

It takes more religion to preach to one than to a multitude.

The Baptist Examiner

"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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A Message to Sinners--

By T. T. Martin

Sins Are Not Pardoned, Not Excused, Through Prayers Or Works, But Through Christ's Blood Redemption

[Chapter 2 from "God's Plan With Men"]

"Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law."—Jesus. (Mt. 5:18).

"Apart from shedding of blood there is no remission."—Heb. 9:22.

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement."—Heb. 10:4.

"It is not possible that the blood of bulls and goats should take away sins."—Heb. 10:4.

"Every transgression and disobedience received a just recompense of reward."—Heb. 2:2.

obedience received a just recompense of reward (Heb. 2:2); but there is no "just recompense of reward" at all, if God lets the sinner off from the just penalty of his sins because he prays and begs and cries to be let off, or because priests or preachers pray and beg for him to be let off.

"It is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of some priest or preacher that the sinner be forgiven, let off. God has given a plain warning, "Apart from shedding of blood there is no remission."—Heb. 9:22.

Among what are called evangelical denominations it would be looked upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to Heaven. But it is just as fatal a delusion among others as among Jews, Unitarians and Uni-



T. T. MARTIN (1862-1930)

versalists. Every transgression must have "a just recompense of reward," however sorry the sinner may be, however much he may pray and beg to be forgiven, let off; however much the priest or preacher or friends may pray for him to be forgiven, to be let off.

An Illustration

A man who has violated the state law falls on his knees before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must receive a just recompense of reward."

(Continued on page 4, column 3)

Noah and the Ark

By BOB L. ROSS

... the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein were eight souls were saved by water. The like figure whereunto even baptism doth also save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—I Peter 3:20-21.

This Scripture is, of course, often tortured to teach the doctrine of water salvation. As we have said, the true significance of the ark, in its typology, we trust that you will see that the verse not only does not teach water salvation, but is one of the strongest of all the Bible against the vagaries of those who hold to the water gospel.

who would bring salvation to the Gentiles.

Also, Noah is a type of Christ with regard to those who were saved from the flood. Those saved were his own family, consisting of seven. No more! The number "seven" in the Bible, if you will notice carefully, is often used to signify a whole or complete number, regardless of how many there may actually be. For instance, when Jesus said that we should forgive seventy times seven, that was simply a way of

saying we are to always forgive, when men ask for forgiveness. Well, then, as Noah's family of seven were saved, so Christ saves His own family, the family of the elect, given to Him of the Father. The Bible says, "And this spake he not of himself; but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad."—John 11:51, 52.

We read in John 6:37 that all that the Father gives to Christ shall come to Christ, and also that the Father will draw them. "Everyone that hath heard, and hath learned of the Father, cometh unto me."—John 6:45.

Furthermore, Noah is a type of Christ in that he built the ark in which his family was saved from destruction. His family did not build it, but Noah built it. So it was with Jesus Christ. He Himself did the complete work of redemption, by which we are saved

from the wrath to come.

Well, then, in three matters at least, Noah typified Jesus Christ. He was chosen of God, he saved his own family, and he built the ark. But the type must end somewhere, for after all, Noah was also a man; therefore, he could only be a type of Christ to a certain limit.

II

Let us now look at Noah as a sinful man. Some one might say, "But Noah was righteous." Yes, he was, but we are not told that he was righteous until after he found grace in the eyes of the Lord. Prior to that time, we have no indication that he was righteous. But after he found grace in the eyes of the Lord, he was righteous. In Gen. 6:9, the Bible says that he was a just man—that is, he was justified—and it says he was perfect or upright—that is, he lived righteously. Also, we find in 2 Pet. 2:5, that Noah is called "a preacher of righteousness." Therefore, we know that in God's sight Noah was a saved man. He was just, upright, and a preacher of righteousness. And he was all this because the grace of God had been shed upon him. Grace came first, then came his good works.

III

Having noticed this about Noah, let us observe the ark and see if it is not a type of Christ.

First of all, the ark was made, the Bible says, of gopher-wood. Where did Noah get that wood? Well, he had to cut down the trees. In other words, the life of the trees had to be given up in order that others might be saved from destruction. Just as those trees had to give up their lives in order for Noah and his family to be saved from the flood, so also Jesus Christ had to give up

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE LIFE AND MINISTRY OF PAUL"

NUMBER TWENTY-FIVE: "PAUL AND BAPTISM."

"And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized."—Acts 9:18.

This is the experience of the Apostle Paul. Three days previously as he journeyed toward the city of Damascus a light from Heaven had suddenly shined out about him and under the power of God he fell to the ground. I think it was on the roadway to Damascus that Paul was saved. Some of my preacher brethren would differ, and say that Saul wasn't saved until in the city of Damascus when Ananias visited him, but personally I believe that Saul was definitely saved when God appeared to him on the roadway to Damascus. Three days passed by wherein Saul was blind,

and after those three days of blindness Ananias came to him. The scales fell from Saul's eyes. The Word of God said he received his sight forthwith, and immediately he arose and was baptized.

Whenever I read this Scripture I am reminded of the fact that there are a lot of folk today who do not believe in baptism as we do, and neither do they believe in baptism as was taught by the Apostle Paul. I am not sure, but I believe Paul mentions baptism thirteen times in his ministry. At least he mentioned it often enough to show us he believed strongly and definitely in baptism. As I say, there are a lot of folk today who do not agree with us, and neither do they agree with Paul. In view of this, I want to ask some questions which these

individuals have asked me through the years, and I am going to depend on Paul to answer the questions of the modern twentieth century critics who would differ with us as to our belief in baptism.

I.

MUST ONE BE A BELIEVER BEFORE BAPTISM?

It seems to me that anybody ought to say that an individual should be a believer in the Lord Jesus Christ before he is baptized, but will you believe me when I tell you that there are multiplied thousands of religious people—professing Christians—who would answer otherwise and

(Continued on page 4, column 4)

Questions Answered As To New Guinea Missions

FRED T. HALLIMAN

1. People often ask: Do you need anything and/or are you getting enough money?

As of now the Lord has furnished our every need. There are many times that we run short on many of our food supplies, but that is no fault of the folk who are supporting us and we have never been hungry. We always manage to make out without what we used to consider as absolutely necessary things. As mentioned in previous letters, we have to do our shopping by mail and then depend on its being delivered to within 15 miles of us by aircraft. We seldom ever get anything like what we order and we have had our groceries and supplies stay at the airstrip where they were delivered for as much as two months before we got them. It is a continuous struggle to try to keep a grocery supply in a place as isolated as this.

As for the money, if we were having to pay cash for everything as we get it we would have to skip a month every now and then to catch up, but most naturally we do not send in cash with our orders, not knowing what we will get; in this manner it is sometimes two months after we have bought something before we get the bill on it. If we were to get all our outstanding bills in the next couple of days we would not have enough on hand to meet them. It costs us about twice as much to get the things we buy, from the store to our house, as the original cost.

2. Why don't you try to raise your foodstuffs?

For two months now we have been attempting to get a garden going and we have a good variety planted, but as of now there is little prospect for a garden due to so much rain. Most of the things we planted came up, some rotted in the ground, but they have grown hardly enough to notice, and many plants are dying. About November or December we hope to have some slack in the rain and if so I will try again then.

3. A writer from Kentucky asks: What problems do you have with the native children? Do they play with yours?

The native children afford little to no problem at all as none of them—except one little girl—lives close to us. When they come to the mission they usually stay with their mothers.

No, the native children do not play with our children; not that we would mind, but they have no knowledge at all about the games and activities that our children would normally engage in. However, we have to watch the young boys and men (from 15 to 25 years of age). They will attempt to play with our kids' toys and

will try to ride the little scooter and tricycle. We also have some problem with them handling the toys that Peter plays with. We try to prevent this as Peter puts them into his mouth and picks up germs. They also like to handle Peter, especially the women, and sometimes it is hard to explain why they cannot hold him. They never give their babies a bath; instead they rub mud on them, and they can't see why we have to try to keep ours so clean.

Are they jealous of your children?

There is no outward sign of jealousy at all. They seem to simply accept the fact that they are not used to playing with the things our children do and show no signs of wanting to, except with the balls. The only way they know how to play with a ball is to kick it. They are content to



FRED T. HALLIMAN

get a round potato or roll up a piece of bark and kick that around for a ball.

