

26, 27.
This is a marvelous passage of Scripture — not one that you would find that meaning exactly (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People.

JOHN R. GILPIN.....Editor

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Halliman's Farming Is Paying Off

In addition to his work as preacher, missionary, doctor and carpenter — as well as about 50 other trades — Brother Halliman is also a good hog raiser. In a recent letter he stated:

"I butchered one of our hogs Friday of last week. I did not have a scale large enough to weigh it but I weighed one of the hams and one of the middlings which had been trimmed fairly close, and the ham weighed 50 lbs. and the middling 45. This would put the hog up around 550 lbs. on foot. We got about 10 gallons of lard out of it and 10 sacks of sausage. The ribs looked like beef ribs. The natives here think I am some sort of superman to grow hogs this big, few of theirs ever exceed 100 pounds. I estimate that it cost me about \$150 to put the hog up to that size, and I figured that to buy the hog through the stores at Mt. Hagen, it would have cost me over \$400."

How we do thank God for the work Brother Halliman is doing, and for the ability He has given him.



"Silver Sockets"

(Continued from page one)

on the surface. It is sorta like prospecting for gold, for if you dig a little, you'll find rich truths in this portion of God's Word.

This is the first time I have ever discussed this passage of Scripture, though I have thought about it, and considered it for many, many years. Ever since I studied the tabernacle for it to grip my soul 35 years ago for the first time, this story of the redemption money has been a blessing to me personally.

Let's notice the story itself. Moses was commanded to number the people — that is, the men of war for service, and each man was to pay a tax. We have something similar to it today. We have a poll tax that every registered voter has to pay in order to vote. These individuals, when they were numbered, had to pay a tax — a tax of silver — a half shekel of silver.

A rich man couldn't pay any more, and a poor man couldn't pay any less. The crowd couldn't pay it for the individual. Nor could the nation pay it as a whole. Every man had to pay

To Work Together In A Revival Effort In August



Eld. James Hobbs

Elder James Hobbs, one of the members of the panel who answers questions of our forum each week, will begin a revival meeting with the Grace Baptist Church of Winston-Salem, North Carolina on Sunday, August 7.

The Grace Baptist Church is pastored by Brother Joe Wilson whose articles appear in THE BAPTIST EXAMINER from time to time, and we rejoice to know



Eld. Joe Wilson

that Brother Hobbs and Brother Wilson will thus be associated in this revival together.

Grace Baptist Church meets at 1622 Wharton Avenue, and it would be not only the invitation of Brother Wilson and Brother Hobbs, but our invitation as well, that all our readers who live within going distance attend this meeting. If you can't attend, then pray His blessings on them.

his own tax — his redemption money — when he was numbered by Moses.

There was a reason, as we are told, for it says:

"That there be no plague among them." — Ex. 30:12.

This was stated by God that they were to pay this tax so that God wouldn't put any plague upon them, and accordingly, they were numbered — 603,550 men — and every man paid his tax as he was numbered. The Word of God says that this was considered atonement money on the part of the children of Israel.

It is highly conspicuous how much money was accumulated thereby. The Word of God tells us that they accumulated enough money that they could take that silver and make 100 sockets, each of them weighing a talent; that they could take 100 talents of silver and make 100 silver sockets which served as a foundation upon which the tabernacle itself was built. This meant that a talent of silver went into each piece of the foundation (100 pieces) that underlaid the tabernacle itself.

Now what does it mean to us today? God never wrote a Bible and left it meaningless to us. There is a message here for you and me — a message relative to the atonement.

I

THIS WAS AN INDIVIDUAL ATONEMENT.

The nation at large couldn't pay all this money in one lump sum. Neither could a tribe say, "We have a certain number of men in our tribe and we have decided as a tribe that we will pay the redemption silver for the tribe." Instead, every individual, as he was conscripted and his name was written down, and as the number of them was taken — each individual laid down his half shekel, or bekah, of money in order to pay for his atonement or his redemption.

So, beloved, you can see that it was an individual redemption, which leads me to say that the Lord Jesus Christ didn't die, generally speaking, for everybody in all the world, but rather, He died for individuals. Ours is not a general redemption, nor a general atonement, but ours is an individual redemption and an individual atonement.

When the Lord Jesus Christ would give to us the ordinance of the Lord's Supper, He said:

"For this is my blood of the New Testament, which is shed FOR MANY for the remission of sins." — Mt. 26:28.

He didn't say that it was shed

for everybody, but rather, He said that it was shed for many for the remission of sins.

The same truth is apparent in the Old Testament, for we read:

"He shall see of the travail of his soul, and shall be satisfied." — Isa. 53:11.

You couldn't have anything else but an individual redemption for Jesus Christ to be satisfied. I would say that at least 80% of the human family is certain for Hell — maybe more than that, and if the Lord Jesus Christ looks out and sees 20% saved and 80% going to Hell, then could He be satisfied? Could He see the travail of His soul, and be satisfied, if He had died for all 100%, and only 20% of them were saved? Beloved, that is foolish, for the Word of God plainly shows us that He was going to die for individuals, and not for the nation, or for the world.

Notice again:

"He was numbered with the transgressors; and he BARE THE SIN OF MANY." — Isa. 53:12.

So, beloved, I say at the very outset that this was an individual redemption and an individual atonement. It was made by the individual Himself in his own behalf, and the Lord Jesus Christ, when He died for our sins, died with individuals in mind. He did not die for the nations. He did not die for all mankind. He did not die expecting that everybody was going to be saved. Rather, He died for individuals, just as this was an individual redemption or atonement.

