

A HISTORY OF THE BAPTISTS

By C. H. SPURGEON

All who know much of the Baptist denomination must have regretted that so few are acquainted with its early history. We are not surprised that those who do not admit the Scripturalness of our principles should be thus ignorant; nor can we be surprised that those who have superciliously looked upon our comparative feebleness should have put us down as of latter-day growth; but it remains a matter of great surprise that our own congregations should be, for the most part, uninstructed in the past doings of our body. We certainly can boast of godly defenders of the faith, of noble men persecuted and condemned, who have sacrificed position, wealth, and life; we can tell of able preachers and learned divines, and we can rejoice in the spirit of enterprise and heroism which has existed among Baptists of all ages. Why, therefore, should there be so much ignorance abroad as to the ecclesiastical history of the denomination? Why should so few know anything, and so many care nothing for the early Baptists, when their history is beyond measure instructive and interesting?

We think there are several reasons to be found for this apathy to our own history. We are not sure, in the first place, that Baptists have ever been passionate lovers of ecclesiastical history. Indeed,

we have a notion — how far it is true we leave our readers to judge — that religious communities which indulge too much in these investigations, are apt to trust to the past, which in view of present necessities is about the worst thing a religious body could do. Baptists, too, in past days, being peculiarly obnoxious to all state-churchmen, have had enough to do to fight for very existence, and have too much intent upon taking their part in the controversies of the times, and, upon seeking present edification, to spend much thought upon presenting in the foreground the past history of their body.

Then, too, that history has been, for the most part, obscure and scanty, and even now, as Dr. Angus confesses, the history of baptism in the early church and in the Middle Ages is still to be written. The few books that have been compiled have been too expensive for ordinary readers, and a condensed and graphic abstract of Baptist records has been much wanted. We are glad, therefore, to find that Dr. Cramp, the able president of a Baptist College in Nova Scotia, has endeavored to meet this want. Dr. Cramp has long been a laborious painstaking student of ecclesiastical history, and his words have been distinguished by some of the higher qualities of an historian. His book on Baptist history is not intended for stu-

dents; at least, it is thrown in to a popular mould, and will be more acceptable to general readers, to whom we most heartily recommend it. All Baptists should possess a copy, and even those of our readers who do not sympathize with our view of the ordinance of baptism, will probably be glad to



C. H. SPURGEON

know what the immersionists have to say about themselves.

The time is past, we hope, when religious rancour forbids one body of believers to take an interest in another. The work is so pleasantly written, and so tastefully produced, that it would form an acceptable gift to our young men and maidens. It traces the history of Baptists from the foundation of the Christian church, when He whose right it was to give the mandate,

commanded His disciples to baptize in the name of the Father, the Son, and the Holy Ghost, to the close of the last century; adding a chapter — which to our minds is the least satisfactory part of the work — on the extension of the denomination and the peculiarities of the present period.

The primitive period is remarkable only — so far as the point in hand is concerned — for two things: viz., the absence during the first two hundred years of any reference in "The Fathers" to infant baptism; and the introduction, with other heresies, of baptismal regeneration and children's baptism. Tertullian, at the in-coming of the third century openly declared that remission from sins, deliverance from death, regeneration and participation in the Holy Spirit, were spiritual blessings consequent upon baptism. The two things — the sacramental theory and the baptism of children (not infants) — probably came in at the same time; for we find Tertullian indignantly reproving those who had begun the practice of administering the ordinance to children, on the ground that they were not old enough to repent and believe. Chevalier Bunsen distinctly points out that "Tertullian's opposition is to the baptism of young children: he does not say a word about new-born infants." The same must be said of Origen. But the

seeds of the evil had been sown.

Children's baptism was clearly originated by the sacramentarians, who considered that it was necessary to salvation. But infant baptism was instituted by a bishop of Northern Africa, in the middle of the third century, who confounded Christian baptism with circumcision — a blunder frequent enough nowadays. It must be remembered that the body of the infant was immersed, not sprinkled. Sprinkling sick persons confined to their beds was, however, a contemporaneous innovation.

We next enter upon the transition period, when the new system was quietly working its way. As Neander puts it, "among the Christians of the East, infant-baptism, though acknowledged in theory to be necessary, yet entered rarely and with much difficulty into the church-life during the first half of this period." Novelty needed extraneous power to bolster it up, and infant-baptism was promulgated by men who accepted state aid, and who were backed by a royal command that all infants should be baptized. The church allied to the state, the tide of persecution inevitably set in. The state-church people were the "orthodox," and as such were recognized; all others were heretics.

A controversy sprang up with regard to those who apostatized during (Continued on page 7, column 4)

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WHAT DID HAPPEN BEFORE THE WORLD'S FOUNDATION

By JOSEPH F. FRIBERG
Ruidoso, New Mexico

People have in all ages, at one time or another, looked with wonderment at the starry heavens trying to imagine what it was like before ever a heavenly body was formed. How great was the silence! How great the nothingness! What was it like? Was anything taking place? Childlike wonderment, and philosophical thought have both endeavored to pry into this mystery. What was it like before the foundation of the world? Did anything take place in that nothingness? If so, what? Many are surprised to learn that our very beings and destiny was cradled in the purpose of the Triune God before ever the world was.

Your absence from church is a vote to close its doors.

The Bible is the only revelation from the Almighty God to mankind containing information which cannot be known from any other than God — especially the things that happened before the foundation of the world. These mysteries can only be known by the Triune God Who then existed and Who is pleased to reveal them to us. The Bible is not human speculation, but God's revelation. In that revelation He unveils to us many things of eternity; things that did occur before the foundation of the world.

Reader, it is first needful to reflect upon one of the most basic spiritual facts: "All things are of God" (II Cor. 5:18). The very reason that all things are of God is because it is He "Who worketh all things after the counsel of His own will" (Eph. 1:11). God declares that His purpose cannot fail. "Remember the former things of old: for I am God, and there is none else;

I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure . . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:9-11).

The grand and great difference between the god of the natural man's imagination, and the Triune God of revelation is that "All things are of God!" It is a reasonable deduction if God has planned and purposed, then of necessity our assurance of faith and hope can only find its foundation in His power in the fulfilling of that purpose.

It is very disheartening to hear the modern pulpit declare, "God's hands are tied," or "there is nothing He can do about it," in reference to the salvation of sinners. The truth is: Man is the party

that can do nothing about it. "No man can come to me, except the Father which hath sent me draw him" (Jno. 6:44), declared the very Lord of salvation. "We were dead in sins" (Eph. 2:5), declares the Apostle concerning our unregenerated state. The death state of the lost is the hopeless condition of inability, disability, and inactivity; therefore "there is none that seek-

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The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE NEW COVENANT

THE NEW COVENANT FOR THE CHURCHES

The New Covenant is the one under which the churches find themselves at present. It commenced at the death of Christ at Calvary. He declared shortly before His crucifixion: "This is my blood of the new testament, which is shed for many" (Mark 14:24). The Hebrew writer tells us in chapter 9, verses 15-16: "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were

under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator." At the death of Christ the New Covenant was made unalterable and effectual. Like the Mosaic Covenant, it was sealed with blood.

The sealing of the Mosaic Covenant with blood foreshadowed the sealing of the New Covenant with the blood of Christ. Again the writer in Hebrews says: "Where- (Continued on page 2, column 1)

that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). Your belief is only the realized eternal purpose of God by the purchase of Christ in time by the power of the Holy Spirit in you experimentally. "Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted" (Isa. 12:4). Salvation is only merited because of "the precious blood of Christ, as of a Lamb without blemish and without spot: Who verily was foreordained before the foundation of the world" (I Peter 1:19-20).

Do you, my reader, claim Christ as your Saviour? Then with confidence thank God "for it is God which worketh in you both to will and to do His good pleasure" (Phil. 2:13). "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will" (Eph. 1:4-5). "So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

Do you trust in Christ? You may say, "The above sounds so strange." Please, dear reader, read the above Scripture references in their context and may the Holy Spirit grant understanding.

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The New Covenant

(Continued from page one)

upon neither the first testament was
dedicated without blood. For
when Moses had spoken every pre-
cept 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 ta-
bernacle, and all the vessels of the
ministry. And almost all things are
by the law purged with blood; and
without shedding of blood is no
remission" (Heb. 9:18-22). This
was done under the Old Testa-
ment to show how Christ would
be "once offered to bear the sins
of many" when "by his own blood
he entered in once into the holy
place" in Heaven (Heb. 9:11, 28).

TEMPORARY NATURE OF OLD

The Mosaic Covenant was intend-
ed to continue until a certain time,
called "the time of reformation"
(Heb. 9:10). When Christ estab-
lished the New Covenant, He
brought reform from the burden-
some rites and ceremonies of the
Old Covenant. This is signified by
the rending of the veil between the
Holy Place and the Holy of Holies
at Christ's death. Ephesians 2:14-
16 declares: "For he is our peace,
who hath made both one, and hath
broken down the middle wall of
partition between us; having abo-
lished in his flesh the enmity,
even the law of commandments
contained in ordinances; for to
make in himself of twain one new
man, so making peace; And that
he might reconcile both unto God
in one body by the cross, having
slain the enmity thereby."

The Old Covenant was limited
to the Hebrew people in the land
of Canaan who worshipped in Jeru-
salem. The New Covenant is for
both Jew and Gentile — "all the
world" and "every creature"
(Mark 16:15).

The Mosaic Covenant was typi-
cal. The gifts and sacrifices serv-
ed "unto the example and shadow

of heavenly things" (Heb. 8:5).
Moses, the mediator of the Old
Covenant, was typical of Christ
"the mediator of the new testa-
ment" (Heb. 9:15). The shedding
of animal blood in the sacrifices
typified "the blood of the everlast-
ing covenant" (Heb. 13:20). The
Mosaic Covenant was only a
"shadow of things to come" (Col.
2:17), "a shadow of good things
to come, and not the very image"
(Heb. 10:1). The New Covenant
is in every way "a better coven-
ant, which is established upon bet-
ter promises" (Heb. 8:6). Hebrews
7:19 reads: "For the law made
nothing perfect, but the bringing
in of a better hope did; by the
which we draw nigh unto God."

