

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

Vol. 43, No. 24

ASHLAND, KENTUCKY, JUNE 28, 1975

WHOLE NUMBER 2025

CONCLUDING THIS WEEK . . .

"CLOSE COMMUNION"

R. M. DUDLEY
Georgetown, Kentucky

(Continued From Last Week)

OBJECTION—There are many plausible objections to Close Communion, which are persistently thrust forward with a skill and energy "worthy of a better cause." These have been answered over and over again; but as the thoughts of men are particularly occupied with the objections to Close Communion, rather than with its true meaning and significance, there is no alternative but to expose their unsoundness once more. The strongest objections will be selected and their full force given to them.

First—"It is the Lord's Table; you have no right to prevent the Lord's people from approaching it."

It is strange to see how differently different minds will reason and conclude from the same premises. To my mind it appears that,

because it is the Lord's Table, is the greatest of all reasons why we have no voice in the matter one way or another, to say who shall, or shall not come to it.

We can afford to be generous with what belongs to us, but with what belongs to another, we have no right to do anything at all, save what he has directed. If the Table were ours we might have some discretion as to what we would do with it. Or, if the Table were the Lord's, and He had left the administration of it to our choice, still we might have some discretion about it. But the Table is the Lord's, and He has left the directions for the administration of it in the New Testament, and we must do as He has said, or prove recreant to our trust. I agree with those who urge this objection, that the Table is the Lord's. "Therefore," say they, "it should be open to all." My mind works in the exactly opposite direction. The Table is the Lord's;

therefore, I have no voice in the matter at all, except to follow the directions He Himself has given us. The reader can decide which conclusion is right.

Moreover, a fallacy lurks under this specious plea in that it asserts what no recognized body of Christians believes — that no other qualification is necessary but conversion; whereas it is almost universally conceded that baptism is a qualification for the Supper. The objection properly stated would be this: "It is the Lord's Table; you have no right to prevent the Lord's baptized people from approaching it." The objection thus stated (and it covers a fallacy when not thus stated), carries its own answer along with it; for it clearly implies that the Lord's unbaptized people have not the Scriptural qualifications for the Supper.

Second — The Scriptures say: "Let a man examine himself; from which it is inferred that, if (Continued on page 7, column 4)

Hate: The Proper Attitude Toward Every False Way

JOSEPH M. WILSON
Broken Arrow, Oklahoma

"Through thy precepts I get understanding: therefore I hate every false way."—Psa. 119:104.

Surely, we are living in a day of over-emphasis on love. Though it is very doubtful that what is referred to as love really possesses the qualities to deserve the name of love. There is such an emphasis on love towards others. But it degenerates into loving the criminal, the hippie, the rebel with no regard to what is right or to the requirements of God's Word. There is an over-emphasis on the love of God which amounts to a perversion of the God of the Bible, of His attributes, and is really preaching an idol god, made in the workshop of men's imagination, rather than the God of the Bible.

The God of the Bible has a hatred as well as love, and He is perfect in both attributes.

"Thou hatest all workers of iniquity."—Psa. 5:5.

"Jacob have I loved, but Esau have I hated."—Rom. 9:13.

"Thou hast loved righteousness and hated iniquity."—Heb. 1:9.

Will anyone read these Scriptures and deny that God has a hatred?

There are things we are to hate. If we do not hate them, we are rebels against the Word of God. Ecc. 3:8 tells us there is a time to hate. Oh, yes, we are to love. But we are to hate, also. And we are to determine the proper atti-

tude by the teaching of the Bible and not by personal desires or sentiment. Psa. 97:10 tells us we are to hate evil. Rom. 7:15 sets forth indwelling sin as the proper object of hatred by the born-again one. Psa. 119:163 informs us we are to hate lying. That means our own lying, the lying of others, and the lying of false preachers



JOSEPH M. WILSON, SR.

who preach the lies of Hell instead of the truth of Heaven. Psa. 139:21,23 is a great verse on this matter. We are here exhorted, by example, to hate those who hate the Lord. And why shouldn't we? If we did not, what would that say about our professed love to the Lord? And this Scripture tells us to hate them with a perfect hatred. Perfect hatred. Did (Continued on page 6, column 2)

Everlasting Punishment For The Lost Sinner

By W. M. BENGE
New Castle, Indiana

Just as there are all kinds of people on the earth, so are there all kinds of doctrines concerning God and His dealings with mankind.

More than one of the religious cults which claim to be Christians teach that the lost ones are not eternally or everlastingly punished in Hell, but that they are finally burned up or annihilated just as fuel is annihilated by fire.

How they can so conclude is hard to understand in the light of Bible teaching on this point.

But heretics, unbelievers and the iniquitous have always sought to tear down the truth, exalt the bad and bring into disrepute God's Word and all His ways, because they hate the Bible, despise God's will, and seek to destroy all that is fine, noble, uplifting and Godlike.

Many of them are vultures of Satan dealing out half truths and slander against God as did their forefather in Eden (Gen. 3:1-6).

But Jesus Christ taught His own to beware of false prophets (Matt. 7:15).

Again we are admonished to watch, stand up for the faith, and to be strong (I Cor. 16:13).

These false prophets impudently and blatantly declare that the words eternal and everlasting, when used to designate the duration of Hell (Gehenna), neither refer to nor describe an eternal punishment, because they insist that the original meaning of these words was not endlessness nor permanence.

But let us study these two words in light of their original meaning in the Greek in which language the New Testament was first written.

ETERNAL. The Greek word is "aionios."

James Strong in his Greek Dictionary defines "aionios" (eternal) as everlasting, forever, without end, perpetual.

W. E. Vine in his Expository Dictionary of New Testament words defines "aionios" (eternal) as everlasting, forever, without end, per-

petual, and emphasizes that the punishment in Hell (Gehenna) is not remedial but retributive.

Remedial means to remove evil, to reclaim, and therefore would be corrective.

Retributive means to repay, to punish for offenses. Hence, we see that the punishment of the lost in Hell (Gehenna) is not to help the sinner get better, but to punish him eternally for his sins against God.

EVERLASTING. The word in Greek is "aidios."

Mr. Strong defines "aidios" (everlasting) as permanent, unchangeable, without end.

Mr. Vine defines "aidios" (everlasting) as permanent, unchangeable.

So we see that the words eternal and everlasting have the same meaning when used to designate the duration of the saved and the lost in their future existence.

We are reliably informed that the Seventh Day Adventists, Jehovah's Witnesses, The World Tomorrow Movement and others teach that Hell (Gehenna), Tartarus is only a temporary place or state of the dead where lost souls shall be annihilated and shall exist no more in any form whatsoever (II Peter 2:4).

We have heard it declared in extremely bombastic oratory that the Bible does not say, "Everlasting Punishment."

We would answer, the Bible does say "Everlasting Punishment" and it should be easily seen that since the punishment is everlasting that it surely is "Everlasting Punishment," because it continues on and on without end.

We read in Rev. 19:19-20, "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that had worshiped his image. These both were cast alive into a lake burning with fire and brimstone."

Then we read in Rev. 20:7-10, "And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the

saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet ARE, and shall be tormented day and night forever and ever."

In Rev. 20:14-15, we read about the great crowd from death and Hell (Hades) who were cast into the lake of fire. This is their final abode in the never ending realms of burning and misery where Jesus said the fire should never be quenched.

Also, we are told in Rev. 20:2-3, that the devil was cast into a pit in chains for a thousand years as a prisoner.

From verse seven of this same chapter we learn that the devil or Satan was loosed out of this prison and at once stirred up rebellion against God and His saints, but God quickly smashes them and Satan is cast into the lake of fire and brimstone where the beast and the false prophet ARE to be tormented forever and ever. ALL this is yet to come to pass!

Now you soul-annihilationists, we see that the beast and the false prophet had been in this lake of fire for at least a thousand years

and had not been annihilated.

How long do you think it would take to annihilate a soul in fire and brimstone?

We find not even a hint of annihilation or of the cessation of the fire in the Bible.

ETERNITY! How long, oh, how long shall all God-rejecting souls writhe and moan in the sulphurous fire of Hell?

The answer comes back from eternity, "Forever and ever."

What have you to say, ye peddlers of falsehood and slanderers against God? What can you say, ye truth deniers?

All liars shall have their part in the lake of fire and brimstone, (Rev. 21:8).

Remember, this is the lake of fire into which all the lost of all ages shall be cast, and it burns on unceasingly forever and ever.

So unspeakably horrible is this torment that Jesus Christ warned against it in the most startling language when He said in Mark 9:43-44, "And if thy hand offend thee, cut it off: it is better to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched: where their worm (soul and body) dieth not, and the fire is not quenched." See (Matt. 10:28).

The fire spoken of above shall never be put out or extinguished.

The word "destroy" as used in Matt. 10:28 above means cast away from God and put beyond all hope of sympathy or rescue throughout the endless ages of eternity.

All this and more is what eternity will be for those who reject Jesus Christ as their personal Saviour and Lord.

God's decrees shall never, no never, be changed!

When thrice ten billion years have glided by for those in Heavenly bliss, each and every one who ever trusted Him shall still be His.

When thrice ten billion years have thundered on for those in ceaseless burning pain, each and every one of these shall scream, "All this shall be our fate forever and forever."

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"THE ATONEMENT"

PART I

"And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. 5:11).

The atonement of Jesus Christ is the central theme of the whole Bible. The Old Testament looks forward to it; the New Testament constantly refers to it as an accomplished fact. It is the ground of all Christian hope and joy. It is the most powerful

means of exciting God's children to mortify sin and to devote themselves to God's service.

The satisfaction of Christ is the basis of our happiness: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). The host of saints in Heaven sing: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing" (Rev. 5:12). This will be the everlasting song of all

the redeemed.

What was the Saviour's design in submitting to die upon the tree?

Why did the Father smite Him?

What was accomplished by the sacrifice of Christ? Such vital questions deserve our most diligent and prayerful attention and study. Human theories are less than worthless in giving the correct answer to such important questions. We must look into the Holy Scriptures and see what God (Continued on page 2, column 2)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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

PUBLICATION POLICIES: All matter for
publication should be sent to the editor.
All manuscripts sent should be typed and
double spaced. All such material becomes
the property of TBE and will not be re-
turned unless requested by the writer. We
reserve the right to edit and condense all
materials sent to us for publication. Church
news items must reach us one month prior
to publication.

The publication of an article does not
necessarily mean the editor is in complete
agreement with the writer, nor does it
mean he endorses all this person may
have written on other subjects.

