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## CHURCH AUTHORITY

BY Dan Phillips  
Bristol, Tenn.

Matthew 16:18, 19 says, "And I say also unto thee, that thou art Peter, and upon this rock, I will build my church: and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be loosed in heaven."

### I. I WILL BUILD MY CHURCH.

The Lord Jesus Christ started the First Baptist Church after being baptized by the First Baptist preacher whose name was John. John 1:6 says John was a man sent from God. In Isaiah 40:1-4, we see John's birth and ministry prophesied. We see the fulfillment of that prophecy in Luke 3:4-6. In Luke 1:17, the latter part of the verse, it says, "He would make ready a people prepared for the Lord." Matthew 3:1-6 tells us that those who heard John's preaching and repented were baptized. Acts 1:21, 22 tells us that John's baptism was a prerequisite for church membership; when one was to be selected to fill Judas place, it must be one who had received John's baptism. Our Lord took the material that John had prepared and began to build His church. He said MY CHURCH. The word church comes from the Greek word EK-KLESIA which means an assembly. There were other assemblies then; The courts of law, Pharisees assembly, Sadducees assembly and so on, but our Lord wanted it to be understood that He was building His ekklesia (CHURCH) — not just another assembly. Jesus used the word church twenty-three times, twenty times in Revelation and three in Matthew — each time it had reference to local assemblies. The universal church people have no foundation for their argument. They have no building, nor ordinances, no government, no baptism, no assembly, no nothing — a ghost, if you please.

In Matthew 28:18-20 Jesus said, "All power (AUTHORITY) is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name (singular) of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Beloved, our Lord who had all authority commissioned the church and gave her the authority to make and baptize disciples (Saints). This authority was given to the Baptist church. He started and left here to carry out the work He started, preaching, baptizing and teaching those who are to do His work on earth. So He gave the church the keys — not Peter or anyone else. The only people on earth that have these keys are Baptist churches.

### II. KEYS TO THE

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MISSIONARY

PREMILLENNIAL

BIBLICAL

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# The Baptist Examiner

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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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## TRAIL OF BLOOD

by Willard Willis

We have noted that the first Baptist church in Wales was organized from the church at Rome in 63 A.D. Let us now note that it was about this time (64 A.D.) that the first general persecutions of the Christians occurred under Nero. Paul, in fact, was beheaded as a result of the decree of Nero. Nero was the sixth emperor of Rome, and the Caesar to whom Paul appealed when he was accused before Festus.

"Nero was made emperor when only sixteen years old, through the dark plots of his wicked mother Agrippina, who by poisoning her husband, the emperor Claudius, and his son, cleared the way to the throne for Nero, who was her son by a former marriage. During the first five years of his reign the young emperor was influenced by the advice of able counsellors, and ruled wisely; but as he grew older his violent nature began to show itself. He fell under the sway of a beautiful and notorious woman. Poppaea Sabina, who was a proverb for vanity and evil living, and who was said to keep five hundred she-asses so that she might bathe in their milk, to preserve her complexion. Nero wanted to marry her, although he already had a wife, Octavia. Agrippina taking the part of the neglected wife, Nero planned his mother's death by the ingenious device of sending her to her country seat in a

boat, which was cunningly contrived to fall to pieces as soon as it left shore. Agrippina saved herself by swimming to the land, but was directly afterward slain by the swords of executioners, who were dispatched by her son, Nero, as soon as news had been brought of her escape from drowning. Octavia was divorced, sent to an island, and put to death there; Nero then married Poppaea and gave himself up to the wildest and most reckless course of life."

"Throwing aside the state and dignity usually maintained by a Roman emperor, Nero



Willard Willis

would descend into the arena and mingle with the gladiators, or professional fighting-men, sometimes even taking part in the bloody scenes enacted there. This delighted the rabble (mobs), who crowded the tiers of seats in the great circus and

shouted their approval, but the nobility turned with disgust from the spectacle of an emperor so degrading himself. Caring only for the applause of the mob, Nero used every means to extort money from the rich and spent it in wasteful extravagance. A huge palace, called the Golden House because of its splendid decorations, was built. This magnificent structure was of great size and surrounded by gardens, lakes, baths, and pleasure-grounds. 'Now, at last,' said Nero, 'I am lodged as an emperor should be.'

"In order to get money to complete this palace, accusations were brought against many rich men in Rome, who were put to death and their property taken by the emperor. His hatred and cruelty seemed especially directed toward the higher

(Continued on Page 4 Column 5)

## ANNOUNCEMENT

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## The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

## THE GAP THEORY

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:1-2).

One major rule of Bible interpretation is "read it and believe it." Another is "whatever a Scripture seems to mean is probably what it does mean." Apply these two rules in reading the above Scripture, and see if, in a billion years, you can come up with the belief that between verse one and verse two there is a time gap of maybe millions of years. Of course not. Just reading and believing what these verses seem to say, one would believe that God created the heaven and earth about 6,000 years ago, and that He created it on the first day of a seven-day week, and spent the rest of the first six days finishing

up His creation.

Geological scientists (falsely so-called, I Tim. 6:20) have come up with the theory that the earth is millions of years old. So, scared theologians have doctored up the Genesis account of creation to make it fit with the theories of science. Now, let us understand that there have been and are many battles between the Bible and the theories of science. But let us understand just as clearly that there is not, never has been, and never will be a battle between the Bible and true science. Science means knowledge. Now, one cannot know an untruth, though one can believe such. Know is a verb which demands truth as an object. All truth is consistent and harmonious. No one truth ever can contradict another truth. In every field of knowledge, when one finally comes to the truth, it

will perfectly harmonize with all other truth in whatever field. When science lays its theories aside and comes to the truth, it will always be in harmony with the Bible.

Thank God that the Bible does not harmonize with the theories of Science. Where would we be? The science textbooks of today are the graveyards of the theories of yesterday. Men must constantly re-write science textbooks. Thank God the Bible is unchanging truth. It never needs revising or correcting.

Theologians have proposed two ways of doctoring up the Genesis account of creation to fit the science theory of the vast age of the earth. One is known as "The Day-Age" theory. This states that the six days of Genesis 1 are periods of great

(Continued on Page 2 Column 1)

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## REMOVE NOT THE OLD LANDMARK

by Don Prewitt  
Toledo, Ohio  
(Proverbs 23:10)

A landmark is a boundary or border. Our text applies primarily to Israel's inheritance. It can also be used in our day to imply the truth concerning the Church of our Lord Jesus Christ.

It is our desire in this message to set forth the truth concerning the old landmark position of Baptists and the importance of not removing from that position. Many churches are removing from the old landmark position and have brought reproach to the name Baptist, and have entered into the fields of the fatherless.

These are positions of Landmark Baptists that shouldn't be removed from: 1. The origin of the church. Matthew 16:18, Jesus said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Jesus established His church during His earthly ministry upon Himself. Jesus is the rock, He is the foundation. John the Baptist prepared the material that Jesus used to build His church. John was a man sent from God. John 1:6, "His name was John." The work he was doing was Baptist.

Matthew 3:1, "John the Baptist." He was to prepare a people for the Lord.

Matthew 3:3, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." John did see by preaching repentance and faith in Jesus, and baptizing them that confessed faith in Christ. Jesus came to John to be baptized of John that all righteousness might be fulfilled, (Matthew 3:13-17). Jesus was perfect so we know Jesus wasn't talking about Himself in particular, but He was talking about a work in which righteousness would prevail.

He took the disciples of John and established the first Baptist Church at Jerusalem.

Luke 6:12-13, "And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: (His Church) and of them he chose twelve, whom also be named apostles;" This was the first ordination of the Church. Jesus having established His church, was preparing them with leadership for the future (I Cor. 12:28). We see, also, Jesus assured her existence when He baptized His church with the Holy Spirit (Acts 2:1-4), empowering her to carry out the great commission. The church is to endure this way — one church extending an arm of authority to another in a chain-link succession. She has endured until this day in this manner and will endure in this order until Jesus comes again.

