

# The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 1762

## SANCTIFICATION

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

"Sanctify them through thy truth: thy Word is truth. As thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth."—John 17:17-19.

The doctrine of sanctification is another one of those precious doctrines which believers hold very dear to their hearts. It is a doctrine that we love to think and talk about. It is a doctrine which merits our undivided attention. May we, then, think about this doctrine for a few minutes; yea, may we chew it in meditation even as a cow chews

her cud.

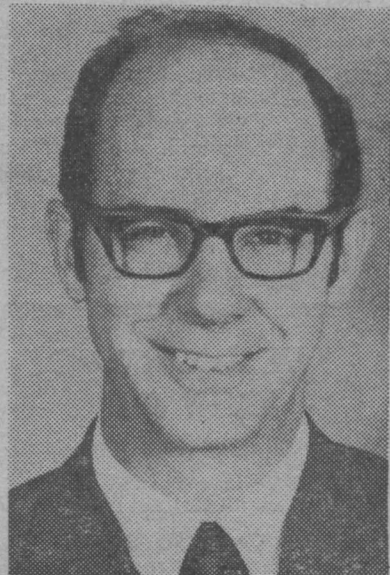
I have spoken to some who have been taught that sanctification occurs when sin has been removed entirely from the flesh. I have spoken to those who believe that they have attained to this high state of excellence. They, perhaps without realizing what they are saying, claim to have attained to the excellence that is in our Lord Jesus Christ. The Bible declares that there is "none good"; that is, no one aside from the Lord Jesus Christ. These people, however, say, in essence, that the Bible is wrong on this matter, in view of the fact that they are good — that they live above sin.

"As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God."

Romans 3:10, 11.

The Scriptures speak in glorious tones regarding the fact that our Saviour was without sin. We read in I Peter 2:22:

"Who did no sin, neither was guile found in His mouth."



WILLARD WILLIS

We read in II Corinthians that He "knew no sin":

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

Can you imagine anyone claiming—(Continued on page 7, column 3)

## Five Errors Taught Concerning Baptism Considered Briefly

By ROY MASON  
Tampa, Florida

The Bible's teaching concerning baptism is very simple, clear and plain, and can be readily understood by anybody who does not approach the Scriptures with a mind already full of error and prejudices. Despite the plainness of the Scriptures, however, there are all sorts of errors taught concerning baptism. Let us consider some of these briefly:

1. There are those who ignore baptism completely. Some groups, seeing the undue emphasis placed on baptism by some others, have decided to eliminate baptism entirely. It is our understanding that the Quakers do this. The Salvation Army leaves off baptism. Of course the Salvation Army is (Continued on page 8, column 4)

## Editor Gilpin Underwent Surgery On November 13

Your editor, pastor, friend and my dad, John R. Gilpin, was operated on November 13, 1972 at Our Lady of Bellefonte Hospital in Ashland, Kentucky.

Several years ago he was advised to have surgery for a prostate condition, but not wanting to take time out for the operation, he neglected to have surgery and on or about November 1, 1972 the pain became unbearable and he was forced into the hospital. They spent over a week running tests and X-rays to determine his true condition before proceeding. As I write this — he is on the operating table so a full statement of his condition will follow in next week's paper.

Your prayers for him are earnestly solicited at this time. I know he would appreciate a card or letter of encouragement to this address:

JOHN R. GILPIN  
P. O. Box 910  
Ashland, Kentucky 41104

Meanwhile, I will make every effort to get the paper out on time and keep you informed as to his condition.

JOHN R. GILPIN, Jr.



PART I OF A SERIES . . .

## SOVEREIGN SELECTION

By MILBURN COCKRELL  
Mantachie, Mississippi

PART I

Election refers to the decree of God whereby from eternity He chose unto eternal life a certain number of people from Adam's fallen race to be the recipients of His saving grace. The revelation of the Scripture is primarily concerned with this part of God's decrees. Sovereign selection is a wonderful display of God's everlasting love. It presupposes the entire sinfulness of the human race and is based upon Christ's atonement. Election is God determining that the sufferings of Christ shall not be in vain.

Perhaps no doctrine of the Scripture has suffered more at the hands of those who corrupt the Word of God than this vital truth. Election is much misunderstood, much perverted, much abused, and much opposed by unrenewed minds. But to those who have seeing eyes, it is a mine of spiritual wealth. To those who are "full grown men, even those who by reason of use have their senses exercised to discern good and evil" (Heb. 5:14), it is a blessedly and gloriously profitable truth. Election to the weak and unstable is often one of those "things hard to be understood" (II Pet. 3:16).

Sovereign selection is the foundation doctrine of the Bible which has been committed to

the scrapheaps of modernism by many theologians in this present age. I am old fashioned enough to believe in election because I can find it on the pages of the Holy Writ. No man could have ever imagined such a doctrine, for it is contrary to the thinking of the human mind. It is a sacred thread which runs through the fabric of the Word. Election is so prominently taught in the Word that you can only get rid of it by getting rid of the Bible. A good understanding of this truth is the beginning of Heaven on earth.

ELECTION DEFINED

The word "elect" literally means "to single out, to select,



MILBURN COCKRELL

to choose, to take one and leave the other." It is found twenty times in the Bible. The word "elected" occurs one time, and the word "election" is used six times. The word "chose" is used with reference to God's elective purpose forty-eight times in the Old Testament and sixteen times in the New Testament. "Chosen" is used of God's elective decree seven times in the Old Testament and seven times in the New Testament. Thus when I speak of the doctrine of sovereign selection I refer to one-hundred and five verses of Scripture which bear on this subject. This is not to mention the numerous other terms like "foreknowledge" and "predestination" which also suggest this truth. Any man who denies sovereign selection denies (Continued on page 5, column 5)

## Further Departure From The Truth By Methodism

By JOE WILSON  
Tulsa, Oklahoma

Some things have recently been brought to my attention that seem worthy of a brief article. These things relate to further departure from truth by Methodism. Let me preface this by some pertinent remarks. Our Lord Jesus Christ, during His earthly ministry, established His church. It was a Missionary Baptist Church. He promised perpetuity to this church. Therefore, Baptists are the only true churches of Jesus Christ. It is the solemn duty of every saved person to be a loyal, faithful member of a true Baptist Church. When men come out of other religious organizations in protest to error in them, they



JOE WILSON

should look for that church that Jesus started, and become a part of it. However, it has been the practice of Protestants, when coming out of heresy laden organizations, to start their own organizations. These organizations, in their beginning, are superior usually to those which their originators came out of. But these organizations, which they start, are unscriptural in their very birth. Being without Scriptural authority in the beginning, and being without promise from God, and being without the preserving power of the Holy Spirit (who indwells Baptist churches, and only Baptists are churches), these organizations go further and further from the truth of God's Word. Eventually, someone has to come out of them, in protest to their heresies, and

start another organization. So, the circle goes on and on.

The King of England came out of Catholicism because he wanted to divorce his wife and marry another. He started the Church of England. It became so corrupt, that the Wesley's started the Methodist church (first as societies within the Church of England). Now the Methodist church is so corrupt, that some have come out of it and started others. But the point I am driving at is that the Methodist organization began without Scriptural authority, without promise or power from God, and therefore has drifted to the point it is at today. And brother, that is some point. The Methodist organization today is so far from the Word of God that it should be recognized as a heathen system of idolatry rather than a Christian church. And it looks like it is going to get even worse.

I told the readers of TBE some years ago of my conversation with a Methodist preacher in Winston Salem. When I read to him a Biblical description of Hell, this preacher said to me — and I can hear those awful words today as well as I heard them then — "Mr. Wilson, I don't care what that book says." And this man was pastor of a Methodist Church with about seven hundred members, and was a respected man in his denomination. He further told me that every Meth- (Continued on page 6, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "Romanism Is Contrary To Scriptures"

"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.

I wish to talk to you out of God's Word and show you how Romanism is contrary to the Scriptures. I have a reason for doing this. Of recent date, I made mention of the fact that about the only similarity between the Romanists and us is in the matter of the virgin birth. The Rom-

anists believe that Jesus was born of a virgin, and they make much of it. I, too, believe that Jesus was born of a virgin. I am not a modernist in any sense of the word. I can't go along with the modern crowd that says that Jesus was born with a human father. I say that Jesus had a human mother. The Holy Spirit was His Father, and Jesus Christ was born, or came into this world, by way of what we call a virgin birth.

As I say, I couldn't be a mod-

ernist, or a modern thinker, because they believe and teach that Jesus had a human father, the same as every one of us. Of recent date, when I said that, showing the contrast, and making mention of the fact that we agree with Romanism from the standpoint, at least as to the virgin birth, I went on to say that that was about the end of our agreement. There is very, very little else that we can agree with the Romanist on. The fact of the (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "Romanism"

(Continued from page one)

matter is, I don't know a single doctrine that we could agree with them on except the doctrine of the virgin birth.