COPYING PRIVILEGES: Unless otherwise
stated any article published in this paper
may be copied by other publications, pro-
vided they give a proper credit line stat-
ing that such was copied from this publi-
cation, and the date of publication; pro-
vided that such materials are not publish-
ed for profit. If we are not on an ex-
change list with the publication copying,
it is requested that a copy of the issue
containing the articles be sent to our ad-
dress. All copyrighted materials may not
be copied without written consent.

PUBLISHED WEEKLY, with paid circula-
tion in every state and many foreign
countries.

SUBSCRIPTION RATES
One year \$2.00; Two years \$3.50
Five years \$7.00; Life \$25.00
CLUB RATES: 15 or more each \$1.50
When you subscribe for others or
secure subscriptions each \$1.50
BUNDLES: 10 to 50 copies to one address
\$10.00 for each 10 yearly; 60 to 100
copies to one address \$9.00 for each
10 yearly.

FOREIGN: Same as in the United States.
PLANNING TO MOVE? Notify us three
weeks in advance. The Post Office does
not forward second class mail and they
charge us 10c for each "change of ad-
dress" notice. Please save us this ex-
pense.

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



Dear friends,

I look forward to receiving TBE
each week and reading the blessed
messages it contains.

We were saddened to read of
the death of Pastor Gilpin, but
we are thankful to the Lord for
allowing us the privilege of visit-
ing in August, 1974. At that time,
we met Pastor Gilpin, his family,
and many of the wonderful mem-
bers of Calvary Baptist Church.
I'm confident from reading the
sermons of Brother Cockrell, that
he will be a blessing to the church
and work. May God bless you all,
Sincerely,
Mrs. Martha Searce
Ohio

Dear Bro. Cockrell,

We pray that the Lord will bless
you in the great work you are now
engaged. We feel we know you
personally, though we've never
met formally, but we have enjoyed
your radio broadcast for a long
time.

Yours truly,
A. D. & Grace Spearman
Alabama

Dear friends,

Enclosed is an offering to be
used where it is needed the most
in the work of continuing T.B.E.
So happy the church is carrying
the work on.

Yours in Christ,
Mrs. Rosalie Allen
W. Va.

Dear Bro. Cockrell,

Congratulations on your great
step forward for the Lord.

Within His provision and pur-
poses, I know you will be a great
pastor and a great editor. Having
known Brother Gilpin for over 20
years, I wondered where and how
the Lord might lead in providing.

After reflecting upon some of
your ministry in T.B.E., it literal-
ly "hit" me that the church had

certainly moved with wisdom
which is of the Lord.

Knowing God will bless you, I
am,

Ray Waugh
Texas

Dear Bro. Cockrell,

Please renew my subscription to
T.B.E. I don't want to miss one
single issue and may the Lord
richly bless you in your ministry.

With our prayers,
J. C. Brewer
Oklahoma

Dear Bro. Gilpin,

As soon as I receive my 1974
volume of T.B.E., I will use the
box to send you my 1971 volume
in order that you may complete
your files. Please accept it as a
gift. I am only sorry that I did
not offer before you wrote.

I'm truly happy the Lord has
placed Bro. Cockrell as pastor of
our church. I have heard him
preach several times in person
when he was located at Henley-
field, Miss.

A sister in Christ,
Mrs. Florence Milford
Missouri

Editor's Note: Thank you, so
much.

"The Atonement"

(Continued from page one)
has been pleased to reveal.

TWO PRIMARY VIEWS

The different theories about the
atonement of Christ are as num-
erous as the theologians who have
written or taught on this subject.
But in reality there are only two
views of Christ's atonement. All
Christendom can be classified into
two general groups. There is the
limited redemptionists and the un-
limited redemptionists.

The theory of a general atone-
ment is that Christ died for every
son of Adam, removing the legal
impediment out of the way of the
salvation of all men and making
it objectively possible for all man-
kind to be saved. It further holds
that the death of Christ secured
for all men alike a measure of
common grace whereby all are
able to believe in Christ and be
saved if they will. This theory
has God making a general atone-
ment and leaving the application
of it in the hands of man. Even
this theory is a limited atone-
ment in that it limits the applica-
tion of the atonement to the be-
liever. Since many will perish for
whom Christ died, this makes the
atonement a failure and the blood
of Christ fuel for the flames of Hell.

The doctrine of a limited atone-
ment affirms that Christ died for
the elect only and that He in no
sense died for any who shall
perish. We limited redemptionists
believe that in the suffering and
death of Christ, He incurred the
penalty of the sins of those whose
substitute He was, so that He made
a real satisfaction to the justice
of God for the law which the elect
had broken. This view makes the
atonement beneficial to all for
whom Christ died.

The unlimited redemptionists be-
lieve Christ wasted His blood, for
He died for a great multitude who
shall perish. They say that He
died for Judas as much as Paul.
But we limited redemptionists see
no need for Christ to have done
any vain and foolish work. We
see no need for Christ to have
died for the vast host who died
before Calvary and who were in
Hell already when Jesus died on
the cross. We see no benefit in
His dying for countless others
whom He knew would never be
saved.

Of what benefit is universal
redemption? Both Calvinists and
Arminians concede that the death
of Christ did nothing for the un-
believer in the sense of salva-
tion. It could have done him no
good since he perishes in his sins.
Of what benefit is a universal
redemption to God Who is already
as happy as He can be. Such a

"So she gleaned in the field until
even, and beat out that she had
gleaned; and it was about an
ephah of barley"—Ruth 2:17.

To me there is no story that
has more human interest than the
story we find in the book of Ruth.
Ruth is one of those unusual, out-
standing characters that you read
about in the Word of God, and the
story of her life is such that you
like to go back and read it again
and again.

In this second chapter that I
have read from, we find Ruth
going out into a field to glean.
In the light of the law of God,
she was permitted as a stranger to
go into the field and pick up
any of the handfuls of grain that
had fallen. Therefore she went
out as one of the poor of the
country to pick up the grain that
had fallen by the wayside.

The Word of God says:

"And her hap was to light on
a part of the field belonging unto
Boaz, who was of the kindred of
Elimelech"—Ruth 2:3.

The writer here is speaking
from the human point of view,
for we know that nothing just
happens. We know that nothing
takes place just by chance. We
know that God is back of every
event. We know that God was
certainly directing this, and that
she actually went to the very field
that God directed that she should
go to. But from the human point
of view it looked like it was a
"happened so" proposition.

Isn't it remarkable, though, to
know that nothing just happens?
And isn't it wonderful to realize

doctrine is unworthy of the wis-
dom, goodness, and justice of God.
It seems to me there is neither
need nor a place in Christ's re-
demption for such a dogma.

AN ATONEMENT WHICH ATONED

The death of Christ is a sacri-
fice for sin by which guilt and
condemnation is taken away from
those for whom He made it. In
Romans 5:11 Paul said: "We have
now received the atonement." He
does not say that Christ offers us
an atonement upon certain con-
ditions. An atonement has been
made by the death of Jesus Christ.
Believers have received the bene-
fits of this atonement.

Christ made a sacrifice for a
particular people. I Corinthians
5:7 says: "For even Christ our
passover is sacrificed for us." The
expression, "for us," limits the
sacrifice of Christ to believers.
Ephesians 5:2 reads: "And walk
in love, as Christ also hath loved
us, and hath given himself for us
an offering and a sacrifice to God
for a sweet-smelling savour." The
phrase, "given himself for us,"
limits the sacrifice to believers.

This sacrifice of Christ was a
ransoming one. Our Lord said:
"Even as the Son of Man came
not to be ministered unto, but to
minister, and to give his life a
ransom for many" (Matt. 20:28).
Those ransomed by Christ are said
to be "many." The word "many"
cannot be made to mean all men
without exception. It must refer
to the many who believe, the many
who possess eternal life.

I Timothy 2:6 declares: "Who
gave himself a ransom for all, to
be testified in due time." All of
those for whom Christ gave Him-
self a ransom are either ransomed
by it or they are not. That all are
not ransomed from sin and Satan

that God is back of every event—
that God directs everything, just
like He directed Ruth, as she
was gleaned in the field of Boaz.

It is rather interesting to
notice that she started in the
morning, and kept at her task all
day long. My text says, "So she
gleaned in the field until even."
Other than the fact that she took
out a little time to rest, and a
little time to eat, she gleaned
all day in the field. That doesn't
mean that she had an eight-hour
day. It doesn't mean that she
worked according to the union
rules and regulations. It doesn't
mean that she worked as seemeth
good to her. But she went at the
task in the morning and stayed
at the task until even.

This passage of Scripture is
very illustrative, so far as you
and I as God's children are con-
cerned—that is, we are to keep
at the job of serving the Lord,
everlastingly. I do not believe
that it is right for us to ever
think about serving the Lord to-
day, and laying down on the job
tomorrow, but rather, we are to
everlastingly keep at the job
until even time. When I say
"even time," I mean, the end of
your life.

A Baptist preacher came into
my printing shop sometime ago
and I asked him what he was
doing. He said, "I am retired."
I asked him on what basis. He
said, "When I was a younger
man than I am now, I became
affiliated with the Relief and An-
nuity Board plan out at Dallas,
Texas, and I have come to the

Christ is really a propitiation for
the sins of His people.

A REDEMPTION WHICH REDEEMED

I Peter 1:18-19 tells us that we
were redeemed with the precious
blood of Jesus Christ. Revelation
5:9 pictures the redeemed in
Heaven saying: "Thou wast slain,
and hast redeemed us to God by
thy blood out of every nation, and
kindred, and people, and nation."
In Revelation 14:4 the elect are
dominated: "These are redeemed
from among men."

In these Scriptures Christ's
death was a redemption, and we
are said to be redeemed thereby.
All for which He laid down the re-
demption price must of necessity
be redeemed and saved. When
Christ was slain, the elect were
redeemed. He did not redeem
all mankind, seeing all are not
(Continued on page 7, column 1)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"CONTINUE"

age where I can take my retire-
ment." I said, "Brother, do you
mean to tell me that a Baptist
preacher that is as strong look-
ing, and well as you appear to
be, could retire from the min-
istry?" He said, "Well, I got to
the age and they said that I was
supposed to retire."

I tell you, beloved, I don't be-
lieve that a child of God has any
business retiring so far as his
ministry is concerned. I don't
know how long I am going to
live — whether I'll live through
this message, or whether I'll live
through another fifty years — but
I'll say this, as long as I live and
am able to crawl up in front of a
congregation of people—if I can
find anybody to preach to, I am
going to be preaching. I don't
expect to retire, and I don't ex-
pect to come to the end of the
way as a retired Baptist preach-
er. I think it is a disgrace for a
Baptist preacher to ever say that
he is retired in the service of the
Lord.

Now I get tired in His service,
but I keep on, and as far as re-
tiring, that is one thing that I
never expect to do. I expect
to keep busy in the service of
God as long as I can.