2. Remove not the old Landmark position of church authority. In Matthew 16:19, Jesus said I give you (the church) the keys or authority. I believe the church has the authority to do all the work of the Lord — to

(Continued on Page 3 Column 3)

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*A bushful<sup>1</sup> of resolutions is of small value; a single grain of practice is worth the whole.*

## The Baptist Examiner

THE BAPTIST PAPER FOR  
THE BAPTIST PEOPLE

JOSEPH M. WILSON, Editor

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## GAP

(Continued from Page 1)

and unknown lengths of time. The Bible is very clear that they were twenty-four hour days. This is clear in that each had an evening and a morning, that each was determined by the sun and moon, or governed thereby, and the reference to creation in the fourth commandment. It is not the purpose of this article to oppose this theory, though I do oppose it vehemently.

The other method of men seeking to harmonize Genesis One with theories of geology is called the "Gap Theory." This theory is that between Genesis verses 1 & 2 of ch. 1, there is a gap of unknown length, so that all the ages of the geology theory can fit into this gap. This theory teaches that originally, in the remote and dateless past, God created the heaven and the earth. That this earth was under the dominion of Satan. Most who hold this theory believe that there were what they call "Humanoids" on the earth and what they call "pre-historic animals." That Satan sinned, and God visited the earth with judgment. As a result of this judgment, the earth came to be in the condition described in Genesis 1:2. That the earth continued in this condition for an unknown period of time. That the six days of Genesis One describe a re-creating and re-forming of the earth. This theory involves the following unknown periods of time. 1. When the earth was originally created. 2. How long it remained in that condition. 3. The time during which the earth lay under judgment before the re-creation thereof. These unknown times give the geologist all the time he wants between the present and the original creation. Now, this theory, as well as the day-age theory are theories of men. Neither one of them is true. They are attempts of men to harmonize the Bible with theories of science. They are not needed, because the Bible has a

much better answer to the geologists claim for the exceedingly great antiquity of the earth as we will see later.

Men who hold the gap theory give the following arguments for their belief: 1. God would not create earth in the condition described in Genesis 1:2. The answer is that God was not through with creation until verse 31 where He described it all as "very good." God was



Joe Wilson

not through with His creative work in verse 2. He continued it through the six days. Suppose we look at the dirt which was formed into the body of Adam. One says that God would not make a man like that. God was not through with man yet for He then breathed into man's nostrils the breath of life and man became a living soul.

2. Men say that the word "replenish" in Genesis 1:28 proves that the earth had been previously populated. Now the meaning of the word in English would support this interpretation. But when we study it in the Hebrew, which is the word inspired of God, we learn that the word means "accomplish," "expired," "at an end," etc... It does not at all demand a previous population.

3. Men argue that Isaiah 45:18 supports their theory by stating that God did not create the earth as described in Genesis 1:2. The answer to this is that we agree with this, but that God was not through creating until Genesis 1:31, and then the earth was very good.

4. Men say that Jeremiah 4:27-28 proves the gap theory and refers to the earth as described in Genesis 1:2. The answer is that the Scripture in Jeremiah is prophetic and refers to the condition of the earth at the close of the Great Tribulation.

5. Men say that the word "was" in Genesis 1:2 should be translated "became." The answer is that no standard Bible translation so translates it, and that of the 264 times it occurs in the Hebrew Bible, it is translated "became" only six times. The same word is used in 2:25 and 3:1 and surely does not mean became.

6. Men say that the meaning and usage of the words "create" and "make" in Genesis 1 supports their "Gap theory." The answer is that these words are used interchangeably with no appreciable difference of meaning. They are so used in verses 21 and 25. They are both used in reference to the original creation of man in verses 26 & 27. There is not one good argument in support of this theory. The evidence of the Bible is all one-sided on this subject and all against this theory. If any theory of man can be easily disproved, this is it. It is a thousand wonders that any Bible student ever thought of such a thing. Plainly, it is an attempt to harmonize the Bible with a theory of science. Surely, ninety percent of those who hold

it today got it from a footnote in the Scofield Bible. It is an excellent example of eisegesis (putting into) and not of exegesis (taking out of). No one can ever get this theory out of Genesis 1:1-2 until they first put it into those verses. I say this adamantly, and without fear of successful contradiction. All the arguments for this theory are very easily answered. They were manufactured by man to uphold a theory that is totally contrary to the Bible.

Now for proof of the Biblical truth about creation. This truth is that, on the first day of creation, God created the heaven and the earth — the raw material thereof. That on the succeeding six days, He created each part as described in Genesis 1. That when He was finished with it on the sixth day, He pronounced it all as very good. That He rested from His creative work on the seventh day and gave this day to all men for all time as a day to be observed unto the Lord, except that, with the Resurrection of Jesus Christ this one day in seven being for the Lord was changed from the seventh day to the first day of the week.

1. There are no pre-historic animals to be accounted for by a gap theory. The animals that can be proved to have existed all existed at the time of Noah's flood, and are all historic animals.

2. The explanatory clause of Exodus 20:11 relating to the Sabbath Day. "For in six days the Lord made heaven and earth, the sea, and all that in them is." Note again "all (I said all, God said all) that in them is." God did not make the heaven and the earth and much in them, and then millions of years later make some more. No! He made it all in six days. That is what the Bible says about it.

3. Sin and death entered the world as a result of Adam's sin (Rom. 5:12). Not that sin entered the world millions of years before Adam, and death following that sin, No, no! Until Adam's sin there was no sin and no death in the world. The Bible is crystal clear on this point. I wonder that men have the hardihood to contradict this plain statement of the Word of God and teach that sin and death entered the world millions of years before Adam.

4. Genesis 2:3 is a summary verse relative to the creative work of God, and it refers to "all" that God had created and made.

5. In Genesis 1:31, God looked on all that He had created and pronounced it "very good." If sin and death and judgment had already entered into the world, how could God pronounce "every thing" very good? Beloved, at the close of the sixth day, Satan had not yet fallen, the angels had not yet rebelled, sin had not yet come, death had not yet come, and judgment had not yet come. All was very good and just as God had made it. How can man fit Genesis 1:31 into the "gap theory"?

6. Adam was the first man (1 Cor. 15:45). Now this is what the Bible says. How then can men who profess reverence and respect for the Word of God teach that there was a race of men (or as some say to get around this "humanoids") on earth before Adam? This is so very clear and plain, that I was utterly astounded when I first heard the "humanoids before Adam" theory.

7. The interpretation I have

given, which utterly opposes the gap theory interpretation is the normal, clear, apparent meaning one would get by just reading Genesis 1:1-2. If one is going to oppose what surely seems to be the meaning of this Scripture, he should have very, very clear proof to the contrary. We have seen that the gap theorist does not have a single

clear proof for his theory.

I confess that I simply cannot see why or how good men have adopted this theory. I further confess that I have no desire to harmonize the Bible with the theories of Science. If I did this, I would later have to find another interpretation to fit the changed theory of science. Let

(Continued on Page 3 Column 1)

## FROM THE EDITOR

**SUBSCRIPTION CAMPAIGN.** Please note, in this issue, our subscription campaign and the reduced rate for subscriptions through the last day of March. Many more subscribers is a great need with us, and a strong desire. I feel that this is very important. Oh, how I would like to see our mailing list doubled at this time, and this would be very easily accomplished. If you believe the truths printed in The Baptist Examiner, and if the paper is a blessing to you, please send us as many subscriptions as you can at this special reduced price. Please inform us if any subscription you send in is a renewal. What better way could you invest \$20, bringing eternal dividends, than to send twenty-six issues of T.B.E. into ten homes?

Brother Willard Pyle has discontinued his series of Bible Studies in The Baptist Examiner. We greatly appreciate the hours and hours of time he has put into these. I am sure that many readers have been blessed thereby. I surely hope that this does not mean the end of Brother Pyle in our pages, but that he will frequently favour us with sermons for the paper.

I am discontinuing the series: From A Pastor's Notebook for the present. It does not seem to be favorably accepted by our readers. Should you desire that this be renewed, please let me know.

**CONFUSION TWICE CONFUSED.** Error is often consistent - false, but consistently so. Truth is always consistent. The mixing of truth and error is always confusion twice confused. Hardshellism is error and is consistently false. Missionary Baptist Doctrine is truth and always consistent. The "New Hardshellism" is an effort to mix hardshell heresy with Baptist truth and is confusion twice confused. By "New Hardshellism," I refer to Missionary Baptists teaching that the gospel is not used in giving spiritual life to dead sinners. These men hold much that is true. But this doctrine of theirs is "hardshellism on the gospel." I do not say that such men are "hardshellers." I do say that they are "hardshell on the gospel." I am sure that any hardshell will agree with this statement. I have a letter in my files from one of these "New Hardshellers" which states that: 1. His position is close to the hardshells. 2. That his position is opposed to the majority of Baptists from the historical standpoint, I thank him for his honesty in this statement.