NEW COVENANT EFFICACIOUS

The Mosaic Covenant was faulty.
Hebrews 8:7-8 declares: "For if
that first covenant had been fault-
less, then should no place have
been sought for the second. For
finding fault with the first, he
saith, Behold, the days come, saith
the Lord, when I will make a new
covenant with the house of Israel
and with the house of Judah." The
first covenant did not contain
anything criminal; it was though
defective and deficient. In com-
parison to the new it consisted of
"weak and beggarly elements"
(Gal. 4:9). The Mosaic Covenant
was disannulled because of "the
weakness and unprofitableness
thereof" (Heb. 7:18-19).

The New Covenant is superior to
the Old Covenant, not morally, but
efficaciously. The Mosaic exhibited
Christ coming in promise and prop-
hecy. In Romans 8:3-4 the New
Covenant is stated: "For what the
law could not do, in that it was
weak through the flesh, God send-
ing his own son in the likeness of
sinful flesh, and for sin, condemn-
ed sin in the flesh: That the right-
eousness of the law might be ful-
filled in us . . ." We who live
under the New "know that the Son
of God is come, and hath given
us an understanding, that we may
know him that is true" (I John
5:20). In the New Covenant "the
darkness is past, and the true light
now shineth" (I John 2:8).

NEW HAS BETTER PROMISES

The superiority of the New Coven-
ant is seen in its better prom-
ises. The promises of the Mosaic
Covenant were conditioned on Is-
rael's obedience to God. In Exo-
dus 19:5 the Lord said: "If ye
will obey my voice indeed, and
keep my covenant, then ye shall
be a peculiar treasure unto me
and above all people." Through
the weakness of the human flesh
Israel completely broke the Mosaic
Covenant. Hebrews 8:9 reads:
"Not according to the covenant
that I made with their fathers in
the day when I took them by the
hand to lead them out of the land
of Egypt; because they continued
not in my covenant, and I regard-
ed them not, saith the Lord." The
blessings under the Old Coven-
ant were never fully enjoyed
since Israel broke this covenant.

The New Covenant contains un-
conditional promises. Its provisions
are positive and absolute. It does
not run "if ye will, I will," but
instead it expresses what God will
do for His people. In it God prom-
ises unconditionally: "I will put
my laws into their minds." "I
will be to them a God." "I will
be merciful to their unrighteous-
ness." "Their sins and their in-
iquities will I remember no more"
(Heb. 8:10-12). The fulfillment of
the promises in the New Covenant
depends entirely upon God, not
foolish, frail, fickle and fallible
man!

OBEDIENCE FROM LOVE, NOT FEAR

Under the Mosaic Covenant obe-
dience sprang from fear. In Num-
bers 15:30-31 this is the case: "But
the soul that doest ought presum-
ptuously, whether he be born
in the land, or a stranger, the
same reproacheth the Lord; and
that soul shall be cut off from
among his people. Because he hath
despised the word of the Lord,
and hath broken his command-
ment, that soul shall utterly be

"Through thy precepts I get un-
derstanding: therefore I hate every
false way"—Psalm 119:104.

You may recall that this Psalm
has to do entirely with the Word
of God. Everything there is in
this Psalm is a reference to the
Bible itself. When the Psalmist
refers to God's precepts and de-
clares that he gets understanding
thereby, he goes further to say
that in view of this understanding
he hates every false way. In other
words, because of his knowledge
of the Bible, he hates false doc-
trine; he hates falsehood in re-
ligious life.

I am sure if we were to tell
you that there were a number of
things that I hate, pretty soon
somebody would rise up in op-
position and say, "Brother Gilpin,
you ought not have any hatred
in your heart." I am just as po-
sitive as can be that somebody

cut off; his iniquity shall be upon
him." The tenor of the Old Coven-
ant was "every transgression and
disobedience received a just re-
compence of reward" (Heb. 2:2).
Those of us who live under the
New Covenant for the church serve
God out of love. I John 4:18 tells
us: "There is no fear in love;
but perfect love casteth out fear:
because fear hath torment. He that
feareth is not made perfect in
love." Luke 1:47 reveals that
Christ delivered His people from
slavish fear to serve God "without
fear." Romans 8:15 reads: "For
ye have not received the spirit of
bondage again to fear; but ye have
received the Spirit of adoption,
whereby we cry, Abba, Father."

Under the New Covenant we
serve God because we are His
children forever. We serve Him,
not in order to go to Heaven, but
because we are going there. We
go to church, submit to baptism,
observe the Lord's Supper and
maintain good works because we
are eternally saved by the blood
of the Everlasting Covenant, not
in order to get into the Covenant
of Christ. Those who teach that a
man must do good works to be
saved and a partaker of the New
Covenant are trying to put their
followers under what Christ re-
leased us from. They have their
misguided people serving God out
of fear of Hell and not out of
pure love as the New Covenant
requires.

The law demanded external obe-
dience, but was powerless to make
a man do this. The New Covenant
brings to man a mind which is
a transcript of God's law. In re-
generation the new man is created
in righteousness and true holiness.
He has the inner desire to "estab-
lish the law" (Rom. 3:31). While
the Old Covenant demanded holi-
ness, the New Covenant actually
gives it to a man. Christ is made
unto us righteousness (I Cor. 1:
30).

THE COMPLETE FORGIVENESS OF SINS

In Hebrews 10:1-4 I find these
words: "For the law having a
shadow of good things to come,
and not the very image of the
things, can never with those sac-
rifices which they offered year by
year continually make the comers
thereunto perfect. For then would
they not have ceased to be offer-
ed? because that the worshippers
once purged should have had no
more conscience of sins. But in
those sacrifices there is a remem-
brance again made of sins every

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"HATING FALSE WAYS"

would rise up and oppose me and
say, "It is wrong to hate anything
or anybody." May I remind you
even before I read to you any
Scripture, that character, all the
way from God to Devil, is meas-
ured by what one hates as well
as what one loves. Don't forget,
from God to Devil, you measure
character by what one hates as
well as by what one loves.

Let me read you a few Scrip-
tures that you may see what the
Bible says relative to hatred:

"Ye that love the Lord, HATE
EVIL"—Psalm 97:10.

"Do not I HATE THEM, O Lord,
that hate thee? and am not I
grieved with those that rise up
against thee? I HATE THEM with
perfect hatred: I count them mine
enemies"—Psalm 139:21, 22.

"A time to love, A TIME TO
HATE; a time of war, and a time
of peace"—Eccl. 3:8.

If you will notice the context,
you will find that Solomon begins
by saying:

"To every thing there is a sea-
son, and a time to every purpose
under the heaven"—Eccl. 3:1.

He says that there is a time for
everything; he mentions the fact
that there is a time to be born
and a time to die. Finally, he
comes near the end, and he says
there is a time to love and a time
to hate.

Notice again:

"He that spareth his rod HAT-
ETH HIS SON: but he that loveth
him chasteneth him betimes"—
Prov. 13:24.

This has to do with the chas-
tisement of children; it says that
the individual that spares the rod
hates his child. The best proof in
this world that you do not love
your child is the fact that you do
(Continued on page 3, column 1)

year. For it is not possible that the
blood of bulls and of goats should
take away sins."

The animal sacrifices under the
Mosaic Covenant did not satisfy
Divine justice. Hence man under
the Old Covenant was constantly
being reminded of his sins and
constantly in need of a new atone-
ment. His conscience was never
completely purified or pacified.
The "blood of bulls and goats . . .
sanctifieth to the purifying of the
flesh" (Heb. 9:13). The sacrifices
covered a man's sins. This is why
we read in Psalm 32:1 about the
man "whose sin is covered."

Animal sacrifices constituted a
typical expiration of sin, they
pushed sins forward until the
Lamb of God came and took away
the sin of the world. Hebrews 9:15
tells us that Christ died "for the
redemption of the transgressions
that were under the first testa-
ment." Since it pleased the Father
to bruise Him in this fashion, God
showed His "righteousness because
of the passing over of the sins
done aforetime, in forbearance of
God" (Rom. 3:25 ASV). Since
Christ has "put away sin by the
sacrifice of Himself," the Father
says under the New Covenant:
"And their sins and iniquities will
I remember no more" (Heb. 10:
17). Christ obtained eternal re-

demption for us in such a way
that we can have a "good con-
science toward God."

THE SIGN OF THE NEW COVENANT

The sign of the New Covenant
for the church is the Lord's Sup-
per. In Matthew 26:27-28 the Bible
says: "And he took the cup, and
gave thanks, and gave it to them,
saying, Drink ye all of it. For this
is my blood of the New Testament,
which is shed for many for the
remission of sins." One must be
a church member if he is able to
put on the sign of the New Coven-
ant. Those who partake of the
cup of wine are using the symbol
of the New Covenant. Loyal chil-
dren of God must engage in this.
To fail to do so is to count "the
blood of the covenant" wherewith
we are sanctified "an unholy
thing" (Heb. 10:29).

The New Covenant ushered in
"the dispensation of the grace of
God" (Eph. 3:2), or the period of
"the ministration of the Spirit" (II
Cor. 3:8). This is the present age
during which the church preaches
"the gospel of the grace of God"
(Acts 20:24), which reveals that
"grace reigns through righteous-
ness unto eternal life by Jesus
Christ our Lord" (Rom. 5:21). The
predicted end of the Dispensation
(Continued on page 8, column 1)

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"Hating False Ways"

(Continued from Page Two)
not chasten your child.

Listen again:
"Your new moons and your appointed feasts MY SOUL HATE: they are a trouble unto me; I am weary to bear them"—Isa. 1:14.

