

The Baptist Examiner

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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 1781

Further Exposition Of Epistle Of James

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

"Go to now, ye that say, to day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away"—James 4:13,14.

Man is able to look into the past. He is also able to look into the depths of the sea and even cast his eyes upon the surface of the moon. He, in fact, has written numerous books about the events of the past, such as the rise and fall of great empires; however, aside from the Word of God, he can never be sure of what tomorrow will bring; even though it may only be a few hours away. It may even bring the death of the writer. There is only one way that we can see into the future and that is by way of the Word of our God. He is the only one

who has known the end from the beginning, and from ancient times the things that are not yet done.

There are multitudes, however, who plan for tomorrow as if they knew it even as they know the past. The fool spoken of in Luke 12:17 and 18 is a good example of such a person. He planned to tear down his barns and build larger ones so that he could fully enjoy the years which he thought lay before him.

It, of course, is not wrong to provide for the future, but it is wrong to place our trust in that which we have laid aside.

"... we will go into such a city, and continue there a year ..."

This statement reminds us of Samson when he said, "I will go forth and shake myself as at other times." Those who have this attitude may be said to possess carnal confidence. All confidence is carnal if it does not have the Word of God as a resting place. We must have God's promise before we can be sure of any

thing. We may say that all other resting places are nothing but sand.

"Boast not thyself of tomorrow: for thou knowest not what a day may bring forth" — Prov. 27:1.

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps"—Jeremiah 10:23.

"... for what is your life? It is even a vapor that appeareth



WILLARD WILLIS

for a little time, and then vanisheth away"—James 4:14.

The brevity of life is described by many passages of Scripture. We find from Isaiah 40:6 and 7 that life is compared to a flower, and in Job 7:7 it is compared to the wind. Life, in Job 13:25, is compared to a leaf and in Job 14:2 it is compared to a shadow. We may conclude, then, that the journey through life is a very short one; therefore, we should be careful not to burden ourselves with a lot of worldly luggage. I read of a man who had \$500,000.00 left over at the end of life's journey. This is what he didn't need to complete this trip. It is satisfactory to store up for tomorrow, but let us be careful not to store up that which belongs to God.

"... it is even as a vapor that

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There has been no such change
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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"FELLOWSHIP"

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ."—I John 1:3.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfil ye my joy."—Phil. 2:1.

May I say at the very outset that I believe in a triune God: God the Father, God the Son, and God the Holy Spirit. I think

all three of them are very, very definitely concerned as to our salvation and our life in grace after salvation. The Father chose us, the Son died for us; the Holy Spirit quickened us. The Father predestinated us; the Son propitiated us; the Holy Spirit regenerated us. What the Father did was eternal; what the Son did was external; what the Holy Spirit did was internal. As I say, I believe in a triune God.

These two texts talk about fellowship with this triune God. In

I John 1:3, it says, "Truly our fellowship is with the Father, and with His Son Jesus Christ." That is the first two persons of the Godhead. In Philippians 2:1, it says, "If any fellowship of the Spirit . . ." There is fellowship with the third person of the Trinity. Putting these two verses together, you find us in the light of John's statement in I John 1:3, seeking to have fellowship with the triune God: the Father, the Son, and the Holy Spirit.

(Continued on page 2, column 1)

EIGHT YEARS OF HERESY

By JOE WILSON, SR.
 Tulsa, Oklahoma

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

What wonderful words these are! They are printed on every issue of TBE which goes forth. Surely they are great words. And surely TBE comes nearer to speaking according to the law and to the Testimony than any paper printed by mere man. This fact proves that there is much light in TBE and in its editor, and in the church which sends this paper forth. But not so with many, for many do not speak according to the Word of God. This verse tells us why they do not so speak. It is because the light of God's precious truth is not in them. I have an example before me.

I have before me an article entitled: "What Do We Believe?" This article is written by Keith Shumate. He is pastor of Decatur Baptist Temple of Decatur, Ill. Mr. Shumate heads his article with: "For I have not shunned to declare unto you all the counsel of God." Acts 20:27. Well, I can't say that he does not declare any of the counsel of God, but I can surely say that he does not declare the whole of that counsel. If there was ever a so-called church and its pastor who are filled with spiritual darkness, it is this pastor and the pitiful excuse for a church that he pastors. If ever a thing wore a name it

did not deserve, it is this organization which calls itself a Baptist Church. This church is associated with the B.B.F. Well, we can't expect much out of them after learning that can we? I have never read a more blasphemous and heretical article than this by Mr. Shumate on the subjects with which he deals. Would to God that the man would be honest enough to quit claiming to be a



JOSEPH M. WILSON

Baptist preacher, and the so-called church would be honest enough to quit claiming to be a Baptist Church.

Mr. Shumate says that he has studied this matter for eight years. I will say that if he has studied that upon which he has written for eight years, then he (Continued on page 3, column 3)

The Intermediate State Of The Unrighteous Dead

By MILBURN COCKRELL
 Mantachie, Mississippi

This is my second discussion upon the intermediate state or the middle life. The intermediate state is the condition in which the spirit exists between death and the resurrection. Having given due consideration to the middle life of the righteous, it is fitting that I discuss the intermediate state of the unrighteous.

A State Of Habitation

A lost soul at death goes immediately to Hell and does not sleep or go into purgatory: "The



MILBURN COCKRELL

rich man also died, and was buried: And in hell he lift up his eyes . . ." (Luke 16:22-23).

The word "Hell" in verse 23 is a translation of the Greek word "Hades" which means "the unseen world." It is equivalent to the Old Testament Hebrew word "Sheol" translated "Hell." Before the ascension of Christ, the soul of both righteous (Ps. 16:10; 30:3; Isa. 38:10) and the wicked (Num. 16:33; Job 24:19) went to Hades or Sheol. But the Old Testament makes it plain that there was a difference in the conditions of the departed spirits (Ps. 28:3).

Luke 16 is a picture of the Underworld before the ascension of Christ. The passage reveals how

Hades had two sections. First, there was the abode of the righteous called "Paradise" or "Abraham's Bosom." Second, there was the abode of the wicked called by the Jews "Sheol" and by the Greeks "Hades" and by us today "Hell." The lost was separated from the saved by a "great gulf fixed" (Luke 16:26).

Since the ascension of Christ, Paradise is in the Third Heaven (II Cor. 12:1-4). Christ went to the Paradise section of Hades (Luke 23:43; Acts 2:27; Matt. 12:40; Rom. 10:7; Eph. 4:9-10) and obtained the keys of Hades and death (Rev. 1:18). While there he announced to the Old Testament saints the completion of His work of redemption at Calvary (I Peter 3:18-19; 4:6). When He ascended up to Heaven, He took with Him the band of Old Testament saints who were confined behind the gates of Hades (Eph. 4:8-9). Now all the departed saints are in the immediate presence of Christ (II Cor. 5:8). But before the ascension of Christ, the souls of the righteous went to the Paradise section of Hades, not up to Heaven as they do today (John 3:13).

There has been no such change
 (Continued on page 6, column 5)

fear that the expositions of Matthew Henry, Gill, Scott, and others, would be exalted into Christian Targums, we would join the chorus of objectors, but the existence or approach of such a danger we do not suspect. The temptations of our times lie rather in empty pretensions to novelty of sentiment, than in a slavish following of accepted guides. A respectable acquaintance with the opinions of the giants of the past, might have saved many an erratic thinker from wild interpretations and outrageous inferences.

Usually, we have found the despisers of commentaries to be men who have no sort of acquaintance with them; in their case, it is the opposite of familiarity which has bred contempt. It is true that there are a number of expositions of the whole Bible which are hardly worth shelf room; they aim at too much and fail altogether: the authors have spread a little learning over a vast surface, and have badly attempted for the entire Scriptures what they might have accomplished for one book with tolerable success, but who will deny the pre-eminent value of such expositions as those of Calvin, Ness, Henry Trapp, Poole, and Bengel, which are as deep as they are broad? and yet further, who can pretend to Biblical learning who has not made himself familiar with the great writers who spent a life in explaining some one sacred book?

The best commentators, after all, are those who have written upon only one book. Few men can comment eminently well upon the whole Bible; there are sure to be some weak points in colossal works; prolixity in so vast an undertaking is natural, and dullness follows at its heels — but a life devoted to one of the inspired volumes of our priceless Bible, must surely yield a noble result.

Commentaries are called "dead mens brains" by certain knowing people, who claim to give us nothing in their sermons but (Continued on page 7, column 5)

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JOHN R. GILPIN.....Editor

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"Fellowship"

(Continued from page one)

WE HAVE FELLOWSHIP WITH ONE ANOTHER.

I don't know of anything in this world that is any sweeter than the fellowship that God's people have with one another. Can you tell me where you would rather be than in Calvary Baptist Church this morning? Let's just be honest and frank. Is there any place that you would rather be this morning than in this church? I can say to you, so far as I am personally concerned, I can think of no place, nor group, nor individual that I would rather be with, than to be right here with this group of individuals who are meeting together in the worship of the Lord. That is fellowship with one another.