I might say this in passing, as I did some few weeks ago, that even in the way they have dealt with the virgin birth, they have surely distorted it and abused it. They say that Mary had no children except Jesus, which we believe to be a falsehood. They say that Mary had no original sin and no actual sin, which we know was false. The very fact that she was rebuked by Jesus at the wedding in Cana, in Galilee would tell us that Jesus recognized His mother as being contaminated by sin.

They also say that Mary was assumed up into Heaven, and this we know is false. The fact of the matter is, even in what the Romanists teach relative to the virgin birth, they have distorted this teaching to the extent that actually there is but little we can agree with them on.

As a result of having discussed this with you on Wednesday night a few weeks ago, there have been two different members of the church who have asked me for further information, neither knowing that the other had done so. For that reason I want to show you why it is, and how it is, that Romanism is definitely contrary to all the things that we stand for. I am sure that I could truthfully say that the doctrines of Romanism are, in the main, dangerous and deadly. I repeat, that in the main, they are dangerous and deadly. Now that is

not saying that there may not be some Romanists saved. In fact, I think that I have known a few Romanists who were saved. I'll say they were saved, not because of what they believe, but they are saved in spite of what they may have been taught as a church.

I often think of one man whom I knew who was a Romanist, yet he was a Premillennialist who believed most strongly in the premillennial return of Jesus Christ. That was one Romanist that I have a feeling he really knew the Lord. He knew how to talk to you about Jesus Christ. As far as he was concerned, he remained a member of the Romanist organization because he had been brought up in it from childhood, but so far as the doctrines were concerned, he didn't accept but mighty, mighty little of what they taught.

I might say this in passing, I think he will be a mighty "little potato" when he gets to heaven because he didn't come out and take his stand fully for the Lord. But that is one man that I can refer to that I think was definitely a saved man, though he was a Romanist. I am satisfied that there are others that are saved, though in the main, their teachings and their doctrines are both dangerous and deadly. Those of the Romanist group who are saved, are saved not because of what they have been taught, but they are saved in spite of it. In some manner, God has gotten His Word into the elect within that group, to the extent that a few of them here and there are saved.

I would like to show you some ways whereby that Romanist differs with us and that we definitely differ with Romanism.

I

### THE ROMANIST VIEW AS TO SALVATION.

I don't know all you would have to do as a Romanist to be saved. We say that for a person to be saved he must receive Jesus Christ as his Saviour — saved by grace through faith, plus nothing, minus nothing. Just grace, grace, grace. Isn't it wonderful that you can say that a man is saved in that manner and you don't have to keep on telling other things that he has to do, and things that he has to leave off, whereby he is saved? I think the most wonderful truth in all the world is the truth of salvation as preached by a true Baptist church that we are saved by the grace of God, plus nothing, minus nothing — just grace, grace, grace.

The Romanists don't believe that. They believe that a man gets salvation only because of baptism. That is the primary method whereby they believe that salvation comes, and of course that has to come only through the hands of their priest today.

May I say that once upon a time I was sprinkled in a Cath-

olic performance. I got in the way of the holy water and got holy water thrown all over me. A young girl was dying and I was in the room in the hospital where she was dying. There was a Catholic in there and he was stationed there as a friend, in order that in her dying hour, she could be sprinkled and be sure she got into Heaven. As she was dying, he sprinkled the whole room, including me.

I shall never forget that experience and I asked him afterwards why it was that he did so. He said, "You know she hadn't been the best girl in the world. Her reputation wasn't exactly what you would have liked for it to have been. I knew it, and everybody else knew it. She had been a neighbor, and I just couldn't think of her dying and going to Hell. I got in her room and stayed there until her death in order that I could baptize her so that she could enter into Heaven." Now that was typical Romanism.

I say, beloved, Romanists make baptism the instrumental cause of justification, and nobody is ever saved so far as they are concerned, who does not come through the rite of Romanist baptism. I, in turn, say the Bible teaches that Christ's work on the cross was sufficient — that when He died, saving blood flowed from His hands and His side and

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His feet. When I look at Him, I can see Him as He bled and suffered for our sins. It is a blessing to me to even recognize the fact that Jesus Christ paid my sin debt in full. Can you think of anything more wonderful than that all of our sins were paid for in full at the cross? When Jesus Christ died, He might just as well have taken your sin debt, if you are one of God's elect, and have stamped on that sin debt "Paid in Full," because that is exactly what happened that day. Beloved, it thrills my soul just to know that His death was sufficient to pay for all of our sins.

I have often said from this pulpit that sin has to be paid for. Either you pay for it in Hell — and that is what a sinner does when he goes to Hell — or else Jesus Christ paid for it on the cross. I insist that there is not a thing else that can be done with sin; either you pay for it in Hell or Jesus Christ pays for it on the cross. I thank God that everyone who is saved has had his sins paid for in the Lord Jesus Christ and we find that we are complete and sufficient in Him. All who trust Him are complete and sufficient in Him, and we do not have to go through the priesthood of Romanism. We do not have to go through the instrumental cause of baptism to find justification, but rather our salvation is complete in Jesus Christ. Listen:

"Being JUSTIFIED FREELY BY HIS GRACE through the re-

demption that is in Christ Jesus: 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; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus."—Rom. 3:24-26.

Notice that it says we are justified freely by His grace. Isn't it wonderful to know you are not saved by baptism. You are not saved by church membership. You are not saved by good works. You are not saved by anything that a church, a preacher, or anybody else does for you. You are saved, as it says here, "justified freely by his grace."

Listen again:

"In whom we have REDEMPTION THROUGH HIS BLOOD, even the forgiveness of sins." — Col. 1:14.

There is not a word said about baptism or church membership. There is not a word said about being sprinkled by a priest. There is not a word said about the fact that you have to come through any rite of the church. Rather it says that we have redemption through His blood.

Notice another Scripture: "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.

Keeping the law won't save anybody, but through Jesus Christ we are justified from all things. That is just about as plain as any verse in the Bible, and it is certainly just about as simple in the presentation of its truth. How are we saved? By baptism? No. By church membership? No. By Romanists' rites? No, but "by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." There wasn't anything in the Old Testament that would bring justification. Our salvation, I say, is different from the Romanists so far as their thought of salvation is concerned.

II

### THE DOCTRINE OF PURGATORY.

The Romanist church teaches that Christ's work on the cross does not clear up all of one's sin account. I say that it does. I believe if there is anything where in the Bible is emphatic, it is that my sin account was cleared in full at the cross. I am satisfied that if the Bible is clear on anything, it is this. Your sins are all paid for in Jesus Christ.

We sing:

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

When we sing that, do we mean it? I do. I certainly believe it. I say to you, I believe that Jesus Christ on the cross paid the entire sin account.

The Romanists don't say that. They say that after a person dies, he has to go to a place called Purgatory. Even the Pope has to go to Purgatory. There never has been a pope that has died that hasn't gone to Purgatory. The Romanists say there is only one person that doesn't go to Purgatory and that is the woman that dies in childbirth. She has sacrificed her life to bring another life into this world. They say that because of the sacrifice that she has made she doesn't have to go to Purgatory. Other than that, everybody else, including the Pope, when he dies, has to spend a while in Purgatory. Of course, after he suffers there for a while, he then is able to get into Heaven.

That teaching is merely a teaching of man. It was never heard of until the latter part of the 6th century. The fact of the

## What Would They Name You?

The Indians used to give their babies only temporary names. They waited until the boys and girls grew older and had earned a name. Thus, some good girl was named Bluebird, Snowflower, Spring Wind, Sunshine, or something else which showed how people felt about her. Some boys, when they grew old enough to join in the hunt, were named Brown Bear, Running Wolf, Black Eagle, or Thunder Stone.

Suppose boys and girls were left nameless today until they grew at least to junior age and had earned some name for themselves. There are some boys who might be called Helping Hand, Brave Lad, Great Heart, Faithful or Mouth of Truth. There are some girls who might be called Sunny Smile, Blue Flower, or Hope.

There are, however, a few boys and girls who might not have such delightful names. There are some who might have to be called Scowler, Shirker, Cheater, or Old Maid Face. What would they name you? —Maranatha

matter is, it never became an Article of Faith of even the Romanist church until the Council of Florence, held in 1439 A.D. Notice, for 600 years nobody heard about Purgatory and then for approximately another 800 years they didn't make it a doctrine of the church. At the Council of Florence, in 1439 A.D. they made Purgatory a doctrine of the church. What about all that crowd that died from the days of Jesus down to the time that it became a doctrine of the church? What was their status?

