

# The Baptist Examiner

## Baptist Is Our Middle Name

*Paid Circulation In All States And In Many Foreign Countries*  
*"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20*

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## WARNINGS, REJOICINGS AND INVITATIONS GIVEN BY JESUS

By T. L. GRIFFIN  
Northport, Alabama

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not" (Matt. 11:20).

In this wonderful portion of the holy Scripture, Jesus deals with three thoughts, namely, the responsibility of man, the sovereign election of God, and the free invitation of the gospel. All of these things are set forth in Matthew 11:20-30. These cities had much of the very presence of Jesus in their midst. They were responsible in regard to their failure to repent, or Jesus would not have upbraided them.

### WARNINGS

Where much is given much is required. Men are responsible for the way they treat the Lord Jesus Christ and His mighty works. There is a time for upbraiding.

## Ancient Baptist Preachers And Their Sermons On Grace

### Salvation By Grace

(A sermon preached at the Missionary Baptist Church in Hayward, Calif., by R. Lawrence Crawford, August 24, 1975.)

Text: "So we thy people and sheep of thy pasture will give thee thanks for ever: we will show forth thy praise to all generations" (Psalm 79:13).

Our ancient preachers did "show

The most loving, compassionate preacher will see the need for complaining of his impenitent hearers. The great Apostle Paul said: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Rom. 10:1).

In Romans 9, Paul went into the very depth of God's sovereignty by saying: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."

In Jesus's ministry and in Paul's ministry, many were preached to who did not have an ear to hear, but the responsibility still rested upon them. Jesus said: "Woe unto thee, Chorazin! woe unto thee Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21).

There can be no question as to the fact that Jesus knew just what

these towns of Old Testament days would have done had His mighty works have been granted to them. This is mysterious but true. Jesus's ministry was on schedule (Gal. 4:4-5), and it was God's good pleasure that Tyre and Sidon did



T. L. GRIFFIN

not have the opportunity that Chorazin and Bethsaida had. According to Jesus, they would have repented long ago in sackcloth and ashes. But here these cities were favored with great privileges but remained unmoved.

No doubt many of Christ's ministers who preach the gospel of God's grace face impenitent and hardened hearers, while if in God's providence it had been preached in the same fervency in remote places, it would have brought them to the Savior's arms. In Matthew 11:22 Jesus said: "But I say unto you" (Continued on page 7, column 3)

### John Clark Ridpath the Great Methodist Historian

This man was the professor of history at DuPaw University and when he was asked about the church, he said, "I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists." (Baptist Church Perpetuity, p. 59). We must listen to the great scholar and let his many years of experience bear heavily upon our souls when he says all Christians were Baptists in the year 100 A.D.

(Continued on page 6, column 2)

### TUNE IN TO THE INDEPENDENT BAPTIST HOUR EACH SUNDAY

WCMI Ashland, Ky.  
7:30 - 8:00 a.m.

WFTO Fulton, Miss.  
1:00 - 1:30 p.m.



R. LAWRENCE CRAWFORD

forth the praise" of God to their generation as they preached the doctrines of grace, and we will carry the same torch to the coming generations. The object of this sermon is to show what the old-time Baptist preachers told the people, and to show that there has been a continuous chain of advocates of the truth from the days of Christ and the apostles until the present. History proves there has been a chain of churches and preachers who have stood by the truth. I will introduce only a few authorities who were not of our persuasion.

### The Chain of Advocates of Church Truth

Alexander Campbell, a scholar of note but not a Baptist said, "From the apostolic age to the present time the sentiments of

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

## THE HISTORY OF PRE-MILLENNIALISM

### PART IV

In the last lesson I called attention to the great millennial controversy of the third and fourth centuries. I traced in great detail the rise of a-millennialism. It began among the Gnostics and the Alogians. Caius, the Roman presbyter, was the first respectable opponent of whom we have knowledge. Then came the famous Augustine, bishop of Hippo, who did more to popularize the non-millennial tradition than any man who ever lived in the history of the church.

### THE FIFTH CENTURY TO THE SIXTEENTH CENTURY

There is no greater error than

the assumption that pre-millennialism completely died out during the Dark Ages. This is a difficult period of time to trace any doctrine of the church, since the historical records are so limited and fragmentary. But there is sufficient evidence to warrant the conclusion that chiliasm endured the gloom of the Middle Ages.

Augustine caused millenarianism to be banished from the doctrine of the apostate churches. THE ENCYCLOPAEDIA BRITANNICA says of the doctrine of the millennium of this period: "It still lived on, however, in the lower strata of Christian society; and in certain undercurrents of tradition it

was transmitted from century to century. At various periods in the history of the Middle Ages we encounter sudden outbreaks of millenarianism, sometimes as the tenet of a small sect, sometimes as a far-reaching movement. And, since it had been suppressed, not as in the East, by mystical speculation, its mightiest antagonist, but by the political church of the hierarchy, we find that wherever chiliasm appears in the Middle Ages it makes common cause with all enemies of the secularized church. It strengthened the hands of church democracy; it formed an alliance with the pure souls who held up

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## MORE CONFERENCE INFO



### CALVARY BAPTIST CHURCH

3339 - 13TH STREET

PHONE 606/325-2012

ASHLAND, KENTUCKY 41101

WED., THURS., FRIDAY — NOVEMBER 26, 27, 28, 1975

This year, the special Thanksgiving services of our church have been enlarged to include a Bible Conference. All services will be held in the church building of Calvary Baptist Church, 3339 - 13th Street, Ashland, Kentucky, November 26-28. The meeting will begin on Wednesday night and continue through Friday night.

It is needful and a blessing for God's people to come together for a time of fellowship around the Word of God. Many who support and read our paper, I have never met face to face. How delighted I would be as the new editor to become better acquainted with many of our people. Our conference would be an ideal time to do this.

The church will provide Thanksgiving dinner for all who attend the conference. We regret that we will not be able to provide for any other meals beyond this one. Nor can we provide any lodging for our guests. The food and lodging for all speakers will be taken care of by Calvary Baptist Church.

To assist those who will attend from out of town, I am giving the following information on places to stay: You can eat and sleep in

most of these places. The Western Hills Motel is in sight of our church. The rates are as follows: single \$13.65, double \$16.80.

The next nearest place to the church is the Garden Motor Court. It is near Interstate 64 and on Highway 60 or 13th Street on which the church is located. The rates are as follows: single \$9.00, double \$12.00, family \$14.00.

There are many motels downtown. Among these there is the Motel Queen. Their rates are: single \$10.50, double \$18.90, family \$21.00. There are plenty of others and you should have no problem finding a place to stay and eat in Ashland.

We earnestly pray that many of our friends will begin now to make plans to attend each session of the conference. An excellent program is planned (see last week's paper) with good speakers and some special singing. The speakers will give a comprehensive discussion of some of the great themes of the Scriptures. What better way could you spend the Thanksgiving season than to feast upon God's eternal Word? "Come Thou With Us and We Will Do Thee Good."

### THE DOCTRINE OF . . .

## LIMITED ATONEMENT

By ELDER ROBERT BURNETT  
Maryville, Illinois

### PART I

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

With these instructions from our Sovereign Lord firmly embedded in our hearts and minds, may we fulfill this responsibility by being obedient. May we realize that God is answerable and accountable to no man, and that we are accountable and answerable to Him. One day we shall stand before the righteous Lord and answer for how we have divided His Word. Are we honestly prepared for this awesome confrontation with Deity?

We firmly and without apology believe the Bible teaches a Limited Atonement, i.e., that Christ died for His elect, those given to Him by the Father in the Covenant of Redemption.

We do not believe that the heretical teaching of some who call themselves His ministers is true, i.e., that Jesus died for all mankind and God is thwarted because

men will not come to Him. We deplore the teaching of some who call themselves "Baptists" that: "If Jesus were to open up Hell and speak to the suffering lost there, He would weep and say: 'I died for you, but you would not choose to be saved.'" We know nothing of a limited god such as the one of the Free-Willer. We say that no man has sought to be saved, but that all men have deliberately rejected His offer of salvation and are unwilling in their totally depraved condition to turn to God. To deny this truth is to deny the Word, for it is recorded: "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11).

We state that man is TOTALLY depraved. Since the Word of God teaches this, it must be true. Now, since we are totally depraved — our will is certainly included — and we cannot turn to God, this guilt lies at our own doorstep, for we sinned in Adam, and are justly accountable and responsible to God for our inability to please Him Who is righteous and just.

How then, we ask, is anyone saved? It is His irresistible will that brings His elect sheep into His fold. Those who received Him or will receive Him become the sons of God not of their own will, not by the will of their mother, not by the will of the preacher, not by the will of ANY man, but by the will of God (John 1:13).

Perhaps you ask about II Peter 3:9. Doesn't the Bible say that God is "not willing that any should perish, but that all should come to repentance." That is exactly why this article is submitted and future articles under consideration. This portion of God's Word, NOT rightly divided, is a favorite of the proponents of Free-Willism, but if the complete passage is expounded it shatters the heresy of the Arminian.

We are always encouraged by true men of God to consider the contextual setting of any passage of Scripture so as not to propagate false doctrine. This is good advice. We call your attention to the complete verse of Scripture, (Continued on page 8, column 4)



## The Baptist Examiner

The Baptist Paper for the  
Baptist People

MILBURN COCKRELL --- Editor

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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.

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Thompson's Chain Reference Bibles ..... \$33.95  
(407 Red Letter Edition)

It goes without saying that the editor believes that all of these books contain some good information or they would not be carried in our book store. Every Baptist minister needs the historical information in the History of Fundamentalism. I bought the complete works of Clarence Larkin early in my ministry. He is weak on the doctrines of grace and holds to the universal church theory, but all of his books are well worth their price and more.