II

IT WAS NECESSARY THAT ISRAEL PAY THIS REDEMPTION MONEY.

We read:

"Then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them." — Ex. 30:12.

It was a necessity that they pay this silver money in order that there might not be a plague break out among them. This leads me to say that as it was necessary that they pay this redemption money, so it is necessary that we have redemption provided for us. Listen:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." — John 1:11, 12.

"Jesus answered and said unto him, verily, verily, I say unto

(Continued on page 3, column 1)

Brief Note From Brother Halliman

In a brief letter from Brother Halliman regarding his work in the Solomon Islands, he tells of the English-speaking natives there who make use of THE BAPTIST EXAMINER. He says:

"For instance, they pass TBE's around to their friends until they are worn out. What I have been able to do personally, and what you have done through THE BAPTIST EXAMINER has had a tremendous impact upon that island in the past 16 months. I would say that it has been such that if both of us were to suddenly drop out of the picture, and it were another 1000 years before Jesus comes, He would find the truth abounding there upon His return."

How we rejoice for God's goodness and His blessings upon His work!

An English Baptist Looks Most Intently At Billy Graham

BILLY GRAHAM THE PASTOR'S DILEMMA

Before we give a review of the book, may we say just a few words about the author, Bro. Hulse.

Erroll Hulse was born at Pretoria in South Africa in 1931. After attending a Roman Catholic school (!) he was converted while at university, and joined the Central Baptist Church in Pretoria.

In 1955, as an athletic young graduate in architecture, recently married, he sailed for London, England to prepare himself for the gospel ministry. Erroll came to England with Arminian views, but was soon brought to see and to love the doctrines of grace, for which he has since been a fervent advocate.



Eld. Erroll Hulse

When in 1958 the Banner of Truth Trust was formed to reprint Christian classics of former years, Erroll Hulse took on the responsibility for the business side of the work, and although now a pastor, he has continued to play an active part in the work. It was in January 1962 that Mr. Hulse took over the pastorate of Cuckfield Baptist Chapel in Sussex, which belongs to the Particular (or Calvinistic) Baptist denomination.

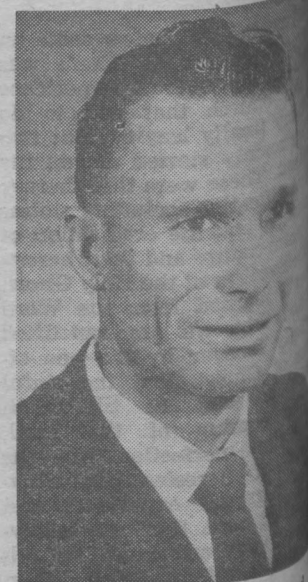
Bro. Hulse truly evaluates Billy Graham in this book, and we are glad to see that on the other side of the big pond, Billy Graham's value has definitely deteriorated.

It is estimated that Billy Graham has preached what he calls the Gospel in person to more people than any other preacher in the world's history. Even so, his Crusades present many evangelical ministers with a dilemma. This book explains the dilemma. (Continued on page 7, column 3)

Florida Preacher Urges Readers Buy Our Catholic Book

Now I want to let you know that I have just finished reading your book of "SERMONS ON CATHOLICISM."

Oh how every born again of God ought to have that book and read it. I know it would please the modern, free thinking, compromising, God-denying, gnostic world of today. But the true God, it will be a blessing to His elect who want to know about this old mother of ours who wants every body under her power, and when once she gets them there, will no doubt keep them.



Eld. Howard Sheppard

Thank God for a man who preaches these truths, and print them so that those of us who were unable to hear them might have the benefit of reading them, and being blessed thereby.

And I would urge all of you to write Bro. Gilpin for a book, "Sermons on Catholicism." Brethren, God's people ought to know these things, and especially in this time when the world is crying for a world church, brethren, let me wholeheartedly say to you when you read this book you will want no part of old Rome and her daughters — and if you do are not one of God's elect but of the slop bucket and the hog pen coming running, even some called Baptists to get silver from her bucket. Oh, beloved, read this book, and just see you are getting into, when you run to old Rome's hog-pen.

God says to His people, "Get out of her my people, that ye receive not of her plagues: for her sins have reached heaven, and God hath remembered her iniquities." (Rev. 18:4)

Beloved, order one today, tell your Christian friends to read it, they need it, too.

God bless you Bro. Gilpin for the straight-forward truth in your book, and for The Baptist Examiner.

Your elect Bro. in Christ, HOWARD SHEPPARD



Baptism

(Continued from page 6) was immersion. Jesus went to the river Jordan to be baptized by John the Baptist. The reason He needed a place where the water was deep enough to be completely submerged, or immersed, or dipped. The word "baptism" is a transcribed Greek word. The word was not translated into English. So instead of baptizing, we have baptized. The word in Greek meant total immersion. We, as Baptists, recognize the meaning of the word, that there can only be one of baptism which is immersion. Jesus was not baptized to (Continued on page 8, column 1)

"Silver Sockets"

(Continued from page 2)

Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, ye must be born again." — John 3:3, 5, 7.

So, beloved, I am saying that it was necessary in the Old Testament that these Jews pay that redemption money. It had to be paid or else a plague might break out among them. Just as it was necessary that they pay this redemption money, it is necessary that we be redeemed today, for the Word of God tells us that man has to be born again — he has to be redeemed, and he has to have his sins atoned for if there is going to be any salvation for him.