The children of Israel had gone astray. They were doing wrongly so far as their religious life was concerned. God says that due to their hypocrisy He hated their new moons, and their Sabbaths, and their appointed feasts. God declared His hatred for it. In this same text He says that it is an abomination unto Him.

Notice again:
"And let none of you imagine evil in your hearts against his neighbor; and love no false oath; for all these are things that I HATE, saith the Lord" — Zech. 8:17.
"As it is written, Jacob have I loved, and ESAU HAVE I HATED" — Rom. 9:13.

Years ago, I preached a sermon on the subject, "The Man that God Didn't Love." I announced it for three or four weeks in advance. I played it up on the basis that we knew there was one man in the Bible God didn't love. I announced the subject in order to be sure that people got interested in it before I preached it. I said that most everybody is familiar with John 3:16, which says:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I said that in spite of the fact John 3:16 is in the Bible, we know that the word "world" does not mean every individual, because there is one man in the Bible that God declares specifically that He hated. I didn't tell the folk it was Esau until I was ready to preach, but there is one man that we know God didn't love; rather He hated him.

I could read you many other Scriptures wherein the word "hate" is to be found, but I have read you these few just in order that I might show you that there are some things and some people that you and I are admonished to hate as well. My text says that there are some things that we are to hate. Now if it were true that David hated every false way as a result of the understanding of the Word of God that he had, isn't it also true that you and I ought to hate every false way, in the light of the understanding we have

IS "THAT" IN THE BIBLE?



Question:

"WHEN DID GOD CHANGE HIS MIND?"

Answer: Genesis 6:5-7.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thought of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." (See also Exodus 32:14).

of the Bible?

Well, I want to mention several of these false ways, and I feel like I am eminently justified in the light of the Scripture in saying that I hate these false ways.

MODERNISM.

First of all, I hate modernism. Actually, it is a misnomer, for there is nothing new about modernism. To tell you the truth, the first modernist that ever existed was the Devil himself. When he crawled into the Garden of Eden impersonating the serpent, we have the first modernist the world ever saw.

What is a modernist? A modernist is anybody that puts a question mark about any portion of the Word of God. Therefore I say that the Devil was the first modernist, for he put a question mark by a passage of Scripture in the third chapter of Genesis. I say he was the first modernist, and anybody today is a modernist who puts a question mark by any part of the Word of God.

I don't know whether you realize it or not, but there is an awful lot of modernists and modernism in the world today. Even a lot of Arminian churches are plagued to death with modernistic preachers, and certainly in our Baptist ranks there are multiplied thousands of preachers who are rank modernists. You know, be-

loved, a modernist is that individual who takes the Spirit out of the Word. He takes God out of Christ. He takes the blood out of salvation. He takes the water out of the baptism. He takes the fire out of Hell. Anybody who does so is a modernist.

I turn to the Word of God and I find the Lord Jesus Christ talking to a rich man who had lived in this world and had died and gone into torment, and I find Jesus saying:

"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead"—Luke 16:31.

Notice, the Lord Jesus Christ said that if a man isn't willing to accept the Old Testament Scriptures — if he is not willing to hear Moses and the prophets, he would not believe if one were to rise from the dead and preach to him.

I tell you, beloved, whenever a man puts a question mark about any portion of the Old Testament, you needn't talk to me about that man going to Heaven. You needn't say that there is a possibility of

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that man being saved. The Lord Jesus Himself said that if a man wouldn't hear Moses and the prophet that he wouldn't believe, even though someone were to rise from the dead and preach to him.

I haven't a bit of hope that Nels Ferre will go to Heaven when he dies. I haven't a bit of hope that the president of the Seminary at Louisville will go to Heaven when he dies. I haven't a bit of hope that any man who denies what is written in the book of Genesis will go to Heaven. I do not believe that any evolutionist can be saved. I do not believe that any man who believes in evolution has one hope in this world to ever go to Heaven. Listen, beloved, if a man is not willing to hear Moses and the prophets, he is not going to believe, even though an angel were to come back from the world beyond and preach to him.

Beloved, I hate modernism. I hate anything that savors of modernism. I hate anything that is related to modernism. When I think how this Word of God means something to me, and how when I turn from Genesis to Revelation that I put no question mark by any portion of it, I tell you I hate modernism, and I despise that individual who in any wise puts a question mark by any portion of God's Word.

II

ARMINIANISM.

When I say Arminianism I mean that which robs my God of His glory in salvation. I have a God to preach to you Who is a sovereign being in every particular. We read:

"The king's heart is in the hand of the Lord, as the rivers of water HE TURNETH IT whithersoever he will" — Prov. 21:1.

Beloved, we are just in God's hand, and he can do with us as seemeth good to Him.

Let's notice another Scripture which shows you that He does as (Continued on page 4, column 3)

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II
Route 1, Aberdeen, Mississippi 39730

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

C. Viewed in the light of the new documents the vocabulary of the New Testament also displays features characteristic of the Hellenistic colloquial language.

(a) With regard to the words themselves, the proof of our thesis cannot in all cases be made out with the same completeness as in the phonology and accentuation; but there is no need for absolute completeness here. It is obvious that the vocabulary of the international language, recruited from all the countries that had acknowledged the supremacy of Greek, can never be completely known to us in all its fulness. As a matter of fact words are constantly turning up in the newly discovered texts which one may seek in vain in the dictionaries. It is equally natural that many words can only be found a few times, sometimes only once, in the whole body of the texts known to us. Nobody with common sense will suppose that these were all coined by the writers on the spur of the moment: they are little discoveries for the lexicographer, it is true, but not inventions by the authors. Such little discoveries can be made, to a certain extent, in the Greek Bible. The advocates of the theory of "Biblical" Greek have often made capital out of them. Cremer was especially fond of distinguishing these erratics as "Biblical" or "New Testament" words which were specially due to the power of Christianity to mould language. Even Grimm, in his edition of Wilke's *Clavis Novi Testamenti*, was always careful to mark the rarities as "vox solum biblica," "vox mere biblica," "vox profanis ignota," thus creating everywhere the impression that "Biblical Greek" could after all be discovered somehow by means of the lexicon.

In quite a number of cases, however, there are intrinsic reasons for saying at once: It is a mere accident of statistics that this word has been found hitherto only in the Bible. In other cases it is possible to prove directly from some neglected or newly discovered author, from inscriptions, ostraca, or papyri, that the word does after all belong to "profane," i.e., general Hellenistic, Greek. Such is the case, for instance, with the following supposed "Biblical" or "New Testament" words and combinations.

It will perhaps be objected, What are they among so many? What is this secularisation of 21 "Biblical" or "New Testament" words in comparison with the large number of cases in which no secular parallel has yet been found to characteristic peculiarities of the Greek Bible or New Testament? To this it must be replied that the number of specifically New Testament words at any rate has been enormously overestimated by all the statisticians.

The chief of those who have taken up this statistical problem in recent years is H. A. A. Kennedy; but he himself, as he tells me, is no longer prepared to insist on his figures. Out of 4,829 New Testament words (excluding proper names and words derived there from) he formerly reckoned 580 or in round numbers 550 to be "Biblical," i.e., found either in the New Testament alone, or, besides, only in the Septuagint. These figures were no doubt obtained from the lists in Thayer's Lexicon. At the end of that volume we find, among other statistical information, a list of "Biblical, i.e., New Testament" words 767 in number. From these, however, Thayer himself excepted 76 words as "late" (i.e. known to be used elsewhere) and 89 as doubtful, leaving 602. But if we subtract from 767 the total number of words (some 218) in the list which Thayer himself notes as occurring in Polybius, Plutarch, and elsewhere, there remain only 549. That is approximately Kennedy's number, and is certainly a considerable amount.

But we must examine more closely. Among the 550 remaining words we find first a number of proper names, then a quantity of Semitic and Latin transcriptions or borrowed words, then a series of numerals. Finally, however, if we consult the excellent articles in the Lexicon itself, we shall find in the case of many of the words still remaining that there are quotations given from Josephus, Plutarch, Marcus Aurelius, etc. Thus, for example, out of 150 words enumerated by Kennedy as occurring "only" in the Septuagint and the New Testament, 67 are quoted by Thayer himself from pagan authors. The only explanation that I can see for the inaccuracy in these old statistics is that most of the authors quoted for the 67 words are later in date than the New Testament. But are we to regard words as specifically "New Testament" words because they happen to make their first appearance there? Did Plutarch, for instance, borrow words from the Bible? That is altogether improbable. The Bible and Plutarch borrow from a common source, viz. the vocabulary of late Greek.

Other and much lower statistic can be obtained from Grimm's edition of Wilke's *Clavis Novi Testamenti*: he notes (Continued on Page Five)

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PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

In the light of the Scriptures (Ps. 37:25; I Thess. 4:11-12; II Thess. 3:10-12), under what conditions would it be Scriptural for a physically able member of a Baptist church to beg bread from the state in the form of unemployment compensation and food stamps?

E. G. COOK

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Birmingham, Ala.

PASTOR
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Birmingham, Ala.



This question poses a real problem to me. I know these Scriptures condemn the person who won't work. They condemn one who is a leech. I know of an able-bodied man, some thirty years old here in this section of town who would probably be insulted, if you were to offer him a job. His aged mother and middle-age brother who is mentally unable to do any kind of work are on welfare, and get food stamps. I certainly do not begrudge their doing so. In fact, I am thankful that they can get this help. But this young man who is physically and mentally able to work is nothing but a leech on society. He seems to think that three can live as cheap as two. And there seems to be no way to force that mother to refuse to feed a despicable son.

However, we live in a highly mechanized society today. And I want to hasten to say that does not make the above Scriptures null and void. But I am persuaded they have to do with leeches on society like the one mentioned above. But here in this city there are many men who have worked in the steel mill all their working years. They have faithfully supported their families. But if our oversized government spends us into a recession, and a man is laid off through no fault of his, I see no reason why he should not accept unemployment compensation in order that his family may eat, if there is no other work available for him.