## Pre-Millennialism

(Continued from page one)

to the church the ideal of apostolic poverty . . ." (Vol. XVIII, p. 463).

After the third century pre-millennialism began to wane in the false churches, as the church of Rome came to power. When Constantine became sole emperor of Rome in A.D. 323, he united church and state. Since many could no longer conceive of a Christian being Antichrist, they began to teach the millennial prophecies commenced when Constantine ascended the throne. It remained though for Augustine to slightly alter this and bring a-millennialism to the

front. The political and theological trends of the time were favorable to this new doctrine.

Those who dared to oppose the state church were a persecuted minority and found at times in different countries. The Catholic Church threw Revelation out of the canon of the Scriptures and declared the Bible to be a sealed book to all but their priesthood in a vain attempt to destroy chiliasm. "But amid the gloom God was not without witnesses to the truth. The Paulicans, Albigenses, Waldenses and other sects, bore testimony to the pre-millennial return of the Lord" (DISPENSATIONAL TRUTH by Clarence Larkin, p. 4).

Other writers concede the existence of pre-millennialism in the Middle Ages. Among these is W. M. Blackburn. Under the topic of Reforms of the Eleventh Century, he writes: "There was an expectation that the year 1000 would be the dawn of the millennium. It prompted some men to think of reformatory measures; others indulged in wild excitement, despairing listlessness, or reckless abuse of time and property" (HISTORY OF THE CHRISTIAN CHURCH, p. 250).

A. H. Newman writes: "As the hierarchy grew more and more corrupt and oppressive, and as the hopes of reform from within became less and less, enthusiasts arose, who on the basis of the apocalyptic Scriptures undertook to prophesy regarding the course of events that should lead through a time of still greater disaster to a glorious age in which righteousness and blessedness should prevail" (A MANUAL OF CHURCH HISTORY, Vol. I, p. 551).

Among these chiliasts he mentions Joachim (A.D. 1145-1202), abbot of a Cistercian monastery in Italy. He wrote numerous books on prophecy and left his monastery. Commenting upon his views he says: "The papacy, which had made the church 'a house of prostitution' and a 'den of robbers' and which he identified with Antichrist, was to fall into utter ruin at the hands of the emperor, who was to deprive it of power and possessions. The empire was then to be destroyed by the Saracens and ten kings from the East, who in turn were to be annihilated by the Tartars from the North" (Ibid, p. 552).

Those who agreed with Joachim were more than a few. They were usually called "the spiritual Franciscans." Newman tells us that the strict party of them was imbued with the prophetic spirit and the doctrine of chiliasm.

In agreement with this information, is the BRITANNICA again: "It is sufficient to recall the well-known names of Joachim of Floris, of all the numerous Franciscan spiritualists, of the leading sectaries from the 13th to the 15th century who assailed the papacy and the secularism of the church—above all, the name of Occam. In these men the millenarianism of the ancient church came to life again; and in the revolutionary movements of the 15th centuries—especially in the Anabaptist movements—it appears with all its old uncompromising energy" (Vol. XVIII, p. 463).

You will notice that this statement indicates that the Anabaptists were strong pre-millennialists. Those familiar with Baptist history know this is the early name of the true Baptists of today. These Anabaptists not only held to chiliasm, but they held it with uncompromising energy. Our Baptist forefathers held this doctrine with uncompromising energy from the apostolic ages until the Protestant Reformation, but many modern Baptists brag about holding to a-millennialism which they borrowed from the Catholics, who murdered the Anabaptists. God forgive them! They know not what they do!

### THE SIXTEENTH CENTURY

There were Anabaptists in most of Europe and Holland who existed long before Luther and Calvin who held to pre-millennialism. These came out of hiding in great

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom"—Luke 16:23.

I presume that every subject in the Bible has been grossly perverted. I don't know a single doctrine but what is very much perverted and misapplied. However, I doubt very seriously if there is any one subject that has been as badly twisted and misapplied and perverted, and even lied upon, as the subject of Hell. In fact, there are several lies that have been told on Hell.

Bob Ingersoll said there wasn't any Hell. That was a lie and Bob knew it. When Bob was in Chicago one night, an old man said to him, "Make it mighty strong tonight. There are a lot of fellows depending on you. Make it strong

numbers at the time of the Reformation.

Tracing the chiliasm of the Joachimites of the 1200's to the Reformation, A. H. Newman writes: "The modified Joachimism of the Spiritual Franciscans became widespread through persecution and we need henceforth never be at a loss to account for the appearance of this mode of thought. The identification of the papacy with Antichrist became one of the fixed thoughts in the minds of chiliastic reformers everywhere. We see the influence of Joachim and the Spirituales in Wycliffe, in the predecessors of Huss in Bohemia, such as Militz, Matthias of Janow, etc., in the Taborites, and in the chiliastic Anabaptists of the sixteenth century" (A MANUAL OF CHURCH HISTORY, Vol. I, p. 555).

### THE MUNSTER MESS

The doctrine of the millennium was greatly abused in the time of Martin Luther by a fanatical group erroneously called "Anabaptists." The leaders of this riotous sect were Thomas Munzer, Storchius, Stubner, and others in 1521. These kindled the flame of discord and rebellion in several parts of Europe, chiefly in Germany. They sought to set up the millennial kingdom of Christ by force of arms. The results of this movement was the War of the Peasants.

In 1525 Munzer and his associates assembled an army of peasants from Suabia, Thuringia, Franconia, and Saxony and declared war against governments of every kind. They said "that Christ was now to take the reins of the civil and ecclesiastical government into His own hands, and to rule alone over the nations" (Mosheim's ECCLESIASTICAL HISTORY, Vol. II, p. 121). This seditious army was defeated by the elector of Saxony and other princes. Munzer was captured and beheaded at Huhlhausen in May, 1525.

Thousands of Anabaptists were butchered during this time, even though most of them had nothing to do with the mad men of Munster. Luther urged the nobles to "stab, kill, and strangle the murdering, robbing, rats of the Peasants."

"After most of the 'Anabaptist' ministers had suffered martyrdom or died of the plague, the able but fanatical Melchior Hoffman, of Sweden (from 1529 to 1534), acquired great influence over the 'Anabaptists' in the Netherlands and Germany, and instilled his false and exciting Manichaeism and Millenarian views into the minds of many. Two of his disciples, John

## Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



## "HELL"

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom"—Luke 16:23.

A second lie that has been told about Hell is that told by the modernistic preacher—that Hell is a figure of speech, and that we get our Hell here in this world. In other words, when you are happy, you have your Heaven; but when you are downcast and miserable, that is your Hell.

I used to go to a throat specialist, and every time I sat in his chair, all the time he was treating me, he would be lecturing to me about Heaven and Hell. He said that when we are happy, we have our Heaven, and when we are sad, we have our Hell. What he said is just exactly what the majority of modernistic preachers say

today, for modernistic preachers say that Hell is just a figure of speech to describe our experience.

Lie No. 3 is the lie that the Russellites preach. They say that a man dies and goes to torment and suffers for a little while—maybe not much. Probably his soul is more asleep than awake. After a while he is going to be awakened and given a second opportunity to repent and be saved. Then if he will not repent and be saved, he will be thrown in Hell, and like a chunk of coal, will be burned up.

Then there is the lie of the Catholics. They say that when a man dies, he goes to Limbo or Purgatory. They say that there is only one person that can escape Limbo or Purgatory, and that is the woman. (Continued on page 3 column 1)

### THE REFORMERS REJECT PRE-MILLENNIALISM

The atrocities of Munzer and Bockhold gave the reformers some grounds for rejecting pre-millennialism. The reformers, while returning to much true doctrine, accepted the a-millennialism of Augustine. Men like John Calvin and Martin Luther held to a weakened Augustinian a-millennialism. They tried to make millenarianism look ridiculous by misrepresentations.

"The German and Swiss Reformers also believed that the end of the world was near, but they had different aims in view from those of the Anabaptists. It was not from poverty and apocalypticism that they hoped for a reformation of the church. In contrast to the fanatics, after a brief hesitation they threw millenarianism overboard, and along with it all other 'opiniones judaicae.' They took the same ground in this respect which the Roman Catholic Church had occupied since the time of Augustine" (THE ENCYCLOPAEDIA BRITANNICA, Vol. XVIII, p. 463).

Calvin in his Institutes of the Christian Religion wrote: ". . . not long after rose the millenarians, who limited the reign of Christ to a thousand years. This fiction is too puerile to require or deserve refutation."

### MENNO'S MILLENNIARISM

To vindicate the name of Anabaptist and the old millennial doctrine, God raised up Menno Simon (A.D. 1492-1559). His followers were first called Anabaptists, then later Mennonites. They descended from the Albigenses and Waldenses. (Continued on page 8, column 1)

## THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By  
L. M. HALDEMAN

408 Pages

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

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101



## "Hell"

(Continued from Page Two)

that dies in childbirth. If she dies in childbirth, she dies in suffering; she dies giving her life, for another, and therefore she bypasses and escapes Limbo and Purgatory entirely. But they say nobody else gets by, but that everybody else goes to Limbo and Purgatory.

They say that even the last Pope that died, that it would be months before he would get out of Purgatory. Beloved, I think it will be, too. To be honest with you, I doubt that he ever gets out. But he isn't going to get out of Purgatory, because there isn't any such place. He is just in Hell, and he isn't going to get out.

There is another lie, and that is the lie of the Mormons. They say that a man can be baptized in the name of a dead person and that the dead person will get out of Hell.

I attended the funeral of a Mormon several years ago. The preacher who conducted the services said, "I know there are a lot of things that we will preach here today that most of you don't know anything about." He said, "If somebody dies and goes to Hell, and if somebody in this life is baptized in the name of that person, then that soul immediately gets out of Hell."