The Romanists say that an individual has to suffer and suffer and suffer for his sins. I thank God that I can say that I do not believe in Purgatory. I thank God that I can say to you that I have no place for Purgatory in my belief, and so far as I am concerned, Purgatory is definitely, fully, and positively out. Jesus suffered fully for my sins on the cross and that is all that I need. I don't need anything else. I don't need to have my sins purged away by anything at all that I might do, or by anything that the church might do in my behalf.

I remember a fellow who lived in the same community where I lived when I was a boy. His father died and some few days after the funeral it was noted that this young man had a whole handful of money in his possession. Somebody asked him about it, and he said, "When my father died, the priest said it would take a lot of money to get him out of Purgatory. The family drew this money from the bank and they gave it to me and told me to take care of it. I just decided that I would take care of it and I put the money in my pocket and put a check in the casket."

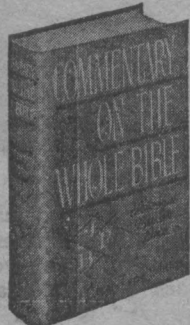
I have thought of that fellow. I am not so sure but what he was a pretty smart boy in what he did. He kept the money. He put a slip of paper in the casket, so if anybody looked, they could find out that the old man was supposed to go through Purgatory and that that was supposed to take care of him.

I remember another young fellow who lived back in the community where I grew up, which, incidentally, was quite a Catholic community. He went to the priest one day to see about how his father was getting along in Purgatory. The priest told him he had him all out now but one foot. The young fellow said, "Well, that is all right. I am not going to pay anymore." He had already given the priest several hundred dollars, and several hundred in (Continued on page 3, column 1)

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THE BAPTIST EXAMINER  
OCTOBER 28, 1972  
PAGE TWO

In Trying To Show Your Thankfulness To God This Year, Why Not Remember Our Publishing Work With A Most Worthy Offering?



# Many Do Not Know About TBE. If You Love It, Others Might Like It. Show Your Thankfulness . . . Send It To Someone Else Today!

## "Romanism"

(Continued from Page Two)

those days would mean several thousand today. He said, "If you have him out all but one foot, he is pretty active and he'll kick that other foot out himself." I think the young fellow was pretty well right in regard to his philosophy—if they had gotten him out all but one foot and the old man was pretty active, then he could kick out that other foot without any help from the priest.

I mention these things to how you the ridiculous side of Purgatory. It is the most ridiculous thing in this world. It is not taught in the Bible. As I say, it was not heard of until about 600 years after the death of Christ. It never became a doctrine of their church until about 1430. I tell you, beloved, it is the most ridiculous thing in this world when you talk about Purgatory.

The fact of the matter is, it is a figment of man's imagination, and it is a graft that is carried on by the church. Romanists are charged huge sums of money in order that masses might be said that will shorten the stay of the individual in Purgatory. Beloved, it is a fraud. It is a graft from beginning to end — the biggest graft in this world. I have known Catholic people in the years of my ministry that have sacrificed and have actually starved themselves in order that they might give money to the priest, that the priest in turn would pray for the departed that that individual might get out of Purgatory. Beloved, I say to you, it is nothing short of a graft.

There are at least three things wrong with Purgatory. First, there is no Purgatory. The Word of God doesn't even refer to it. Second, if there were a Purgatory, it wouldn't do a bit of good chattering around in Latin concerning it. In the third place, if there were such a place as Purgatory, it is a dirty and inhuman shame for a man to charge people the last penny that they have in order to get an individual out of suffering into Heaven. I say to you, to charge people to help get their loved ones out of a place of suffering into Heaven is the dirtiest, most inhuman shame that I can think of.

Father Chiniquy in his "Fifty Years in the Church of Rome" tells the story of how when his father died and his mother was left with a family of children, and they had only one cow to fall back upon so far as food was concerned, that the priest confiscated their cow in order to pay and lessen the stay of

Chiniquy's father in Purgatory. Can you imagine a man taking their last possession, with the wife and children begging that the cow not be taken. They needed the cow for the sustenance of the body, yet the priest confiscated that cow. I say it is nothing but a dirty inhuman shame for a priest, or for a pope, or for a church to practice Purgatory.

On the contrary, the Bible does talk about being purged from our sins. Listen:

"Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when HE HAD BY HIMSELF PURGED OUR SINS, sat down on the right hand of the majesty on high."—Heb. 1:3.

Do I need Purgatory? No, He purged my sins at the cross, and then He sat down on the right hand of the Majesty on high. I don't need Purgatory. There is no such place found in the Bible, it was never heard of until hundreds of years after the death of Christ, and it never became a doctrine until nearly fifteen hundred years after the death of Christ. It is the greatest grafting system in the world. In the light of these facts, I thank God for the fact that Jesus Christ purged my sins away at the cross.

### III

#### THE DOCTRINE OF CONFESSION.

The Romanists say that an individual is to make confession of his sins to mortal man. That did not start with the Bible. That did not start until 1225 years after the death of Jesus Christ, because in 1225 A.D., the Lateran Council adopted confession as a part of the Catholic Church. Do you know what confession does? It allows the priest, a mortal man, to pry into the most delicate affairs in the life of any individual. If you will read the questions that the priest asks those who come to confession, you would be shocked to think that an individual would have ever asked such questions of other people.

I tell you truly, a man of good intelligence would never allow his wife to go to confession, to have the questions put to her that are asked when she is in the confessional box. If it were done other than in the name of religion, if the man were any man at all, he would horsewhip the priest who did so.

I can't think of any individual allowing his daughter to go to confession. I have two daughters and I can't think for one moment's time of anything that

would be more corrupt than for my daughters to go to confession and have to listen to the questions that they are asked at the confessional.

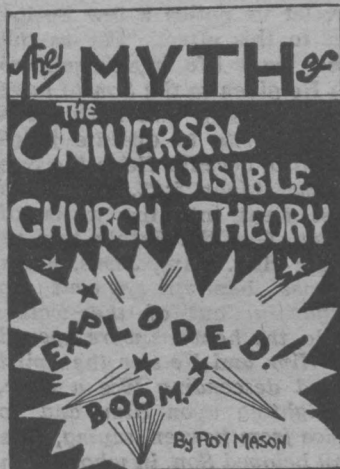
I say, beloved, it is a wicked thing and it leads to all sorts of abuse. Believe me when I say that the confessional leads to all sorts and all types of abuse.

What does the Bible say about the forgiving of sins? What does it say about this matter of confession? Listen:

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."—Acts 8:22.

This was what Peter said at the home of Simon, the sorcerer.

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There is not one word said about making a confession to Simon Peter. There is not one word said about confession to Simon Peter or to anyone else. Rather it says, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

Let me give you the most classic example in all the Word of God relative to prayer on the part of a Christian and forgiveness. David was a man of God. He was also a man after the flesh. I think David had as much of the fleshly nature about him as any individual that ever lived. The Bible tells us about his experience with Bathsheba. Later on, David repented of his sin. When the prophet Nathan came to him to rebuke him for his sin with Bathsheba, when he pointed the finger of accusation at him and said, "Thou art the man," David was a miserable man. If you will read the 51st Psalm, which was written right afterwards, you will see how miserable he was. Listen to him as he talks about the bones that God has broken. David felt like every bone in his body had been run over with a steam roller. He thought he was crushed. Then later he repented and turned back to God. He didn't go to confession. He didn't go to a priest. Instead, he confessed to God. Listen:

"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my

transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah."—Psa. 32:5.

To whom did David confess? Not to any earthly man — no priest, no pope, no Catholic dignitary, but he acknowledged his sin to God, and God forgave him. He speaks about how happy he is as a man whose sins have been forgiven.

I say then, beloved, God's people ought to pray for each other. I think you ought to pray for me in view of my weakness. I ought to pray for you in view of your weaknesses and your faults. I think we should mutually pray for one another, but there is not an indication in all the Word of God that you are to confess your sins to a priest. Rather, you are to confess only to the Lord Jesus Christ.

To me, that is a very serious thing, and it is a very strong doctrine. It is a very great doctrine. As I mention it, it shows you how greatly are the differences between Romanists and true Baptists.

### IV

#### THE ROMANISTS TEACH PENANCE.

The Romanists say they are to do things to get their sins forgiven. The Bible says, "Repent ye," but the Catholic Bible translates it "penance." Every place in your Bible that says "Repent ye," they say "do penance." What is penance? It is nothing else except trying to pay for your sins.

I can't see how putting rocks in your shoes to make your feet uncomfortable could bring about salvation. I can't see that doing without meat on Friday, during Lent, or any other time could make you one bit more religious. In fact, I doubt seriously if you would be as religious if you get real hungry. When your tummy goes to growling, I am afraid you would forget about spiritual things. I can't see how abusing the body in any way would bring any honor or glory to Almighty God.