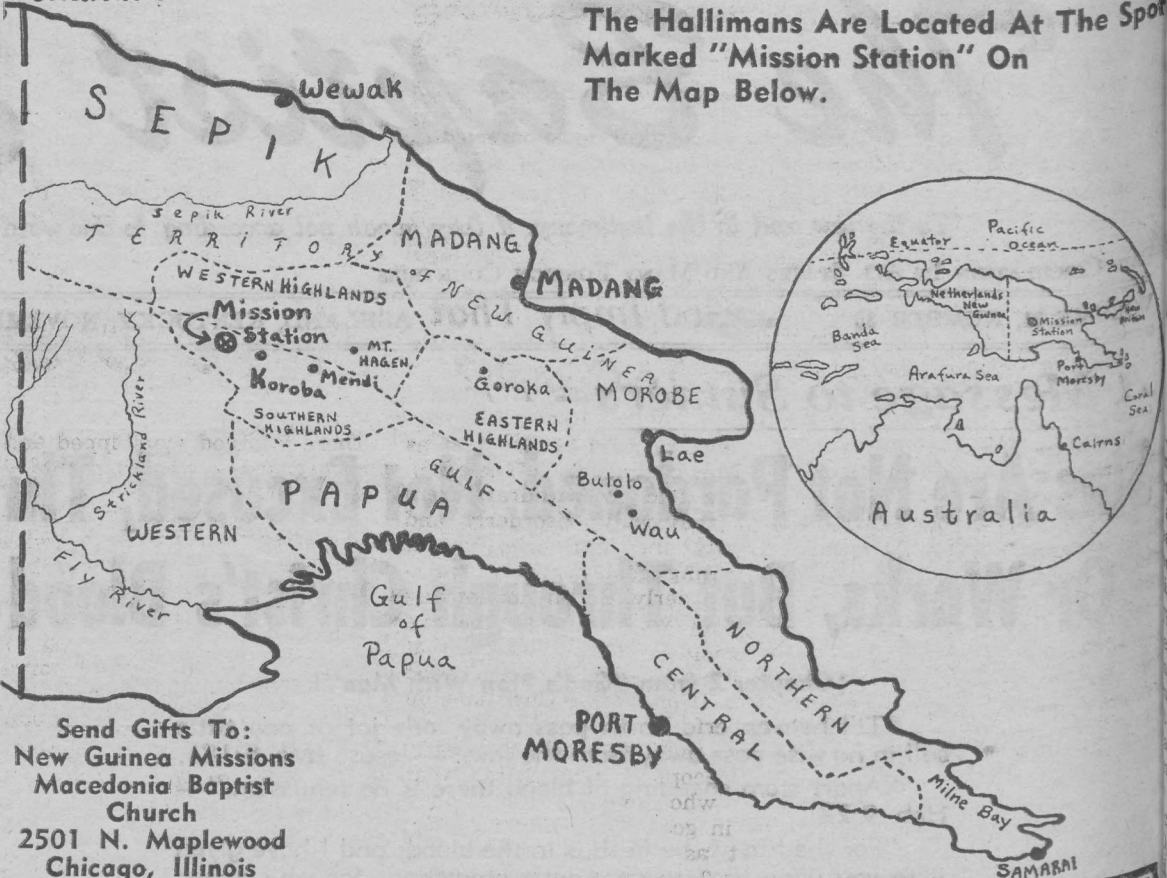
4. Please tell us if you stay alone with the children when Brother Halliman goes on these trips he mentions.

This question, as can be seen, was asked of my wife; however, I will answer it in her own words:

"Yes, Sister I stay alone when my husband goes on the mission trips that he reports in TBE, and many other times that are not reported, for that matter. When we lived in Chicago I was often frightened to stay alone when he went away on meetings and I was still afraid when we came to New Guinea, needless to say more so than ever. When we lived at Wau and Bulolo I used to dread when the time came for him to leave, but in all of that God was preparing me for what was ahead.

"When we moved to the mission station I knew the time would eventually come that he would have to be away at night. I asked God to prepare me especially for

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this first time. God was good to eat whatever is sent. Since being us in that the first time my husband was away at night it was only for one night, and even that night I felt so close to the Lord I was not frightened at all. Since then he has been away up to a week at a time, but God has always given us comfort, and outside of the fact that we miss his company and often both I and the children cry at night when he is away, we have no fear.

"When one gets as far removed from civilization as we are, even if you never did before, you then completely put your life in the hands of the Lord and just accept that whatever happens is of HIM. Pray for me, though, for I am not brave; I have just learned to trust the Lord more than I used to."

5. The same writer says: Concerning the language; can you converse with the natives there yet?

No, we cannot converse with the native folk in the sense of holding a conversation. Any foreign language is difficult but some languages and the circumstances that surround them make them more difficult than others. For instance, we are living on the border of two language groups and all the natives that we have around the mission station speak both languages fluently. We hope to learn the Duna language, as most of the people we will be working with are Dunas. However, here at the mission there is more of the Holey language spoken than the Duna, which makes it quite difficult for us trying to learn Duna. As a result, we know some of both. People that have not had special training in linguistics and are not natural-born linguists usually take up to five years and longer to learn a New Guinea language. We still use Pidgin English and an interpreter.

From Illinois

The next series of questions comes from a writer in Illinois.

1. Do you have to order your food in advance?

That question has been answered for the most part already. Yes, we have to order everything in advance, even months ahead of when we expect to use it.

2. Do you keep fresh meat of any kind? Would you have any way of keeping it?

For the most part, we have to rely on canned meats. However, we do have a standing order with a store at Wewak to have fresh frozen meat sent out by plane once every two weeks. That does not always get here and when it does we usually get very little of what we have ordered. We never know what we are getting until we open up the bag that it comes in, but we get so starved for fresh meat that we usually

3. Are there any fish there in the streams?

No, at least none in the interior. Some of the large streams that flow into the ocean have some types of fish in them and plenty of crocodiles which are used for meat.

4. Is the timber large and any good?

In some parts of New Guinea the timber is as fine as will be found anywhere in the world; however, in the area where we live good timber is very scarce.

5. Do the natives have marriages?

Yes, in their way, they do; however, it is much different than in our society. As in most heathen and some civilized countries, the woman has little or nothing to say about whom she marries. When a man has accumulated enough pigs (no less than 15 and up to 25), or has the promise of enough from his relatives, he simply takes a wife and either immediately or on what is equivalent

lent to "installment terms," he pays for his bride in pigs. There is no ceremony, but it is just an accepted thing in their society when a man pays for a woman with pigs she is his and that is that. He can have as many wives as he has pigs to buy them with. Several that come around the mission have two and three wives. This, my friends, is what Paul meant when he said, "the husband of one wife." He was used to seeing among Gentile heathens the same sort of thing that I see every day.

6. Can any of the natives read or write?

Assuming that the question was meant to be confined to the native folk in this area, the answer is no. In some areas where missions have been for a long time some of the natives have been taught to read and write, but in our area there are none. Most of them don't even know how to hold a picture to look at it. Give them a picture and they are just as likely to hold it upside down or sideways as they are the correct way.

7. How many have you baptized?

None.

8. If one or more came to you seeking baptism, would you baptize them soon thereafter or have them wait a few months and see how they hold out?

If one or one hundred came to me seeking baptism and if after giving scriptural evidence of knowing the Lord as Saviour, I would know of no reason why they should not receive baptism. I would baptize them as soon as all things were in order.

9. Do you not think it best to wait about administering baptism until they have been taught the "all things" referred to in the Great Commission, and how to be a sound Baptist?

No. While we all like to see men be sound Baptists, trying to teach one to become a sound Baptist without having received baptism would be like trying to build a house without a foundation. It would be just as easy to teach a monkey to become a human being as to teach one to become a sound Baptist without baptism. The moment one receives scriptural baptism he is a Baptist. And now let us quote the Great Commission and see which comes first, the teaching or the baptism:

"Go ye therefore, and teach all nations (i.e., making disciples), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

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"I Should Like to Know"
 (THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter).

Does A Command Of God Imply That The Sinner Has Ability To Comply?

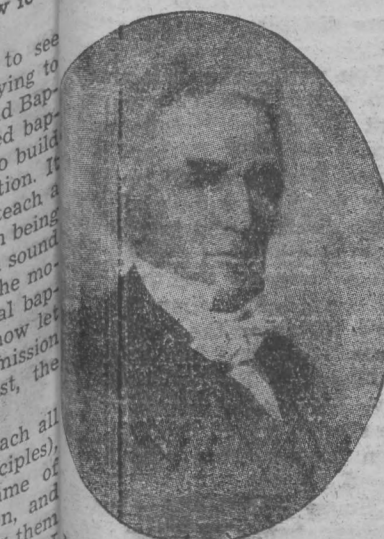
It has been said that if God commands a man to do something, it follows that the man must be able to perform the command. I have commented on this argument in an effort to disprove irrefutable grace. This is an old, old argument of willers who believe man has a part to play in his salvation. However, it won't stand the test of the Scriptures. Here are examples which prove that a command does not necessarily imply that a person has the ability to comply with the command: Jesus raised Lazarus (John 11). Jesus said to him to "come forth," yet Lazarus had been dead for four days. It was only as the power of God accompanied the words of Christ that Lazarus complied. It is in the preaching of the Gospel, its commands and invitations, that the man with the withered hand (Luke 6). He stretched forth his hand, when told to do so, but by his own power. Those raised from the dead by Jesus, Jairus' daughter, for instance, was told to "arise" (Luke 8). Did she have the ability to do so? Certainly not, but the power of God was performed by God. The wind "obeyed" (Mat. 8:27) yet it does not have ability to obey or disobey. Ezekiel preached to dry bones (Ezek. 37). They certainly did not have the ability to comply with the command, yet they came to life.

These few examples are sufficient to disprove the notion that a command implies that a person is capable of performing what is commanded. The Bible says that faith without works is dead; yet you must believe. Baptists most certainly believe faith without works is dead. There is no one that believes this any more than Baptists and, in fact, Baptists believe in excluding those who do not perform good works, just as the Bible commands (2 Thess. 3:6). We are told to withdraw from those that walk disorderly and certainly the man who is not performing good works is walking disorderly. So do not let any one lead you to falsely believe that Baptists do not teach that Christians are to perform good works. If professing Christians do not perform good works, it just proves that they are not really saved people, for Christ said that those who love Him will obey Him in good works (John 14:23). But as for the Scripture in James 2 on faith without works, we would like to comment on exactly what the means. Actually this is referring to the person who professes to believe in Christ (he "says he has faith" v. 14) yet does not obey Christ. In other words, he has a faith (so he claims) but he has no works. Now James says that this kind of faith is dead. Now if this kind of faith is dead, it could not possibly perform good works, for the dead cannot perform good works. It is the faith that manifests itself in good works which is living faith. (Gal. 5:6). This faith is alive, therefore it performs good works. The empty profession of the other person is really dead faith, or no living faith at all. Now the faith that has works is alive before it ever performs a single work. Faith before works is not dead. If it weren't alive before it performs works, then how could it do a single work, being dead? Faith that obeys Christ is alive before baptism, church membership, the Lord's Supper or anything else. In other words, faith does not become alive by good works, but good works are the result of a living faith in Christ. You must be alive to God before you can do works pleasing to God. What is it that causes faith to work? The Bible says in Gal. 5:6 that "faith worketh by love." All right, if faith worketh by love, love is the moving cause of faith's doing any work. But where does this love come from? The Bible says in I John 4:7-8, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love." There are three things to note in this verse:

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(1) Love is of God. Therefore, he who has the love of God in his heart has it from God. And if faith worketh by love, it works by the love of God.
 (2) Every one that loveth is born of God. Therefore, if faith works by love, and love is of God, and if he that loves is born of God, then he loves and is born before his works.
 (3) He that loveth not knoweth not God. Now those who teach that you can't be saved until you have worked, must say that you can't love before you work. Therefore, they must take the view that some works are performed apart from love. We see then that works are the result of faith, faith worketh love, love is of God, and those that love are born of God. Also, the Bible states in Romans 5:5 that "the love of God is shed abroad in our hearts by the Holy Spirit."
 3. What is your belief on segregation?
 We believe God made all the races. We believe His revealed will is that they remain distinct races.
 We believe a person should (Continued on page 4, column 3)

The Arminian God, The God of the Bible, And Old Dagon Free Will

There is a god worshipped and preached today who is regarded by many as the God of the Bible. But the Bible description of the true God is so inconsistent with what is said of this other god that it is not possible for both to be the same. Truly, the God of the Bible and the god proclaimed by those of the free will or Arminian persuasion are quite distinct. Let us examine a few of the Arminian god's attributes and see just exactly how he differs from the God of the Bible.