Beloved, if I believed that, I would stay in the water all of the time. I'd baptize people 365 days out of the year if I thought I would get people out of Hell that way. If I thought I would lift people out of Hell that way, I'd take some of you and baptize you a hundred times a day. Beloved, I can't get people ready to go to Heaven, but the preaching of the Gospel will. I say, beloved, Mormonism is a lie.

Then there is the lie of the Congregationalists. They say that everybody is saved; that God loves everybody, and that God is a God of love.

The first time I ever heard of a group of that kind I was attending Cumberland College at Williamsburg, Ky. Just off the campus, there was a little church, and I asked somebody what kind of church it was. He said, "That is a Congregational Church. They don't believe in Hell." I said, "If there isn't any Hell, what is the use of going to church?" He said, "They believe in Christian growth. They say that God is a God of love to them, and if you go there and even breathe a word of Hell, you will make them mad."

Now, beloved, here are six lies concerning Hell. There may be others, but here are six false statements about Hell.

### I THE BIBLE TEACHES THERE IS A LITERAL HELL.

In spite of what the modernistic preachers of today have to say, in spite of what the infidels say, in spite of all these and the various lies that they tell, the Bible speaks about a Hell. Listen:

"But I say unto you, That whosoever is angry with his brother

## IS "THAT" IN THE BIBLE?



Question:

"Where was the first cemetery?"

Answer: At Mamre (Hebron) in Canaan, Genesis 23:17-20.

"And the field of Ephron, which was in Machpelah, which was before Mamre, the field, and the cave which was therein . . . were made sure unto Abraham for a possession of a buryingplace by the sons of Heth."

Verse 19: ". . . Mamre: the same is Hebron in the land of Canaan."

without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of HELL FIRE" —Mt. 5:22.

Jesus warned the city of Capernaum that there is a Hell, for He said:

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to HELL" —Matt. 11:23.

Notice again:

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into EVERLASTING FIRE, prepared for the devil and his angels" —Mt. 25:41.

"And these shall go away into EVERLASTING PUNISHMENT" —Mt. 25:46.

"And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: It is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into Hell fire: Where their worm dieth not, and the fire is not quenched" —Mark 9:43-48.

Lots of folk who are good commentators of the Word of God say that this Scripture had its background as a result of a valley just outside of the city of Jerusalem. We might refer to it as the "garbage dump" of the city of Jerusalem. It was there that one of the kings of the Old Testament offered his children as a burnt offering to the God of Fire, whereby he would have his children burned there in the fiery furnace. The drummers beat the drums so loudly that no one could hear the screams of the children as they were offered as a burnt offering to the God of Fire. It is said that this fire was continually burning

there, just as we might expect in a garbage dump today, and that the worms continually crawled on the ground. The Lord Jesus took this place and used it as an illustration of Hell, and He said, "Hell is a place where the fire shall never be quenched, and the worm dieth not." I tell you, beloved, the Bible talks about a literal Hell.

I know a preacher who isn't much of a preacher when it comes to the doctrines of grace, but he is a "catbird" when it comes to preaching on Hell. I have heard him preach a few times on the subject of Hell, and I tell you frankly, he would make you think that Hell isn't a half mile away.

Having read to you these five Scriptures, which were written by the Lord Jesus Christ, I would to God that you might realize that Hell is less than a half mile away — that Hell is right there on the seat where you are sitting, if you are without Jesus Christ; that if you were to die, you would not go to Purgatory, nor to Limbo, and you would not be given a second chance. There would not be any opportunity that somebody might be baptized in your name that you might get out of Hell. Instead, before we could pick up your body and move you out of this building, your soul would already be in the flames of Hell itself.

### II

#### WHAT KIND OF PLACE IS HELL?

I want to turn through the Word of God, and read you a number of Scriptures that you might see what kind of a place Hell is.

Hell is a prison.

Listen:

"For if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment" —II Pet. 2:4.

I have seen some of the old dungeons in Mexico and I have seen some of the chains that they used for the chaining of prisoners. I have been in jail myself, and I know what it is to hear the clang of the door that shuts off your liberty from the outside world. But when a man goes to Hell, he goes into a prison to be chained, with no possibility of getting out. He goes into a place that is reserved for his eternal judgment.

Sometimes if a man is going to be out of town, he will wire ahead and reserve a room at a hotel. Let me remind you that you have a reservation for the future, and if you are unsaved, that reservation is Hell itself. I say, first of all, that Hell is a prison.

Hell is a lake of fire.

We read:

"And whosoever was not found written in the book of life was cast into the LAKE OF FIRE" —Rev. 20:15.

I don't think there is anything more beautiful than a lake when you see it in the morning as the sun is rising, or whether you see it in the evening as the sun is setting upon it, or whether you see it surrounded by hills and overshadowed by trees. I don't think there is anything that is more beautiful than a lake, whether you see it when it is placid and without a single wave, or whether you see it when the wind is blowing. But can you imagine what a lake of fire would be like? The nearest that I can come to it is to go to a rolling mill, put on smoke glasses, and stand outside a furnace that is heated to 2200 degrees or 2300 degrees F., and see that metal that is so hot that it is constantly bubbling, with the bubbles jumping up some 6 or 8 inches from the surface of the metal. Beloved, the Bible says that Hell is a lake of fire.

Hell is spoken of as a bottomless pit.

Listen:

"And I saw an angel come down from heaven, having the key of the" (Continued on page 4, column 3)

# A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

Route 1, Senatobia, Mississippi 38668

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

Dear Brother T.:

In this letter I will continue my statements from *The Christian Repository*, Vol. II, 1853 pages 312-321. I hope you will observe well the final pages to see the blood red color of your Reformed Church friends!

\* \* \*

Such is the narrative of an instance of Papal persecution in the 19th century. It has justly aroused the sympathies of Protestants everywhere. It has been the subject of severe and not unwarranted animadversion in all intelligent prints. In court and cottage — hall and hamlet — wherever the heart of man pulsates with generous emotions there has been an outcry in behalf of these poor persecuted Italians. We are happy that it has been so. And yet we think that this terrible commotion has been somewhat overdone, and that some gentlemen figure in the public clamor with a very ill grace. We refer more especially to two delegates from Germany. There has been very recently some instance of a similar kind in that land; and the Roman Catholic could well point these meddling gentry towards their home and say, "Physician heal thyself." But it is only poor Baptists that are suffering — the teachers of the abominable heresies of religious liberty and a holy life. Why is it that with such constantly occurring cases, the world is agitated as in the Madiat instance! Who can explain the difference between Papal and Pedobaptist persecution? Are the dungeons of the one more airy and healthful — are their confiscations of property less grinding — are their chains less heavy? We trow not. However, let us cite some instances wherein the Baptists are sufferers. We will not go back to Oncken and the Mocusters when these noble brethren were incarcerated in the common gaol; but allude to those of to-day — those which are occurring as each steamer leaves the trans-Atlantic shore.

On the 5th of March, 1853, Rev. F. Wichler, a Baptist minister in the employ of the Missionary Union, was arraigned. He writes: "At eight o'clock this morning, I was introduced, with several others, into the presence of the Judge. I was first called upon to relate my concession to the Baptist faith, the manner in which I had become connected with this sect and who had empowered me to preach. At the request of several gentlemen I was also urged to state on what points we differ from the Lutheran church, and in conclusion, I was asked the manner in which the meeting in question was conducted. Very gladly I stated my text, Acts vii, 16-25, etc., etc., and the Lord made good to me His promise, Matt. x. 19, 20. The court listened attentively while I endeavored briefly to improve this opportunity of speaking for the Lord. When the seven friends had also been examined, sentence was pronounced to the following effect: 'You are sentenced to pay a fine of five dollars, or to imprisonment eight days.' A woman who had been forbidden by the Lord of the manor to permit meetings in her dwelling, and who had answered, 'Am I not mistress of my own house?' was fined twenty dollars, or in default of payment, sentenced to five weeks imprisonment."

Rev. J. Doersken writes, under date of April 4, 1853: "Appeared with a friend (a lawyer), before the court of Insterberg, on a charge of having administered baptism, for which the Tilsit court had already condemned me to pay a fine of five dollars. The sentence was affirmed by my present judges. On returning from the court I visited the magistrate at his residence. He declared himself in favor of religious liberty, except for the Baptists."

Mr. Lehmann writes, February 3, 1853: "Our churches in Prussia are on the whole prospering and increasing. But persecution goes on in the same degree as before. There is before me a list of sixteen persecutions lately commenced against our brethren, which are either still pending or have resulted adversely, so that they have to endure privation of their goods, prison, or other injuries."

We could greatly multiply such extracts, but the above will suffice to exhibit the spirit of a religion and government which can interfere in behalf of persecuted Italians, and yet be guilty of even as iniquitous proceedings as their detested Catholic neighbors. A writer in the Baptist Missionary magazine has the following concerning religious despotism in Sweden:

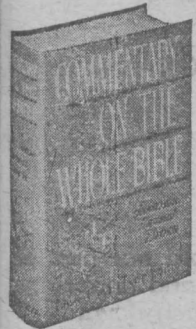
"Since public attention was drawn to the melancholy state of Swedish law in matters of religion, by the banishment of Baptists, and the consistent severity with which penalties that had become almost absolute, were visited on other violations of the ecclesiastical code, a vigorous agitation for religious liberty has been commenced. This acts in two distinct lines: one for emancipation of the established church, which is so fettered by the

(Continued on Page Five)

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CALVARY BAPTIST CHURCH

P.O. Box 910 — Ashland, Kentucky 41101

THE BAPTIST EXAMINER

NOVEMBER 8, 1975

PAGE THREE



# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"In Matthew 28:19-20 we have the Great Commission. In Acts 1:13-15 we see there were men and women in the church. Since the commission was given to the church, do the women have the same commission as the men?"