In the case of Ruth, she kept
with the job until even time,
and I would like to show you
how we ought to keep at the
task of serving the Lord. Listen:
"But Peter continued knock-
ing; and when they had opened
the door, and saw him, they were
astonished"—Acts 12:16.

(Continued on page 3, column 1)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEAN

408 Pages

\$6.50

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

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

"Continue"

(Continued from Page Two)

If you will read this story, you'll find that Simon Peter had been in prison. As a result of a prayer meeting, humanly speaking, that the women had been holding, Simon Peter got out of jail and went to the home of John Mark's mother. When he knocked on the door, a damsel came to the door, and when she realized it was Simon Peter standing there, she ran and told everybody, but they wouldn't believe that God had answered their prayer. They said, "It is his angel." Peter was left standing out there, knocking. They weren't going to let him in. They were worrying about the fact that they had prayed his ghost out of eternity, and that the ghost of Simon Peter was standing there at the door.

Beloved, I want you to notice what Peter did — he continued knocking. He didn't quit. He had gotten out of jail, and now he comes and stands at the door of the home of John Mark's mother, and he continues knocking until finally they made up their mind to open the door and let him in.

Whenever I read this, I say that the reaction of Simon Peter is exactly the reaction that you and I ought to take so far as our lives are concerned. We ought to continue just exactly like that. When he knocked a few times and nobody came, Simon Peter didn't give up and go away. When the little girl saw that it was Simon Peter, and went back and told them who it was, and they were arguing about whether it was his ghost or not, Simon Peter just kept standing right there knocking, hoping to get in.

Beloved, I have a feeling that as far as you and I are concerned, we ought to keep at the job everlastingly, persistently, continually in the service of the Lord. I am ready to grant you that there are lots of times when it looks from the human point of view like it would be easier to quit. I grant you, that from the human point of view, we get discouraged often and think it would be so much better if we were

to quit. Beloved, as far as we are concerned, we are to do just exactly like Ruth — we are to glean until the even; we are to do just exactly like Simon Peter — we are to stand there and continually knock. In other words, we are not to give up and we are not to quit, but we are to keep on in the service of the Lord.

I.

THE PRINCIPLE STATED

We are to continue in the service of the Lord. Like Ruth, who gleaned until the even, and like Simon Peter, who continued to knock, we are to continue in the service of our Lord.

We have another example in the Word of God. Listen:

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth"—Rev. 2:13.

Here was a church in the town of Pergamos, that was located in a terrible place—it was located in a town where the Devil had his seat. If I took time this morning, I could show you that the Devil actually had his headquarters in this town of Pergamos, yet these Christian people of Pergamos held fast to the name of the Lord Jesus Christ. There was a heathen university in that town where the name of Christ was not held, and there were a lot of heathen churches in that town where the name of Christ was not held, and there were heathen people in that town that didn't have any room in their lives for the Lord Jesus Christ, yet in spite of all that, this church held fast to His name.

Oh, it must have blessed God's heart that a little church—this little church of Pergamos, held fast to the name of God, even in a town where the Devil had his headquarters. They hadn't denied the faith even though Antipas, the pastor of the church, had been killed.

The word "Antipas" was a nickname; it wasn't the man's real name. The word "antipas" is a compound Greek word — "anti" which means "against"

IS "THAT" IN THE BIBLE?



WHAT KING MADE A SPEECH AND WAS IMMEDIATELY "EATEN OF WORMS"?

Herod, Acts 12:21-23: "And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

and "pas" which means "all." In other words, here was a pastor who was against everything and everybody.

That is the kind of man that a Baptist preacher ought to be, isn't it? Shouldn't a Baptist preacher be against everything and everybody that is wrong? Shouldn't a Baptist preacher be against all doctrine that is wrong? Shouldn't a Baptist preacher be against everything and every practice that is wrong? I think so. They called this pastor Antipas because he was against everything and everybody in the city, and they tied him and killed him, yet the Word of God said that the church went right on standing firm.

Beloved, that is the principle that I am stating—that you and I ought to continue in the service of the Lord just like these folk here in the city of Pergamos.

Let's notice some Scriptures in this respect:

"And ye shall be hated of all men for my name's sake: but he that ENDURETH to the end shall be saved"—Matt 10:22.

How long are we to endure? How long are we to keep at the job? We are not to continue just

for a little while, but we are to continue unto the end.

Notice again:

"And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God"—Luke 9:62.

I am not certain that I know all that this Scripture teaches. I am not certain that I can give you every bit of implication that there is in this verse. But I will say this: It certainly tells us one thing, that when we start out in the service of the Lord, we are to keep busy. I have no business putting my hand to the Gospel plow and turning back, but I am to keep busy — I am to continue in the service of the Lord.

We have the same message presented again. Listen:

"Thou therefore ENDURE HARDNESS, as a good soldier of Jesus Christ"—II Tim. 2:3.

I know there are some times in our lives when things are pretty hard. I know there are some experiences in our lives that we would rather that they didn't come. What are we to do? We are to endure hardness as a good soldier of Jesus Christ.

Notice again:

"But watch thou in all things, ENDURE afflictions, do the work of an evangelist, make full proof of thy ministry"—(II Tim. 4:5).

You and I have afflictions, and difficulties, and problems. What are we to do about them? This Scripture says to endure them. How long? Until you make full proof of your ministry. We are not to endure for a little while and then stop by the wayside, but we are to endure them and thus make full proof of our ministry.

I tell you, beloved, when you read these Scriptures, you come face to face with the fact that God doesn't want a quitter in the service of the Lord. If God saves you and puts you in a church, He wants you to stay there and keep eternally in the service of the Lord.

Notice again:

"Not FORSAKING the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching"—(Heb. 10:25).

We are not to forsake the assembling of ourselves, but we are to continue and go right on in the service of the Lord, Sunday after Sunday, week after week, month after month. Give up? No, no, beloved. We are not to forsake the assembling of ourselves together.

Listen again:

"Now the just shall live by faith: but IF ANY MAN DRAW BACK, my soul shall have no pleasure in him"—(Heb. 10:38).

Does God want a fellow to start, and then walk out? No, God wants a man to start and to continue and He says if you draw back, His soul shall have no pleasure in the individual that does so. God wants us to be not like the horse that pushes against the car — and then backs up, and then pushes forward a little and backs up a little, but He wants us to be like that horse that continually pushes against the cart.

Let's see how James treats this same principle. We read:

"Behold, we count them happy which ENDURE. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy"—(James 5:11).

I tell you, the only fellow that is going to be happy in the service of the Lord is the man who continues in the service of the Lord. I know sometimes we have sickness and sometimes we have problems. Sometimes we have things happen providentially that keep us from the service of the Lord. But unless there is something that providentially happens which will be approved by a good conscience before God, then our business is to keep at the task—to continue—to endure in

the work and the service of the Lord.

I know it is a lot easier to do otherwise. It is much easier to quit than it is to continue. It is a whole lot easier to say "I am going to take a little vacation and stay away for a while." It is a lot easier for us to do that, but God wants us to continue.

You remember the little story about the father who went out to milk one evening. After he had milked, his wife called to him, and he set his milk down and went to the house and forgot all about it. By and by, a couple of frogs came along and jumped up, and over into the milk. One of the frogs said, "We are in an awful shape, aren't we? We'll never get out of here," and he sank down and drowned right there. The other frog said, "I believe I'm going to get out. Anyway, I am going to try," and he just kept hopping up and down, up and down, in that bucket of milk, and kept croaking, saying, "I'm going to get out if I can." Do you know what happened? The next morning when the farmer came out, there was a cake of butter and a frog sitting up on top of the cake of butter. He was floating around on top of that butter and I think he was singing "Amazing Grace," but down in the bottom of the bucket was a dead frog.

Beloved, you can either be a dead frog and sink down in the bottom of the bucket, or you can keep busy in the service of the Lord.

I have thought of this little story a hundred times in the last fifty years when problems have arisen in my life. Every time some problem comes up, I think, which one am I going to be? Am I going to be a dead frog in the bottom of the bucket, or am I going to be a live frog, keeping busy in the service of the Lord.

II.

HOW ARE WE TO CONTINUE?

We are to continue by standing for the Word. We read:

"Who, when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart they would CLEAVE UNTO THE LORD"—(Act 11:23).

This took place at the church at Antioch, at the very place where the disciples were first called Christians, and the Word of God says that Barnabas came to visit them; that when Barnabas saw them, and visited with them, he exhorted them all that with purpose of heart they would cleave unto the Lord.

Notice, Barnabas was exhorting them to stand for the Word — to cleave to the Lord.

Listen again:

"Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to CONTINUE IN THE GRACE OF GOD"—(Acts 13:41).

Notice that it says that Paul and Barnabas came to visit this people, and speaking to them, persuaded them to continue in the grace of God.

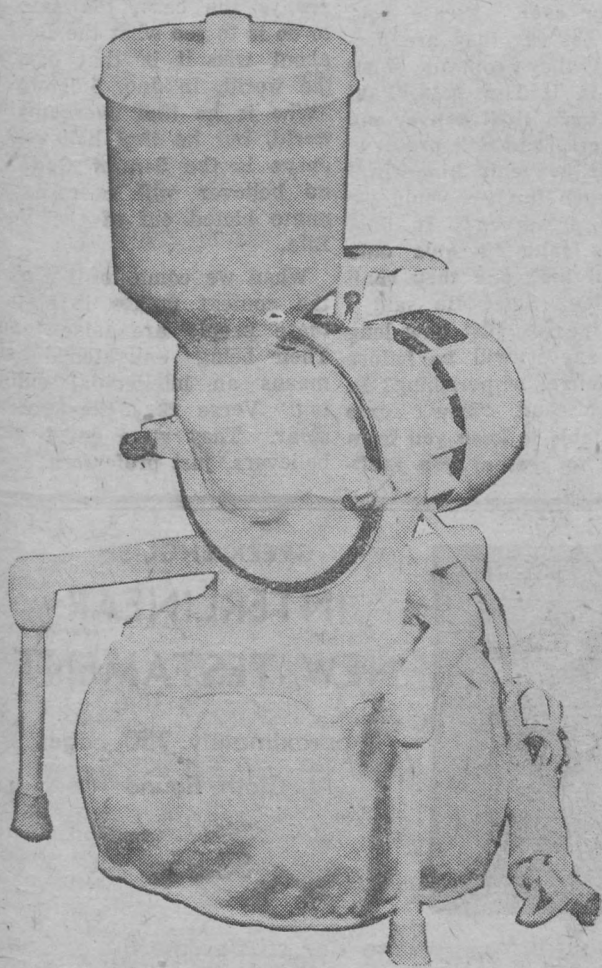
The same truth is presented to us again, when it says:

"Confirming the souls of the disciples, and exhorting them to CONTINUE IN FAITH, and that we must through much tribulation enter into the kingdom of God"—Acts 14:22.

