, and Baptists bury a man because he is dead (to sin), while the followers of Mr. Campbell bury a live man (live to sin) to kill him. It is usually deemed proper to bury those who are dead.

It is frequently said that since baptism is the plain duty of the Christian, it makes no difference what place we assign it; or in what order it comes. In other words, the contention is, that as

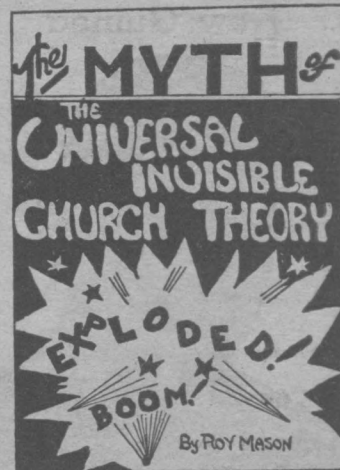
long as one believes and is baptized, the question when he is baptized, is altogether immaterial. However plausible this may seem at first sight, a little investigation will show that it conceals a dangerous, yes, a deadly, fallacy. The question goes to the very heart of the Atonement. The whole subject reduces itself to this question: "Does the blood of Jesus Christ His Son cleanse us from all sin?" In other words, did Christ make a complete atonement, and was His work a finished work? If Christ made a complete atonement, then baptism, which is a work, is not necessary to complete it. If our redemption was wrought out at Calvary, and the debt of sin paid, then a preacher and a pool are not necessary to pay the debt of sin. Whatever Christ may claim, by common sense, He claims the credit for our salvation. If baptism is essential to salvation, then the credit must be divided between Christ and the preacher. The man who trusts in the blood of Christ and the water of baptism, cannot be trusting in Christ for his salvation. The best that could be said of him, would be, that he is trusting in Christ and baptism. According to the New Testament, it is not Christ plus or minus, but Christ alone and only. Hear ye Him, "I am the way," "I am the door," "He that cometh in any other way, is a thief and a robber." It follows, therefore, that anyone trusting in anything but the blood of Christ for salvation, is inevitably lost. Well may we sing:

"My hope is built on nothing less  
Than Jesus' blood and  
righteousness."

In the great apocalyptic vision it was the blood-bought who walked the streets that are of pure gold. When John said, "Who are these?" back came the answer, "These are they which have come up out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Evidently, their robes had not been made white in the waters of baptism.

Even those who believe in baptismal remission are inconsistent in practicing it. For example, those who immerse for the remission of sins, also believe in apostasy. They believe that a Christian can revert to his former state of sin and occupy the same relation to God that he did prior to his conversion. Yet, in spite of this, when he again professes Christ, they refuse to baptize again. In other words baptism was essential to his salvation in one instance but not in another. The legs of the lame are not equal.

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We are absolutely sure that baptism will not change the sinful state as we have baptized some who gave every evidence that their sins were not remitted. It is enheartening to know that the ministers who immerse for the remission of sins do not claim that God calls them to preach such a doctrine. We accept at full face value their contention that God did not call them to preach.

It is my deliberate opinion, based upon an observation of many years, that this soul-destroying doctrine has done more to obliterate the doctrine of regeneration and weaken the cause of experimental religion than all other heresies. It is noted apparently, only a small number of those who have once embraced this doctrine, ever come to a saving knowledge of the truth. Would to God, they might, one and all, turn unto the Lord, who will have mercy upon them, and unto our God who will abundantly pardon. In that day, for which all days are made, and to which we are all hastening, how infinitely little will seem all else, compared with Christ, the Lamb of God for sinners slain. When they shall come up from the East and the West, and from the North and the South, and sit down with Abraham and Isaac and Jacob in the Kingdom of God, then shall they ascribe honor and glory, not to the preacher, or the waters of baptism, but to Him who redeemed us with His own precious blood—

"Jesus paid it all;  
All to Him I owe;  
Sin had left a crimson stain,  
He washed it white as snow."

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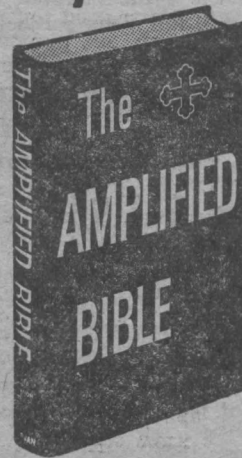
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