I have seen people walk on their knees on concrete fully 300 yards and by the time they got inside the church their knees were bleeding. I can't see how that would bring glory and honor to God. I can't see how an individual could hope to have salvation thereby. I have seen people carry heavy crosses for miles. I saw one who said he was traveling to a town 600 miles away and he was carrying this heavy cross that weighed some 150 pounds.

It was just all he could do to carry this cross. He was doing penance in order to have his sins blotted out.

I can remember an individual who had been miserably beaten. He was bloody and his flesh was torn — and for what purpose? He had had this beating administered to him as a matter of doing penance. He had in mind if he suffered that he would do penance for the sin in his life.

Beloved, the idea of doing penance for your sins denies the completeness of the atonement of Jesus Christ. It is nothing else but a denial of the completeness of Jesus' atonement. That is why I say that there is only the one thing wherein we agree with the Romanists, and that is on the matter of the virgin birth.

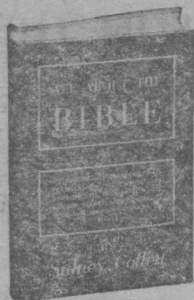
As I say, the matter of penance is a complete denial of the finality of the atonement of the Lord Jesus Christ. I have a hard time seeing how wearing rocks in your shoes would bring salvation to you, nor bring glory and honor to God. Every once in a while I get a grain of corn down in my boot, or I get some seed in my boot, and it is very uncomfortable. When I do, I hurriedly take off the boot and remove the intruding object. It doesn't make me more religious. It certainly doesn't make me more spiritual. If anything, I feel far removed in the other direction. I don't see how if I would walk around all day with a handful of corn in my boot and wear my socks out, wear my heel out, and wear the sole of my foot out — I don't see how when night came that I would be more spiritually minded than I was. I say to you, I am far removed from the position of Romanism on the matter of penance.

### V

#### THE MATTER OF SACRAMENTS.

We don't have a sacrament. For the record, let's get this straight. When we come together for the observance of the Lord's Supper, that is not a sacrament. The word "sacrament" means "the conferring of grace." We do not expect grace to be conferred to us through the taking of the Lord's Supper. It isn't conferred to us. Therefore, the Lord's Supper is not a sacrament.

Certainly, it isn't communion either. You are not taking communion. How many Baptists have been guilty of unexcusable carelessness in the handling of terms! (Continued on page 4, column 5)



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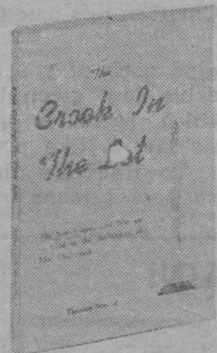
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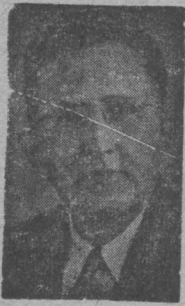
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OCTOBER 28, 1972  
PAGE THREE



## The Baptist Examiner FORUM

"Explain the authority for organizing a church, and is Acts 11:19-26 a Scriptural example of the church at Jerusalem giving birth (authority) to the church at Antioch?"

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



Authority to organize a church, is but the right a church has to reproduce itself by bringing, into existence, a new group of like faith and order.

Yes, it would seem to me that the church at Antioch was the offspring of the Jerusalem church. The Jerusalem church had an interest in the new church, and considered that they had the right to send a sound, dependable man to work with them. We are not given the details of their organization, but evidently they had gotten off to a good start, for Barnabas was well pleased with what he found. (verse 23.)

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Yes, Acts 11:19-26 is a Scriptural example of how a baby church is born, and it illustrates how every true Baptist church comes into existence. In fact, there is no other way by which a group of Scripturally baptized people can become the body of Christ. A church, who is the body of Jesus Christ, is a living institution, having many members, who are empowered as living witnesses for Jesus by the Holy Spirit in the capacity of another Comforter, or the one whom Jesus promised would come to lead them (members of His church) into all truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

This Comforter, who is the life of the body of Christ (Baptist), was only given one time. He came as the abiding Spirit on the day of Pentecost. In order for a church to be a living witness for Jesus, she must have the Comforter. Seeing as how the Spirit was given only one time, then it

stands to reason that each body of Christ must be connected to the first church, or else they do not have Him who leads and guides into all truth. Therefore, from Pentecost until now, the true churches have given birth to other churches until, at this hour, there is an unbroken line of churches back to the first church. Were this not true, then every time a church came into existence there would have to be another Pentecost to empower her with the Spirit.

We are aware that there was only one Pentecost. Thus, the life of a church must be given through a mother church. Without this authority (life), assemblies are only assemblies of men and cannot be of the Lord. Let us look at Martin Luther, who founded the Lutheran Church. When he separated himself from the Catholic Church and organized his followers into an assembly, this assembly did not become the assembly of the Lord; rather it was the church of Martin Luther. This man did not have the Spirit as the Comforter; furthermore, no man can bring forth a spiritual body. He may bring forth another physical body like unto his own, but he cannot bring forth a body of Christ, for only true Baptist Churches, who have the Comforter, can bring forth another living body of Christ or true church.

The church is definitely a spiritual body. She is composed of men and women who have been regenerated, and who have been brought to the place of the new birth, and who have been baptized to manifest that they are now followers (disciples) of Jesus, and who hunger and thirst after righteousness. The food which she hungers for is spiritual food which consists of the Gospel or good news of what Christ (her bridegroom) has done for her. The water which she thirsts for is the graces of the Spirit as He leads her in paths of righteousness for Christ's sake. Brethren, no man can bring forth such a body as described above. She can only be born of another church as was the church at Antioch.

Martin Luther or any other man may gather people together, and they may pray, sing, preach, and pay tithes, but it will all be in vain for they are a dead church — a church only in name and assembly, but without authority (Comforter) to carry on the work of Christ in this present world.

May I remind each of you of an unchangeable law given by the Lord which regulates the Universe. This law is like produces alike. To illustrate this fact, let us suppose I plant po-

tatoes, and at harvest time, I go out to reap what I sowed, I will not reap watermelons, for potatoes cannot reproduce anything other than potatoes. So it is with the Lord's church. One church can bring forth another church, but a man cannot in any sense of the word bring forth a spiritual body. Thus a church must be brought forth by a mother, like the church at Antioch.

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In our last answer we dwelt on this briefly when we explained about how a church comes into existence.

Let us begin this time by pointing out the authority of our Lord Jesus Christ. Anyone who believes in Jesus as the Son of God believes in His authority. However, let us notice a few Scriptures to this effect. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man." (John 5:26, 27). When Christ went into the water of baptism, God the Father told us to hear Him. "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:16, 17). The same thing was said when Christ was transfigured before the three disciples. "While He yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye Him." (Matthew 17:5).

From these portions of Scripture we very clearly are shown that Jesus Christ, who is the Son of God, has authority and we are to hear Him.

While Christ was here on earth He organized His church as we pointed out in last week's answer. (See I Corinthians 12:28; Luke 6:12,13; Matt. 16:18). We are shown that Christ is the head of His church. "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." (Eph. 1:22, 23). "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing." (Ephesians 5:23, 24).

Granted, in these verses He is speaking of the church as an institution, but in doing so He is showing His headship over each local body. Since the word church is translated from the word "ecclesia" which means local assembly, and since the teaching all the way through is that the church is a local assembly, we can rest assured that Christ is the head of each local church.

This truth alone shows that the church has the authority from Christ but we also see it from Matthew 28:18-20. "And Jesus came and spake unto them, say-

ing, All power (or authority J. E. H.) is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Christ started His church, gave to them the authority to preach to the lost and baptize them. In last week's answer we pointed out that Paul and Barnabas were sent by the church under the direction to go as missionaries and to organize churches. (See Acts 13:1-4).

In Acts 11:19-26 we have the account of the church of Jerusalem going out and doing as they had been told to do before Christ ascended back to heaven. (See Acts 1:8). At first they did not do this and so they were scattered by persecution. "And Saul was consenting unto His death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1).

The church was scattered, they preached, people were saved and the preacher came and organized churches.

This shows that there must be a mother church before a newly organized body is a Scriptural New Testament Church.

**E. G.  
COOK**

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Baptist Church  
Birmingham, Ala.



I am fully convinced that there is only one scriptural way to organize a church, and that is by the authority of another New Testament church. I am also convinced that those who were scattered abroad (Acts 8:1) left the church at Jerusalem clothed with the necessary authority to preach the gospel, baptize the believers, and organize them into churches.

I once had the idea that Acts 8:1 was teaching that the entire church, with the exception of the apostles, was scattered. This idea was the result of my failing to study the context as I should have done. The little word "all" has so many different meanings that it is utterly foolish to give it a meaning before the context is studied thoroughly. There is definite proof here in the context to prove that what the convention calls "lay members" were not scattered. In verse 3 we find that after the scattering took place Saul was still going from house to house and dragging

men and women (some translators say by the feet) to prison. And verse 4 tells us those who were scattered abroad preached the Word. This tells me that women would be preaching if they had been included among those who were scattered.