This was in Paul's first missionary tour. The Word of God says he had just been stoned at Lystra after having just barely gotten away with his life. He came back and confirmed them, and exhorted them, to continue in the faith.

Can you imagine a man who was stoned one day, and moves on from Lystra over to Derbe, (Continued on page 5, column 2)

LEE HOUSEHOLD FLOUR MILL



For Better Nutrition and Better Health stone grind whole kernel grains in the Lee Household Flour Mill. This flour will provide the finest tasting, most nutritious baked goods you have ever made. The vitamins, minerals and natural nutrients of the whole grain are kept in your bread, cakes and pastries for better eating of all. Nutritional factors are not lost in the Lee Mill. Four models electrically powered, fully guaranteed. Write Lee Engineering Company, P.O. Box 652, Milwaukee, Wisconsin 53201 for detailed descriptive literature, recipes and prices.

LEE ENGINEERING COMPANY

2023 West Wisconsin Ave. — Telephone 414/933-2100

MILWAUKEE, WISCONSIN 53201

THE BAPTIST EXAMINER

JUNE 28, 1975

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please explain the following verses — Ezekiel 18:24, Exodus 32:32, Rev. 3:5, and II Peter 2:21 — in the light of the Freewill use of these verses that one could lose his salvation."

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



Many times we see passages that, at first, seem to support a false doctrine. This is true with the idea of many who do not believe in eternal security. With a little study however, we find that God does not contradict Himself. We are clearly shown that when God saves us we are saved forever. "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand." — John 10:27-29.

The first verse that you ask about is Ezekiel 18:24. "But when the righteous turneth away from his righteousness, and committeth iniquity . . . shall he live . . ." This verse is very clearly explained in Ezekiel 33:13, "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it." Some sinners are immoral in their actions, others are very moral and righteous. These passages are showing clearly that the righteous person who trusts in his own righteousness will die.

In Exodus 32:33 we have the statement about blotting out of the book. We are told that God has several sets of books. This passage is not referring to the Book of Life, but of service. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works" — Rev. 20:12. I believe God has books of our lives, and if we fail to serve Him as we should, then we are blotted out of them.

Rev. 3:5 is simply an assurance that our names are in the Book

of Life and will not be blotted out. We overcome in and through Christ.

II Peter 2:20-22 is all talking about the person you are asking about in verse 21. Peter is not talking about saved people, but people who have professed through a head knowledge of Jesus Christ. Many people reform but are not saved. God has always likened His people to sheep. These people are likened to a hog or a dog. Many people reform for awhile and then "backslide" as some call it and go back to just as bad a life as before. God's sheep do not do that.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Let us take a brief glimpse at Ezekiel 18:24. This simply says that when the righteous turn away from their righteousness and commit iniquity and do all the wickedness of the wicked, it is evident that there is no genuine conversion there. Many thousands of people have professed faith in Christ and have started to live good, clean lives, but eventually they turn from this and back into their lives of wickedness. This verse says that when people turn back into such wickedness to live in sin, "in them shall he die."

Exodus 32:32 — In this passage, we have Moses pleading for forgiveness for Israel, he is so concerned that he is willing to be blotted out of God's Book if there is no help or hope for his people. But the Lord told Moses "Whosoever hath sinned against Me, him will I blot out of my book."

Remember, this passage relates to Israel back before atonement was made for sin through the blood of Christ.

Rev. 3:5 — It reads like this "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the Book of Life." What does this say? Simply that God will not blot the name of those who are His own out of His Book of Life.

II Peter 2:21 — Peter speaks here of people who have come to

know the truth about Christ, and yet despite their knowledge of Christ, they get entangled in lives of sin. The writer says that it would be better not to know the way of Christ and righteousness, than to know and go back into sin.

Yes, there are these Scriptures and others that the freewill can use to make it seem that one can lose salvation, but there are many passages that make it absolutely clear that salvation is an eternal thing. Why twist and squirm and try to make passages signify that salvation can be lost? Why not take the definite words of the Saviour to the effect that God gives unto us eternal life, and we shall never perish, neither shall any man pluck us out of His hand. Those who try to make salvation something that may be lost at any time are not worthy of salvation. They deserve to go where they insist that they are liable to go the next time they sin.

PAUL TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Charade Road
Kirkland, Ohio



Ezekiel 18:24 — This verse is found in a passage which is addressed to the House of Israel (verse 25) and is a strong argument against freewill for it plainly shows that man (not even religious man) is capable of keeping the statutes of God (vs. 21) in order to save himself. The natural man may attempt to be righteous in the keeping of God's laws, but one small infraction will yet condemn him.

Exodus 32:33—Israel had sinned against God by making a god of gold during Moses' prolonged visit in the mountains. The issue here is, not eternal life, but temporal. The ensuing verses show that the blotting out of names from God's book is the physical removal from Israel, through death, of the offenders. They would not receive the promised land. Their eternal condition is not touched upon here.

Rev. 3:5—The book, here, is the Book of Life. There should be no problem nor any misunderstanding on the subject of apostasy. (See TBE Forum of two weeks ago.) These who are truly born again ARE OVERCOMERS. Our Lord says in Matthew "except the Lord shorten those days, no flesh will be saved, but for the elect's sake he has shortened those days." The implication is, that everything will work toward the keeping of God's people — making it impossible for them to be lost because they will persevere — they will overcome. Therefore, their names WILL NOT BE REMOVED from the Book of Life.

II Pet. 2:21 — There are those who at one time made what appeared to be, a good profession of faith. They mouthed praises to God, became active in religious work, acknowledged truth, cleaned up their lives, and yet never were saved. By their association with God's people they became part-takers of some of the work of the Spirit of God. What caused them to "embrace" God in the first place was not a "born again" experience which produces repentance and enduring faith, but rather a religious experience induced by the persuasiveness of men. Log-

ical persuasion will only produce a religious mind, never a penitent heart. The practitioners of "free will" evangelism are the greatest producers, by far, of the kind of people described by the verse in question. Also, see Heb. 6:1-6 and 10:26.

These verses and the whole counsel of God prove irrefutably, to the honest inquirer that salvation is entirely of the Lord. He produces it and He will complete it.

He cannot fail, for He is God!

E. G. COOK

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



The easiest way to deal with a question like this one would be to do as the teacher of a men's class in a Baptist Church in this area did some years ago. One Sunday they were studying Rom. 8:38-39 where Paul said "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He ended up his teaching of that lesson by saying, "There is just no way that a child of God can lose his salvation." Certainly, no sane person would deny that statement. There is absolutely no other conclusion that an honest person can come to after a study of those two verses, BUT, the next Sunday after a study of Jno. 15:5-6 where Jesus said, "I am the vine, ye are the branches" he ended up by saying, "We will just have to admit, brethren, that a person can fall away and be lost." I repeat, this would be the easy way out on the problem before us. But since, as I see it, that kind of teaching is worse than no teaching at all, I must go a different route.

First, I want us to notice just a few of the many references that deal with our security in Christ Jesus. In Psa. 37:28, David says, "The Lord loveth judgment, and forsaketh not His saints; they are preserved for ever." Please note that he did not say they are preserved until they commit some awful sin. In II Tim. 4:18, Paul says, "The Lord shall deliver me from evil work, and will preserve me unto His heavenly kingdom." Just how much further would we need to be preserved? In Jno. 10:28, Jesus said, "I give unto them eternal life; and they shall never perish." Since He said I shall never perish, just how long would you say it will be before I stand in danger of perishing? In Jude 24, we read, "Now unto Him that is able to keep you from falling, and to present you fault-

less before the presence of His glory with exceeding joy." The only person, it would seem, who cannot see our eternal security is the natural person who perceiveth not the things of the Spirit of God. The lost person cannot understand what he sees in God's Word, therefore, he cannot see our security in Christ Jesus.

With this in mind what, then, is the meaning of Ezekiel 18:24? This is a case somewhat like what we see in Jno. 3:16. If we make the word "die" here in this verse mean spiritual death we make it contradict practically the whole Bible. But if we let this word mean physical death, we have the same thing we see in I Cor. 11:30. Here we learn that many had died (a physical death), because of their awful sin connected with the Lord's Supper. So, if you let it mean physical death, you have no problem. Neither do you have any false doctrine connected with it.

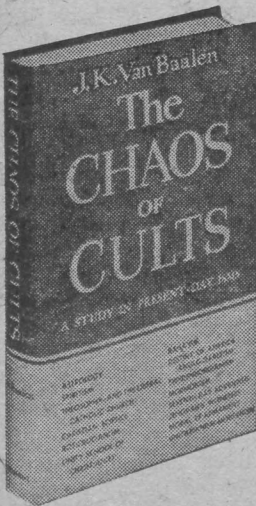
In Ex. 32:33 we have a similar situation. If we let the "book" here mean the Book of Life we make this verse contradict practically the whole Bible. But if we let this book be the roll, or the list of the names of the children of Israel as we see in Num. 1:2, we have no problem. In verse 32, Moses is not saying blot my name out of the Lamb's Book of Life. He is saying blot my name out of

Subscribe For The Baptist Examiner

the roll of the children of Israel, that is, let me no longer be numbered among them. That is the book in verse 33. God will no longer consider them as members of the children of Israel.

In Rev. 3:5, I see a very strong point in favor of eternal security. The ones who overcome will not have their names blotted out of the Book of Life. That is eternal security for the overcomers. The problem seems to be just who is it that overcomes the world. If we figure it out for ourselves, we will have us overcoming the world by means of our mighty arm of flesh. And, if we succeed, we won't have our names blotted out of that wonderful book. And while there is absolutely nothing said about it, we will just assume that if we fail to overcome, our names will be blotted out. But as is always the case, the safe thing to do is to see what the Book says about who it is that overcomes the world. In Jno. 5:5, we read, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" So, no believer will ever have his name blotted out of the Book of Life.

When we come to II Pet. 2:21, the context makes it plain that these people are false teachers. Their being enlightened simply means an intellectual enlightening. Verse 22 makes this very clear. They were never genuine believers, just professors.



The Chaos of Cults

By J. K. VAN BAALen

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

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

\$5.95

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

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101



GREEK-ENGLISH INTERLINEAR NEW TESTAMENT

Approximately 750 pages

Cloth Bound

\$9.95

Most useful for everyone who studies the Bible. Can't be described — As Paul said of Jesus (II Cor. 9:15) it is unspeakable. Must be examined to be appreciated

ORDER FROM —

CALVARY BAPTIST CHURCH

ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JUNE 28, 1975

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"SCRIPTURAL SEWING"

Most women are style conscious. We are interested in the latest fashions and comment pro and con about them. Perhaps this is vain or maybe it is just being interested in things going on around us. Be that as it may, women spend a lot of time on clothes. Many of us are making our clothes because the fashions of today are not compatible with our faith or our pocket-book.