ROY MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



Certainly, the Scriptures referred to in this question make it plain that Christian people especially ought to be industrious and unwilling to live at the expense of others. The newspapers indicate from day to day that we have multitudes of people who obtain food stamps when they do not have the moral right to them. The Government has reached the place of bankruptcy partly through larding out money for unworthy people. On the other hand, there are many people who are in want due to conditions that exist. The questioner wants to know under what conditions would it be Scriptural for a physically able member of a Baptist church to beg bread from the State in the form of unemployment compensation and food stamps. It would seem to me, in seeking to answer this question, that all such persons should do their very best to labor and make money sufficient to provide for

themselves and their families. We have known instances in which persons had high-salaried jobs, but due to a strike or the employer having to lay off a group of men, they declined to accept a less paying job. No, they were going to have their usual high pay or they wouldn't work. If they could finagle around and get food stamps and help from the government, they would do so.

But on the other hand, what about the person who loses his job and is unable to obtain employment? Suppose he has sickness in the family, and the family is in desperate need? It would seem that under such circumstances, he would be justified in accepting food stamps and other help.

Like many of my age, I receive Social Security, and some time ago, along with the Social Security check, there came the question, "Did I need food stamps?" Instructions were given as to how to obtain them. I have no doubt that many people would have sought to obtain the food stamps. I couldn't do it, for I felt that the food stamps should go to those who are less fortunate than I. All of us in our needs and difficulties should first of all take our troubles to the Lord. The first Scripture mentioned by the questioner is certainly appropriate in the case of all Christians. David saw a lot of people and had many experiences, and here are his words. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

JAMES HOBBS

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Before we discuss this question let us notice the Scripture involved. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25). "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11, 12). "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread" (II Thess. 3:10-12).

As we consider these passages we must not lose sight of the fact that Luke 16 is dealing with a beggar. "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores" (Verses 19-21). It is obvious in the verses following that Lazarus was a saved man, yet he begged bread.

If we look at the context around our Scriptures we see that the implication is that the believer who is willing to work will receive help when he has need. We are told in various ways that God's people are to help one another. When we see a brother in need we should help him. "But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another" (I Thess. 4:9).

Your question deals especially with unemployment compensation and food stamps. As I see it the unemployment compensation is part of the fringe benefits of our jobs to help while we try to find another job. Food stamps could be considered in different ways. It is difficult to try to answer one way or another. Certainly, we ought not to misuse any aid or use fraud in order to get it. If in accepting any aid we are placing ourselves in a position to be controlled by the state we ought not to do so. Before accepting any aid given by the state or government, we should weigh every side.

PAUL TIBER

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There should be no question that honest work is enjoined — that is, that man should work to support himself and his family (I Thess. 4:11, 12; II Thess. 3:10-12).

Our Lord did say, however, that our heavenly Father would provide for our needs (Matt. 6:32). It is true that He has ordained that this be accomplished most often, through the expedience of work, but when HONEST effort to procure work has failed, then one might construe that God has provided for him through the means stated in the question.

I do strongly emphasize, however, that work is vital for self respect, a normal family atmosphere, and preventing laziness. A Baptist man should never refuse any kind of honest work in favor of unemployment compensation and food stamps, even if the pay for not working is more than the wages for working.

"Hating False Ways"

(Continued from page three)

He pleases in the realm of salvation.

"Salvation is of the Lord" — Jonah 2:9.

Those were the words of Jonah when he was down in the belly of the whale. He did his best to get away from God. When he was thrown overboard by the mariners, there was a fish there that was just ready to practice the Scripture. That was the most Scriptural fish in this world. The Bible says, "I was a stranger and ye took me in." That fish was ready to act Scripturally. He had his mouth open ready to take Jonah in, and just as soon as he got inside the belly of that fish, the man Jonah who had been running away from God, began looking for God.

Isn't it strange that he would run from God, and when he got into trouble, he began to look for God? I dare say there are people who wouldn't think of coming to the services, but if some catastrophe were to befall, would crowd into this building, that they might be in our services. I have noticed

the crowd on the streets on Sunday nights, and I have thought to myself, if I were to tie these individuals and try to drag them into our services, they would put up a terrible fight to stay away from hearing the Word of God, but if in this very hour some catastrophe were to fall upon this community, these people that I could not ordinarily drag into the services would crowd in so greatly that the members of our church couldn't get into the building.

That was Jonah. Jonah wanted to get away from God. He got on board a ship. He paid the fare thereof. He was willing to pay to do wrong, and he was willing to go twice as far to get out of doing what God wanted him to do, as he would have to go to have done what God wanted him to do. To have gone straight to Nineveh was only about 500 miles, and as it were, he was starting to Tarshish, which was 1,000 miles in the opposite direction. Now God sees to it that he is thrown overboard and that he is swallowed by the fish. Beloved, Jonah immediately prays and says, "Salvation is of the Lord."

Beloved, Jonah believed in a sovereign God. He didn't have any room for Arminianism. He might have been an Arminian when he was fleeing from the Lord. He might have been an Arminian when he was trying to get away from serving the Lord. However, when he got in close quarters in that fish's belly, he was a plain-out five-point Calvinist. I dare say if there had been six points, he would have been a six-point Calvinist.

Notice again:

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

Who is it who did the foreknowing? Who did the predestinating? Who is it that does the calling? Who is it that justifies us? Who is it that glorifies us? Beloved, it is God. The same one that does one of these acts does all five. Back yonder in eternity past He foreknew us and predestinated us; in time He calls and justifies us; and out yonder in eternity to come He is going to glorify us. I say to you, salvation from start to finish, from eternity past to eternity to come, is the act of God in every particular.

I tell you, I hate Arminianism — anything that would put man in a position of getting any of the glory that belongs to a sovereign God.

Notice another Scripture which presents to us a God of sovereignty:

"According as HE HATH CHOSEN US in him before the foundation of the world, that we should be holy and without blame before him in love" — Eph. 1:4.

When were we chosen, beloved?

Before the foundation of the world. How old is this world? I don't know; I couldn't tell you. I walk around on it, and I look down sometimes upon barren rocks and sometimes upon fertile soil. I look upon that ground and I say, how old is it? I don't know, beloved, but I know one thing, before I got here, God was here. Before it got here, I was already chosen of God in Christ Jesus. I am older than the ground I walk on. I am older than the rocks. I am older than the earth. The Word of God says, "He hath chosen us in him before the foundation of the world."

That doesn't say one thing about man making a choice. That does not say one thing about man by dubious efforts working his way to Heaven. I am just saying to you that God made a choice before the foundation of the world, and that salvation is of God from start to finish, and I hate Arminianism or anything that is any wise at all would take one scintilla of the glory from the brow of my Saviour. I hate Arminianism.

III

FEMINISM.

When I say that I hate feminism I mean that I hate anything that has to do with a woman being out of her place in this life, whether it be in church or outside the church. So far as the church is concerned, a woman's position is a position of silence. Listen:

"Let your women KEEP SILENCE in the churches: for it is NOT PERMITTED unto them TO SPEAK; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant" — I Cor. 14:34-38.

Notice, a woman is to keep silence so far as church services are concerned. Furthermore, if she would learn anything — that is, if she fails to understand and would ask a question, she is not to speak out publicly, but she is to ask the males at home. The word that is translated "husband" is not the word that is generally translated such, but actually it is the word for "males" — the male members of the church. She is to ask the males at home if she fails to understand something in the public service.

Then he goes on to say if a man is spiritual, let him acknowledge that the things that Paul has written are of the Lord.

Several years ago the president of the Southern Baptist Convention had an article on the subject of women in one of the Southern Baptist periodicals. In that article he defended women for speaking. (Continued on page 5, column 1)



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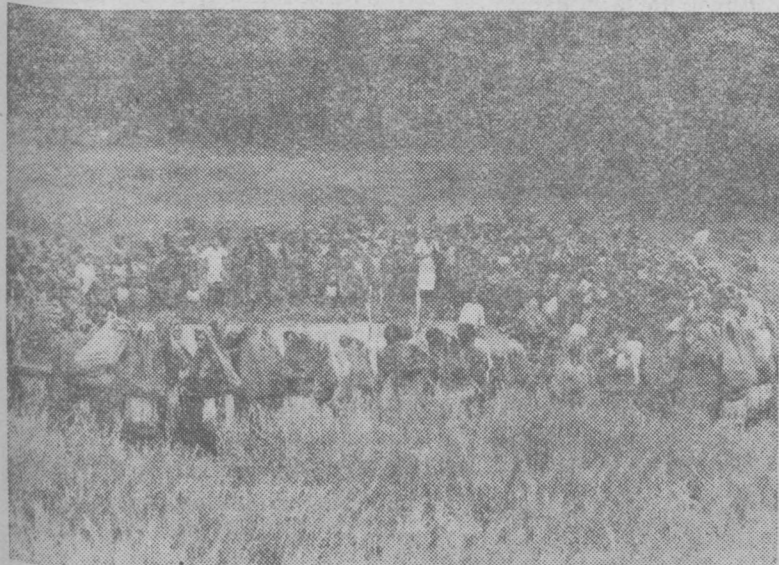
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New Guinea Photo Story

Dear friends:

We greet you once again with some more pictures of our mission work here in Papua New Guinea. The pictures that you will be seeing in this week's issue of THE BAPTIST EXAMINER were made in a large valley northeast of our Mission Station, about one day's walk. This valley is known here in New Guinea as the Pori Valley. There would be about 2,000 people living in this valley and while there is a Mission Station at each end of it, and, we are a day's walk away working from the center to both ends, there are about 1,000 of the people that are coming to the Baptist services. About six weeks ago we made a mission patrol into this valley. While there we visited four of the six Baptist churches that have been established there in the past few years. Among other things in our ministry on that mission patrol was a baptizing on Saturday. The pictures that follow will show you something of that baptismal service.



This picture shows the place where the baptizing took place and part of the people that attended. There were candidates from four different churches there that day to be baptized. This is another place where there is no river immediately available, but this water hole furnished plenty of water.



