

The Baptist Examiner

Baptist Is Our Middle Name

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

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BAPTIST CHURCH POLITY IN 1600's

BY THE EDITOR

The association records of the Particular Baptists of England, Wales, and Ireland are very interesting. I will share some information from them for the interest of our readers. These records reveal what Baptists believed and practiced in the 1600's. Many modern Baptists would do well to consider the position of our Baptist fathers.

The Association Records of the West Country for January 26-27, 1654, disclose:

"Query 7. Whether a woman may speak in the church at all, and if at all, in what cases?"

"Answer: A woman is not permitted at all to speak in the church, neither by way of praying, prophesying nor enquiring (I Cor. 14:34; I Tim. 2:11), but, if any have a gift, we judge they may exercise it in private, observing the rule mentioned in I Corinthians 11:5."

At the third general meeting on July 18-20, 1654, it is recorded:

"Query 4. Whether any are to be received into the church of Christ only upon a bare confession of Christ being come in the flesh and assenting to the doctrine and

order laid down by Him?

"Answer: They may not be admitted on such terms without a declaration of an experimental work of the Spirit upon the heart, through the Word of the gospel and suitable to it, being attended with evident tokens of conversion, to the satisfaction of the administrator and the brethren or church concerned in it (Acts 8:37; Rom. 10:9; Acts 19:18; Luke 6:44; Matt. 3:7).

"Query 9. Whether a member varying from the faith which at his admission he protest, as in respect of free will, general redemption, and falling from grace, the church may proceed to reject him without some other occasion?"

"Answer: A person holding general redemption, free will, and falling from grace, stiffly persisting therein, with an unquiet and disturbing spirit, notwithstanding the clear light of the Scripture brought against his error to convince him, after due admonition, is to be rejected (I Tim. 6:3,5; Tit. 3:10; Rom. 16:17). And our advice is, that ministering brethren be much in holding such truths as may strike against such errors. Also that, in case of need,

help be called for from other churches to deal with such persons (Acts 15:2,25)."

At the fourth general meeting at Bridgewater, February 17-19, 1655, this information is seen:

"Query 6. Whether a baptized person, walking in fellowship with unbaptized persons, may administer any ordinance in the church of Christ and, if one, why not all?"

"Answer: We know no rule in Scripture for such a practice. And, farther, we judge the ministering brethren should walk most exactly to the rule, that they might be exemplary to others in drawing them to, and keeping them in, the truth (II Cor. 6:3; I Tim. 4:12; Phil. 3:17)."

At the fifth general meeting at Chard, August 24-27, 1655, I read:

"Query 1. Whether the power of the keys spoken of in Matthew 16:19, John 20:23, and Matthew

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18:18 be given to the church or to the eldership in the church?

"Answer: The exercise of the power of Christ in a church having officers, in opening and shutting, in receiving in and casting out, belongs to the church with its eldership (Matt. 18:17; I Cor. 5:4; II John 9; Acts 15:4,22)."

At the sixth general meeting, February 8-10, 1656, it is written:

"Query 3. Whether baptism be absolutely necessary to an orderly church communion?"

"Answer: We judge it so to be, because it is suitable to the declared will and ordinance of Jesus Christ (Matt. 28:19; Acts 2:38,41; 10:48).

Secondly, it is the clear and trodden paths of saints that have gone before us whose steps we judge it our duty to follow (Acts (Continued on page 6, column 1)

REPLY TO A CAMPBELLITE

By OSCAR B. MINK
CRESTLINE, OHIO

Dear Mr. Hall:

Thank you for your letter of January 12, 1973. Your many inquiries are especially appreciated for they provide me with the delightful opportunity to express my views on certain points of Bible doctrine.

It is my desire to exhibit in this letter charity and mercy. However, due to the nature and number of your questions, directness



OSCAR B. MINK

in many instances is demanded. I have but one motive in replying to your letter. That is, to be of some help and not invective. I realize there is yet much of the old beam in my eye and I have not attained unto perfect enlightenment regarding the Scriptures (Rom. 11:33). Christ reserved His most scathing rebukes for those self-righteous Pharisees who discerned the mote in their

brother's eye, while overlooking the beam in their own eye. From your letter, it is seen you claim a high degree of spiritual maturity for yourself, yet many of your doctrinal conclusions are clearly impugned by the Word of God.

There is a Divine prohibition against man's tampering with Holy Writ. Every man whom God calls to proclaim His gospel, to them all, He gives the same message. To add to, or to take from Scripture revelation is to incur the curse threatened as the penalty for such disgraceful action (Rev. 22:18-19). The problem does not stem from God-called men, for they have the unfailing promise, "He (the Spirit of truth) will guide you into all truth" (John 16:13).

Many are the Satan-called preachers, yea, their number is legion, and every one of them is endowed with the gift of Scripture mutilation. They are borne along in their efforts by the evil spirit, and their hawking of Jesus will continue until the time of their appointed end. "They wrest the Scriptures to their own destruction" (II Pet. 3:16).

A person saved by the free grace of God will be graceful and will not use their theological knowledge as a steamroller to run over people that differ with them. The doctrinal position of Baptists is diametrically opposed by Roman Catholicism, and Baptists have suffered more at the hands of the Great Harlot than any other people, both sacred and secular history will attest to this fact. In the fact of all this suffering, the Devil has not been able to afflict the Baptists with a vindictive (Continued on page 4, column 4)

BAPTISM IN WATER

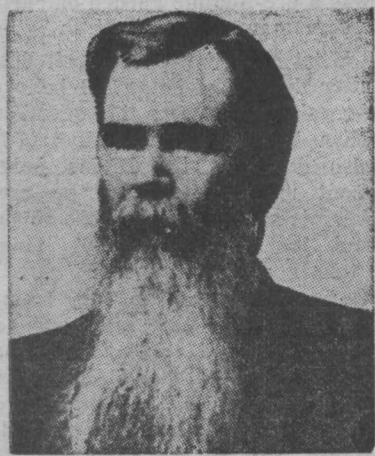
By B. H. CARROLL
(In Mansions Above)

PART II

Having thus ascertained the administrator, subject, and act of baptism, we have now to consider:

IV. The design of the baptism:

The purpose of an institution is measured by its importance. And here I would have you recall



B. H. CARROLL

how earnestly and tearfully during all this meeting I have tried to keep any ordinance of the church or the church itself from coming between the soul and its Saviour. With all the powers of my mind and heart I have exhorted sinners to come to Jesus for life and salvation, and to refrain from ordinances and church connection until they were saved; that

salvation is by blood, not water; that salvation is essential to baptism, and not baptism essential to salvation; that Jesus, not the church, is the Saviour; that the Lord adds to the church the saved. But while solicitous to confine the church and its ordinances in proper bounds, I underestimate neither the one nor the other. Both are of Divine appointment, and both essential to the ends to which they were appointed.

To me baptism is no matter of indifference. Historic memories forbid. It was in the act of baptism that the Messiah was made known (John 1:33; Luke 3:22). Jesus Himself walked over dusty roads from Nazareth to Jordan many miles, to be baptized. However unbecoming the sinful and impure may regard it, He, the immaculate One, said it was becoming: "Thus it becometh us to fulfill all righteousness."

The Holy Trinity, in whose tri-

(Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE SIN OF SATAN

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" (Isa. 14:12).

The first message was given over to discussing the original position of Satan before his fall. I concluded my discussion of the account in Ezekiel 28:11-19. Now I want us to examine the detailed account of the sin of Satan as seen in Isaiah 14:12-17.

From the beginning Satan has not ceased to sin, but his initial sin was the first committed in the uni-

verse. Lucifer's sin consisted of five "I wills" against God. These five "I wills" are but various aspects of one sin. Satan disowned the supremacy of His Maker. He was not satisfied with a subordinate place, but he aspired to equality with the Almighty.

As in Ezekiel 28, I believe the "king of Babylon" pictures the Antichrist. Since the Antichrist is the earthly embodiment of Satan, it would seem the original sin of Satan is seen in Isaiah 14:12-17 which speaks of Lucifer. The word "Lucifer" means "day

star." Revelation 1:20 tells us that stars represent angels. Job 38:7 mentions angels as "the morning stars." In Isaiah 14:12 Satan is called "son of the morning," a title applied in Revelation 22:16 to Christ. II Corinthians 11:14 mentions Satan as "an angel of light."

Lucifer is said to be fallen from Heaven. This could scarcely mean an earthly king. How could such a king in Isaiah's day have gone to Heaven? If he got there, how could he have fallen out? The (Continued on page 2, column 1)

by an unconscious instinct, he should make death the goal toward which he looks forward. So true is this, that we hear it asserted as a popular axiom in the world, that "death is the only certainty." If the unconverted man has any fear about his soul, it is in connection with death and that to which death may open; if he has any vague hope of a better life, it is through the gate of death that he looks to get a glimpse of



A. J. GORDON

it; if he hopes for annihilation, to end his trials and to drown his sorrows, it is death that is to bring him this "benign oblivion," this "eternal sleep." Thus death is emphatically the goal of the natural man, and the only object beyond life that can fasten and hold his gaze.

But after that we have been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead"; how all this is changed! Not only have we a new life, but a new uplook. Resurrection has taken the place of death, and we now hear a voice saying, "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. (Continued on page 8, column 1)

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The Sin Of Satan

(Continued from page one)

reference must be to the time of Satan's rebellion when he left his throne on the pre-Adamic earth to ascend into the Third Heaven where God's throne is. God terminated this action of Satan by bringing him down (Isa. 14:15), and he was "cut down to the ground."

It must have been to this event that Christ referred in Luke 10:18: "I beheld Satan as lightning fall from heaven." Christ speaks of this event as something past when He was on earth. As the eternal Son of God before His incarnation, He saw Satan cast down from Heaven in the rebellion of Isaiah 14. It happened suddenly as the lightning falls from Heaven to earth. The word lightning may refer to the brightness of the one who fell, agreeing with Ezekiel 28:17.

FIRST "I WILL"

Lucifer said: "I will ascend into heaven." I understand by the word "Heaven" the Third Heaven where God's throne is (Isa. 66:7). His self-seeking intention was an outrage against the purpose and plan of the Creator. Hence, Satan is said to have "fallen from Heaven." Satan could not have ascended into Heaven and have fallen from there back to earth, unless he had been on earth at the time of his ascension.

SECOND "I WILL"

He said: "I will exalt my throne above the stars of God." Satan did have a throne before his sin. It was on the mountain of God (Ezek. 28:14), Mount Zion. Satan must have been placed in charge of the earth before man's creation and before his fall. He had a throne on earth and he wanted to exalt it.