We read:

"But if we walk in the light, as he is in the light, we have FELLOWSHIP ONE WITH ANOTHER."—I John 1:7.

I repeat, I do not know of anything that is any sweeter than the fellowship that God's people can have than with one another. Every once in a while I am thrown with a group of worldlings. Maybe I'll have to spend some period of time in their company. I can say to you frankly, I never get the pleasure that I get out of the fellowship that I have with the people of God. Through the years there have been times that I have been with people relative to business. I have been with political groups. I have been with people of various educational circles. Never was there a time that I had the fellowship that I have with the people of

the Lord.

I remember a few years ago when I was entertained in a home of a rather large family. One of the sons said to me, "It is amazing how we can have fellowship with one another here in our home. Some of us that know the Lord are a whole lot closer to each other than the balance that don't know Him."

How true that is! You can look back over your own home maybe. You can probably think of somebody in your home that doesn't know the Lord, or some friend of yours who doesn't know the Lord. It is good to know them, but I tell you, it is mighty sweet to have fellowship especially with those that know the Lord.

II

WE ARE NOT TO HAVE FELLOWSHIP WITH UNBELIEVERS.

In the sense of trying to have fellowship with unbelievers, we find that this is positively condemned, and definitely forbidden in the Word of God. Listen:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—II Cor. 6:14-18.

You will notice in the first part of this great passage of Scripture that it says we are not to be "unequally yoked together with unbelievers." He then asked the question, "For what fellowship hath righteousness with unrighteousness?" In other words, we are not to have fellowship with unbelievers who know not the righteousness of the Lord Jesus Christ.

I think you know by personal experience that there is not much fellowship to be had with unbelievers. If you are a child of God, you can't have fellowship with those who are unbelievers.

Take, for example, the home life. If you are married to one who is unsaved, you know that there cannot be any fellowship. There just isn't fellowship to be had in a case of that type.

I often say that I wish it were possible that I never had to marry one who was a saved person to one who was unsaved. I have often said that I wish it were possible always to be sure that peo-

ple knew the Lord when they got married.

I think also of the question of a Christian being a member of a fraternal order. I have often said that it is wrong for any man who is a child of God to be a member of a lodge of any type. When you seek to be so, you are asking to have fellowship with unbelievers.

Certainly, the Word of God would condemn such, for it says that we are not to be "unequally yoked together with unbelievers." Then he immediately asked the question, "For what fellowship hath righteousness with unrighteousness?" I tell you, beloved, a child of God cannot have fellowship with the world.

III

WE ARE NOT TO HAVE FELLOWSHIP WITH FALSE DOCTRINE.

We read:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph.

So much is at stake that the Apostle Paul gives us two commands in this verse. He says, "Don't have any fellowship with the unfruitful works of darkness." At the same time, he tells us, to the contrary, to reprove them.

This verse covers a tremendous territory. You think about the

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preachers of this world today in the light of this verse of Scripture — "Have no fellowship with the unfruitful works of darkness." You think about the churches of this world. You think about the doctrines that are preached in those churches. Is it any wonder that the Apostle John, in Revelation 3, refers to these false churches as "synagogues of Satan?" I tell you, Paul says to us that we are to "have no fellowship with the unfruitful works of darkness."

Beloved, as surely as there is a God in Heaven looking down upon us this morning — as surely as He sees you and me here within this church building, we are not to have fellowship with false churches, false preachers and unsaved church members. We certainly are not to seek to have fellowship with them.

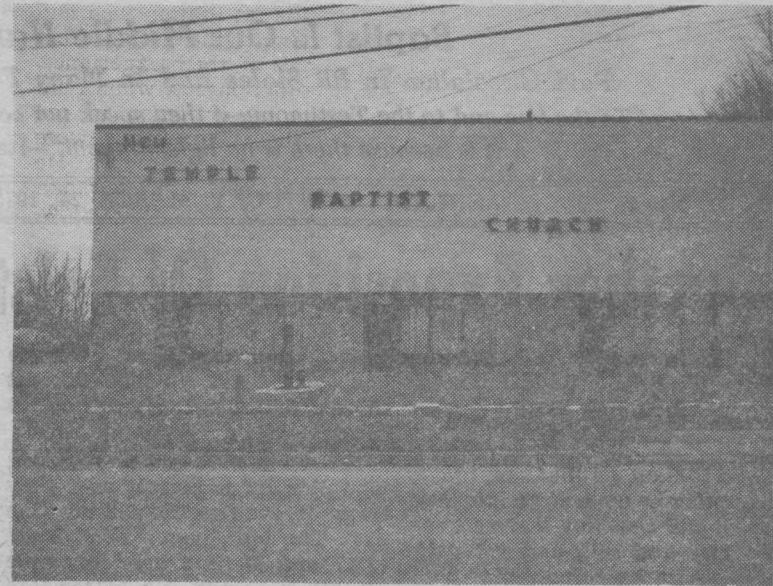
I think about the union meetings that some churches enter into. I think about the fact that there are some churches who go contrary to the Word of God and try to have fellowship in union meetings. For example, we read:

"MARK them which cause divisions and offences contrary to the doctrine which ye have learned; and AVOID them." — Rom. 16:17.

Notice, we are not only to mark them, but to avoid them. Some people go contrary to that and seek to have fellowship with these false churches. They seek to go into union meetings, union revival meetings, and union services of various types. I know of churches right here in Ashland that enter into union Thanksgiving services, union Easter Sunrise services, and union Key 73 services. I think of them, and I say to you, in the light of these Scriptures, it is wrong. God says that we are to have no fellowship "with the unfruitful works of darkness."

I think particularly of Key 73. I don't know whether you realize what it is or not, but Key 73 is an effort on the part of the National Council of Churches to get all the churches of the world to-

A Sound Baptist Church In Lexington Plans Conference



The New Temple Baptist Church of 2750 Richmond Road, Lexington, Kentucky is planning a Bible Conference for the first weekend in May — May 4, 5, and 6.

I do not know all the speakers yet nor do I have a copy of their program. We will make mention of this before the time for the conference.

This little announcement is just to tell that such a conference will be held. The Lord willing, I plan to speak on Friday night, May 4. We will tell you about the balance of the speakers later. Begin now to make your plans to be in attendance.

gether into the National Council. That is the primary effort of it. Of course, they deny that and they say that Key 73 is an effort on their part to get all the churches, interested in a soul-winning campaign. Of course, if you can get together in a soul-winning campaign in one year, 1973, it would be an easy thing in 1974 to have something else, and in 1975 or '76 to get everybody together into one organization. That is what they ultimately hope to do.

I say that Key 73 is the same thing as we had in the McGuffey Reader years ago, in the story of the camel's nose. Do you remember the camel that got cold on the outside of the tent? He asked the man if he could just put his nose inside. He would be so happy if he could get the end of his nose warm. When the master granted permission, he then said, "There's plenty of room in the tent, so how about me putting my head all the way in so my head won't be cold?" Of course, there was plenty of room there, and the master granted permission. Pretty soon he said, "There's still plenty of room here in the tent. Let me step inside with my front feet so I can get them warm." When that permission was granted, it wasn't long until he asked that he might come in all together. When he got in, the master said, "Well, we are crowded in here." The camel said, "If we are, you can get out. I am perfectly comfortable and I plan to stay."

I think Key 73 is nothing in the world but the "camel's nose." It is an effort to get everybody together in the National Council of Churches.

God deliver Baptists! God deliver true believers from such a

conglomerate mess and such a conglomeration as that of the organization of the National Council of Churches, with all the various tenets, creeds and beliefs that are exhibited and taught and have become a part of the National Council. So I say, beloved, we are not to have fellowship with false doctrine.

IV

WE ARE TO HAVE FELLOWSHIP WITH WORLD-WIDE MISSIONS.

The Apostle Paul talks about having fellowship with the gospel, for he says:

"I thank my God upon every remembrance of you, for YOUR FELLOWSHIP IN THE GOSPEL from the first day until now."—Phil. 1:3,5.

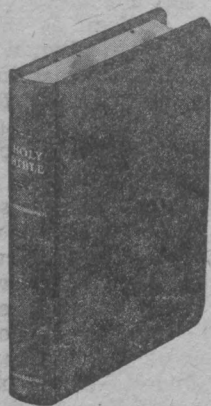
Paul was thankful that this group at Philippi had had fellowship in the gospel from the first day that they were saved until now.

Do you remember how this church at Philippi came about? Do you remember that Paul went to Philippi and out to the river's bank? There was a crowd gathered together that they might pray. It was legal for them to pray there at the river bank, Paul went there — and do you remember the first person who was saved? It was Lydia, a seller of purple. Do you remember who became the second charter member of that church? I think in all probability it was the Philippian jailer. I am not positive of that, but at least he was one of the early ones. He was saved, if you remember, in one night's time when he cried out and said, "What must I do to be saved?" The Word of God says that Paul and Silas answered and said:

(Continued on page 3, column 1)

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THE BAPTIST EXAMINER

MARCH 24, 1973

PAGE TWO

"Fellowship"

(Continued from page two)
"Believe on the Lord Jesus Christ, and thou shalt be saved."
—Acts 16:31.