Now as to the **CONFUSION TWICE CONFUSED.** Since this is a new doctrine as to the overwhelming majority of Baptists, it is not yet a completed doctrine. Its advocates are much confused among themselves as to what they do believe on the subject. I have before me a Baptist paper which, in this issue, is completely dedicated to the propagation of this new doctrine. It is full of this **CONFUSION TWICE CONFUSED.** They cannot decide if they want to differentiate between Regeneration and Quickening, or between Begetting and Birth, or between being Born Again and being Born Again, or between Regeneration and Conversion. Wow! Let these men decide what they do believe before they call on us to follow them. For myself, I do not like these new and confused paths. I prefer the old paths (Jer. 6:16).

One of the articles in this paper insists that there is a distinction between being born again in 1 Pet. 1:23 and being born (again) in John 1:13. One of them admits that "from the Scriptural teaching we see that the whole work of Regeneration and Conversion is included under the one term regeneration." Well, praise God! Then please tell me why we should divide and differentiate the two. In this paper we learn that infants may be regenerated as infants, but saved later on in life. We learn that many heathen are regenerated, and later on are converted through the preaching of the gospel. We learn that many ministers have seen this distinction - one regenerated without the Word, and later being saved. We learn that one may be a regenerated child of God and an impenitent unbeliever at one and the same time, and for a long period of time, even many years. Wow! **CONFUSION TWICE CONFUSED!**

I call on the "New Hardshells" to tell us what they do believe. One says his position has always been the position of true Baptists, another says it is close to the hardshells and has never been the position of many Baptists. One says one is regenerated, but not born again, another says that one is quickened but not born again or regenerated. One says that one is begotten but not born. One says that one is regenerated but not converted. One says that one is a regenerated child of God but is not saved. One says that preachers are mid-wives: a new doctrine indeed! One says that all the regenerated will hear the gospel and believe it before they die, another says, yes, but not necessarily from a man. **CONFUSION TWICE CONFUSED.**

I call on the "new Hardshells" to get together and let us know what they do believe. 1. Is the Word present at the time one is quickened? 2. What is the distinction they really want to make? 3. Will all the quickened hear and believe the gospel before going to heaven? 4. Will they hear this from man or maybe angels or maybe God? 5. How long can it be between regeneration and conversion? 6. Has this been or has it not been the historical position of Missionary Baptists? Proof please! Your statement is not enough. 7. What is the difference between your position and the hardshell position on the gospel and the giving of spiritual life? 8. Why do you call us "gospel regenerationists" when you know very well that we believe that The Holy Spirit uses the gospel in regeneration? Now, you brethren please let us know what you do believe on these points. We cannot and will not follow you as long as you yourselves are involved in **CONFUSION TWICE CONFUSED.** I call on True Missionary Baptists to take a strong and uncompromising stand against this **CONFUSION TWICE CONFUSED,** against this "new Hardshellism."



## GAP

(Continued from Page 2)

science come to the truth — instead of their theories — and the truth they come to will harmonize perfectly with the plain, apparent, simple meaning of the Word of God. We do not have to bow and scrape, and desperately turn and twist Scripture to fit with some theory of man. We have the truth. Let man get straightened out on this, and he will agree with us. Let us not give up or compromise the truth in anywise.

Now, what is the Biblical answer to the claims of geology that the earth is millions of years old? The geologist's basis for this claim is that the earth bears appearances of great age. Now this theory of the great age of the earth is based on the Uniformitarian Theory of Geology. This theory is that, we see the rate at which the appearance of the earth is changing, it has always changed at this same rate, therefore, it is millions of years old. Peter answers this by saying, "this they are willingly ignorant of..." (II Pet. 3:5). He then goes on to describe the great flood of Noah's day. There are three things in the Bible that describe and explain the appearance of great age upon the earth far better than the day-age theory or the gap theory.

1. Creation with the appearance of age. When God created the earth, it had already, in the first moment of its existence, the appearance of a great, indefinite age. This is a fact that inheres in the fact of creation. It would be impossible to create that which did not, at the first moment of existence, appear of great age. Let me illustrate. It is the first Sabbath day. You and I are visiting upon the earth. We see Adam. He is a full grown man. I tell you that he is only one day old. You say that is impossible, that he must be twenty to thirty years old. You insist that those only one day old are infants, everybody knows that. But I told the truth. Adam is only one day old. He was created with the appearance of age. Again, we see a tree and cut it down. I tell you that this tree, a full grown giant of the forest, is only a few days old. Impossible you say, as you count the rings, and look at its great size. Everyone knows that it would take many years for a tree to grow to this size, you say. But I told you the truth. God created the tree with the appearance of age.

2. A second Biblical fact which explains the appearance of age — the appearance of cataclysmic changes in the earth — which would ordinarily take thousands of years — is the event of the third day of creation. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (Gen. 1:9). Now, imagine what tremendous changes were made upon the appearance of the face of the earth by this event which took place in a moment of time on the third day. Hills and valleys must spring up at the command of the creator in a moment of time. Valleys and depressions must appear on the earth at the same moment. Geologists would say that such vast changes would take millions of years. But the Bible tells us that such occurred in a moment at the Word of the Creator.

3. The third event which explains the appearance of great age on the face of the earth is the great flood of the days of Noah.

What great geologic changes would, of necessity take place during the forty days of great rain, and the ensuing months of this great flood covering the whole earth — yes, the flood covered the whole earth. The Bible speaks of, "the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (Gen. 7:11-12). We have all seen, heard of, or read about the tremendous power of great floods upon the face of the earth. But let us multiply the little floods we have read of by the vastness of the worldwide flood of Noah's day and we will see that such must have been accompanied by great changes in the appearance of the face of the earth.

Now assuredly, these three things: creation with the appearance of age, the geologic changes of the gathering of water into one place and the appearance of dry land, and the flood of Noah, surely these explain all the appearances of great age and great changes in the face of the earth. And they explain such in harmony with the blessed Word of God. So, we reject the gap theory because it is totally contrary to Scripture, the arguments therefore are very weak and easily answered, because it is not needed to explain the appearance of age on the face of the earth. The gap theory is a God-dishonoring, man-pleasing theory. I urge all its advocates to restudy the matter and discard this compromise with the theories of science in favor of a total accepting of the Word of God on the subject. The gap theory is a man-made theory. It is a new theory. Read the expositions of the giants of Bible teaching in days gone by and see if you can find such a theory in their writings. The arguments for it are weak. The arguments against it are unanswerable. Please, brethren, throw this theory in the waste basket where it belongs along with many of the Scofield theories you have already discarded.

Now, a few words in closing of a personal nature. I do not consider the gap theory to be one of paramount importance, though I vehemently oppose it. It is not one of the four things I have mentioned that cannot be preached at our church or printed in T.B.E. However, I will say that I would prefer that those who hold it would not preach it at our church, and I might feel compelled to state my objection to it if it were so preached. I will further say that, due to many, many letters I have received on the subject, I do not plan, for the present to print any sermons containing this theory in T.B.E. This will not apply to answers to this question by the men in the Forum. I hope this policy will be acceptable, and I welcome comment on this article and on this announced policy.

I urge advocates of the gap theory to carefully re-study the question. We have some books in our bookstore which are extremely helpful as to this. The Flood by Rehwenkil, The Flood by Whitcomb and Morris, The Flood... by Patten, Genesis by Davis, Genesis by Morris. We have several smaller books dealing somewhat with this matter. I suggest you order some of these books in your investigation of this subject.

Again, dear brothers and sisters, I do not consider this a test of fellowship in any wise. I

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Calvary Baptist Church has a tape ministry. We make cassette tapes of the sermons of the pastor; that is the Sunday morning and evening sermons. These tapes are available to any interested persons in the following ways. 1. Below we will give a list of sermons already on tape. You may purchase any of these tapes for \$1.50 per tape. 2. You may

know there are many good and sound Sovereign Grace Landmark Missionary Baptists who hold this theory. I love them dearly and many such have already received invitations to our Memorial Day Bible Conference. I hope they will honor us by being present and preaching to us. But I do hope they will not preach the gap theory. God bless you all!