Even after the fall he had a throne in Pergamos in the days of the Apostle John (Rev. 2:13). Today he still is "the prince of this world" (John 16:11) and "the god of this world" (II Cor. 4:4). Satan claimed "all the kingdoms of the world" in Matthew 4:8, and

Christ did not dispute this claim. In Ephesians 6:12 fallen angels are called "the rulers of the darkness of this world." Job 9:24 declares that the "earth is given into the hand of the wicked." When Satan gives Antichrist the kingdom of the world systems they are said to belong to Satan in Revelation 13:2.

What is meant by "the stars of God?" It may mean the stellar system. Others believe it points to the angels of God who are called stars (Rev. 1:20). If this be the meaning, then Satan wants to rule over all the angels of God. Yet I prefer to think it means Satan wanted to go beyond the stars in Heaven and take over the very throne of God by violence.

THIRD "I WILL"

Satan went on to say: "I will sin upon the mount of the congregation, in the sides of the north." The mount of the congregation refers to the seat of Divine authority, whether in Heaven or on earth. Satan wanted to take God's seat in the heavenly tabernacle in the Third Heaven. The "sides of the north" would put the Third Heaven some where in the north sky.

It is very interesting to note that Antichrist will set on the earthly Mount Zion in the tribulation temple which the Jews will build after the rapture of the saints (II Thess. 2:4). This will be Satan's attempt through Antichrist to share in the Messianic rule. Psalm 48:2 reveals that the Messiah will reign from Mount Zion, "on the sides of the north."

FOURTH "I WILL"

The Devil said: "I will ascend above the heights of the clouds." This is further evidence that Satan had a throne on earth. He could not go above the clouds unless he was below them. In Psalm 104:3 it is written that God "maketh the clouds his chariot." Satan wants to be greater than God. He wanted to go beyond the clouds into the Third Heaven and dethrone God.

FIFTH "I WILL"

He also said: "I will be like the Most High." Satan wanted to be God! While it is almost universally believed that Satan's ideal for himself is to be unlike God, he is seen here as ambitious to be like God. The man of Sin whose coming is after the working of Satan will show "himself that he is God" (II Thess. 2:4,9; Dan. 11:36-37). Satan wants to be like the Most High, which title signifies the "possessor of heaven and earth" (Gen. 14:19,22).

In pursuing this desire to be like God, Satan recommended to Adam and Eve that they could be "as gods." The original word here translated "gods" is "Elohim" and shows that Satan was saying: "Ye shall be as Elohim," or "God." In response to that suggestion, which reflected Satan's own supreme ambition to be like the Most High, Adam entered upon the same course of unholy repudiation of the Divine government.

DID GOD CREATE A DEVIL?

There can be no adequate estimation of the immediate effect of Satan's sin, first upon himself, and then upon the host of angels who committed folly with him. Nor can we properly comprehend the terrible affect of Satan's sin upon the entire human race whose federal head adopted the same Satanic repudiation of God.

Some would inquire, "How could a creature created perfect and good fall?" Others would say, "If he were perfect, how could he sin?"

I would reply that it is true that Satan was created good and holy, but only finitely so. Finite good is liable to pervert itself, though untempted by any other being. In the case of Satan it did pervert itself, and Lucifer became the Devil. God did not create the Devil as such. He created an angel who was perfect in all his ways and that angel sinned by opposition

to God's will. Originally, man was created in the image of God, but by an act of wilful disobedience he corrupted his nature and became sinful. Even so of Satan. It is God's prerogative alone to be immutable. The anointed cherub could sin because he was only finitely perfect. God cannot sin because His act is His rule, but all other creatures, though ever so pure, if not assisted by grace, may sin. God did not create Satan an evil spirit, but the creature He brought into existence became the evil spirit. Perhaps this is the meaning of the statement about God creating evil in Isaiah 45:7.

SATAN'S POSITION SINCE THE FALL

The carnal mind might suppose God would immediately consign Satan to the lake of fire, following the occasion of his rebellion. But the forbearance of God permits him to have a long spell of freedom. Ultimately Satan will be cast into the lake of fire prepared for the Devil and his angels.

In John 12:31 our Lord describes Satan as "the prince of this world." Thus Satan after the fall exercises great power over the earth he once ruled. Christ did not call him a "king" but only a "prince." A prince is one who occupies a subordinate position. Satan presently rules over the men of the world and the things of this world as a prince. He has great power in the hearts of the disobedient.

But when did Satan become prince of this world? Evidently, he became such before Adam was created. We know from Job 38:4-7 that the angels rejoiced when the earth was created. The accounts in Ezekiel 28 and Isaiah 14 are directed toward two earthly kings, the king of Babylon and the king of Tyrus. After condemning their sins, both Isaiah and Ezekiel go on to disclose the original sinner, declaring his judgment and doom. The context would favor that Satan is an earthly ruler even as the king of Babylon and the king of Tyrus.

The careful reader of Genesis chapter 1 may perhaps become puzzled by the contents of the two verses. He may wonder why an earth created by God could be "without form and void" (Gen. 1:2). The Hebrew word "tohu" translated "without form" in our version means "ruin" or "waste."

message that I am bringing to you today.

Beloved, here is a good question: Who can give a young person the best time — God or the Devil? Asaph thought that the Devil could, until he went to "church," and I am satisfied that you and I often come to think the same thing. Isn't it true even in your own experience that you have looked around, and thought, "It just doesn't pay to serve the Lord; it looks like the unsaved are blessed so much more than we are."

Let me remind you at the very outset of Asaph's final conclusion, when he said:

"How are they brought into desolation, as in a moment! they are utterly consumed with terrors" (Psa. 73:19).

I tell you, beloved, there is nothing but desolation, and there is nothing but terrors ahead of

that individual that is living strictly for this world.

Listen again:

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

I don't have to guess about it. I know that the Devil cannot give you what the Lord can. In the final analysis, in the light of Romans 6:23, there is nothing but spiritual death and utter destruction awaiting the unsaved yonder in eternity.

I go back to the time of Moses, to the day when Moses was called upon to make a decision as to whom he was going to serve. The Word of God tells us about the decision on Moses' part. Listen:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction" (Continued on page 3, column 1)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now In Glory



Who Can Give Young People The Best Time — God Or The Devil?

(Read Psalm 73).

I have read to you this Psalm, which is a recital on the part of Asaph as to his own reactions as he noticed the unsaved, how apparently they were so greatly blessed of God and that apparently God's children were not blessed as greatly.

Then when Asaph went into the synagogue of the Lord, he learned the truth. He saw that he was wrong in his assumption. He realized that he was definitely wrong in his convictions up to that time, and he realized that the unsaved are not being blessed so greatly even now, and that furthermore, they are going to come to a complete end, by being utterly consumed, and destroyed.

As I read this passage of Scripture for the first time to study it a few years ago, another message was born in my heart as a result thereof, and that is my

The Hebrew word "bohu" translated "void" means "conclusion" or "emptiness." This word "tohu" is often used to denote a Divine judgment upon sin in other places in the Old Testament (Isa. 24:10; 34:11; 41:29; Jer. 4:23).

Surely a perfect Creator would not have created the earth a confused waste. God is not the Author of chaos but of cosmos. A perfect God creating a perfect chaos is contradictory. God's work is always perfect (Deut. 32:4). The Bible elsewhere plainly tells us that God did not create the earth a confused waste: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain . . ." (Isa. 45:18). The word "vain" in our King James Version is "tohu" in the Hebrew, the same word found in Genesis 1:2.

Now if God did not create earth a confused waste, then how did it get into that condition? How do we harmonize Genesis 1:2 with Isaiah 45:18? Hebrew scholars tell us that the word "was" in Genesis 1:2 can be translated "became." The same Hebrew word translated "was" in Genesis 1:2 is translated "became" in Genesis 19:26. When did the earth become a confused waste? What terrible calamity occurred which resulted in the earth becoming a ruin? The only answer seems to be the fall of Satan. According to Ezekiel and Isaiah, Satan was given a throne on earth before his rebellion. It was his rebellion

which brought about the chaotic earth.

It is also important to note that the earth in Genesis 1:2 was darkness. I John 1:5 says: "God is light, and in him is no darkness at all." It is very hard to conceive how a God of light would make a world of darkness. Darkness in the Bible is generally associated with evil and judgment. Thus again Genesis 1:2 cannot be a description of the original state of creation. Genesis 1:2 discloses the earth as it looked after the judgment upon the Prince of Darkness.

Referring again to the 28th chapter of Ezekiel, it can be seen in verse 13 that God declared of the Anointed Cherub: "Thou hast been in Eden the garden of God." This is said before any reference is made of Satan's fall. I believe the "Eden" here refers to what was a pre-Adamic garden on earth before man.

What did the earth look like after the fall of Satan? I believe Genesis 1:2 answers this question. Then I believe Jeremiah 4:23-24 also describes the Divine judgment upon Satan and the pre-Adamic earth: "I beheld the earth, and lo, it was without form ('tohu') and void ('bohu') . . . the mountains, and lo, they trembled, and all the hills moved lightly. I beheld, and lo, there was no man, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence" (Continued on page 5, column 2)

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Young People

(Continued from Page Two)
tion with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible" (Heb. 11:24-27).

One day Moses came to the forks of the road. As he stood there and looked down one road to the right, and down the other road to the left, if he had wished to do so, he could have become the king over Egypt. His adopted mother was the daughter of Pharaoh, and if he wished to do so, he could declare himself an Egyptian, and the kingdom of Egypt was his. On the other hand, he could forsake Egypt and turn to God and declare himself a Jew. He knew he was such. He knew his real mother was a Jewess. He knew that he could declare himself either to be a Jew or an Egyptian. It was his to make the choice. If he became an Egyptian, all Egypt's glory was ahead of him. He looked down that road as far as he could see. It was pretty bright to start with — the kingdom, being king, and all the golden glory of Egypt. I tell you, it was a mighty bright road that Moses looked at, when he stood there and looked down that road, which was his if he declared himself an Egyptian.

But the farther he went, the less brightly the road appeared. In fact, the road grew darker, and in the end he couldn't see anything out there other than destruction. But on the other hand, when he looked down the other road, he saw that there was nothing ahead right now. If he accepted the fact that he was a Jew, there was nothing good for him right now, but he looked and the farther he looked, the brighter and brighter the road became, and in the end he saw Jesus standing at the end of that road. Moses came back and looked down that other road. "Not only will I be king, but I will have the pleasures of sin." But as he looked a little farther, he saw that those pleasures were only for a season. They existed only for a little while and that was the end of it. They didn't last.