So, after a close study of the word "all" I am convinced that all the elders in the church, with the exception of the apostles, were the ones who were scattered. And I certainly do not subscribe to the teaching that this scattering was done so hurriedly and under such conditions that the church would not have had time, nor been in any condition to give the necessary authority. And since I believe the preachers who went everywhere preaching the Word did so with adequate church authority, therefore, it was not necessary for the church to send Barnabas to Antioch with that authority. I believe the church sent him to strengthen and encourage the brethren.

For proof that authority for preaching the Word, baptizing the believers, and organizing churches must come from a New Testament church I go to Acts 13:1-4. There we see the Holy Spirit calling Paul and Barnabas to go as foreign missionaries to preach, baptize and organize. But when the Holy Spirit had called them He told the church to send them to do what He had called them to do. If church authority was not necessary, why bother the church with it?

### "Romanism"

(Continued from page three)  
This is one of them. Beloved, you don't take communion. We take the Lord's Supper in remembrance of Him.

The Romanists have lots of means whereby that grace is conferred. In fact, they have seven sacraments. We talk about two ordinances — the ordinance of the Lord's Supper and the ordinance of baptism. They have both of these as sacraments. They also have others, even saying that marriage is a sacrament and that grace is conferred to the individual by marriage. That is why it is that the Romanists say no marriage is valid unless it is performed by a priest. Certainly if grace is going to be conferred thereby — if it is a sacrament, it has to be administered by the priest. Naturally, that leads them to another conclusion that all children born of Protestants or Baptists are illegitimate. They naturally say that you do not have a proper marriage and therefore your children are illegitimate children.

I ask you, do you object too much when I say that I differ with the Romanists on most everything that they believe? Do you see what position it puts you (Continued on page 5, column 2)

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### WHY WEEPEST THOU?

"A time to weep and a time to laugh; a time to mourn, and a time to dance." (Eccles. 3:4).

Is it easy for you to cry? Some women cry over everything. When their feelings are hurt, when they are sick or tired, or when they are happy, scared, or troubled. They cry at births, deaths, graduations and weddings. They cry over the soap-operas and their neighbor's missing cat. Anything and everything will bring the tears. Our text says that there is a time to weep. We could no doubt eliminate a lot of our crying by trying to be Scriptural in them. There are a lot of tears in the Bible, such as tears of sorrow, compassion, sin and joy. Let's look at a couple of them and see what we can learn. In Ezek. 8:13, 14 we see the women weeping over Tammuz, a heathen god. This is sinful weeping. The Lord calls it an abomination. Sometimes we get caught up in practices, holidays, or social events sponsored by false churches or lodges. When we get hurt, there is no use crying about it. They would only be sinful tears.

Sometimes our crying is misplaced. We think we have good reason to cry but we are mistaken. I'm thinking especially of Mary Magdalene at the tomb of our Lord. She went to the tomb and found the stone rolled away. She stood outside crying as if her heart would break. She was sure someone had stolen her Lord's body and taken it away. But when she looked in the tomb again, she saw two angels. They asked her "Why weepest thou?" Yes, Mary's tears were certainly misplaced. She was crying for a dead Saviour and He was alive. This was a time for rejoicing. He had conquered death and the grave. He was alive forever more. Have you ever found yourself crying mistakenly? Often we weep over things we cannot control or waste tears over something we cannot change. Some-

times we cry over some difficult situation only to find it a blessing in disguise.

There is a weeping that is good. We find Paul weeping as he tells the Philippians about the enemies of Christ (Phil. 3:18, 19). Surely this should break our hearts too to see the multitudes, not only unbelievers, but actively working against the Lord and His church. They do this via their heretical doctrines, sinful practices and unholy lives. It is so easy to be cold and indifferent to the lost around us. Oh, that it might please our Lord to soften our hearts and fill our eyes with tears about these. The result would be Psalm 126:5, 6: "They that sow in tears shall reap with joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." How long has it been since you and I have wept as we gave the gospel to a lost sinner?

Let us examine our tears. If they are tears of self pity, or for show, let's dry them up for they are worthless, and will only lead to despair. Instead, may we pray for Scriptural tears. Ones that will bring glory to our Lord Jesus Christ.

### "Romanism"

(Continued from page 4)

ladies in? If Romanism is true, then it puts you in this position that you are a whore, and your children are bastards, unless you were married by a Romanist priest.

I might go further and say that that is why the Romanist say marriage is undissolvable. They are not supposed to ever get a divorce. If you get married in the Roman church, you are not supposed to ever get a divorce. In other words, regardless of what Jesus said, regardless of the positive definite exception that Jesus gave in Matthew 5:32 when He talks about fornication — in spite of that positive statement on the part of the Lord Jesus Christ, they say never get a divorce. Why? Because grace is conferred by your marriage. Therefore, it must remain intact forever.

You can see then, beloved, why it is that I say there is a lot of difference between Romanists and Baptists. As I said to you a

few weeks ago, there is only one thing wherein we agree and that is the virgin birth.

VI

### THE MATTER OF INDULGENCE.

When Martin Luther nailed his 95 thesis to the door of Wittenburg church, Martin Luther was denying primarily the sale of indulgences. A man by the name of Tetzel had come to the town and was selling indulgences. What is an indulgence? It is the privilege of sin. If you want to sin, you buy the privilege. Now isn't that a convenient religion? If I want to get drunk, I go to the priest and I buy the privilege in advance. I have bought me an indulgence.

In my community as a boy, a man went to his priest to make a confession and paid the priest. The priest said, "What have you done?" "Well," he said, "I stole half a stack of hay last night, but I might as well confess it all and

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pay the full indulgence because I am expecting to go back and steal the other half tonight." This man told me that he bought the privilege of stealing that half stack of hay. He bought the privilege in advance — an indulgence. Stealing didn't bother him at all. The thing he was thinking most about was, he bought the indulgence and got in good with his church.

Beloved, this idea of indulgence never came along until a house and years this side of Jesus. In fact, it was brought in as a doctrine of the Romanist church in 1096 A.D. This is indeed some of the most colossal graft in all this world! The priesthood describes how indulgence may be obtained, and the priesthood tells you that you can bow at certain altars, you can pray to certain saints, you can kiss certain crosses, you can run your hand along a string of beads and say so many prayers all on the basis of paying money. If you pay enough money, you can buy an indulgence to do most anything in this world.

When the 1920's and '30's came along, the big racketeer in Chicago, and the biggest in the whole nation was Al Capone. Al Capone was later sentenced to Alcatraz. I read a paper carrying the report that in Alcatraz Al Capone was reading his Bible. I got to thinking if Al Capone was reading his Bible that I was going to write him and try to give him some information concerning

God's Word, and I did. It began a correspondence that went through probably a half dozen, maybe a dozen letters. I remember specifically that in one of those letters Al Capone told me that the thing that caused him to keep going in his rackets was the fact that he brought indulgence in the Catholic church in advance of the commission of any crime.

Can you imagine a man buying the privilege of committing a crime? Maybe he wanted to rub out a crowd that was muscling in on his contacts, coming in his territory and taking some of his gambling interests or taking over some of his lucrative business of bootlegging liquor during the time the Volstead Act was in existence. Maybe he wanted to rub out that gang. He merely went to the priest and bought the indulgence to do so. Can you imagine a religion like that?

### CONCLUSION

I come back and I say to you, as I said some weeks ago, we have only one thing in common with Romanism and that is the virgin birth of Jesus Christ. I don't know of another doctrine that you can mention wherein we agree with them. I thank God that I can say to you that our hope is in Jesus Christ; that I can preach to you and point you to the Lamb of God; that I can say like the man of old:

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

I thank God that we can sing, "Jesus paid it all." I thank God that we can sing, "On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

I don't doubt but what here and there, occasionally, you will find a Romanist that is saved — not because of what he is taught, but because, finally, God has gotten the Word to him and in some manner he has been saved.

I thank God for everyone that is saved. I would to God that everyone of them could be saved, but I know the majority of them are not saved. I pray to God for you that you might be saved, that you might trust fully and completely in the shed blood of Jesus Christ, in the atonement that was wrought out for you at Calvary. May you trust Him who died for you, and trust Him alone — not me, not the church, and not an ordinance, but trust Jesus Christ alone, and take your stand for the Son of God as your Saviour.

May God bless you!

### Election

(Continued from page one)

one-hundred and five passages of the Holy Bible.