In this picture a woman is just about to be buried in baptism. There were twenty-one people baptized at this place on this day.



In this picture a man is being baptized. After the baptismal services, we assembled at one of the churches. The church observed the Lord's Supper and, later on that afternoon, we assisted another church in observance of the Lord's Supper. At present one of our evangelists is in that valley holding a revival meeting. One was held about a month ago and several people were saved.

"Hating False Ways"

(Continued from page four)

in services, and for exhorting and testifying. I don't know that he went so far as to defend them for preaching, but the implication of his article was that it would be perfectly all right for a woman to do anything at all so far as public worship is concerned. I said several things about it when it was first published. One man said, "Brother Gilpin, I know him; he is a spiritual man. You just don't understand." I said that is the very thing that is wrong with

him. If he were spiritual, he would not deny I Corinthians 14:34, because the Word of God says, "If any man think himself to be a prophet, or spiritual let him acknowledge that the things that I write unto you are the commandments of the Lord." The man who denies I Corinthians 14:34 which says, "Let your women keep silence in the church," proves thereby that he is not spiritual. I'll tell you what it actually does prove though. It proves that he is just a spiritual blockhead, because the next verse goes on to say, "But if any man be ignorant, (Continued on page 6, column 1)

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

SERVING TODAY

"Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10).

Far too much of our time is taken up in day-dreaming. We spend hours dreaming of what might happen in the future. We dream of other jobs, other churches, other surroundings. And if we are not frittering away the hours in day-dreaming we are wasting them in lamenting past mistakes. We continue to beat ourselves with accusations and remorse. The end result is a wasted today. We have accomplished nothing.

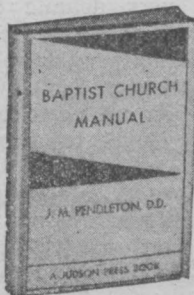
"Whatsoever the hand findeth to do" — this refers to works that are possible. Not what we could do if we were a man. Or what we could do if we were wealthy. But what can we find to do now? What are our assets? What do we have to work with? We have healthy bodies. We have lovely children the Lord has given us. We have husbands to care for. We have homes to look after. We are able to read and speak. Is it possible we can't find anything to do? Let us not wait for something great to do. Whatever we find to do, great or small, let us do it. We have no other time to do it than today. Yesterday is gone and tomorrow may not come for us.

Whatsoever thy hand findeth to do, DO IT WITH THY MIGHT. Put your whole self into it. Don't be stingy. Give of yourself. Some of us shrink from this because in the past we have been terribly hurt. Forget the past and press forward. Serve the Lord with all your might. Don't be a lukewarm, robot Christian.

Do it with thy might. What is the Christian's might? Paul put it this way, "Finally, my brethren, be STRONG IN THE LORD, and in the power of HIS MIGHT" (Eph. 6:10).

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in EVERY GOOD WORK, and increasing in the knowledge of God; Strengthened with all MIGHT, according to HIS GLORIOUS POWER, unto all patience and longsuffering with joyfulness" (Col. 1:10-11).

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PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

253 words as "Biblical." But even this census may be considered out of date.

That there are such things as specifically "Biblical" and specifically "New Testament" (or rather, "early Christian") words, I have never denied. No lengthy statistical investigations as to usage are necessary in order to recognize these special words: a glance is sufficient. But when a word is not recognizable at sight as a Jewish or Christian new formation, we must consider it as an ordinary Greek word until the contrary is proved. The number of really new-coined words is in the oldest (New Testament) period very small. I estimate that in the whole New Testament vocabulary of nearly 5,000 words not many more than 50 — fewer than that, more likely — will prove to be "Christian" or "Biblical" Greek words. The great enriching of the Greek lexicon by Christianity did not take place till the later, ecclesiastical period, with its enormous development and differentiation of dogmatic, liturgical, and legal concepts. In the religiously creative period which came first of all, the power of Christianity to form new words was not nearly so large as its effect in transforming the meaning of the old words.

As we have said, a close examination of the ancient literary texts alone leads to the secularisation of many words in Thayer's "Biblical" list, when it is agreed to drop the petty quibble that pagan authors of, say, the second century A.D. do not come into account. It is a weak point in Cremer's Lexicon especially that "late" pagan parallels to New Testament words are apt to be treated with a certain contempt whereas in reality the "late" parallels to the New Testament, which is itself "late," are much more instructive than those from Homer or Plato.

The number of "Biblical" words shrinks, however, still further if we pursue the search among our non-literary texts. From the immemorial homes of Greek culture in Hellas and the islands, from the country towns of Asia Minor and the villages of Egypt no less than from the great centers of commerce on the Mediterranean and the Black Sea, year after year brings us new illustrations. Non-Christian texts are found containing words that were formerly — although "the kingdom of God is not in word" — thought to pertain exclusively to Primitive Christianity or the Old and New Greek Testaments.

In proof that the list above can already be largely increased I will here give a number of examples, beginning with 10 words which would assert their secularity at first glance, even if no quotations were forthcoming from extra-Biblical sources."

* * *

Here are his comments on ekklesia:

"(3) The first scattered congregations of Greek-speaking Christians up and down the Roman Empire spoke of themselves as a "(convened) assembly;" at first each single congregation was so called, and afterwards the whole body of Christians everywhere was spoken of collectively as "the (convened) assembly." That is the most literal translation of the Greek word "ekkynioia." This self-bestowed name rested on the certain conviction that God had separated from the world His "saints" in Christ, and had "called" or "convened" them to an assembly, which was "God's assembly," "God's muster," because God was the convener.

It is one of the characteristic but little-considered facts in the history of the early Christian missions that the Latin-speaking people of the West, to whom Christianity came, did not translate the Greek word "ekkynioia" (as they did many other technical terms) but simply borrowed it. Why was this? There was no lack of words for "assembly" in Latin, and as a matter of fact *contio* or *comitia* was often translated by "ekklesia." There must have been some special reason for borrowing the Greek word, and it lay doubtless in the subtle feeling that Latin possessed no word exactly equivalent to the Greek "ekkynioia." There is evidence of this feeling even in non-Christian usage. Pliny the Younger employs the Latinized word *ecclesia* in one of his letters to Trajan. Some years ago a bilingual inscription of the year 103-4 A.D. came to light at Ephesus, which furnishes a still more interesting example. It was found in the theatre, the building so familiar to readers of Acts xix, one of the best preserved ruins in the ancient city. A distinguished Roman official, C. Vibius Salutaris, had presented a silver image of Diana (we are reminded at once of the silver shrines of Diana made by Demetrius, Acts xix. 24) and other statues "that they might be set up in every "ekkynioia" in the theatre upon the pedestals." The parallel Latin text has, *ita ut (om)n(i)e ecclesia supra bases ponerentur*. The Greek word was therefore simply transcribed. Here we have a truly classical example (classical in its age and in its origin) of the instinctive feeling of Latin speakers of the West which afterwards showed itself among the Western Christians: "ekkynioia" cannot be translated, it must be taken over.

The word which thus penetrated into the West is one of the indelible marks of the origin of Christianity. Just as the words *amen*, *abba*, etc. are the Semitic birthmarks, so the word *ecclesia* (and many others besides) points for all time to the

(Continued on Page Six)

"Hating False Ways"

(Continued from page 5)
let him be ignorant," and the word for "ignorant" is the word for "blockhead."

I tell you, beloved, you are not speaking very complimentary of a man when you say that he is a blockhead. Paul says that the fellow who just deliberately defies I Corinthians 14:34 is nothing but a spiritual blockhead.

That is pretty hard on a lot of these "petticoated" preachers. That is pretty hard on a lot of these brethren who want the women to take an active part in the public worship services of the church. That is pretty hard on this preacher down here at the Kentucky State Associational meeting in 1961, for he said, "Brethren, we are to remember that this is 1961," as if to say, "This is a modern time. We are down here in 1961 and we have to revise things. We can't do things like we have been doing in the past, because this is 1961." Yes, and he is a 1961 model blockhead — that is exactly what God says about him.

I say to you, beloved, I hate these things that are wrong. I don't say I despise them. I just say frankly in the light of the Word of God that I hate these things that are contrary to the Word of God. We read:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was the first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." — I Tim. 2:8-15.

Paul tells Timothy that the persons to do the public praying are the male members. There are two words in the Greek language that are translated "man": one is the word "mankind," which means men and women together; the other is the word for "man," which means the male specie in contradistinction to the female specie. The word that is translated here is the Greek word which means the male specie of the human family, and he says, "I will therefore that the male specie of the human family pray everywhere." It is not the word for "mankind," but it is the word for the male specie of the human race.

Then in the eleventh verse Paul tells Timothy that the women are to learn in silence with all subjection, and the reason for that is in the thirteenth verse, for he says that Adam had the priority of creation. In other words, Adam was created first.

Don't we usually think that the oldest child in the home has some priority? Isn't it ordinarily true in your home, and every home, that the oldest child in the family has some little priority over all the balance of the children? Well, Adam was first formed. He had the priority of creation.

Then another reason for the woman's silence is the fact that Adam was not deceived, like the woman was. She was deceived when the serpent came into the Garden of Eden. One of the curses that was placed upon the woman in the Garden of Eden was the curse of silence.

I ask you, beloved, has God removed any of the rest of those curses that fell upon the human

family as a result of sin? Does the world still produce thorns and thistles? It does. Do women still bear children in pain? Ask any mother here tonight. They do. Do men still earn their living by the sweat of the brow? They do. All this came as a result of sin.

God cursed the female specie of the human family to silence because of the entrance of sin. When women bear children without pain, when men earn their living without the sweat of the brow, and when the meadow doesn't produce the thorns and thistles, I'll then say, "Sister, stand up and give your testimony." I tell you, beloved, I hate feminism.