I. The SOVEREIGNTY of the God of the Bible is clearly expressed throughout the Word of God. We read:

"He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?"—Daniel 4:35.

But the sovereignty of the Arminian god is of quite another color. One of his worshippers says of him:

"The Bible says many wonderful things about God, but it never says that God is an absolutely unlimited sovereign. That is man's idea, not a Bible teaching." (John R. Rice in "The Sword of the Lord," March 21, 1958).

The worshippers of this god believe that he is subject to one called Free Will. As another worshipper of this god states:

"He has willed not to violate the free-will of man . . . The sovereignty of God never violates man's freedom." (Herschel Hobbs, President, Southern Baptist Convention, in the "Baptist Standard," Oct. 17, 1962).

Still another says, "God respects the free will of man like He does His holiness and will not violate it." (Leon Macon, editor of "The Alabama Baptist," Sept. 27, 1962).

We are also told: "The sovereignty of God does not mean that He makes all the decisions . . . He has, of His own accord, given to each of us the privilege of deciding for or against His will." (E. S. James, editor, "Baptist Standard," Oct. 18, 1961).

So what is often called the "sovereignty" of the Arminian god must be taken with a grain of salt. He really is not sovereign, but has put himself into subjection to another, even Dagon Free Will. The defenders of this idea are so numerous that if one dares to mention the fact of the true God's sovereignty, which is over even man's will, old Dagon's defenders are up in arms and ready to defend his territorial rights against any intervention. One of these brave champions of Dagon has even asserted that "God

MUST leave men free." (Rice, ibid, March 21, 1958). This same prophet of Dagon Free Will says it would be "morally impossible" to have the sovereignty that the true God possesses.

II. The POWER of the true God is such that He does exactly what He pleases and none can hinder. We read:

"The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand"—Isaiah 14:24.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth"—Job 23:14.

"But our God is in the heavens: he hath done whatsoever he hath pleased."—Psalm 115:3.

"Whatsoever the Lord pleased that did he in heaven, and in earth, in the seas, and all deep places."—Psalm 135:6.

But such things as this are not said of the Arminian god. The worshippers of this idol claim no such power for their god. In their thinking, the only power that would even come close to the true God's power, would be the tremendous abilities which supposedly inhere in Dagon Free Will. Let us notice some statements which reveal the weakness of the Arminian god and the power that is attributed to Dagon Free Will.

"Let's put it this way: God put you here in order that you could go to Heaven. He may have known in advance that you would not choose to go to Heaven, but he didn't make that choice for you. You messed him up" (Roy Lombard, Romanist priest, in the Charleston (W. Va.), "Daily Gazette").

Another says: "The first lesson that we need to learn early in Christian infancy is that all of Christ's efforts sometimes fail." (Billie Mitchell in the "Golden State Baptist," April 15, 1957). This same free-willer goes on to say: "Lost man, woman or child, are you shunning Christ now? You will determine Christ's success or failure in your decision."

So the worshippers of the Arminian god make Free Will a great power. One of them even says: "Though you cannot choose to be born physically, you can and ought to choose to be born again spiritually" (J. M. Stowell, "Choosing to Be Born" tract).

We are asked: "If a man is not saved of his own free will . . . or if man is not lost of his own free will . . . why did Jesus say, 'Search the scriptures: for in them ye think ye have eternal life: and they are they which testify of me?'" (Oliver Greene, "Predestination," p. 4).

Again we read: "In this election of the Triune God in eternity, it was Triunely decreed that God should have a part to perform and man should have a part to perform in saving men from eternal consequences of sin" (Albert Garner, "The Baptist Anchor," April 25, 1958).

But probably the most "profoundly reverent" statement ever written, in expressing the weakness of the Arminian god and his subjection to Dagon Free Will, appeared in the December, 1956 issue of Defender magazine. In fact, this is an unsurpassed masterpiece in describing the god worshipped by many people today. The statement reads:

"What is hell? It is an infinite chaos. And it is more than

that: I tell you, and I say it with profound reverence, hell is a ghastly monument to the failure of the Triune God to save the multitudes who are there. I say it reverently, I say it with every nerve in my body tense: sinners go to hell because God Almighty Himself couldn't save them! He did all He could. He failed.

"If that isn't the most tremendous thought in the universe, I know not what it could be." (Noel Smith, editor, "Baptist Bible Tribune").

In all fairness to Mr. Smith, I suppose we ought to mention that he deleted that profound statement from his article when he later reprinted it in his own paper. The statement had been quoted rather widely and had gained such a wonderful reputation that he probably thought one printing of this tremendous thought was sufficient.

III. The WILL or PURPOSE of the God of the Bible is never defeated, but always fulfilled, according to His Word. We read:

"For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?"—Isaiah 14:27.

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

But the poor Arminian god often is frustrated and defeated. He cannot have what he desires. He must first see if his purpose is all right with Dagon Free Will, and if Dagon approves, then the Arminian god will have his wish. His followers often tell us about his frustrations, as for instance:

"My dear unsaved friend, one day the Lord Jesus will point a loving finger in your face and say: 'I wanted to save you; I tried to save you; I did all I could to save you; but you wouldn't let me save you. You wouldn't let me save you.'" (Eddie Wagner, in "The Sword of the Lord," Sept. 1957).

Here are other testimonies to his weaknesses and failures:

"Why does God permit this? Why does God permit the Ox-nams and Pikes and Peales and others to have the influence they do? Because God cannot wisely prevent it." (Noel Smith, "Baptist Bible Tribune," Oct. 27, 1961).

"The coming of sin wrought (Continued on page 8, column 4)

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"The Overflowing Cup"

Devotional Message Presented
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Craigsville, W. Va.

"My cup runneth over."—Psalm 23:5.

The overflowing cup shows God's gracious way of dealing with His people. When you and I want a glass of water or something to drink, we like to have the cup not quite full—not quite up to the brim. That is much more convenient than having it too full. God doesn't do things that way. He not only fills the cup with blessings, but He fills it until the blessings are running down the sides of the cup and across the table. That is the way God does things. That is the difference between God and us. We thank the Lord for His gracious dealings in the lives of His people.

There are many passages and incidents of Scripture which picture the overflowing grace of God poured out upon His people. In Malachi 3:10 it says:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

This is the way God does things. This is the overflowing cup.

Remember what our Lord Jesus said concerning His coming into the world and His people? He didn't merely say, "I am come that they might have life." That would have been a wonderful statement in itself, but He went on to say, "And that they might have it more abundantly." This is the overflowing grace of God.

There are three incidents in the life of our Lord Jesus Christ when He was here in the days of His flesh which picture the overflowing cup. The first was His very first miracle where, at the wedding feast in Cana of Galilee, Christ reddened the water into wine that the bride's cheeks might not be reddened with embarrassment. The wine He created was by no means common. The governor spoke of it as "the good wine," rich and sweet. It wasn't borne to the honored guest in goatskins either, but in six great stone water jars, full to the brim. That is the way God pours out His blessings to His people.

On another occasion, at the feeding of the five thousand men and a multitude of women and children, our Lord took five barley cakes and two small fishes that a young boy offered. He then gave thanks, and divided and multiplied it to the feeding of everyone who was there until they were full and there were twelve baskets left over. Was that waste? No, that is a picture of the overflowing goodness of God!

Then we are reminded of another incident after the resurrection of the Lord Jesus Christ when His gracious giving crowned the laborers and quenched the appetites of His disciples who had toiled all night on the sea and had taken nothing. In the morning, the risen Saviour spoke to them and said, "Cast your nets on the right side of the ship." When they did, they drew in 153 large and profitable fish. The net was almost breaking at the seams. Surely, they cried out in their hearts, "It is enough!" but God was not through giving. God does not stop giving when we cry out that it is enough, but He continues to fill the cup until it is running over the sides and across the table. No, He didn't stop giving. The Son of God couldn't stop giving. Since it is not our desire that prompts God to give, but His own great delight in giving, He keeps on giving. Christ kept on giving. As the tired disciples came up on the beach they found a fire of coals, bread, and yes—another fish! When they had all that they wanted and more, one

that was better than all was added, for what hungry fisherman prefers raw fish to one charcoal-baked? We are sure that extra fish was greatly appreciated. It is a picture of the overflowing extras—the grace of God which always fills the cup to overflowing.

We who believe in God's grace and absolute power may never doubt His determination or His ability to give. In this connection, Paul has a wonderful benediction in Ephesians 3:20, 21. We can read it this way:

"Now unto Him that is able to do all that we ask."

"Now unto Him that is able to do all that we ask or think."

"Now unto Him that is able to do above all that we ask or think."

"Now unto Him that is able to do abundantly above all that we ask or think."

"Now unto Him that is able to do exceedingly abundantly above all that we ask or think."

This once again shows us the overflowing grace and goodness of God. Then it goes on to say, "Unto Him be glory in the church by Jesus Christ throughout all ages." Thank God that our cups are not just full, but overflowing!