## LANDMARK

(Continued from Page 1)

preach, to baptize, to observe all things. To go into all the world and preach the gospel to every creature. I do not believe anyone else or any other organization has this authority. We, as true Baptists, have an awesome responsibility to do the work of the Lord in which He has given us the authority to do.

3. Remove not the old Landmark message of grace — the message which Jesus preached during His earthly ministry. He gave that message to His church. Jude 3 says to earnestly contend for the faith once delivered to the saints. I believe today every organization made by man has some form of man-made doctrine in the plan of salvation — that man is to do something in order to be saved. Only the old Landmark Baptist message of grace is God's message, which is that man can't do anything because he is dead in sin. He is lost. He is blind to God and His Son. The Bible says in Ephesians 2:8-9, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God."

It is God which sends out the message through His servants, by authority of His churches. The message is so clearly preached by Paul in I Corinthians 15:14. Christ died, was buried and arose again.

Ephesians 2:1 says, it is the Spirit that quickens and causes the sinner to hear the gospel.

In Ephesians 1:13-14, they heard the gospel, believed in Christ. So the old Landmark message of grace hasn't changed. Jonah said "salvation is of the Lord."

Let us who are called by God to proclaim His Word never remove from this position!

May the Lord bless this message to your hearts!

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14. Stirring up the Saints; Origin - Interpretation - Use of the Bible.

15. Wallowing in the Mire; Three Worlds.

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25. Revelation 8 & 9; Revelation 10 & 11.

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28. Mid Point of Tribulation;

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65. What the Elect Always Have Been & Never Have Been; Pre-Tribulation Rapture Pt. 2.

66. Old Paths For the New Year; Jesus Christ May Come this Year.

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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

*As servants of the Lord, what is our responsibility before Him concerning sharing the Gospel with others? Are we to go out as John the Baptist, commanding all men everywhere to repent? or are we to be good neighbors, actively, outwardly and also prayerfully in private? Or is it something in between?*

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First, let me say that the term "sharing the gospel" leaves a bad taste with me. Everyone that I have heard using it are people who do not believe in or accept the sovereignty of God in respect to saving the lost. It is not a Bible term. As far as our responsibility concerning the gospel, the Bible is very clear. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). "But ye shall receive power, after the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Paul said concerning his missionary efforts: "Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Timothy 2:10).

According to the Bible, we preach but God does the saving. "Who then is Paul, and who is Apollo, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase" (I Cor. 3:5-6). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (II Thess. 2:13-14).

We are indeed to be good neighbors actively, outwardly, and prayerfully. We are to witness whenever God opens the door, but we need not be overbearing as most Arminians are.

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

This is a very difficult question for me to understand. I find it hard to make a distinction between the two examples given.

Let me therefore give my thoughts on our responsibility to lost people.

First, I know nothing in the Bible that would teach we should not be like John the Baptist. I feel we should all be more like him; The Word of God command all men everywhere to repent. If we are not to be a witness to all men, then who is going to make the decision as to whom we should and should not witness to. Since God in His sovereignty did not reveal to us who the elect are; then I know of no one we have a right to remain silent to about their need for Christ. If we make exceptions, then what will be the basis of these exceptions be. Are they going to be race, wealth, health, gender or is this something left up to the individual? Other than Paul being "forbidden to preach the gospel in Asia" at a specific time, I know of nothing in the Bible that would excuse us of witnessing to anyone.

Secondly; So far as being a good neighbor: God could not make a better neighbor than one who was concerned for the souls of those that live near-by. If you fail to witness to your neighbors about their need of repentance and faith in Jesus Christ, then you are not only a poor neighbor, you are also a poor Christian.

Thirdly; Surely we should be prayerful in private about our neighbors and lost loved ones. I'm not sure what the terms actively and outwardly refer to. If they mean should we compromise to get along with them and then pray for them in the privacy of our home, I state an emphatic NO. If the question means, should we be actively and outwardly engaged in serving God as an example to them, then I say with equal emphasis, Yes.

To sum this up; We should live good Godly lives before our neighbors and use this life as an example of what God can do. We should indeed command all men everywhere to repent. May God help us to be about our Father's business!

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Christ, in the commission He gave to His church said, "Go ye into the world and preach the gospel to every creature" (Mark 16:15). Just before He ascended into heaven He told His church, "—and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). We see that the church was soon carrying out this commission for we are

told," And at that time there was great persecution against the church which was at Jerusalem; and they were scattered abroad —, Therefore, they that were scattered abroad went everywhere preaching the word" (Acts 8:1-4).

From these passages we see, as members of His Church, we are to take the gospel "to every creature" with the invitation to "repent and believe the gospel" (Mark 1:15). We are to testify to all as Peter did to Cornelius, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

As to how we live among our fellow men there is much Scripture concerning this. We are told, "If we live in the Spirit, let us walk in the Spirit" (Gal. 5:25). "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of Faith" (Gal. 6:10). Paul told the young Timothy, "Let no one look down on your youthfulness, but rather in speech, conduct, love, faith, and purity, show yourself an example of those who believe" (I Tim. 4:12; N.A.S.); The Apostle Peter tells us, "Keep on living upright lives among the heathen, so that, when they slander you as evildoers, by what they see of your good deeds they may come to praise God on judgment day" (I Peter 2:12 Williams trans). Christian wives, with unbelieving husbands, are told, "Similarly, you married women, submit to your husbands. Then even if some of them refuse to listen to the Word, you will win them without talking about it, by the way you wives live, when they see how you fear God and are pure in your lives" (I Peter 3:1, 2, Beck trans.)

From all these passages of Scripture we see that we are witnessing to our Lord not only when telling the gospel story, but also in the life that we live. I believe there are times when our walk is more of a testimony than our talk, as some one has well said, "What you are, sounds so loud that I cannot hear what you say." There is also a time to speak and a time not to speak as Peter told the Christian wives who had unbelieving husbands, "they may be won without a word by the behaviour of their wives" (I Peter 3:1 N.A.S.).

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**LAYMAN,**  
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As an efficient and humble servant of the Lord, one must, by constant meditation in the Word of God, be nourished by the assimilation of spiritual food to his own God-given edification.

This guideline, yoked with prayerful dedication and meditation, tends to scholarly proficiency in the Word of God, and, therefore, makes for exemplary conduct as a fit example of true Christianity.

Indeed, true Christian service is God-breathed, as was exemplified from the beginning, when, originally, God created man and "breathed" into him the breath of life and endowed him for service.

But, in sinning, Adam smudged that precious image of God with which he was imbued. Consequently, through another act of "breathing," as effectuating (by a new creation) a new image of God in Christ Jesus, our Lord (after His resurrection) commissioned His disciples for the ministry of the Word of God. In doing this, He imbued them with life for that ministry, when "He breathed on them, and said unto them, Receive ye the Holy spirit" (Jn. 20:21-23; Rom. 5:5). Indeed, this was an earnest and first-fruit of a more copious Pentecostal effusion of the Holy Spirit.

So, though John the Baptist was endowed of God for a special ministry in the preaching of repentance toward God in anticipation of the immediate coming of Christ, yet we are not required to emulate him. But, nevertheless, his ministry is for our edification, as is true of all Scripture, as being for our instruction in righteousness, which, in Christ Jesus, is propitiated to our account.

Consequently, in progress toward that perfection in Christ Jesus, as His servants, we should seek the fullest realization of that goal in this life, as good neighbors, actively, privately, and openly, in a prayerful attitude with a fervent interest in their spiritual welfare.

The injunction is: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine; continue in them; for doing this thou shalt both save thyself and them that hear thee" (I Tim. 4:15, 16).

Further, this instruction should be with the understanding that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, That the man of God may be perfect, (thoroughly) furnished unto all good works" (2 Tim. 3:16, 17).

Then, too, we have the affirmation that "This is a faithful saying, and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:8).

Also, on the other hand, it is admonished: "A man that is an heretic, after the first and se-

cond admonition, resist, knowing that he that is such is subverted, and sinneth, being condemned of himself" (Titus 3:10, 11).

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The Lord has made His church the repository of gospel truth (I Tim. 3:15), and the mandate of universal proclamation of the gospel was given to the church by her Head, Jesus Christ (Mt. 28:19, 20; Acts 1:8). The church has for nearly two thousand years been faithful to her divine commission, and has gone forth in a spirit like that of John the Baptist, declaring that God "now commandeth all men every where to repent" (Acts 17:30).