There stood Moses at the forks of the road. "Am I to be an Egyptian, or am I to be a Jew? Am I going to live for Egypt, or am I going to live for God? Moses that day made a choice, and that day he chose to forsake Egypt and chose to walk with the Lord.

I would say to you, beloved friends, there is not a young person in this world but what comes to the same place that Moses did. There is not a young person in this life but what comes to the exact spot that Moses came to. He comes to the same position, the same place that Asaph stood when Asaph thought there was more pleasure in living for the world — when Moses was tempted to think that there was more pleasure in serving the world — there is not a person but what comes to that same place, in life that he thinks the world might have more to offer than what God does.

I want you to see some of the things that the Lord can give us, some of the enjoyments that are derived from Christian living, that you might see why it is that God can give you a better time than the Devil can.

I

GOD CAN GIVE YOU PEACE.

We read:

"Therefore being justified by faith, **WE HAVE PEACE WITH GOD** through our Lord Jesus Christ" — Rom. 5:1.

Peace — what a wonderful blessing it is! How few people have peace today!

When I lie down at night, and I pray, I say, "Lord, if it is your will for me to awaken tomorrow, I will be happy to serve you. If it is your will for me to die tonight, I am at perfect peace." I tell you, beloved, it is a glorious thing for a person to be able to close his eyes at night knowing that he is at peace with God.

Unsaved people have nothing like that. We read:

"For we are consumed by thine anger, and by thy wrath are we troubled" — Psa. 90:7.

Don't tell me that the unsaved have any peace. The Word of God says that "we are consumed by thine anger, and by thy wrath are we troubled."

Listen again:

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" — Rev. 6:13-16.

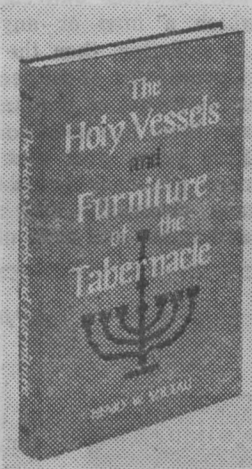
No, no, beloved, the unsaved man doesn't have any peace. He doesn't have any peace now. He has nothing but the wrath of God resting upon him now, and he has nothing to look forward to after while but the wrath of God.

I ask you, who can give a young man the greater satisfaction, the best time — God or the Devil? The Devil hasn't anything to offer. God can give you peace.

May I say to you, you can run away from some things, but you can never run away from God's wrath. Nobody can ever get away from the wrath of God, regardless of where you go. Thank God, God can give you a peace that this world knows nothing at all about. I am glad that I can say,

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—By—
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IS "THAT" IN THE BIBLE?



Question:

"WHO GAVE A PARTY FOR THIRTY PEOPLE IN A PARLOR?"

Answer:

Samuel, First Samuel 9:22-24: "And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, Bring the portion which I gave thee, of which I said unto thee, Set it by thee. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, Behold that which is left! Set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people . . ."

first of all, that one of the enjoyments that is derived from Christian living is an experience of peace that the world does not have outside of Jesus Christ.

II

GOD CAN GIVE YOU SECURITY.

I think this world is fighting today for security. The nations of the world are each concerned about their national security. The majority of people are fighting for more money. They are concerned about their personal, financial, material security. Beloved, there is a security that is worth more than material security, and is worth more than national security, and that is the security we have in Jesus Christ. Thank God if you are saved, you have a security. Listen:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us" — Rom. 8:35,37.

Brother, sister, you and I have a security in Jesus Christ that the people of this world know nothing about.

I am glad today that He saved me when I was a lad in my teens. Oh, I will never forget that hour when I leaned on a hoe handle in a tobacco patch one morning about 10:00 o'clock, and received Jesus Christ as my Saviour. There was a peace that flooded my soul that day. Beloved, that peace has grown and I have a security that has blessed me through the years, just to know that I am secure in Him, and that I have nothing to worry about so far as the days that are out before me are concerned.

III

GOD CAN GIVE YOU FELLOWSHIP.

We read:

"Can two walk together, except they be agreed?" — Amos 3:3.

You can't walk with anybody in this world unless you be agreed. Certainly you can't walk with God unless you agree. But if you are in agreement with God and you are walking with God, you have fellowship the like of which this world knows nothing about.

As I have often said, there is an unseen presence that accompanies the children of God every day. There is a companionship the like of which you have never known so far as this life is concerned. There is a companionship that grows out of the presence of God that blesses our soul each day — a companionship when hu-

man help is not enough.

May I remind you that the greatest companion that you might have in this world cannot give you the companionship that you need in this life. Human help isn't enough. But, beloved, there can be fellowship with God. Oh, how satisfying, how precious, and what a blessing it is when we have fellowship with God!

Here are three enjoyments that God can give you, that the Devil cannot match — peace, security, and fellowship.

IV

GOD CAN GIVE YOU A KNOWLEDGE THAT ALL THINGS WORK TOGETHER FOR GOOD.

We read:

"And we know that **ALL THINGS WORK TOGETHER FOR GOOD** to them that love God, to them who are the called according to his purpose" — Rom. 8:28.

If you are one of the called — if you love God, then you have the assurance that everything is working together for good.

When the Apostle Paul wrote to the church at Thessalonica, he said:

"In every thing give thanks for this is the will of God in Christ Jesus concerning you" — I Thess. 5:18.

Isn't it wonderful to know that God is on His throne? Isn't it wonderful to know that all things are working together for good? I can't make everything work for good, and you can't either, but God does. There are experiences that come into our lives and we wonder just how there can be any good come out of them? Haven't you had that experience? I am sure you have.

Do you realize that medicine to a great extent is made up of three or four poisons put together and blended? If you were to take any one of them by itself, in all probability it would cause a violent reaction, but blended together, they can perhaps produce a curative help for your physical being.

The troubles that we have, the problems that we have, if taken alone and singly, are just a terrible burden to us, but blended together with the foreknowledge of God behind them all, all the problems of this world can never affect us because God makes them all work together — not work singly, but together, for good to them that love God.

I think about our four seasons, and I remember the old song which says: "Spring would be such dreary weather if 'twas nothing else but spring." I think I appreciate spring more because of the weather that precedes it. I think I appreciate the autumn more because of the summer that precedes it. I say to you, God gives us the four seasons to work together for our good, and mark it down, all the problems in your life are all working together for good. If you are one of the called — if you are one that loves the Lord, all things are working for good in your life.

Can the Devil match that? I ask you, what can the Devil "dig

up" that could begin to compare with that? I am mentioning some of the enjoyments that are derived from the Christian life. I say that we have peace, we have security, we have fellowship with God, we have a knowledge that all things are working together for good. Beloved, the Devil can not begin to compare his offer with what God offers to us.

V

GOD GIVES US FELLOWSHIP WITH CHRISTIAN PEOPLE.

Mark it down, and analyze it, and carefully study it, where can you find anything that can compare with the fellowship that you have with saved people? I want to tell you that there isn't anything. One of the things that makes our Bible Conference so rich and so real is the fellowship that we have with the people of God. There isn't anything in this world that the Devil can offer by way of friendship with the world, that can begin to compare with the fellowship that we can have with the people of God.

The finest people in the world for friends are Christians. I repeat, the finest people in this world for friends are Christians. I am not saying that any of us are perfect, we are not. All of us have our imperfections. We all have our problems and we are far from perfect. Yet, at the same time, I say the finest people in this world for friends are Christian friends.

When you go out with the world, you might go to some place of sin. You may think you are having a good time with the crowd that is there. You may go to the movies. You may go to a drive-in. You may go to a drinking place. I don't care where you go, you may think you are having the best time in this world with that crowd of unsaved people. I want to tell you frankly, the experience you are having with those that are unsaved can't begin to compare one ten-thousandth with the fellowship that you can have with God's people if you are saved yourself.

What does the Lord offer us that the Devil can't offer us? He gives us peace, He gives us security, He gives us fellowship with God, He gives us a knowledge that all things are working together for good, and He gives us fellowship with Christian people.

VI

THE CHRISTIAN LIFE HAS A PROGRAM AND A GOAL.

The world doesn't have anything like that. The Devil can't offer anything like that, but the Christian life definitely has a program and a goal. Listen:

"But the path of the just is as the shining light, that shineth more and more unto the perfect day" — Prov. 4:18.

What does the world have to offer like that? God's people have this assurance that the path of the just is as a shining light, and it shines brighter and brighter as we come toward the perfect day.

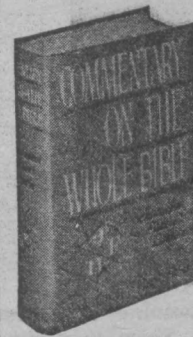
How about the wicked? How about the unsaved? Listen:

"The way of the wicked is as (Continued on page 4, column 3)

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THE BAPTIST EXAMINER
JULY 2, 1977
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

"Does the tribulation in Matthew 24:21 have reference to the destruction of Jerusalem in A.D. 70, or is it pointing to a future tribulation?"

JAMES HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



This passage has to be talking about a future tribulation because it says: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." It is true that the destruction of Jerusalem was terrible, but it could not in any way be as bad as the tribulation that is to come according to Revelation, Chapters 6-18.

The words "nor ever shall be" makes it clear that after the tribulation period mentioned in Revelation there will not be any more tribulation that terrible. After the tribulation period (7 years) we have 1,000 years of peace (Rev. 20:4-5). Satan released and final battle of nations (Rev. 20:7-9), and then the final judgment (Rev. 20:10-15). When this is all over God will recreate the earth. "And I saw a new heaven and a new earth: for the first heaven and earth were passed away; and there was no more sea" (Rev. 21:1). When we see this precious time there will be no more pain (vs. 4). What more is there to say but, "Praise the Lord."

ROY MASON
RADIO-MINISTER
BAPTIST PREACHER
Arlpeka, Florida



Beyond question, the tribulation mentioned in Matthew 24:21 relates to the tribulation that is yet to come. There are a number of things in Matthew 24:3-31 that make it plain that Jesus was talking about the tribulation period that shall come at the end of the age. I call your attention hastily to some of these, as follows:

1. The disciples questioned Jesus concerning the things that would come at the end of the age. They said (v. 3), "Tell us . . . what shall be the sign of Thy coming, and of the end of the world." It would have been strange indeed had Jesus directed His teaching to something other than they had asked Him about.

2. Intervening between that time and the time of the tribulation was a list of things, involving false Christs (v. 5), many wars, famines, pestilences. These things would necessarily involve a lot of time.

