

JOHN BUNYAN'S LAST SERMON

Preached July, 1688

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

The words have a dependence on what goes before, and therefore I must direct you to them for the right understanding of it. You have it thus: "He came to his own, but his own received him not; but as many as believed on him, to them gave he power to become the sons of God, even to them which believe on his name; which were born not of blood, nor of the will of the flesh, but of God." In the words before, you have two things:

First. Some of His own rejecting Him when He offered Himself to them.

Secondly. Others of His own receiving Him and making Him welcome; those that reject Him He al-

so passes by, but those that receive Him, He gives them the power to become the sons of God. Now, lest any one should look upon it as a good luck or fortune, says He: "They were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." They that did not receive Him, they were only born of flesh and blood, but those that receive Him, they have God as their Father, they receive the doctrine of Christ with a vehement desire.

First, I'll show you what He means by blood. They that believe are born to it as an heir is to an inheritance; they are born of God, not of flesh, nor of the will of man, but of God; not of blood—that is, not by generation—not born to the kingdom of heaven by the flesh; not because I am the son of a godly man or woman—that is, meant by blood. He has made of

one blood all nations, but when He says here: "Not of blood," He rejects all carnal privileges they did



JOHN BUNYAN

boast of. They boasted they were Abraham's seed. No, no, says He, it is not of blood; think not to say

you have Abraham to your father; you must be born of God if you go to the kingdom of Heaven.

Secondly, "Nor of the will of the flesh." What must we understand by that?

First. It is taken for those vehement inclinations that are in man to all manner of looseness; fulfilling the desires of the flesh—that must be understood here. Men are not made the children of God by fulfilling their lustful desires; it must be understood here in the best sense; there is not only in carnal men a will to be vile, but there is in them a will to be saved also, a will to go to Heaven also. But this it will not do; it will not privilege a man in the things of the king of God; natural desires after the things of another world, they are not an argument to prove a man shall go to Heaven whenever he dies. I am not a freewiller, I

do abhor it; yet there is not the wickedest man but he desires some time or other to be saved; he will read some time or other, or it may be pray; but this will not do: "It is not in him that wills, nor in him that runs, but in God that showeth mercy." There is willing and running, and yet to no purpose. "Israel, which followed after the law of righteousness, have not obtained it" (Romans 9:16). Here I do not understand as if the apostle had denied a virtuous course of life to be the way to Heaven, but that a man without grace, though he have natural gifts, yet he shall not obtain privilege to go to Heaven and be the son of God. Though a man without grace may have a will to be saved, yet he cannot have that will God's way. Nature, it cannot know any thing but the things of nature; the things (Continued on page 7, column 1)

Plain Reasons Why We Keep To The K.J.V.

Why should we keep to the Authorized Version of the Bible in preference to the many modern versions now available? The question is often asked, and we shall now try to give some of the answers.

(1) The Authorized Version is based on a better "text."

By "text" we mean the manuscripts in Hebrew and Greek from which the Bible was translated into English. Although the earlier translators had only a few manuscripts, these have proved to be good representatives of the great majority of the hand-written copies which have survived. Many scholars in the 18th and 19th centuries made the mistake of assuming that the oldest manuscripts must be the best, but in fact many of the later copies faithfully preserve the text as it was in copies written hundreds of years before any which we now have. Most modern versions leave out or alter many verses to make them agree with the 4th century Vatican and Sinai copies, which many modern scholars wrongly regard as "the oldest and best manuscripts." They are indeed old, but they are by no means the best, and they only preserve a defective form of the text which became popular in Egypt in the 3rd and 4th centuries. The great majority of all the thousands of manuscripts discovered since the Authorized Version was translated are in very close agreement with the copies used by the translators to whom we owe the Authorized Version of 1604-1611, which we may describe as the "Majority Text."

Examples of important omissions in modern versions are Mark 16:9-20 and John 7:53-8:11. There are hundreds more, including about fifty complete verses.

(2) The Authorized Version is a more accurate translation.

Because of their reverent regard for the Bible as the inspired Word of God, the translators felt that they should very carefully set down in English all that was written by the inspired writers. They were conscious of the strict command of God in Deuteronomy 4:2 "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it..." Modern versions quite often do both, and the reader loses as a result. For instance, in John 1:17 John wrote, "For the law was given by Moses, but grace and truth came by Jesus Christ." The Authorized Version reproduces this in simple (Continued on page 7, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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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The Doctrine Of Limited Atonement

By ROBERT BURNETT
Maryville, Illinois

PART II

"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).

Brethren, our most sovereign God by the Apostle Paul is here telling us:

1. STUDY; 2. STUDY THE WORD OF GOD; 3. RIGHTLY DIVIDE THE WORD, i.e., do not take it out of context, compare spiritual things with spiritual, compare Scripture with Scripture. A cardinal rule in Bible study is to make absolutely certain that your understanding of any portion of Scripture does not conflict with any other portion of Scripture. If it does, then you are wrong, not God.

We know from I Corinthians 1:14 that an unsaved, natural man cannot understand the things of God. He cannot know them for God in His wisdom will not allow it. We believe that the truth, as revealed, in the very Word of God, has been committed to the true Baptist churches, the pillar and ground of the truth (I Tim. 3:15). We see the

reasons for the multiplicity of various doctrines, propagated by various societies who claim to be churches of the Lord Jesus, but are not. We see the reasons for the irreconcilable differences of the sects and denominations, and the monumental task of the ecumenical advocates to attain unity. This task is impossible, humanly speaking, but after the catching away of the bride it will be attained when the Antichrist is revealed. His tenure will be short-lived, and we simply rejoice in our victorious Lord and Saviour, Jesus Christ.

Now since truth has been committed to the church, why is it that in the true churches there are divisions and schisms? Brethren, "God is not the author of confu-

sion, but of peace, as in all churches of the saints" (I Cor. 15:33).

Can we conclude that there are some in the churches that do not belong to the Lord? Judas was a member (on the rolls) of the first church in Jerusalem. We contend that there are three classes of people on the rolls of true churches today: 1. Those unsaved, i.e., tares, bad fishes. 2. Those saved by grace, but woefully ignorant that it is by grace they are saved. We refer to these brethren as Free-Willites. 3. Those saved by grace and gloriously aware of it.

Why the difference? Could it be that those who are saved by grace but believe they chose God have not studied "to shew thyself approved unto God." Notice that it is to shew thyself approved unto God, not unto your wife, not unto your husband, not unto your children, not unto the preacher, but unto God. Herein lies the problem. Men seek glory for themselves and pride is the human factor involved. Man by nature cannot see himself as totally depraved. Many of God's children rebel against the glorious doctrines of grace, especially that of the limited atonement. They manifest a hatred to (Continued on page 8, column 3)

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.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE HISTORY OF PRE-MILLENNIALISM

PART V

I want to continue my discussion of the sixteenth century that I have already discussed to some degree. In recent times a-millennialists have boldly proclaimed that pre-millennialism began with the Jesuit, Francisco Ribera (A.D. 1537-1591) of Salamanca, Spain. They say he founded the futurist school on which pre-millennialism rests. This charge is nothing less than the ranting and raving of the a-millennialists which surpasses nearly all the great lies ever told by men of corrupt minds. Such a charge is utterly foolish since the church fathers and their grand-fathers (the apostles) were pre-

millennialists.

Catholics have always been a-millennial from the time of Augustine until now. If some Catholic can be found in the 1500's who believed pre-millennial truth, then good for him. He borrowed that much truth from the Anabaptists who had always held to this doctrine.

THE SEVENTEENTH CENTURY

Baptists were not without able witnesses for pre-millennial teaching in these days. No man ranked higher at this period than Benjamin Keach (A.D. 1640-1704). He published 43 different works and was pastor of the Baptist church of Horsleydown. Sylvester Hassell

tells us this about him: "He wrote a small book for children, called 'The Child's Instructor,' in which he affirmed that none but believers should be baptized, and he also taught the personal reign of Christ on earth for a thousand years" (HISTORY OF THE CHURCH OF GOD, p. 532).

Elder Keach wrote on page 89 of his book: "He is King of Heaven and earth; yea, King of saints and King of nations; and tho' His kingdom is more spiritual and invisible now, yet he shall have a glorious and more visible kingdom in the world in the latter day; which kingdom he requires us to pray, (Continued on page 2, column 2)

The Wonders Of God

By A. C. THOMPSON
Starkville, Mississippi

"Our fathers understood not thy wonders in Egypt; they remembered not the multitude of thy mercies..."—Psa. 106:7.

The Psalmist is showing us the inaptness of God's people to understand the great wonders of God. Even though Israel had experienced many of God's wonders in their trek out of Egypt, they failed to understand them. Often we are so concerned with the details of life, that we are unable to see the wonders of God working out His plan in us. Thus, we miss much of the joy of our salvation. Too, much fault lies at the pulpit. Those that occupy the pulpits are not extolling the wonders of God, but the wonders of man. God's people are not being edified and taught of these glorious wonders. For instance, one may ask: Why did God bring the children of Israel out of Egypt? The general answer is to bring them out of bondage into the land of promise. Others ask, why does God dispense salvation to His people? From the tone of present day preaching, the answer is to save them for Hell.

The Psalmist told us:

"Nevertheless he saved them (Israel) for his name's sake, that he might make his mighty power to be known"—Psa. 106:8.

Man was not brought out of the bondage of sin into the liberty of Christ because he found something good in us, but for His name's sake and to demonstrate His power. Herein lies the power for our serving the Lord with knowledge and understanding. Thus Paul concluded: "This I say therefore, and testify in the Lord, that ye walk not as other Gentiles walk, in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart"—Eph. 4:17,18.

By understanding God's purposes, we begin to understand what His grace really is.

We are to watch against forgetfulness of the wonders of God. We are told: "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons"—Deut. 4:9.

The conditions that lead to forgetfulness of God's wonders are always sin in a broad sense. Yet, we are told that prosperity among the people causes forgetfulness of God. As God gave to Israel goodly cities, houses that they did not (Continued on page 8, column 5)

SOME HAVE ASKED . . . "WHAT CAN I DO TO HELP YOU NOW?"