III

THEY WERE ALL REDEEMED ALIKE.

We read: "The rich shall not give more, and the poor shall not give less than half a shekel." — Ex. 30:15. You will notice that everybody was redeemed on exactly the same basis. Everybody gave a half shekel of silver. The rich man gave a half shekel, and the poor man gave a half shekel. Everybody was redeemed alike.

Beloved, I ask you, how are men redeemed today? God had a plan of salvation in the Old Testament. Did God have a different plan of salvation for those who were saved in the days when Jesus Christ walked here in the flesh? Does God have a different plan of salvation for those who are saved today? Does God have a different plan of salvation for those who are saved in the ages to come, out yonder when the millennial age takes place? I believe not. I say, God has never had but one plan of salvation. As these individuals are all redeemed exactly alike, I insist that God has just one plan of salvation for all ages. I would say that the king on his throne has to be redeemed in the same manner as the prisoner who has within his dungeon. I would say that the preacher must be redeemed in the same manner as the most profligate of all individuals that ever lived with the world. I would say that the moralist has to be redeemed in the same manner as the most immoral racketeer that ever lived. Beloved, I am trying to say to you that they were all redeemed alike in the Old Testament, and men are all redeemed through the Lord Jesus Christ. Listen:

"And without shedding of blood is no remission." — Heb. 9:22.

"I am the way, the truth, and the life: no man cometh unto the father, but BY ME." — John 14:6.

"I am THE DOOR: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

What does this say to us? Simply this: God has but one plan of salvation, and that is through

the Lord Jesus Christ.

The world has all kinds of plans for salvation today. You talk to some preachers and they will tell you that a man can be saved by being good. You talk to some preachers and they will tell you that all you have to do is to turn over a new leaf. You can talk to some preachers and they will tell you that all you need to do is to go to your priest and slip up beside a little peephole, or an aperture, when the priest is on the other side, and whisper in his ear your sins, and the priest is able to absolve you from your sins. You can talk to others and they will tell you that all you need to do is to go into the waters of the baptistery and you can have your sins washed away in water. You can go to others and they will tell you that when you have a profession that is all right as a start, but as you go along, the good deeds that you do, and especially when you take the Lord's Supper, this just adds a little more to your salvation; and when you come down to die, be sure you have a conscious moment when you can confess your last sins to God, and they say that is how you can be saved.

I say to you, beloved, there is not one word of truth in it. Instead, back in the Old Testament when these individuals brought their atonement money, that money came from everybody alike. The rich and the poor all gave the same. God had just one way of keeping the plague from overcoming the nation and that was for each person to bring this half shekel of silver into the sanctuary of the Lord as atonement money for himself. Everybody was redeemed alike. God has just one plan of salvation today, for everyone is redeemed exactly alike.

Oh, come to Calvary with me and see Jesus Christ as He hangs there upon the cross. See Him as He clenches the nails with His hands that held Him to the cross of wood. See Him as the pain races along the arteries of His body. See His bosom as it heaves and falls beneath the pain that He feels. Hear Him as He cries, "My God, my God, why hast thou forsaken me?" I ask you, why is He dying? For just one reason — for your sins and mine; for the rich and the poor; for those who are profligate and for those who are moral; for those who are high in authority and for those who are low in authority. God has just one way to redeem men — only one way of redemption.

IV

THIS MONEY BECAME THE FOUNDATION OF THE TABERNACLE.

The money that these individuals paid into the treasury amounted to quite a sum. In fact, it was a tremendous sum. There were 603,550 men, and each man put in a half shekel, or a bekah, of money, and that meant when they tabulated it, they had 100 talents of silver. How much did that mean so far as weight was concerned? It meant approximately 8,000 pounds or 4 tons

of silver. That meant 4 tons of silver that was gathered as a result of this one little simple offering that was made on the part of these individuals.

Then they took this 8,000 pounds of silver — this 4 tons of silver — this 100 talents of silver, and made from it the foundation of the tabernacle. They took those talents of silver and divided it up into 100 talents and made 100 sockets of silver, and they used these 100 sockets in order to make a foundation on which the tabernacle itself might be reared.

Now, beloved, do you see what they did? This money became the foundation of the tabernacle. The tabernacle, of course, was God's meeting place with men, which would tell us that God only meets men on the footing of redemption. The silver became the footing underneath the tabernacle. The tabernacle was God's meeting place with man, and God only meets man on the basis of the footing of redemption. I am saying to you, God has never met any man on any other basis except that of redemption.

We read:

"But into the second went the high priest alone once every year, NOT WITHOUT BLOOD, which he offered for himself, and for the errors of the people." — Heb. 9:7.

Notice, God never met anybody in the Old Testament, at any place, except in the tabernacle. The tabernacle was built on a foundation that was made of the silver that came from this offering, whereby these individuals redeemed themselves to keep a plague from breaking out among them. That became the foundation for the tabernacle. This thrills my heart and as I turn to Hebrews 9:7, I can see how God has never yet at any time met a man on any other basis except on the basis of redemption.

God doesn't deal with you on the basis of your works. God doesn't meet with you on the basis of religion. God doesn't meet you on the basis of what the preacher, or a priest, or a rabbi may do for you. God only meets with you on the basis, or the footing, of redemption itself.

V

THERE WAS NO COMMUNION EXCEPT ON THE BASIS OF REDEMPTION.