Matthew Henry defines election as "God's gracious decree or resolution to save some, and bring them, through Christ, by proper means, to eternal life" (Matthew Henry's Commentary, Vol. VI, page 1003).

Augustus Strong gives this definition: "Election is that eternal act of God, by which in His sovereign pleasure, and on account of no foreseen merit in them, He chooses certain ones out of the number of sinful men to be the recipients of the special grace of His Spirit and to be made voluntary partakers of Christ's salvation" (Systematic Theology, p. 779).

The learned J. P. Boyce says: "God, of His own purpose, has from eternity determined to save a definite number of mankind, as individuals, not for or because of any merit or work of theirs, nor of any value to Him of them; but of His own good pleasure" (Abstract of Systematic Theology, p. 347).

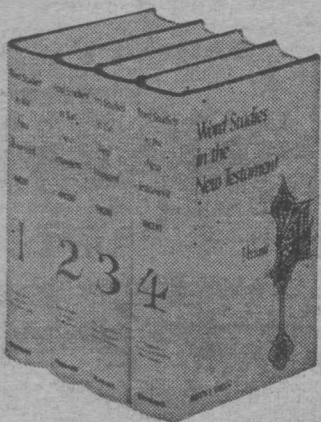
### PRELIMINARY REMARKS

The doctrine of election cannot be properly understood apart from a recognition of the sovereignty of God over all His creation. But this truth like election is found abundantly in the Scriptures. I Chronicles 29:11-12 reads: "Thine, O Lord is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee; and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all." Psalm 103:19 declares: "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all."

To concede that God is sovereign is to admit that He has the right to bestow more grace upon one person than upon another. This must be so for grace is unmerited favor to sinful man. The Bible reveals that God has this right. To the seed of Israel the Lord said in Deuteronomy 7:6: "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."

I read in Psalms 78:67-68 these words: "Moreover he re-

(Continued on page 6, column 1)



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## Election

(Continued from page five)

fused the tabernacle of Joseph, and chose the tribe of Ephraim; But chose the tribe of Judah, the mount of Zion, which he loved."

The New Testament reveals the same truth. In Matthew 2:12-15 this truth is seen in the parable of the laborers. The laborers who worked all day complained because the lord had paid those who worked a few hours as much as they had been paid. They said: "Thou hast made them equal unto us, which have borne the burden and heat of the day." The lord answered: "Friend, I do thee no wrong. . . . Is it not lawful for me to do what I will with mine own?" In Romans 9:20-21 I read: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

To concede that God is sovereign is to admit that He exercises this right in dealing with men. Psalm 89:3 declares: "I have made a covenant with my chosen, I have sworn unto David my servant." Psalm 147:19-20 informs us: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and as for his judgments, they have not known them."

The New Testament harmonizes with the Old Testament about this. Mark 13:20 says: "And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days." Jesus Christ said in John 15:16: "Ye have not chosen me, but I have chosen you." Concerning Saul of Tarsus the Lord said: "He is a chosen vessel unto me" (Acts 9:15). II Timothy 2:4 tells us a good Christian soldier is responsible to "please him who hath chosen him to be a soldier."

### TWOFOLD ELECTION

Election has to do with angels. I Timothy 5:21 mentions "the elect angels." God considered the

angels as a pure mass of creatureship. He chose some of these to holiness and happiness. These elect angels do always behold the fact of God the Father (Matt. 18:10) and ever do all His pleasure (Ps. 103:21). Other angels God "cast down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (II Pet. 2:4). The choice of the one and the leaving of the other is owing to the sovereign will of God.

Election also has to do with men. In Romans chapter 9 Paul speaks of some who are "the vessels of mercy . . . afore prepared to glory" (Rom. 9:23). Then he mentions "the vessels of wrath fitted to destruction" (Rom. 9:22). The Bible speaks of some who are elect persons and who obtain eternal life and salvation. It equally speaks of others who are given up to blindness. Romans 11:7 declares: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." I Thessalonians 5:9 reveals how God has appointed some to obtain salvation and others to wrath: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ."

### TERMS WHICH EXPRESS IT

The general terms used to suggest this doctrine are primarily some form of the word "elect" or "chose." But the doctrine is expressed in other terms as well as in these words. Thus I will take some time to call attention to these.

Divine election is conveyed by the expression "ordained to eternal life." Acts 13:48 declares: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed." No honest reader can deny that Luke speaks here of certain persons who are ordained by God to inherit eternal life and salvation. Thayers says that this passage refers to "as many as were appointed to obtain eternal life, or to whom God had decreed eternal life." The Latin Vulgate Version renders the word "ordained" in our version "preordained."

Arminians in an attempt to deny the teaching of election try to make this passage read "as many as were disposed for eternal life believed." But this makes the Greek word "tasso" to disagree with its usage anywhere else in the New Testament. This word occurs again in Romans 13:1 where it is again translated "ordained." It is also rendered "determined" in Acts 15:2 and "appointed" in Acts 22:10 and Acts 28:23.

The unregenerate man has no disposition for eternal life. The unbeliever is "foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another" (Titus 3:3). The unsaved man is "the enemy of God" and is at "enmity with God" (Jas. 4:4). He cannot know the things of God of which eternal life is a part (I Cor. 2:14). This reveals if any man is disposed for eternal life, it is because God ordained him to it.

### NAMES IN BOOK OF LIFE

God's sovereign selection of a people is seen in certain persons' names being written in the book of life. The Bible tells us that the names of particular per-

sons were written in the roll book of life in distinction from other persons. Revelation 17:8 says of the beast worshippers "whose names are not written in the book of life from the foundation of the world." Revelation 13:8 of the American Standard Version says: "And all that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." If the names of certain persons were not written in the book of life other persons must have had their names written there.

In Revelation 21:27 we learn that the inhabitants of the New Jerusalem are "they which are written in the Lamb's book of life." Hebrews 12:22-23 reveals that those who assemble in "the heavenly Jerusalem" are those "which are written in heaven." The book of life is the roll book which has the names of God's elect who are ordained to eternal life before the foundation of the world. Those whose names are "not found written in the book of life" will be "cast into the lake of fire" (Rev. 20:15).

### FOREKNOW AND KNOW

God's sovereign choice of a people to obtain the glory world is expressed by the word "fore-know" and "know." God's foreknowledge of these persons is His choice to make them objects of His special attention and care. Romans 8:28 declares: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among

many brethren." In John 13:18 Christ said: "I speak not of you all: I know whom I have chosen."

The word "know" in these verses means more than prescience. It denotes acquaintance with all its pleasures and advantages. It refers to those God took knowledge of from eternity, those He chose to be His special people. Charles Williams translates Romans 8:29 like this: "For those on whom He set His heart beforehand . . ."

The word "know" frequently means not merely to apprehend intellectually, but to regard with favor and to make an object of love and care. The marginal reading of Exodus 2:25 says: "And God looked upon the children of Israel, and God knew them." The Lord said in Amos 3:2 of Israel: "You only have I known of all the families of the earth." Nahum 1:7 declares: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." In John 10:14 Christ said: "I am the good shepherd, and know my sheep, and am known of mine." II Timothy 2:19 says: "The Lord knoweth them that are his."

The word "know" in all of these passages means more than mere prescience. For the Lord not to know a person does not mean He has no knowledge of him. The Bible says the Lord "knowest all things" (John 21:17). It means the Lord has not made certain individuals the objects of His love and care. They are the non-elect. To the hypocrites at the judgment Christ will say: "I never knew you" (Matt. 7:22-23). By this I understand He will tell them that He never knew them as chosen people. Psalm 101:4 reads: "I will not know a wicked person."

### A CERTAIN NUMBER GIVEN

Divine election is indicated by those verses which speak of a certain number given to the Son by the Father in the Covenant of Grace. In John 6:37 Christ said: "All that the Father giveth me shall come to me." In the Lord's Prayer of John 17 He spoke to the Father about as many as He had given Him. In verse 2 Christ deals with the giving of eternal life "to as many as thou hast given him." In verse 6 Christ speaks of "the men which thou gavest me out of the world." In verse 9 Christ declared: "I pray for them: I pray not for the world, but for them which thou has given me; for they are thine." In verse 11 Christ makes reference to "those whom thou has given me." In verse 12 He again mentions "those that thou gavest me." In verse 24 He calls attention twice to those given to Him by the Father.

Those given to the Son by the Father are the elect. The Father chose these to salvation (II Thess. 2:13; I Pet. 1:2). In the Covenant of Grace the Son agreed to bring these many sons home to glory (John 17:24; Heb. 2:10). These chosen ones were redeemed by Christ "out of every kindred, and tongue, and people, and nation" (Rev. 5:9). All of these will be saved and none will be lost. John 6:39 says: "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

## Methodism

(Continued from page one)

odist preacher in Winston-Salem, as far as he knew, agreed with him. Shall I recognize such a man as a minister? Shall I recognize such an organization as a church? Not so, beloved, not so. He is an idolater, and his organization is a temple of heathen idolatry. This is what most Methodist (so called) churches are.