As the Thanksgiving season approaches, we of Calvary Baptist Church are deeply grateful to the Almighty that He has raised up many friends to help us sustain the work of the paper. I can say to the readers what Paul did to the Philippians: "I thank my God upon every remembrance of you" (Phil. 1:3).

Since I became editor we have received just about enough each week to keep us in the black. I am thankful for this. I pray that we will never be in the red. Harder times though are ahead for TBE. The price of paper has gone up \$75.00 per ton and we are being forced to buy a year's supply at a time to be sure we do not run low. Postage will go up December 26, 1975. This means we must have more money to print the paper, and to keep it in the mail.

It has been a custom of long standing to ask for a special offering to the paper in November. Instead of doing this, I am just asking our supporters to consider increasing their support on a regular basis due to the increase of our cost. This is what we really need.

I wished that I never had to say anything about money in TBE, but I do feel that those who are interested in our written ministry need to be informed about our circumstances. Since I believe an informed people is a working people, I shall do what I can to keep the churches and individuals informed on things of this kind.

Let me thank you in advance for any additional support that you may be able to give us.

NEW BOOKS IN BOOK STORE

THINGS TO COME by J. Dwight Pentecost. Price \$9.95. One of the best books ever written on eschatology. It is pre-millennial and pretribulationist.

THE COMING ANTI-CHRIST by Walter K. Price. Price \$4.95. A very good book on this subject. The writer is a Baptist.

ISRAEL IN THE SPOTLIGHT by Charles Lee Feinberg. Price \$4.95. An excellent book on this topic. It was written some years ago but now newly reprinted.

THE COMING RUSSIAN INVASION OF ISRAEL by McCall and Levitt. Price \$3.95. A thought-provoking book on a timely subject.

THE DIVINE COVENANTS by A. W. Pink. Price \$6.95. Mr. Pink includes the Covenant of Grace which many others leave out.

GLEANNINGS IN THE GOD-HEAD by A. W. Pink. Price \$6.95. The best book I know of on this subject. I consider it a standard work.

DANIEL — THE KEY TO PRO-

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL — Editor

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PHETIC REVELATION by John Walvoord. Price \$6.95. Perhaps the best commentary sold on Daniel.

MATTHEW — THY KINGDOM COME by John Walvoord. Price \$5.95. A good commentary with proper attention to the pre-millennialism in Matthew's gospel.

JESUS CHRIST OUR LORD by John Walvoord. Price \$3.25 (paperback). A truly great book. He is wrong on the atonement in my estimation.

ZECHARIAH: PROPHET OF MESSIAH'S GLORY by Merrill F. Unger. One of the only good commentaries on this book-in print. It will bless your heart to read it.

THE NEW TESTAMENT AND WYCLIFFE BIBLE COMMENTARY. Price \$9.95. A new commentary which contains some good facts. I would not rate it as high as some older ones though.

EVANGELISM, THE NEW NEUTRALISM by William E. Ashbrook. Price \$3.00. A book which exposes Billy Graham, Key '73, modernism, etc. Worth more than its price.

HISTORY OF CHRISTIAN DOCTRINE by Louis Berkof. Price \$4.95 (paperback). A standard work which is good reading.

ECCLESIASTICAL HISTORY by Eusebius. Price \$4.95 (paperback). A standard work written in the early days of the church. A good reference book.

THE APOSTOLIC FATHERS by J. B. Lightfoot. Price \$3.95 (paperback). A standard work giving the writings of the church fathers in the first century. Every Baptist preacher ought to have it.

BAPTIST CONFESSIONS OF FAITH by W. L. Lumpkin. Price \$10.00. A book which lists most of the confessions of faith of the Baptists from 1500's until the present. Those who love church history need this book even though the price is high.

Pre-Millennialism

(Continued from page one)

Matt. 6:10" (INSTRUCTIONS FOR CHILDREN, 1728 ed.).

For writing this book, he was arrested and bound over under heavy penalties to appear in court at Aylesburg, Oct. 8, 1864. The jury found Elder Keach guilty in part. And when asked to explain their verdict the foreman said, "In the indictment he is charged with these words: 'When the thousand years shall be expired, then shall all the rest of the devil be raised,' but in the book it is: 'Then shall the rest of the dead be raised.'" (THE BAPTIST ENCYCLOPEDIA, Vol. I, p. 638). Brother Keach was thrown in jail and made to stand upon the pillory at Aylesburg.

During these days Richard Bax-

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"—Rom. 8:29,30.

The whole Bible from Gen. 1:1 to Rev. 22:21 pulsates with the infinite greatness and majesty of God. In the Scriptures man is minified and God is magnified. This is much in contrast with modern theology, for much of our preaching today glorifies man and puts God in a very insignificant place. Some time ago, a popular preacher announced for his subject one Sunday morning, "God's Duty To Man." Ah, dear me, as

ter lamented that the Baptists of that time "had so far got into power as to seek for dominion, and to expect, many of them, that the baptized saints should judge the world, and the millennium to come" (THE CHRISTIAN REVIEW, VIII, 5-11. March, 1843).

PRE-MILLENNIAL CONFESSIONS OF FAITH

In 1644 seven Particular Baptist churches in London put forth what was called "The London Confession." It bears the names of William Kiffin, John Spilsbery, Geo. Tipping, Samuel Richardson, Thos. Skippard, Thomas Munday, Thomas Gunne, John Mabbott, John Webb, Thomas Killeop, Thomas Guare, Joseph Phelps, and Edward Heath.

Article Twenty reads: "This kingdom shall be then fully perfected when He shall the second time come in glory to reign among His saints, and to be admired of all them which do believe, when He shall put down all rule and authority under His feet, that the glory of the Father may be full and perfectly manifested in His Son, and the glory of the Father and the Son in all His members" (See BAPTIST CONFESSIONS OF FAITH by Lumpkin, p. 162). Part of Article Forty says: "... the bodies of the saints shall be raised by the power of Christ, in the day of the resurrection, to reign with Christ" (Ibid, p. 167).

Several English Baptist churches in the county of Somerset and surrounding counties put forth the Somerset Confession in 1656. Article Thirty-Nine declared: "That it is our assured expectation, grounded upon promises, that the Lord Jesus Christ shall the second time appear without sin unto salvation, unto His people, to raise and change the vile bodies of all His saints, to fashion them like unto His glorious body, and so to reign with Him, and judge over all nations on the earth in power and glory."

In March 1660 the General Assembly of General Baptists met in London to construct the Standard Confession. It was signed by 40 men and presented to King Charles II on July 26, 1660. J. R. Graves says it was approved by more than 20,000 Baptists (See THE SEVEN DISPENSATIONS, p. 405).

Article Twenty-Two says: "That the same Lord Jesus who shewed Himself alive after His passion, by many infallible proofs; Acts 1:3, which was taken up from the disciples, and carried up into Heaven, Luke 24:51. Shall so come in like manner as He was seen go

if God owed man anything!

And who is man? Who are you? Who am I? Just one of 2,000,000,000 like you that inhabit the globe today. Not very big are you? Just one out of 2,000,000,000. And what is this globe? Just a small part of the universe and so small at that, if the sun were hollowed out, you could pour 1,200,000 earths like ours into it and there would still be room to rattle around. And what is the sun? Just one of 350,000,000 known suns and stars. And God made them all.

Do you wish your size stated with mathematical accuracy? Divide one by 2,000,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that is you. And how great is God? Multiply one by 2,000,000,000; and that by 1,200,000; and that by 350,-

000,000; and that by infinity; and that's God.

Oh, how mighty is God and how puny is man! Perhaps no Scripture more clearly teaches this than does our text, for it breathes, and throbs, and swells with the majesty of God.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"—Rom. 8:29,30.

I like to think of our text as a great chain of five golden links, fastened in eternity past, stretched through time, and anchored in

(Continued on page 3 column 1)

nialism began to die out. Some went to pre-millennialism; others to a-millennialism. There are very few post-millennialists left in the world today.

Whitby's post-millennialism exerted tremendous influence over the Baptists. About this time the Baptist confessions of faith began either to omit any reference to the last things or take a position like Whitby. It is difficult for this writer to decide if some Baptists were post-millennialists or a-millennialists. If a-millennial, they were influenced by the reformers. If post-millennial, they were influenced by Daniel Whitby.

During this same period of time some Baptists denied the doctrines of grace. Others went wrong on the doctrine of the church and the Lord's Supper and other things. This was the period when the seed of associationism and conventionism came to view. This period may well be called the "Dark Ages" of the Baptist church. What a shame for Baptists who had stood

(Continued on page 6, column 1)

BRIEF NOTES

Pinehaven Baptist Church of Columbus, Miss., and Pastor Elvis Gregory will be having a Bible Seminar, Nov. 21-23, 1975. Elder R. E. Pound will speak five times on "The Reign of Grace," and Eld. Ray Hiatt will speak five times on "The Church and its Mission." Services will be on Friday night, Saturday morning and Saturday night, with two services on the Lord's Day.

The church is located on Highway 69 south. Out-of-town guests are welcome and will be taken care of by the church. Anyone wanting a schedule of the program can call Elder Gregory at 601-328-5971 or write Route 6, Box 515-A, Columbus, Miss. 39701. The church invites you to attend this meeting.

By correspondence with England, I was able to get a 1738 copy of INSTRUCTIONS FOR CHILDREN by Benjamin Keach. He was a Baptist preacher of great standing back in the 1600's. I plan to print his confession of faith for youth in its entirety in our paper when space is available. It will be very interesting for our readers to read what a Baptist preacher believed back in the 1600's.

The editor has plans to print many other works by the old Baptists. He is sparing no effort to get these for publication.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"Five Golden Links Which Make Our Salvation Eternal"

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified"—Rom. 8:29,30.

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nialism began to die out. Some went to pre-millennialism; others to a-millennialism. There are very few post-millennialists left in the world today.

Whitby's post-millennialism exerted tremendous influence over the Baptists. About this time the Baptist confessions of faith began either to omit any reference to the last things or take a position like Whitby. It is difficult for this writer to decide if some Baptists were post-millennialists or a-millennialists. If a-millennial, they were influenced by the reformers. If post-millennial, they were influenced by Daniel Whitby.