There was no communion for the Jews except on the basis of redemption. That tabernacle was a place of communion. You go inside the tabernacle and on one side there was a golden lamp-

stand, which is typical of Christ as the Light of the World. On the other side of the tabernacle is a table of shewbread, which was typical of Christ as the Bread of Life. In the back of the tabernacle, in the first room, was an altar of incense, and on that altar, incense was constantly burning, and the smoke of it continually ascended up, which is typical of Christ praying for, and interceding for us.

Beloved, where did they have this? They had it inside the tabernacle that was built on a foundation made from the atonement silver. Christ cannot be the Light of the world for us — He cannot be the Bread of Life for us — He cannot have anything to do with our prayer life except on the basis of redemption. Beloved, we can have no communion except on the basis of redemption.

I think just now of the individual who is lost, who knows not Jesus Christ as his Saviour. That individual cannot commune with God in any wise at all. Oh, doesn't it do something to you when you think about a lost man who has no communion with God? He can't see Christ as the Light of the World. He can't see Christ as the Bread of Life. He can't see Christ interceding and praying for him. He has no communion with God. Why? Because there can be no communion except on the basis of redemption.

VI

THERE CAN BE NO SERVICE EXCEPT ON THE BASIS OF REDEMPTION.

The priest who offered sacrifices in the tabernacle stood daily offering continuous sacrifices. Listen:

"And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins." — Heb. 10:11.

The priest offered all day long,

one sacrifice after another, in behalf of the Jews, looking forward, of course, to the time when Jesus Christ was going to die on the cross in fulfillment of the sacrifices which he had offered.

Now, beloved, where did this priest offer these sacrifices? In connection with the tabernacle. Where was the tabernacle? In the place of Jewish worship. On what was it built? On a silver foundation which speaks of redemption. This would tell us that there can be no service except on the basis of redemption.

Can't a man preach except he be redeemed? He might fill a pulpit. He might stand before a congregation. But he can't serve the Lord until he is redeemed. Can't a man teach a Sunday School class? Can't a fellow sing a song for the glory of God? Not until he is redeemed. There can be no service except on the basis of redemption.

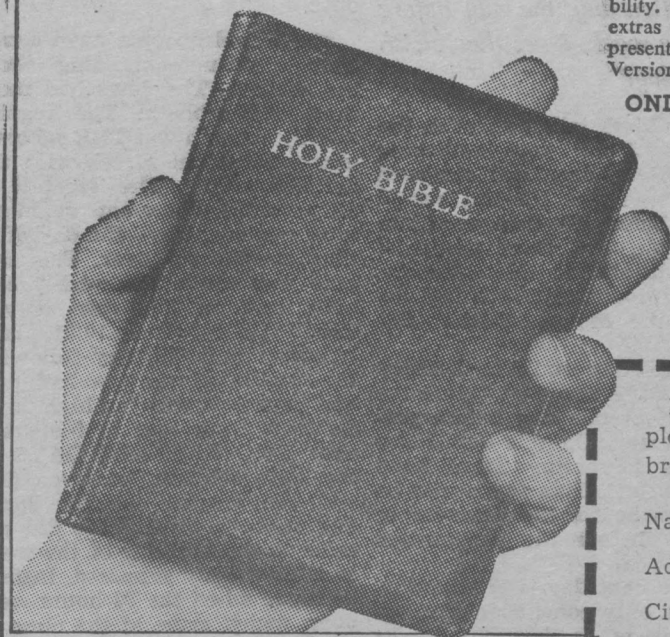
I was rather impressed of recent date with an incident that was called to my attention. In a certain schoolroom the teacher was trying to guide the pupils so far as a vocation was concerned. She was asking various ones in the room to tell what his or her father did, and would he like to follow in the footsteps of his father. Doctors' sons, and lawyers' sons, and various individuals' sons spoke up and told what the father of each did, and how they expected to follow in the footsteps of the father. A preacher's son had remained silent and had not said anything. Finally, the teacher called on this boy and said, "How about you? Do you expect to be a preacher like your father?" The boy jumped to his feet and said, "My father is no preacher; he a damned atheist."

Beloved, this is a true incident that I can verify. I have thought about that father. He doesn't believe in the blood of Jesus Christ. He doesn't believe the Bible is the Word of God. He doesn't believe that Christ rose from the

(Continued on page 7, column 3)

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The Baptist Examiner FORUM

"Please explain how Jesus was 72 hours in the center of the earth, when he was crucified on preparation day, the day before the Sabbath and arose the first day of the week. Does the Jewish High Sabbath consist of more than one day?"

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
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South Shore, Ky.



First, let me say that I believe the Scripture, and accept it before I will man's logic or calculation.

The Scripture says that Christ was in the grave three days and three nights (Matthew 12:40). It also says that He arose on the first day of the week. (Matthew 28:1-7).

With these two truths given us, we must completely reject the teaching that Christ was crucified on Friday. Some people are concerned about the preparation day. We must remember that the passover was an observance that took a week to complete. You might say that this was a sabbath week. There were actually two main preparation days, the preparation day for the passover day and the preparation day for the weekly sabbath. (The passover day was the high sabbath.)

The Lord Jesus was slain and buried on what we would call Wednesday afternoon — probably around 3 or 4 o'clock. He was in the tomb that night, all day Thursday, Thursday night, all day Friday, Friday night, and all day Saturday. He arose as soon as the first day of the week began. (Study Exodus 12 and Deuteronomy 16).

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



To explain how that Jesus was 72 hours in the center of the earth and yet arose on the first day of the week, we must determine on what day of the week the preparation day came. To establish this day we must go back and trace the last days of the life of Christ before the crucifixion.