Being good neighbors is not something which stands in opposition to the heralding of the gospel, but is in fact a means thereunto, and a vital and viable part of the responsibility of every would-be servant of the Lord. A verbalizing of the gospel is worth little to nothing when it is not augmented by a godly life. A visible sermon is as powerful, or moreso, than the sermon which is heard, and when both are found in the same person, that person presents the gospel in its dualized form, and it is this kind of people which effects the commission (Mt. 28:19, 20) and supplies the world with good neighbors.

## TRAIL

(Continued from Page 1)

classes. Seneca, the philosopher, Nero's former teacher and adviser, was accused, and chose to die by his own hand, by bleeding to death in a warm bath, his wife dying the same way. So common did it become for men to receive a message sentencing them to death, that they searched for easy ways of dying, so as to escape the public executioners."

"About this time a terrible fire broke out in Rome, which destroyed six of the fourteen quarters, or districts, of the city. For six days the fire burned furiously, and scarcely had it died down when another fire began in the opposite direction. Many ancient temples, monuments, and works of art were ruined by the flames. The people were panic-stricken, and believed that the fire had been started by the emperor for the mere pleasure of seeing it burn. It was said that when the flames were at their height, he went up into a tower and sat there, looking down upon the burning city while he played upon his harp, and sang of the burning of Troy - saying, 'I would that I might see the ruin of all things.'"

"But becoming alarmed at the hatred he had aroused in his people, and finding his throne endangered, Nero hastened into the streets, and with a free hand scattered money among the crowds until his treasury was empty. Then with characteristic cruelty and cunning he undertook to divert the attention of the angry mob from (Continued on Page 5 Column 1)



## TRAIL

(Continued from Page 4)

himself by leading them to reckon their vengeance upon helpless and innocent victims. He therefore accused the Christians of having set fire to Rome, and ordered them to be hunted down, slain, and tortured in such a variety of horrible ways as awakened the pity of even the heartless Romans themselves."

"In particular he had some sewed up in the skins of wild beasts, and then worried by savage dogs until they expired. Others he had wrapped in two and smeared with pitch; they were then fastened to tall poles planted in the garden of his palace, and set on fire, while Nero, attended by his slaves and courtiers, reclined upon a balcony and watched the blazing of what he called his 'torches.'" (The World's Christian Martyrs, pp. 6-38).

Keep in mind, as we proceed, that we are following the Baptists by a trail of blood which they have left behind them. We have found that the bloody trail had its beginning at the cross where the Master Himself shed His own blood.

Paganism saw that her altars would be swept away if the Gospel triumphed, so she did all she could to bring the Lord's church to the gates of death. We, in Hebrews eleven, have the record of that which was sent upon many of the faithful.

"And what shall I say more? for the time would fail me to tell of Gideon, and of of Barak, and of Samson, and of Jephthah: of David also, and Samuel, and of the prophets: Who through faith subdued Kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to fight the armies of the aliens, Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep's skins and goatskins; being destitute, afflicted, tormented: (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect" (Hebrews 11:32-40).

We have a further record in Revelation 2:13 of the trials that fell upon the Lord's sheep in ages past.

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

We see that there has been every carnal reason for the Lord's church to die, yet she lives on. Our Lord's promise as recorded in Matthew 16:18, has been placed under the test of

fire, sword, drowning, etc., but our Lord's promise remains.

"And I say unto thee, That thou art Peter, and upon this rock I will build My church: and the gates of hell shall not prevail against it."

I desire to point out that the people of which we have been speaking were Baptists. It would be unfair to call them Lutherans, Presbyterians or any other group other than Baptists, since all Christians in the first century were Baptists. This fact is confirmed by John Clark Ridpath. Mr. Ridpath was a Methodist, and author of that monumental work, "Ridpath's History of the World." Mr. Ridpath, in a letter to W.A. Jarrell (Baptist Church Perpetuity, p. 59), says:

"I should not readily admit that there were Baptist Churches as far back as A.D. 100, although without doubt there were Baptists then, as all Christians were then Baptists."

We wish we could say that there was no falling away from that which our Lord and His disciples taught, but a study of history shows clearly that many left the truth as found in the Word of God and followed after the doctrines of men. I, when I refer to the doctrines of men, have reference to such false doctrines as the worship of Mary, of images, transubstantiation, the infallibility of the pope, the immaculate conception and any other doctrine which cannot find its basis in God's Word. These false doctrines were not known or practiced in the early church.

"It is not to be understood that all, or even most of the doctrinal errors, which are found in later Roman Catholic history are to be found in this period. This is not the case. For example, the worship of Mary and images, transubstantiation, the infallibility of the pope, and immaculate conception are all of later date" (A History of the Baptists - P. 27, Christian).

The first falling away was not to those things just mentioned, but it was to a lesser demand for repentance and faith, or that which we know as the experimental religion.

"The tendency was rather to lessen the demand for repentance and faith, the experimental in religion, and rather to emphasize external signs and symbols. It was imagined that the outward symbol could take the place of the inward grace. The point of departure probably had its largest expression in baptismal salvation, and the tendency of some churches toward episcopacy (government by bishops) and away from democratic simplicity" (Christian, "A History of Baptists" p. 27).

"One of the very earliest voices lifted against the abuses was that of the Shepherd of Hermas. The Shepherd says:

"Customs have become worldly; discipline is relaxed; the church is a sickly old woman, incapable of standing on her feet; rulers and ruled are all languishing, and many among them are corrupt, covetous, greedy, hypocritical, contentious, slanderers, blasphemers, libertines, spies, renegades, schismatics, worthy teachers are not wanting — but there are also many false prophets, vain eager after the first sees, for whom the greatest thing in life is not the practice of piety and justice, but the strife for the post of command. Now the

day of wrath is at hand; the punishment will be dreadful; the Lord will give unto every one according" ("A History of Baptist" pp. 27, 28, Christian).

The historical record shows, as stated by the Shepherd of Hermas (above) that there was "strife for the post of command." Men sought to rule the people rather than to serve them. Pastors, in their efforts to rule the people, assumed rights which were not granted to them by the Scriptures.

"There was, however, a constant tendency towards centralization. As the pastor assumed rights which were not granted to him by the Scriptures, some of the Metropolitan pastors exercised an undue authority over some of the smaller churches. Then the churches in some of the cities sought the patronage and protection of the pastors of the larger cities. Finally Rome, the political center of the world, became the religious center as well. In time the pastor in Rome became the universal pope. All of this was of slow growth and required centuries for its consummation." ("A History of Baptists" p. 28, Christian).

Gregory the Great (A.D. 590-604) was, according to Schaff, "History of the Christian Church," 1.15, the first of the proper popes and with him began the development of the absolute papacy. It is to be remembered, that Leo I (A.D. 440-461) made arrogant claims over other churches. This was also true of other bishops. Gregory the Great, however, was the first of the proper popes.

"In about 326 A.D. Constantine incorporated the church with the state, and transferred the seat of government from Rome to Byzantium, and called it Constantinople from his own name. Here his imperial majesty erected the spacious and splendid church of St. Sophia. As an appendage to this eloquent building, Constantine built the baptistry of St. John, in the style of a convocation-room in a cathedral. It was very large and was called the great Illuminary. In the middle was the bath, in which baptism was administered: it was supplied with water by pipes, and there were outer rooms for all concerned in baptism of immersion, the only baptism of the place. Everything in the church goes to prove that baptism was administered by immersion, and only to instructed persons." (G.H. Orchard, "Concise History of Baptists").

## CHURCH

(Continued from Page 1)

### KINGDOM OF HEAVEN.

When we think of a key, we think of a lock, to open doors or shut doors by locking them so no one can get in or out. Since there are no doors to the kingdom of Heaven, these keys are symbolic and not literal. The giving of the keys of the kingdom is a symbolic act transferring the Government of the Kingdom into another's hands. The word "KEYS" is in the plural and means more than one area of authority. The term bind and loose has reference to the use of the keys in those specific areas. This position is clearly one of administration and not legislation. Our text teaches that the one who holds the keys has the right to use them on earth as our Lord has already determined in Heaven.

## MY BELOVED

I face the morrow  
With a positive plea;  
For God yet lives,  
And He lets me see—

That hope can arise  
In the midst of loss,  
Though the waves are heavy,  
And the billows toss.