During this same period of time some Baptists denied the doctrines of grace. Others went wrong on the doctrine of the church and the Lord's Supper and other things. This was the period when the seed of associationism and conventionism came to view. This period may well be called the "Dark Ages" of the Baptist church. What a shame for Baptists who had stood

(Continued on page 6, column 1)

BRIEF NOTES

Pinehaven Baptist Church of Columbus, Miss., and Pastor Elvis Gregory will be having a Bible Seminar, Nov. 21-23, 1975. Elder R. E. Pound will speak five times on "The Reign of Grace," and Eld. Ray Hiatt will speak five times on "The Church and its Mission." Services will be on Friday night, Saturday morning and Saturday night, with two services on the Lord's Day.

The church is located on Highway 69 south. Out-of-town guests are welcome and will be taken care of by the church. Anyone wanting a schedule of the program can call Elder Gregory at 601-328-5971 or write Route 6, Box 515-A, Columbus, Miss. 39701. The church invites you to attend this meeting.

By correspondence with England, I was able to get a 1738 copy of INSTRUCTIONS FOR CHILDREN by Benjamin Keach. He was a Baptist preacher of great standing back in the 1600's. I plan to print his confession of faith for youth in its entirety in our paper when space is available. It will be very interesting for our readers to read what a Baptist preacher believed back in the 1600's.

The editor has plans to print many other works by the old Baptists. He is sparing no effort to get these for publication.

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PAGE TWO

"Five Golden Links"

(Continued from Page Two)

eternity to come, each link magnifying God.
Out there in eternity past, beloved, God foreknew us and God elected us, and likewise in time, God called us and God justified us, and out in eternity yet to come, someday God is going to glorify the last one of the crowd that He foreknew and predestinated unto salvation in eternity past.

I

The first link is God's Foreknowledge.

"For whom he did foreknow"—Rom. 8:29.

I am glad for a God like that—a God that I can present to you. I am so happy that I can say that my God, before the foundation of the world, foreknew you and me.

You say, "What's the meaning of the word 'foreknow'?" Ordinarily, the Arminians say that God looked down the avenues of time and saw who was going to believe, and therefore God elected them unto salvation. Since He knew who was going to believe, He just might as well accommodate Himself, and He therefore elected them unto salvation. This is what all Arminians teach.

What a sorry election that would be! This is undoubtedly the biggest farce of religion I know of—to talk about God foreseeing who was going to believe, and therefore, deciding it would be a good idea to elect them to salvation.

I will tell you what the word "foreknow" means: If you will go back to the book of Genesis, it says that Adam "knew his wife," Eve, and she conceived. The word "foreknow" has in it the same meaning as Adam knowing his wife. In other words, before the foundation of the world, you and I were begotten in the mind of Almighty God to the extent that God foreknew us. This was before the foundation of the world.

Is there any room for boasting in any man, who is saved? Is there any room for an individual, today, to take credit for his salvation, in view of the fact that God looked down and saw you and me as worms in the dust before the foundation of the world, and God foreknew us. Thus, He begat us unto salvation before the foundation of the world.

II

Predestination.

The second link of this text is: "For whom he did foreknow he also did predestinate"—Rom. 8:29.

Predestination and election! What words are these! So seldom are they heard today in the average church that they sound as though we had borrowed a phrase from some dead language of the past!

Predestination! What a marvelous doctrine, though little taught today! Why, before the foundation of the world, God chose some to salvation.

"I am sought of them that asked not for me; I am found of them that sought me not: I said, Behold me, behold me unto a nation that was called by my name"—Isa. 65:1.

IS "THAT" IN THE BIBLE?



Question:

"WHERE IS THE DEATH PENALTY COMMANDED FOR DISOBEDIENT CHILDREN?"

Answer: Deuteronomy 21:18-21.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear."

See also Exodus 21:17 and Leviticus 20:9.

65:1.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain"—John 15:16.

"... and as many as were ordained to eternal life believed"—Acts 13:48.

"According as he hath chosen us in him before the foundation of the world"—Eph. 1:4.

"But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth"—II Thess. 2:13.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit"—I Peter 1:2.

God has through the ages worked on the basis of election. God chose Abel, and rejected Cain. God chose Shem as the line through which the Messiah must come; at the same time He rejected Ham and Japheth. God chose Isaac and rejected Ishmael. God chose Jacob and rejected Esau.

"As it is written, Jacob have I loved, but Esau have I hated. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why has 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? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory"—Rom. 9:13-20:23.

God chose Abraham alone and rejected all his idolatrous relations.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him"—Isa. 51:1,2.

God chose the Jews for his people as a nation. Read Gen. 12:1-3. The Egyptians were far wiser. The Chaldeans were more ancient. Yet, God chose Israel. Why?

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me"—Isa. 45:4.

God has gathered out in the past 1000 years, practically all His own from the Anglo-Saxon race. The Chinese practice a nobler system of morality. India has thrice America's population. Why has He chosen thus?

"Even so, Father: for so it seemed good in thy sight"—Matt. 11:26.

There are many objections offered by the carnal man to the doctrine of predestination. Often do we hear it said that it is so mysterious, I am ready to grant that it is beyond the power of man to understand it. However, there are many things which we can never grasp. I cannot understand why God permitted sin. I cannot understand the many inequities of the human race. I cannot understand the procreation of life. I cannot understand how God saves. I cannot understand why that hogs, cows, geese, and sheep eat grass and yet it produces bristles, hair, feathers and wool on the back of each respectively. I can only bow before God to hear Him say:

"For my thoughts are not your thoughts, neither are your ways my ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—Isa. 55:8,9.

Again there is the objection concerning the doctrine of election that God is unjust. May I remind you that salvation isn't a matter of justice but of grace:

"For by grace are ye saved through faith"—Eph. 2:8.

If we received justice we would all spend eternity in Hell.

It is also objected, why preach because God has elected some to be saved. We are to preach because God commanded us to do so.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature"—Mark 16:15.

Preaching is the means God uses for the saving of His elect.

"It pleased God by the foolishness of preaching to save them that believe"—I Cor. 1:21.

Since I do not know who the elect are, it is my duty to preach the gospel to all as though each man were one of God's elect and then wait on God to do the saving.

Another objection to the doctrine of election is based upon the verse, "whosoever will." I think I can best explain this with a simple illustration.

As I stand outside a door, I see inscribed over it the words, "Whosoever will may enter." This could mean me. That is, if I have the desire to enter. We will assume that I do, and upon walking thru the door, I turn around and read the inscription above the door on the inside, as follows:

"Elect according to the foreknowledge of God the Father"—I Peter 1:2.

Thus, I see the truth. The message to me as a sinner is the message of whosoever will, and the message to me now that I am saved, is that my experience is because I was one of the elect of God. In other words, the only reason (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"

Now, Brother T. — you tell us more about the great, true, spiritual, universal church! You show us its advantages! Yes, it covers a multitude of sins and gives murderers the chance to say they belong to the TRUE CHURCH and then murder the elect of God. YES, COLOR THE UNIVERSAL CHURCH RED, BLOOD RED, BUT COLOR THE VISIBLE AND LOCAL CHURCH WHITE! Remember that Baptists have always been persecuted by the UNIVERSAL CHURCH PEOPLE! Remember that Baptist blood has run deep from the combined forces of the Mother and Daughters of Babylon the great! Remember that the Presbyterians or Calvinists of John Calvin (not to be confused with the theological term denoting the Baptist doctrines of grace) have been the worst of the persecutors when they were in civil power.

Now, brethren, I have illustrated how that the UNIVERSAL CHURCH has been a great help to God's people, according to Brother T., but in fact it is the open door which has turned loose all the foul doctrines of Hell. Out of the Universal Church has come all the modernism and higher criticism of corruption. Notice this brethren — where the PROTESTANT UNIVERSAL CHURCH HAS RULED in modern times, it has opened the door for all phases of Darwinism, social, religious, YES, all phases!

Also, brethren, you have just seen the murdering attitude of the UNIVERSAL CHURCH! Yes, remember, brethren, the Bible shows us that the color of the UNIVERSAL CHURCH IS RED, BLOOD RED, RED FROM THE BLOOD OF THE MARTYRS OF JESUS CHRIST WHO WERE FOR THE MOST PART BAPTISTS! Has Landmarkism destroyed the gospel, the historic doctrines of grace, has Landmarkism destroyed other denominations? Where is there a drop of blood from either a saint or unbeliever, spilled by a Landmarker or by any person who holds to the local church concepts? The color of the universal church is blood red, while the color of the local church only people is white and clean!

Now, brethren, consider the history of education as it goes downhill according to its involvement in liberal policies among the Baptists. To keep up with the universal church crowd, many Baptist schools in the north went the way of modernism. Now this effect has been felt in most of the Baptist colleges and seminaries in the South. The more a school joins with the UNIVERSAL CHURCH CROWD, the quicker its decline of a N.T. witness. Is it any wonder that Dr. T. T. Eaton, could say about the Landmark definition of Ekklesia:

"No doubt but nine-tenths of Southern Baptists would be glad to add their endorsement. The other definitions of 'church' are full of deadly poison."

My Church, page 72

The following article is from *The Baptist Defence*, by Bro. Berlin Hisel, Vol. 7, No. 5, May, 1975:

THE LOCAL CHURCH AND OTHER ORGANIZATIONS

By Berlin Hisel

Our previous article dealt with the importance of church truth in relation to men. We saw that when men sought to promote or uphold the truth apart from the local church the result has not been good. In this article we hope to show that the same thing is true in relation to organizations such as schools, missionary societies, or associations and conventions. In dealing with "the truth" you are on very dangerous ground when you trust it to anything bigger, smaller or other than the local church. The reason is that the church is "... the pillar and ground of the truth" (I Tim. 3:15).

Harvard University

Harvard University was started in 1636, only sixteen years after the landing of the Mayflower at Plymouth Rock. Over one hundred Puritans who graduated from Oxford and Cambridge came here and saw the great need of Christian education. The Church of England was the early sponsor of the school. Its doctrine was Calvinistic. The first president of Harvard was Henry Dunster who was a Baptist preacher. He was forced to leave the school on October 24, 1654, because of his anti-pedobaptist views.

In 1805, Harvard hired a Unitarian professor of Theology. For many years now Harvard has been anti-Christian, anti-biblical and Unitarian. Harvard breeds atheism, communism and most other evils. Dr. Charles Eliot, (1834-1936), president of Harvard, was an enemy to all New-Testament truth.