"Then Jesus six days before the passover came to Bethany." Jn. 12:1.

This verse gives to us a starting point for John says, that it was six days before the passover, or five days before the preparation day, on which He was crucified. This is Friday, and the reason that I know it was Friday is because of His action on the next day. Read Jn. 12:12-19. On this day He entered Jerusalem, went into the temple then turned and walked out. This was a regular Sabbath day and the reason that He did not overthrow the money changers is simple — they weren't there. It was against Jewish law for them to buy or sell on the Sabbath, so He did not cleanse the temple until the next day.

This day was the fifth day before the passover or High Sabbath. The next day would be Sunday. See Mark 11:12-19. From Mark's record we know that on Sunday, He cursed the fig tree, purified the temple, and at evening time He left the city. This is the fourth day before the Passover, or 3 days before the preparation day. The next day would be Monday. Mark records for us all His works on that day. Read Mark 11:20 to chapter 14. In these

chapters Mark tells us that in the morning Jesus was returning back to Jerusalem, and observed the fig tree that He had cursed the day before. He then went into the temple, and there the chief priests questioned His authority, went to Mount of Olives and delivered the Mount Olivet discourse.

The next day would be Tuesday and would be two days before the passover, or one day before preparation day. On this day Judas prepares to betray Him. Read Mark 14:10-11. This day would be two days before the passover or one day before the preparation day.

As the next day is Wednesday, then the only conclusion that we can come to, is that Christ was crucified on this preparation day, and this day fell on Wednesday. On this day the Lord instituted the Lord's Supper, went to Gethsemane and prayed, was arrested during the night and then followed six mock trials, which resulted in Him being crucified at nine o'clock. Mark 14:22 to 15:47 gives us the record of that day.

He died at three that evening, and was buried the same evening shortly before sunset. In order for Him to be in the center of the earth 72 hours, He must be resurrected at exactly the same time of the day that His body was placed in the tomb. We have found that they buried Him at sunset, so His resurrection took place at sunset not sunrise. Three days and three nights from Wednesday at sunset would bring us to Saturday at sunset or the time of the resurrection.

It is a mathematical impossibility to get 3 days and nights from Friday evening unto Sunday morning. Therefore He was not crucified on Friday. He did not rise on Sunday morning, but rather He came forth from the grave at the close of the Jewish Sabbath which was on Saturday evening.

From the Scriptures that I have used in answering this question, I can state with definite assurance that the High Sabbath was the passover Sabbath and it came on Thursday, not on Saturday. Saturday was always considered as a regular weekly Sabbath and was never called a High Sabbath. This High Sabbath (passover) fell on a certain annual calendar date, and on different days of the week, in different years. Thus the High Sabbath could fall on most any day of the week, but only one time a year, and that on the 15th day of the month.

ROY
MASON

Radio Minister
Baptist
Preacher

Aripeka, Florida



I remember spending a solid week once studying the events of the last week of Christ's earthly life. It is a highly complicated subject, and I thought sometimes that I was going crazy before I got everything worked out. I discovered however that even the noted commentators follow tradition, and seem unwilling to admit the truth. For instance the questioner mentions the "preparation" day. Yes, it was the preparation day and this proves that Jesus didn't eat the passover with the disciples. John 18:28 proves this, for at the time of His trial the passover was yet ahead. Jesus WAS HIMSELF THE PASSOVER

LAMB. Paul says so in these words, "For even Christ our passover hath been sacrificed for us."

Now how could Jesus have been 72 hours in the grave? The answer is he was in the grave Wednesday night, Thursday night, and Friday night — that makes the three nights. He was also in the grave Thursday, Friday and Saturday — that makes three full days.

The trouble people have comes from a misunderstanding about the sabbath. The Jews had more than one sabbath. The regular weekly sabbath was THE sabbath, expressed in the Greek with the definite article. The greatest of all sabbaths was what we might term passover day—the day after they ate the passover. This sabbath was above the weekly sabbath, and in this case it was THURSDAY. John in 19:31, plainly states that the day following the crucifixion was a sabbath day, and he says it was "an high day." So then Jesus was in the grave over TWO SABBATH DAYS — the high sabbath, passover day, and the regular weekly Saturday sabbath. And Jesus did not arise on the first day of the week as is commonly supposed. Instead he arose when the 72 hours were over, which came at the close of the Jewish weekly sabbath which according to Jewish reckoning was somewhere around six o'clock. He REVEALED HIMSELF AS RISEN FROM THE DEAD on the first day of the week, and that of course is why we observe what we call Sunday as a special day.

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BIBLE TEACHER

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If we start our exploration of this much misunderstood question with the undeniable facts at hand, we should not have too much difficulty in coming out at the right place. On the other hand, if we overlook these facts and try to solve this problem by our own thinking as the Catholics have done, we will very likely make as big a mess of it as they have. All of our Lord's blood-bought saints believe Him to be truthful. And in Mt. 12:40 He said, "For as Jonas was three days and three nights in the heart of the earth." So, let us say that undeniable fact number one is that He was in the grave three days and three nights. Then, in Mk. 16:2 we see the women coming to the sepulcher at sunrise on Sunday morning, and in verse 6 we hear the angel in the form of a young man saying to these women "He is (has) risen; He is not here." So, for our undeniable fact number two let us say that our Lord was not in the heart of the earth on Sunday. Then, since He was in the grave three days, and since He was not in the grave on Sunday, therefore, He had to be in the grave Thursday, Friday and Saturday. To me, this is undeniable fact number three. Then, in Mk. 15:34-37 we learn that our Lord died at the Jewish ninth hour which is three o'clock our time. So, our undeniable fact number four is that He died at three o'clock in the afternoon.