The sea of life  
May be tempest strewn;  
But faith yet flows  
From The Rock He's hewn.

My Beloved could trust  
In life's dark hours;  
And, through her faith,  
I've seen God's Power.

In earth's day which we knew,  
She saw things from above;  
Believing daily and afresh,  
In God's Abounding love.

Now, her precious person  
Has an even brighter glow;  
For she walks with Him  
Whom God enabled us to know.

Thus, God, in His Grace,  
Has provided endurance  
And a joyous daily renewal  
Of His Holy Assurance.

I, then, face the future,  
Remembering the past;  
Knowing that my faith, too,  
Will last and last!

R.A. Waugh, Sr.

### III. PRESENT DAY CHURCH GOVERNMENT FALLS INTO FOUR PATTERNS.

They are Autocratic, Episcopal, Presbyterian, and Congregational. Autocratic means the absolute rule of one person, such as the Pope of Rome. Episcopal refers to the rule of Bishops as in the Episcopal and Methodist denominations. Presbyterian means the rule of the elders as in the Presbyterian denomination. Congregational refers to the rule of the congregation as among Baptists. The New Testament pattern is that of congregation rule. The congregation elects deacons — Acts 6:1-6. The church sends out Missionaries — Acts 13:1-3. The church administers discipline — Matt. 18:17. The church excludes members — I Cor. 5:4-13. Each church was INDEPENDENT, no church lorded it over another. New Testament churches were democratic bodies, they believed in Democracy. The word Democracy comes from two Greek words meaning rule of the people. New Testament Saints became a member of the church by their own spiritual experience and decision, no baby membership. Each believer enjoyed equal privileges and responsibilities, each was a priest before God. They did not go to an earthly priest, they, being priests themselves, could pray on their behalf through the Great High Priest, Jesus Christ. I Peter 2:5 says, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

### IV. NOTICE THE AUTHORITY THE CHURCH HAS (Use of the keys).

The church has the authority

to call her pastor, and/or dismiss her pastor. The church elects deacons and officers and has a right to dismiss them if necessary. The church has authority to baptize, and mind you, this authority lies in the church and not in the pastor. The church can authorize any male member to do the baptizing if they have no pastor, or if he is not able to administer it himself. Of course an ordained deacon should be a male member, if you have deacons. This is a church authority and not pastoral authority.

The church has an awesome responsibility. She is responsible to God for what is preached from the pulpit, every word and doctrine. The church should make sure the pastor she calls is sound in the faith, and if he is called to pastor, he must preach what the church believes, and if and when he changes doctrine, the church should change pastors. However, the church can only do this if it is rooted and grounded in the faith. If a church is carried about by every wind of doctrine, any preacher will do. Ephesians 4:14 says, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

The church in Revelation 2:2 tried some preachers who called themselves apostles or preachers and found them liars. I know of churches that were once sound, but called men that said they believed like them, (and some probably did at the time), but they soon changed their position as to the doctrines the church believed and the church changed.

(Continued on Page 6 Column 1)



## CHURCH

(Continued from Page 5)

ed with them. The church is wrong when it allows a preacher to preach a different doctrine in her pulpit, and even more so, if they follow him in this new light that he claims to have seen. There was a time when our old Missionary Baptists would stand up and sing the preacher out if he preached something different from what they believed.

### V. THE CHURCH DOES NOT HAVE AUTHORITY TO DO SOME THINGS.

A church has no authority to make any sort of law relative to the work of the Lord Jesus Christ. The New Testament is the church's all-sufficient rule of faith and practice — she needs no other laws. If the church becomes a legislative institution, it will cease to be a church of our Lord. The church is not a law-making institution, but a law-keeping institution. Mourner benches and altar calls are laws made by Methodist and Holiness and adopted by most Baptists. Our Lord is not pleased with this sort of gimmick. No church has authority to receive excluded members from another church of like faith and order. If one is excluded, he is excluded not only for the good of the church, but for the good of the member that he might straighten his life out before God and get right with his church, that he might be used for God's glory. Now if some member-hungry church takes him in, it is like daddy spanking his son and mommy petting and taking up for him. The spanking was a waste of time and the child is not disciplined, and who knows what he will turn out to be later on. Baptist Churches were left here to work together in harmony, to teach people to live right, and to respect the church. So don't meddle in other churches affairs, respect their authority!

## MISSION REPORT

Dear friends,

Greetings to each of you from Papua New Guinea. It is good once again to be able to write to you.

I have been back in Papua New Guinea since the 6th of this month, but this is the first time I have had opportunity to write. As usual, many things had to be attended to once I got back, but now, instead of just at one place there are two to get things caught up.

For the most part I had a good trip back to Papua, New Guinea. I left Huntington about 8 a.m. on Friday morning and finally arrived at the Tanggi Mission Station about 2 p.m. the following Wednesday. I had to overnight in Honolulu, Port Moresby, Mount Hagen and Mendi before reaching home. I had a most pleasant surprise when I arrived at Honolulu. While I was waiting for my bags to be unloaded and brought in, Brother Mike King, Jr. met me there and took me to a hotel. Later on that evening, he came and took me out to dinner. We had some good fellowship together. His mother, Sister Shirley King of St. Albans, West Virginia, had called him and told him when I would be arriving. This was a total surprise to me and one that shall

live long in my memory. I have always appreciated Brother and Sister Mike King and now I appreciate them more for having raised up a son who would take time out to meet and fellowship with me, a man at least 45 years his senior. This is not always easy for a young man, but Brother Mike, Jr. and I had real sweet fellowship together.

Ever since I have been back I have been busy running between the two Mission Stations, attending to things, getting in supplies and attending a Bible Conference at Tanggi.

The last Bible Conference, held in August just a few days before I left to come home, I was unable to attend. It was reported that due to so much sickness at the time of the August Conference several of the preachers were absent. This time only one preacher was absent. We had lots of good preaching and got a lot of things attended to regarding the mission work.

For many years we have had mission work in perhaps one of the most remote places on earth, an area known as the Pogaia area. It was in this same area several years ago that myself and 35 carriers were lost for eleven days. We had run out of food and thought that we would surely all die there in the jungle. While I was back in America this time some of our preacher brethren went there, at the request of the people, and organized a Baptist Church. If there was such a thing as something being hard for the Lord He would, no doubt, have a hard time finding this church when He comes for His people and His churches. However, since there is nothing too hard for the Lord. He will have no problem at all locating this Baptist Church in this remote area and taking her out to glory when He comes. Dearly beloved, if you that love the Lord and appreciate His work could only visit a church like this in such a remote and hard to reach area, for only one service, you would thank the Lord for the rest of your life for allowing you to have a part in the New Guinea missionwork. There are only two ways of access into the area — one by foot and the other by helicopter.

Several of the larger churches have started preparations for erecting permanent type buildings. One church has already got their building up, but not completed as yet. Others are assembling materials, such as cement, roofing materials and nails. I will have a lot of lumber to mill in the days ahead for these various church buildings.

Over in the new area (Nogoli Station), there has been some progress made in spite of almost continual tribal fighting. While I was away in America, several more people were killed close to the Mission Station and, for the first time since we have been in this area, at least for one day, the fighting was going on right here at the Mission Station. One of the men, who was taking care of the Station while I was away, had an arrow shot right across his face — just barely missing him. The situation is continually tense.

We have not had a great amount of increase in adult attendance, although some, but there has been quite an increase in children and young people. Yesterday, after I had preached, one man professed faith in Christ.

On Saturday night a man came to the Mission Station from about 6 miles away, saying

that some people wanted me to come and talk to them about starting services with them. On Sunday after services here, I went to see them, but by the time I had got there most of them had gone back to their homes. I told them I would be back early next Sunday morning and preach to them, and then, talk to them as to their wishes regarding us opening up a work in their area. There is reported to be quite a lot of people in the area and, at present at least, there are no missions doing anything in the area. Pray for us regarding this new area and what appears a new door being opened by the Lord for us, to preach where we have never preached before.

Almost all this past year it has been unusually dry here in Papua New Guinea and, as a result, the food gardens for the native people have not produced as they should. In many areas there is a real shortage of food. In spite of all these hardships though, the people, for the most part are in good spirits.