Sins Not Forgiven . . .

(Continued from page one)

Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

A Question

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven to be let off, WHY DID JESUS DIE?

The word translated forgiveness in the Bible means simply to send away, without reference to how the sin is sent away; but God's Word states plainly that sins are forgiven, sent away, by Christ bearing them.

"Behold the lamb of God that taketh away the sin of the world."—John 1:29.

"Who his own self bare our sins in his own body on the tree."—I Peter 2:24.

"Christ died for our sins."—I Cor. 15:3.

The Publican's Prayer

The prayer of the publican in the old version, "God be merciful to me the sinner," Luke 18:13, has misled many. If that was really

the prayer of the publican, how could the Saviour have said, "This man went down to his house justified"? The margin of the Revised Version gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Heb. 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house justified."

A Prodigal Returns

It is said that a young man ran away from his widowed mother and was gone for years. One stormy night sitting near the window sewing, while the rain was beating against the window pane, she thought she heard a noise. Looking up she saw the shaggy, bearded face of a ragged tramp pressed against the window pane, but it faded back into the storm as she looked up. Faint lines in the face aroused memory. As the needle was plied, the mind was busy.

Again a slight noise caused her to look up, and again the shaggy, bearded face of the tramp faded into the storm. This time she knew she was not mistaken. The shaggy beard could not hide the lines in the face of her long-lost boy. Throwing up the window she cried, "Come in, William, oh, come in."

Stepping to where the light fell full in his face, while the tears coursed down his cheeks, he said, "Mother, I can't come in till my sin has been put out of the way."

There was honor left in the tramp yet. There ought to be honor enough in every human being not to wish to go to Heaven, not to try to go to Heaven, at the expense of God's justice.

Jesus said, John 10:1, 7, "He that entereth not by the door of the fold of the sheep, but climbeth up some other way, the same is a thief and a robber."

"Verily, verily I say unto you, I am the door."

Jesus says, then, that those who confess their sins, and pray for forgiveness and claim it, and yet reject Him as the door, are thieves and robbers. God does forgive the redeemed, for they are His children (Gal. 4:4-7), on confession (I John 1:9); but for those who are under the law, His word is plain, "Apart from shedding of blood there is no remission."—Heb. 9:22.

God's word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath he appeared to put away sin by the SACRIFICE OF HIMSELF."—Heb. 9:26.

(Next Week: Jesus As Sin-Bearer).

"I Should Like To Know"

Continued from page 3)

marry within his own race. We believe the individual and society will be happier if racial mixing, in a social manner, is kept to the minimum.

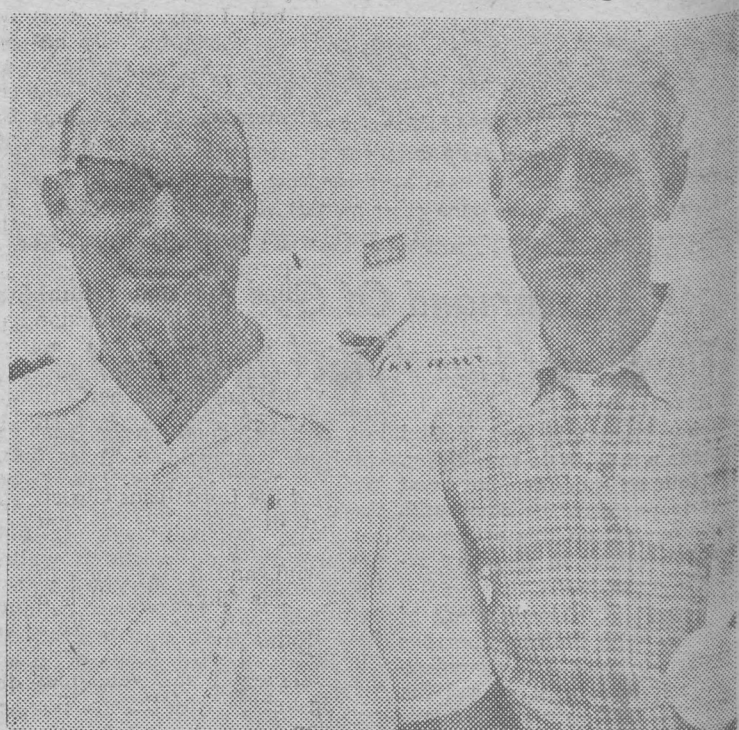
We believe each race has its own mores (customs, peculiarities, etc.) and consequently does not appreciate nor accept many traits of other races. Therefore, people get along better with those of their own race.

We believe it is against God's natural law and a definite harm to the races and the individuals within them to force any race to integrate its culture, its mores, and its manner of life with that of any or all other races.

We believe the races should be left alone by political and/or sociological race mixers inside and outside of the governments.

While we believe in liberty for

TWO CHRISTIAN BROTHERS



JAMES AND LARUE THOMPSON

Living at Eau Claire, Wisconsin, but members of Calvary Baptist Church of Ashland, are these two who are not only brothers in the flesh, but brothers in the Lord. This picture was made at our recent Bible Conference. While they don't get to be in our services often, we do thank God for them and rejoice for the fellowship we have with them.

all races, we have never been able to accept the notion that making this nation or any other nation a "melting-pot" for all races will be good for any of us, regardless of our race. When God's natural laws are violated, we can only expect the worst.—B. L. R.

"Life And Ministry Of Paul"

(Continued from page 1)

say, "No, be baptized and let your religious experience come then whenever it may."

Sam Jones, the Methodist evangelist of a generation ago, was preaching in a town in Texas. One day while in the pulpit he quit preaching for a minute or so and then said, "I'll tell you what you ought to do. You ought to join the church. Join the church if you haven't got any more religion than a horse. Join the church and get religion after." Now Sam Jones would say, "You don't have to be a believer to be baptized. Just join the church, be baptized, and expect a religious experience to follow after."

Then, of course, there are plenty of folk who would follow along with him in this respect. Take the Campbellites as a good example. They would tell you not to worry about your religious experience, but just be baptized.

Of course, the Mormons would logically follow along with the Campbellites. They, too, would tell you to be baptized above everything else. I attended a funeral of a man who was a Mormon. A Mormon preacher conducted the service, and he told the folk who were present how necessary and important it was that everybody be baptized. He even went so far as to tell them that if a man died without having a religious experience in this life, that people in this world ought to be baptized in the name

of the dead. He pictured it in some such fashion as this: Every time a Mormon elder led an individual down into the water and baptized him in the name of a dead person that that dead person in Hell would shout and jump out of Hell immediately, as that individual came up out of the water.

Beloved, these individuals would tell you that a man should be baptized and have his religious experience come afterwards. In contrast, I come back to my question, must one be a believer before he is baptized? Of course you would expect me, just as I would expect you, to require that a person be a believer. Let's notice what Paul said about it:

"And Crispus, the chief ruler of the synagogue, BELIEVED ON THE LORD with all his household, and many of the Corinthians HEARING BELIEVED, and were BAPTIZED."—Acts 18:8.

This is Paul's answer, but it isn't the only answer that he gave. It is true that as he worked here at Corinth, Crispus, who was the chief ruler of the synagogue, and many of the balance of the Corinthians believed. The Word of God says that when they believed, they were baptized.

Notice again: "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—Acts 16:15.

This is the story of a woman named Lydia who was saved. The preceding verse tells us how she was saved—how the Lord opened her heart—how she became a believer, and then the Word of God says in this text that she was baptized.

Listen again: "When therefore the Lord knew how the Pharisees had heard that Jesus MADE AND BAPTIZED more disciples than John."—John 4:1.

You will notice that there are two verbs here. One verb says that He made disciples and the second says that He baptized disciples. Now you will notice that they were separate acts, for He made disciples and later baptized those that had been made. Therefore, you can see that they became believers before they were baptized. This was the experience of Jesus.

When the Lord Jesus gave His commission, it was that we should preach the Gospel and then baptize those who had believed. Listen:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, Teaching them to observe all things whatsoever I have com-

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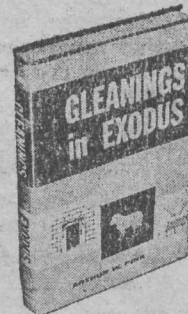
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Baptist" Leader Praises Rome

CAGO (NC). — A Negro leader praised the Catholic Church's stand on the racial question.

prizes were given to those that did the most to down racial discrimination in this past year, the prize would go to the Roman Catholic Church," said Joseph Jackson.

addressed the 82nd annual convention here of the National Convention, U.S.A., Inc., which he was elected to his one-year term as president (number 6).

criticized the attitudes of His Holiness Pope John XXIII and the canonization of Martin de Porres, a Negro Dominican Brother, to sainthood last May. He recalled the excommunication of Archbishop Joseph F. Ruffini of New Orleans of three years ago for racial integration in the schools of New Orleans. He said the convention he had addressed in December 20 at which he discussed problems of world human relations and plans for the Second Vatican Council, convenes in Rome on October 11.

of his statements deepened faith in the future of the church as one of the forces of freedom and human rights," he said.—Our Sun-
day.

Note: Mr. Jackson is the well-known Baptist who is attending the Pope's Council as an "observer."

and you: and, lo, I am with you, even unto the end of the world. Amen."—Matt. 28:19,

will notice that He said to "teach all nations," and "teach all nations" are the words for "disciples" or "make disciples of all nations." Then after the disciples had been made, we are commanded to baptize those who have been saved.

will find also that that was the way the early church went about the commission, for we find that when Philip went down into the water and the eunuch was baptized, he was saved. Listen:

Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And they went on their way, and came unto a certain water: and the eunuch said, See, here is water; doth it hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God."—Acts 8:35-37.

a man asked the question, "What doth hinder me from being baptized?" Philip said, "If thou believest with all thine heart, thou mayest." So you can see in this question, must one believe before he is baptized? Philip's experience was that he must be believers. The experience of the Lord Jesus Christ was that He made disciples and baptized them. The commission was to make disciples and baptize them. The early church experienced the same. In words, when they put the commission into practice, they, by experience, made disciples and then baptized those that were made.

through my ministry from the time that I was first saved, I have always emphasized this—that baptism is only for saved people—that an individual should go into the waters of the baptism until he feels reasonably certain that he has become a believer in the Son of God. Only when a man is a believer in the Son of God, is he a fit candidate, or a subject, for baptism. As I say, there are multiplied thousands of religious people in this

world today who would tell you otherwise, but I say that it is blood before water, salvation before church membership, Jesus Christ as a Saviour before you become a member of any Baptist church.