From that humble beginning of this church at Philippi, with Lydia as a seller of purple and the Philippian jailer, they had fellowship with Paul in the gospel from the very first day. Lydia said to Paul, "If you find me faithful, you and Silas come into my home and make it your home while you are here within this town." In other words, they had fellowship in the gospel from the first day of their salvation. Paul is referring to that as he writes to this church at Philippi. He is referring to the fact that from the very beginning of their experience they had fellowship with him in the gospel.

What does it mean to have fellowship in the gospel? Simply this: it means that if you are having fellowship in the gospel, you are praying for that missionary and you are supporting that missionary. In other words, you are praying for, supporting and helping that missionary to carry on his work. That is exactly what the church at Philippi was doing so far as Paul was concerned.

We find Paul referring to the same thing in a little different terms: Listen:

"And to make all men see what is the fellowship of the mystery."
—Eph. 3:9.

What is the mystery he is talking about? Scofield and most of the Arminian heretics of today say that the mystery that Paul refers to was the mystery of the church. That is not so, for Paul said:

"How that by revelation he made known unto me the mystery: (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel."
—Eph. 3:3-6.

What is the mystery? Paul says that the mystery is that of world-wide missions.

Several things in the Bible are referred to as mysteries. A mystery doesn't mean something that you can't understand, but it means something that you don't understand until it is revealed to you.

For example, consider the secret fraternal organizations. They have what they call their mysteries, or the things that they know that the people on the outside are not supposed to know. It has to be revealed to you in order for you to understand.

The Apostle Paul says that there is something he has in mind here that is a mystery. It was something that had to come by revelation. What was it? The mystery of world-wide missions. There would be people saved out of both the Jews and Gentiles. Paul said, "Whereof I was made

a minister. That was my ministry. That was a ministry that was given to me, that I should be a minister of the Lord Jesus Christ."

I say to you, beloved, we ought to have fellowship with world-wide missions.

The church at Philippi had had fellowship with the gospel from the first day of their experience. These folk at Ephesus, when Paul wrote to them, referred to the fact that these individuals were having fellowship with him. He said that it was his desire to make all men see what is the fellowship of the mystery.

I tell you, beloved, to me it is a glorious thing that we can have fellowship in world-wide missions. I don't know anything that gives me more joy than the joy of fellowship in world-wide mission work. I am thankful for our Brother Halliman. I am thankful for our Brother Burket. I am thankful for the fact that THE BAPTIST EXAMINER has a world-wide ministry. I tell you, when Paul prayed here saying that he was made a minister, I think how that I also am made a minister of world-wide missions. When Paul says that he wants all men to have fellowship in the mystery, I say the same thing to you. I thank God for the privilege we have of having fellowship with world-wide missions.

V
IN ORDER TO HAVE THIS FELLOWSHIP, ONE MUST BE CALLED OF GOD.

You can't have this fellowship by joining a church. You can't have this fellowship by being baptized. I have often thought to myself, I wish it were possible that men could be saved by being baptized. I would never get out of the baptistry if that were true. If I believed that a man could be saved by being baptized, I would have you out here recruiting folk every hour of the day and bringing them to me that I might baptize them. Beloved, men are not saved by baptism. They are not saved by works. How are they saved? To have this fellowship with the Lord, you have to be called of God. Listen:

"God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord."
—I Cor. 1:9.

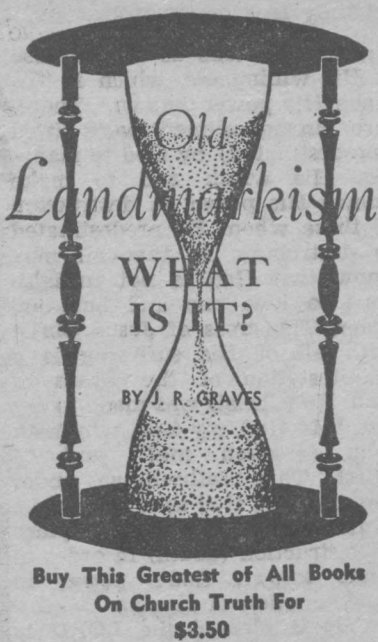
Isn't it wonderful to know that He is faithful. We may not be faithful to Him, but He is faithful to us. As a church, we may not be faithful to Him. As individuals, we may not be faithful to Him. But thank God, He is faithful to us.

As the song says:

"He has never broken any promise spoken;
He will keep His promise, I know."

Notice, Paul says that a faithful God calls us unto fellowship with His Son. I say to you, to have this fellowship, one must be called of the Lord.

I can't have fellowship with you and you can't have fellowship with me unless you and I have been called of the Lord.



When we come together and have an opportunity to sit down and talk about things of mutual interest, why is it that our hearts burn within us? Why is it that we have joy one with another? I'll tell you. We have been called of the Lord.

Do you remember those disciples on the roadway going to Emmaus after the resurrection of Christ, when Christ drew near them and talked with them? They said:

"Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke 24:32.

I tell you, beloved, if you are saved, when you are with God's people, your heart burns within you as you have fellowship one with another. Oh how I thank God for this, but I say to you, first of all, in order to have this fellowship, you have to be called of the Lord. You can't have it unless God has called you.

CONCLUSION

If you are saved, you ought to do everything within your power to be in fellowship with God's people and to continue in fellowship with the people of God. There ought to be on your part a very definite effort to ever be in fellowship with God's people and God's church of which you are a member.

We read:

"And they CONTINUED STEADFASTLY in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

This is a reference to the first church at Jerusalem. On the day of Pentecost, three thousand souls were saved and were baptized, and it says concerning them that "they continued steadfastly in the apostles' doctrine and fellowship." As I have often said, you cannot have the apostles' fellowship unless you have the apostles' doctrine. As a basis for that fellowship, you have to have the doctrine of the apostles.

Might it please God to help you as a saved person to walk with the Lord, to have fellowship with God's people, to continue to have fellowship with God's people, and may the apostles' doctrine become sweeter and sweeter to you as the days go by, to the extent that you will have more and more fellowship as you continue in the doctrine of the apostles.

May God bless you!

Eight Years

(Continued from page one)
must be one of those of whom Scripture says:

"Ever learning, and never able to come to the knowledge of the truth"—II Tim. 3:7.

Surely, no man was ever more ignorant of the truth on the subject about which Mr. Shumate writes in this article.

Mr. Shumate reveals his ignorance of theological terminology right away. Mr. Shumate says that he believes the order of the

decrees of God are: 1. The decree foreknew some would accept to create. 2. The decree to permit Christ and predestinated them. the fall. 3. The decree to provide salvation for all. 4. The decree to apply salvation to those who believe. He then says that this places him, theologically, as a sublapsarian. The word "sub" means under, below, or after. The word "lapse" means fall. The question of these different theories is that of the relationship of God decree to elect and reprobate to His decree, to permit the fall of man. The sublapsarian is the same as the infralapsarian. They believe, that in the logical order, God decreed to permit the fall of man, and then out of fallen mankind, God decreed to elect some and reprobate others. Understand that this does not mean that God elected in time, but refers to the order in the mind of God of these decrees. Mr. Shumate is a far cry from being a sublapsarian. He does place his belief in election after the fall, but he has God providing salvation for all, which is no part of the decrees of God.

Here is Mr. Shumate's definition of election. "By election we mean that sovereign act of God in grace whereby He chose in Christ Jesus for salvation all those whom He foreknew would accept Him." Now, have you ever seen anything so absurd, heretical, and unbaptistic, and unscriptural? And it took Mr. Shumate eight years of study to come up with this! Wow! I don't know why this heretic wants to mix up the words "sovereign" and "grace" with his works salvation theory. God is sovereign, but He can't do anything except as He foreknows what man will do. Mr. Shumate's "sovereign" god has his hands tied by the mighty will of man. God must wait until he finds out what man will do before God can decide what He wants to do, and God can't do any differently than what man lets him do. Mr. Shumate's "grace" is a grace that does according to man's will and man's faith. Mr. Shumate talks about "sovereign" and "grace," but he does not believe a word of it.

The word "foreknow" has been explained according to Scripture, by sovereign grace written so many times. Yet, Arminian heretics continually pervert this word to uphold their free-will heresies. Foreknowledge is God's eternal knowledge of His elect in love. God knows His people in love as His own, and in a way which He does not know the non-elect. And God thus knows them from eternity. Mr. Shumate evidently cannot read that Romans 8:29 does not tell us "what" God foreknew, but "whom" God foreknew. He is certainly guilty of adding to and perverting the Word of God when he says that Romans 8:29 means that God elected those whom He foreknew would accept Christ. The verse tells us that: "Whom He foreknew, He also did predestinate to be conformed to the image of His Son." Mr. Shumate says that means that God

foreknew some would accept Christ and predestinated them. The verse says there are some whom God foreknew (not knew something about them, for that would include everyone), and that God predestinates these.