During the Conference I told the people in the six areas where we have had literacy classes going (some for years), that due to the lack of finances I could no longer carry on this work. It was with great reluctance that we did this and it caused heaviness of heart among the people, but they seemed to understand that I could do no more than what my finances would allow me. As of the first of January, we will be operating no more literacy classes until such time as our offerings pick up again. We consider the literacy work to be a very vital part of our ministry here and hope to be able to start it up again in the future.

Also, we are cutting down on most of our activities over at the Tanggi Mission Station. We will still maintain the Station, as we have to use the Station quite frequently and will visit there as often as possible, but we will be spending most of our time and what finances we have here at the Nogoli Station.

We have not had time, as yet, to anything like get around to all the work since we have been back, but we did have quite favorable reports from the preachers while at the Bible Conference.

Sometime in the not too distant future, we expect to have a baptismal service here at Nogoli. Also, at the Bible Conference it was decided to start ordaining several more preachers this year. We have some that have been preaching for several years that have not been ordained. Most, if not all such preachers, will be ordained in 1983.

Beloved, may the Lord richly bless each of you in 1983 and throughout your entire life time. I am looking forward to a great year in His service. Pray for me. I usually pray for you folk back there at least twice a day which is at 7 a.m. and 6 p.m. If you would like to know what time that would be back there just add 15 hours to whatever time you have, depending on your time zone. I will only give an example of the Eastern Time Zone. When it is 7 a.m. here on Sunday morning, it will be 8 o'clock there on Saturday night. When it is 6 p.m. here on Sunday afternoon, it will be 3 a.m. there Sunday morning. Few of you, I am sure, would be up at 3 a.m. to join with me in prayer, but most of you could join with me as you pray at 8 p.m. and I at 7 a.m. May the Lord richly bless each of you!



QUESTION-What prophet was a hairy man and wore a leather belt?

ANSWER-Elijah, Second Kings 1:8-"And they answered him, He was an hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite."

## 101 HYMN STORIES

by Kenneth W. Osbeck

The singing of songs is an important part of the worship of the Lord in our church services. I suggest for myself and for other pastors that we give more attention to this part of the service. I feel sure that it would add to the spiritual blessings of our services if we would, by God's grace, seek to improve this part of the service.

I also feel that it is helpful to know something about the songs we sing. It would be good to know something of the author of the song and something of the circumstances surrounding the writing of the song. I have sometimes used this information in a sermon, and sometimes, in introducing or announcing a certain song to be sung. The above book is a good source of such helpful information. I suggest the purchase and using of this book.

Order this book from our book store. Remember that the profit goes into the ministry. The price is \$7.95.

## APPRECIATED LETTERS

Dear Brother,

I have read The Baptist Examiner for many years. It is the greatest paper I know of. I hope it is printed till the end of time. God bless you all!

W.H. Reasoner  
Dryden, Va.

\*\*\*

Dear Brother,

I have enjoyed the Baptist Examiner for many years and have included your five

subscriptions for five people would like to see receiving it.  
Reggie & Faye M

\*\*\*

Dear Brother,

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## BOOK REVIEWS

The Church and the Sword  
by G. Russell Evans &  
Gregg Singer

Few things are more misunderstood and perverted among professed religious people than the true Biblical attitude as to law and order and to a nation's right to wage war under proper circumstances. Religious leaders in many denominations have lulled their followers to sleep in the ship of pacifism (mis-labelled love), misusing and perverting Biblical teaching on true Scriptural love and the Bible teaching on the wrath of God against sin. This has had much to do with the modern religious attitude against capital punishment, against the proper punishment of crime, and in favor of nations disarming, being unprepared for proper defense and proper waging of war.

This new book is a real opener in this respect. Here we can learn of the true Biblical attitude on these matters. And our eyes are opened to raising religious leaders have, either and usually, deliberately, ignorantly, aided Communism and resisted the right and good of our country to be prepared for war. I suggest the purchase and reading of this book for real help on this issue.

Of course, our first task is preaching of the gospel of Jesus Christ, and ministering to the spiritual needs of men. Yet, we are further ordered by our Lord to preach the whole Word of God, and that surely involves the teaching of His Word on the subject dealt with in the above book.

Order this book from our book store. Remember the profit goes into the ministry. The price is \$6.95.



# BRIEF STUDIES IN REVELATION

By The Editor

post-trib friends as they are unable to find an answer for this question.

Note in verse 17-18 the invitation of the angel to the fowl of the air to come to the "supper of the great God." They will feed upon the blood and flesh of the enemies of our Lord. Note the two suppers in this chapter. The marriage supper of the Lamb in verse 9, and the supper of the great God in verse 17. Which one of these suppers might you be at, dear friend?

I take the position that this battle in Revelation 19 is not the same as that of Ezekiel 38-39. I believe the battle described by Ezekiel will take place, probably at the middle of the tribulation and will result in the destruction of Russia. This battle takes place at the end of the tribulation and involves the armies of the anti-christ. The result of this battle will be that there is not an injury received by the Lord and those with Him, but that everyone in the opposing army is killed. What a battle is this! Also, the anti-christ and his false prophet will be taken at this battle and cast into the lake of fire where we will see them again a thousand years later. This forever disproves the annihilation of those in hell, and proves their conscious torment therein.

Verses 1-6 of chapter 20 tells us of the glorious Millennial Reign of Jesus Christ. Yes, there is going to be a Millennium despite the heresy of the A-millennialist. At the beginning of this thousand year reign of Christ over the earth, the devil will be bound with a chain and cast into the bottomless pit where he will be imprisoned for the thousand years of the Millennium. The Amillennialist heretic will gloatingly ask, "what kind of chain will bind a spirit being?" We reply that a devil-binding chain made in the forgery of heaven, that's what kind. During that golden age of peace, prosperity, and holiness all over the world, the devil will not be allowed access to this earth. I assume that this will go for the multitude of demons who are under Satan's control and command. This will add much to the blessedness of the Millennium.

Verses 4-6 inform us as to who will reign in the Millennium. It will be all those who have been saved through all the ages of time until the establishment of this kingdom. Oh! the glorious future of the saved of the Lord. They will be priests and kings and reign with Christ for a thousand years, yes, they will. King Jesus will rule and lay down the law. David, under Christ, will rule over Israel. The twelve Apostles will rule over the twelve tribes of Israel. The glorified saints of God will occupy every office of government on earth for a thousand years. There will be no earthly election for these offices. God has already elected and predestinated Christ and His people to fill all political offices during this time.

We can only faintly imagine what this time will be like. We will then say "the half was not told me." Sin will be at a minimum. Most of earth's inhabitants will be saved people. Creation will be changed til the whole earth will be like the original garden of Eden. Long life will be restored. All men everywhere on earth will obey the laws given by King Jesus from Jerusalem. All the earth will echo and re-echo the praise and the glory of the Lord. They will not hurt or destroy anywhere on the earth. The

earth will be full of the knowledge and glory of the Lord. The hell holes of sin and dens of iniquity will be closed and padlocked. T.V. programs will all be fit to watch and will glorify the Lord. All movies will be rated GG which will mean God glorifying. Pornography will be a thing of the past. The "gays" will be in hell where they belong. All men everywhere will live right, decent, God-honoring lives. Oh! it will be a great time to be alive, and you and I who are saved will be here and will participate in all this. But, dear brother, remember this; your place in that kingdom will be determined by your life and service for the Lord here and now.

Verses 7-9 inform us of the Satan-led rebellion at the end of the Millennium and its defeat. Most people who are born during the Millennium will be saved by God's grace and power. But some will remain unsaved — though they will have to live right outwardly. When Satan is released at the end of the thousand years, these unsaved ones follow him in an attack upon the saints of God. This is a final and outstanding demonstration of the total depravity of man. People are always telling us that what is wrong with man is his environment, or his poverty, or the government. But here we see that, after 1,000 years of perfect environment, all needs supplied, and perfect government, man still manifests the depravity of his nature in rebelling against the God of the Bible.

However, the Lord will not bear long with this rebellion. From many millenniums He has exercised long-suffering in dealing with the sins of men, but now it is different. When this Satan led revolt reaches the beloved city of Jerusalem, fire comes down out of heaven and destroys them. This is the closing act of time and on the boundary of eternity. I suggest that the destruction of heaven and earth by fire, spoken of in II Peter 3:10-11 will take place at this time.