PAUL  
TIBER

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



The commission which our Lord gave in Matt. 28 was given to His church. Those eleven apostles who had gathered along the shore of Galilee received it as a group (assembly), NOT as individuals. This authority was transmitted from Christ to His church, and from that original church to yet other churches of like persuasion.

The "Great Commission" was given, neither to man or woman, but to His church! The churches have Scriptural prerogatives for the execution of the commission and may use no others!

Baptist men and women are exhorted to witness to the grace and truth of their Lord. The church has been instructed to spread the same message everywhere through preaching and missions. The Bible clearly states that while women are not to fill the public preaching and teaching responsibilities of the church, she has other equally important areas in which she may participate and contribute to the fulfillment of the "Great Endeavor" (Rom. 16:1-3; Acts 18: 1-3, 26; Acts 16:14, etc.).

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio



PASTOR  
Kings Addition  
Baptist Church  
South Shore, Ky.

Certainly, the women have the same commission as the men. The clue is shown clearly in your question. The commission is given to the church which is made up of men and women. I think what you are asking is not necessarily concerning the commission but how the commission is carried out.

Obviously, the commission must be carried out by those appointed by the church. (Every member does not baptize, but one person who is authorized does it in the name of the church). The church ordains a man for the purpose of preaching. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus" (Acts 13: 2-4).

The church does not ordain a

woman for the office of preacher or deacon. The Scripture clearly forbids this and there is no way we can even consider going contrary to the Scripture. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (I Cor. 14:34). This does not mean to say that a woman cannot be a witness and speak of the Lord. She can and must because we are all required to do this.

If everyone loved the Lord as they should there would be no question as to women and men doing their work. Christ said: "If ye love me, keep my commandments." The only people who try to do opposite to the Scriptural teaching are those who love to have preeminence more than they love the Lord. Every member of the church has his or her place. Stay in it and your church will grow spiritually and bring honor and glory to the Lord.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



The Great Commission has often been termed "the marching orders of the church." This Commission involves all the saved members of the church. Suppose a church has fifty boys and girls. Those saved boys and girls are under obligation to serve God. The Great Commission is their obligation as well as the obligation of older and more mature people, and this same thing is just as true of the women of the church. But that does not mean that they are to perform the same functions. We are surrounded by business organizations. The personnel involves some young people, and likewise, men and women, but the duties of all are not the same. They are assigned certain things to do, and they would be subject to rebuke if they tried to take over obligations that they were told belonged to others.

Now in a church, there are certain men who have been ordained by the church to serve as deacons. There is also the pastor, who has very definite obligations, some of which do not belong to any other members of the church. Out here in the world, we have a big organization usually called "Women's Lib." This organization is trying to blot out distinction between men and women. Church people, especially of the liberalistic type, are virtually dominated by the world. If a thing becomes popular in the world, churches begin to follow the world's lead. This is happening right now as relates to women's

position in the church. Even some Baptists are ordaining women as deacons, and in some cases, to the ministry. Yet, the Bible plainly says (I Cor. 14:4): "Let your women keep silence in the churches, for it is not permitted unto them to speak." No woman can serve as pastor of a church and obey that Scripture. Further than this, in listing the duties and qualifications of a minister in I Tim. 3:2 it says: "A bishop (pastor) (minister) must be the husband of one wife," and in verse 12 of the same chapter, it says, "Let the deacons be the husbands of one wife, ruling their children and their own houses well."

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

PASTOR  
Philadelphia  
Baptist Church  
Birmingham, Ala.



There is not the first thing in Acts 1:14 that even intimates that the women were rebelling against I Cor. 14:34. We are merely told that the women were there. Nothing is said about their taking part in the matter of leading, or praying out loud. I am sure they were praying. And I am sure the Lord heard them. Prayer does not have to be audible in order for Him to hear it. Several years ago I visited a so-called Baptist church one Wednesday night. One of the men was called on to lead in prayer. As soon as he started praying, about half the men and half the women in the building started praying audibly (they called it). That man was not leading anybody. Everyone was going his, or her own way. That was not praying, it was an abomination.

In Acts 1:13 the names of the eleven apostles are given, and in verse 14 we are told that these (the eleven apostles) continued in prayer. In order to get those women taking the lead in anything would require an immense amount of imagination. And my imagination is just not equal to the task. If it was a shame for the women in the church at Corinth to speak in the church I Cor. 14:35, it was a shame for them to speak in the church at Jerusalem.



"Hell"

(Continued from page three)  
BOTTOMLESS PIT and a great chain in his hand"—Rev. 20:1.

The Word of God goes on to talk about how the Devil is arrested, chained, and cast into that bottomless pit for a thousand years, but the thing I want you to notice is, that Hell is spoken of as a bottomless pit.

Suppose you stand beside it and pick up a stone and throw into it. You listen, and listen, and listen. It is falling, and falling, and falling, but it never strikes bottom. Hell is a bottomless pit.

I stood beside a mine entrance in Mexico. Far down in the ground was the silver mine before it was abandoned. There is water in it now. I stood beside it and picked up a stone and threw that stone in it. I looked at my watch and in 55 seconds I heard the splash when the stone hit the water. Can you imagine how deep it was down to the surface of that water? In 55 seconds it finally struck bottom.

But Hell is a bottomless pit. There is a falling — a continuous falling forever. The Word of God says that Hell is a bottomless pit.

Hell is a place of sorrow.

We read:

"The SORROWS OF HELL compassed me about"—Psa. 18:5.  
"Upon the wicked he shall rain SNARES, fire and brimstone" — Psa. 11:6.

The word "snares" is variously translated. It is translated as "sorrows" and it is translated in the margin of my Bible as "quick burning coal." In other words, Hell is a place of sorrows.

You have had some sorrow in life. Maybe a mother or a father has died. Maybe you have had difficulties at one time or another. You know what sorrows are. Beloved, Hell is a place of nothing but sorrows.

You have had some sorrow, but you have already had some joy. There have been times when you have been able to cover this life over with a little gaiety. You have enjoyed yourself at least between the times when sorrow has come your way. But, beloved, Hell is a place where there is nothing but sorrow throughout a never ending eternity.

Hell is a place of wailing.

Listen:

"And shall cast them into a furnace of fire: there shall be WAILING and gnashing of teeth"—Mt. 13:42.

Can you imagine what it is going to be like for men and women and boys and girls who die without Jesus Christ, and who are cast into Hell, for there is going to be wailing and gnashing of teeth!

I mentioned this years ago when I was in another state preaching. A man said to me, "Brother Gilpin, you don't know the meaning of that. You don't know how hard it is to hear a person wail." He told me about a Negro in the South who had attacked and killed a white woman. Beyond any shadow of a doubt, he was guilty. He said that before the law could even begin to move in and take hold of him, that the neighbors and people roundabout tied him to a pine stump and set fire to him alive. He said, "Brother Gilpin, I was two miles away and I could hear that Negro wail as his body was burning, and as his soul went out to meet God."

Beloved, that is Hell. Hell is a place of wailing.

Hell is a place of torment.

We read:

"And in hell he lift up his eyes, being in TORMENTS"—Luke 16:23.

Can you imagine what it is like for a man to be in torment? Can you imagine what it is like for a man to go to Hell where there is nothing but torment — his soul tormented without ceasing throughout an eternity that never comes to an end? What would you think if you were tormented in this life for an hour, for a day, for a week, for a year? That is nothing. I am talking about eternity. I am talking about an eternity where men suffer torment throughout a never-ending eternity.

Hell is a place of eternal unrest. Listen:

"And the smoke of their torment ascendeth up for ever and ever: and they have NO REST day nor night"—Rev. 14:11.

I ask you, did you sleep any last night? Did you have a good night's rest? Well, thank God for it, sinner friend, for it may be the last one you will ever have. If you had a good night's rest last night, then it would be the last one, if you were to die this morning, for you will never have one moment's rest in Hell.

Think what a tired body is like. Think what it is like when your body is worn and you are tired from work, and you settle down in your easy chair and maybe even go to bed and rest. Then you are rested and refreshed and ready to go back to work. Isn't it wonderful that God gives us rest? But when a man goes to Hell, there is no rest day nor night. It is a place, say, of eternal unrest.

Hell is a place of unanswered prayer.

I like to pray. I like to hear you pray. Some of you I like to hear pray especially. I won't tell you, because if I told you, it would probably make you self-conscious to the extent that your prayers from then on wouldn't sound right before God. But it thrills my heart when I hear a man talk to God as if He were talking to the best friend he ever had. I like to hear you pray, but can you imagine going to a place of unanswered prayer?

We read:

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame"—Luke 16:24.

"Abraham saith unto him, They have Moses and the prophets; let them hear them"—Luke 16:29.

Notice this prayer, and notice this man. This rich man, the man who never had to ask anybody for anything when he was alive, is now set forth to ask for one drop of water that he might cool his tongue. Notice in the first place that he is wrong, for he is directing his prayer to the wrong person. He is praying to Father Abraham.

This is the only time in the Bible that anybody ever prayed to a saint, and every request was refused. Some people say that we ought to pray to the saints. Beloved, this does as much good as to go to the Pope, so you might just as well pray to one as to the other.

There are some who pray to St. Christopher: "Keep me today so that I might not have an automobile accident." The strange thing is, the insurance companies don't recognize this, for the man who has St. Christopher on the dashboard of his automobile has to pay the same amount for his insurance as I do. Poor Christopher isn't given much recognition, is he?