II.

IS IT RIGHT TO SPRINKLE?

When I say that it is not right to sprinkle, this is just another way of telling you that I think baptism should be by immersion and not by sprinkling.

I'd like to answer this question by saying that sprinkling certainly doesn't offer any kind of a picture. Baptism is said to picture the death, burial, and resurrection of the Lord Jesus Christ. The Word of God tells us that baptism not only pictures the death, burial, and resurrection of the Lord Jesus Christ, but it is a picture of our resurrection to walk in newness of life.

Now, beloved, I ask you, does sprinkling show anything like that? When you see a person immersed in water you see that individual buried in the water and then raised out of the water. That is a picture of the death, burial, and resurrection of Christ. It likewise is a picture of your burial of the old life and your resurrection to walk in newness of life. But sprinkling doesn't picture anything. Sprinkle a little water on an individual if you will, but it doesn't offer any picture of anything by way of spiritual import.

Near Charleston, W. Va., a few years ago there was a Methodist preacher who came up with what he called the most beautiful form of baptism known to man, whereby he would baptize a little baby by dipping a rosebud into a glass of water, gently strike the baby on the forehead with that red rosebud so that there were two or three drops of water that fell upon its forehead, and then he would hand the rosebud to the mother. I suppose the mother, in her ignorance, would cherish that rosebud all of her life and think how on a certain day she had something religiously done in behalf of her child. Well, beloved, it may be the most beautiful form of baptism known to man, but I ask you, what does it picture? Certainly, it does not picture what baptism is supposed to represent.

I ask, then, is it right to sprinkle, and I say no, first of all, for the simple reason that it does not present the picture that baptism is supposed to represent.

In I Corinthians we find the Apostle Paul talking about the Jews as they came out of Egypt into the wilderness. Listen:

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"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea."—I Cor. 10:1, 2.

Go back, if you will, to the Old Testament and read the story of the children of Israel as they came out of Egypt, when they went down into the Red Sea. The Word of God says that the water stood as a wall on either side. Then it says a cloud came down over the top of them so that they were boxed in. There was a cloud over the top and a wall of water on either side. They were literally baptized in the cloud and in the sea.

Beloved, I ask you if this was not an immersion. They were shut out of sight, for they were covered over with the sea on either side and a cloud over the top. It is true that they went through dry-shod, but Paul refers to this as a type of baptism. You will notice that it wasn't a sprinkling, but rather it was an immersion, for they were completely immersed with water on either side and a cloud over the top of them.

Paul refers to baptism again and definitely shows that it must be by immersion, for we read:

"Therefore we are BURIED WITH HIM BY BAPTISM into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

You will notice that he refers to baptism as a burial. Now I ask you one simple question: when you come to bury a person, what do you do with that individual? Isn't it true that you put that one out of sight? If you will go back and read the story of Abraham you will find that when his beloved Sarah died, he went to find a burial place. When he began to trade with the sons of Heth, the Word of God says that Abraham said, "Give me a possession for a burying place with you, that I may bury my dead out of my sight."—Gen. 23:8.

In other words, a burial puts a person out of sight.

Now is it right to sprinkle an individual with water? The Word of God says in Romans 6:4 that we are buried with Him in baptism. If baptism is a burial, then there is one thing certain, you have to have immersion for the simple reason that when you bury a person you surely put that individual out of sight.

When Jesus was baptized, He was baptized by immersion. There wasn't any sprinkling in the experience of Jesus. Listen:

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was BAPTIZED of John in JORDAN."—Mark 1:9.

Then concerning the Ethiopian eunuch we read:

"And he commanded the chariot to stand still: and they went DOWN BOTH INTO THE WATER, both Philip and the eunuch; and he baptized him. And when they were COME UP OUT OF THE WATER, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38, 39.

This tells us that both Philip and the Ethiopian eunuch went down into the water and that Philip baptized the eunuch. Then it says, "And when they were come up out of the water." Here are plain statements that would tell us that the baptism of this Ethiopian eunuch was definitely an immersion, for they went down into the water, and they came up out of the water.

To be sure, I know that those who believe in sprinkling will say, "Now, Brother Gilpin, maybe they just went down into the water, and as they stood there maybe waist-deep in the water, Philip sprinkled this Ethiopian eunuch." I ask you, isn't that about the most ridiculous, absurd reasoning that you could think of, that two individuals would go out and stand perhaps waist-deep in the

ALL-TIME BEST SELLER



water in order to sprinkle a few drops of water on the head of that individual?

That type reasoning reminds me of the lad over in Scotland, of whom it was said he just wasn't too smart. One day he followed all the way from Glasgow to Edinburgh behind a wagon to see whether the hind wheel ever caught up with the front wheel. Now we would say that that was a fool's errand, but I would say that boy was a college professor when it comes to intelligence in comparison to Philip and the Ethiopian eunuch if they went down into the water and stood there waist-deep for the purpose of sprinkling a few drops of water on the head of that Ethiopian eunuch. Beloved, if it were a fool's errand for this boy to follow sixty miles behind a wagon to see whether the hind wheel ever caught up with the front wheel, it was more of a fool's errand for Philip to lead this Ethiopian eunuch down into the water to sprinkle a few drops of water on his head.

III.

IS IT RIGHT TO IMMERSE A WOMAN?

This question has been propounded to me more than once as to whether it is right to immerse a woman in water. Now you might say, "Brother Gilpin, why in the world would anybody object to a woman being immersed?" Beloved, if a man is a critic of the Word of God, and if he is looking for something in order to build his playhouse of false doctrine, he will jump at almost anything. People have said to me that it might be all right to immerse men, but certainly women should never be immersed, because when they go down into the water and their clothes cling to them, it just doesn't make a good appearance when they come out of the water. One man

said to me, "It is just pure vulgar for a woman to be baptized by immersion."

When I was just a boy preacher there was a man in the community where I lived who approached me once on this very matter. I remember how he argued for the propriety of the matter, that it just wasn't nice for a woman to be baptized by immersion. A few weeks passed by and we had a revival meeting and the Lord gave us a great number of professions. How many of them were saved, I don't know, but I do know that one afternoon I baptized fifty-two individuals in a creek. When the baptismal service was just about over, one of the last persons that I baptized was a young woman about twenty years of age. When I immersed her and she came up out of the water her dress somehow clung to her hips and when she walked out of the water her petticoat was showing just a little below her dress. This fellow happened to be at the baptizing that afternoon and he saw this woman when she walked out of the water with her petticoat hanging about six inches below her dress, and the next day he made it a point to tell me how vulgar it was for a woman to be baptized by immersion.

Beloved, I have made it a rule all my life to come to the Word of God for my answer. I have no answer for any man but the Bible. What does the Bible say? Listen:

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were BAPTIZED, BOTH MEN and WOMEN."—Acts 8:12.

Then in the case of this woman Lydia we read:

"And when SHE WAS BAPTIZED, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."—Acts 16:15.

Here are two instances in answer to this question as to whether or not a woman is to be immersed. I say to you, it is a mighty pitiful argument that a man is trying to build for sprinkling when he says that it just isn't nice, and it just isn't according to propriety for a woman to be immersed in water.

IV.

DOES BAPTISM WASH AWAY SINS?

We read:

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

That was Paul making his defense before the multitude. He recounts his conversion. He tells how the Lord saved him—how Ananias came to him and he (Continued on page 6, column 1)

THE FLOOD

By Alfred M. Rehwinkel

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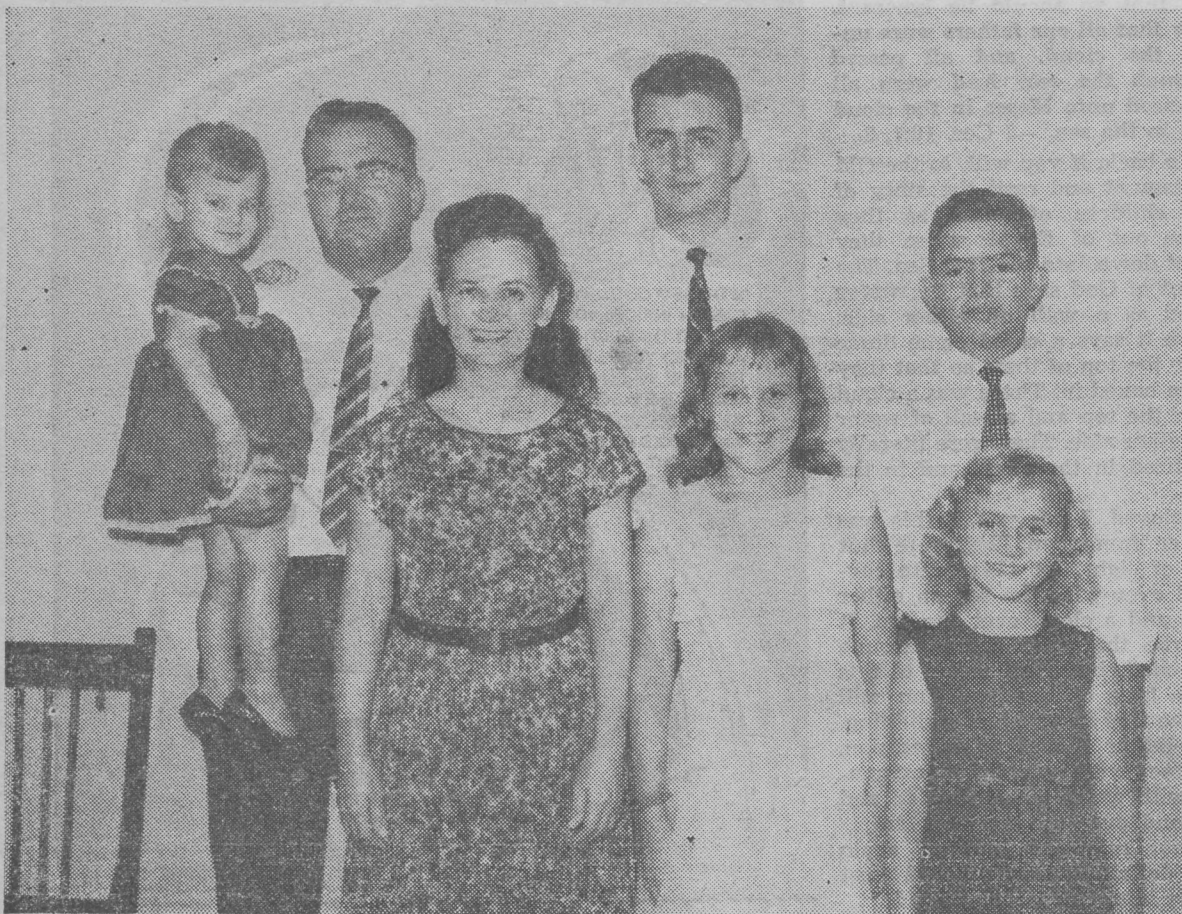
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THE BILLY PARROTTS PLAN TO RETURN TO BRAZIL