Adam and Eve were the first to take up home-sewing. We read in Gen. 3:7: "And the eyes of them both were opened, and they knew that they were naked; and they SEWED fig leaves together, and made themselves aprons."

This type of sewing represents a home-made covering for sin which is never good enough. It doesn't matter how well it's made, or how beautifully it is trimmed, it is too short and flimsy to cover our sin. Only the blood of our Lord Jesus Christ can wash away our sin. Then we won't have to have a home-made covering. "And to her was granted that she ought to be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints"—Rev. 19:8.

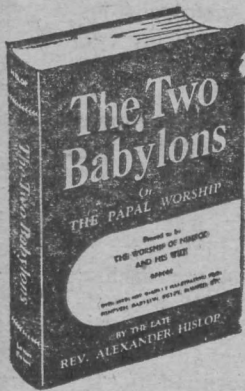
Rahab knew something about Scriptural sewing. "Behold, when we come into the land, thou shalt bind this line of scarlet THREAD in the window"—Josh. 2:18. Rahab believed in the God of Israel. Her faith was followed by her works. This is always the pattern. James tells us to show our faith without works and he will show his faith by his works. Works do not make faith but faith

A BOOK WHICH SHOWS THE
HEATHENISM OF EASTER, Etc.

THE TWO BABYLONS

OR PAPAL WORSHIP

By
Alexander
Hislop



330 Pages
\$4.95

This book compares Roman Catholicism with the religion of old Babylon, and shows that Romanism has brought over the paganistic practices of old Babylon, labeling them as "Christian," thus continuing the same idolatry that was practiced hundreds of years ago.

Among others things, the author authentically reveals that the supposedly Christian celebrations of Christmas and Easter were originally celebrations in honor of the gods of Babylon, and that these have been adopted by Rome and panned off on the world in the name of Christ.

If you want the truth about the practices of Romanism and about demon holidays, you want this book.

— Order From —

CALVARY BAPTIST CHURCH
BOOK SHOP

will always produce good works.

In our sewing-box we do not all have the same tools. One of us may have a goodly supply of pins while another may be short of needles. One's tape-measure may indeed be much skimpier than another's. Paul explains these differences in our spiritual sewing-box thusly: "But every one of us is given grace according to the MEASURE of the gift of Christ"—Eph. 4:7. Perhaps these differences are because of the length of time we have been saved. Or, the land we live in and culture we embrace. Or, perhaps it is related to the service the Lord ordains for us. Knowing this, we ought to be more long-suffering with one another. When we see a sister that does not measure up, instead of being critical and sticking her with pins and needles, let us pray that the Lord would increase her measure of faith, realizing we too are short in some areas, and have need for her prayers.

Paul gives the young men some advice which we, too, could take to heart. "In all things showing thyself a PATTERN of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say to you"—Titus 2:7,8.

As we contemplate these things, let us make sure we are dressed in the right clothing. A home-made dress of the softest fig-leaves is not good enough. We need to be clothed with an import from Heaven—the finest linen Heaven has to offer which is the righteousness of Jesus Christ. When we know we are properly clothed, then let us serve with all faithfulness. Not asking, "What shall that woman do?" but rather, "Lord, what wilt thou have me to do?" Let us be an example, a pattern for the other ladies and not a stumbling block. And then we shall hear our Master say, "Well, done, thou good and faithful servant, enter thou into the joy of thy Lord."

"Continue"

(Continued from page three)

and then presently decides that he ought to go back to Lystra where he was stoned and visit with the disciples that he has left there? He goes back to the very place where he was stoned and left for dead, and stands up, and speaks to the people, and exhorts them to continue in the faith.

Beloved, that was the kind of preacher the Apostle Paul was. He wasn't the kind of fellow that gave up. He wasn't the kind of fellow that took "No" for an answer. He wasn't the kind of fellow that faced a difficulty today and said, "I am going to watch out that I don't get in that kind of a problem tomorrow." Instead, he went right back to the same place where they had left him for dead, and he said to the brethren, "I want to confirm you in the faith, and I want to exhort you to continue in the faith."

Notice again to see how we are to stand for the faith:

"Then said Jesus to those Jews which believed on him, If ye CONTINUE IN MY WORD, then are ye my disciples indeed" (John 8:31).

He didn't say, "If you start out and go for a little while, I'll call you a disciple," but He said, "If you want me to call you a disciple indeed, be sure you continue in my Word."

Listen to another Scripture of like nature:

"If ye CONTINUE IN THE FAITH grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; wherefore I Paul am made a minister" (Col. 1:23).

I regret to see people that don't stand, or don't continue to stand

IN REMEMBRANCE OF ME

As Christ at that table so very long ago
Broke the bread, His broken body to show,
We break it today in memory of His death
Proclaiming the gospel with mortal breath;
As He at that table in the days of yore
The wine in that cup He surely did pour;
We pour it now — His shed blood to show
The story of redemption in that crimson flow.
The heaven must surely be absent
For sin and evil it portrays,
For His body and blood were sinless
Throughout His earthly days.
We must strive to be like Him
In everything that we do,
In the breaking of bread
And drinking the cup, too.

—By Mrs. Ramona L. Pierce
Tampa, Florida

for the Word of God. I can look back across my ministry of many years as a Baptist preacher, and I can think of any number of preachers who once stood for the truth, who don't today. There was a time when I was a boy preacher and didn't know much about the Word of God that I believed that it was perfectly all right for a woman to be ordained to the ministry. But in the providence of God, He gave me a roommate in college that was a pretty strong Baptist. At least, he was in those days. He and I used to fuss, and quarrel, and argue about the matter of a woman's place in a New Testament Church. Some of those fusses were pretty vigorous. Some of them were pretty heated. Just to tell you the truth, it was almost "knock down and drag out." He stood for what was right and I was as wrong as could be. Finally, through the Word of God, he showed me where I was wrong, and from a human point of view, my position as to a woman keeping silence in church depends upon the teaching of that boy in Georgetown College.

A few years ago I wrote him just to thank him for the way in which he had led me to the truth relative to feminism back there in the room in Georgetown College together. When I wrote him, immediately came a letter back telling me that he now saw lots of things differently, and he thought he was entirely wrong in what he had taught me when we were in college.

Beloved, I want to tell you, that is not the way that God wants a preacher to stand. God wants a preacher to continue in the faith, grounded and settled.

Notice again:

"Take heed unto thyself, and unto the doctrine; CONTINUE IN THEM: for in doing this thou shalt both save thyself and them that hear thee"—I Tim. 4:18.

"But CONTINUE THOU IN the things which thou hast learned, knowing of whom thou hast learned them"—II Tim. 3:14.

I tell you, beloved, God has a purpose for you and for me, and we are to keep busy and not give up. We are to continue in His service. You can't read these verses without the realization that we ought to be a continuing group of people.

If you believe the Word of God, you ought to continue in it. If you have come to understand something about the Bible, then you ought to continue in the Word of God. You have no business whatsoever doing anything but continuing in the truth of God's Word.

I often think about the old hound that started out early in the morning full of pep, ready to hunt all day long. A deer crossed his path, and he took off after that deer like he was going to catch it in the next sixty seconds. After an hour or so passed by, the deer tracks got a little

cold and a fox crossed his path, so he left the deer track and took off after the fox. After a while the fox trail got cold, and a rabbit crossed his path, and he forgot about the fox and started running off after the rabbit, and he kept after the rabbit until something else crossed his track. Finally, when nighttime came, he found himself lost in a swamp, sitting down on his tail, barking up a tree at a contemptible little ground squirrel up in the tree.

There are lots and lots of Baptists that are exactly like that old hound. They start out and are strong on election, and they twist from election to freewill, and then they twist from freewill to something else. The result is, you never know what they stand for, nor what they believe, and you never know where to place them as far as their doctrine is concerned.

I think about a young preacher at Cincinnati whom I have known from the day of his birth. In fact, I was there the day he was born. His father and mother were very close friends of mine in the years gone by, and this lad became a young prodigy in the ministry. He began preaching when he was just about 12 or 13 years of age, and became a young whirlwind as far as a preacher was concerned — Arminian to the core, but nevertheless a young whirlwind in the ministry. Then he switched from Arminianism to Calvinism to Hardshellism. I don't know where he stands at the present time. I haven't seen his paper for sometime, and I don't know what he stands for. But I would say this: before I would quote him in any wise at all, I would want to call him up and ask him what he stood for, because I would be afraid that he has changed again.

That is not the kind of man that God wants you to be. God wants you to continue in His Word.

God also wants us to continue in prayer. It is a mighty easy thing for us not to continue in prayer: Listen:

"Rejoicing in hope; patient in tribulation; CONTINUING IN

STANT IN PRAYER"—Rom. 12: 12.

Do you pray every day like you ought to pray? Do you pray every day like you used to pray? God says for us to continue instant in prayer.

Notice again:

"CONTINUE IN PRAYER, and watch in the same with thanksgiving"—Col. 4:2.

I think that you and I miss a lot of blessings because we pray so little. Who am I to make that accusation to you in view of the fact that I myself pray so little. I often look at myself in the morning in the mirror as I am shaving, and I often say to myself, you ought to be ashamed of yourself, to know how God answers prayer, yet you pray so little. I'll say the same to you, you ought to be ashamed of yourself knowing how God answers prayer, to think that you pray so little, yet God says that we are to continue in prayer. We are not to pray for just a little while, but continue. We are not to pray for a day, or a week, or a month, or a year, and say "Well, God hasn't answered my prayer yet, I am going to quit praying." Beloved, we are to continue in prayer.

I don't think I have any business to pray for an individual today and quit praying for him tomorrow when something arises that looks like, providentially, the prayer is not going to be heard. I don't think we have any business to do that. God has awakened me many, many times in years gone by to pray for one woman who lives here in Ashland. I can say to you frankly, I have prayed for her for over 35 years that God will save her, and she has never been saved. She shows no spiritual interest nor concern at the present time. Personally, if left to myself, I'd give up, I would never pray for her again. I would think that God certainly isn't going to answer my prayers so far as that woman is concerned. At the same time, I can't believe that God led me to pray for her years ago, and that the same God that led me to pray for her many times down through the past would lead me today to quit praying for her. If God wanted me back there, as I am sure He did, to pray for her — I am sure that some of these days she is going to be saved, and it is my business to continue in prayer.