Why did a school started upon so noble a basis become so corrupt? What happened to the Puritan principles and the early truth they held? Their container leaked. They had no pillar to (Continued on Page Five)

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CALVARY BAPTIST CHURCH

P.O. Box 910 — Ashland, Kentucky 41101

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The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"In what sense did Christ purify things in the heavenly tabernacle in Hebrews 9:23?"

PAUL
TIBER

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



Our Lord purified His people in the holy place (Heb. 9:12) ONCE! — this is in a literal, actual, positive and perfect sense.

This was obviously accomplished by His bringing His own blood into the very presence of our thrice holy God (Heb. 9:12,13). When Mary Magdalene encountered her Lord outside the tomb, she apparently reached out to touch Him and He prohibited her, for He could not be defiled before the offering of His blood in the very presence of His Father (John 20:16-17).

Amazing grace — amazing power! He became the sacrifice and the High Priest of His people!

"For by one offering he hath perfected forever them that are sanctified" (Hebrews 10:14).

JAMES
HOBBS

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McDermott, Ohio



PASTOR
Kings Addition
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South Shore, Ky.

Oftentimes when the Bible speaks of earthly things as a type of heavenly, it deals with the impurity of the earthly. "It was therefore necessary that the patterns of things in the heavens should be purified with these..." The entire chapter is dealing with the sacrifices made by Christ. All of the earthly vessels in the tabernacle had to be purified. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry" (Hebrews 9:19-21).

"... But the heavenly things themselves with better sacrifices than these" (verse 23). We see that the heavenly things are different as explained by verses 24-26. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself."

Some believe that the tabernacle in Heaven was not clean until Christ cleansed it with His blood. They quote Job 15:15 for this: "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." I don't think that I can believe that the tabernacle in Heaven was ever impure. As I read the verses around this passage in Hebrews, I got the impression that the blood which was shed for sin, completes the tabernacle vessels in Heaven and in that way purifies it.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

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Philadelphia
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I fear there is a lot more that I do not know about this subject than there is that I do know. The word "purified" here comes from KATHARIZO which simply means to cleanse. But why would the things in Heaven need to be cleansed? Very likely Lucifer was in Heaven when he sinned and became old Satan. And the fallen angels were probably in Heaven when they rebelled against God. But were they permitted to remain there long enough to contaminate Heaven itself? I doubt it very much. In Rom. 11:33 we are told that God's ways are past finding out. And in Isa. 55:8 He says, "Neither are your ways my ways, saith the Lord." So in the light of all that, maybe we should stop trying to figure out why the things in Heaven needed to be cleansed and just believe they were cleansed.

In verses 19-21, we find that Moses sprinkled the blood of the animal sacrifice even on the tabernacle. Now this tabernacle was a pattern (copy, or type) of the Temple in Heaven, verse 23. In verse 12 we are told that "by (with) His own blood He entered in once into the holy place." Under the old covenant the high priest had to enter the holy place in the earthly tabernacle once a year and sprinkle the blood of animals for an offering for himself and for the people, verse 7. All this was a type of our great High Priest entering the holy place in Heaven with His own blood as an offering for His people, verses 24-26.

So as the high priest went into the holy place in the tabernacle every year with the blood of the animal sacrifice and sprinkled it for the cleansing of himself and the people, our great High Priest went into the holy place in Heaven only once and sprinkled His own blood for the cleansing of His people. His blood will never lose its power. That is why David could say in Psa. 37:28 that the saints are preserved for ever. And that

is why our Lord could say in Jno. 10:28, "They shall never perish." Those who deny the eternal security of the saints have never learned the everlasting value of Christ's blood. It is guaranteed for all eternity.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Here we have a verse that is dependent as to its meaning upon the context. If you want to understand, go back to the first verse and read and study the entire chapter. The writer tells about the ancient place of worship and the things that pertain to it. He is writing particularly to Jewish people in an effort to show them the meaning of the ancient forms of worship in the light of the coming and sacrifice of Christ. He tells (v. 19) of how Moses made plain the law of God to the people, after which he sprinkled the book containing the law, and the people. This and all the sprinkling of blood through the centuries, pointed to something immensely greater, namely, the blood of Christ, which did not merely purge people of sins symbolically, but actually removed sin from all those who by faith came under that blood. Verse 2 tells us that it was necessary to go through this symbolical sacrifice offering, but we have something that goes much further than this. Take a good look at verse 24. This tells us that Christ has not gone into some holy place built by human hands, for such were only designed to be a figure or illustration of the real holy place ordained of God. According to verse 24, Christ has entered into Heaven itself, now to appear in the presence of God for us. "Once in the end of the world (age) He appeared in Heaven's real Holy of Holies, to put away all sin — not figuratively, but actually, by the sacrifice of Himself."

In reply to the questioner's question, Christ did in reality that which had been done by the Jews all through the centuries in mere figures and illustrations. He entered the Holy of Holies of the Heavenly tabernacle, bearing His own blood, as a sufficient atonement forever for all who should ever believe on His name.

"Five Golden Links"

(Continued from page three)

on why I entered, was because God made me willing, God called me. God gave me repentance, God gave me faith, and thus I became a child of God. No man would ever be one of the "whosoever wills" unless he had been elected unto salvation by God.

III

The third link in this chain is that of God's calling.

"Moreover, whom he did predestinate, them he also called" — Rom. 8:30.

In a general sense God calls everyone. "That was the true light, which lighteth every man that cometh into the world" — John 1:9. However, there is an effectual call which only the elect hear.

Through His goodness God calls

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sinner to Him.

"Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" — Rom. 2:4.

Likewise He uses the Bible.

"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" — Ezek. 33:11.

Sometimes He uses our troubles to call us. I once conducted a funeral of a little babe that had left its baby clothes to live with God. After we had heaped up the little mound, the grief-stricken father of the little babe said, "Tell me, pastor, will I ever see my darling baby again?" God had thus given that little grave a voice and it was calling that hardened man to repentance.

There are some Scriptures that I wish to cite relative to the fact that God calls us. This is one of the most abundantly taught truths in all of God's book. Notice with me these references:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our GOD SHALL CALL" — Acts 2:9.

"Among whom are ye also THE CALLED of Jesus Christ:

To all that be in Rome, beloved of God, CALLED TO BE SAINTS" — Rom. 1:6,7.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, CALLED TO BE SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" — I Cor. 1:2.

"But when it pleased God, who separated me from my mother's womb, and CALLED ME by His grace" — Gal. 1:15.

"That ye would walk worthy of God, who hath CALLED YOU unto His kingdom and glory" — I Thessalonians 2:12.

"Fight the good fight of faith, lay hold on eternal life, whereunto THOU ART ALSO CALLED, and hast professed a good profession before many witnesses" — I Tim. 6:12.

A few years ago in listening to the radio, a news-commentator told of a vessel which overturned, throwing the only occupant of the small boat into the water when he was returning home at the close of his day's fishing. It was very dark and in the water he became confused and began swimming in the wrong direction. Just then his daughter came out of the door of his home and called to her father, not knowing of his plight in the water. When the light shined out through the open door and he heard the voice of his daughter, he turned and swam to shore. If she had not called, he would have died. So it is with us. If God had not called us, each of us would perish in Hell.

IV

The fourth link of this chain is Justification.

"Whom he called them he also justified" — Rom. 8:30.

Long years ago we find Job saying, "I know it is so of a truth: but how should man be just with God?" — Job 9:2.

What Job was grasping at and desirous to know, we learn through the New Testament Scriptures.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" — Acts 13:9.

"Therefore we conclude that a man is justified by faith without the deeds of the law" — Rom. 3:28.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" — Gal. 2:16.

"Who shall lay anything to the charge of God's elect? It is God that justifieth" — Rom. 8:33.

You have noticed that my text says, "And whom He called, them He also justified." Do you know what I am today? I am not a sinner on parole. I am a sinner justified by the grace of God. Do you know what it means to be justified by the grace of God?

Let me tell you a little story: A friend of mine a few years ago, who was a pastor of a convention church, had an old father who was living in Florida. He was living with his daughter. The daughter called her brother in Ashland one day, and said their father was quite sick, and quite low, and if he wanted to see him, he had better come to see him at once, and when this son — this Baptist preacher — got to Florida, to visit his father, his father said, "Son, I am so glad you came. I am glad you came while I had an opportunity to talk to you. You know I had a great experience yesterday. Right here in this room, the Lord Jesus Christ came and stood, and He said, 'It's time for you to go now. I have come to get you,' and I shrank back and said, 'Oh, no, Lord, I am too bad. I have lived too bad a life. I'm not ready to go,' and He said, 'You've never committed one single sin in all your life,' and I shrank back more than ever when I heard Him say that. It scared me when the Lord Jesus told me I had never committed one single sin." And he said, "You know, Son, I argued with Him, but I could not convince Him that I was a sinner. I could never convince Jesus that I'd ever sinned one time."

Divide the word, justified, into syllables and add two words to get its full meaning. It is thus: "just-as-if-I'd never sinned."

Now, that's exactly what justification is. The man who has been saved by grace is just as if he'd never sinned. He's come to the place that when God sees him, God doesn't see him a dirty, filthy, depraved sinner that he is, God sees him as a man who is justified — just as if he had never sinned one single time in his whole life.

Isn't it wonderful today to know that it was God who foreknew you; it was God who predestinated you; it was God who called you; and it was God who justified you? As such, you are marked up in His sight as though you had never sinned one single time in all your life. Why did He do it? Because He took your sins and put them all on the Lord Jesus Christ, and then He took the righteousness of Jesus Christ and put it on you so that when God sees Jesus, He sees Him clothed in your sins, and when He sees you, He sees you clothed in the righteousness of the Son of God.

You talk about a happy man, when I talk about justification, I am more than thrilled. I've done a lot of trading in my life. I am a natural born trader. I've had 1,000 pocket knives, more or less. I've traded horses, hound dogs — anything and everything. I love to trade. But do you know the best trade I ever made? I'll tell you what it was, and I didn't propose it. I didn't have a thing to do with it. The best trade I ever made was the day I traded my sins to Jesus Christ, and God's righteousness was put over on me. In other words, God treated Jesus Christ at Calvary just exactly like Gilpin ought to have been treated, and now God treats Gilpin just like Jesus should have been treated. I am a sinner justified. I am not on parole: I am not on probation. I am justified in the sight of God.