Mr. and Mrs. Billy Parrott, who previously have been missionaries to Brazil, plan to return at an early date, being sent out under the auspices of Calvary Baptist Church of Tampa, Florida, of which Bro. W. W. Wilkerson is pastor. It was a joy to us to have had Billy and Eudora with us for our Bible Conference of recent date, and we certainly pray God's blessings upon them as they return to Brazil. As the church at Tampa, Florida furnishes us with more information, we will doubtlessly have more to say as to their plans for returning to Brazil.

"Life And Ministry Of Paul"

(Continued from page 5)

received his sight, and how that Ananias said to him, "Saul, why tarriest thou? arise, and be baptized."

Now the question is, does baptism wash away sins? I'll answer it both negatively and figuratively. Negatively, I'll say that baptism does not wash away your sins. The guilt of your sins has to be washed away by the blood of the Lamb. Unless a man's sins have been paid for in full by the blood of the Lord Jesus Christ and by His sacrificial death on the cross, that man is still in his sins—he is still a stranger to the grace of God—he is an alien to God's family, and that man is not ready to be baptized.

Beloved, I say to you, baptism does not actually wash away sins, but I'll tell you what baptism does do. It figuratively washes one's sins away, for when a man stands in the baptism to be baptized and the world looks upon that which takes place, so far as the world is concerned that man is having his sins washed away. In other words, it pictures for the world what already has taken place back at Calvary's cross. His faith is in Christ; his sins are purged by the blood of the Son

of God, and when he is baptized, the world sees in picture that which has already taken place back at Calvary and within his own soul.

I say then that sins are not washed away by water so far as the man is concerned, but in the eyes of man, it pictures to the world that which already has taken place at the cross and within that man's experience.

V

IS IT RIGHT TO POSTPONE BAPTISM INDEFINITELY?

In thinking back over my own experience as a preacher, I ask this question, is it right to postpone baptism indefinitely?

I know a woman who has been saved, so she says, for forty years and yet she has never been baptized. Personally, I doubt very seriously if she is a child of God, for I rather have a conviction that a saved person will want to follow the Lord Jesus Christ in the ordinance of baptism, because baptism is set forth as an ordinance that we are to participate in, since Jesus Christ set the example Himself before us. Beloved, if a man is saved, he ought to follow in the footsteps of the Son of God, yet I know this woman who says she was saved forty years ago, but never yet has been baptized. I know plenty of individuals today who tell me they are saved, but for some reason they have never yet professed faith in the Son of God, and never yet have followed the Lord Jesus Christ in baptism.

I ask then, is it right for an individual to postpone baptism for days, or for weeks, or for months, or even years? I'll turn first to the experience of the Apostle Paul just after he had gotten out of jail at Philippi. The Word of God says concerning this Philippian jailer that he took him the same hour of the night and baptized him. Listen:

"And he took them the SAME HOUR OF THE NIGHT, and washed their stripes; and was BAPTIZED, he and all his, straightway."—Acts 16:33.

Here is a man who has been saved. When was he saved? At the midnight hour. What happened immediately afterward? He washed the stripes that had been put upon the backs of these Baptist preachers, and the next thing that took place was his own baptism whereby that shortly after the midnight hour he himself followed the Lord Jesus Christ in baptism.

Let's notice the experience of the Apostle Paul. Paul waited three days to be baptized, and then we read:

"And now WHY TARRIEST THOU? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts 22:16.

Ananias came to see Paul, and he said, "Paul, you are doing wrong. You are tarrying entirely too long. Why tarriest thou? Arise, and be baptized." Great man that the Apostle Paul became—great man of God that Paul was in all the balance of his ministry, even Paul needed somebody to prod him and to hurry him along. Thus Ananias caused Paul to cease in his delay relative to baptism.

This would indicate that it is wrong for a person when he has been saved to postpone the matter of baptism. The Lord Jesus Christ set us an example Himself in the beginning of His ministry, for in the very beginning of His ministry He was baptized. Therefore I say, in the very beginning of a man's Christian experience, as soon as he has been saved, he ought, like Jesus follow the example of the Son of God, and be baptized.

VI

IS BAPTISM AS IMPORTANT AS PREACHING THE GOSPEL?

The Campbellites and the Mormons and all the balance of that crowd who believe that a man has to be baptized to be saved would say, "Yes, baptism is just as essential as the preaching of the Gospel." What did the Apostle Paul say about it? Listen:

"I thank God that I baptized none of you, but Crispus and Gaius; Lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ SENT ME NOT TO BAPTIZE, but TO PREACH THE GOSPEL: not with wisdom of words, lest the cross of Christ should be made of none effect."—I Cor. 1:14-17.

After Paul had been gone from this church at Corinth for a little while he wrote back to them and said, "I don't remember just how many of you I baptized. My memory fails me in that respect. I remember I baptized Crispus and Gaius, and I was the one who baptized also the household of Stephanas. Other than that, I don't know whether I baptized

any of the balance of you, or not." Then he said, "I'll tell you something that I want you to remember. Christ didn't send me to put special emphasis on baptism, but He sent me to preach the Gospel."

Beloved, no man could read these verses without realizing that baptism is not as important as the preaching of the Gospel of the Son of God. There isn't anybody in this world who believes in baptism any stronger than I, yet I say to you, preaching the Gospel of Jesus Christ is much more important than baptizing, for baptism will not save a soul, but the preaching of the Word of God will.

VII

SHOULD BAPTISM EVER BE REFUSED?

Now somebody may say that this question just does not sound intelligent. Well, let me picture two or three instances.

Suppose somebody has been saved over there in New Guinea where Brother Halliman is laboring, and Brother Halliman baptizes that individual. Do you know what will be the logical effect on all the balance of the natives in that area? Every last one of them, in all probability, will want to be baptized whether they have been saved or not. Missionaries in various fields have told me that that is one of the big problems they always come in contact with, for when they baptize an individual, all the balance of the natives think of it as a novel experience, and they want to be baptized too.

I ask the question, should baptism ever be refused? Certainly in a case like this.

When I was just a boy preacher, an old uncle of mine, who was just about ready to die, and who had been a reprobate all of his life, wanted to do something religious. He wanted to get religion and get it in a hurry. He came to me and said, "Now I don't want anybody to know about this, but I want you to take me out here in the pond behind the barn and baptize me this afternoon." Well, in the first place, I knew he wasn't saved, and in the second place, I knew he was depending upon baptism to wash his sins away because he had been brought up a Campbellite. Therefore I didn't baptize him.

It is surprising how people always want to get religion before they die. Mark Twain tells about it in one of his books. He said that there were three fellows out one night and in a terrible snow storm, they missed the stagecoach headquarters. They became lost. Finally, they got cold, and thought they were going to die. They said, "We have to do something before we die. It wouldn't be right to die without getting religion." So one of them took his pipe out and threw it away—he wasn't going to smoke anymore. The second one took out his cards and threw them away—he wasn't going to play anymore Mexican casino. The third one took his bottle and threw it away—he wasn't going to drink any more. Then

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"What Think Ye Of Christ?"

"PILATE—what is your opinion?" "I find no fault in Him." Luke 23:4.

"Judas, who sold your Master for silver, have you some fear to charge to hurl against him?" "I have betrayed innocent blood," Matt. 27:4.

Centurion and soldiers, who led Him to the cross, what have you to say against him? "Truly this was the Son of God, which takes away the sin of the world," John 1:29.

"And you, John the Apostle?" "He is the bright and morning star," Rev. 22:16.

"Peter, what say you of your Master?" "Thou art the Christ, the Son of the living God," Matt. 16:16.

"And you, doubting Thomas?" "My Lord and my God," John 20:28.

"Saul (of Tarsus), you have persecuted Him; what testify against Him?" "But what things were gain to me, those I counted loss for Christ . . . and I counted all things but loss for the excellency of the knowledge of Christ Jesus, my Lord: For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ," Phil. 3:7, 8.

"Angels of heaven, what think ye of Jesus?" "Unto you is born a Saviour, which is Christ, the Lord," Luke 2:11.

"And Thou, Father in heaven, Who knowest ALL things." "This is my beloved Son, in whom I am well pleased," Matt. 3:17.

Dear friend, what think you of Christ? This is the vital question for Jesus saith: "I am the way, the truth and the life: no man cometh unto the Father but by me." John 14:6.

—Christian Victory

they lay down in the snow thinking that they were going to die. But somehow the snow warmed them and formed a blanket of down to warm them, and when daylight came, they brushed the snow off. Instead of having fared to death, they awakened they were warm, and they found they were within a hundred yards of the stagecoach headquarters that they had overlooked the night before.