Do you have any problems this morning? Sickness, troubles, financial distresses — all kinds of heartaches and discouraging, vexing experiences come to us day by day, and it is so easy to run to the Lord and pray, and say, "Lord, I am leaving it in your hands." But do we do it? Too many times we are unlike the little girl that puts her doll to bed and then goes on to bed herself. What do we do? We take our doll — troubles, to the Lord and instead of leaving them there, we go back with them; we don't leave them with the Lord. I think we are all like that — we fail to continue in prayer.

(Continued on page 6, column 1)

WORD STUDIES

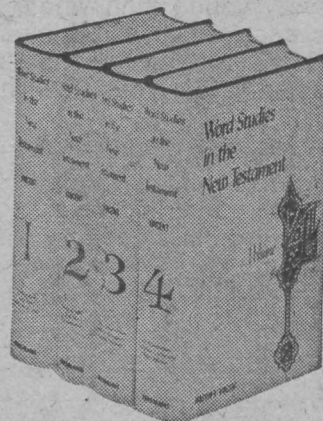
By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

\$27.50



A veritable gold-mine of ideas for sermons pre-eminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose.

Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

THE BAPTIST EXAMINER

JUNE 28, 1975

PAGE FIVE

"Continue"

(Continued from page five)

We are also to continue in unity.

Listen:
"These all continued with one accord in prayer and supplication"—Acts 1:14.

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

Notice that they continued in two things: Doctrine and fellowship. Whose doctrine? The apostles' doctrine. Whose fellowship? The apostles' fellowship. As I have said before, you can't have the apostles' fellowship unless you have the apostles' doctrine. They continued in unity.

Listen again:

"And they continuing DAILY WITH ONE ACCORD in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart"—Acts 2:46.

Notice, they continued daily with one accord.

Beloved, I have a very strong conviction that God wants our church to be that kind of church — the same kind they had in the New Testament. God wants us to continue in one accord daily in the service of God. God wants us to be united so far as the Word of God is concerned.

CONCLUSION

I bring this message to a close by saying to you, you are to stand firm. Oh, that God would help us to continue, to endure and to stand firm in His service!

I go back and read the story of Job and I see Job having lost his children with a cyclone, having lost his sheep when the fire fell down out of Heaven and burned them up, having lost his camels and his cattle when the Chaldeans swooped down on them and carried them away. I see old Job when he lost his health, and I look at him as he sits in an ash heap and digs out the corruption from those boils that he is suffering with. I see Job when his wife says, "If that is the kind of a God I had, I would curse God and die." I see Job when his three friends come to see him. Talk about wretched comforters! They came to comfort him and they said to him, "You are a sinner; you are getting exactly what is coming to you." But I can hear Job as he looked up into the faces of his three friends and said:

"Though he slay me, yet will I trust in him"—Job 13:15.

Brother, sister, I am saying to you, that is the attitude you and I need to take today. We need to

trust God the same way. We need to say, "Lord, you may slay me, but we'll trust you just the same, and we'll depend upon you."

Two little men stood looking at a hill.

One was named Can't and the other was named Will.

Can't said, "I never can get to the top of that hill."

And there he is now at the bottom of it still.

Will said, "I'll get to the top," because I will,

And there he is now at the top of the hill.

Two little men living by the hill—

At the bottom is Can't, and at the top is Will.

Do you remember the story of the little engine how it ran? It said, "I think I can, I think I can, I think I can." Now that is the attitude you and I ought to take in the service of God.

Get tired? Yes. Get discouraged? Yes. Get ready to quit? Yes. Get to the place you just feel like what's the use? Yes. Then look up, like Job, and say, "Though he slay me, yet will I trust in him." It is so easy to be a quitter and it is so hard to be one that continues. May God help you and me to continue every day — continue standing for the Word, continue in prayer, and continue in unity, in the service of the Lord.

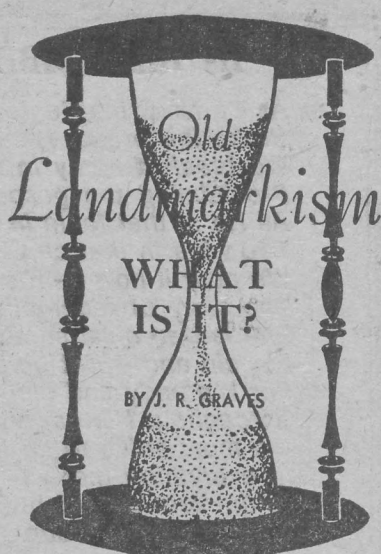
May God bless you!

Hate: The Proper

(Continued from page one)

you get that? There is a perfect hatred. It is a part of the character of a perfect being, and we are to endeavor to measure up to that by God's grace as closely as we can. As we grow in grace, we will grow in love and we will grow in hatred. Lk. 14:26 is very plain in telling us to hate anything that would hinder our living for and serving God, though it be wife, children, Father, Mother, or our own life. So, there is a proper hatred, and we are to seek wisdom and grace to exercise this properly in our lives.

Let us look at the text which heads this article. Note the connection of the two parts. It is through God's Word that we get understanding. And this will surely lead us to hate every false way. I know now why there is so little hatred among God's people. This verse gives me the secret. It is because they study God's Word so little, and have such a little understanding of



BUY THIS GREATEST OF ALL BOOKS ON CHURCH TRUTH FOR \$2.25

The balance of our stock has a mistake in binding and we are closing these out at this reduced price!

God's Word. Let me say it as strongly as I can. Your love for the truth, your understanding of the truth will be in exact proportion to your hatred of the false. If you do not hate the false, you do not know and love the truth. These two always work in proportion the one to another. And the sickly, sloppy, "love everyone and everything" attitude among professed believers is due to their almost total ignorance of what the Bible really teaches. Hey, you lovey-dovey folk: You just don't know your Bible. Get some understanding of the Word of God, and you will have more love. But along with it, you will have a hatred of the false ways.

What is a false way? We need to know the identity of that which we are to hate. A false way is anything that is contrary to God's Word. This should make our task rather easy. All we have to do is to study God's Word under the teaching of the Holy Spirit, and apply that to the ways before us, and then we will know what is false and what we are to hate.

Please notice what our attitude is to be towards the false way. We are not to love it. We are not to compromise what we believe in order to get along with it. We are not to have fellowship with it. We are not to unionize with it. We are not to have a peaceful co-existence with it. We are to hate it. Now, how many and which false ways are we to hate? Well, the text says "every" false way. We are not to pick and choose, which false ways we are to hate and which we are to compromise with. Saul tried this picking and choosing, and was rejected as Israel's king. We have no right to do this. Our God has told us to hate every false way. We have no authority by which we can determine which to hate and which to not hate. Any effort and choosing here is an act of rebellion against God. Not some false ways, but every false way is to be the object of perfect hatred. Now let us look at some of the ways we ought to hate.

We ought to hate false ways of salvation. We ought to hate the false way of salvation by works. Oh, what a false way is this! How it deceives millions, who will not wake from this deadly sleep until in the flames of Hell. We know man's depravity too well. We know the requirements of God's law too well to ever dream that a man could be saved by the works of his own hands. We hate this way of Cain. We preach against it. We declare that, instead of a man being saved by good works, that man is so depraved that not one single work he performs is good nor acceptable in God's sight.

We hate the way of salvation by religious ritual. The terrible, soul-damning heresy of baptismal re-

generation — we hate this with a perfect hatred. We yield to none in our love for and in our exalting of the glorious truth of Baptism. What a blessing it is to have proper Baptism in its proper place! But when heretics take Baptism out of its place as the act of obedience of one already saved, and make it necessary to salvation — then we hate that false way. How precious is the Lord's Supper! What a blessing it is when a true church gathers — practicing closed communion, using the proper elements of wine and unleavened bread — and remembers the death of the Lord in this ordinance. But when men make this to be a part of salvation and essential to salvation — then we hate that false way with a perfect hatred.

We hate the false way of salvation by the mourner's bench. That idol god! That idol god! And that is exactly what the mourner's bench is — an idol god. Multiplied thousands have gone to Hell trusting in an emotional experience they had down at the mourner's bench instead of trusting in Jesus Christ. Yes, the mourner's bench is old-fashioned, but it is not old-fashioned enough to suit true Baptist people. The mourner's bench is maybe nearly two hundred years old, but that is seventeen hundreds years too modern to be the New Testament way of salvation. And Baptist people do love to stick to the Word of God, and not the new-fangled inventions of men. Sound Baptists take a strong stand against the false way of the mourner's bench.

We hate the false way of salvation by Arminianism. And, brother, Arminianism is a false way. I tell you now, without a word of apology, that no one ever has, no one ever will, and no one can be saved by Arminianism. I am not among those sovereign-gracers who brag on Arminianism. We have been told that Arminians are doing more for Christ than we who are sovereign-gracers. Not so, beloved, not so. The Arminians are doing more for the devil, but not more for Christ. I do wish that none of our brethren would ever again utter a word of praise in behalf of the Arminians. They are heretics. They are teaching a false way of salvation. They are enemies of the truth of God's Word and enemies of the true churches of Christ. The Bible tells us that the heretic is to be rejected after two admonitions. Brothers, let us reject the Arminians and not play footsy with them and not brag on them. Many times I have heard sovereign grace preachers throw off on sovereign gracers and brag on Arminians. Let us be done with that kind of doing. We ought to hate the false way of Arminianism.

Then, brethren, we ought to hate the way of false churches. True Baptist churches are the true churches of Jesus Christ. Jesus Christ started the first Baptist Church in the world, and He promised to perpetuate it till His coming again. Brothers, I believe that He has kept that promise. And I believe that He perpetuated churches like the one He started. Do you believe that? I do not believe that He meant by His promise of perpetuity, that He would continue churches that are totally different from the enemies of the ones like He started. True Baptist churches are, in doctrine and practice, like the one Jesus started in His earthly ministry. Now, all other so-called churches are man-made or devil-made or both, and are not Christ's churches. We are not to love these false churches. We are not to recognize them as true churches. We are not to fellowship with them. What are we to do? We are to hate them. That is what the Bible says. We are to stand against them, and speak in no uncertain terms of their not being true churches, and we are to stand against them in every way.

We are to hate false ways of Baptism. Bible baptism has four

essential ingredients. A Scriptural subject: a believer in Jesus Christ. A Scriptural mode: immersion. A Scriptural purpose: an act of obedience by one already saved. A Scriptural authority: a true Missionary Baptist Church. Any so-called baptism that does not have all four of these essential ingredients is null and void. We should hate a false way of baptism. We should hate, and preach against, and refuse to recognize any baptism that does not have these four qualifications.