Several years ago in my town, there were three boys who got into trouble. They were not to be sent to the penitentiary as they were not quite 16. They would have gone to the reform school for a month or so, then to the "pen" for four or five years. I was interested in those boys, and I went to the judge, and asked that he probate those boys into my custody, that I would look after them, and try

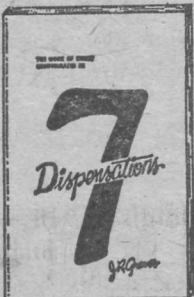
(Continued on page 5, column 2)

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A Review Of Baptist Ecclesiology

(Continued From Page Three)

support the truth. Truth will not continue without churches to hold it up.

Yale College

The first words of Yale's original charter obtained in 1701 contains the following words: "Whereas several well-disposed, and public-spirited persons of their sincere regard to the zeal for upholding the propagating of the Christian religion, etc. . . ." For the first century of Yale's history, at least forty percent of her graduates became preachers of the gospel.

Today the Yale University Press publishes volumes which deny the existence of God. Dr. Douglas Clyde Macintosh, professor of Theology at Yale from 1911-1933, repudiated every miracle concerning Christ and stated, "The Jesus of Christian tradition must die that He may live."

What happened to Yale's worthy beginning? Where went the truths she began with concerning God? They went through the leak in the bucket. They toppled to the ground having no church truth to hold up the truth. All schools not founded upon church authority or not kept under church authority will go the way of Yale.

Columbia University

An advertisement in the New York Gazette for June 3, 1752, read as follows: "The chief thing that is aimed at in this college is to teach and engage the children to know God in Jesus Christ, and to love and serve Him, in sobriety, Godliness, and Righteousness of life, with a perfect heart, and a willing mind."

This school today is where most outbreaks against authority begin. The faculty has more anti-supernaturalists than almost any other university in our nation.

Why? Because its noble beginning lacked the proper support, pillar or container. It was felt that truth could be carried on apart from the "pillar and ground of the truth." Are you beginning to see the importance of local church truth?

Princeton University

This school was founded in 1746 with a Presbyterian background. Names associated with this school are those of the Alexanders, A. A. Hodge, Charles Hodge, B. B. Warfield, and others. What preacher's library would be complete without the writings of these great men? They defended and taught the truth at Princeton.

But they departed the faith. Dr. Edward Grant Conklin, one time head of the Biology department, in his book, "Man, Real and Ideal," says, "The religion of sciences leaves us to faith in the work and dignity and almost boundless possibilities of man." Biblical truth has disappeared from Princeton today. And why? Because truth depended on men for its support and not the church of the Lord Jesus Christ.

This writer, while believing many of the great doctrines taught by the great men associated with this school, dislikes being termed a Calvinist. The term "Baptist" is much more preferable. Church truth is so important and the "Calvinists" missed it.

Dartmouth College

Samuel Bartlett stated on July 21, 1869, "Dartmouth College was conceived in the fervor of piety; born in the throes of a great missionary zeal dedicated at birth to Christ; cradled the first year in a revival, and stands wedded to religion — until death." Of the first fifteen graduating classes five-sixths entered the ministry.

What of Dartmouth today? Their college newspaper, "The Dartmouth," stated in 1927 ". . . Dartmouth is proud of her unbelievers." Dartmouth is a school of atheism. Why? The truth they began with has all leaked out because it had not the proper container.

Southern Baptist Seminary

This school was very sound in its early days. It was founded by J. B. Boyce and boasts such names as John A. Broadus, John L. Waller, A. T. Robertson, E. Y. Mullins, etc. The churches of the convention kept the oversight of the school and it remained sound. When it was turned over to trustees things went to the worse. Universalism became a part of the faculty. In 1947, Dr. Nels F. S. Ferre of Andover-Newton Theological Seminary was invited to bring the "Gay Lectures" at the school. Dr. Ferre believes that Mary may have been a harlot and that the father of Jesus may have been a German soldier garrisoned in Jerusalem. He says concerning this in his book, "The Christian Understanding of God," page 191, ". . . Such an interpretation has been made of his life, and who can deny that such a conjecture could be true?" His book, "Faith and Reason" has been used as a text book at Southern Seminary. Ferre is a signer of the "Appeal for Amnesty" for eleven Communist Party leaders as published in the Communist Daily Worker of January 15, 1953. Bruner and Barth have long been text books for the Seminary. Dr. William E. Hull, Dean of Louisville School of Theology, writes that the Bible is not infallible, but has contradictions, mistakes of science and dates.

Why such a death of so noble a school in its early days? Church supervision was laid aside for universalism. Truth cannot stand apart from the local church which is "The pillar and (Continued on Page Six)

ADAM'S RIB

WRITTEN BY A WOMAN AND FOR WOMEN

"WHAT IS A PASTOR'S WIFE?"

"Even so must their wives be grave, not slanderers, sober, faithful in all things." (I Tim. 3:11).

Should you ask 100 persons: "What is a pastor's wife?" you would get 100 different answers. Each one would have several qualities that would be essential. Usually these qualities would only be found in the elect angels, or mythology. Paul writes to Timothy and gives him the requirements of a bishop (pastor) and then follows it with the above verse. The qualities there look like they would apply to any Christian woman. And they do. Yet, none would deny that because of the office of her husband, the pastor's wife has a greater responsibility.

A pastor's wife has a greater responsibility to be an help-meet for her husband. An help-meet is help that is suitable, proper, qualified. Surely if all men need this, a pastor more. We all know of many pastors and missionaries who are godly dedicated men, and yet have been hindered by their wives. Sometimes it is through the health of their wives. We know that many illnesses are real. But it is also true many are emotional. She feels neglected and this is opportunity for attention. She doesn't realize this underlying reason because to her the symptoms and pain are real. Sometimes a pastor's wife talks too much. Some of the things her husband discusses with her are in strictest confidence. She is not to be a talebearer. Many times the pastor's wife fails to be an help-meet because she is ignorant of the Word of God.

What is a pastor's wife? She is one that is in subjection to her husband. Paul asks the question, "For if a man know not how to rule his own house, how shall he take care of the church of God?" The sin of rebellion in the pastor's wife will infect the whole church. The flock loses respect for her husband as a man and also as a pastor. It is vital that the pastor's wife be in harmony with her husband. When there is bickering, fighting, and

warfare in the parsonage, it is an open door for Satan to enter and cause havoc with the sheep.

What is a pastor's wife? She is to be an example in all things. This is a tremendous responsibility. If you are a pastor's wife, ask yourself "What if all the women in our church read and studied the Scriptures as much as I do. What if they spent as much time in prayer as I do. What if they dressed as I do or read the literature I do or watch the television programs that I do. Loved their husbands, disciplined their children, cleaned their house as I do." We can see that the list is endless. But would the church of Jesus Christ be stronger if they followed your example?

The above illustrations are the responsibilities of every godly woman. Yet, there seems to be a special emphasis for the pastor's wife. May it please the Lord to give them grace to assume this responsibility with dignity, honor and humility.

"Five Golden Links"

(Continued from page four)

to help them for the next few years. When the case came up for trial, the judge instructed the jury to find those three boys guilty of stealing and instructed them to sentence those boys to two years in the penitentiary. Then he called me up, and I stood beside those three boys, and he told them he was going to suspend the sentence that he had passed upon them, and that he would put them into my custody. You know, he even went so far as to tell those boys if they ever came back in that court before him again, before they could begin to serve out a new sentence, they would have to serve out their old sentence. He was holding their old sentence in abeyance, and if they came back within the next five years, they would have to serve out this sentence before they could begin their new one.

You know, two of those boys turned out to be two of the finest, most upstanding citizens that I know, and the other one in less than 60 days was back in court again, and when that boy went to the penitentiary, he had to serve out the old sentence before he could begin the new one.

Do you see the difference between a sinner that is justified and one that is on parole? Today the Methodists, the Campbellites, the Arminians, the Holy Rollers, and the falling-from-grace crowd — they preach that sinners are on parole and probation. Thank God for a God that has sinners that are justified, and you and I are justified, and you and I are justified sinners in the sight of God today.

Justification is just the opposite of condemnation. Each of us who are redeemed by the blood of Jesus Christ are justified sinners. We are not sinners paroled but we are sinners justified. The fact and fear of condemnation is gone.

How we do rejoice when we learn that that which has been justified by God can never be condemned by man or the Devil.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. 8:38,39.

V

The fifth link of this glorious chain is **Glorification**.

"And whom he justified, them he also glorified"—Rom. 8:30.

In eternity past God foreknew us and elected us unto salvation. In time God calls and justifies those whom He has foreknown and elected. But in eternity to come He will glorify all those whom He foreknew and elected in eternity past and called and justified in time.

Glorification! What a wonderful

doctrine! All fleshly nature and habits will be gone from the body of each of the redeemed. There will be nothing to tempt nor clog.

"And as we have borne the image of the earthy, we shall also also bear the image of the heavenly"—I Cor. 15:49.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"—Phil 3:21.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is"—I John 3:2.

One of these days, I am really going to be glorified. That is, all the physical and spiritual "warts" and blemishes will be removed, and I will be made to be like the Lord Jesus Christ.

All my life, I have had a habit of a slight frown — especially when I preach. I can't help it. It is just a part of me. In addition, I would never win any contest as the most handsome man. My wife has always said even before we were married, that I was the ugliest man she ever saw. A few times, I have seen somebody that I thought was more ugly and I called him to her attention, but she has always insisted that I am the ugliest person she has ever seen. She isn't joking either. She'd argue with you about the matter, and through the years she has gotten me to believe the same thing.

Several years ago a wealthy friend of mine called attention to this frown and some more of the physical imperfections of my face and volunteered to take care of all the expense if I would just go to a face surgeon and have my "face lifted." Well, that would be wonderful to go into the hospital as I ordinarily look, and come out with a brand new face. The only objection is: My friends wouldn't know me. Then again, I have heard it said that sometimes even having one's face lifted doesn't always prove a success, and one could look worse than he did before. In my case, that would be tragic, so I just thanked my friend for his kindness and declined the proposal of being beautified by a face surgeon.