After eating and getting some sleep, it was surprising how soon they fell from grace. The fellow that had thrown his pipe away, he went out and found his pipe. He didn't want the others to know how soon he had backslid, so he slipped around behind the barn. Just as he lifted his leg to strike a match to light his pipe, he looked over at the other end of the barn and there was the second fellow lifting his bottle. Then both of them looked over in a desert of them looked over in a desert of third fellow playing solitaire with his cards.

Well, beloved, it is surprising when people realize they are about to die, they have to do something to get religion.

I ask the question, should baptism ever be refused? Certainly when you know the individual is definitely is not right with the Lord Jesus Christ. Many a time in my ministry folk have come to me and asked me to baptize them. I tell you, beloved, I always want to know this, do you believe you are a saved man or a saved woman? If so, then I, on the authority of the ordinance of baptism, but I am not going to baptize you until I have reasonable assurance that you have trusted the Son of God, and are saved.

VIII

IS IT RIGHT TO BE BAPTIZED A SECOND TIME?

We read: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper

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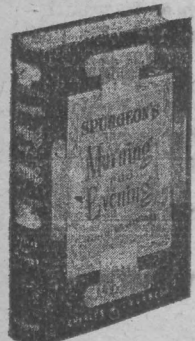
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Notice, John the Baptist came for the purpose of baptizing with water, and about that time the Lord Jesus Christ came to him and was baptized.

Then the Lord Jesus, in giving His commission, said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matt. 28:19.

The Lord Jesus Christ said that the authority for baptism is in the church, and He gave to that church the authority to baptize. Now how was it in the experience of the Apostle Paul? I ask you if Paul ever went out any place to preach, or if he ever went on a missionary journey, or if he ever did anything except it was under the authority of a church. The Word of God tells us that when the Apostle Paul started out on his first missionary journey the church sent him out. Listen: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."—Acts 13:1-3.

If you will notice, it mentions Paul by name, and the "they" of verse 3 is the church that is mentioned in verse 1. What Paul did, he did under church authority. That when Paul went on his second missionary journey, the Word of God tells us it was on church authority, for we read: "And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God."—Acts 15:40.

God sent John the Baptist to minister and to initiate baptism. John the Baptist had authority directly from Heaven to baptize.

we baptized people—at least them—more than once. I remember one individual who had all joined a Campbellite later a Baptist church in the state of Virginia took him into membership; then later he went to Kentucky and without too careful we accepted baptism without examining and learning how he was baptized. One day he came to me and said, "Brother Gilpin, I think I should be baptized because I had been baptized in a Baptist church on Campbellite baptism," and so I baptized him. Then about two years later the Lord saved him and I took him into the church and baptized him a second time. In all, that man had three baptisms in the water before he came to the realization as to what baptism really stood for.

Some time ago, I baptized a man who had been dipped a number of times. In fact, I told him when I baptized him, "You have been in this water so many times I have seen a frog on this creek bank; you, when you come into the water, they will say, 'Here comes again.'" It is true that I had an experience of that. He had tried to join the church in the country had led away as far as religion was concerned. Finally, the Lord saved him, and he followed the Lord in baptism, and there isn't

any doubt in my mind now but that he is a saved man.

Yes, beloved, it is right to be immersed a second time if you know that the first immersion was not a true baptism of you as a saved individual.

IX.

MUST BAPTISM BE BY CHURCH AUTHORITY?

The Lord Jesus Christ sent John the Baptist into this world for a purpose, and that purpose was to administer baptism. Listen:

"There was a man SENT FROM God." John 1:6.

"And I knew him not: but he that SENT ME TO BAPTIZE WITH WATER."—John 1:33.

Notice, John the Baptist came for the purpose of baptizing with water, and about that time the Lord Jesus Christ came to him and was baptized.

Then the Lord Jesus, in giving His commission, said:

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GIVING AND TAKING LIFE



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HOW MANY GIVE THEIR LIVES?

WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT; BUT WHOSOEVER WILL LOSE HIS LIFE FOR MY SAKE, THE SAME SHALL SAVE IT.—LUKE 9:24

John the Baptist baptized the Lord Jesus Christ. The day he is baptized he puts on the uniform and says to the world, "I have been saved. I want the world to know that I am now wearing the uniform of the Lord Jesus Christ."

During World War II I was in a nearby town and I saw an editor friend of mine coming down the street. He was wearing a uniform. When he came up closer I spoke to him and said, "Well, I see you have joined the Navy."

He said, "Oh, I joined about four weeks ago but I just put on the uniform this afternoon." Now, beloved, he was in the Navy four weeks previously, but when he put on the uniform, everybody knew about it.

That is what baptism is for. Baptism is for the purpose of telling the world what has taken place down deep in your heart. When you were saved, the Lord Jesus Christ became your Saviour and your sins were blotted out, but the day that you were baptized you told the world what had taken place.

X.

WHAT IS THE PURPOSE OF BAPTISM?

The Word of God answers this question when it says:

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6:4.

Beloved, the purpose of baptism is to profess to the world that we have died to sin, that we are alive now to God, and we are going to walk in newness of life.

Listen again:

"For as many of you as have been baptized into Christ have put on Christ."—Gal. 3:27.

What does baptism do, beloved? It pictures what has taken place in the heart.

When a man goes into a recruiting station and signs his name on the dotted line, right then he is in the Army. It may be two, three, or four weeks before he is called up, and he puts on a uniform, but he is in the Army from the time that he signs his name on the dotted line.

Beloved, when a man is saved he is in the army of the Lord

you a question, don't you want to be baptized like Jesus was?

We have the story of the baptism of Jesus, for we read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade, saying, I have need to be baptized of thee, and comest thou to me?"

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. 3:13-17.

Look at the baptism of Jesus. Who baptized Him? It was John the Baptist—a Baptist preacher—the first Baptist preacher the world ever saw—the man who was sent from God to initiate, or inaugurate, or to begin baptism. John the Baptist had a direct commission from God to do what he did. How did he baptize Jesus? He baptized Him in the Jordan River, and the Word of God says that when they came up out of the water, which would indicate that it had been by immersion, that the Spirit of God came down and rested upon Him, and the Father spoke from Heaven and said, "This is my beloved Son, in whom I am well pleased." This is the first instance we have of Baptist baptism, and what do we find? All three persons of the Godhead are present—God the Father spoke from Heaven, God the Son was baptized, and God the Holy Spirit came down and lighted upon Him.

Beloved, I ask my question again. Don't you want to be baptized just like Jesus was? If I were an unbaptized individual, do you know what attitude I would take? I wouldn't wait one day to follow my Lord in baptism in view of what we have seen in our study tonight. If you are saved, may God help you to follow Jesus in baptism. Be satisfied with nothing less than Baptist baptism. May God bless you!

CONCLUSION

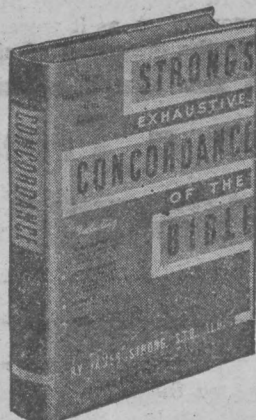
In view of how important the Apostle Paul makes it appear that baptism is—in view of the fact that when the Lord Jesus Christ came into this world He Himself was baptized, then I want to ask

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Examiner Editorials

★ CHURCH GIVES MORE THAN ASSOCIATION!

A letter from a Tennessee reader informs us that an independent Baptist church in Memphis, Tenn., gave more to missions in 1961 than a whole Southern Baptist association. The person who wrote of this is not a member of the church, but learned that the Woodlawn Terrace Baptist Church, pastored by Wayne Cox, gave \$14,000.00 to missions as compared to \$12,000.00 given by the Hardeman Association (Tenn.) of thirty-two Convention churches via the Cooperative Program. While the Memphis church is to be commended for its missionary-mindedness, we think this comparison also reflects upon the Convention method of giving through the Cooperative Program. We believe a concern for missions, producing a greater desire for giving on the part of church, results from a more intimate relationship to the missionary work being supported than is possible in the Convention system. The Convention waves big figures and the like before Convention Baptists and the result is that Southern Baptists averaged giving about 3c per person per Sunday for foreign missions in 1958. (I do not have the record of their giving in more recent years, otherwise I would give it).

★ LET THE ROMANISTS TELL YOU

While we are not in the habit of recommending Roman Catholic publications, we want to urge our readers to consider buying two Romanist books which give some needed information about Christmas and Easter. The books are: *The Christmas Book and The Easter Book*, written by Francis X. Weiser, and published by Harcourt, Brace & Co., 750 Third Ave., New York 17, N. Y. Of course, many of the statements in the books are pure Romanism, but if these books don't reveal to you the heathenism of Christmas and Easter, nothing will.

★ SAYS SPIRIT REVEALED COOPERATIVE PROGRAM

A Southern Baptist Convention pastor, writing in the October issue of the *Baptist Record* (Miss.), makes an application of the modernistic "progressive revelation" heresy to the Cooperative Program. He says:

"To me the Cooperative Program is proof that the Holy Spirit is constantly inspiring new and better methods to do His work. This was the affirmation of the committee of thirty-nine who signed a report to the convention in May, 1925, recommending that our cooperative work be known as the Cooperative Program of Southern Baptists. The former method of having representatives from each cause plead the case of said cause had been appropriate for its day, but its day had ceased. Paul used that method in taking a collection for the saints, but the Spirit of God will always inspire better methods, provided generous hearts really want to give."

The significance of this statement should not be overlooked. It

is a clear admission that the program used by Southern Baptists is not found in the Bible, but is supposedly a "new" revelation of the Spirit. Consequently, this would mean that the Bible is not a sufficient guide in all matters of faith and practice, but we must ever be on the alert to receive "new and better methods" from the Spirit. What Paul and the apostles and churches did in their day was all right for them, but we are to constantly get "new and better methods" for our own day and age. We wonder what the carnal mind will come up with next in seeking to justify the Cooperative Program!—B.L.R.