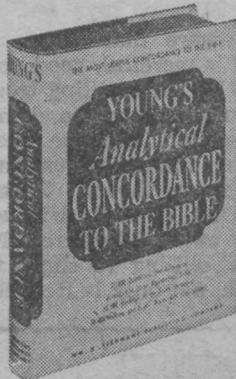
Mr. Shumate says: "Since mankind is hopelessly dead in trespasses and sins and can do nothing to obtain salvation, God graciously restores to all men sufficient ability to make a choice in the matter of submission to Him. In His foreknowledge He perceives what each one will do with this restored ability, and elects men to salvation in harmony with His knowledge of their choice of Him."

I think I am going to be sick! This man claims to be a Baptist, and his church (?) claims to be Baptist. No man ever uttered a more unscriptural and un-Baptistic statement. Shumate knows that the Bible teaches total depravity. So, he tries to pretend to believe that. He then invents a doctrine for which there is not one word of Bible proof. He makes up out of his own heretical mind the doctrine that God graciously gives man enough ability to choose and then leave it up to man. One of his like-minded brethren expressed this doctrine as: "Man, by nature, is in reverse, but God puts man in neutral, and leave it up to man to shift the gears." Mr. Shumate's doctrine here is assumption pure and simple. He says this is taught in Titus 2:11, but Titus never heard of such a thing, and certainly never taught it. This is a classic example of Arminian tactics. They see that the Bible uses certain terms. They do not believe what the Bible teaches by those terms. They don't want to be branded as unbelievers in the Bible. So, they invent a doctrine, name it with a Bible name, and then say that is what the Bible means by the term. Mr. Shumate is a rank unbeliever in the Biblical doctrine of total depravity and election, and all his deceitful tricks will not cover up this fact, except for those who are as blind as he is to the Word of God.

Mr. Shumate says: "In the minds of some people, election is a choice that God makes for which we can see no reason, and which we can hardly harmonize with His justice. We are asked to accept the theory of unconditional election as true but unexplainable in spite of the fact that the persistent demand of the heart is for a theory of election that harmonizes..." Now read that quote again. Certainly, the natural heart demands that God explain His actions. We will let Mr. Shumate explain to the natural and depraved heart of man, but we will just take God at His Word. The Bible certainly teaches that election is a choice that God makes for which we can see no reason. When we look at ourselves, our choices and actions wrought by the flesh, we see no reason why God should have

(Continued on page 5, column 3)

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THE BAPTIST EXAMINER

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PAGE THREE

The Baptist Examiner FORUM

"Please discuss the 'vessels of wrath' fitted to destruction in Rom. 9:22-23."

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



In the ninth chapter of Romans we have a perfect picture of election. It shows that God not only elected or chose a nation as seen in many Old Testament passages, but He also chose individuals.

We have two groups in verses 21-24 which show this very clearly. The vessels unto honour (vs 21) are the vessels of mercy (vs. 23) which include Jews and Gentiles. "And that he might make known the riches of his glory on the vessels of mercy, WHICH HE HATH AFORE PREPARED UNTO GLORY, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Romans 9:23,24).

The Bible is very emphatic with the teaching of what is known as the doctrine of election. Let us remember that the very name "God" means the Supreme Being. He works all things after the counsel of His own will. If we try to teach a Supreme Being and try to say He is helpless in anything we lower Him. This we must not do.

There are some who are appointed to stumble at God's word. "Unto you therefore which believe he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, EVEN TO THEM WHICH STUMBLE AT THE WORD, being disobedient: WHEREUNTO ALSO THEY WERE APPOINTED." (I Peter 2:7, 8). In fact, in Jude, verses 12 and 13 we are told that some have a reservation. Speaking of false teachers these verses say: "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, TO WHOM IS RESERVED THE BLACKNESS OF DARKNESS FOREVER."

The Lord Jesus tells us that there are some who are not sheep. "... I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me, BUT YE BELIEVE NOT, BECAUSE YE ARE NOT OF MY SHEEP, as I said unto you." (John 10:25,26).

My friends, we must remember that even our repentance is a gift of God. "Or despiseth thou the riches of His goodness and forbearance and longsuffering; NOT KNOWING THAT THE GOODNESS OF GOD LEADETH

THEE TO REPENTANCE?" (Romans 2:4). In fact we are told even more. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." (I Thessalonians 5:9, 10).

As we can see, then, the vessels of wrath fitted to destruction are all those who have not been chosen to obtain salvation. The vessels of mercy or honour are those whom He has called.

AUSTIN
FIELDS

PASTOR,
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CHURCH

610 High Street
Cool Grove,
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Romans 9:22-23 are parts of an answer to a question asked by the Holy Spirit in verse 14 where He asked, "Is there unrighteousness with God?" The Holy Spirit foreknew that man would object and charge God with becoming unrighteous in loving one and hating another. He (Comforter) had revealed to the church at Rome that God loved Jacob and hated Esau. He also told them that God's love and hatred was not based upon something within either Jacob or Esau, either good or evil. Rather His love and hatred was according to His purpose of election for He had determined to love one and hate the other before they were born.

"(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;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Romans 9:11-13.

In verses 15-21, the Spirit further reasons with us explaining why God is righteous in loving Jacob and hating Esau. In these verses, He speaks of Pharaoh and how God raised him up to do what he did by making known that it is not of him that willeth, but God who showeth mercy. He then reveals God's power over all mankind by likening it to a potter who has the power over the clay to make one vessel unto honor and another to dishonor. Thus, the Spirit through Paul taught the church at Rome the doctrine of reprobation, which is the teaching that God ordained sin and sinful men to reveal His characteristics of love and hate.

I am aware that many teach that God is merciful, good, loving and that He isn't willing to show forth His wrath in condemning men into Hell, but the chapter and verse under discussion refutes such a theory. Verse 22 says, "What if God, willing to shew his wrath," Brethren, He is definitely willing to show forth His wrath, not only is He willing,

but He also tells us the purpose of His willingness, which is "To make His power known." Therefore, sin and sinners were fitted (predestinated) by God to manifest His wrath and to make known His power in destruction of those whom He predestinated to destruction so that all may know that God is not unrighteous to love one and hate another. The cross of Jesus Christ with all of His suffering is a manifestation of the wrath of God. He (Christ) was made to cry out, "My God, my God, why hast thou forsaken me?" and "I thirst." This, brethren, was under the wrath of God as a just judge. Christ was brought to the place of destruction (death) in order to make known God's power in condemnation of sinners.

"Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, and he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." Isa. 53:10.

Verse 22 reveals God's wrath and hatred against those whom He has predestinated to destroy. Verse 23 reveals His love and mercy toward those whom He prepared (predestinated) unto glory. I would have you notice that it was God who did the fitting in verse 22, and it was God who did the preparing in verse 23.

Verse 22 is God's answer as to those who are the objects of His wrath. Verse 23 is His answer to those whom God has elected unto Salvation and thus are the objects of His love. Though men may object to God's right to do what He wills with His own, yet He is the sovereign of the Universe, loving whom He pleases and hating whom He wills to hate, for man's will cannot turn aside the will and desire of God, neither can man by his power make that straight which God hath made crooked.

"Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Eccl. 7:13-14.

ROY

MASON

RADIO MINISTER

BAPTIST PREACHER

Arlapka, Florida



In order to get the significance of this passage one should go back and read the context. Indeed one should always examine the context when dealing with a difficult passage.

Note that Paul has been telling about God's arbitrary choice of Jacob in preference to Esau. He makes plain that back behind His choice was nothing good or bad that either had done. (v. 11). God had elected Jacob to hold first place and to be the leader of Israel, and what he brought to pass was in order "that God's purpose according to election might stand." (v. 11). God is Boss. He is the absolute Ruler, but oh how men do hate to admit this. Their attitude is, "But that all doesn't seem right to me." Let's stop and ask the question, "Who establishes what is right or wrong?" Who are we, little puny creatures, to sit in judgment on the purposes and works of God? Paul knowing the tendency of man to sit in judgment on God and His works, says, "Is there unrighteousness with God? God forbid." (v. 14).

Then Paul quotes God's Word to Moses, "I will have mercy on whom I will have mercy." Paul knowing the evil minds of men

knows that they will criticize the Almighty by saying, "Thou wilt say unto me, why doth He yet find fault? For who hath resisted His will?" Paul's answer to that is, "Shall the thing formed say to Him that formed it, Why hast thou made me thus?" Then he goes on to say, (v. 21) that just as the potter has the right to mold the clay to please him, so God has the right to make human beings as pleases Him. Arrogant man doesn't like this idea, but he can't do anything about it. He may growl and grumble and cuss, but God goes right on having His way.

That brings us to the verses asked about by the questioner. Paul says that God deals in wrath and makes his power known as relates to those whom he has put up with a long time ("endured with long suffering"). These are they who by their wicked actions have invited the wrath of God. They are "fitted to destruction." (v. 22). Have they fitted themselves to such destruction through their wickedness? Why have they gone such a way? My own belief is that they were not ordained to eternal life. All such persons go into sin and refuse every mercy of God. No person apart from divine election will ever turn unto Christ.

God not only reveals his wrath and makes known his power in dealing with the sinful and wicked non-elect, He also "makes known the riches of His glory on the vessels of mercy, which he had prepared unto glory." (The elect from all eternity in other words).