IV. HARDSHELLISM.

When I say Hardshellism, I don't mean just the Hardshell church. It is true that I haven't any love for them. Every once in a while I'll meet up with some of these folk who are Hardshells, and they say, "Oh, no, we are not Hardshells; we are just Primitive Baptists." I always say, "Just shut up; don't talk to me about being primitive. You are nothing but a plain old Hardshell."

Talk about being a Primitive Baptist, beloved, they only began a little more than a hundred years ago, and then they talk about being primitive. They are so modern that they are not even out of their rompers yet.

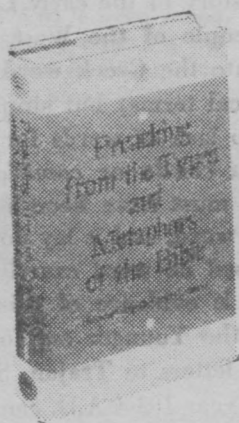
Listen to me, beloved, I hate Hardshellism, and when I say Hardshellism, I am not referring primarily to Hardshell Baptist churches. When I say Hardshellism, I mean any teaching that in any wise at all fails to give the gospel of Jesus Christ to the world. I hate it.

Hardshellism can not only be found in a Hardshell Baptist church, but it can be found in a Missionary Baptist church. The fact of the matter is, we have lots of Hardshell Missionary Baptists, who are not missionary at all. I tell you, I believe that nobody will be saved unless he hears the Word of God. The Bible very plainly and definitely tells us that the only way that anybody can be saved is by the hearing of the Word of God, and the application of the Holy Spirit. Listen:

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the begin-

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ning chosen you to salvation through sanctification of the Spirit and BELIEF OF THE TRUTH: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" — II Thess. 2:13, 14.

Beloved, a man has to believe the truth. He has to hear the truth. He has to have the truth preached to him if he is ever going to be saved. Hardshellism, whether it is found in a Hardshell Baptist church or regardless of where it is found, says, "No, if God wants to, He can save folk apart from the Word."

I remember a fellow in a Missionary Baptist church said to me years ago, "Now, Brother Gilpin, if the Lord wanted to, He could just knock down that crowd over there in that foreign country and save them right and left, without any missionary ever going there to preach to them." He, beloved, was a member of a Missionary Baptist church. I thank God for the fact that I wasn't his pastor.

The Word of God makes it clear it is necessary that the Word of God be preached unto men that they be saved. Listen:

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him" — Acts 8:31.

Now what is the story back of it? Philip was holding a big revival meeting in Samaria. An Ethiopian eunuch had been to worship at Jerusalem and was going home, having failed to find the Lord Jesus Christ in the Jewish worship at Jerusalem. As he drove along he was reading the book of Isaiah. God in the meantime had told Philip to close out that revival meeting in Samaria and go south toward Gaza. When he got down in Gaza, here came this Ethiopian eunuch riding along in his chariot with the book of Isaiah in his lap reading it. Here also came the preacher, and the preacher and the Ethiopian eunuch came together.

You know, beloved, it is marvelous how God plans things. Just like your hands fit together perfectly, and just like things dovetail together, that is how God's plans always work. God had the preacher there, and God had this man there at the same time. When they arrived on the scene, Philip said unto him, "Do you understand what you are reading?" He said, "How can I, except some man should guide me?" Now if Philip had been a Hardshell, or if he had had a Hardshell disposition, he would have said, "Oh, when God gets ready, he will just knock you down and save you anyway. You don't need to hear the Word of God. Put your Bible away." But Philip wasn't a Hardshell. He didn't have any Hardshellism about him. He got up in the chariot with him and sat down and preached Jesus to him right out of the same Scripture.

I want to tell you, beloved, I have a very definite conviction that so far as we are concerned, that is exactly what we ought to be doing every day. Every man and woman we come in contact with, we ought to preach Jesus to them.

I tell you, I hate Hardshellism, I hate the man who has no desire to see souls saved, who isn't interested in teaching the lost, who isn't interested in preaching the Gospel, who isn't interested in anything whereby the Word of God is taught.

CONCLUSION

I could go on and mention a lot more things that I hate. I hate universal church-ism. I hate alien immersion. I hate lodges. I hate unionism. I hate Catholicism. But let me say this in closing, why do I hate these things? It isn't that I have any animosity in my heart toward them. There was a time when I thought they were just other routes or other ways to Heaven. There was a time when I thought that these individuals in other churches were all good people, doing the best they could.

A Review of Baptist Ecclesiology

(Continued From Page Five)

fact that the beginnings of Christianity must be sought also in the Greek East." (Pps. 112, 113)—Taken from "New Light From The Ancient East."

J. H. Moulton, in his *A Grammar of the Greek N.T.*, pages 1-5, remarks:

"New Lights: As recently as 1895, in the opening chapter of a beginner's manual of New Testament Greek, the present writer defined the language as 'Hebraic Greek, colloquial Greek, and late Greek.' In this definition the characteristic features of the dialect were expressed according to a formula which was not questioned then by any of the leading writers on the subject. It was entirely approved by Dr. W. F. Moulton, who would undoubtedly at that time have followed these familiar lines, had he been able to achieve his long cherished purpose of rewriting his English *Winer* as an independent work. It is not without imperative reason that, in this first installment of a work in which I hoped to be my father's collaborator, I have been compelled seriously to modify the position he took, in view of fresh evidence which came too late for him to examine. In the second edition of the manual referred to, 'common Greek' is substituted for the first element in the definition. The disappearance of that word 'Hebraic' from its prominent place in our delineation of N.T. language marks a change in our conceptions of the subject nothing less than revolutionary. This is not a revolution in theory alone. It touches exegesis at innumerable points. It demands large modifications in our very latest grammars, and an overhauling of our best and most trusted commentaries. To write a new Grammar, so soon after the appearance of fresh light which transforms in very important respects our whole point of view, may seem a premature undertaking. But it must not be supposed that we are concerned with a revolutionary theory which needs time for readjusting our science to new conditions. The development of the Greek language, in the period which separates Plato and Demosthenes from our own days, has been patiently studied for a generation, and the main lines of a scientific history have been thoroughly established. What has happened to our own particular study is only the discovery of its unity with the larger science which has been maturing steadily all the time. 'Biblical Greek' was long supposed to lie in a backwater: it has now been brought out into the full stream of progress. It follows that we have now fresh material for illustrating our subject, and a more certain methodology for the use of material which we had already at hand.

(Continued Next Week)

ILLUSTRATIONS OF GRACE

"Who loved me and gave himself for me" (Gal. 2:20). During the reign of terror in France (between June, 1793, and June, 1794), a young man, by the name of Loizerolles, was brought before the revolutionary tribunal and condemned to death. His father, a venerable, white-haired old man,

I ask you, why is it that I hate these things that I have spoken to you about. I'll tell you. My text says:

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

Why do I hate these false ways? Because of the understanding I have gotten from the Word of God. I know what the Bible teaches. When I know what the Word of God teaches, I certainly am not going to bow in any wise at all or recognize these false, heretical doctrines.

Somebody says, "But, Brother Gilpin, the majority of Baptists go along with these things." I'll grant you that the majority of Baptists have never gotten a great deal of understanding out of the Word of God. If a man who is a Baptist preacher goes along with these false ways, and coddles them, and thinks well of them, and walks with them, it simply proves his lack of knowledge of the Word of God; for if a man has understanding through the precepts of God's Word, he is going to take the same position that I take, and the same position that David took — he is going to hate every false way.

May God give you understanding, that will enable you to understand His precepts, and, thereby give you the grace to stand firm, and as you do this logically and consistently, you must hate every false way. May God bless you!

would not allow himself to be separated from his son, but accompanied him to prison. On the day appointed for his execution the young man, exhausted by the strain upon his nerves, fell asleep in his dungeon, and the father kept watch beside him.

Shortly afterward the jailer, in company with some soldiers, presented himself at the door, holding in his hand a paper containing a list of the unhappy persons who were that day to suffer death. Coming up to the unfortunate condemned ones, he called out the names from his list, ticking them off with a pencil as they answered. But when he came to the name "Loizerolles" no one rose to reply to it.

A sudden thought took possession of the breast of the aged father, and he replied to the call when it was made the second time. He joined the ranks of the condemned, who were setting out on the sad journey to the scaffold. He did not dare to embrace his son, for fear of awaking him, and arousing the suspicions of the guards; but in a low voice, addressing his companions in captivity, who were looking at him with tearful eyes, he said, "When he awakes, I conjure you to calm him, and prevent any imprudent despair on his part from rendering my sacrifice useless. I have the right to be obeyed. Tell him that I forbid him to endanger the life which I have a second time given him."

He then went out with the crowd of doomed men, and laying his head upon the scaffold, murmured these last words, "Lord, watch over and protect my son." Had he not a claim that the son whose life he had purchased by the sacrifice of his own should make good use of it? That is Christ's claim on every Christian. It is the "reasonable service" incumbent on him. — The Watchword, 1891.

"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The Italian Government has made a gift of a large tract of land on one of the hills facing Saint Peter's in Rome to Iran, Saudi Arabia, and other Arab nations. The beneficiaries are preparing to build the largest mosque in the world in the same city as the Vatican.

It seems that the old Arab dream may come true. Forty years ago the Arabs requested permission from Mussolini to build such a structure. He was reported to have replied: "Of course, provided Christians can build a cathedral in Mecca."

Two dozen Islamic organizations are cooperating to construct a powerful radio station in Mecca, Saudi Arabia. It will be called "The Voice of Islam." This is being done to counterbalance Christian broadcasting in Africa.

People in West Germany are making an exodus from the churches. Since 1961 more than 1.1 million Protestants and 500,000 Catholics have left the churches. One of the reasons may be to escape paying church tax which amounts to between 8 and 9 per cent of one's income.

WASHINGTON, D. C. (EP) — The Seventh-day Adventist World Headquarters has been deluged by hundreds of telephone calls from Americans across the country, offering to adopt children orphaned by the Guatemala earthquake.