3. Jesus foretold (v. 14) that the Gospel would be preached all over the world, and then would come the end.

4. This tribulation (v. 21) shall be more awful by far than the one connected with Jerusalem that occurred 70 A.D. During the A.D. 70 tribulation, the Jews suffered much, but other nations very little. This coming tribulation will be so terrible that there would be no humans left on earth if let go indefinitely. The Divine stopping

of the tribulation is the only thing that spares the human race from complete destruction.

5. This future tribulation is terminated by Christ's return (v. 27).

6. Strange phenomena in the heavens shall characterize the ending of this fearful tribulation (vs. 29, 30).

7. God's elect (v. 31) shall be gathered up into His presence. This certainly didn't happen in connection with the tribulation of A.D. 70.

Sometimes we're left in doubt about the meaning of certain Scriptures, but not about this Scripture.

E. G. COOK

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Birmingham, Ala.

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Birmingham, Ala.



Beginning with Matthew 24:15 we are told about the future tribulation. The abomination of desolation spoken of in verse 15 is none other than the antichrist. In II Thessalonians 2:3-4 we see him exalting himself, sitting in the temple claiming to be God. He is the second beast in Revelation 13. In Revelation 16:13 and 19:20 he is called the false prophet. So it is when the Jews see the antichrist standing in the temple pretending that he is God that they are told to flee into the mountains. In Revelation 12:6 the woman represents the Jews. And we find that they are to be fed for three and a half years which will be the last half of the awful seven years of tribulation. They just may be fed on manna just as they were in the forty years wandering in the wilderness.

The context makes it very clear that the future tribulation is under consideration in Matthew 24:21. In Jeremiah 30:7 it is called "the time of Jacob's trouble." And I fully believe that this awful time could begin very, very soon. I understand that buzzards are multiplying rapidly in the part of the country where the battle of Armageddon will be fought. See Ezekiel 39:4,19. I also understand that news commentators are recom-

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mending that the common market nations get together and elect someone to be over them. These commentators probably do not know that when this is done the revived old Roman Empire will be on the scene. And the one who is elected to be over them will in reality be the first beast of Revelation 13. In Revelation 16:13 and in 19:20 he is called the beast.

I firmly believe it is high time we lift up our heads and look up, for our redemption draweth very, very near.

PAUL TIBER

PASTOR.
NEW TESTAMENT
BAPTIST CHURCH
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Road
Kirkland, Ohio



Our Lord begins by clearly foretelling the destruction of the temple (24:1,2). There can be no dispute that such a disaster did occur in 70 A.D. As He continues His instruction to His disciples He seems to be speaking of events which will occur even after that awful event.

One cannot help but notice that the tribulation spoken of in verse 21 is to be the most awful in the history of the human race. It is true that the world has experienced some dreadful times, but still nothing of the severity and magnitude of that time described in the Apocalypse of John.

Young People . . .

(Continued from page three)
darkness"—Prov. 4:19.

For the unsaved man, his way is as darkness. For the child of God, the path of the righteous shines more and more unto the perfect day.

Oh, how I thank my God when I say that God offers to us things that the Devil can't begin to match, and certainly more than all, is the fact that the Christian life has a program and a goal, and it shines more and more unto a perfect day.

Let me say one thing that I want you to carry home with you: There is no ultimate meaning to human existence apart from Jesus Christ as Saviour. Separated from Jesus Christ as a Saviour has no ultimate meaning to human existence. The fact of the matter is, you would be better off dead than to live your life without Jesus Christ. I tell you, apart from Christ, there is no meaning to human existence.

I can understand Clarence Darrow, in delivering a Commencement address to a college group some years ago, when he said, "If I were a young man, I would chuck it all — commit suicide, get out of this life." I can understand him saying that. If all I had before me was what Clarence Darrow had before him, I would agree with him. I tell you, there is nothing in store for any man outside of Jesus Christ. Apart from Him there isn't any meaning to human existence.

CONCLUSION

What good can the Devil offer you that Jesus Christ can't, that will match what Jesus Christ can offer. I ask you the question, who can give the young person the best time, God or the Devil? I say that God can. God can give you peace. God can give you security. He can give you fellowship with Himself, He can give you knowl-

edge that all things work together for good, He can give you fellowship with Christian people, and He can take your life and give you a program and a goal that is worthwhile, and He can put a meaning into human existence so far as you are concerned.

May God bless you!

Reply To Campbellite

(Continued from page one)

spirit. Baptists hold to the Scriptural axiom, "Vengeance belongs to the Lord," and He maintains the sovereign prerogative to exercise payment as it pleases Him.

Baptists have never and will never resort to carnal means in order to force their convictions on others. But, neither will they compromise with their enemies in order to appease their wrath. God's preachers are called to propagate the Scriptures, the Holy Spirit sees to it that God's callings and gifts are without repentance. To say a God-called man can be perpetually inconsistent with Bible truth is to say the Holy Spirit is ineffectual in His ministry, which is to border on blasphemy, to say the least.

The Biblical charge is: "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:2). Preach the Word when people approve and preach it when they disapprove. The religious world's appraisal of the TRUE BAPTIST message has never been favorable. Baptists know the world is filled with malice against the unadulterated Word of God, but they have ever counted the attitude of the world as inconsequential in the face of their God-given commission. Nothing, absolutely nothing, has or will ever be able to deter Baptists from discharging their duty in the proclamation of the whole counsel of God.

BAPTISTS HISTORICAL CLAIMS VERIFIED BY THEIR ENEMIES

Mr. Alexander Campbell said of the Baptists, "From the Apostolic age to the present time the sentiments of Baptists and their practice of baptism have had a continued chain of advocates and public monuments of their existence in every century can be produced" (Campbell-McCalla debate 1824).

Cardinal Hosius, Roman Catholic, said of the Baptists, "If the truth of religion were to be judged of by the readiness and cheerfulness which a man or any sect shows in suffering, then the opinion and persuasion of no sect can be truer than that of the Anabaptists since there has been none for these 1,200 years past that have been more generally punished or that have cheerfully and steadfastly undergone and even offered

themselves to the most cruel kind of punishment than these people" (Spoken by Hosius in 1554).

These quotes very plainly place the Baptist outside the camps of Catholicism and Protestantism. Mr. Campbell admits in his statement that the Apostolic church and the Baptists are one and the same, Cardinal Hosius sees the Baptists existing in the third century. If either of these two men possessed a bias it would have been against the Baptists, certainly not for them. Thus, we can appreciate these historical and factual accounts of the Baptists, seeing they came from anti-Baptist men.

I beg your indulgence in allowing me to quote one other historian regarding the antiquity of the Baptists: "The Baptists are perhaps the only Christian sect in which a Christian of the first century would not find himself out of place" (Salomon Reinach, Orpheus—a History of Religion, page 390). Neither was this historian a Baptist.

One of the attributes of God is immutability and God's Word is anchored in this attribute. It is only in the brain of heretical men and women is the Word changed. Baptists know the Scriptures cannot be broken. They know nothing can detract from the precious Word. Therefore, their attraction to the Word is tenacious. The powers of evil will never be able to dislodge the Holy Spirit implanted truth from the hearts of Baptist people.

HOLY (?) DAYS

Concerning your question regarding Rome's paganistic holy (?) days, I am glad to say by the grace of God, I, my family and the church which I serve as pastor reject in no uncertain tones these inventions of Roman Catholicism. Also, good old U.S.A.'s Thanksgiving Day, Labor Day, the Fourth of July, etc., as having any Biblical warrant for special observance.

Our present day calendar was invented by the church of Rome and named for Pope Gregory VIII. The Catholics needed a new calendar, so, as to include their old traditional and newly invented (un) holy days. The American public accepts this calendar without once questioning the reason that certain days are marked off for special religious observance. The mediocre and nominal Protestant denominations compound their sin by attempting to defend their following of Rome in this heathenistic practice.

Concerning your question of the entombment and resurrection of Christ, I believe a kindergarten student in the Holy Spirit's school of grace will readily detect the glaring error in the Roman Catholic hoax connotated "Good Friday." This is one of Rome's chief

(Continued on page 5, column 3)

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The editor urges our readers to contribute articles to this column. Articles "FOR CHRISTIAN BOYS" should be written by Christian men and boys, and "FOR CHRISTIAN GIRLS" by Christian women and girls. Such articles must be at least one page, typed and doubled spaced, yet it must not exceed two such pages. Each article should be accompanied by your name and address as well as the name of the Baptist church where you are a member.

"REMEMBER THE CREATOR"

By **THELMA E. HAUBERT**
Tampa, Florida

"Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6).

If you are a young Christian girl and you are being trained by your parents to be an obedient Christian, do not reject that training because they are doing what the above Scriptures teaches them to do. In Ecclesiastes 12:1 God's word says: "Remember NOW, thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

You are to remember earnestly, now, while you are in your youth who it was that created you—it was not your parents, but God. Your parents were used by God as instruments to bring about your birth, as God is the only One who gives life. He gives eternal life as well as physical life. We have a great God and Creator.

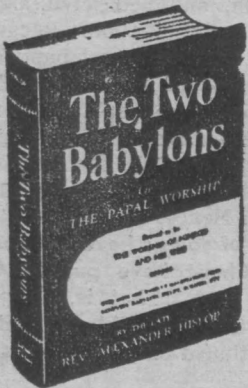
That is what it means to remember thy Creator, because He is the One who created you and gave you physical life. Then in a sense you belong to God, you are His creature. So you are to remember Him while you are still in your youth, before sin gets a hold of you and causes your mind and physical body to fail, and before it grows weak with age. In other words, give Him the best of your

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years, YOUR YOUTH.

You also are to remember your Creator as the One who gives eternal life. You may ask how does He give eternal life. Well, when you accepted Jesus Christ, God's Son, as your own personal Saviour, then you have the promise of eternal life. There are many Scriptures that will tell you this like as in John 3:16: "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." Again, in the same chapter the 36th verse it says: "He that BELIEVETH ON THE SON hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him." In other words, if you have believed that Christ died for you, then His Word promises you eternal life.

In Luke 11:28 we are told he who hears the words of God and keeps them will be blessed. So if you have really trusted Jesus Christ as your personal Saviour and want His blessings upon your life, then live for Him according to His Word every day of your life, and He will truly bless you.

The Sin Of Satan

(Continued from Page Two)
of the Lord, and by his fierce anger." Observe the words "there was no man."