You know, some of these days I am going to be much different to what I am now. I am going to look far better than I do today for then I am going to be glorified. God is going to make me to look exactly like the Lord Jesus Christ and I am looking forward with joy to that day.

What a marvelous text is this which we have been considering — foreknowledge, election, calling, justification, and glorification. How can all this come to pass and who is it that brings it to pass? It is none other than the LORD GOD. Thus, we are compelled to say that salvation in every respect is an act of God. There is no room for human effort, no place for priestly meditation, no room for good works on the part of man, nor is there any place for religious ordinances and services.

Long years ago a disobedient prophet named Jonah went to school in the belly of a whale where he learned what we choose to call, "whale belly theology." When he had graduated and hung up his sheepskin, he just knew one text, "Salvation is of the Lord" (Jonah 2:9). May God grant that you too might learn that salvation is all of God, and may you trust His Son now as your Saviour for time and eternity.

"The stars shall shine for a thousand years
A thousand years and a day;
But God and I shall live and love,
When the stars have passed away."

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PAGE FIVE

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Pre-Millennialism

(Continued from page two)

so bravely for over a thousand years on God's truth about the millennium to sell their birthright for a mess of Protestant pottage. This tragedy is surpassed only by those Baptists today who know these facts and still continue to teach either post-millennialism or a-millennialism.

EIGHTEENTH CENTURY

In the eighteenth century a good number of Baptists were post-millennialists and others were a-millennialists. But there were still many Baptists who continued to contend for the old millennial doctrine of their forefathers. Many of those who wrote histories of the Baptists were either post-millennial or a-millennial. They purposefully omitted reference to pre-millennialism to save doctrinal embarrassment and to avoid controversy.

John Gill (A.D. 1697-1771) of London was in his day one of the most distinguished divines among the English Baptists. An a-millennialist, Elder Sylvester Hassell, called him "the soundest, the most learned, and the most able Baptist theologian since the death of the Apostle John" (HISTORY OF THE CHURCH OF GOD, p. 651). John Gill was the author of a complete commentary on the Bible, a Body of Divinity, and numerous other books. His influence was felt from England to America. Those who believed as he did were called "Gillites."

John Gill was a defender of pre-millennialism. In 1769 he wrote: "This kingdom of Christ will be bound by two resurrections; by the first resurrection, or the resurrection of the just, at which it will begin; and by the second resurrection, or the resurrection of the wicked, at which it will end . . . now in the interval between the resurrection of the one, and the resurrection of the other, will be the millennium, or thousand years' reign of Christ and His people . . . This glorious, visible kingdom of Christ, will be on earth, and not in Heaven" (BODY OF DIVINITY, p. 644).

THE NINETEENTH CENTURY

In this century many Baptists continued to be divided into the three camps of pre-millennialism, post-millennialism, and a-millennialism.

Among the pre-millennialists of this period was the famous Chas. Haddon Spurgeon (A.D. 1834-1892) in England. Spurgeon built the Metropolitan Tabernacle in 1862 and pastored it 30 years. He was editor of THE SWORD AND THE

TROWEL and a prolific writer. In his sermon on "The Second Coming of Christ" he said: "... we may be always expecting Christ to come, and that we may be watching for His coming at any hour and every hour. I think that the millennium will commence after His coming, and not before it. I cannot imagine the kingdom with the King absent. It seems to me to be an essential part of the millennial glory that the King shall then be revealed . . ." (THE SECOND COMING OF CHRIST, p. 104).

To list all the Baptist ministers and churches in this century or the next would be a book within itself. Thus I will just mention a few of the outstanding ones. There was Adoniram Judson (1788-1850), the pioneer American missionary to Burma. There was A. J. Gordon (1836-95), founder of Boston Missionary Training School and hymn-writer. There was George C. Needham (1840-1902), a great evangelist and Bible teacher. Then there was A. J. Frost (1837-?) who was also an evangelist and Bible teacher. There was J. R. Graves (1820-93), editor of THE TENNESSEE BAPTIST and a great writer and debater. In England there was A. G. Brown, a great leader of the Baptists.

Baptists were not alone in their defense of pre-millennialism. Leading men in the Presbyterian, the Methodist, the Lutheran, and the Anglican churches were decided pre-millennialists. Geo. N. H. Peters in THE THEOCRATIC KINGDOM lists 360 outstanding ministers in 11 denominations in the United States who held to chiliasm. He also lists 470 widely known ministers and writers of Europe. This was the time of the great pre-millennial revival.

Those who would attempt to prove pre-millennialism began with J. N. Darby (1800-82), leader of the Plymouth Brethren, or C. I. Scofield (1843-1921), editor of the Scofield Reference Bible, give evidence of a very limited knowledge of history and the holy Bible. The attempts to discredit pre-millennialism by associating it with Wm. Miller (1782-1844) and other heretics is extremely foolish, since pre-millennialism has always had able defenders in every age since the Christian Era.

THE TWENTIETH CENTURY

In our time pre-millennialists are found in the major denominations of nearly all Christian bodies. I would estimate that the majority of all Baptists are pre-millennialists who live today. Pre-millennialism does seem to be on the decline among the Baptists. The trend is

toward a-millennialism. We would expect this as the Scriptures predict a departure from the faith in the closing days of this dispensation (I Tim. 4:1; II Tim. 4:3-4). It is heartbreaking to this writer to see so many Baptists forsake the faith of historic Baptists for the dogma of the Roman Catholics and the Protestant Reformers in the field of eschatology.

Extreme controversy on the minor points of pre-millennial truth among pre-millennialists has helped the trend toward a-millennialism. Today the camp is divided into partial rapturists, pre-tribulationists, mid-tribulationists, and post-tribulationists. These divisions are all of more modern origin than most are willing to admit. These divisions hinder the spread of pre-millennial truth and gives delight to Satan who desires to keep the world in the dark on eschatology, especially since the fulfillment of these things are at hand.

Sovereign grace Baptists have been in the last few centuries divided into a-millennialists and pre-millennialists, with a few post-millennialists here and there. In the last few years there has come division in the camp of the pre-millennialists, especially over pre-

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tribulationism and post-tribulationism. The debate over these things is not a cold war, and the end is not in sight.

In my lifetime I have seen the rise of post-tribulationism among our people. The majority of those who hold to it today are former pre-tribulationists. The trend seems to be favorable to this doctrine. Some are moving in this direction with amazing rapidity. Still others have advanced from post-tribulationism on to a-millennialism. I would prognosticate that some will return to pre-tribulationism; others will continue to contend for post-tribulationism; still others in large numbers will embrace a-millennialism. The next few years will prove whether the man who made this prognostication was a wise man or a fool.

CONCLUSION

I have tried to be fair with the facts of history. Most of my quotations have come from a-millennial sources. This within itself is a vindication of pre-millennialism. If I have misquoted any of these, please feel free to call it to my attention.

It was not my purpose to stir up controversy in this series, although I have no doubt but what I have. Nor do I expect to make pre-millennialists out of my a-millennial friends and preacher brethren. I hoped to help the younger believers and the young ministers in their search for the truth of historic Baptists.

To my brethren who waver on pre-millennialism, I can only say that I trust that before you jump on the a-millennial boat you will seriously consider the facts of history. To embrace a-millennialism is to deny the age-old doctrine of Baptists and to ignore the blood of martyrs. It is to unite with Roman Catholics and the Protestant Reformers who murdered the Anabaptists by the thousands.

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PAGE SIX

A Review of Baptist Ecclesiology

(Continued From Page Five)

ground of the truth." The same thing could be said of most of the other convention schools that has been said about Southern Seminary.

Baptist Bible Schools

The Baptist hope for America and the world, this writer believes, lies in the local churches. Local churches need to start Bible Schools to train the young men that God calls to preach. These schools must be kept under the authority of the local church. When error breaks out within a school, the church having authority over the school should purge it out.

I thank God that He has raised up several such schools for this age. This writer graduated from the Lexington Baptist College which is under authority and direction of the Ashland Avenue Baptist Church of Lexington, Kentucky. Many preachers have wanted the school set up under board-authority, but thank God, He has never permitted such a thing. Ashland Avenue Baptist Church is the pillar and ground (container) for the truth taught at the college. Without that, truth would fall.

This writer teaches at Cincinnati Baptist College which is under the authority and direction of the Central Baptist Church of Cincinnati. It is a sound school because it has the right pillar — Central Baptist Church. The Clarksville Baptist College at Clarksville, Tennessee, is another sound school. It has for its container for the truth the Bible Baptist Church of that city. There are other schools being raised up. Northbrook Baptist Church of Cincinnati serves as the pillar and ground of truth for the Kentucky Mountain Baptist Schools of Owsley County, Kentucky.

The Why Of This

A man is very mutable. He changes almost as often as the wind. Many preachers preach strongly against divorce and remarriage. Then they divorce and remarry. They begin to justify themselves by denying they ever preached against divorce and remarriage. No preacher is above this. It happens to almost all. Now suppose truth had to depend upon such men. Truth would be shaky because of a flimsy pillar.

On the other hand, the church, having been taught by the preacher some great truth, many times excludes the preacher for going off. The local church has an extra portion of the Holy Spirit to lead them in knowing God's will. In other words — most times truth doesn't change in a local church just because one man says so. That may hurt some preachers' ego, but the local church is a far better pillar for truth than he is alone. God has said the church is the pillar and ground of the truth and that makes it so!

Dangerous Courting

This writer knows nothing more dangerous than to court something larger than the local church. The thought begins that several preachers or several elected representatives, without supervision of a local church, can operate and function at a more efficient level. Slowly, for a morsel of pottage (popularity or office), preachers sell out their church to become head of something that will really get out and preserve (they think) the truth. The support for the truth shifts from the local church to an elected group of trustees. Those trustees often come under the dominion of a powerful personality on the trustee board. His shoulders are strong but not strong enough to support the weight of truth, so truth falls. It is done innocently enough but done none the less.

On the other hand, one local church can support all the truth for all time as it yields to Christ. Gaze back down through history and see how truth got here. It was carried here in the chariot of the local church. All other containers have and continue to leak!