In Ex. 12:1-16 we learn that the Jews were to eat the Passover meal on the 14th day of their first month which is our April. In verse 6 they were to kill the Passover lamb in the evening of the 14th. Then in verses 14-16 we find that the day following the Passover was an holy convocation. That is, it was a very special Sabbath in so much that the Jews were not to do any kind of work whatsoever except to eat. This is the high day spoken of in Jno. 19:31. This verse 31 along

with Jno. 19:14 proves conclusively that the Passover was being prepared on the day our Lord was crucified. This makes the teaching that Jesus and His disciples ate the Passover meal the night before as preposterous as Pandora's Box, because in Num. 9:5-11 Moses told the Jews that if they were unable to eat the Passover on the 14th day of their first month they must wait until the 14th day of their second month. There was no provision made for some of them to eat it on the 13th and the others on the

14th. I Cor. 5:7 tells us that "Christ our Passover Lamb (was) sacrificed for us." So, in order for Christ to be our Passover Lamb He had to be slain on the 14th of our April in the evening.

Then in Jno. 19:38-42 we learn that Joseph of Arimathea and Nicodemus buried our Lord in a hurry due to the fact that only three hours intervened between His death at three o'clock and the beginning of the holy convocation of Ex. 12:16, the high day. (Continued on page 5, column 1)



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The Forum

(Continued from page 4)
 No. 19:31 at six o'clock. Then, He was buried at the end of the day, and since He had

to be in the grave all day Thursday in order to be there three days, therefore, our undeniable fact number five is that He was buried late Wednesday at the end of the day.
 Our Lord also said in Mt. 12:40

that He was to be in the heart of the earth three nights. Since He was buried late Wednesday He was in the grave Wednesday night, Thursday night and Friday night. This, of necessity, rules out our Lord's rising at sunrise Easter Sunday, or any other Sunday. If He had risen from the grave Sunday morning He would have had to be in the grave four nights, but He said three nights and I believe Him. I am aware that Mk. 16:9 in our authorized version sounds as if He rose early Sunday morning. But, in the first place, there is a question as to this verse being in the original Bible. Several other translations leave it out altogether. And in the second place, the position of the comma here in this verse determines the meaning of the verse. And since man put the comma there in the first place (the translators put it there), you, or I have as much right to say where the comma should go as did the translators. So, in the light of other Scriptures why not put it this way? "Now when (after) Jesus was (had) risen, early the first day of the week He appeared to Mary Magdalene." The meaning would seem to be that after He had risen, He appeared first to Mary Magdalene early Sunday morning. It does not mean that He arose Sunday morning, but that He appeared to Mary Magdalene Sunday morning.

We must admit that our Lord was buried late in the evening at the close of the day. If He was buried at the close of Thursday, He could not be in the grave all day Thursday. But, in order for Him to be in the grave three days it was necessary for Him to be there all day Thursday since He was not there on Sunday. Someone may say, We worship on Sunday because He set the precedent by His appearing with His disciples each time on Sunday. Since He was buried at the end of the day in order that He might be in the grave the same number of nights that He was days, I am unable to see how He could have risen any other time than at the end of Saturday if Mt. 12:40 is true, and I am one who believes that it is true. I know that when you get too far away from old customs and traditions you are considered to be an odd-ball, a fanatic and, by some, almost an infidel. When you renounce all belief in the Catholic's good Friday and Easter Sunday, you not only bring down upon yourself the contempt of the Catholics, but of most of the Baptists as well. But to quote another, "I had rather be right than president." If we could unlearn erroneous teaching as easily as we can learn it would it not be wonderful?

To sum up the whole matter, as I see it, our Lord dismissed His Spirit at three o'clock in the evening. This was only three hours before the Jews holy convocation or high day began at six o'clock. So it was almost six o'clock before Joseph and Nicodemus could prepare and bury the body. His body must be in the grave three days and three nights, no more or no less. He was not in the grave Sunday morning at sunrise. So in order for Him to be there three days it was absolutely necessary for Him to be there Thursday, Friday and Saturday. Since He was buried at the close of the day, it was necessary for Him to be buried at the close of Wednesday. And since He was buried late Wednesday He could not be in the grave Saturday night else He would be there four nights. So, to be there exactly the same number of days and nights, He must rise at the same hour on Saturday that He was buried on Wednesday. I wonder if He did not smile just a little as He saw those heathen guards guarding an empty tomb. Let us remember the angel did not roll away the stone in order to let the Lord of glory out, but rather to let His disciples in.

Church... Living God

(Continued from page one)

ency. He said that later on I might have problems over holiness baptism. How I wish that at that time someone would have taught me the truth about the church and baptism. Now since I had just seen the glorious truth of eternal security, and since baptism is a picture of the gospel by which we are eternally saved, and since this preacher himself did not think I needed to be baptized but only suggested it as expedient, and since the Bible taught one baptism, and this preacher gave me no reason for being baptized and evidently did not know baptism truth himself; I therefore refused baptism and went and joined another Baptist (?) Church which did not even suggest that I be baptized. I was licensed to preach by this church, went from it to another Baptist Church, was ordained by it to pastor an undenominational work, and later pastored a Baptist Church and all of this with holiness baptism. Again I say, oh that someone had taught me the truth about the Church and Baptism at this time.