SATAN'S ATTACK ON MAN

When the Lord God created man He gave him dominion over the earth (Gen. 1:26). Why did Satan hate man and seduce him to sin? Because man was placed over the realm which Satan once governed. This is corroborated by Genesis 2:15 which says: "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." The Hebrew word "shamar" which is translated "keep" means "to observe, watch, or guard." This same Hebrew word occurs in Genesis 3:24 where its meaning is easily seen: "So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." The usage of the word "keep" in its original meaning hints at the prospect of someone coming to Adam to contend with him the right of ownership of the earth. This must have been Satan who was in "Eden the garden of God."

When man apostatized, Satan wrest from his hands the scepter of the earth's sovereignty. This made Satan the Prince of this World. Luke 4:5-6 supports this idea: "And the devil, taking him up into an high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them; for THAT IS DELIVERED UNTO ME; AND TO WHOMSOEVER I WILL, I GIVE IT." Satan declared that all the kingdoms of the world belong to him. Christ did not challenge his claim. Our Lord later called Satan "the prince of this world." I John 5:19 reads: "All the world is under the influence of the Evil One" (improved translation).

Satan is here in the world today as a usurper. This world no long-

er belongs to him. He is here only upon Divine sufferance. Satan has forfeited all title to the throne of the earth as did King Saul to the throne of Israel. He, like Saul, cleaves to its power and dignity. He is a usurping prince in power but not in title. The throne belongs to Jesus Christ, the Son of David, as the throne belonged to David even when Saul was still king.

Satan will make a great attempt to reign universally over the earth — to even prevail against the saints of God in the coming tribulation in the person of Antichrist. The Apostle John tells us: "And the dragon gave him his power, and his seat, and great authority" (Rev. 13:2). When the Millennial Reign terminates, the Devil goes forth from the bottomless pit to deceive the nations and to attack the seat of Christ's government (Rev. 20:8-9).

The Man, Christ Jesus, is destined by the Everlasting Covenant to rule and reign this lower universe from sea to sea. Before long Christ will take the title deed to the inheritance of God's elect and lay hold on the government of earth by great judgments (Rev. 5:1-5). Then "the kingdoms of this world are to become the kingdom of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). The Son of David will ultimately "put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:24-26). King Jesus is foreordained to destroy the Murderer (John 8:44), Satan who has the power of death (Heb. 2:14). "The God of peace shall bruise Satan under your feet shortly" (Rom. 16:20).

Reply To Campbellite

(Continued from page 4)

absurdities, too absurd to dwell very long upon. The religious world loves darkness rather than light. Thus, the Good Friday LIE is a convenient vehicle to carry them further into their willful ignorance.

To say our Lord was crucified on Friday is to accuse Him of lying. Christ said, "As Jonas was three days and three nights in the belly of the whale, so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). This verse of Scripture is the death knell to the Roman Church's Good Friday and Easter lie, and it pours ice water over the Protestant's sun-rise services. The Devil has a great many soothsayers and gainsayers but, none has or will ever be able to make spiritually enlightened people believe there are 72 hours between late Friday evening and early Sunday morning.

The Saviour was entombed by the gentle hands of Joseph of Arimathea late Wednesday as the Jewish day drew to a close and was resurrected the exact same time on Saturday. The Easter lie and the Good Friday lie are fallacious only to those wanting to be deceived. It is just a matter of a short time before the harlot daughters of Rome will be setting at Mamma's table eating from her pot of death. This one time God-fearing nation is following in the footsteps of rebellious and idolatrous Israel when they were deceived by ancient Babylonian sophistry. Modern ecumenicalism is but the anti-type of ancient Babylonianism. The Satan-inspired goal in ecumenicalism is the de-thronement of God and the ascension of the personal anti-Christ to the universal throne. Ecumenicalism's infamous end is found in these words, "These shall hate the whore and shall make her desolate and naked, and shall eat her flesh and burn her with fire" (Rev. 17:16).

I am happy to say true Baptists have never symbolized with Romanism or Protestantism. Nor,

are they in this late hour soliciting the ecumenical movements good church-keeping seal of approval. Every overture of the ecumenical movement toward Bible Baptists have been met with the words, "Depart from us ye that work iniquity."

CAN IGNORANCE NULLIFY RESPONSIBILITY?

Your statement copied verbatim: "We are responsible only when we hear the truth on a certain subject." This statement is as porous as a sieve and will not hold the smallest gem of the precious Word of truth. The most ardent advocates of this untenable theory are the "hardshell" Baptists. But they were not the originators of this vain philosophy. Long before the hardshells appeared on the religious horizon, the Antinomians of the early fifteenth century were unloading this wood, hay and stubble wherever they could find a dumping place.

Let us note first, we are very definitely responsible to put into practice the truth we hear. Second, there is a Divine obligation placed upon all men to seek after Scriptural truth. Truth is the Divinely appointed means of emancipating the born-again one from the bonds of spiritual ignorance. It naturally follows the greater the amount of truth a person holds regarding Christ's redemptive work, the greater the liberty from law works, and the power of sin. "Ye shall know the truth, and the truth shall make you free" (John 8:32). The measure of truth gained is always balanced by spiritual growth. "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ" (Eph. 4:15). It has been adroitly stated, "They that know Him best, love Him most."

We are responsible to "grow in grace and knowledge of the Lord Jesus Christ." We are responsible to hear all God has to say on any subject. A partial knowledge is not sufficient to excuse ignorance concerning the balance of truth. It is incumbent for every preacher to declare the whole counsel of God. It remains then that the preacher is to know what God has revealed in His written word. As awesome as this is, it is nonetheless a fact.

Again, understand, I lay no claim to scholarship. Yet, the fault lies with me, not God, for He has graciously promised, "If any of you lack wisdom, let him ask of God, and it shall be given him" (James 1:5). Your statement, "We are responsible only when we hear the truth on a certain subject," renders the Lord's commission to His church wherein He said, "Go ye therefore and teach all nations to observe all things whatsoever I have commanded you" (Matt. 28:18-20) null and void.

According to your promise, to go to heathen nations and declare the gospel of Christ unto them would be to do them the gravest disservice, for in your notion their ignorance of sacred truth nullifies responsibility to that truth. The Scripture says, "God . . . commandeth all men everywhere to repent" (Acts 17:30) and (Gal. 1:15-16), "But when it pleased God, Who separated me (Apostle Paul) from my mother's womb, and called me by His grace to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood." If you hold right views regarding humanity's original sin, that is, all of Adam's posterity sinned and fell in him "In Adam all die," then you must of necessity see the universal need to repent of sin.

Third, we will negatively consider your statement that, "We are responsible only when we hear the truth on a certain subject." We are responsible not to listen to false preaching or teaching. This was one of mother Eve's

sins in the garden. She gave a hearing to the lie of Satan. "Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27). Then, too, it is our responsibility upon learning of heretical practice or belief to refuse it, first making sure our own practice and belief is orthodox. "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11). Also, Paul says to this same church, "Am I therefore become your enemy because I tell you the truth?" (Gal. 4:16).

One of your questions, "How is it possible to receive something if you don't know what it is?" According to the natural intellect, logic and reasoning one cannot receive something until he knows in some degree what it is. But, the Scriptures are not addressed to the powers of natural intellect. To affirm that a person cannot receive something until he or she knows what it is, is to rule out faith altogether. Until a person is born of the Holy Spirit, they will remain destitute of spiritual knowledge (I Cor. 2:14).

I have never read where any born-again person ever claimed to know what they were receiving at the time of their new birth. Yet, further I have never met a regenerated person even after their long experience as a child of God who had the audacity to claim perfect knowledge of the Holy Spirit's work in regeneration. The Bible says in reference to the physical birth, "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all" (Eccl. 11:5).

You received physical birth, and at the time you received it, did you know what you were receiving? At the inception of the Divine nature one receives regeneration and eternal life. The recipient is a new creature in Christ, and are at that time referred to by Peter and Paul as "babes in Christ." As babes in Christ they know little to nothing about spiritual things. But, like the blind man Christ healed they can say, "One thing I know, that, whereas I was blind, now I see" (John 9:25). A mysterious, miraculous operation had been performed on the man's eyes by the infinite power of God's word. He does not say, "I understand what took place in the receiving of my sight." His seeing is the effect and not the cause.

Billy Graham's doctrine of "decisionism" might come in for some credence if the Bible taught natural comprehension extended to the right understanding of a single spiritual truth. But, on the contrary, the Scriptures teach spiritual truths are termed foolishness by the natural man. Where reasoning and logic stops the saved person has a Divine faculty which the Bible terms "precious faith." Faith takes over when and where finite wisdom exhausts all of its powers and causes the child of God to accept the things of God on the basis of His Word.

The saving of souls is the exclusive work of God, and in this work God is not dependent on any power outside of Himself. The Bible declares the unregenerate to be haters of God and enemies of Jesus Christ. In their depraved conception of spiritual things they still yet prefer Barrabas to Jesus. Christ is looked upon by their deceived and desperately wicked hearts (Jer. 17:9) as something most horrible and destructive. Their blindness prevents them from knowing who or what Christ really is. So, they run from Him as you and I would run from a rattle snake or else they turn upon Him as Saul of Tarsus did with manifest hatred attempting to destroy all that bore any similitude of Jesus. Their no-

(Continued on page 6, column 1)

Reply To Campbellite

(Continued from page five)
tion of Jesus is infinitely wrong.

Now, we know that all unsaved people are spiritually irrational. But, the Arminians motivated by sentimentality and operating under a perverted notion of God's grace makes salvation an offer to the depraved mind and enslaved will of the natural man. No matter how eloquent or persuasive a preacher may be, he can never, by his own power, dissuade the unbeliever. To attempt to do so, even with the lowest form of human intelligence manifests ignorance of the way of salvation. For the lost sinner to accept something he thinks will destroy him, something he hates with a passion, there first must be a supernatural work performed in the soul, his resistance must first be broken down. By regeneration, his natural and stubborn will is locked up in the prison of fleshly lusts and is so completely subdued by the irresistible grace of God that it can never overthrow the accomplished redemption of the believer (Phil. 2:13). No conditions to be met by man, no cooperation of man's will with the will of God, yea, not even the granting of man's intellectual decision. The gospel of Christ is the proclamation that Jesus shall save His people from their sins (Mt. 1:21), the gospel is not an offer to the world of the Son of God to do with as they please.

If it were a condition, man must know what everything is before he receives it, none would ever be saved. No man knows who Jesus is until after He takes up His abode in their soul through the Spirit. Salvation is not a question of man accepting Christ, God never presents Himself for man's approbation. But, all the elect of God are presented to Him in the person of Christ on the merit and basis of sacrificial blood, Jesus Himself being the supreme, perfect and ultimate sacrifice. Christ's atonement for His people met God's approval, which was attested to by the resurrection of Christ from the grave. Divine justice was satisfied with the penalty exacted, and now the believer can say with Apostle Paul, **He (God) hath made us** (the "chosen" of vs. 4, Eph. 1) **accepted in the Beloved** (Eph. 1:6).