Verses 11-15 describe for us the white throne judgment of the unsaved dead. This is by no means the same judgment as that described in Matthew 25:31-46. Only a post or a-millennialist could imagine time to be the same. They are different as to time, as to those judged and as to results to a degree. No saved person - no sheep - will be judged here. This is the final judgment of the unsaved. This takes place at the end of time. All the unsaved of all ages will be judged here. Men must meet God Almighty. They will meet Him now in saving faith, or they will meet Him then in judgment, but meet Him they surely will. What a day that will be, when men stand before their creator, sustainer, lawgiver and judge.

The judge here will be the Lord Jesus Christ. Those judged will be all the unsaved dead. The standard of judgment will be the Word of God. Note that the books are opened. Oh! those books, those books that men must face in that day! There is the book of all the works of those who stand there. Nothing is forgotten. Nothing is left out or ignored or overlooked. Every thought, desire, word and act of those present are recorded in that book of the works of men. Friend, you are getting by with nothing. You must give an account of your whole life before the white throne judgment. I believe that another book to be opened there will be the Word of God. This is the standard by which men will be

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judged. Not by the varying standards of this world. Not by the sinful standards of sinful men, but by the unchanging, perfect standard of the Bible. All men will have to then give an account for every transgression and every coming short of perfect obedience to the Bible. Another book will be the Lamb's Book of Life. What is that? It is the list of the elect of God. Their names were written therein before the foundation of the world. None have been added, deleted, or substituted. Why is this book there? To dispute the claims of any of the judged that they were saved. Had they been saved, their name would be inscribed in that Book. Oh! dear friend, is your name written there, on the page bright and fair? Luke 10:20 informs us that we can know if our names are written there, and that knowing this is the greatest joy one can have in time or eternity.

In this Scripture we learn of the eternal home of the unsaved. What a horrible place it is! It is a lake of fire. A place of indescribable and everlasting suffering. There is a whosoever in Revelation 20:15. I have never heard an Arminian make much of this whosoever, have you? The Arminian will tell us that "whosoever" in John 3:16 means everyone who ever has or ever will live on this earth. But no Arminian will say that same thing about "whosoever" in Revelation 20:15. You see, Arminians are not honest in interpreting the Bible and will not face the logic of their own teachings. They say that a word (whosoever) means one thing in John 3:16 and another thing in Revelation 20:15. The Arminian says that "whosoever" means everybody. If that is true (praise God! it is not) everybody is going to be saved.

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is altogether by the free and sovereign grace of God. Therefore, the matter of being in the Bride is a matter of reward. Verse eight tells us that the bride's wedding garment is "the righteousness of saints." The Greek says "righteousnesses". This is not the imputed righteousness of Jesus Christ which all the saved have. It is the Spirit-empowered righteousness of the saved, which qualifies them to be in the Bride of Jesus Christ. In order to be in the Bride of Christ one must be: 1. Saved. 2. A member of a Sovereign Grace Landmark Baptist Church. 3. A faithful member. 4. Believe and stand for Bible Truth. 5. Live a clean life to God's glory. It costs — yes, it costs — to be in the Bride of Christ. But that day of the wedding will prove that it was well worth the cost.

Verse ten is a great verse. John almost worships the angel, but is warned against such, and told to worship God. We are told here that, "the testimony of Jesus is the spirit of prophecy." "Prophecy" here refers to all the Bible. We learn that all the Bible is about the person and work of Jesus Christ as its "heart" and its central theme.

Verses 11-21 describe the coming battle of Armageddon. This will close the Tribulation and precede the glorious Millennial reign of Jesus Christ. Heaven was opened in 4:1 to receive the saved into glory that they might escape the Tribulation (that is, all saved until that time, for there will be some saved during the Tribulation). Here heaven is opened again to allow the Lord and His Bride to come to Armageddon. The Tribulation takes place between these two openings of heaven. The anti-christ rode forth on a white horse in 6:2, which began the tribulation. The true Christ rides forth in 19:11 to end the tribulation and set up His own glorious reign.

Study the four names of the rider on this white horse. 1. Faithful and true. 2. The Word of God. 3. King of kings and Lord of lords. 4. A name that no one but Himself knew. There is that about the wonderful person of Jesus Christ that can be fully understood by no man — only by the Lord Himself. Read again and again the description given here of our Lord and of what He does at this time. He came once to allow men to take Him and kill Him that He might save His elect people from their sins. Now He comes to defeat His enemies and set up His kingdom. He was once stained in and with His own precious blood. Now, His garments are stained with the blood of His enemies.

Verse 14 tells us of the armies which follow Him to this battle. Comparing this description with that of the Bride in verse 8, we learn that the Bride is that army that follows Him out of heaven to the battle of Armageddon. I would like to ask my post-trib friends to explain how the bride got to heaven, got married to Christ, comes with Him from heaven to the battle of Armageddon if, as they say, the rapture just now takes place at this coming of the Lord from heaven. Do you hear the silence? It is the silence of my

In a recent study on Revelation 9:16, I erred in stating that the number of the demon horses and their demon riders was 2,000,000. It should have been 200,000,000. I thank the brother who called this to my attention.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (Rev. 19:1).

Chapter nineteen of Revelation follows timewise immediately upon chapter sixteen. Chapters seventeen and eighteen are parenthetical. Verses 1-6 give us four "Alleluia's" of the inhabitants of heaven. This word means "praise the Lord." The inhabitants of that blessed land are continually occupied in praising the Lord. What a difference in the matters which elicit their praise, and the things the world praises. They praise God because salvation, glory, honor, and power belong to Him. They praise Him for the true and righteous judgments He performs. They praise Him for destroying the Roman Catholic church and avenging His servants. They praise Him for His taking the reign over all. Brothers, you and I will be there and join in this mighty throng praising the Lord. What a mighty change is this chapter from the previous scenes of this Book!

Verses 7-9 tell us of the marriage of the Lamb and His Bride. This is a field of controversy, but need not be and should not be, for the Bible is very clear on this subject. There is great gladness and praise. The Lord has looked forward to this day. The saved have looked forward to this day. How sad that, because of false teaching on the subject, many who fully expected to be in the Bride will not have that joy on this glad day.

Few things are more clear in the Bible than the fact that all the saved will not — I repeat, will not — be in the Bride of Jesus Christ. Anyone who reads and believes the Bible on this subject will clearly see this point. We see in verse nine that there are invited guests at this wedding. Now, who are these guests? They are not the Bride, for whoever heard of inviting a bride to her own wedding. These Guests, beyond controversy, are saved people who are in heaven, but are not in the Bride of Jesus Christ. They are some who were saved at times other than this church age. Some of them are saved folk who would not join a true Sovereign Grace Landmark Baptist Church. Some are those who are members of true churches, but were not faithful, clean living members. These guests are saved, happy, in heaven, but are not in the Bride. Now, if you can't see that, it is because you won't see it. You are blinded by pre-conceived ideas about the Bride of Christ, and will not see the truth as it is clearly revealed here.

Verse seven tells us that "his wife hath made herself ready." This shows us that salvation is not the matter spoken of, for one does not get himself ready for that. Salvation



God has no thunderbolts for those who hate their sins.

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**BRIEF**

(Continued from Page 7)

ing to hell, for Revelation 20:15 says, "whosoever... was cast into the lake of fire." Now, Mr. Arminian, what will you do with this?

This white throne judgment stands on the border between time and eternity. It might be called the last event of time. It might be called the first event of eternity. It is a most serious and solemn matter. Oh, that men would give much thought to this matter! All who stand before that throne are lost people. This judgment is not to decide if they are saved or not. Most of them have already been in hell for some time, knowing their lost and undone condition. This judgment is a public manifestation of their guilt, a public manifestation of the glorious holiness of God manifested in judgment, and a time of determining the degrees of punishment for each lost man, woman, boy and girl. Until this time, all had suffered alike, but now the degrees of punishment in hell begin. The only way of escape from this judgment and from the hell that awaits all who stand there is to know Jesus Christ as one's own Lord and Saviour. Oh, dear friend, repent now and believe in Jesus Christ. Meet Him now as your Saviour, lest you meet Him then and there as your judge!

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who are sick spiritually. He marries folk. He buries the dead. He labors to console those who sorrow and to admonish those who sin. He plans programs. He appoints committee when he can get them. He spends considerable time in keeping people out of each other's hair. He tries to stay sweet when chided for not doing his duty.

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