"The calls came from all over the United States. Americans still have big hearts," said M. Carol Hetzell, communications director for the Adventists.

She said the headquarters telephones began to ring shortly after a news story appeared indicating that the Guatemala government was faced with some 3,400 infants and children orphaned by the earthquake.

NEW YORK (EP) — A split in Dr. Billy James Hargis' anti-Communist Christian Crusade organization, involving control of its American Christian College and allegations of sexual misconduct against the fundamentalist preacher has become public.

A report in the Feb. 16 Time magazine alleged that Dr. Hargis has had sexual relations with five students at the college — four of them men. According to Time, the alleged incidents, which Dr. Hargis has denied, have led a number of the evangelist's former supporters to oppose his involvement in other Crusade-related operations.

In response to the magazine article, Dr. Hargis has issued a statement saying: "I deny emphatically charges leveled at me this week. Every community in America has seen a church fight where one group wanted to take over from the other group. There is a new anti-hero wave sweeping across our country that could ruin the reputation of people's reputations to serve any purpose that the liberals and the Communists have in mind. I have more important work to see after and I am not concerned. I know that my conscience is clear."

Since Dr. Hargis' retirement in Oct. 1974 after the first charges of sexual misdeeds surfaced the college trustees had attempted to have the title to the college property and the church transferred to them from the preacher. The deed to the property was turned over to them in late January of this year.

Last November, Dr. Hargis bought a six-story building in Tulsa as a new headquarters. It now

houses offices of the International Church of the Christian Crusade, the Christian Crusade Weekly, the newly formed Billy James Hargis Evangelistic Association, and the David Livingstone Missionary Foundation.

WASHINGTON, D. C. (EP) — Deprogrammer Ted Patrick and 20 other persons demonstrated in front of the White House to urge a federal investigation of several controversial cults which, they allege, use "mind control techniques" on members.

The protest was coordinated by a 200-member group called the Individual Freedom Foundation, based in Ardmore, Pa. It has sent letters to President Ford and members of Congress charging that the cults "have made religion one of the biggest rackets this world has ever known."

According to the Foundation, more than two million young people have been "caught up" in the cults, including more than 500,000 who have allegedly been "psychologically kidnapped by these cults."

COLORADO SPRINGS, Colo. (EP) — The soup kitchen in the basement of the First Baptist Church in downtown Colorado Springs is operated by Bill Sulzman, a Roman Catholic priest.

The free lunch program originated at Our Lady of Guadalupe Church, where it operated for three years. When it was "mutually agreed" to move the project, Sulzman said, "the First Baptist Church opened its doors to us."

Part of the problem was the City-County Health Department, which noted violations of rules at the original location. One involved serving milk "straight off the farm" as donated by a local farmer, the only way the free lunch service could obtain milk.

SAIGON (EP) — South Vietnamese Communists here claimed they crushed a small, CIA-backed rebel group — killing three and arresting five, including a Roman Catholic priest — after a day-long battle with the insurgents who

were holed up in a Catholic Church here.

A Communist security officer told newsmen in Saigon that the armed rebel group was opposed to the new South Vietnamese government and had been attempting to "sabotage" the national economy by making counterfeit money. He said security forces discovered equipment in the church for making bogus banknotes, according to a Reuters report.

WASHINGTON, D. C. (EP) — American church workers and journalists will no longer be recruited as agents by the Central Intelligence Agency (CIA), according to a statement issued by the agency.

In announcing the policy change, the CIA indicated that it would accept information voluntarily offered by clergy or reporters.

Churches and missionary agencies have raised strong objections to CIA use of their personnel for intelligence purposes.

NEW YORK (EP) — Americans United for Separation of Church and State have called for immediate termination of federally financed Transcendental Meditation (TM) programs in five New Jersey public high schools.

"The continuation of such programs clearly violates the 'no Establishment of Religion' clause of the U. S. Constitution's First Amendment. If the federal and state agencies involved do not end the experimental courses immediately, Americans United will support a federal law suit," said Albert J. Menendez, director of research and assistant editor of Church & State.

In 1975 the New Jersey Department of Education disbursed approximately \$40,000 in federal grants for TM programs in five public schools: Columbia High School, South Orange-Maplewood; Glen Ridge High School, Union City; Union Hill High School, Union City; Memorial High School, West New York; and East Side High School, Paterson. The grants were made available by the U. S. Department of Health, Education and Welfare.

NORTH BRUNSWICK, N.J. (EP) — Of the 40 Boy Scout troops continuously registered since the 1910 incorporation of the Boy Scout movement in the U. S., 34 of them are under the auspices of Christian congregations.

United Church of Christ and Presbyterian congregations have the most, 9 each. Episcopal, and Reformed churches follow with 4 each. Baptists and Methodists have 3 each, Lutherans and Unitarian Universalists 1 each.

A study by the North American Newspaper Alliance (N.A.N.A.) discloses that 41 per cent of the citizens of America help support the other 59 per cent. There are more than 47 million government workers and dependents who are financed from the public payroll. An estimated 71 million others receive government assistance, including Social Security and Welfare. N.A.N.A. concluded more than 123 million Americans are supported at least in part by the taxpayers.

Will Greece complete the tenation union in Europe and be a part of the last stage of Roman rule under Antichrist? According to a decision made February 9, by the nine foreign ministers of the European Community in Brussels, it may well be. Note: Greece is expected to be admitted to the Common Market in two to three years.

Greece first applied for membership to the Community in 1974, after shaking off its military dictatorship. I would say that Daniel 7 and Revelation 17 are approaching fulfillment. Already France, West Germany, Belgium, the Netherlands, Italy, Luxembourg, Britain, Denmark, and Ireland are in the Community.

If there ever was a time when we should believe the coming of Christ is imminent, it is right now. Are you looking for the Blessed Hope?

HISTORY . . . BAPTISTS

(Continued from page one)

ing the Decian persecution, but who on the return of tranquility, sought re-admission into the churches. Novation held that apostasy was a sin which disqualified them for again entering into church fellowship, and to secure a pure community, he formed a separate church, which elected him for its pastor. These purer churches multiplied, and continued in existence for more than three centuries, the members being everywhere looked upon as Puritans and Dissenters. They were Anabaptists, baptizing again all who had been immersed by the orthodox and corrupt church. The Novations, then, were Baptists.

Then follows the obscure period — a period of mistiness, doubtfulness, and difficulty. What Dr. Cramp terms "The Revival Period," which extended from A.D. 1073 to A.D. 1517, includes the Crusades, the martyrdom of Huss, and the invention of printing. Peter of Bruys, who suffered martyrdom in 1124, was a Baptist minister, who maintained that the church should be composed alone of believers, that all believers should be baptized, and that baptism was of no use unless connected with personal faith. Others followed him in the advocacy of the same principles, giving a great deal of trouble to the Baptists by their denunciations of ecclesiastical corruptions.

"The terrible storm which fell upon Southern France in the crusade against the Albigenses, doubtless swept away many of the Baptist churches, and scattered their surviving members. Notwithstanding the vigilance of the persecutors, great numbers escaped. Italy, Germany, and the Eastern countries of Europe received them." It is clear the "Morning Star of the Reformation," John Wycliffe, believed that faith was required by those who were baptized, and those who held that infants without baptism could not be saved, were regarded by him as "presumptuous and foolish." It is also certain that many of the Lollards, perhaps the majority of them, strongly opposed infant baptism. They were persecuted for this by the Paedobaptists, for it was held to be a grievous departure from the truth to believe that infants could be saved if unbaptized.

There has been considerable diversity of opinion among historians as to the Waldenses, and both by those who assert that they were Baptists and by those who maintain that they were not, it has been forgotten that they were not distinguished by any uniformity of belief. "If," says Dr. Cramp, "the question relates to the Waldenses in the strict and modern sense of the term, that is, to the inhabitants of the valleys of Piedmont, there is reason to believe that, originally, the majority of them were Baptists, although there were varieties of opinion among them, as well as among other seceders from the Romish church." One of their earlier confessions, has this distinguishing belief, that it is proper and even necessary that believers should use the sacraments of baptism and the Lord's Supper, but that believers may be saved without either. Immersion in any case was still the mode, and incontrovertible facts, which no one has ventured to dispute, go to prove that it was the universal practice.

Baptists were always equally prepared for conflict and for persecution. At the rise of the Reformation they openly declared themselves, coming out of their obscure positions, where they had long worshipped their Master in quiet seclusion. They were prepar-

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ed to enlist themselves under the banners of the Reformers. They looked upon the defiant daring men of God whom no ecclesiastical tyranny could tame, no Papal fulminations could awe, no threatenings would silence, as their brothers — bone of their bone, and flesh of their flesh. It is much to be regretted that they should have been so bitterly disappointed. The Reformers were not as yet sufficiently wide in their sympathies, nor sufficiently clear in their Protestantism, to extend the right hand of friendship, and loving communion to the despised Baptists.

As now, so then, Baptists were a go-a-head race, always prepared to travel beyond others. They were persecuted, destroyed, forsaken, had their possessions confiscated, and were reduced to the lowest depths of poverty. In spite of the Reformers who were bemused by Popery, they maintained that the church of Christ should be kept as pure as possible; that there must be no indiscriminate mixing of wheat and tares, as though both were so much akin that there was no difference between them; that believers only were the proper subjects of baptism; that Scripture alone was the sole arbiter in all theological disputes; and that civil magistrates and earthly potentates had no control over God's free gift to man — conscience.

We, as Baptists of the present day, have precisely the same principles to defend, and in demanding the disestablishment and disendowment of the Irish church, that embodiment of injustice and bulwark against the progress of Protestantism in the sister country, we do but propagate opinions and principles which were tenaciously held by the Anabaptists of Reformation days — principles which find their source and authority in Holy Writ.