Faith is the Divinely imputed element whereby one is able to believe and please God. Faith is the product, or fruit of Holy Spirit regeneration and not the cause of it. The first great Cause of all things is God. Regeneration, repentance and faith are the effects of His Sovereign will, and follow in the Divine chronology here stated.

(To Be Continued Next Week)

Baptist Church Polity

(Continued from page one)
2:41; I Cor. 11:1; Cant. 1:8).

Thirdly, it is the duty of those that believe in Christ to put on Christ in a visible way of profession by which they are distinguished from the world which profession or putting on is entered into by one baptism and is presented by the apostle as an argument to unite in the church of Christ (Eph. 4:5; Gal. 3:27).

Fourthly, it much concerns those who profess Christ to walk according to the rule of God in Scriptures in faithfulness to the Lord (Acts 3:22; II Thess. 2:15) without which they cannot with clearness and comfort approve themselves either to God or men (Psa. 119:6; John 15:10), or expect the blessing and promise of God to His people that do faithfully follow Him in this His will (Acts 2:38; 5:32).

At the meeting at Bridgewater, September 5-9, 1856, this is found: "Query 1. Whether it be an ab-

solute duty now lying on several churches speedily to send forth persons fitted for the great and good work of preaching the gospel to the world?

"Answer: We judge it to be a duty and at this time much to be laid to heart and performed to send forth such brethren as are fitted to the work of preaching the gospel to poor sinners that they might be saved."

At the first general meeting of the Particular Baptists of the Midlands, May 2, 1855, they adopted articles of faith. I call attention to a few articles:

"5. That God elected and chose, in His eternal council, some persons to life and salvation even before the foundation of the world (Acts 13:48; Eph. 1:3; II Thess. 2:13; I Pet. 1:2). Whom accordingly He does and will effectually call and whom He does so call He will certainly keep by His power through faith and unto salvation (II Tim. 1:9; I Cor. 1:9; I Thess. 5:24; I Pet. 1:5).

"6. That election was free in God and of His good pleasure and not at all for or with reference to any foreseen works or faith in the creature as the motive thereunto (Eph. 1:4; Rom. 11:5).

"7. That Jesus Christ was in the fulness of time manifested in the flesh being born of a woman and being perfectly righteous gave Himself for His elect to redeem them unto God by His blood (John 10:15; Eph. 2:25; Rom. 5:9).

"8. That all until they are quickened by Christ are dead in sins and trespasses (Eph. 2:1), and therefore have not power to believe savingly of themselves (John 10:23; Isa. 26:12), but faith is the free gift of God and mighty work of God in the soul even like the raising of Christ from the dead (Eph. 1:9). Thus we consent not with those that hold that God has given power to all men to believe to salvation."

At the third general meeting, October 24, 1855, this question was raised:

"Whether it be not lawful for a member of the church of Christ to go forth to preach by the magistrate's authority and to be maintained by him accordingly.

"Answer: It is unlawful. 1. Because our Lord Christ sends forth His ministers by His power alone (Matt. 28:19), and He is the head of the body the Church that in all things He might have the pre-eminence (Col. 1:18; Eph. 1:22).

"2. Because Christ has left all power in His church both to call and send forth ministers (Matt. 28:20), saying, I am with you to the end of the world, and I Timothy 3, Titus 1, Acts 14, and Matthew 18 and 16:18.

"3. Because we find the church only exercising that power both in choosing and sending forth ministers as appears by these Scriptures (Acts 1:23,26; 8:14; 13:2; 11:22). We think fit to add that we taking this question entire consider it to be fully answered."

It is added on the same page: "In answer to the next question whether it be lawful for a church member to go forth and preach to the world without the sending or approbation of the church: it is unanimously agreed upon that it is not except in extraordinary cases."

At the fifth general meeting, June 4-6, 1856, I read:

"Question 1. Whether baptized believers may join in any part of worship or public hearing the national ministers preach or others that are not baptized?

"Answer: Baptized believers ought not to hear the national ministers nor join with them in their public worship, their pretended ministry being Babylonian (Rev. 18:4). Neither may they so hear or join with unbaptized persons, though hoped to be godly, because they are disorderly in carrying on a public ministry and worship without baptism (Col. 2:5; II Thess. 3:6) no, nor with baptized persons neither if not sound in the faith which is the cause of those

that are called free willers (Prov. 19:27).

"Question 8. Whether a competent number of baptized believers in a troop or regiment may there walk as a church?

"Answer: We do not discern that a number of disciples in a troop or regiment can there walk as and act as a particular church of Christ as seeing no Scripture to warrant it nor discerning them to be in a capacity to keep close to the rule of the Word in receiving of members, dealing with them in all cases as the matter shall require, and that they are continually liable to be dissolved."

At the ninth general meeting, October 13-14, 1857, I see the following:

"Question 1. Whether that those that have received the work of regeneration may be said to be baptized with the Spirit baptism according to the Scriptures?

"Answer: The messengers answer in the negative; first, because we do not find that the work of regeneration is anywhere in Scripture called the baptism of the Spirit. Secondly, because whosoever we find the Scripture speaking of the baptism of the Spirit, we do understand it to be meant of gifts and miracles and tongues (Acts 2:3; 19:6). Thirdly, because the disciples had the work of regeneration wrought within them yet had not the Spirit's baptism till after Christ's ascension (John 7:38; Acts 1:4; 2:2,33), yet we do believe that work is wrought by the Spirit."

The view they held as to the church is seen in the records of Abington Association. In the first general meeting of October 8, 1852, this statement is found:

"Because there is the same relation between the particular churches toward each other as there is between particular members of one church. For the churches of Christ do all make up one body or church in general under Christ their head (Eph. 1:22; Col. 1:24; Eph. 5:23; II Cor. 12:13)." Then there is added that the purpose of their association is that all men may know "we are the true churches of Christ."

The three little books this information is taken from are soon to be published in one volume and offered to the public. The editor secured his present copies from Elder R. E. Pound who is working on the reprinting of these books which will vindicate the position of T.B.E. as the historic Baptist position. Reformed Baptist brethren, put on the whole armor for we Landmarkers have just begun to fight!

Baptism In Water

(Continued from page one)
une name we now baptize, were all present at that baptism in the Jordan — the Father audibly; the Spirit visibly; the Son tangibly. Never while that record remains can any pious heart think of baptism without deep emotion. No soul loyal to God can be displeased with an ordinance during whose administration the Father said: "I am well pleased." The dove-like form of the Holy Spirit endorses it to every mind led by the Spirit. To me it will also ever be sacred because Jesus commanded it. To His own example He adds His precept. That soul cannot love Jesus nor be His friend who disregards His words: "If ye love me keep my commandments . . . Ye are my friends if ye do whatsoever I command you" (John 14:15; 15:14). "Obedience is the essence of the law." It has been, perhaps, extravagantly described as that "principle to which polity owes its stability, life its happiness, faith its acceptance, creation its continuance." Inspiration exclaims: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." To my own converted soul — down through eighteen centuries — came

the voice of Jesus: "Follow me." And like Paul, I can say: "Whereupon I was not disobedient to the heavenly vision."

Unquestionably a positive institution is a test of love and faith. Unquestionably whenever a penitent believer is baptized he "justifies God, and the man who remains impenitent, unbelieving, and unbaptized" rejects the counsel of God against himself (Luke 7:29,30).

Unquestionably a good conscience, purged by the blood (Heb. 9:14) of Christ and proceeding from "a faith unfeigned" (I Tim. 1:5), and enlightened as to duty, demands baptism as its "answer" (I Peter 3:21).

But none of these express the design of baptism — the end or purpose for which it was appointed. Close attention to the great facts of the gospel will assist us to understanding its ceremonial ordinances which publicly and visibly declare our hearty acceptance of those facts. The facts are threefold:

1. God, the Father, so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life (John 3:16).

2. God, the Son, thus sent of the Father, (a) died for our sins (I Cor. 15:1-3); (b) was buried (I Cor. 15:4); (c) was raised again for our justification (I Cor. 15:4; Acts 2:24; Rom. 4:25); (d) was made both Lord and Christ (Acts 2:36; Phil. 2:6-11; Heb. 1:2-12).

3. God, the Holy Ghost, accredits the Son (Matt. 3:16; John 16:13,14), gives power to His disciples (Acts 1:8), convinces the world of sin, righteousness, and judgment (John 16:7-11).

In these great facts the gospel sets forth Jesus to us as the Sent of the Father, and the Anointed of the Holy Spirit, to be our Prophet, Priest, and King. Hence, when we, in our hearts, receive Him thus offered, we are required to publicly and visibly avow our faith. This leads up naturally to the design of baptism.

1. Our baptism is a profession or declaration, public and visible, of our faith in Jesus, as the Sent of the Father and the Anointed of the Spirit, to be our Prophet, Priest, and King. Hence, the prescribed formula: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). As has been shown, Father, Son, and Holy Spirit were all present, and their respective offices suggestively indicated at the baptism in Jordan (Matt. 3:16, 17). From all which it is conclusive that baptism must be the personal, individual, and voluntary act of one who has heard and believed the gospel, otherwise there is nothing to profess or declare. And as we should speedily and candidly profess what we honestly and heartily believe, we are not surprised to find baptism so closely associated in time with the faith which it professes. In

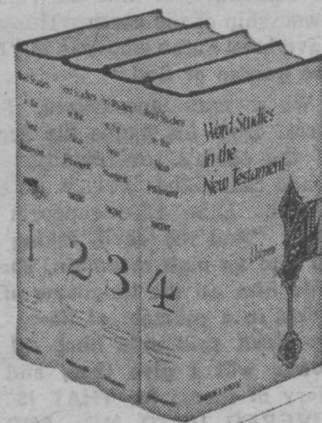
apostolic days there was nothing like the modern interval between them. Baptism was at the threshold of religious life. It preceded every other obligation enjoined on the converted. The candle being lighted it was put on the candlestick. We can thus understand why some called it the "initiatory" ordinance, and others "the door" into the church, so interpreting I Corinthians 12:13: "For by (in) one Spirit are we all baptized into one body; whether we be Jews or Gentiles; whether we be bond or free."

If Jesus in the prophetic Psalm (40:10) could say: "I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great congregation," so we should not tarry, but hasten to declare in baptism our faith in Him who hath saved us.