E. G.
COOK

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BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



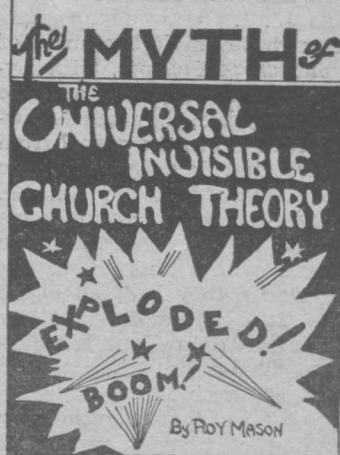
In one way I am sorry that we are called upon to discuss this subject. No one wants to make enemies. But in another way I am thankful for this opportunity. It is like one of our students in our correspondence Bible School said concerning a course she had just finished. She said that by studying the lessons enough to be able to answer the questions she had learned much more than she would have from just reading them. So it is with me in this case, and especially so since I know that many of our Lord's saints will jump on what I have to say with all four feet, so to speak.

When I try to figure out why so many of the Lord's own people flatly deny, and actually hate the doctrine of reprobation. I go back in my own life a few years and being to analyze my own reasons. I soon find that I was guilty of what God accused some others of in Ps. 50:21 when He said, "Thou thoughtest that I was altogether such an one as thyself." It is just natural for us to want to pour God into a mold of our own making. And when

But in Isa. 55:8 we read, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." When we once see the truth of this statement we will stop trying to think what God should do, and what He should not do, and start looking in the Book to see what He does, and what He does not do. In Prov. 16:4 we read, "The Lord hath made all things for Himself: yea, (or yes) even the wicked for the day of evil." This verse says plainly that the Lord made the wicked for the day of evil. Do you believe that, or do you prefer to trim it just a little before you accept it?

In Rom. 9 we see God's sovereignty in regard to both His elect and the reprobate. Here we see Him hating Esau even before he was born. Certainly our natural way of thinking about this would lead us to the conclusion that God should not have hated this poor boy even before he was born. But let us remember that His thoughts are not our thoughts. So who are we little "nitwits" to be trying to tell God that His ways are wrong? In verse 11 we (Continued on page 5, column 2)

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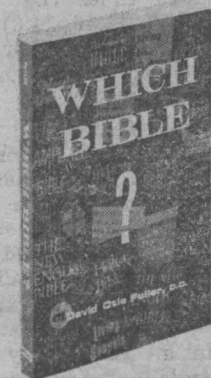
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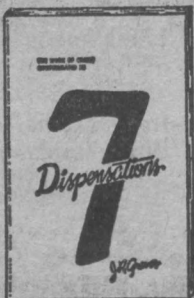
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PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
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"UNDISCIPLINED"

"There is a generation that curseth their father, and doth not bless their mother." (Prov. 30:11).

I suppose every generation thinks the new one is worse than the last one. The other day a couple of college girls were overheard lamenting the morals of the girls coming out of high school. Sounds as if the generation gap is narrowing. The point I want to make is that the Scriptures say there is a particular generation that will curse their father and will not bless (honor) their mother. Is it possible that the "now" generation is the very one spoken of in the Bible?

The movies, television and magazines encourage our youth to despise their parents and family life. They elevate to a place of dignity such despicable sins as cursing, adultery, divorce, homosexuality, incest and murder. In our state universities across the country our tax dollar is paying the salary of such men as Jerry Rubin. It is a known fact that Mr. Rubin lectures to the youth encouraging them to kill their parents. This, says Mr. Rubin, is the only way they can be free of authority since our parents are the symbol of authority from the time we are born. Yes, there is a generation that curses their father and doth not bless their mother.

It is comforting to know that children from Christian homes are spared a great deal of this filth. And yet, we see some of it rubbing off on us. Discipline is very lacking in many Christian homes. It is almost a taboo subject to speak of pastors and deacons having their children in subjection. And certainly it is not a requirement for those offices. We may make excuses but the Word of God remains the same. Not only are we told to discipline our children but we are given several examples of what happens when we don't.

The Lord cursed Eli and his family forever because Eli refused to restrain his sons. "For I have told him that I will judge

his house forever for the iniquity which he knoweth; because his sons made themselves vile, AND HE RESTRAINED THEM NOT" (I Sam. 3:13). This may sound harsh but it reveals the Lord's thoughts concerning lack of discipline. Eli knew what his sons were doing and restrained them not.

David also failed to discipline his children and they all suffered from it. The Bible has this sad commentary on David and his son, Adonijah, "And his father had not displeased him at any time in saying, 'Why hast thou done so?'" (I Kings 1:6). Although David was a man after God's own heart, his children brought him much grief. One of his daughters was raped by one of his sons. Both Adonijah and Absalom turned against their father and schemed to take his kingdom from him. Absalom murdered Ammon, David's eldest living son, because of incest with Tamar. Imagine, if you will, the heartache and grief this would bring if it happened in your family. And yet, this is the harvest we reap when sowing permissiveness.

Discipline begins in the cradle. Perhaps this is because our children come from the womb speaking lies (Ps. 58:3). A large part of this disciplining and training is the responsibility of us mothers since we spend the most time with them in their developing years. Last week a woman was bragging how she never spanked her children. Three days later she was asked to come to school because her son was involved in massive vandalism. She blamed his associates, his teacher and the school, but she never once accepted any of the responsibility.

"The rod and reproof give wisdom; but a child left to himself bringeth his mother shame." — (Proverbs 29:15).

As mothers, let us use the short time we have with our children advantageously. Let us teach our children to respect their parents, teachers, and government. Should the Lord be pleased to save them they will be able to receive the authority of Jehovah without question. If they are not saved, their life will be more pleasant while they are here and we, as mothers, will be spared much heartache.



The Forum

(Continued from page 4)

learn that all this took place in order "that the purpose of God according to election might stand." Since God had elected in the eternity past to love Jacob and to hate Esau, He did not need to wait and see what kind of boys they would be.

God's dealings with Pharaoh is the clearest example of reprobation that I know of in the entire Bible. I, like you, have heard it preached that Pharaoh first hardened his own heart, and then God hardened it. That sounds pretty good to our natural way of thinking. But the first mention of this hardening his own heart that I know of is in Ex. 8:15. However, God says in Ex. 4:21 and in 7:3 that He will harden Pharaoh's heart. And in Ex. 7:13 we are told that the Lord hardened Pharaoh's heart. So we see that all this took place before he hardened his own heart in 8:15. We find that we are told seven times (Ex. 7:13, 9:12, 10:1, 20, 27, 11:10, 14:8) that the Lord hardened Pharaoh's heart, and seven is the number of completion.

Now why did God do all this? In Rom. 9:17 we read, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." In Ex. 9:16 God had said all this to Pharaoh. In all probability this Pharaoh was the most powerful ruler in all the world at this time. You see, this all took place almost 900 years before the time of Nebuchadnezzar. So this Pharaoh had every reason to be-

lieve he was the most powerful man in the world. This is the kind of man God likes to get hold of. Had he been a weakling God's power would not have shown up so well in His dealings with him. Had Pharaoh given in without a struggle and had he let the children of Israel go, the world would not have learned about God's great power. All those miracles would not have been performed for the world to see. And there would have been no occasion for God to drown him and all his host in the Red Sea. So God kept hardening his old heart and, therefore, kept him resisting until all the plagues had been brought upon Egypt, and he and his host had come to the place God had appointed for their destruction.

It is possible that about 99 percent of us have the wrong conception as to why God performed all those miracles in Egypt. Most people seem to think that God had to do all these miracles in order to get the Children of Israel out of Egypt. But if you read, and believe Prov. 21:1 you

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will have to admit that God could have softened old Pharaoh's heart just as easily as He hardened it. That being true, God could have brought these people out of Egypt leisurely by the way they had gone down there. God did not have to part the Red Sea in order for Jacob and his family to get into Egypt. And, no doubt, they started out the same way their forefathers had come in. But in Ex. 14:1-2 God had them turn and go another way. He had fitted Pharaoh and his host for destruction. Now the time had come for them to be destroyed, so He makes Pharaoh think he can still stop the Israelites from leaving Egypt. In reality God did not open up the Red Sea just to let His people out of Egypt. As we have already said, they could have gone out the way they came in had God wanted them to. So the prime purpose in His opening up the Red Sea was to lure old Pharaoh and his host to the place He had before determined was to be the place of their destruction. If all this does not prove the doctrine of reprobation, I do not know what would.

Rom. 9:18 says, "Whom He will He hardeneth." Let's believe it just because the Bible says it. And let us stop trying to measure God with our yardstick. Truly the doctrine of reprobation is a hard saying, who can believe it?



Eight Years

(Continued from page three) chosen us. Of course, "good old Mr. Shumate" is different from us, for he can see in his own free-will choice the reason his Arminian god chose him. Brother, right here is the total reason that men fight election. It goes against the pride of man and leaves him nothing to glory in. But Mr. Shumate and his thing, like a church, are going to have something to glory in, even if it

drags God from His throne, ties His almighty hands with the cords of the free-will of man, and leaves God helpless before the throne of man.