We should hate false ways of the Lord's Supper. In order to have the Lord's Supper there must be a proper authority: a true Missionary Baptist church. A proper design: to show forth the Lord's death till He come. There must be proper participants: the members of the one church observing the ordinance. There must be proper elements: real wine and unleavened bread. Now, these things are essential to the Scriptural observance of this blessed ordinance. And if any of these essentials is missing, then we might as well have hot dogs and Pepsi Cola, and have a feast and not pretend to be having the Lord's Supper. We ought to hate any false way of observing this ordinance. We ought to preach loud and often against any perversion of the Supper.

We ought to hate the false ways of the woman's place in the church. The woman is to be silent, as to speaking, in the church. She is not to lead in prayer. She is not to teach men. She is not to usurp authority. I heard one preacher try to get around this by saying that if the pastor or the church gave her authority in the church, then she was not usurping it. Any woman exercising authority over the men in the Lord's church is usurping it, because it is not hers, and it is not the pastor's or the church's to give. The woman ought to wear a head covering in the church service. Now these things are true and Biblical, and we ought to hate any ways of women in the church which are not according to the Scriptures. In this day of women's lib, and women preachers and deacons, it is not popular to take a stand with the Bible on this matter. Yet, there will be another day — a day when we stand before the Lord — and then, it will be profitable that we took the Bible stand down here.

We are to hate the false way of sentimentalism instead of the Word of God. I have seen so much of this in recent years. So many seem to shape their religious activities by their sentiment, regardless of the Bible. Many times I have put things before a people and given the Word of God for my position. I have had much opposition from those who were afraid they would hurt someone's feelings, but not a whisper from the Bible have I heard. People are afraid they will hurt some preacher's feelings, or some relative's feelings, but do not seem concerned about the feelings of the Lord or the teachings of His Word. Brothers, we are not to shape our preaching by sentiment. We are to fashion it according to the Word of God. I think that I have, in the last few years, come to hate this more than ever.

We ought to hate the false ways of heathen holidays. I refer to Xmas and Easter. Oh, how sentimental people get over these relics of heathenism and Catholicism! (two words for the same thing!) How angry people become when you try to take these things from them! Again, in their defense thereof, they give sentiment, but do not even offer to give the Word of God. I have seen folk who say they do not believe in these two heathen holidays. Yet, it did not affect their observing them. What hypocrisy is this! We ought to hate these things. We ought not to compromise with them, and just observe them a little bit, or try to observe them in the right way. Have you heard that, too? "I observe them in the right way." How

on earth can you observe that

THE BAPTIST EXAMINER

JUNE 28, 1975

PAGE SIX

CLIP AND MAIL TO:

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

Send TBE FREE! TO A YOUNG PREACHER

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

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

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

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

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

Hate: The Proper

(Continued from page 6)

which is wrong in the right way? Baptist people and Baptist churches ought to take a strong stand against this. Yet, there are churches which say they do not believe in these heathen holidays — but the deacons decorate their Xmas trees and the teachers and classes give their Xmas presents. This is not taking much of a stand against these things. Let us hate heathen holidays.

We ought to hate false ways of wrong living among God's people. Oh, how we ought to hate this! God's people ought to be a holy, separated, dedicated people. God's people ought to live clean lives to the glory of God. There ought to be a clearly and easily seen difference between the lives of God's people and those who do not even profess to be saved. How terrible it is when sometimes unsaved people seem to have better moral lives than the professed people of God (some of them)! Now we ought to hate this. We ought to hate it in our own lives. We ought to confess it to God and receive forgiveness, and beg God constantly to enable us to live a clean life for Him. We ought to pray that prayer of M'Cheyne: "Oh, God, make me as holy as a pardoned sinner can be." We ought to hate every sin in our lives, and war against it to the utmost in the power of the Spirit of God. We ought to hate sin in the lives of others in our churches. And, bless God, we ought to hate outward, open, and continued sin in church members to the point of laying it on the line before them — Repentance or Exclusion.

These are some of the false ways we ought to hate. And remember that the text says we are to hate every false way. May God give us obedience in this matter. God bless you all.

"The Atonement"

(Continued from page two)

saved and redeemed. This is seen in the expression, "redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation," in Revelation 5:9. It is further seen in the phrase, "redeemed from among men" in Revelation 14:4.

Those redeemed by Christ's death are a particular people. Titus 2:14 declares: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Paul speaks here of a redemption from sin. The recipients of this redemption are said to be "us." The context reveals that "us" is the purchased people who are redeemed from all iniquity and zealous of good works.

In John 10:15 Christ said: "I lay down my life for the sheep." The context here reveals that these sheep for whom Christ died were those who have eternal life and never perish. He did not die for

the goats, for He went on to say: "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). This is plainly a limited redemption.

The language of the Scripture is: "Christ hath redeemed us from the curse of the law" (Gal. 3:13). The Bible said nothing of a people which Christ redeemed and who died yet under the curse of the law.

A SAVIOR WHICH SAVED

Matthew 1:21 discloses: "And she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins." This verse does not say Christ shall try to save a people or help a people save themselves. It expressly says: "He shall save his people from their sins." Those who are saved from the penalty of sins are called "his people."

Christ saved His people by bearing the penalty of their transgressions. "The Lord hath laid on him the iniquity of us all" (Isa. 53:6). Verse 11 declares: "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." "Who was delivered for our offences" (Rom. 3:25). "Christ died for our sins according to the Scripture" (I Cor. 15:3). "Jesus Christ who gave himself for our sins" (Gal. 1:3, 4). "So Christ was once offered to bear the sins of many" (Heb. 9:28). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (I Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (I Pet. 3:18).

Christ's death made ample satisfaction to the law and justice of God for the sins of His people. I read in I Thessalonians 5:9-10: "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."

Why do some obtain salvation? Why do they not suffer wrath? Why do they live together with Christ? Paul answers because Christ died for them. If Christ died for all mankind, would not all mankind obtain salvation according to this verse?

Hebrews 9:25 tells us that Christ "put away sin by the sacrifice of himself." His sacrifice did away with sin to His people. If He put away sin for all mankind, then all mankind would be saved. For what can they be punished, if atonement has been made? If a man's debts are paid, how can he afterward be imprisoned for those debts? A just God cannot punish a second time for the same offence. If Christ paid the debt of all sinners, there is nothing remaining to pay in the case of any man. How could it be just for a man to pay for his sins in Hell for which Christ was punished on earth? If Christ bore the sins of all men in his body on the tree, then all men are healed and no man shall bear

them a second time.

A SUBSTITUTE WHO SUBSTITUTED

Jesus Christ in His death became a substitute for those for whom He died. The substitutionary aspect of Christ's atonement was pictured in the Levitical sacrifices. The sacrifice offered became the substitute of the sinner. Leviticus 1:4 says: "And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him."

Christ became the elect's substitute and bore away our sins. Isaiah said: "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:4-5). Romans 5:8 says: "But God commendeth his love toward us, that, while we were yet sinners, Christ died for us."

Notice that Christ bore the blame of His people in such a way as to heal those for whom He suffered. He was made sin for all for whom He died, so those for whom He was made sin must be made righteous. II Corinthians 5:21 reads: "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."

A RECONCILIATOR WHO RECONCILED

I read in Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The word "reconciled" means to "change the state of matters between persons at variance by removing their grounds of difference." Because of the death of Christ, God laid aside His enmity toward those for whom Christ died. The elect were reconciled to God by the death of Christ. Colossians 1:21-22 reveals: "And you, that were sometime alienated and enemies in your minds by wicked works, yet now hath he reconciled in the body of his flesh through death."

II Corinthians 5:19 informs us: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

This reveals what God was doing in the death of Christ. He was reconciling men to Himself by laying their transgressions on Christ. God did this that He might not charge sin to those for whom Christ died. Christ accomplished full objective reconciliation for the objects of His death, which necessitates their being brought to experience subjective reconciliation. Christ died only for those who receive reconciliation. This is the world which God reconciled unto Himself.

Someone cries, "Such preaching will drive sinners away from Christ." Not so. It is universal redemptionists who do this. They tell the sinner of an atonement which did not atone, a redemption which did not redeem, a Savior Who cannot save, a Substitute Who did not substitute, a Reconciliator Who did not reconcile one single person. They tell the sinner that all that Christ did for him is worthless unless he joins his faith to it.

I have a better gospel to preach than they do. I tell you of an atonement which atoned, a redemption which redeemed, a Savior Who saves, a Substitute Who substituted, a Reconciliator Who reconciled all who believe. I preach what Paul did: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15).

If you can say by the enlightenment of the Spirit, "I'm a sinner. I'm lost," then it was for you that

Jesus Christ put away sin. It was for you that He died that you might not perish. It is people like you that Jesus Christ came to seek and save.

(Continued next week)

"Close Communion"

(Continued from page one)

he is satisfied with his own fitness and right to the Supper, we have no right to interpose a barrier."

The fallacy of the objection becomes apparent when we remember that altogether a different state of things exists among us today, from what existed when Paul penned these words. We have a score of different sects, each claiming to be the Church of Christ, and this language is so interpreted as to make it mean that if the members of one of these sects are satisfied with their fitness and right to the Supper, that that entitles them to admission to the Supper, whensoever and by whomsoever spread. According to this we may have intercommunion not only of Presbyterians, Episcopalians, Methodists, Congregationalists, Reformers and Baptists, but of Catholics, Unitarians, Universalists, etc., etc.; because, according to his own examination of himself, each one is satisfied with his right to the Table. But who, among evangelical Christians, believes in carrying intercommunion that far? Nobody! And so it turns out that the objection is not believed by the very ones even in whose mouths it is formed!

Besides, let it be remembered that this language was not addressed to a score of sects, for the purpose of leaving the question of fitness for the Supper to the individual determination of each, as the objection supposes; but it was addressed to the members of one church (Corinth), and was designed to prevent the very thing which this objection tacitly sanctions. At Corinth, the Supper has been greatly abused, and the source of this abuse was the idea that each might act for himself. Against this Paul protests. Hear what he says: "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep, (have died)." Instead of sanctioning loose communion, this language enjoins carefulness, strictness; and instead of leaving each individual merely to be satisfied with himself, it expressly commands him to examine himself lest he be guilty of a violation of the ordinance and so bring condemnation, and perhaps sickness and death.