I have an article before me which states that the Glide Memorial United Methodist Church of San Francisco, has installed a Jewish rabbi to work with senior citizens in the church. Also that this rabbi carried a cane received from Ho Chi Minh and publicly stated that he was a revolutionary and a backer of Angela Davis. That this said church is further contemplating adding a Roman Catholic priest to the church staff. Shades of John Wesley! Even Wesley, whom I do not admire nearly so much as Charles Spurgeon did, would have balked at this. How can an organization claim to be a church — and beyond that — how can saved people recognize it as a church, when it has on its staff, a man who does not even claim to believe in the Lord Jesus Christ as the virgin born Son of God, and as personal Lord and Saviour? A Jewish rabbi does not even pretend to be a Christian. Shall I recognize that organization which hires him as a staff worker, as a Christian Church? Certainly not. This Methodist organization in San Francisco should not, even in the eyes of the world, be called a church. Of course, you and I, as sound Baptists, know it never was a church.

This article before me further tells of a black Methodist minister who is noted for his vulgar denial of the faith, and his obscene speeches from the pulpit. Yet this black bastard (Heb. 12:8) is a Methodist minister in good standing with his conference. Of course, all people, whether black (Continued on page 7, column 1)

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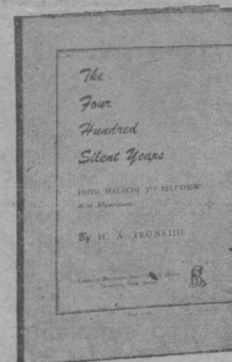
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## Methodism

(Continued from page 6)

or white, who profess to be saved and are not saved, are called bastards by the Word of God.

I have before me a further article from a public and secular newspaper, which tells of a new social creed which was presented for consideration to The United Methodist. This creed proposed by Methodist officials, included the following proposals: A new approach to marriage and sex, which sees sex as essential to full humanity, but insists on the right of persons, though enjoying sex (my comment) to remain single. That homosexuals are to be recognized as beings of sacred worth rather than ill. Let me pause here to say that I don't like that word "ill". We are living in a day when religious psychiatrists have coined new words for sin. A whore is a nymphomaniac, a thief is a kleptomaniac, a drunk is an alcoholic, and a liar and a gossip has pathological problems. I prefer the old terminology of whore, thief, drunk, and liar. Now back to the things proposed to the United Methodists.

A new set of doctrinal standards was proposed, which, according to one critic within the denomination would allow a per-

son to believe or practice anything he wishes from atheism to ultrafundamentalism and still be a Methodist. War was condemned as unchristian. And it was said that the militarization of society must be challenged and stopped. Now brethren, here is a thing (you name it) which claims to be a christian church — which demands for itself recognition as such — and which, if we do not receive as such, we are made to suffer reproach and ridicule. Yet highly paid and highly respected officials in this organization bring before it such proposals as this for study and proposed adoption. How can we recognize such a vile monstrosity as a church of Jesus Christ? We cannot and we do not, and we consider it a brazen imposition on the good sense of mankind, for such an organization to pretend to be either christian or a church.

I was told by one who was present that a brother who once stood with us in the precious truths for which TBE stands, said in a sermon, "While John Gill was systematizing his body of Divinity, John Wesley was out with the great heart of God, evangelizing the world." Well, the truths that John Gill loved and taught and helped others to see, still blesses the hearts of God's children. But we can now see the end results of John Wesley's Arminianism, and his starting of a false church (so called) which is now a curse to the whole world. I reject Methodism's claim to be a christian church. I resent their asking me to do so. I maintain and insist that any truly saved person who will put the Lord Jesus Christ and His claims, and His honor ahead of personal feelings and prejudices will immediately leave the Methodist Church. I do most dogmatically state that any saved person who remains as a member of a Methodist church is putting personal feeling, sentiment, and desires ahead of the claims of Jesus Christ. Saved people who remain in Methodist churches are promoting sin, filth, and idolatry, and are gravely dishonoring the Lord Jesus Christ. I further give it as my considered opinion, that saved people are few and far between in Methodism.

Now, let us return upon our introduction. Can you not see how that these organizations started by men all tend to complete deterioration? They started without God's authority. They did not have God's promise or power. They could only go from bad to worse, and today bears witness to this fact.

I feel sorry for, and deeply concerned about people who claim to be saved, who often are kind and sweet people whom we love, but who will stay in such a vile and rotten and unchristian organization as a Methodist (so called) church.

Brethren, let Baptists stand clear of other denominations. Let us insist that we are the church that Jesus started during His earthly ministry. Let us give no recognition to or have any co-

operation with other denominations who have stolen to themselves the name of christian churches — a name they have no God-given right to wear. While in Winston Salem, I was urged to unite with other conservative (?) denominations in certain union projects. I was then urged to unite with other preachers and churches (?) in a Sovereign Grace Theological Fellowship. I rejected them both. I am a Baptist. I am a 240 lb. Baptist, and that is bigger than most Baptists. I will not join in any religious organization or effort that is not controlled and authorized 100 per cent by a sound Missionary Baptist Church. Let true Baptists maintain such a stand and the world will hate them but God will bless, honor and reward them, and that's what counts. God bless you.

## Sanctification

(Continued from Page One)

ing to measure up to the above passages? Yet there are those who proudly state that they do no sin and that no guile can be found in their mouth. They declare that they know no sin. It needs to be pointed out that even the Lord's Apostles never measured up to such a high stature. Listen to the Apostle Paul in Romans 7:24 when he said:

"O wretched man that I am! Who shall deliver me from the body of this death?"

Listen to the Apostle John in I John 1:8 when he said:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Listen to Job in 40:4:

"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth."

We are sure from Hebrews 12:5-8 that the believer does not live above sin, in view of the fact that these verses teach that God chastens us because of our sins.

It is to be very carefully noted from I John 1:8 (above) that John included himself when he said, "If we say that we have no sin." The pronoun "we" includes John the great Apostle.

Those who hold to the perfectionist view point to Matthew 5:48:

"Be ye therefore perfect, as your Father in heaven is perfect."

The obvious meaning of this verse is that God always places before His people a perfect standard. We, of course, cannot attain to this standard in the flesh. It can only be reached through the merits of the Lord Jesus Christ.

We know from Isaiah 55:8 that God's ways are not our ways and His thoughts are not our thoughts; yet He admonishes us to be perfect as He is perfect. He admonishes us to have ways and thoughts exactly like His. We all know, however, that one could never train a donkey so that he would win the Kentucky Derby. The same is true of we poor mortals; that is, we could train this flesh for a billion years and we would be no more like God than we are today. Why, then, does God ask us to be like himself? It is because He would have us accept no less standard of excellence. It is true that we, in the flesh, cannot attain to his high standard, but such does not lessen God's right to demand it. God is perfect in every way, therefore, He could never smile upon that which is less than perfect. We, of course, attain to God's high standard through the

Lord Jesus Christ. He alone measures up to all that God requires of us. We, even when we pray, must approach God by way of His Son, for He alone is perfect as God is perfect. We, if we were perfect in the flesh, could look God square in the eyes with out Jesus Christ as our mediator. We know, however, that we need the Lord as our mediator.

"My little children, these things write I unto you, that ye sin not (be perfect as God is perfect). And if any sin (cannot attain to this high standard), we have an advocate with the Father, Jesus Christ the righteous (who measures up to God's high standard)" — I John 2:1.

It is very important to note that John included himself in the above verse when he said, "we have an advocate."

Those who insist on a sinless life also point to I John 3:6 and 9.

"Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

In the first place, if these verses teach sinless perfection, then we are all lost, in view of the fact that the verses declare: "he cannot sin;" that is, it is impossible for him to sin. We know, of course, that we do sin. Even those who teach "sinless perfection" believe that a saved person can sin; however, they teach that he is lost, if he does sin. It becomes obvious that they are not consistent. They, in order to be consistent, would have to believe in the security of the believer.

What, then, is the true meaning of John 3:6 and 9? The answer is to be found in the word "sinneth." This word, in the Greek, is the present tense of the verb and carries the idea of continued action. John, then, is saying, "Whosoever abideth in Him does not go on sinning." He may commit sin, but such is not his habit. Job expressed the meaning in Job 10:7 when he said that he was "not wicked." The meaning is that he was not devoted to evil, even though he said in Job 7:20 that he had sinned. Some have used a sheep and a hog as examples in explaining these verses. The sheep falls into the mire and gets out as quickly as he can, while the hog loves to wallow there.