2. But it is much more than a mere profession or declaration of faith. It publicly expresses and avows our absolute subjection to Jesus Christ as our Teacher, Leader, and Sovereign. It is our voluntary and deliberate pledge, in the sight of heaven, earth, and hell, to accept His teachings as the laws of our lives; to obey all His orders without questioning or murmuring; to submit to His government in all things. By baptism into His name we solemnly promise to refer all our perplexities and differences to Him as our infallible oracle, and to accept His decision as supreme and final. If the disciples of Pythagoras, a faulty and fallible philosopher, ended all controversy on a disputed point by saying: "He said it; and he was Pythagoras," how much more should a Christian bow submissively to every "ipse dixit" of our immaculate and infallible Teacher? Baptism is our oath of allegiance to His government. It is our enlistment in His military service and the putting on of the uniform which marks us as soldiers of the Great Captain of our salvation. All of this is expressed by being baptized, not "in," but "into" His name. You will observe that when I baptize you directly, I will say "I baptize you into the name."

When the Jewish fathers were baptized into Moses, though a figurative baptism, it pledged them to him as leader, teacher, and ruler (I Cor. 10:1-11), disobedience of whose commandments was high treason, and both civil and military insubordination. Because the Corinthians were not baptized into the name of Paul or Cephas or Apollos, these could not be leaders of factions of nuclei of parties. Being baptized into Christ, He alone was Leader (I Cor. 1:12-15; 3:3-6). Hence, Paul says: "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). That is, as you lay aside the wet clothing in which you

(Continued on page 7, column 2)



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

Dale Moody is professor of Christian Theology at the Southern Baptist Theological Seminary, Louisville, Ky. Mr. Moody is teaching rank heresy to the young preachers who attend this Southern Baptist school.

Moody denies the historic Baptist doctrine of the eternal security of the saved. He calls this widely taught Bible doctrine a "nineteenth century doctrine" which "was not found in Baptist thought until the nineteenth century." His assertion is neither Biblical nor historical.

In an unpublished dissertation on "Gehenna" Mr. Moody says on page 6: "The tradition of the Epistle to the Hebrews is in agreement with Paul. The final outcome ('telos') for all who fall away from faith and the initial experiences of salvation is to be burned like the ground with its thorns and thistles that bear no fruit (6:8). In the final analysis there are only two groups: those who 'shrink back into destruction' ('eis apoleian') and those who 'have faith and keep their souls' (10:39)."

"It is very clear from this paragraph that Dale Moody believes a born-again believer can lose his salvation and suffer in the fire of Hell. This is the old Arminian heresy which is the life and soul of popery. It is contrary to all true Baptist confessions of faith and books of systematic theology.

Mr. Moody also teaches the unsaved will be consumed (annihilated) at the judgment and not suffer eternally in the lake of fire. On page 4 of this unpublished dissertation he says: "This 'unquenchable fire' is the same as 'the eternal fire' (Matt. 25:41). Again, it is the fire, not that which it consumes, that is eternal. In the light of the background literature it can not be assumed that all goes into the fire, unquenchable or eternal, remains there eternally. Some teaching seems to point in the very opposite direction."

On page 5 he continues: "These pictures of fire, destruction, and darkness are in harmony with Hillel's Hell that limited the time of torment for all but notorious sinners."

Dale Moody is very vocal in the propagation of these heresies. Such false doctrine is contrary to Article 11 of the Confession of Faith of Southern Baptists. It is contrary to article 13 of the Abstract of Principles which he signed when he became a professor at the seminary. What will Southern Baptists do with this heretic? What would the late J. P. Boyce, the founder of the school, have done with this false prophet? Will the conservatives dare to doctor this Doctor of Divinity? Or will the liberal make Moody an idol for young Southern Baptist preachers? Time will tell.

It is also well-known that Moody is a bitter opponent of the local church idea, holding to the universal, invisible church dogma. Moody is a big defender of the post-trib position, a view which is gaining ground among liberal theologians and leaders in the neo-evangelical movement.

Billy Floyd Burchfield, Princess Anne, Md., was sentenced to 40 years in prison on May 27 for imprisoning his 8-year-old stepdaughter in a closet amidst her own filth. Patty Saunders' mother was given 32 years.

Somerset County Circuit Court Judge Lloyd L. Simpkins told the Burchfields they deserved "a good thorough whipping from the community over a prolonged period of time — but the government doesn't permit that." He also sug-

gested "confinement in a small closet."

It is hard to conceive how any parents could treat a young child worse than a dog. God will make a special place in Hell for those "without natural affection" (II Tim. 3:3).

WASHINGTON, D. C. (EP) — The status of religious freedom in East Europe since the signing of the Helsinki Accords in August, 1975 "fails to demonstrate any significant improvement," a veteran observer of the East European situation reported here.

Blahoslav Hruby, executive director of Research Center for Religion and Human Rights in Closed Societies Ltd., in a 24-page report requested of him by the Commission on Security and Cooperation in Europe, adds that, "on the whole, there is an increase of violations."

"Since the dissenters from East Europe will not be present (later this year) in Belgrade at the conference which will review the implementation of the Helsinki Agreement, it is of utmost importance that the United States and other countries speak in their behalf," he urged.

Among elements common in all of the countries, he said, are "manipulation and infiltration of churches, curtailment and censorship of the religious press, discrimination against believers, and limitation of enrollment in theological schools."

Baptism In Water

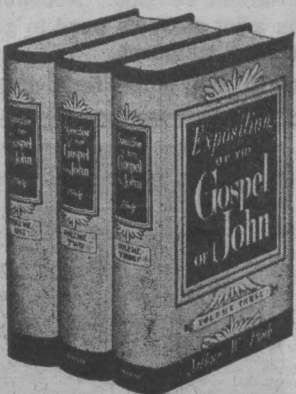
(Continued from Page Six)

have been baptized and put on dry and fresh apparel, so you have, figuratively, put on Christ as a uniform, making you and pledging you to His service. If, then, there be deep significance and solemnity in an oath of allegiance to an earthly government in the enlistment and uniform of military service, how much more solemn and significant is our baptism into the name of Jesus!

With great emphasis of heart have I endeavored to impress on your minds, at the outset, this part of the design of baptism, because

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there is generally so little teaching on it, and because so many enter baptism lightly and hold its obligations slightly. To the disobedient, the unruly, the worldly-minded, the quarrelsome, the factious, the back-slidden Christian, the question, "Were you not baptized?" ought to be as "the look of the Lord" on Peter, which caused him "to go out and weep bitterly" (Luke 22:61,62). While expressing all this, our Lord appointed such an ordinance as would at the same time serve another design. Hence:

3. Baptism symbolized our purification or release from sin. Hence Peter, in his great pentecostal sermon says: "Repent ye, and be baptized, every one of you, in the name of Jesus Christ unto the remission of your sins" (Acts 2:38, R.V.). Also Paul writes to the Hebrews: "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws on their heart, and upon their minds also will I write them; then saith he, And their sins and their iniquities will I remember no more. Now, where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say his flesh; and having a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Acts 10:16-22, R.V.). On this last scripture Dr. Kendrick, in his commentary, says: "The purifying rites of the old covenant were partly with blood and partly with water. Expiation was symbolized by blood — simply cleansing and moral purity by water. The new covenant meets the old at every point. For the sprinkling of the blood of beasts upon the body it has the sprinkling of the blood of Christ upon the heart. For the lustrations with water, by which the priests cleansed themselves when entering on their duties, and especially for that complete bathing of the body which the high priest underwent before entering the inner sanctuary (Lev. 16:4), the Christian priesthood, every Christian being a priest (I Peter 2:5; Rev. 1:6), before following Christ within the veil into the presence of God, must also submit to, the same symbolical cleansing, though vastly more significant. This is clearly baptism — "not the putting away of the filth of the flesh, but the answer of a good conscience toward God." Thus the author unites the outward and the inward; the efficient and the sacramental elements of the Christian life; deliverance from the guilt and power of sin wrought by the Holy Spirit on the application of the blood of Christ to the soul, and then this moral renovation and purity, a death to sin and a resurrection to holiness, symbolized in the bath of baptism."

Anyone familiar with the New Testament will readily recall striking expressions about its two simple ordinances, such as: "Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, Take, eat; this is my body. 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" (Matt. 26:26-28). And, "Be baptized every one of you . . . for the remission of sins" (Acts 2:38). In both these memorial ordinances the language which expresses the end or purpose of them is exactly the same in both the Greek and English, "for the remission of sins." Shutting their eyes to the great heart-fact of the New Testament, that it is the blood of Christ which really cleanses us

from all sin (I John 1:7), and that the ordinances only symbolize this fact — ritualists in all ages have used such expressions as the foregoing citations from Matthew and Acts as the basis of a monstrous system of sacramental salvation. They have enslaved the world to their superstitious blasphemies of transubstantiation, consubstantiation, and baptismal regeneration. To the wafer they have said: "My God," and to the water, "My Saviour." But to you, my brethren, I need not say that you found salvation before you came to the water, and being already justified by faith in the blood of Christ, you will not look into this waiting pool to find remission of your sins. But here you do symbolize that fact in a suitable and striking emblem. Indeed, if any one of you shall even now say that you are not forgiven — if your conscience, purified by the blood of Christ, does not witness in your heartfelt experience that you are now forgiven and saved — I will not baptize you. Where there is no substance let there be no shadow. And as the ordinance which declares your faith in Christ and your absolute submission to Him as Leader, is of such nature that it fitly symbolized the remission of your sins by that great fact of the gospel, the death of Christ, so it is appointed also as a pictorial representation of other great facts of the gospel. Hence our next point:

4. Baptism is a figure or likeness in which we are buried and risen with Christ. Hence, it is a monument or memorial of His resurrection, and a pledge and prophecy of our own.

Here let me impress indelibly, and as it were, in letters of fire upon your grateful and newly converted hearts the holy words of inspiration which establish this great design of baptism. I read from the Revised text. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. We who died to sin, how shall we any longer live therein? Or, are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried, therefore, with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him by the likeness of his death, we shall be also by the likeness of his resurrection" (Rom. 6:1-5). "In whom (Christ) ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead" (Col. 2:11,12). "Else what shall they do which are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?" (I Cor. 15:29). "God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved through water; which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (I Peter 3:20,21).