No one disputes that the conduct of the Baptists of this era was marked at times by folly. Yet, it has been the habit too much to magnify their wrong-doings, and to stigmatize all for the acts of some. The Reformers themselves (Continued on page 8, column 3)

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The New Covenant

(Continued from page two)
of Grace is the apostasy of the church (II Tim. 3:1-8; I Tim. 4:1-4) and the second coming of Christ (I Thess. 4:11-18).

THE NEW COVENANT FOR ISRAEL

The New Covenant will bring the same blessings to Israel that are already enjoyed by the church and the saints of this age. In Jeremiah 31:31-34 we have the record of God's promise of including Israel in the benefits of the New Covenant.

Shortly before the second coming of Christ to the earth, Antichrist will offer the Jews an imitation of the New Covenant of Jesus Christ. The prince of the covenant (Dan. 11:22) will confirm a covenant with unbelieving Israel for seven years (Dan. 9:27), which will permit them to rebuild a temple (Matt. 24:15; II Thess. 2:4; Rev. 11:1-2) and revive Old Testament worship. Isaiah calls this a "covenant with death" and an agreement with Hell (Isa. 28:15). After 1260 days Antichrist will break this covenant and cause Jewish

worship to cease in the newly built temple (Dan. 9:27; Isa. 28:18-20).

The second coming of Christ will destroy Antichrist (II Thess. 2:8). Israel will be regathered to her land (Matt. 24:29-30) and receive her Messiah (Zech. 12:9-14; Rev. 1:7; Rom. 11:25-26; Dan. 12:1).

When Israel is permanently regathered to her land, Christ will bring them into the blessings of the New Covenant. Through the pen of Ezekiel the Lord promised: "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant . . . For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me . . . And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give to your fathers" (Ezek. 20:37, 40, 42).

Israel will then be placed under the New Covenant in fulfillment of Jeremiah 31:31-34. The writer of Hebrews quotes this passage in Hebrews 8, not to make Israel

the church, but only to show that God does include the church in the New Covenant. Jeremiah 31:31-34 has a dual fulfillment. The Abrahamic, Palestinian, and Davidic covenants demand the blessings of the New Covenant for Israel.

There are many Old Testament texts which disclose the time when Israel will be brought under the New Covenant (Ps. 25:14; 111:9; Jer. 50:4-5; Isa. 55:3; 59:20-21; 61:8-9; Hos. 2:14-23; Zech. 9:9-11). These passages from the prophets are not highly figurative language as some suppose. They are Divine predictions of future events which shall literally happen to the nation Israel.



HISTORY . . . BAPTISTS

(continued from page 7)
chose out of their vocabulary all the offensive epithets they could, and flung them at their brethren—the Baptists. Latimer denounced them as "damnable," while other and equally mild aspersions were made upon their zeal, their honesty, and even common decency.

The Baptists declared their sympathy with Luther in throwing off the Pope's authority, and carried out their principles to their legitimate conclusion, by proclaiming themselves free from Luther's, or any other man's authority. Then came the Peasant's War, in which Munzer joined, and for which he paid by the forfeiture of his life. Occasion was taken by his connection with the insurgents, to load all Baptists with obloquy and reproach. They were persecuted and hunted down, obliged to worship in woods, far removed from the hot fierce hand of their enemies. An historian of these times, Sebastian Franck, affirms that within a few years no fewer than "two thousand Baptists had testified their faith by imprisonment or martyrdom."

Yet, despite the odium cast upon them, and the laws of repression enforced against them, they continued to spread in Germany, in Italy, in Switzerland, Austria, and Bavaria. They were hunted like sheep and compelled to emigrate in large numbers to Moravia, and to the Netherlands, where they were not free from the oppressor's yoke. The records of Baptist martyrdom are very voluminous. Our readers should be acquainted with the doings and the sufferings of these brethren, who were singled out of unsparing manifestations of cruelty and vengeance. We recommend them carefully to read Dr. Cramp's admirable condensation of their trials during this long and suffering period.

One man, by the name Jeronimus Segerson, who boldly declared that he would rather be tortured ten times every day, and then finally be roasted on a gridiron, than renounce the faith, was burned at Antwerp. His wife, Lysken, was drowned in a sack—a fitting death it was thought for a Baptist. The account given in the work entitled "Baptist Martyrology," written in Dutch, is very affecting. "She very boldly," we are told, "and undisguisedly confessed her faith at the tribunal, before the magistrates and the multitude. They first asked her concerning baptism. She said, 'I acknowledge but one baptism, even that which was used by Christ and His disciples, and left to us.' 'What do you hold concerning infant baptism?' asked the sheriff. To which Lysken answered, 'Nothing but a mere infant's baptism and a human institution.' On this the bench stood up, and consulted together, while Lysken, in the mean time, confessed, and explained clearly to the people the ground of her belief. They then pronounced sentence upon her. Lysken spoke in the following manner to the bench: 'Ye are now judges; but the time will come

when ye will wish that ye had been keepers of sheep, for there is a Judge and Lord who is above all; He shall in His own time judge you. But we have not to wrestle against flesh and blood, but against the principalities, powers, and rulers of the darkness of this world.'

Two monks visited her in prison, but could not move her from her confidence. "On Saturday morning we rose early, some before day, some with the daylight, to see the nuptials which we thought would then be celebrated; but the crafty murderers outran us. We had slept too long; for they had finished their murderous work between three and four o'clock. They had taken that sheep to the Scheldt, and had put her into a sack, and drowned her before the people arrived, so that few persons saw it. Some, however, saw it. She went courageously to death, and spoke bravely, 'Father, into thy hands I commend my spirit.' Thus she was delivered up, and it came to pass, to the honour of the Lord, that by the grace of God many were moved thereby."

The history of English Baptists is full of interest. From the first they were peculiarly offensive to "the powers that be." Henry the Eighth—who did so much for the Anglican Establishmentarians that he ought to be regarded by them as a pet saying, even as he was befooled and belated by the intriguing Cranmer—when he assumed the headship of the Anglican church which never acknowledged Christ to be its only Head, proclaimed against two kinds of heretics, viz., those who disputed about baptism and the Lord's Supper; and such as were re-baptized. These Anabaptists were commanded to withdraw from the country at once. Cranmer ordered some to be burnt, and burnt they were.

Mr. Kenworthy, the present pastor of the Baptist church at Hill Cliffe, in Cheshire, has stated that if the traditions of the place are to be trusted, the church is five hundred years old. "A tombstone has been lately dug in the burial ground belonging to that church, bearing date 1357. The origin of the church is assigned to the year 1523. It is evident that there were Baptist communities in this country in the reign of Edward VI., since Ridley, who was martyred in the following reign, had the following among his 'Articles of Visitation: Whether any of the Anabaptists' sect or other, use notoriously any unlawful or private conventicles, wherein they do use doctrines or administration of sacraments, separating themselves from the rest of the parish?' " A fearful crime which many Anglicans of the present day would be as ready to punish were it not that other

BRIEF NOTES

The Antioch Missionary Baptist Church, Hobart, Indiana, and Pastor Jim Everman will have revival services March 29 thru April 4. The speaker will be Elder J. M. Wilson of Broken Arrow, Oklahoma. For further information call Brother Everman at 219-941149. The church extends an invitation to the readers of the paper to attend these services.

Elder Garner Smith has a new address. The old one was P. Box 167, Sacramento, Kentucky 42372. His new one is: Route Hwy. 117-272, Gracey, Kentucky 42232.

Elder Jack Duplechain, Jr. has a new address. The old one was Route 6, Box 22, Natchez, Mississippi 39120. The new one is: West Wilderness Road, Natchez.

The New Testament Baptist Church of Goshen, Indiana, and Pastor Dan Stepp will have an all-day fellowship meeting March 20. The meeting will begin at 10 a.m. and continue until 4:00 p.m.

Three speakers are scheduled to speak in the morning session: Elders Butch Bugansky, Jon Ruhl, and Ralph Hawkins. After lunch is served by the host church, three other speakers are to follow: Elders Malvin Thompson, Hubert Sapp, and Jim Everman.

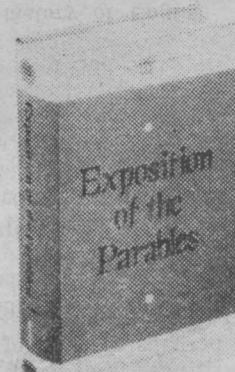
The church is located on state road 15, south of Goshen, about 2 miles west on county road 38. Food and lodging for out-of-town guests will be provided. Please give advance notice to the pastor if you desire such. For further information call Elder Stepp at 219-862-4668.

notions of religious liberty exist and powerfully influence public opinion. We can trace the same spirit, though in embryo perhaps in the ritualistic prints of the present age, and indeed in the two lightfully amiable Evangelical newspapers whose unbounded hatred of all outside the pale of the theology and clique is as relentless and unscrupulous as the bitter feelings of Papal days. All history teaches that state-churchism means persecution, in one form or another, according to the sentiments of the age; and the cure for the evil is to put all religions on an equality.

Elizabeth, like her father, found it needful for the peace and quiet of the Anglicans, to banish Baptists from her realm. This she did effectually that Bishop Jewel congratulated his brethren, in 1570 in the following terms: "We found at the beginning of the reign of Elizabeth a large and inauspicious corps of Arians, Anabaptists, and other pests, which I know not how but as mushrooms spring up in the night and in darkness, so they sprang up in that darkness and on the happy night of the Marian time. These I am informed, and I hope is the fact, have retreated before the light of purer doctrine, and cowers at the sight of the sun; and are no where to be found; or, at least, if anywhere, they are longer troublesome to our churches." With all this system of repression and persecution, and notwithstanding the emigration of large numbers, many remained in the country, and soon made their appearance, as history attests, what Dr. Cramp has denominated "the troublous period," which extended from A.D. 1567 to A.D. 1603—from the days especially of James I. to the period when Benjamin Keach suffered in the Tower. For an interesting abstract of the history of our denomination during those times and during the quieter period which followed with its peculiarities of controversy, and conscientious differences, we must refer our readers to the book which we have already warmly commended to their perusal.

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