Well, here is a man who prays to saints. Beloved, you had better wake up, because there is only one prayer in the Bible that has any (Continued on page 5, column 2)

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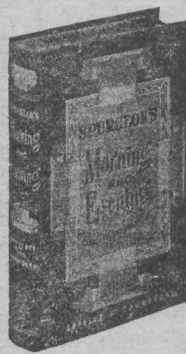
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## A Review Of Baptist Ecclesiology

(Continued From Page Three)

law that no voluntary religious activity is tolerated, even in the clergy — no religious worship can be held even by them, except on Sundays and the legal holidays; the other aims at a more just and rational end, the emancipation of conscience. The first may be regarded as of the first necessity: so long as voluntary activity in the Lutheran church is unlawful, there can be little hope of any toleration for it out of her pale.

"The contraction of mind induced by subjection to such laws as have been long supreme in Sweden, is painfully illustrated by the proceedings of a clerical meeting held in September last. The Archbishop of Upsala, the primate of the kingdom, summoned the clergy of his diocese to meet for the discussion of questions relating to religious liberty and related subjects. The first question propounded was, 'How far is the participation of laymen in the spiritual management of a parish, or in the administration of the means of grace, compatible with the principles of the Evangelical Lutheran Church, or called for by the wants of the community?' The discussion evolved this cautious answer: 'That the assistance of laymen is both useful and necessary in the management of a parish, and ample space is left for it in our present ecclesiastical institutions, which ought to be revived in a Christian spirit; and regarding the administration of the means of grace, some of these may, in accordance with the notions of the Evangelical Lutheran Church, at an emergency, be administered by laymen.'

"It will be noted that the inquiry, how far the religious activity of private Christians is warranted, nay, commanded, by the *New Testament* did not seem to occur to the disputants. But it is somewhat satisfactory to know, that in an emergency, the church does not altogether forbid Christians to edify one another and to hold forth the word of life.

"The second question was, 'In how far can and ought the Evangelical Lutheran Church, in accordance with her principles, to join in soliciting religious liberty? And how far can religious liberty be considered desirable or favorable to the promotion of true Christian faith and true Christian life in our country? Here, again, a reference to a church a good deal more ancient than the Evangelical Lutheran, and to a teacher of whom Luther made no small account, might not have been amiss — a teacher who imbibed from Gamaliel views strikingly coincident with the 'church' maxims of these latter days, but who afterwards discovered that 'Where the spirit of the Lord is, there is liberty' — and who went so far as to ask, 'Who art thou that judgest another man's conscience?' The disputants concluded on this wise: 'That, theoretically, religious liberty is one of the fundamental principles and aims of the Evangelical Lutheran Church; but that, in present circumstances, and especially taking into consideration the proselytism of other churches, particularly that of Rome, from political reasons it cannot be granted unconditionally, or without restriction, in a wider sense than can be conceded without endangering the existence of the Evangelical Lutheran Church.'

"This timid conclusion requires no comment. A religious freedom that produces no difference of opinion, is as practicable as water that will not moisten, or fire that will not burn. But there is something very disingenuous in the reasons assigned for this decision. The proselytism of the Church of Rome is not checked by the Swedish government. A liberty is accorded to Papists that is denied to evangelical Protestants.

"The proceedings of the clergy, narrow and bigoted as they seem, are yet so much in advance of the spirit of the government, that Dr. Bergman, in communicating them to the London Evangelical Christendom, says that 'the question of religious liberty seems to make progress in our country, in a manner more and more decisive.' We have commented on this progress, not so much to discredit it, for it is proper to recognize and respect every approximation, however gradual, to a true position, but to indicate the deplorable state of things, by comparison with which these opinions claim to be called liberal and progressive.

"It is not easy for us, accustomed to the most absolute freedom of thought and utterance, of creed and profession, to conceive the effect of those ecclesiastical systems, by which not only the organized action but the mental habits of so many generations have been moulded on the continent of Europe."

The reader has now presented to him two pictures—the one of Papal persecution, the other of Pedobaptist. It requires keener optics than those we possess to discover between the iniquity. The line of denunciation, if indeed there be any, is quite as impalpable as that visionary Sendibrastice boundary twist tweedledum and tweedledee. It is evident that both powers are persecuting. The enormity and flagitiousness of the crime against God and man, are equal in the two instances. Neither are, nor can be justifiable. They desire the right to tyrannize in matters of religion from the same source — might. The Creator has no more given it into the hands of Pedobaptists to dictate in conscientious belief than He has unto the Papists. From the Scriptures, nor of Luther, nor of the Vulgate, nor of King James, is there derivable one jot of authority. It is all self-assumed — all

(Continued on Page Six)

## ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

"KNOWLEDGE IS FOR KNOWING"

"Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed; and ye shall KNOW the truth and the truth shall make you free" (John 8:31, 32).

Often we hear women say, "I wish I knew the Bible better," or "I just don't seem to understand much that I read in the Scriptures." Why is this? It is possible that some of them just aren't saved. Knowing Christ as Saviour is first and basic requirement of knowing the Scriptures. Sometimes they bring to the study of the Bible preconceived ideas that are not in harmony with the truth within the Book and it causes confusion and chaos. Perhaps they will have to throw away the commentaries and books, get a concordance and dig in. But the most common cause of ignorance is laziness. They just don't take the time and energy to really study a subject out. It is easier to say, "Well, I've always believed"—or, "There are some things we are not supposed to know, etc." Ignorance is not bliss but bondage. The truth shall set you free.

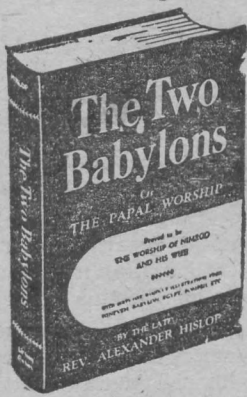
It takes knowledge to worship and exalt our Lord properly. "But let him that glorieth glory in this, that he UNDERSTANDETH and KNOWETH Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:24).

Knowledge is acquaintanceship. "Then shall we KNOW, if we follow on to KNOW the Lord: His go-

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ing forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).

Knowledge requires obedience. "If any man (woman) will DO His will, he (she) shall KNOW of the doctrine, whether it be of God, or whether I speak of Myself" (John 6:17). So often it isn't what we don't know of the Scriptures that is hindering us, but rather, what we do know and fail to obey.

Knowledge leads to godly living. "And this I pray, that your love may abound yet more and more in KNOWLEDGE and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:9-11).

Yes, knowledge is for knowing. We, as women, need to know what the Bible says. We need a "thus saith the Lord" for our actions and beliefs. The Bible tells us how to guide in the home. It tells us how to have a happy marriage, raise our children, how to dress, when to speak, how to obtain eternal rewards, etc. Set a time aside for personal devotions. Read every day. Some from the Old Testament and some from the New Testament. If you can't find a time alone during the day, ask the Lord to wake you up at 3:00 a.m. He will, and you'll be blessed for it. The devil and your own flesh will hinder you at every opportunity, but persevere. If you don't understand some of the things you read, ask your husband or your pastor, they will be glad to help you. Each time you read the Bible through you will find the difficult portions a little more understandable.

May it please the Lord to give us grace to study His Word that we may KNOW the truth to the praise and glory of God.

## "Hell"

(Continued from page four) relation to a saint, and that is this one that is directed to Father Abraham, and every request of that prayer was rejected. He prayed for mercy; there was no mercy. He prayed for a preacher to go back to preach to his own family because he had five brothers that were hotfooting the road of vice to Hell. Beloved, every request in this prayer was unanswered.

I say to you, Hell is a place of unanswered prayer.

Hell is a place of darkness.

We read:

"But the children of the kingdom shall be cast out into outer darkness"—Mt. 8:12.

The word for "darkness" is "dense." It is the word that indicates the kind of darkness that you can practically feel it, and it says that men shall be cast into outer darkness.

Can you imagine a man spending all night in outer darkness? The next day there is no daylight, and the next night he is still in darkness. The next day there is still no sunlight, and day in and day out, and week in and week out, and year in and year out, eternity on top of eternity, and age on top of age, he is still in eternal darkness.

I visited a man who was in jail sometime ago, who was in solitary confinement. The only way I knew he was there was that I could feel him, for I couldn't see him. I had to go into solitary confinement in order to see him, and talk with him, and pray with him, and the only way I knew he was there was because I could feel him and put my hand over on his shoulder. When I walked out of there, I said to myself, what a place to be in! They tell me that the most incorrigible prisoner can have his spirit broken by being put into solitary confinement. Usually three days in solitary confinement, with bread

and water, will break the spirit of the most incorrigible prisoner. I say to you, Hell is a place of darkness.

Hell is a place where mercy is denied.

We read:

"And he cried and said, Father Abraham, have mercy on me"—Luke 16:24.

Beloved, there is not a hint that any mercy was granted.

Notice again:

"There shall be weeping and gnashing of teeth"—Mt. 8:12.

There is not a hint here of any mercy being granted.

I ask you, if a man did wrong —if he did you the worst wrong in the world, would you show him any mercy? After a period of time, surely you would relent. After a period of time, surely you would change your attitude. Surely, after a period of time, you would show him some mercy. But a man who goes to Hell goes to a place where mercy is forever denied.

Hell is a place of everlasting punishment.

We read:

"Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"—Jude 1:13.

Notice, Hell is a place of everlasting punishment. As I have often said, the fires that burn in Hell burn forever; on the chains in Hell, is stamped the word "forever." The thing that torments the conscience of a man who goes to Hell, first of all, is the fact that he goes there forever.

Here is a man who is \$50 in debt. He hopes someday to pay his debt. He has hope. Here is a man who is sick with the fever. He hopes someday that the fever is going to go away and he is going to be well. Here is another man who is in trouble and sorrow. He hopes sometime that things are going to be different. But, beloved, the man who goes to Hell abandons all hope, because Hell is a place of everlasting punishment.

Hell is a place where nobody wants his loved ones to go.

Listen:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment"—Luke 16:28.