* * *

I agree in the fullest with Brother Hisel's conclusions. History points out that this is the truth. No matter what the Reformed Baptist try to do with their wild interpretations of the Bible, still, history proves the position of Landmark Baptists — LANDMARKISM IS THE SALT OF THE EARTH. When Landmarkism is left, then the DOOR SWINGS WIDE FOR ALL TYPES OF EDUCATIONAL AND THEOLOGICAL APOSTASY!

However, I must make one comment for the sake of those who will find fault even with the heavens, and that is concerning the statements about Henry Dunster, the first president of Harvard University, earlier called Cambridge College. The following is from "A History of the Baptists of New England" by Backus, Vol. 2, page 418, 1871. The setting for the conversion of Dr. Dunster is this — he observed the persecutions of Dr. John Clark and Rev. Obidah Holmes and other Baptists in Boston. Dr. Clark and his co-pastor, Elder Holmes, were challenged by the UNIVERSAL CHURCH PEOPLE to a debate on the subject and mode of baptism. The debate did not come about for the obvious reasons which usually cause Pedobaptists to decline a defense of their faith with Baptists who are real Baptists. Now, notice the following:

"And Mr. Henry Dunster, the first president of Cambridge College, saw their mistake in these things so clearly, that he boldly preached against infant bap-

(Continued on page eight)

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JIMMY DAVIS
Fulton, Mississippi

Last Sermon

(Continued from page one)

of God knows no man, but by the Spirit of God; unless the Spirit of God be in you, it will leave you on this side of the gates of Heaven: "Not of blood, nor of the will of the flesh, nor of the will of man, but of God." It may be some may have a will, a desire that Ishmael may be saved; know this, it will not save thy child. If it was our will I would have you all go to Heaven. How many are there in the world that pray for their children, and cry for them and ready to die, and this will not do! God's will is the rule of all; it is only through Jesus Christ. "Which were born not of flesh, nor of the will of man, but of God." Now I come to the doctrine.

Men that believe in Jesus Christ to the effectual receiving of Jesus Christ, they are born to it. He does not say they shall be born to it, but they are born to it — born of God unto God and the things of God, before he receives God to eternal salvation: "Except a man be born again he cannot see the kingdom of God." Now unless he be born of God he cannot see it. Suppose the kingdom of God be what it will, he cannot see it before he be begotten of God; suppose it be the gospel, he cannot see it before he be brought into a state of regeneration; believing is the consequence of the new birth; "Not of blood, nor of the will of man, but of God."

First. I will give you a clear description of it under one similitude or two: A child, before it be born into the world, is in the dark dungeon of its mother's womb; so a child of God, before he be born again, in the dark dungeon of sin sees nothing of the kingdom of God, therefore it is called a new birth; the same soul has love one way in its carnal condition, another way when it is born-again.

Secondly. As it is compared to a birth — resembling a child in its mother's womb — so it is compared to a man being raised out of the grave; and to be born again is to be raised out of the grave of sin: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life." To be raised from the grave of sin is to be begotten and born. In Revelation 1:5 there is a famous instance of Christ: "He is the first-begotten from the dead, the first-born from the dead," unto which our regeneration alludeth; that is, if you be born again by seeing those things that are above, then there is a similitude betwixt Christ's resurrection and the new birth; which was born, which was restored out of this dark world, and translated out of the kingdom of this dark world into the kingdom of his dear Son, and made us live a new life; this is to be born again; and he that is delivered from the mother's womb, it is by the help of the mother; so he that is born of God, it is by the Spirit of God. I must give you a few consequences of a new birth.

First of all. A child, you know, is inclined to cry as soon as it comes into the world, for if there be no noise, they say it is dead; you that are born of God and Christians, if you be not criers there is no spiritual life in you; if you be born of God you are crying ones; as soon as He has raised you out of the dark dungeon of sin you cannot but cry to God, What shall I do to be saved? As soon as ever God had touched the jaller, he cries out, "Men and brethren, what must I do to be saved?" Oh, how many prayerless professors are there in London that never pray! Coffee-houses will not let you pray;



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trades will not let you pray; looking-glasses will not let you pray; but if you was born of God you would.

Secondly. It is not only natural for a child to cry, but it must crave the breast, it cannot live without the breast; therefore Peter makes it the true trial of a new-born babe; the new-born babe desires the sincere milk of the Word, that he may grow thereby; if you be born of God, make it manifest by desiring to be nourished of God. Do you long for the milk of promises? A man lives one way when he is in the world — another way



R. E. POUND
Senatobia, Mississippi

when he is brought unto Jesus Christ. "They shall suck and be satisfied" (Isaiah 6:6). If you be born again there is no satisfaction till you get the milk of God's Word into your souls. "To suck and be satisfied with the breasts of consolation" (Isaiah 66:11).

Oh, what is a promise to a carnal man! A brothel it may be is more sweet to him, but if you are born again you cannot live without the milk of God's Word. What is a woman's breast to a horse? But what is it to a child? There is its comfort night and day; oh, how loth are they should it be taken from them! Minding heavenly things, says a carnal man, is but vanity, but to a child of God there is his comfort.

Thirdly. A child that is newly born, if it have not other comforts to keep it warm than it had in its mother's womb, it dies: it must have something good for its succour; so Christ had swaddling clothes prepared for him; so those that are born again, they must have some promise of Christ to keep them alive; those that are in a carnal state, they warm themselves with other things; but those that are born again, they cannot live without some promise of Christ to keep them alive, as he did to the poor infant in Ezekiel 16: "I covered thee with embroidered gold;" and when women are with child what fine things will they prepare for their child! Oh, but what fine things has Christ prepared to wrap all in that are born again! Oh, what wrappings of gold has Christ prepared for all that are born again! Women will dress their children that every one may see them how fine they are; so He in Ezekiel 16:11: "I decked thee also with ornaments, and I also put bracelets upon thine hand and a chain on thy neck, and I put a jewel on thy forehead and earrings in thine ears, and a beautiful crown upon thine head" and says He in the 13th verse, "Thou didst prosper to a kingdom." This is to set out nothing in the world but the righteousness of Christ and the graces of the Spirit, without which a new-born babe cannot live, unless it



WAYNE COX
Memphis, Tennessee

have the golden righteousness of Christ.

Fourthly. A child when it is in his mother's lap, the mother takes great delight to have that which will be for its comfort; so it is with God's children; they shall be kept on His knee. "They shall suck and be satisfied with the breasts of her consolation" (Isa. 66:11). Verse 13: "As one whom his mother comforteth, so I will comfort you." There is a similitude in these things that nobody knows of but those that are born again.

Fifthly. There is usually some similitude betwixt the father and the child: it may be the child looks like its father; so those that are born again, they have a new similitude — they have the image of Jesus Christ. Gal. 4. Every one that is born of God has something of the features of Heaven upon him. Men love those children that are likest them most usually; so does God His children, therefore, they are called the children of God; but others do not look like Him, therefore, they are called Sodomites. Christ describes children of the devil by their features; the children of the devil, his works they will do; all works of unrighteousness they are the devil's works; if you are earthly, you have borne the image of the earthly, if heavenly you have borne the image of the heavenly.

Sixthly. When a man has a child he trains him up to his own liking; such children have learned the custom of their father's house; so are those that are born of God, they have learned the custom of



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the true Church of God; there they learn to cry, My Father and my God; they are brought up in God's house, they learn the method and form of God's house for regulating their lives in this world.

Seventhly. Children, it is natural for them to depend upon their father for what they want: if they want a pair of shoes they go and tell him; if they want bread they go and tell him; so should the children of God do. Do you want spiritual bread? Go tell God of it. Do you want strength of grace? Ask it of God. Do you want strength against Satan's temptations? Go and tell God of it. When the devil tempts you run home and tell your heavenly Father; go pour out your complaints to God; this is natural to children: if any wrong them, they go and tell their father; so do those that are born of God, when they meet with temptations, go and tell God of them.

The first use is this, to make a strict inquiry whether you be born of God or not. Examine by these things I laid down before of a child of nature and a child of grace. Are you brought out of the dark dungeon of this world into Christ? Have you learned to cry, My Father? Jer. 3:16: "And I said, Thou shalt call me thy Father." All God's children are criers; cannot you be quiet without you are filled with the milk of God's Word; cannot you be satisfied without



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you have peace with God? Pray you consider it, and be serious with yourselves; if you have not these marks you will fall short of the kingdom of God, you shall never have an interest there; there is no intruding; they will say: "Lord, Lord, open to us, and he will say, I know you not." No child of God, no heavenly inheritance. We sometimes give something to those that are not our children, but not our lands. Oh, do not flatter yourselves with a portion among the sons unless you live like sons. When we see a king's son playing with a beggar, this is un-becoming: so if you be the King's children, live like the King's children; if you be risen with Christ, set your affection on things above and not on things be-

low; when you come together, talk of what your Father promised you; you should all love your Father's will, and be content and pleased with the exercises you meet within the world. If you are the children of God, live together lovingly; if the world quarrel with you, it is no matter, but it is sad if you quarrel together; if this be among you it is a sign of ill breeding; it is according to no rules you have in the Word of God. Dost thou see a soul that has the image of God in him? Love him, love him; say, This man and I must go to Heaven one day; serve one another, do good for one another; and if any wrong you, pray to God to right you and love the brotherhood.

Lastly. If you be the children of God learn that lesson, gird up the loins of your mind as obedient children, not fashioning yourselves according to your former conversation, but be ye Holy in all manner of conversation; consider that the Holy God is your Father, and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day.



K.J.V.

(Continued from page one)

English, with nothing added and nothing taken away. Compare this with the "Living Bible" — "Moses only gave us the law, with its rigid demands and merciless justice. Jesus gives us loving forgiveness as well." Here something is added about "rigid demands and merciless justice," but John did not write these words, and they are not in any single manuscript under the sun. The Law of Moses says that God shows mercy to thousands of them that love Him, (Exodus 20:6), so the Living Bible makes John contradict Moses. Notice also that Moses did not ONLY give us the Law — the Living Bible adds the word ONLY — but Jesus said of Moses — "He wrote of Me." The Living Bible also takes something away. John wrote — "Grace and TRUTH came by Jesus Christ," but the Living Bible omits all reference to the TRUTH, although all the manuscripts have this word in this place. In this instance the modern version is neither accurate nor true. The Authorized Version keeps very close to the original, and is a reliable guide to what the inspired writers actually wrote under the guidance of the Holy Spirit, and also a reliable guide to what they meant.