Well, the truth was there in the Bible all the time, and I should have learned it myself. It is surely plain and clear in God's Word. So I must take to myself the blame for these further years in error, and confess that I was not wholly following the Lord my God and His Word. I only marvel at His patience and grace in my life in finally leading me on into these precious truths. More about Church truth to follow.

I now realized that I was saved and kept saved by God's grace, and as I preached and taught in Baptist churches and studied the Word of God, the Lord began leading me into the glorious doctrines of grace commonly called the five points of Calvinism. When first I heard of election, I rebelled, but as I looked into the Word, and into my own experience of saving grace I soon saw

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that this was the truth of God. I am sure that the strong faith God had given me in eternal security prepared the way for my soon reception of the other truths of grace. For really, sovereign, predestinating grace is the rock foundation on which the glorious house of eternal security is built; and for a man to deny electing grace is to tear the foundation out from under security though he may still hold to the term of security.

Well I soon became a Calvinist, but I must confess to my shame that for some time I was a very weak compromising one. I would talk it over with my friends, mention it often enough in the pulpit to ease my conscience, and then leave it alone and go on with my Arminian ways. I fear that my experience here has been and is now the experience of many. I know of many who say they believe the five points, but the members of their church know nothing or at least very little about it, and the difference between their ministry and that of the Arminian is very hard to discern. I cannot here be overly critical, but I pray that these men may come to stand fully for the whole counsel of God.

I thank God that He would not leave me in such a weak compromising position, but he so worked in my life that today I am a Calvinist without apology, compromise or reserve. I am at present preaching a series of radio sermons on the five points of Calvinism. I can say before God that on the radio, at a Bible conference, in personal conversation and in my pulpit, I stand unreservedly for the doctrines of God's sovereign, predestinating grace. Those who hear me will bear me witness.

Let me pause here to pay my respects to two men. Dan Phillips of Bristol, Tenn. and John R. Gilpin. At this point of compromise in my life as I was gradually growing stronger I came into contact with Dan Phillips. In his home I ran across my first copy of The Baptist Examiner. It looked like it had some good in it and I expressed an interest in it. Brother Phillips then sent me a year's subscription to the paper. Brethren, I will always have a special place in my heart for Dan Phillips because of this. I do love him in the Lord for many reasons, but especially for sending me The Baptist Examiner.

Only God knows what this paper has meant to me. Sometimes I want to weep out my gratitude to God for it. I say the truth before God. Outside of the Bible nothing has come anywhere close to doing for me what The Baptist Examiner has. When I get to Heaven I want to praise God for this paper and its noble editor. Even now with tears in my eyes and joy in my heart I thank God for The Baptist Examiner and for John R. Gilpin.

It was through the ministry of The Baptist Examiner that the Lord brought me to take a strong stand for the truths of grace. But oh, what a battle I had with that paper over the church. When T. B. E. first came to my house I was a universal church man. It was all I had heard or taught. I fought with the paper over this doctrine for about two years. But thank God I lost. But really I did not lose, I won, praise God. Gradually I saw that the true church of the Lord Jesus was a Baptist Church. So that today I take this position, and I preach it at Bible conferences, in my pulpit at home, over the radio and in private conversation: That Baptists are the true Church of Christ, that our Lord started a Baptist Church during His earthly ministry; that He promised it perpetuity and that He has kept that promise, that the only true Church on the earth is a Baptist Church; that the ordinances are under the authority of a true Church of the Lord Jesus Christ. Brethren, this is solid Scriptural ground. Coming to this truth is like coming to a solid rock after swimming around in heresy for a long time. The universal theory looks good, and is so sweet and lovely, but it is like cotton candy; you know, you get a whole mouth full, bite down and there is nothing there. And that is the universal church theory, get close to it, examine it carefully and it vanishes away like the desert mirage, leaving the soul empty and hungry.

In my battle over Church truth, I must declare to you that many (Continued on page 8, column 2)

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I implored Him to bide with us, to be our wisdom and our strength to the end. I looked at the bishop, and seeing his countenance as distressed as before I offered him my hand again, but he refused it the second time with supreme disdain, but accepted the invitation I gave him to come to the platform.

When half way up the stairs he turned, and seeing me following him, he put forth his hand to prevent me from ascending any further, and said: "I do not want you on this platform; go down and let my priests alone accompany me."

I answered him: "It may be that you do not want me there, but I want to be at your side to answer you. Remember that you are not on your own ground here, but on mine."

He then, silently and slowly, walked up. When on the platform, I offered him a good arm-chair, which he refused, and sat on one of his own choice, with his priests around him. I then addressed him as follows: "My Lord, the people and pastor of St. Anne are exceedingly pleased to see you in their midst. We promise to listen attentively to what you have to say, on condition that we have the privilege of answering you." He answered angrily: "I do not want you to say a word here." Then stepping to the front, he began his address in French, with a trembling voice. But it was a miserable failure from beginning to end. In vain did he try to prove that out of the Church of Rome, there is no salvation. He failed still more miserably to prove that the people have neither the right to read the Scriptures, nor the intelligence to understand them. He said such ridiculous things on that point, that the people went into fits of laughter, and some said: "This is not true. You do not know what you are talking about. The Bible says contrary."

But I stopped them by reminding them of the promise they had made of not interrupting him.