But passing all this by, is it pretended by those who urge this objection that the right of individual judgment, flowing from individual self-examination, shall supersede the right of judgment by the whole collective body of the church? Certainly not, I suppose. Then, if not, suppose there should be a conflict between the judgment of an individual as to his fitness, and the judgment of the church—which should yield? Does Jesus Christ expect nothing of his churches and everything of individuals? Should an individual override the conscience of the whole church? May a church seek refuge from the responsibility of having tolerated a known violation of the requirements of the Divine Word under the plea that every man must judge for himself? The answer is, When the requirements of the law are made known, churches are made responsible for themselves, as well as an individual for himself. And it is as unmanly and as unfaithful in a church, as in an individual, to try to shirk the responsibility or performance of a delicate and unpleasant duty. The

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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

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

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

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

Lord's Supper is a church ordinance, and the laws governing that ordinance have been plainly revealed; and it is the duty of an individual to examine himself, and so eat and drink; and it is the duty of the church to enforce the laws which have been left to her to administer. In I Cor. 5:11, this duty of the church is distinctly urged and commanded: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." This means "not to eat at the same table with such: whether at the love feasts (agapae) or in private intercourse, much more at the Lord's Table." (Fausset Com.). That the communicant should be a converted man, a baptized man, a church member, is as plainly declared in the Scriptures as that he should be a moral man and just in his deportment. If it is the province and duty of the church to judge the communicant as to his possession of a part of these Scriptural qualifications, and the apostle distinctly asserts that it is, no less can it be the province and duty of the church to judge the communicant as to his possession of all the Scriptural qualifications. And if the church has not this right, aye, if this duty does not solemnly rest upon her, then the Lord's Table is a prey to designing men, and the church herself is impotent to determine or preserve her own character.

Third—Another common objection which we hear is this: "I do not believe that it is right to separate Christian people. I think they ought to meet together at the Lord's Table."

1. It is difficult to see the consistency of the out-cry against Close Communion, while separation into different denominations is at once tolerated and justified. If the Lord's people can consistently come together at the Lord's Table, what reason is there for their living in and maintaining separate church establishments? If their differences should not keep

(Continued on page 8, column 3)

THE BAPTIST EXAMINER

JUNE 28, 1975

PAGE SEVEN

MORNING AND EVENING

By
C. H. SPURGEON

744 pages

\$6.95

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

CALVARY BAPTIST CHURCH BOOK STORE

P.O. BOX 910, ASHLAND, KENTUCKY 41101

BE A "DO SOMETHING" PERSON or CHURCH

"All that it takes for EVIL to Triumph is for
men to do NOTHING!"

YOU WANT TO DO SOMETHING???

REALLY DO SOMETHING???

SOMETHING THAT COUNTS???

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

YOU KNOW WHO NEEDS IT!

Think What It Would Mean If Everybody "Did Something!"

Only \$10.00 Worth of "DOING SOMETHING!"
Wow! We Would Really Grow!

YOU ARE ONLY ONE!

DO WHAT YOU CAN DO. REACH 10 MORE!!

"He who waits to do a great deal of good at once,
will never DO ANYTHING."

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

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

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

REVIVALS AND NOTES

Beginning on Saturday evening, June 21 and continuing through June 29, Bro. R. L. Crawford of Haywood, Calif., will be the guest speaker at the Calvary Independent Baptist Church of Sumas, Washington, located only two blocks from the Canadian border crossing at Sumas. Bro. Jim Blair is the pastor. A cordial invitation and a warm welcome awaits all who may be able to attend.

Elder Lawrence Baker of Olive Branch, Miss., will be conducting services with the Pine Haven Baptist Church of Northport, Ala., for a week of night services only, beginning July 6, 1975. Brother T. L. Griffin is the pastor there and extends an invitation to everyone in this area to attend.

Elder Howard Shepherd of Oneco, Fla., will be the guest speaker at the Temple Baptist Church of Bristol, Tenn., beginning June 30 and running through July 15. Brother Lee Henderson is pastor there and welcomes everyone. Incidentally, the church is located in the Weaver Pike section of Bristol.

The First Baptist Church of Indore, West Virginia, will have revival services June 22-29. The time of services is 7:30 p.m. each evening. The evangelist is Elder E. G. Cook. The church and Pastor R. Brooks Legg invites everyone to attend.

The Pilgrims' Hope Baptist Church and Pastor Charles Souder will conduct special services to dedicate their new house of worship. The church is located on 3084 Woodrow Street (in Frazier), Memphis, Tenn. For further information call Pastor Souder at 357-9846. All visitors are welcome.

A new Baptist church was organized May 24, 1975, at New Port Richey, Florida, with 24 charter members. It is called Grace Baptist Church, and its pastor is Elder L. D. Baker. Those living in the area of this church are invited to attend its services.

A fellowship service will be held at the Grace Baptist Church, Rome, Ohio, July 4-5. The services will begin on Friday night at 6:00 p.m. and again Saturday morning at 9:30 a.m. A number of speakers are on the program. The church invites you to attend these services.

"Close Communion"
(Continued from page seven)
them apart at the Lord's Table, why should they anywhere? To say that there may be consistent intercommunion between the different sects is to brand them as being so many schismatics. Upon the basis of the consistency of intercommunion, one of the greatest sins of the Christian world is its division into so many sects; because there can be no consistent intercommunion except between those churches whose views of divine truth are so accordant that membership in the one may justly entitle an individual to membership in the other. But for two such bodies to live apart is not only schism, but it is a wicked consumption of talent and wealth which might otherwise be employed in the evangelization of the world.

But if the diverse denominationalism of the Christian world is not a rank and crying sin, intercommunion is a sham, all the worse that it wears the cloak of piety and love. And such a sham it is

when two persons sit down side by side at the Lord's Table, while in their hearts there is a lack of Christian confidence and fellowship, and so a betrayal of their honest conviction, and a moral cowardice that shrinks from the responsibility of standing by one's principles.

2. This objection seems to overlook the fact that Christians are already separated, and that independently of the Table. But for this separation, whether at the Table, or elsewhere, we allege that Baptists are not responsible. Let us look at separation at the Table. It has already been seen that the question between the bulk of the religious world and Baptists is not one of communion at all, but of baptism. Now there is a common ground between them, upon which they may meet and compose their differences, and that ground is the validity of immersion. Those who practice otherwise admit the validity of immersion, for they accept it without hesitation, and occasionally practice it. But they say that another act will suffice, and, as more convenient and popular, they prefer it. Baptists cannot see it in this light. It appears to them that immersion alone is baptism; that to speak of baptism by sprinkling is as much a solecism as to speak of running by crawling. Others can conscientiously practice sprinkling. Which should yield? Should conscience yield to convenience, or convenience yield to conscience? Should principle yield to preference, or preference to principle? Now, as a Baptist, I am frank and bold to say that, if our positions were reversed, I would gladly yield to them. If we believed that either immersion or sprinkling was valid, and they could not conscientiously accept immersion, but sprinkling only, we would cheerfully relinquish our preference for immersion as the more beautiful and expressive rite, and practice sprinkling. Not for a moment would we allow our convenience and preference to weigh in the balances against their conscience and principle; but instantly they should be relinquished, that we might strike hands in fellowship and love upon this question. But while our brethren are in this position to yield without the sacrifice of principle, we are not. Which of us is the more responsible for the separation? By just as much as conscience should be above convenience, as principle should be above preference, by just so much does the responsibility of the separation not rest upon Baptists.

Fourth—It is objected that "Baptists make too much of baptism. It is not a saving ordinance; why make such an ado about it?"

If we were disposed to retort, we might say that the charge comes with bad grace from those who practice sprinkling or pouring; since it was the belief that baptism is a saving ordinance that first led to the change in the primitive practice, in such cases as the sick, when baptism was deemed impracticable and dangerous. Yet, that they might not die without the regenerating fluid, in such cases sprinkling or pouring was substituted for baptism. Baptists have neither unduly exalted nor debased the ordinance of baptism. They keep it just where the Master put it. The same with the Supper. They do not seek to exalt the Supper above baptism. Both are divine ordinances, and were established by the same lips. The Master placed one at the entrance of the church, the other within the church. No one has the right to run over the one ordinance — baptism, to get to the other — the Table. All the commands of Jesus are full of power, sweetness and beauty. Obedience is the test of love, in small matters as well as great. A command to pick up a pin is as sure a test of love as a command to put out a fire that is burning down a house, — perhaps a surer one. To put out the fire is of so great importance

that it would be done without a command; whereas, the command to pick up a pin carries with it no reason for obedience save that it is commanded.

But underlying this question about baptism is one that is not of minor importance, — the Headship of Christ. If Christ ordained immersion, have we any right to change it? The Catholic Church says, "Yes; and we have done it." Calvin says on Acts VIII. 38, "They went down into the water." Here we see the rite used among the men of old time in baptism, for they put all the body into the water. Now the use is this, that the minister doth sprinkle the body or the head. * * * It is certain that we want nothing which maketh to the substance of baptism. Wherefore the church did grant liberty to herself since the beginning to change the rites somewhat excepting the substance" (Edinburg: by Calvin Translation Society, quoted by Jeter). But if we claim the right to change what Christ has ordained, where will the matter end? Where has it landed the Catholic Church, which arrogates to herself the right to change the laws of Christ? Look at her today and contrast her with the teachings of God's Word, and let that be our answer.

Jesus Christ is the head of the Church and the King of Zion, and among the last words which He caused to be spoken is a curse upon him who should "add to" or "take away from the words of the book." Rather, let my hand or tongue be palsied than do or attempt such a thing.

Conclusion — We conclude as we began. Baptists simply ask for themselves the liberty to administer the ordinance of the Lord's House in such a way as their consciences tell them that His Word requires. They ask their fellow Christians of other names to recognize their right to do this, and charge their course to this motive alone, not to prejudice, bigotry, uncharitableness, or an affectation of a superior piety or wisdom. The practice of Close Communion is the logical result of the principles which they have learned from the Scriptures. If they are wrong, either in the principles themselves, or in their practical application, we think they have the candor and manliness to acknowledge the wrong, when it is pointed out to them. On a question like this, argument is more agreeable to them, and more becoming to those who differ from them, than harsh words and bitter upbraidings. They desire to live on terms of brotherly kindness with all Christian people. They do not shrink from criticism and investigation. They would be glad to have the world study their principles in the light of God's Word and will cheerfully abide the result.

To my Baptist brethren I say we should remember that we have naught to gain, but everything to lose by compromising the principles which we hold. Should fidelity to God's Word lead us to separation from those we love as well as our own lives, we should still be firm; remembering that true love to Jesus, as well as to our friends, should lead us to stand firmly by the truth. Baptists have accomplished a noble work for the world. We do not believe that their mission is ended. Our fathers suffered imprisonment, stripes, banishment, death, that they might bequeath to us the rich legacy which we enjoy. Shall we barter that legacy for popular applause? The early Christians were the "sect everywhere spoken against." Our Master bore suffering and shame for us. If our principles bring reproach upon us, let us bear that reproach. Let us be careful to avoid bitterness and unholy strife. Let our lives abound in patience, forbearance, gentleness, goodness and truth, while we commit ourselves, not to men, but to God, who judgeth righteously. (BAPTIST DOCTRINES, pp. 173-197, 1881).