Noah and the Ark

(Continued from page one)

His life to provide us with the ark of redemption, saving us from the flood of God's wrath. Christ is compared in Isa. 53:2 to a root out of dry ground. And in Dan. 9:26, a prophecy of Christ, tells us He was "cut off." And then again, we read that he hung on a tree—Gal. 3:13, I Pet. 2:24.

Notice, also, the ark was pitched without and within. The Hebrew word translated "pitch" is the word *kapher*. It is not the word *zetteth* which is usually used for pitch; but this word

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"kapher" is the same word which is translated "atonement" in such places as Lev. 17:11—"It is the blood which maketh an atonement for the soul." The word means "covering."

So the pitch Noah put within and without the ark was a covering, and the fact that this word is used in this connection would indicate to us that this pitch represents the blood which atones (or covers) sin. It is the blood of Christ which atones or covers our sins. Just as the pitch kept out the destructive waters, so the blood of Christ covers us and keeps us from the wrath against sin. Hence, the use of this word indicates that the ark is a type of Christ. Here we have the pitch upon the wood; teaching us that Christ shed His blood on the cross of wood.

The ark is also typical of Christ in that it had only one door. So it is in salvation; Christ is the door, there is no other way into safety from the wrath of God. "I am the door," He said (John 10:9). If one climbs up some other way, he is a thief and a robber. "I am the way," Christ said. "No man cometh unto the father but by me" (John 14:6).

This one door, you will notice, was in the side of the ark. Now, was it not from the side of the Lord that His blood poured forth, opening up, as it were, a fountain for the cleansing of sin?

Then, too, there was a window in the top of the ark. Not in the side, but in the top. What does this reveal? Simply this: Only those inside the ark, saved from destruction, have access unto heaven. You enter into the ark through the one door, then you have this window open to heaven. This reveals that when we enter into Christ by the door, which He is, we have access unto God through Him.

Then another thing to notice is that the Lord shut the door (Gen. 7:16). "The Lord shut him in." And what happens when one enters Christ for salvation? John 10 tells us that we are in the Father's hand and we cannot be plucked out. Col. 3:3 tells us that our life is hid with Christ in God.

Shut in the ark, therefore, Noah and his family were in perfect safety. The believer in Jesus Christ, too, is in perfect safety. "He that believeth on the Son is not condemned."—John 3:18. He is passed out of death into life.—John 5:24.

III. The Water

Let us notice I Peter 3:20 again: "Wherein few, that is, eight souls were saved by water." The word here for "by" is the Greek word which is translated by such words as with, through, for, in and others. It is the same word we find in I Thess. 4:14 where we read of "them also which sleep in Jesus will God bring with him." Therefore "saved by water" is really "in water or through water." This is the sense of the verse, because it was not the water that saved them, it was the ark. Actually, they were saved FROM the waters, for the water killed everyone but those in the ark. So they were saved in water, not by water. The water was the means whereby God poured out His wrath upon the world of the ungodly.

IV. Baptism

Then in verse 21, Peter brings in another illustration of our salvation. He has been speaking of the ark; now he says that there is a "like figure" or a similar figure which is baptism. I want us to carefully see exactly what the Word of God says on this, in view of the widespread abuse done to this verse.

The word "like" is not in the Greek, only the word for "figure" is here. The word is "antitupon." According to *Vine's Dictionary of N. T. Words*, it means "a corresponding type." He says, "It is not a case of type and antitype, but of two types, that in Genesis, the type, and baptism, the corresponding type." (Vol. 2, page 96).

Cremer's Lexicon says the word signifies an "image or similitude" (page 557).

Thayer's Lexicon defines it as "a thing resembling another."

All right then, baptism resembles the ark in that both of them point us to Jesus Christ for deliverance. Let us notice how they resemble each other:

1. Both the ark and baptism in a figurative manner set forth the fact that it is through the work of Jesus Christ that we are saved.

2. The ark of Noah was built of trees that sacrificed their life; then the ark was immersed in water, the waters coming up from below and coming down from above, and then it finally rose above the waters, resting on a high mountain. In like manner, baptism, being a death, burial and resurrection, shows us the death of Christ. His burial, then His resurrection.

3. Both the ark and baptism reveal that it is only those who are in Christ who shall be delivered from the wrath to come. Noah and his family entered the ark, God shut the door, and they were safe. The wrath of God was poured out, but only those outside the ark were harmed. So baptism tells us the same truth. We have deliverance from the wrath to come through Christ, the Ark of salvation.

The ark does not typify baptism, but Christ. If anything typifies baptism, it would be the water. It was in the waters—from below and above—that the ark was immersed, as it were. Notice, too, that these waters represented

God's wrath. Well, Christ said, "I have a baptism to be baptized with." What was it? It was God's wrath against sin. In other words, Jesus referred to His suffering as a baptism. So if baptism is typified in any way, it would be the waters, for they were from the wrath of God.

How, then, does baptism save us? It is the figure of the death of Christ, His burial, and His resurrection, by which we are saved.

Notice the verse plainly tells us that baptism is not for the putting away of the filth of the flesh. There are those who teach the very opposite of this fact, and they have to pervert this expression to save their doctrine from destruction. So they say that "filth of the flesh" simply means dirt upon the flesh. But the word here for "filth" is *rupos* and is nowhere else used in the Bible. However, the verb *rupoo*, which is of the same meaning, is used in Rev. 21:11—"He that is filthy let him be filthy still." Surely, the word "filth" does not simply mean dirt upon the flesh. The Bible says, "the filth of the flesh," and not filth upon the flesh.

So Peter is plainly telling us that baptism does not wash away the moral filth or actual sins of the flesh. You know why he said that? Well, he had said that baptism saves, and the Spirit knew some water gospel crank would come along and quote Peter as if he taught baptismal salvation. So he added, "not the putting away of the filth of the flesh."

If baptism doesn't put away the filth of the flesh, what is it, then? Peter adds, "the answer of a good conscience toward God." What is an answer? It is a response. When someone gives you an answer, they give a response. All right, the response of a good conscience toward God is what baptism is. In other words, the person with a good conscience, one cleansed by the blood of Christ, one whose heart has been purified by faith—that person responds to the command of God to be baptized.

Then Peter mentions that the figure of baptism—or that which is set forth as saving us, is the resurrection of Jesus Christ. The resurrection of Christ is the grand seal of His entire work in redemption. God's raising Him from the dead is God's stamp of approval upon His work. Therefore, it is by the resurrection we are saved, since if Christ be raised from the dead, all who trust in Him shall assuredly have all that is promised us in Him.

The Arminian God

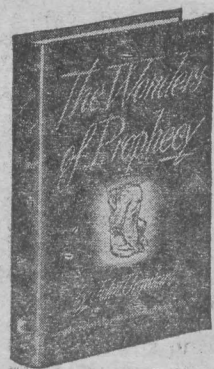
(Continued from page 2)

disaster to God's plan, a disaster so great that God had to resort to extreme measures, even the sending of his only begotten Son, in order to restore the possibility of a world such as he intended." (The Teacher, published by So. Bapt. Con., Oct., 1953, page 23).

"God's will is often defeated temporarily." (Charles Allen, Johnson City (Tenn.) Press-Chronicle, May 11, 1959).

"He permits men to be lost but

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His intention is that all should be saved." (Roy O. Clain, "The Baptist Hour," 18, 1958).

"Men do resist God, do they the grace of God" (Rice, March 14, 1958).

From the same source: "Men resist the Spirit of God, do they the divine grace."

In his March 21, 1958 issue, says: "God loves men, and grieves when men go to hell."

From an article in the July 1961 issue of "Christianity Today" we learn more about the Arminian god who cannot have many of his desires. We read:

"If he (Satan) can prevent Christian from seeking a profound experience with then he can defeat Christ's cause."

Fortunately for this god, ever, there are some men of free wills who will allow to have his way, for we read the same article: "Pentecostals allow the Spirit to move as he wills."

IV

If these weaknesses and frictions of the Arminian god are enough to make you feel enough for him, then take a look at poor idol's FOREKNOWLEDGE and disorganized mind. One of the most devoted worshippers, Rice, says:

"It is true that God foreknew everything that will happen in the world" (Feb. 7, 1958).

You would think that one had a foreknowledge of everything that is certain to take place in the future would have a sense than to try and change what he knows is coming to. But not the Arminian god! poor fellow tries his best to change many things that he already knows are going to happen. Here instance, he tries to save men whom he already knows are going to hell. At least, that's what his followers tell us. Rice says: "Men do resist the will of God and go to Hell, who then be saved." (March 14, 1958).

We cannot but believe that a poor idol has a rather disorganized mind in view of his glibness about to undo foreknown certainties.

V

While one might look with upon the weaknesses and deficiencies of the Arminian god, we cannot but hold his sense of JUSTICE in utter contempt, if his followers are representing rightly.

We often hear from them their idol will punish the sins two different times! It is to claim that their idol punishes Christ for the sins of all men without exception, but then to go about warning men to do certain things in order to escape having those very same sins punished in hell! Now just why god would require a double punishment is not made clear. Injustice is made even more enormous and hideous when we member that this god supposedly foreknows that some are going to perish anyway, despite the death of Christ. Why, then, he punish Christ for the sins of these men? Is this idol so stupid that he does not know such punishment will be of no benefit, does he delight in punishing twice for the same sins?

Conclusion

The saying, "All men are nature Arminians," is certainly true, for all of us naturally have an image of God that strips Him of His glorious attributes. It is only through His Word and vine illumination that we come to see Him as He is. Those who are of the Arminian mind are to be pitied, for their conception of God is certainly of no blessing to them, nor to others, and it rendering no glory to God. These are described in Psalm 50:10: "Thou thoughtest that I was together such an one as thyself." If you know the true God, reader, cease not to praise Him for making Himself known to you and be not lifted up with pride remembering that you once were a worshipper of the Arminian god—the god of the carnal mind.—B.L.R.

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