It is too bad that Paul did not have Mr. Shumate to teach him. Then Paul would not have had to say: "Nay, but who art thou, O man, that thou repliest against God?" Rom. 9:20. Further, if Paul had Shumate to instruct him, Paul would not have had to say: "How unsearchable are his judgments, and his ways past finding out!" Rom. 11:33. And Paul had been dealing with the very subject of which Mr. Shumate talks. Well, isn't this a wonderful thing? What Paul could not search and find out, Mr. Shumate comes along nearly 2,000 years later, and explains to us. My, my, how much smarter is our Mr. Shumate than the apostle Paul! And he learned it all in eight years!

Mr. Shumate says: "God has limited Himself by the choices of man." Poor little god, how pitiful you are, tied up and limited by the choices of man. Brother, I tell you one thing. The God of the Bible, and the god of Mr. Shumate are two entirely different beings. The God of the Bible "worketh all things after the counsel of His own will," "Doeth according to His will in armies of heaven and among the inhabitants of the earth." "Whatsoever His soul desireth, even that He doeth," and on and on we could go. The god of Mr. Shumate is limited by the choices of man. What a difference! Two more different beings could hardly be imagined.

Mr. Shumate tries to prove his heretical doctrine by the Justice of God. He says that it would be partial in God to select some from the multitude of men and do something for them that He refuses to do for others. Well, sure it is partial, who ever said it was not? It was partial to choose Israel from among the nations of earth. It was partial to open the Red Sea for Israel to go through and then drown the armies of Egypt in the same sea. It was partial to save some of fallen mankind and to never save even one of the fallen angels. It is partial to allow some to be born where they come into constant contact with the gospel, and others to live and die without ever hearing it. It was partial to burn up the men who threw the three Hebrews in the fiery furnace and then preserve the three in the flaming furnace. It was partial to preserve Daniel in the lion's den and then let the lions destroy Daniel's enemies. It was partial to "put a difference" between Egypt and Israel in the "little tribulation" of the judgments on Egypt.

But then our God is a partial God. There are those whom He has chosen and predestinated, not for anything in them, but according to His own pleasure. He was partial in choosing them. Christ was partial in dying for them and not others. The Holy Spirit was partial in effectually calling them, and not others. The doctrine of partiality runs throughout the Word of God

from Genesis to Revelation. The man who cannot see partiality in God is a blind man who cannot see one of the clearest truths of God's Word.

"The Lord had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect." Gen. 4:4,5.

You see the Bible starts right off with the doctrine of God's partiality to His chosen ones. When the Bible says that there is no respect of persons with God, it means that God chooses and predestinates of His own unconditional will, and not according to something in the person. We sovereign gracers believe that God is not a respecter of persons and unconditional election proves it. Mr. Shumate believes that God is a respecter of persons and that God does show respect to the choice and actions of persons, and that God elects according to respect of persons.

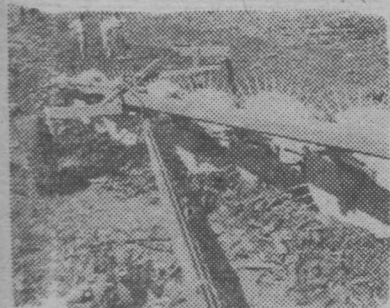
When Mr. Shumate talks of this doctrine as God "refusing" to do something for others, he is teaching that there is something in man that desires salvation and God refuses to give it to man. We believe, with the Bible, that there is nothing in man that desires salvation, and so there is no refusing on the part of God. This is just a deceitful lie of Mr. Shumate's, designed to prejudice people against the truth.

Mr. Shumate says that unconditional election will not inspire missionary activity. Well, Paul believed it, and he was a pretty good missionary. The great missionary minded men of God since that day believed in unconditional election. Mr. Shumate does not know what he is talking about in spite of his eight years of study. The doctrines of sovereign grace are great incentives to evangelistic and missionary activity. It kept Paul going in Corinth, when he was tempted to leave. Acts 18:10-11. Mr. Shumate is here slandering some of the greatest missionaries who ever lived. Fred Halliman is being greatly used of God on the mission field, and he is a firm believer in unconditional election.

Mr. Shumate says: "The view we have here expounded (of election) has fewer objections than any other, and best commends itself in the light of what we know of the righteousness and holiness of God on the one hand, and of human responsibility on the other." Well, pat yourself on the back, Mr. Shumate. What a great man you are. This view has one objection against it that forever destroys it. Mr. Shumate's view is completely contrary to the Word of God. It is the invention of a heretic. The trouble with Mr. Shumate is that he knows so little of the character of God, and that is why he spews forth his heresies.

In seeking to answer objections to his heresy, Mr. Shumate says: "Jesus plainly says to some of the Jews, 'ye will not come to me that ye might have life' (John 5:40), clearly implying that they could come if they would." But when Jesus said that they would not come, what is the use of saying they could if they would? (Continued on page 6, column 1)

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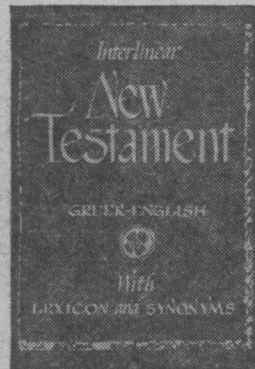
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PAGE FIVE

Eight Years

(Continued from page 5)

The whole trouble with man is not that he can't come to the Lord if he wanted to, but that man, by nature does not want to come. God must give the desire and will to come to Jesus. Tell me, Mr. Shumate how people are saved who won't come even though they could come if they would? And all men by nature, not just some Jews (as Shumate implies) will not come to Jesus of themselves. Boy, eight years of study for that!

Mr. Shumate explains (?) Acts 13:48 by saying, "the Jews by their own choice rejected the message." But the verse tells us that those of the Gentiles who were ordained to eternal life believed. Mr. Shumate tells us that the Jews rejected. That is true, and it is also true that the Gentiles who were not ordained to eternal life rejected the message. But Mr. Shumate has not touched the question of the fact that God teaches that ordination to eternal life precedes and is the cause of men believing. If a man ever dodged a verse, Mr. Shumate dodges this one. Of course, he admits in his article that this is a difficult objection to his doctrine. I should think it is.

Mr. Shumate says, "It would seem strange if God should call upon all men everywhere to repent . . . when only some men may receive the gift of repentance." Why strange? God has the right to command men to repent. God would be untrue to His holiness if He did not command men to repent. But God's gifts are His own to do with as He sees fit. Mr. Shumate, where did you get your repentance? Did God give it to you, or did you manufacture it in the workshop of your dead and depraved nature? Come on now, fess up. If you have repentance, God gave it to you. He does not give it to everyone, for everyone does not have it. Here are some facts, Mr. Shumate. It is a fact that some men have repentance, and some men don't. Now, either this repentance is a gift of God or it is a work of man. If it is a gift of God, then God gave it to some and not others for all do not have it. If it is a work of man, you can have it, for it will not save from hell. Mr. Shumate, it does not take eight years of study, it just takes submission to the Word of God. But then, that is a gift of God in itself.

Here is a good one. It would be funny if it weren't so sad. Mr. Shumate says: "We are not saved because we are elect: but we are

elect because we are saved." He uses three exclamation marks to emphasize this. Well, he has emphasized his stupidity and ignorance of the Bible. The Bible speaks of "ordained to eternal life," "Chosen to salvation" and other like statements. But Shumate makes salvation to precede election and to be the cause of election. Well, it takes a blind man to make a statement like that, and it takes a blind so-called church to follow such a blind leader. I would say that the blind members of Decatur Baptist Temple, have followed their blind pastor, and have fallen into the ditch of rebellion to the truth of the Bible. If there are any folk in his organization who are saved and have their eyes open to the truth, I would suggest that they immediately "run -- not walk" to the nearest exit, and get out of this heretical organization. I would say that the church should get rid of the pastor and call a man who believes the truth, but I imagine that if there was any hope left for such an organization, they would never have called such a heretic in the first place, or would have gotten rid of him before now.

I would say to any folk in this organization that believe the truth, they don't have to remain as such. There is a true church not too far away in Windsor, Ill., pastored by my good friend, Wayne Gregory. Get out of what you are in, and go visit Wayne Gregory and his fine folk at the Windsor Baptist Church. You will hear the precious truths of the saving grace of God, accurately, ably, and Scripturally expounded. It is a sin to listen to the tommyrot and heresy of Mr. Shumate, when there is a preacher not many miles away like Wayne Gregory.

Mr. Shumate has more of the same in his article. He next tries to disprove the effectual call of the Holy Spirit to the elect of God. Then, he blasphemes and besmirches the death of Christ by saying it was for all men who ever have or will live on the earth. But I am tired of such heresy. It makes me sick, so I will stop here. Mr. Shumate is a heretic on the doctrines of saving grace. His church is heretical on them.