From these several passages certain facts are obvious. Baptism, being a burial, implies a previous death. This was a death to sin and the world. This death was effected by the Holy Spirit in regeneration. This regeneration or "circumcision of the heart, circumcision not made with hands," was prefigured by the circumcision of the flesh — the circumcision made with hands. (See also the following scriptures: Rom. 2:28, 29; Gal. 5:6; 6:12; Phil. 3:3). Hence, regeneration and not baptism came in the place of circumcision; that being dead

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to sin by regeneration, the Christian should be buried; that this burial is baptism; that this water-burial of the Christian is a likeness of Christ's burial in the ground. Hence, it is a monument of that fact. That this water-resurrection is a likeness of Christ's resurrection from the grave, and is therefore a monument of that fact. Hence, baptism saves us, not really, but in this likeness, being the likeness of Christ's resurrection. That it is also a pledge and prophecy of our own resurrection, and is so used by Paul in his great argument on the resurrection. That implying a previous death to sin, and representing a resurrection to a new life, it obligates us to walk in newness of life.

And now, brethren, you can understand and appreciate my great affection for this ordinance — why I would not have it changed; why I desire it to remain on the earth while death and sorrow reign. I stand in the graveyard to plead for its integrity and perpetuity. All around me they are sleeping — your dead and mine. There is father's grave; and here by him mother sleeps; and that little rounded hillock covers my baby. Ah! the pain when he left me. That clod hit my heart which rudely fell on the coffin lid under which little waxen fingers were folded on a pulseless breast. Oh, the dead! the dead, who have left us! Is there no sign that they will live again? Yes, while water flows, while it stands in pools, while in placid lakes it mirrors the down-looking stars, while oceans surround land, there will be a voice — the voice of mighty waters. It is the voice of the swollen tides of the Mississippi, and Amazon, and Orinoco, and the Nile, and the De la Plata, and the Danube, and the Rhine. The echo of the surf of the great lakes and inland seas. Yea, it is the storm-roar of the Arctic, Antarctic, Indian, Pacific, and Atlantic Oceans, this voice of many waters carried down by every river, the echoes of its baptisms, down to the shoreless seas and by them caught up in (Continued on page 8, column 3)

Which Way Shall . . .

(Continued from page one)
8:1). The eye is lifted to the throne now simply because Christ, who is our Life, is on the throne; instead of thinking of the grave, and looking for death, we now begin thinking of Him who is "the Resurrection and the Life," and "Looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ."

So it is significant that in the first glimpse we get of the church, in the Acts of the Apostles, we find them "gazing up into heaven"; an attitude which was by no means rebuked by the "men in white apparel," as superficial readers have sometimes supposed, but encouraged and confirmed by a solemn reiteration of the oft-repeated promise of Christ: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." That first attitude of the church became the permanent attitude; through all the apostolic age we find that the disciples "looked steadfastly toward heaven": in other words, Christ's living person on the throne became henceforth the object of faith; and His personal return in glory the object of hope.

How happens it, then, that the countenances of so many Christians have fallen again; and that they have taken off their eyes from the coming of Christ in glory, and fixed them upon the coming of death in shame and corruption? Does it not indicate a sad and blind return to carnal hopes and habits? We question not, of course, the blessedness into which death introduces the believer, since it is "to depart and be with Christ"; "to be absent from the body and to be present with the Lord." But the simple fact is, that the New Testament nowhere sets death before us as the object

of our hope and expectation, but the personal coming of Christ. As though God would mercifully hold our eyes off from contemplation of that last enemy, He has in the Gospel completely filled the foreground of vision with promises and hopes and descriptions of the glorious appearing of the Lord Jesus.

Hence, the exhortations to prepare for death, to be ready for the summons of the grave, which we so often hear, are foreign to the Gospel, and tend to draw our eyes from that upward gaze which Christ's resurrection gave to them, and to fix them on what is humiliating and corruptible. The saying of Emerson is worthy of a more exalted meaning than he could have possibly attached to it — "Hitch your wagon to a star." Yes, Christian, fasten your life, your hope, your expectation, to "the bright and morning star," that, in waiting for its rising, you yourself may be raised into constant watchfulness and exalted joy.

Notice how this uplook is everywhere enjoined in Scripture; and how the personal appearing of Christ, and not death, is made the constant motive to faithful service and holy living! Are we exhorted to sanctification? This is the end of our striving: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). Are we exhorted to Christian patience? This is the motive: "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5:8). Are we enjoined to purity of life? This is the attitude: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope and the glorious appearing of the Great God and our Saviour Jesus Christ" (Titus 2:12-13). Is

the end of conversion set before us? This is the statement: "Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (I Thess. 1:9). Are we striving for the crown, and the rewards of discipleship? This is the event to which we are to look for their realization: "A crown of righteousness, which the Lord, the righteous Judge, shall give me in that day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:8). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Are we commended for our fidelity? This is the ground: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ" (I Cor. 1:7).

Thus the promise of Christ's coming is made the pole-star of our hope, and the great inspiring motive to all Christian service. The Christian should not forget this. There is everything in this present evil world to draw our gaze earthward. The habit of the multitude is to look down — not to look up; the seeker for gain, the devotee of pleasure, the delver for gold — all have their eyes toward the earth. Be not like these, O believer: "LOOK UP, AND LIFT UP YOUR HEADS; FOR YOUR REDEMPTION DRAWETH NIGH." (THE WATCHWORD, May 1879).

Baptism In Water

(Continued from page seven)
storm trumpets loud enough to sound beyond the stars and announce to the disembodied spirits of the just made perfect: THERE WILL BE A RESURRECTION OF THE DEAD.

More than once since I have been pastor here I have gone from a baptism in yonder Brazos in unchanged clothes, to stand by the graves of my dead in yonder cemetery and say: "Little ones, you will not sleep forever. The resurrection is coming. I have just seen its monument and heard its prophecy." What if a foreign vandal should begin to tear down Bunker Hill monument? What would Boston, Massachusetts, the nation say? "No; never. Let it stand."

There let it stand until the river That flows beneath shall cease to flow. Aye, until that hill itself shall quiver With nature's last expiring throe.

That monument perpetuates the memory of a nation's birth. And so when any one would lay sacrilegious hand on this monument, which perpetuates the victory over death and the redemption of a world, I would say: "No. For the sake of the dead, no. Because of the sad-hearted and grief-stricken who mourn for them, no. Let not superstition mar it, nor impiety raze it. It forecasts the resurrection. It prophesies that death will die."

Here my sermon ought to end. But a stumbling-block needs removal. Some tender consciences, thoroughly satisfied about baptism, have been troubled about communion. Unable to gainsay the testimony of God's word as to the administrator, subject, act, and design of baptism, a whisper about "Close communion" has sought to sidetrack them into disobedience. The whisper was forked: (1) "No relation of order between baptism and communion." (2) "Baptized there you never can show Christian fellowship by communing with your friends and kindred of other denominations. Elsewhere things are broader."

Now, if you attended to the first part of this sermon you saw a divinely appointed relation of order between baptism and communion. (1) Disciple. (2) Baptize the disciples. (3) Teach the baptized disciples to observe all other commandments. This order is so plainly taught in the Bible that until quite modern times no one questioned it. History mentions no violation of this order for more than sixteen hundred years after the death of Christ. It was not so very long ago a distinguished divine of another denomination said: "No church ever gave the communion to any persons before they were baptized. Among all the absurdities that ever were held, none ever maintained that any person should partake of the communion before they were baptized" (HISTORY INFANT BAPTISM by Dr. Wall, part 2, chapter 9).

The scholars as a class, and the denominations as a rule, concur in the statement. A few open communion Baptists and some sections of two other denominations are the exceptions. In our aspirations after "broadness" we should be careful to be no broader than the law, and when we are "liberal" let it be with our own things, and not the things of another. The ordinances are God's, not ours. Satan preached broadness to Eve with direful results.

"In one spirit are we all baptized into one body." And what is the body? The church. And what is the Lord's Supper? An ordinance in the church, never outside.

What says another distinguished divine, not of our denomination: "It is an indispensable qualification for this ordinance that the candidate for communion be a member of the visible church of Christ, in full standing. By this I intend that he should be a person of piety; that he should have made a public profession of religion, and that he should have been baptized" (Dwight's SYSTEM, Theological Sermon, 160).

Dr. Hibbard, the great Northern Methodist author, expressly endorses the Baptist position on communion. For myself, I would rather die than administer the Lord's Supper to any one, as an individual, in his room, whether he be well or sick. It may never be observed except by a local church gathered together in one place. Baptism precedes the supper. So Christ ordained. I have no purpose or desire to question His wisdom or to be "liberal and broad" at His expense. In religion we should be scrupulous to do nothing in God's name except upon God's orders. Give us precepts and examples from His word. I do not care a jot for a man's word in matters of religion. Nor would I abate a jot of God's word to gain a thousand members.

Now to the other fork of the

whisper: When you partake of the Lord's Supper, what is your purpose? Why do you commune? I press you for an answer? And I want a Bible answer. Jesus said: "Do this in remembrance of me." It memorializes His death. It is not to show your fellowship for some other Christian, nor for a friend, nor for a kinsman, nor for wife or husband, parent or child, brother or sister. Scourged from other hearts be every image but the marred face of Jesus when we partake of His supper. Let that face fill our vision. Show as much Christian fellowship or love for kindred and friends as you please, but do not prostitute the Lord's Supper from its high purpose to such ends.

Every day of my life I delight to show Christian fellowship to any disciple of Jesus. If he has repented of his sins and heartily received Jesus Christ as a Saviour, he is my brother, whether he be Jew or Gentile, bond or free. I don't care what name he goes by, I love him. But I will not partake of the Lord's Supper to show my fellowship for him. Much as I love him, I do not exalt him in my Redeemer's place. Participation in the supper for such purposes is sin and high treason. Let the monuments stand as Christ ordained them and where He placed them.

And now, dear brethren and sisters, the hour has come for you to be baptized. As you have gladly received His word, I would have you joyfully obey this command. I never shall forget the day I was baptized. Oh, dear friends, if you could ever know (God grant you may never know it experimentally) the horrors of hell through which I passed in my infidelity, then you might know the joy of my conversion, when I saw my Redeemer, when I fell at His feet and said in my heart: "Lord, tell me what to do, I'll do it without a question." So when I took His book and read about baptism I went to the church and asked to make a statement. They gathered around me and we went down to Old Davidson Creek, in Burleson County, and there an old schoolmate, W. W. Harris, called the Spurgeon of Texas, baptized me. As I went down into the water I thought of Christ's burial and my own future burial. I saw myself cold in death. I thought of Christ's triumphant resurrection. I felt in mind the earthquake shock and heard the chains of the terrible one bound to his chariot. The supernal glory of His demonstrated divinity illumined my heart. I thought of my own future resurrection, the trumpet sound, the waking dead, the white throne of judgment, and my place at His right hand; my heart overflowed with love and joy and peace. I can see it all now; time does not dim the picture. So I would have you to be baptized.

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