(3) The Authorized Version is in more appropriate English.

The Holy Bible is the Word of a Holy God, and a translation should be in language appropriate to the Divine Author. The Bible was written by holy men of God who "spoke as they were moved by the Holy Ghost" (II Peter 1:21), so a translation should use language and style appropriate to the inspired writers. The Bible speaks of many important and solemn matters such as eternal life, everlasting destruction from the presence of the Lord, of sin and salvation, of lost sinners and their Divine Saviour, the Eternal Son of the Eternal God. A translation should therefore be in language and style appropriate to the subject matter.

As the Bible is the Word of God, it should be read both in public and private, and it should be remembered. A translation therefore needs to be in a form of English suitable for public and private reading — and easy to learn by heart. The rhythm of the Authorized Version, its reverent and dignified style, and the very high proportion of simple (Continued on page 8, column 1)

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K.J.V.

(Continued from page seven)
short words of Anglo-Saxon origin, which have continued to provide the "basic" vocabulary of our language in every-day use, all combine to make this version the most suitable in all these respects. "The Son of man is come to seek and to save that which is lost . . . He that hath the Son hath life; he that hath not the Son of God hath not life." These great statements are given to us in simple words all of one syllable, and much of the Authorized Version is in this simple "timeless" English that a child can read, learn and understand.

(4) The Authorized Version bears a stronger testimony to the Godhead of the Lord Jesus Christ than we find in many modern versions. Some of the old manuscripts favoured by modern scholars leave out or alter some of the most important passages which declare that our Redeemer is equal and co-eternal with God, and that He is Himself "God manifest in the flesh." This great testimony in

I Timothy 3:16 is weakened or lost in nearly every modern version. In many also the testimony of Mark 1:1 is lost, where in the Authorized Version we read "The beginning of the Gospel of Jesus Christ, the Son of God." The modern versions tend to omit or question the statement that He is "the Son of God." In Hebrews 1:8 God the Father addresses the Son as God — "Unto the Son He saith, Thy throne, O God, is for ever and ever." In many modern versions this testimony is weakened or lost.

In Romans 9:5 the Authorized Version says that Christ is "over all God blessed for ever," while the modern version tends to change this so completely that only God is said to be "over all" and "blessed for ever," and Christ is not said to be God.

In the Old Testament the Authorized Version says in Isaiah 9:6 that the coming Saviour's Name shall be called — "Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace." Many modern versions change this passage so that the Messiah is not called "the Mighty

God." Moffatt calls Him no more than "a Divine hero."

(5) The Authorized Version has served as a standard English translation recognized throughout the English-speaking world as the source and foundation of effective Gospel preaching, and as the highest authority in all matters of controversy. No other version has taken its place in this respect. The greatest evangelists and expositors of the last 350 years have used this version for their ministry, and by means of it God has blessed millions of people with the light and truth of the Gospel of Christ. There are tens of thousands of Christian people in Africa, India, the Far East and the West Indies, who use this version and want no other. During the past few years the Trinitarian Bible Society has sent nearly a quarter of a million copies of it into West Africa alone, and another 55,000 will be sent shortly. They will be read by Africans whose language is English. It is the Bible they know and love, and from which the Gospel is preached to them. In their resistance to less reliable modern versions these people show more discernment than many in our own country, who have too readily adopted one or other of the modern versions far inferior to the Authorized Version.

There are more than a hundred modern English versions. No doubt in every one of them some passages may be found well translated and perhaps some difficult passages are made clear, but any such advantage gained is far outweighed by the short-comings and losses to which we have referred, particularly the loss of important testimonies of the Godhead of the Lord Jesus Christ our Saviour. We keep to the Authorized Version, not because it is older, but because it is better than the versions offered in its place. Our Bible is a precious gift of God for which we are thankful. Its excellence, its faithfulness, its power and fruitfulness, have been well tried in our own experience, and in that of millions more. We cannot surrender it in exchange for an inferior version.

—The Quarterly Record, July, 1975

Limited Atonement

(Continued from page one)
ward the one who teaches this truth.

We believe emphatically that Christ Jesus died only for those whom the Father gave Him before the foundation of the world. This is what is meant by the limited atonement. Perhaps you ask about I Tim. 2:4-6. Does not the Bible teach that God "will have all men to be saved and come to the knowledge of the truth?" (I Tim. 2:4). This is precisely why this second article is submitted and subsequent articles considered.

The proponents of Free-Willism, vehemently and sometimes viciously, in their denial of God's sovereign election, refer to this verse and proclaim: "All means All," "God wills that ALL men be saved." We reply with a question that cuts into the very depths of the Free-Willer's heart.

Has any man not been saved? Has even one human being since Adam ever been lost and gone to Hell? If you are right and God wills ALL men to be saved and just one has gone to Hell, then God HAS FAILED MISERABLY.

His will has been thwarted by the all-powerful will of man and He, the Creator, becomes subjected to the whims of the creature. We know of no such god. The Bible knows of no such god. The God of the Bible is not the god of the freewill.

Do we hear a meek objection? ALL still means ALL. Let us then

A Review of Baptist Ecclesiology

(Continued from page six)

tism, and for believers' baptism, in the pulpit at Cambridge, in 1653, the year after Messrs. Clark, Holmes and Crandal were imprisoned at Boston, only for worshipping God by themselves, without leave from the ruling powers in the Massachusetts. But these powers compelled Mr. Dunster to resign his office in the college; and he removed out of their jurisdiction, and spent the rest of his days, even five years, at Scituate in Plymouth colony."

S. Adlam in his *History of the First Baptist Church at Newport, R.I.*, claims that President Dunster became a Baptist in fact as well as in principle. Dunster became a Baptist due to the murdering hands of the Massachusetts UNIVERSAL CHURCH PEOPLE!

Yours in the Old Landmarks,

R. E. POUND II

(Continued Next Week)

in studying to shew ourselves approved unto God, rightly divide the Word of Truth. We believe that this verse of God's Holy Word teaches a limited atonement and that He is no respecter of persons. We refer the student to Ephesians 6:9, Colossians 3:25 and Romans 2:11 which states: "For there is no respect of persons with God." To take I Timothy 2:4-6 and promote Free-Willism at the expense of the contextual teaching is gross sin.

We must consider verses 1 thru 6 lest we fall into error. This is rightly dividing the Word of Truth. In verse 1 we are told to pray for all men. Statisticians tell us there are approximately 4,000,000,000 persons alive on the earth at the present time. Are we to pray for each one of them individually? If so and we were to pray one min-

when the last one of the elect to be saved HAS been effectually called unto the Lord's glorious salvation.

To add emphasis to the importance of the grand doctrine of a Limited Atonement, attention is directed to Matt. 20:28, where it is recorded that Jesus said He came "to give His life a ransom for many." And at the institution of the Lord's Supper, as given to His church in Matt. 26:28 it was "for many for the remission of sins." The word "many" as used by our Lord means that His atonement IS limited. He did not give His life for all mankind, for if He did, He utterly failed. Would we dare believe that? No, a thousand times, NO! He gave His life for His sheep: "And I lay down my life for the sheep" (Jn. 10:15). He tells the unbeliever in verse 26 of the same chapter that "ye are not of my sheep." Therefore, by God's grace, as the Holy Spirit reveals to us through the Word, rightly divided, we conclude that Jesus did not die for any OTHER than His sheep.

Blessed truth it is, brethren. How we should rejoice that we who are so undeserving, so unworthy, so helpless in ourselves, should be included in Jesus' one fold. Shall we bow our hearts and heads, yea, our knees before Him in heartfelt gratitude, praising our Sovereign God that — "He included me."

(To Be Continued Next Week)



Wonders Of God

(Continued from page one)
build, wells that they did not dig, and food that they did not prepare. He continued to warn them: "Beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage"—Deut. 6:10-12.

History has taught us that prosperous nations fall. The reason for this is that they forget God. This nation has never prospered as it has in the last few years. This prosperity has caused our nation to turn away from the laws of God. Our people, and in turn our leaders, mock these commandments. God's people are so busy satisfying the desires of the flesh that they no longer have time to reflect upon God.

Beloved, there is a consequence to our forgetfulness. Jeremiah tells us that the end of forgetfulness is bitter tears. "A voice was heard upon the high places, weeping and supplication of the children of Israel for they have perverted their way, and they have forgotten the Lord their God"—Jer. 3:21.

The consequences that this nation shall receive at the hand of God cannot be laid at the feet of the reprobate, but at the feet of God's people that have forgotten Him.

Beloved, may we not forget the wonders of God. May we, as God's watchmen, proclaim these wonders to His people. Dear God, may we not provoke you, but that your powers might be demonstrated in our lives for your name's sake.

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ute for each one we would bring 2,040 before the throne of grace per day (24 hours — no time for sleep), 744,600 per year, resulting in a total of 5,372 years to accomplish the task. Sheer foolishness, you may say. This is just as foolish as saying that Christ died for every man.

Let's examine the context. Verse 2 tells us that there are different kinds of men — kings and all that are in authority. ALL are not kings and ALL are not in authority. The purpose for praying for these different types of men is that the elect "may lead a quiet and peaceable life in all godliness and honesty." God says that it is good to pray for these types of men in verse 3 and that He will have all types of men to be saved in verse 4.

Further light is shed on the subject when we refer back to Rom. 2:1. Brighter light is shed on the subject when we refer to Rev. 7:9 and find that these types of men are "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Do you see it, brethren? God wills to save some Caucasians, some Negroes, some Orientals — different types of men and they are from every nation — every type of people.

The key that unlocks the mystery (to some) is found in verse 5: "For there is one mediator between God and men, the man Christ Jesus." Notice the use of the word "men." The blessed Holy Spirit did not allow Brother Paul to use the word "man," for this would have then meant all mankind and so in the previous verses under consideration. The accuracy of the Word of God just thrills our hearts and we now see, by God's grace, that by rightly dividing the Word of Truth that Christ "gave Himself a ransom for all" (verse 6) — All without distinction, not all without exception. Brethren, this WILL be testified in due time,

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