Brother pastors: A question, please. Should we who believe the truth, recognize Decatur Baptist Temple, with its pastor putting forth such heresy, with their opposition to the truth, as a true church of Jesus Christ? This should be a matter of serious consideration for every sound

pastor and sound church. Are organizations which fight and oppose the doctrines of grace, true churches of Jesus Christ, and is their baptism to be received? I mean, no matter how they were organized, and no matter what they believe about the church and the ordinances, can they oppose the Word of God on how God saves sinners, as this man has in this article, and still be true churches of the Lord Jesus Christ? I think not!

God bless you all.

Epistle Of James

(Continued from Page One)

appeareth for a little time, and then vanisheth away."

I have read that every time we breathe, someone is dying. Some one said, "The earth is a stormy sea whose every wave is strewn with the wrecks of mortals that perish in it." Another person said, "We meet one another, salute one another, pass on and are gone."

It is not only true that people pass on, but many great places have done the same. I, in fact, have read that Ephesus, which at one time was the Metropolis of Asia, was crowded with buildings as large as our capitol building in Washington. I'm told that Ephesus now looks like a neglected

Lord often times frustrates. We, rather than enjoying prosperity and good health, are often times subjected to grief, afflictions and even death. The dearest objects of our affections are, in many cases, removed from our midst. The children of some become great burdens when it was thought that they would be a great blessing. They become thorns in the sides of some rather than a comfort to their hearts.

God's will shall be done, no matter what man's will shall determine. This fact has been demonstrated again and again in the Holy Scriptures. You, for example, will recall how Joseph's brethren willed to banish Joseph, but God also had a will and His will prevailed. You will also recall the evil wills of Haman and Saul and how God's will prevailed over theirs. These men and others found that which is recorded in Jeremiah 20:7 to be very, very accurate.

"Thou art stronger than I, and hast prevailed."

God, in overthrowing our plans, is not being mean to us, but his actions are the actions of a loving Father who is stripping us of self. His purpose is to teach us that we are not to build our nest in an earthly tree, since the trees are all to be cut down with fire. His purpose is to teach us to set our affections on things above rather than on the earth, since, as James says, ". . . for what is your life? It is even a vapor, that appeareth for a little time, and then vanisheth away."

Let us not become too involved with a vapor, but let us build upon Christ, our everlasting portion.

"But now ye rejoice in your boasting; all such rejoicing is evil" — James 4:16.

The "boasting" here referred to occurs when a man says that he "shall live and do this or that," but doesn't consider whether or not his plan is within God's will. His boasting is "evil" because it declares that God is not really a sovereign God, but only a spectator to the affairs of man. God, in other words, is left out of man's life when He should be the central most point of his life. We have many projects going on in this country at this very time in which God is not even considered or mentioned. This is the height of "boasting" and will receive its "just recompense of reward."

We must conclude that the fall of man has turned him upside down in that he is proud of that which he should be ashamed of and hates that which he should love.

"Whose end is destruction, and whose God is their belly, and whose glory is their shame, who mind earthly things" — Phil 3:19.

"Therefore to him that knoweth to do good, and doeth it not, to him it is sin" — James 4:17.

A wise person will use his or her knowledge, that is, they will do that which they know to be

right. A person who knows to do good, but doesn't do good, cannot be said to be wise, but very foolish. A person who knows that the temperature is going to drop to zero, is very foolish if he fails to put anti-freeze in his radiator.

We all know that life is only a vapor, but if we ignore our knowledge and sink our roots deeply into this world, then we are very foolish; yea, we have sinned, because we have failed to hear God's Word and make preparation for the world to come.

"And that servant which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes" — Luke 12:47.

There are those who know to do good, in that they know they should leave a particular false church they are in, and join a church that preaches the pure Word of God. We may say that the verse before us certainly applies to these people. It may be said that they know to do good, but are failing to do what they know to be right. Those in this class will one day find themselves in the same class as the "foolish virgins" which are spoken of in Matthew 25. These foolish virgins did not lose their salvation, but they did fail to be included in the Bride of Christ. The Lord, in Matthew 25:12, said to them, "I know you not." The Lord knew them as His children, but He did not know them as His Bride. They knew to do good, but did it not, therefore, they missed the greatest reward of all — they missed being in the Bride of Christ.

Beloved, your life is only a "vapor," therefore, I admonish you to hear and heed the Scriptures during the few days or years you have left. The Word of God is all that will last, therefore, don't cling to that which will melt like ice cream.

Intermediate State

(Continued from page one)

made of the abode of the unsaved. The term Hades can only be justly applied to the state of the unsaved between death and the resurrection since the ascension of Christ. The English word Hell is now equivalent to the Greek word Hades, for Hades is the place of the disembodied spirits of lost people.

The rich man went to the Hell section of the Underworld. His soul went to a dark, obscure, miserable place, far from the righteous, where the souls of wicked men are confined.

The Scriptures furnish abundant evidence that the souls of all the unsaved have gone and are now going to this place. "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Solomon said of the harlot of Proverbs 7:27: "Her (Continued on page 7, column 1)

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graveyard. Antioch is another city that has vanished away. This city, when Paul preached there, was a great Metropolis. There, in fact, was a three mile long street that stretched across the length of the city. At every corner of this street stood carved statues to commemorate the great men of the city — men whom we have never heard of. There was, however, one great man in this city that we know very well. His name is Paul. There, however, were no carved statues to commemorate him, but his name still lives on because it is recorded in the infallible Word of God. You may remember that it was in Antioch that the disciples were first called Christians.

We, since men and places are vanishing away, should follow Abraham's example and look for a city "whose builder and maker is God."

For ye ought to say, If the Lord will, we shall live, and do this or that" — James 4:15.

This verse declares with a loud voice that our God is sovereign, and that He is not a far off spectator to the affairs of man. Man may make big plans, have an abundance of worldly means to see his plans to their end, but if his plans are not according to God's will, they are doomed to failure.

"There are many devices in a man's heart; nevertheless, the council of the Lord, that shall stand" — Proverbs 19:21.

One of the devices in a man's heart is that he shall have worldly prosperity and his children shall not lack for any thing. The device in his heart is that he and his family shall not lack for good health and all the blessings of life all their days. His device is that he shall live to a ripe old age. It is these devices that the

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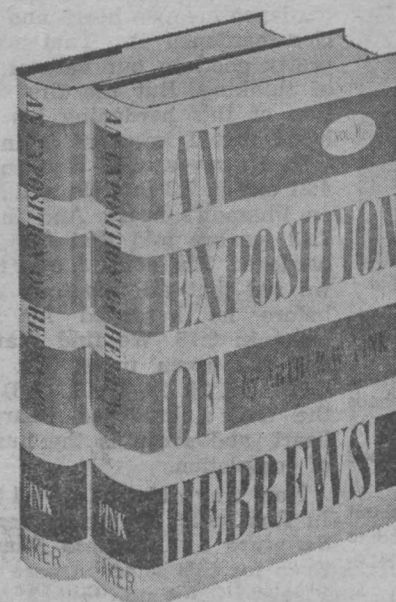
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PAGE SIX



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Intermediate State

(Continued from page 6)

house is the way to hell, going down to the chambers of death." The Lord is said to cast the soul of the dead Assyrian King and his host down to Hell. Ezekiel 31:16-17 declares: "I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit. . . . They also went down into hell with him unto them that be slain with the sword; and they that were his arm, that dwelt under the shadow in the midst of the heathen."

Korah and his rebels went to Hell: "But if the Lord make a new thing, and the earth open her mouth, and swallow them, with all that appertain unto them, and they go down quick into the pit (Sheol); then ye shall understand that these men have provoked the Lord" (Num. 16:30). Numbers 16:33 is the fulfillment of this prophecy: "They, and all that appertained to them, went down alive into the pit (Sheol), and the earth closed upon them; and they perished from among the congregation." The word "pit" in these two verses is "Sheol."

The Lord Jesus warned the inhabitants of Capernaum: "And thou Capernaum, which art exalted to heaven, shalt be thrust down to Hell" (Luke 10:15).

A State Of Companionship

The departed spirits of the lost seem to join other wicked spirits already in Hell. Ezekiel 31:27 speaks of the allies of the Assyrian going down "with him" into Hell. After Lucifer is brought down to Hell, other wicked spirits of men are said to look upon him. "Yet thou shalt be brought down to Hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms" (Isa. 14:15-16).

What a garbage can Hell will be! All the scum of the earth will be there in one vast group. There will be idolaters, adulterers, fornicators, drunkards, infidels, revilers, murderers, liars, sorcerers, extortioners, modernists, liberal theologians, scoffers, hypocrites, lost preachers, and unconverted church members! This will be a horrible crowd to be with for eternity!

When a saint dies, his spirit goes to be with the Lord. When a sinner dies, his spirit goes to be with the hypocrites. Jesus said of the evil servant: "And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matt. 24:51). In death the unbeliever's soul is cut off from the body. The body is sent to the grave to be a prey for worms, and the soul is sent to Hell to be a prey for wicked men. The wicked servant had his portion with the hypocrites. They are all inmates in the same prison. Some who will

not go to church with the hypocrites will spend an eternity in Hell with them!