We must all be cautious when swinging away from the perfectionist view so that we do not become worldly. We must never become careless concerning sin, but must always remember that our Lord has said, "be ye therefore perfect, as your Father in heaven is perfect."

One writer said, "It is not an edifying spectacle to see a Christian worldling throwing stones at a Christian perfectionist."

It is obvious, then, that sanctification does not involve perfection in our flesh even though we wish it were possible.

It is interesting to note how the word "sanctify" is used in the Holy Scriptures. We, in fact, learn from the Scriptures that the vessels in the temple were sanctified. The meaning is that they were set apart for and only

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for the service of the Lord. We also know from the Scriptures that the Sabbath was sanctified. The meaning is that it was set apart from the other six days of the week as a holy day — a day for special service to be given to God. The Scriptures also inform us how that the first-born was sanctified. Here, again, he was set apart to God.

The act of sanctification today still carries the same meaning as it did in relation to the vessels in the temple, the Sabbath and the first-born. God sanctifies His children today by setting them apart to Himself by way of regeneration. The act of regeneration results in our old life of sin being crucified. We become like the prodigal who was separated from the field of the world to the Father's house, or like Mephibosheth who was separated from Lodebar (place of no pasture) to dwell in King David's house. We may call this initial separation by the act of regeneration the first step in our sanctification.

The second step in sanctification or separation to God involves a process which the Scriptures call "growth in grace and knowledge." The Bible, in fact, speaks of "little faith," "weak faith," faith "as a grain of mustard seed," "great faith," "strong faith," "fulness of faith" and "full assurance of faith." The Bible also uses figures and comparisons when referring to "growth in grace and knowledge of" (Continued on page 8, column 1)

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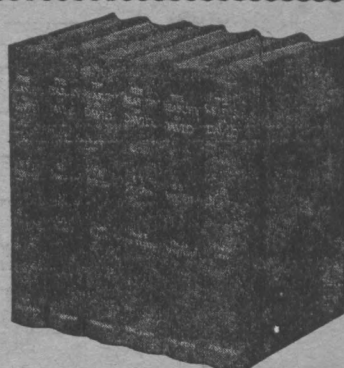
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## Sanctification

(Continued from page seven) our Lord Jesus Christ." The divine life is sometimes referred to the growth of corn, "first the blade, then the ear, after that, the full corn in the ear" (Mark 4:28). The divine life is also referred to as a race, where the runner "forgets those things which are behind, and reaches forth unto those things which are before." (Phil. 3:13).

We see, then, that the second stage of sanctification is that of being set apart more and more to the service of God by increased faith, grace and knowledge. It is when we grow in all of the graces of the Spirit.

There is also another stage of sanctification. This phase of sanctification occurs when we are set free by death from this body of sin and death. We, when we die, will be completely sanctified (set

apart) in that we are set free from all sin and will be given the power to serve God completely. It will be a time when our part time service to God will know its end and when we will serve God on a full time basis.

Sanctification, then, begins with the glorious experience of regeneration. It continues by a continual growth in grace and knowledge and it is completely realized at our death. It is then and only then that we shall be like Him, for we shall see Him as He is.

We must be very cautious when considering our sanctification so that we give all the honor for our sanctification to God the Holy Spirit. He, the blessed Spirit, is God's agent in our sanctification.

"That I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being

sanctified by the Holy Spirit."—Romans 15:16.

It should also be pointed out that we are ordained to be sanctified even as we were ordained to salvation. This fact is brought out clearly in Romans 8:29-30 and Ephesians 2:10.

"For whom He did foreknow, He also did PREDESTINATE TO BE CONFORMED to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, THEM HE ALSO GLORIFIED."—Romans 8:29,30.

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ORDAINED THAT WE SHOULD WALK IN THEM."—Ephesians 2:10.

We may say, on the basis of the above verses, that conformity (process of sanctification) is proof that we are God's elect. It is the way that we make our calling and election sure. It is the way in which we know that our election of God did actually occur in the eternity past.

There are those who have thought and do think that sanctification requires that we abandon society; that is, withdraw from the world and lock ourselves behind some wall; however, such is not the way in which God sanctifies His people.

Jerome wanted to be sanctified and he sought to obtain the same by shutting himself out of society. He, when he was thirty years old, left society and retired to the desert of Arabia. There, in his lonely retreat, strange visions tempted him and he would gather stones and throw them at the crucifix and utter blasphemous words. He would then be filled with remorse, and cut himself with the very stones he had thrown at the crucifix. He did this in what he considered an act of repentance. We know, of course, that Jerome's way is not God's way.

We have said that the agent of sanctification is God the Spirit. Now let us note that the means of sanctification is the Word of God.

"Sanctify them through thy truth: thy Word is truth."—John 17:17.

No one will ever make much progress in the Christian life if he neglects the Word of his God. Our growth is to be not only in grace, but in knowledge.

The Word of God directs us into those things we should do in order to further our sanctification. One of these is prayer and others are Christian service and Christian fellowship through the Lord's church. The Lord, in fact, teaches us that we are not to forsake the assembling of ourselves together.

The providences of God are another means in which God sanctifies His children. God uses trials and sorrows, sufferings and troubles to keep us from the world. It was true of Isaiah, for he said, "In the year that king Uzziah died I saw the Lord."

Many can say, "In the year that my baby died, or my wife died, I saw the Lord." Others can say, "In the year that adversities came and troubles overtook me, I saw the Lord and was drawn closer to Him."

The Lord, then, has different ways of sanctifying us, but no matter what means God may use in setting us apart to Himself, we can say with the wise man of old: "The path of the just is as a shining light, that shineth more and more unto the perfect day."—Proverbs 4:18.

## Five Errors Taught

(Continued from page one) not a church, but it functions practically as a church, leaving off the ordinances.

2. The Ultra-Dispensationalists eliminate water baptism. They hold that Matthew, for instance, was written for the Jews, hence does not apply to Gentile Christians of the "Church Age" as they call it. The "one baptism" of Ephesians 4 they interpret as Holy Spirit baptism. We know one minister who became thor-

that teach salvation apart from baptism.

(3) They have to take Scripture out of its proper context. For instance, they quote "Baptism doth also save us" (I Pet. 3:21). In doing this, they fail to quote the rest of the verse which says, "the like figure . . ." The whole verse shows that baptism is a "figure" or illustration, of salvation.

(4) They have to ignore the Scripture example of a man (the penitent thief) who was saved apart from baptism. To the argument, "You must be immersed to be saved," the Bible argument is, "Here is a man who was saved without baptism."

Of course the story of the conversion of Cornelius and his household completely refutes the theory that baptism is essential to salvation, for they were saved and exhibited miraculous "signs" before they were baptized. They were baptized because it was manifest that they were saved and endowed with the miraculous power of the Holy Spirit.

4. Some distort and change the act or mode of baptism. Baptism, of the Scriptural kind, is immersion. The word "baptize" means to immerse. No one would ever read the New Testament and conclude otherwise, if left alone. The Catholic Church changed the mode—as is confessed frankly in Catholic writings—and "Protestants" (Baptists are not Protestants) have carried the Catholic forms of baptism over from their mother church. What is there against sprinkling or pouring for baptism?

(1) Both are pure inventions of men, completely contrary to the Scriptures.

(2) They destroy the meaning of baptism. Baptism to mean anything, must be a burial and a resurrection. (See Rom. 6:4.)

(3) They involve the "baptism" of unbelievers. The Scripture or-



ROY MASON

oughly committed to the Universal Invisible Church theory, and he repudiated water baptism entirely. The answer to that attitude is to be found in the Great Commission of Matthew 22:18-20. Examination will reveal that that Commission was given to Christ's church (not to the disciples as mere individuals). It was given as permanent orders for this whole age. This is made plain by Christ's promise, "Lo, I am with you alway even unto the consummation of the age." His outlook was age-long, and the command is to baptize the saved.

3. Some groups make a saving rite out of baptism. This is the most serious error of all. It is inexcusable to ignore baptism, and to fail to be baptized, but it is a thousand times worse to exalt baptism to the place of attributing to it saving power. The Roman Catholic, the Mormon, and the Church of Christ people—to say nothing of others, attribute saving power to baptism. Of these the Church of Christ people are the most insistent. To attribute saving power to baptism people have to do several things:

(1) They have to utterly misunderstand the Bible way of salvation. Such have no conception of salvation by grace. Such Scriptures as John 3:16; Acts 16:30-31; Acts 10:43 they ignore.

(2) They have to set Scripture against Scripture, for if some verses teach salvation partly through baptism, then they contradict those other plain verses

der is to make disciples, then to baptize them. When babies are sprinkled, they are not believers.

5. Another false teaching concerning baptism, is that which seeks to justify alien baptism. That is, the acceptance of baptism administered by those to whom Christ gave no authority. This is a growing practice that strikes at the very heart of vital church truth.

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