Here is a man who becomes missionary-minded when he goes to Hell. I dare say that this rich man never gave a dime to missions when he was alive, but when he gets to Hell, the second thing that he asks is that they send Lazarus to testify unto his brothers.

You know, beloved, one thing that makes people believe in missions is Hell. If I could take you and let you just feel the heat of it, and let you hear the wailing and moaning and groaning that comes from the tortured souls that are there, I tell you, it would make a missionary out of you. Here is a man who doesn't want his family to come to Hell.

Hell is a place of fire where folk are cast into it alive.

We read:

"These both were cast alive into a lake of fire burning with brimstone"—Rev. 19:20.

I read sometime ago a book on the life of Al Capone. Some of the things that Al Capone and his men dreamed up out in Chicago are fantastic. In order to get rid of somebody of an opposing gang, they would fill the man's boots with concrete, and make him stand in that concrete until it had "set" upon his feet. Then they would drop him into the water. He was cast alive into the water. If I would tell you some of the things that were in that book, it would turn your stomach, how they cast people alive into Lake Michigan. As I read it, my mind went back to that time long ago when that Baptist preacher who dared to

(Continued on page 6, column 1)

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PAGE FIVE



## "Hell"

(Continued from page 5)

stand up against Easter, was put into a leather sack filled with snakes, and scorpions, and lizards, and was thrown into the water alive. You say, "Could a thing like that really take place?" Beloved, that is nothing, for God says that people will be cast alive into Hell — a Hell that burns with brimstone.

Hell is a place where false preachers go.

Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity"—Mt. 7:22,23.

Preachers are going to say, "Lord, Lord, we prophesied in your Name. We preached big sermons in your Name. Don't you remember when I was pastor of the First Baptist Church those big sermons that I preached? Don't you remember that revival meeting I had when 500 people hit the sawdust trail? Lord, don't you remember that crowd that I had to 'pray through?'"

I tell you, beloved, Hell is a place where false preachers will go. That is one reason why I don't want to go there. If I had no other reason, that would be reason enough, for I have enough trouble with these fellows during this life. They have been splinters under my toenails too many times in this life. I thank God that I am not going to Hell, because I don't want to be in the same place that false preachers go.

III

### GOD RESCUES SINNERS TO KEEP THEM OUT OF HELL.

I have told you what kind of place Hell is, and I would feel so badly if I couldn't tell you how to keep out of it. But thanks be unto God, I can tell you how to keep out of Hell. Listen:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth"—Rom. 1:16.

"Christ DIED FOR OUR SINS"—I Cor. 15:3.

"For, when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: some would even dare to die. But yet peradventure for a good man God commendeth his love toward us, in that, while we were yet sin-

ners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. 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"—Rom. 5:6-10.

Notice, He talks about us being without strength, and that we are ungodly, we are sinners, we are enemies; then He tells what Jesus has done for us. Not only did Jesus die for us, but more than that, He loved us. He justified us by His own death, and He reconciled us to God by His own blood.

How I thank God that there is a way to keep from going to Hell. I can't keep you out. Once you get there, I can't get you out. The only way you can keep out of Hell is through the Lord Jesus Christ, for He died for your sins.

May you trust Him and be saved. But if you fail to trust Jesus Christ who died for your sins, then you will go to the place that God has described to you. May God bless you, and may God save you by His grace!

## Ancient Preachers

(Continued from page one)

Dr. Ypeij and J. J. Dermout Made a Search for the King of Holland

These men were commissioned to research all the ancient records for the true church and report to the king of Holland. The government was going to make that church the official state church. Ypeij was professor of Theology at Groningen and Dermout was the chaplain to the king of Netherlands; both men were members of the Dutch Reform Church and in no way can it be said they were Baptists. Here is their report: "We have now seen that the Baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses, and have long in history of the church received the honor of that origin. On this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and as a Christian society which has preserved pure the doctrines of the gospel through the ages." History of The Dutch Reform Church by Ypeij and Dermout, Breda, 1819). Church succession and perpetuity leads us to think of what the preachers in those ancient churches said about salvation. This is my present task.

I

### The Ancient Preachers and Their Sermons on Salvation Followed Our Lord's Example in His Preaching

Our Lord preached the doctrine of election many times while he was here upon this earth. He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit . . ." (John 15:16). This doctrine of election puts salvation in the hands of Christ and not in the church, baptism, Lord's Supper, or the efforts of mankind.

"For Many Be Called, But Few Chosen" Matthew 20:16

Christ continually emphasized the inability of man to save himself. In every sermon our Lord preached, this was the central theme — the inability or helpless condition of man. The sovereign election of God is exalted in every sermon, and man was to fall on his knees in submission to the awesome power of God to save or destroy.

### The Rich Man in Hell and His Five Brothers

The central theme of this sermon is the inability of man to repent and thus help save himself. The rich man died and went to Hell, but seeing his beggar friend Lazarus across on the other side of the great gulf, he cried out for water to cool his parched tongue, but this was impossible. Then he wants to send Lazarus

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back from the dead to preach to his five brothers. This man was a lost depraved man in his thinking. He thought a dead man with the smell of death upon him would be able to excite repentance in his lost brothers.

### The Inability of Man to Repent

Our Lord emphasized the sovereignty of God when He said, "Neither will they be persuaded though one rose from the dead" (Luke 16:31). Only God can persuade a lost man to repent. The Apostle Paul said, "For of him, and through him, and to him, are all things; to whom be glory forever, Amen" (Romans 11:36). Christ said the rich man was wrong in his theology. Sinners are not saved by their repenting, but they repent because they have been saved. This is what all our Baptist confessions of faith set forth. We never read of salvation being a condition of anything and to do so is to add to the Word of God. The Bible states, "Salvation is of the Lord" (Jonah 2:9) and never makes the saving of the soul to rest upon the works of man. The great preacher, J. B. Moody, once said, "I believe one of the greatest errors and consequent evils that have crept into our theology has come from the use of the word 'condition,' whether you apply it to salvation, or to the blessings that accompany salvation. The word is found once in all the Bible (Luke 14:23) and perhaps a correct Greek text would rule it out there, though the idea is that of a condition . . . I have known some to urge that all of God's blessings are conditional,

## A Review of Baptist Ecclesiology

(Continued From Page Five)

in direct contradiction to the spirit and genius of Christianity, and as a necessity is akin to the spirit of the regions of darkness.

But if there be no difference in Papal and Pedobaptist persecution inflicted upon Baptists, there must be some points of resemblance. Indeed, there are many. The daughters of the Mother Church bear upon their faces many points of similarity. In their conduct the relationship is still more apparent. To the law and testimony need we appeal? History verifies our statement in too many saddening and sickening details. With the long continued persecutions by the Catholics, every tyro in history is familiar. It is unnecessary to call up the blood-thirstiness of that politico ecclesiastical power. No name is more infamous than that of Bloody Mary. In her case it seems that the light of woman's life was eclipsed by an unusual amount of malignancy. In her heart there glowed no love, no sympathy, no tenderness. It was smitten by the basest of influences a Macale of bitter waters — a soil where grew no flowers of loveliness — all black, desolate and tempestuous was her sky. No rainbow ever spanned the firmament of her destiny — no sun ever lit the scope of her influence. The fires of Smithfield illumined the otherwise gross darkness, and the wail of dying Christians formed the music best akin to her taste. Yet it is not known, or if known never considered, that the statutes which enabled Mary to burn so many martyrs to the faith, were Protestant statutes declaring the common law against heresy, and framed by her father, Henry the Eighth, and confirmed and acted upon by order of the council of her brother, Edward the Sixth, enabling that mild and temperate young sovereign to burn divers misbelievers, by sentence of commissioners little better, says Neale, than a Protestant Inquisition), appointed to examine and search after all Anabaptists, heretics, or contemnners of the book of Common Prayer! It was Henry the Eighth, the founder of the established Church of England, who burned in one day four Baptists for opposing the doctrines of Infant Baptism. It was John Knox, the founder of the Presbyterians in Scotland, who, filled with murderous enthusiasm in the sixteenth century, hunted the Baptists with remorseless cruelty. It was John Calvin and his followers, the original Presbyterians, who likewise persecuted the Baptists in the cantons of Switzerland, and in the border countries.

As has been observed by a celebrated critic, himself a Pedobaptist clergyman,\* it is mere unsupported and unsupportable nonsense to talk of the exclusive despotism of the Catholics to persecute. The Pedobaptists have murdered, and tortured, and laid waste, as much as the Catholics. Each party, as it gained the upper hand, tried death as the remedy for heresy — both parties have tried it in vain.

To Infant Baptism, the pillar of Popery, is attributable the spirit of persecution which prevails in the Pedobaptist churches. It is in every respect but a counterpart of the Papistical dogma which teaches the absolute authority of the church — its infallibility, and which restricts the right of investigation, induction and exercise of belief. The Roman Catholic holds all persons as bound to believe as he does, and if capable of enforcing this belief in no other manner, he takes the cord, ax, stake, or other

\* Rev. Sidney Smith

(Continued on page eight)

II

### The Ancient Preachers' Sermons on Salvation Emphasized the Merciful Election of God

Clement (30-100 A.D.) who was a companion of the Apostle Paul and mentioned in the Bible (Phil. 4:3), left some sermons which had been written to the churches. In these letters we get the full measure of the doctrines and practices of those ancient churches.

### What Clement Said About Election

"Day and night ye were anxious for the whole brotherhood, that the number of God's elect might be saved with mercy and a good conscience." (Ante-Nicene Fathers, vol. I, pp. 5-6). This is what we believe at this church, and it is what the Bible teaches. (1) There is a vast number of elected people who will be saved, and when that number is complete the rapture will take place. See Rom. 11:24; II Tim. 2:10; II Thes. 2:7-8. (2) It is by God's mercy and not the works of the church or priest, etc., Tit. 3:5. "Therefore hath he mercy on whom he will have mercy" (Rom. 9:18).