Someone might object by saying, "There was no one with the rich man in Hell. This means the wicked will have no one with whom to have companionship." But we can no more assume there was no one with the rich man than we can assume there was only Abraham and Lazarus in Paradise. We know there were other people in Abraham's Bosom, and other Scripture seems to indicate the wicked will be "with the hypocrites."

A Place Of Torment

Of the rich man in Luke 16 it is said: "And in hell he lift up his eyes, being in torments. . . . In verse 24 he cried, 'I am tormented.'" Concerning his condition Abraham said in verse 25: "Thou art tormented." In verse 28 the rich man expressed his fear of his five brothers coming to what he termed "this place of torment."

The disembodied wicked are in the utmost misery and anguish possible. This endless and remediless torment will be increased and completed at the resurrection. When Paul mentioned "tribulation and anguish, upon every soul of man that doeth evil" (Rom. 2:9), he must have had reference to the suffering of the wicked in Hell.

A Place Of Fire

The rich man said: "I am tormented in this flame" (Luke 16:24). Nothing is any more painful to the human body than fire. Likewise, nothing can describe the miseries and agonies of the damned than fire.

If we believe the Bible, we must believe there is a literal burning Hell. Jesus Christ said: ". . . whosoever shall say, Thou fool, shall be in danger of hell fire" (Matt. 5:22). In Matthew 13:42 the angels are said to cast the wicked "into a furnace of fire." The Beast worshippers are said to be "tormented with fire and brimstone" in Revelation 14:10. I believe the testimony of God's Word about a literal burning Hell for the souls of the wicked between death and the resurrection. I have little time to spend with religious infidels who believe otherwise. I believe the time is swiftly approaching when they will have a very sudden and fiery conversion to my position.

This fire is what makes all the torments for those in soulish bodies in Hell. The great heat of the fire will produce insupportable thirst. So great a thirst that the inhabitants of Hell would do anything for a drop of water to cool their tongue. They will cry and beg for even one drop of water. The rich man in the fires of Hell said: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (Luke 16:24). But even this will be denied those who suffer there, for in Hell it is vain

to expect the least drop of mercy!

A Place Of Misery

Nothing will aggravate the miseries of the wicked more than the sight of the happiness of the righteous. Of the rich man it is said: "And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom" (Luke 16:23). In Luke 13:28 Jesus Christ said: "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out."

For those in Hell to see the righteous in Paradise afar off will make Hell Hell. This will be a

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tormenting sight, a frightful picture, a painful view! The sight of Lazarus in happiness made the rich man's misery all the more grievous.

The misery of Hell is so great that there will be weeping and gnashing of teeth because of the awful pain. In Matthew 13:50 the wicked are said to be cast "into a furnace of fire: there shall be wailing and gnashing of teeth." In Matthew 25:30 the unprofitable servant is said to be cast into "outer darkness: there shall be weeping and gnashing of teeth."

A Place Of Remembrance

Abraham said to the rich man: "Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." (Luke 16:25). The memories of damned souls will add to their torment and make the flame hotter.

Nothing will put more oil to the flames of Hell than: "Son, remember." In this life sinners are asked to remember their Creator, but they will not! Their misery in Hell will arise from a "Son, remember," to which they cannot turn a deaf ear. One of the chief torments of Hell will be the remembrance of what was enjoyed and what was done in this world. Think of an eternity where there will be nothing else to do but burn in fire and remember a wasted life.

A Place Of Punishment

II Peter 2:9 reveals the disembodied spirits of the wicked are now undergoing punishment. I read from the American Standard Version which is to be preferred here: "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment."

A Place Of No Relief

Those in Hell cannot get out by their own strength. They cannot get out and to either Paradise or earth. Abraham told the rich man: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:26). No saint in Paradise can come to the aid of a wicked soul in Hell. No priest or pope can pray one out of this place. The decree of God has fixed

an impassable gulf which all the world cannot unfix. This leaves the miserable creatures in Hell to an unchanged condition which all eternity cannot remedy. The state of departed souls which are lost is fixed by an irreversible and unalterable sentence.

No Purgatory For Anyone

According to Roman Catholic belief, purgatory is a state in which persons who die in the friendship of God but without having fully made amends for their failings must atone for them by suffering before being admitted into Heaven. Catholics believe these sufferings are lessened by the offering of prayers and masses by the priests or pope. They appeal to II Maccabees 12:43-46 and Matthew 12:32 to prove this doctrine.

This doctrine has caused some uneducated people to believe that the church sells salvation for money. It has enslaved the people to the priesthood, and it is one of the primary sources of income of the Roman Catholic Church by which she builds costly cathedrals, monasteries, convents and wineries.

This doctrine makes God a respecter of person since a rich man who dies can leave more money for prayers and masses and so pass through purgatory into Heaven sooner than a poor man. The Bible says: "For there is no respect of person with God" (Rom. 2:11). If the priest or pope has the power to terminate the suffering of a soul in purgatory, why does he not do it willingly and without money? The Bible says: "Freely ye have received, freely give" (Matt. 10:8).

The Bible says nothing about such a place as purgatory. This is no midway station between earth and Heaven. Such a belief is not Christian at all. It is pre-Christian and it originated among pagan religions long before the time of Christ or the New Testament church.

Our sins are not cleansed by the fires of purgatory, but by the blood of Jesus Christ. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). You can be a son of Abraham according to the flesh and go to Hell like the rich man did in Luke 16. You can be a church member and be baptized like Judas was and still go to Hell. Men go to Hell because of their sins, and the only remedy for sins is the blood of Jesus Christ. You do not need the prayers of some earthly priest! You do not need some preacher to put you in the water of baptism to try to find Christ! You need to contact the blood of Christ which only can atone for your sins. Romans 3:25 says Christ is set for to be a propitiation through faith in His blood. You need a personal encounter with the Lord Jesus Christ which can only come through repentance and faith.

This message was for the bad people! Boy, I am glad it was not about me. I certainly do not want to go to Hell!

But it may be this message was to you and you failed to realize it. Have you ever come to see yourself a sinner? Do you know the time and the place when God saved you by His grace? You may think you are not so bad. But remember Hell is for the unbelievers. There will be some good folk

there who rejected Christ and went to church. They were not drunkards or murderers, but they were Christ-rejectors! But they all will go to Hell alike! How is it with your soul?



Commentaries

(Continued from page one)

what they pretend the Lord reveals direct to themselves. Yet these men are by no means original, and often their supposed inspiration is but borrowed wit. They get a peep at Gill on the sly. The remarks which they give forth as the Spirit's mind are very inferior in all respects to what they affect to despise, namely, the mind of good and learned men.

A batch of poems was sent me some time ago for *The Sword And The Trowel*, which were written by a person claiming to be under the immediate influence of the Holy Spirit. He informed me that he was passive, and what was enclosed was written under the physical and mental influence of the Spirit upon his mind and hand. My bookshelves can show many poems as much superior to these pretended inspirations as angels are to blue-bottles; the miserable doggerel bore on its face the evidence of imposture.

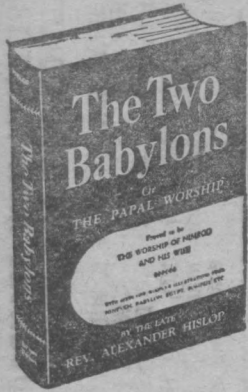
So when I listen to the senseless twaddle of certain wise men who are always boasting that they alone are ministers of the Spirit, I am ashamed of their pretensions and of them. No, my dear friends, you may take it as a rule that the Spirit of God does not usually do for us what we can do for ourselves, and that if religious knowledge is printed in a book, and we can read it, there is no necessity for the Holy Ghost to make a fresh revelation of it to us in order to screen our laziness.

Read, then, the admirable commentaries. Yet be sure you see your own minds too, or the expounding will lack interest.

Here I call to mind two wells in the courtyard of the Dogan's palace at Venice, upon which I looked with much interest. One is filled artificially by water brought in barges from a distance, and few care for its insipid contents; the other is a refreshing natural well, cool and delicious, and the people contend for every drop of it. Freshness, naturalness, life, will always attract, whereas mere borrowed learning is flat and insipid.

Mr. Cecil says that his plan was, when he laid a hold of a Scripture, to pray over it, and to get his own thoughts on it, and then, after he had so done, to take up the ablest divines who wrote upon the subject, and see what their thoughts were.

If you do not think and think much, you will become slaves and mere copyists. The exercise of your own mind is most healthful to you, and by perseverance, with divine help, you may expect to get at the meaning of ever understandable passage. So to rely upon your own abilities as to be unwilling to learn from others, is clearly folly; as to study others as not to judge for yourselves is imbecility. — (From *Commenting and Commentaries*).



THE TWO BABYLONS

By ALEXANDER HISLOP

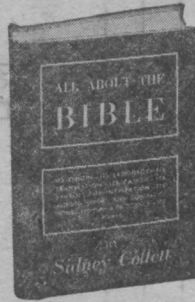
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- _____
- _____
- _____
- _____

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Yes ☐ No ☐

If so, give details stating persons affected, cause, date, name and address of attending physician and whether fully recovered.

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Name of Company Daily Hospital Benefit (if known) Year Issued (if known)

Date _____ Signature _____
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