### We Must Weep and Mourn For Sinners

Clement, a little further in his sermon, says, "Ye mourned over (Continued on page 7, column 1)

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PAGE SIX



## I ASKED . . . HE GAVE

I asked for strength, that I might achieve;  
He made me weak, that I might obey.  
I asked for health, that I might do better things;  
I was given grace, that I might do things better.  
I asked for riches, that I might be happy;  
I was given poverty, that I might be wise.  
I asked for power, that I might have the praise of men;  
I was given weakness, that I might feel the need of God.  
I asked for all things, that I might enjoy life;  
I was given life, that I might enjoy all things.  
I received nothing that I asked for, all that I hoped for.  
My prayer was answered.

## Ancient Preachers

(Continued from page 6)

the transgressions of your neighbors: their deficiencies you deemed your own." We should weep over our friends and neighbors just as Christ shed tears of grief for us, (Heb. 5:7) and our salvation, although we were elected in eternity. Paul went hungry and cold in order to preach the gospel to poor sinners, though they were elected in eternity. (II Tim. 2:10).

### Polycarp and Ignatius Preached The Doctrines of Grace

These two men were young preachers and assistants to the Apostle John, who leaned upon the Lord's breast at the Last Supper. Both left several sermons for a record of what they preached.

### Polycarp (65-155 A.D.) Preached Grace

In his letter to the church at Philippi he said "By grace, ye are saved, not of works, but by the Will of God through Jesus Christ" which is too much for the modern Billy Graham type of preacher. This man went on to say there is a difference in the elect and non-elect in these words "and all the people wondered that there should be a difference between the unbelievers and the elect." (Ante-Nicene Fathers, vol. I, p. 42). This is what the Bible teaches. God made us different when He placed us in the Covenant of Grace before the foundation of the world (Heb. 13:20).

### Polycarp's Death at The Stake Was Predestinated

When this dear preacher was led to the stake to be burned he preached on the predestination of his loving God. He said, "God has foreordained, hast revealed beforehand to me, and now has

fulfilled" (Ibid, p. 42).

### Ignatius (30-107 A.D.)

#### Preached Salvation by Grace

He was the little child our Lord set in the midst of the apostles and taught a lesson on humility (Matt. 18:2). When Ignatius grew up God saved him and called him to preach. He was very close to the Apostle John and served as his young assistant, and when he became older he was pastor of the Antioch church. This great man left us many sermons on salvation.

### Ignatius Preached Eternal Election

He addressed a sermon to a church in these words, "To her who was selected from eternity" (Ante-Nicene Fathers, vol. I, p. 101). In these words we have an echo from Christ when he said, "He should give eternal life to as many as thou hast given Him" (John 17:2). Then Ignatius preaches on the non-elect saying "For I remark, that two different characters are found among men — the one true coin, the other spurious. The truly devout man is the right kind of coin stamped by God himself. The ungodly man, again, is a false coin, unlawful, spurious, counterfeit, wrought not by God, but by the devil. I do not mean to say that there are two different human natures, but there is one humanity, and sometimes belonging to God, and sometimes belonging to the devil, made such, not by nature but by his own choice." (Ibid, p. 61).

### God Stamped the Coin of Salvation in The Heart

The difference in the elected and the non-elected is the work of God on the heart of those elected. Do you know the stamp of God in your heart? When God draws you, it is from the heart and this is how you know Christ (John 6:44,65; Eph. 2:1-5).

### III

#### Ancient Baptist Preachers Declared How God's Love in The Heart Produced True Repentance and Faith

Christ and the Apostles had much to say about these two things, but a close study will reveal how modern preachers have departed from the truth. Many leave out Holy Spirit conviction and conversion; without this there can be no salvation. (John 6:44, 65; 16:7-9; John 3:1-8; Rom. 5:5).

### Repentance and Faith a Result of Salvation

The Bible clearly states the simple plan of salvation: (1) The Holy Spirit puts the love of God in a sinner's dead soul and quickens or makes it alive spiritually. (Rom. 5:5; Eph. 2:1-5; Col. 2:13). (2) Because the love of God is in the soul, the sinner now loves God and the Lord Jesus Christ and is said to be "born of God." . . . Every one that loveth is born of God, and knoweth God" is the way John puts it (I John 4:7). (3) This love causes repentance and faith.

The apostle says, ". . . Faith which worketh by love" (Gal. 5:6). A sinner will repent because the love of God has been shed abroad in his heart, otherwise we would have a depraved sinner who hates God in his heart, coming to God in repentance.

### The Elect Do Repent and Have Faith Because of God's Love

Clement of Alexandria (153-217) in his sermon on faith, said Abraham believed because God had elected him. "Abraham, accordingly, who through hearing believed the voice which promised under the oak in Mamre, 'I will give this land to thee, and to thy seed,' was either elect or not. But if he was not, how did he straightway believe, as it were, naturally? And if he was elect, their hypothesis is done away with, inasmuch as even previous to the coming of the Lord an election was found, and that saved: 'For it was reckoned to him for righteousness'" (Ante-Nicene Fathers, (Continued on page 8, column 3)

## Warnings, Rejoicings

(Continued from page one)

you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Certainly, the Hell of these two sinful cities of Tyre and Sidon will be real and eternal, but it will be more tolerable than Chorazin and Bethsaida.

### REJOICINGS

Matthew 11:23 says: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." The warning to Capernaum is just as emphatic as to the other cities. Capernaum had seen the miracles of Christ and heard the gospel preached to them, yet they remained unmoved by the Savior's very presence.

Jesus also said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and the prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" (Matt. 11:25-26). One doctrine answers to another; sovereign grace is the answer to abounding guilt. Jesus meets this with thankfulness to the Father.

Here is a stronghold as to the Bible doctrine of election. God chose His own according to the good pleasure of His will out of Adam's fallen race. He had the right to do this because He is Lord of Heaven and earth. In Romans 9:20-21 we read: "Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?"

God made His elective choice in eternity past of some out of every generation of mankind and out of every kindred, people, and tongue. The Holy Spirit, vitalizing the Word of God, takes it home to each elect in due time. In every case it is successful. The cities of Chorazin, Bethsaida, and Capernaum were not given ears to hear the truths Jesus preached to them. But responsibility was upon them. Unless Divine power moves and overcomes the enmity and obstinate will of the sinner, he cannot believe.

The great truths of Divine things are hid by a judicial act of God from men who in their own esteem believe they are wise and prudent. (See I Cor. 1:19,25). This choice seems good to the One who never errs. He says: "All things are delivered unto me of my Father."

er: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the son will reveal him" (Matt. 11:27).

All things are put into the Mediator's hands (I Tim. 2:5). Being elected in Christ as our sponsor, we are placed into His hands. Jesus said in John 10:30: "I and my Father are one." He said again in John 4:20: "At that day ye shall know that I am in my Father, and ye in me, and I in you."

In giving the great commission, Jesus said: "All power is given unto me in heaven and earth" (Matt. 28:18). To know Christ is to be in possession of eternal life (John 17:2-3). Believers are the Father's love-gift to the Son (John 17:11). Each believer being in Christ is by Christ committed to the Father's safe keeping (John 10:29).

### INVITATIONS

In verse 28, chapter 11, of Matthew, Christ said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." No one can question this being an invitation to come to Christ. I am aware that this passage, as many others, is variously interpreted. It is true that some fail to see or acknowledge that the gospel preacher is authorized by Christ to extend an invitation to all to come. But there is a general call that goes to all that God's preacher is authorized to extend, and there is an effectual call that comes to the elect from the Holy Spirit. The Spirit gives this call through the Divinely appointed means of the Word, the gospel of salvation (Eph. 1:13-14; Jas. 1:18).

Here is the gracious invitation of the gospel in which the Saviour says: "Come unto me." He drives none away. He did not say go to Moses, but come unto Me. In John 6:3, Jesus said again: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." In this passage it is taught that some come and are not cast out. This particular group of Adam's race comes to Jesus because they were given Him to save (John 6:44).

In John 5:40, Jesus said: "And ye will not come to me, that ye might have life." This passage shows the incapacity of the mere natural man to come to Christ. The natural man's will is bound and he is a slave to sin. His will cannot produce anything above its own nature. He is dead in sin and unable to affect a change from nature to grace of his own volition.

Thank God that when Divine power begins to take hold of a man, he is enabled and made willing; yea, even anxious to come to Christ. Song of Solomon 1:4 says: "Draw me, we will run after thee." Psalm 110:3 says: "Thy people shall be willing in the day of thy power."

"Take my yoke upon you, and

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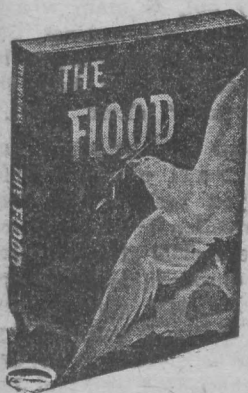
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learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:29-30).

The rest in verse 28 is found when we come to Christ, receiving the benefits of His death for us and His righteousness imputed to us. But there is a rest to those who copy His life. First, we rest by faith in Jesus; next, we rest through the path of obedience to Him.

Note Jesus said: "Take my yoke upon you and learn of me." He did not say to make a yoke for ourselves. This is to a believer already in relation with Christ. In other places Jesus told us to take up our cross and follow Him (Matt. 16:24). Yoke-bearing and cross-bearing may not be identical, but when we are familiar with one we are not strangers to the other.

We need humiliation as we obediently follow Him Who loved us and gave Himself for us. The yoke in which we draw with Christ needs to be a happy one. The burden which we carry for Him is a blessed one. Therefore, I hope that as we have noticed these ten verses from Matthew 11, that you have seen the warnings, rejoicings, and invitations.



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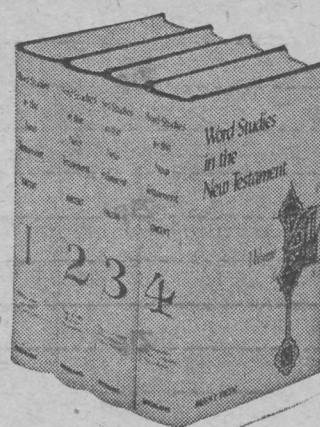
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## Pre-Millennialism

(Continued from page two)

es who were sound in doctrine and practice. They must never be confused with the present-day Menonites who are Arminian in doctrine and who sprinkle for baptism.

THE NEW SCHAFF-HERZOG ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE reveals that Menno Simon was the leader of the Anabaptists who expected an earthly kingdom of a thousand years (See Vol. VII, pp. 302-303). Commenting on the views of Simon, Mosheim says of him: "He retained, indeed, the doctrines commonly received among the Anabaptists in relation to baptism of infants, the millennium, or thousand years reign of Christ upon earth." (EC-CLESIASTICAL HISTORY, Vol. II, p. 124).

The same may be said of his followers. Concerning the Baptists Mosheim says: "They adopted the doctrine of Menno with respect to the millennium, or thousand years reign of the saints with Christ on earth" (Ibid, p. 130). "Blunt says that his followers became 'notor-

ious for their deference to the Scriptures, and, instead of claiming an inspiration superior to it, bowed down to the most literal interpretation of its precepts.'" (Armitage's HISTORY OF THE BAPTISTS, p. 411).

The Emperor Charles I called a German Diet to meet at Augsburg in 1530, and directed the Protestants to present a statement of their faith. Luther, Melancthon, and others drew it up and presented it in 1530. It was known as the Augsburg Confession. In condemnation of the millennial belief of the Anabaptists, the Seventeenth Article states: "Condemn those who spread abroad Jewish opinions, that, before the resurrection of the dead, the godly shall occupy the kingdom of the world, the wicked being everywhere suppressed." Such a statement would have been needless if all Anabaptists were a-millennial.

Here I must conclude this period that next week I may show the decline of pre-millennialism among the Baptists. But may I pause long enough to express my thanks to the Almighty for the preservation of pre-millennial truth at the hands

of the Donatists, the Paulicans, Albigeneses, the Waldenses, and the Anabaptists during the Dark Ages. God's truth never perished from this sin-cursed earth even in its darkest hours.



## Ancient Preachers

(Continued from page seven)

vol. II). Clement was preaching against the Gnostics who taught that a person was "saved" by nature and not by regeneration of the Holy Spirit who produces faith in the soul. (Ibid., p. 445).

### The New Birth Produces Repentance

Our Confession of Faith says, "Regeneration (new birth) consists in giving a holy disposition to the mind; that it is effect in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life." (Article 7, New Hampshire Confession of Faith).

### Clement of Alexandria (153-217)

Clement says the new birth produces repentance: "For not only must the idols which he formerly held as gods, but the words also of his former life, be abandoned by him who has been 'born again not of blood, nor of the will of the flesh but in the Spirit;' which consists in repenting by not giving way to the same fault." (Ibid., vol. II, p. 361).

### Tertullian (145-220 A.D.) Says God Originated Repentance In Grace

This great old Baptist wrote an entire book on repentance. The second chapter is: "True Repentance A Thing Divine, Originated By God, and Subject to His Laws." In this sermon he shows how repentance is a gift of God — that it is by God's grace that he sends His preachers with the message of repentance, and God gives the sinner enabling grace: "By and by, promising freely the grace which in the last times He intended to pour as a flood of light on the universal world through His Spirit, He bade the baptism of repentance lead the way" (Ante-Nicene Fathers, vol. III, p. 657).

### The Blood of Christ Bought Our Salvation

George Smeaton wrote a history on how our ancient preachers proclaimed the blood of Christ as our atonement. That book (The Atonement to Christ and His Apostles) sets forth the fact that Christ paid for everything necessary to our salvation. "... by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

### His Blood Bought Repentance And Faith And The Resurrection

Christ paid for every part of our salvation. Even our resurrection was paid for by His blood, and without the sacrifice of the cross there could be no redemption of the body. The Spirit is given to us as the "earnest" until the body is redeemed. Eph. 1:14; Rom. 8:23.

### How Much Did His Blood Buy On The Cross

Christ bought our entire redemption from start to finish and every element of our salvation. (1) He bought our conviction and conversion by the Holy Spirit. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Then Paul adds "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 2:14;

## A Review of Baptist Ecclesiology

(Continued from page six)

paraphernalia of persecution. The Pedobaptist begins with the senseless babe, initiates it into the church, causes it to assume vows and by binding its conscience when unable to judge between truth and error, enthralls it with a yoke difficult to be cast off, penal to be disregard. Both systems operate by depriving the subject of the right of choice — by forcing a form of religion where there is no heart to feel and no mind to judge. Thus having sapped the foundations of liberty, the fetters are thereafter more easily and securely bound.

They likewise deny the supreme authority of the Bible, substitute in its stead the works of mortal and frail beings, and pervert the truth as held in primitive times. It is known that the Romanist pays no attention to the Bible. The Pedobaptist substitutes the Catechism and Confession of Faith or discipline. These works teach certain doctrines and modes, to which the Scriptures are made, by perversion and misinterpretation, to give a show of authority. Both parties are unwilling to allow the young mind its free bent. First they must place upon it the seal of the covenant, then feed it upon the milk of the Catechism.

These are analogies sufficiently apparent to all who study the two institutions. Their effects are visible in the domineering spirit showed by each. It has been thought that the battle of religious liberty was over — that victory was perched upon the standard of righteousness. But it has only begun. Europe is to be convulsed from center to circumference, and there will be apparent the true friends of freedom — uncontracted — unconfined — broad and airy freedom. We may hope confidently for a successful issue; but Truth must triumph in the hearts and consciences of men first. The enemies of religious liberty must be arranged under the same black flag, both Papists and Pedobaptists, and when their stronghold falls, true, unpolluted, unrantized and uninfantile Christianity will triumph.—C.D.K.

(Continued Next Week)

3:5). The Holy Spirit claims those Christ paid for and all of this was paid for by the blood of Christ.

(2) The Blood bought repentance and faith for you—"And all things are of God, who hath reconciled us to Himself" (II Cor. 5:18. Cf. Jonah 2:9; Eph. 2:8-10; II Tim. 2:25-26).

### Clement, Polycarp, et al, Said He Bought Our Repentance, Etc.

We do not have time to note all our ancient preachers on this subject but here is what they said: Christ bought and paid for our Repentance and Faith with His precious blood, and then the Holy Spirit brings these gifts into the soul. (Cf. Smeaton—Atonement, p. 481).

### SUMMARY

1. The people of God are to show praise to God to all generations (Psa. 79:13) and we have proved from the Bible and history that a chain of advocates for Christ have stood through all the ages.

2. The ancient Preachers emphasized the inability of man to help save himself, and therefore, the Sovereign Grace of God alone could save.

3. God demands repentance and true faith, but it is by His loving will that these occur: Repentance and Faith are produced by the Holy Spirit in the soul, Eph. 2:15; Rom. 5:5; Gal. 5:6.

4. Salvation is without a condition on the sinner's part. Christ fulfilled every condition with His blood and we are justified freely by His grace, Romans 3:24.

May God send His love into your heart and cause you to be sorry for your wickedness at this time is my prayer. Amen.



## Limited Atonement

(Continued from page one)

with emphasis added in capital letters. "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to US-WARD, not willing that any should perish, but that all should come to repentance." We contend that this passage of Scripture in its entirety, rightly divided, teaches that all for whom Christ died will not perish and that His atonement is limited.

To whom is this letter written? Verse 1 of chapter 1 tells us as assuredly as God is in Heaven that it is to the believer: "... that

have obtained like precious faith ... " The Apostle Peter, as moved by the Holy Spirit, again tells us in verse 1, of the 3rd chapter, that this is written to the beloved. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." Unbelievers are not beloved nor do they have pure minds, so we know that it is not to them that this epistle is directed.

Now who are the "US" in verse 9? Do you see it, beloved? God is long-suffering to US-ward, the elect, the sheep for whom Christ died. He is not willing that any of US should perish, but that all of US should come to repentance. "ALL" is explained by the word "USWARD." It is ALL the elect. God is waiting until, in His sovereign providence and by His Spirit, they are brought to repentance and faith.

Rejoice Baptists, saved by grace, we MUST be saved (Acts 4:12), and God will grant repentance unto life (Acts 11:18) for all who will believe. Now who are those that will believe? "... and as many as were ORDAINED to eternal life BELIEVED" (Acts 13:48). This is God's Word, brethren! Will you dispute with Him? Are you truly saved, a child of His? Then, it is because God hath chosen you unto salvation and you are included in His limited atonement.

Do you still disagree? Then listen: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:20).

Praise our Sovereign Lord, brethren! Fall prostrate before Him as you realize with Jonah that: "Salvation is of the Lord." If you are a child of God "rejoice with joy unspeakable and full of glory" (I Pet. 1:8), giving God the glory, for to Him it belongs. If you have been deceived into believing that you chose God, and that Jesus poured out His blood for all mankind, may He grant you repentance and convert you from the error of your ways.

If Almighty God by His grace has caused some unsaved soul to read these lines, our fervent prayer is that this might be His means and method by which He brings that person, for whom Christ Jesus bled and died, unto His holy sovereign Self. May God bless you! (To Be Continued Next Week)

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