A little before closing his address, he turned to me and said: "You are a wicked, rebel priest against your holy church. Go from here into a monastery to do penance for your sins. You say that you have never been excommunicated in a legal way! Well, you will not say that any longer, for I excommunicate you now before this whole people." I interrupted him and said: "You forget that you have no right to excommunicate a man who has publicly left your church long ago."

He seemed to realize that he had made a fool of himself in uttering such a sentence, and stopped speaking for a moment. Then recalling his lost courage, he took a new impressive manner of speaking. He told the people how their friends, their relatives, their very dear mothers and fathers in Canada were weeping over their apostasy. He spoke for a time with earnestness of desolation of all those who loved them,

at the news of their defection from their holy mother church. Then, resuming, he said: "My dear friends; please tell me what will be your guide in the ways of God after you have left the holy church of your fathers, the church of your country; who will lead you in the ways of God?"

These words, which had been uttered with great emphasis and earnestness, were followed by a most complete and solemn silence. Was that silence the result of a profound impression made on the crowd, or was it the silence which always precedes the storm? I could not say. But I must confess that, though I had not lost confidence in God, I was not without anxiety. Though silent and ardent prayers were going to the mercy-seat from my heart, I felt that that poor heart was troubled and anxious, as it had never been before. I could have easily answered the bishop and confounded him in a few words; but I thought that it was much better to let the answer and rebuke come from the people.

The bishop, hoping that the long and strange silence was a proof that he had successfully touched the sensitive cords of the hearts, and that he was to win the day, exclaimed a second time with still more power and earnestness: "My dear French Canadian friends: I ask you, in the name of Jesus Christ, your Saviour and mine, in the name of your desolated mothers, fathers, and friends who are weeping along the banks of your beautiful St. Lawrence River — I ask it in the name of your beloved Canada! Answer me! Now that you refuse to obey the holy Church of Rome, who will guide you in the ways of salvation?"

Another solemn silence followed that impassionate and earnest appeal. But this silence was not to be long. When I had invited the people to come and hear the bishop, I requested them to bring their Bibles. Suddenly we heard the voice of an old farmer, who raising his Bible over his head with his two hands, said "This Bible is all we want to guide us in the ways of God. We do not want anything but the pure Word of God to teach us what we must do to be saved. As for you, sir, you had better go away and never come here any more. And more than five thousand voices said "Amen!" to that simple and yet sublime answer. The whole crowd filled the air with cries: "The Bible! the Holy Bible, the holy Word of God is our only guide in the ways of eternal life! Go away, sir, and never come again!"

These words, again and again repeated by the thousands of people who surrounded the platform, fell upon the poor bishop's ears as formidable claps of thunder. They were ringing as the death knell in his ears. The battle was over, and he had lost it.

Bathed in his tears, suffocated by sobs, he sat or, to speak more correctly, he fell into the arm-chair, and I feared at first lest he should faint. When I saw that he was recovering and strong enough to hear what I had to say, I stepped to the front of the platform. But I had scarcely said

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two words when I felt as if the claws of a tiger were on my shoulders. I turned and found that it was the clenched fingers of the bishop, who was shaking me while he was saying with a furious voice: "No! no! not a word from you."

As I was about to show him that I had a right to refute what he had said, my eyes fell on a scene which baffles all description. Those only who have seen the raging waves of the sea suddenly raised by the hurricane can have any idea of it. The people had seen the violent hand of the bishop raised against me; they had heard his insolent and furious words forbidding me to a single word in answer; and a universal cry of indignation was heard: "The infamous wretch! Down with him! He wants to enslave us again! He denies us the right of free speech! He refuses to hear what our pastor has to reply! Down with him!" At the same time a rush was made by many toward the platform to scale it and others were at work to tear it down. That whole multitude, absolutely blinded by their uncontrollable rage, were as a drunken man who does not know what he does. I had read that such things had occurred before, but I hope I shall never see it again. I rushed to the head of the stairs, and with great difficulty repulsed those who were trying to lay their hands on the bishop. In vain I raised my voice to calm them, and make them realize the crime they wanted to commit. No voice could be heard in the midst of such terrible confusion. It was very providential that we had built the scaffold with strong materials, so that it could resist the first attempt to break it.

Happily, we had in our midst a very intelligent young man called Bechard, who was held in great esteem and respect. His influence, I venture to say, was irresistible over the people. I called him to the platform, and requested him, in the name of God, to appease the blind fury of that multitude. Strange to say, his presence and a sign from his hand acted like magic. "Let us hear what Bechard has to say," whispered everyone to his neighbour, and suddenly the most profound calm succeeded the most awful noise and confusion I had ever witnessed. In a few appropriate and eloquent words, that young gentleman showed the people, that far from being angry, they ought to be glad at the exhibition of the tyranny and cowardice of the bishop. Had he not confessed the weakness of his address when

he refused to hear the answer? Had he not confessed that he was the vilest and the most impudent of tyrants when he had come into their very midst to deny them the sacred right of speech and reply? Had he not proved before God and man, that they had done well to reject forever the authority of the Bishop of Rome, when he was giving them such an unanswerable proof that that authority meant the most unbounded tyranny on his part, and the most degraded and ignominious moral degradation on the part of his blind slaves?

Seeing that they were anxious to hear me, I then told them: "Instead of being angry, you ought to bless God for what you have heard and seen from the Bishop of Chicago. You have heard and you are witnesses that he has not given us a single argument to show that we were wrong when we gave up the words of the Pope to follow the words of Christ. Was he not right when he told you that there was no need, on my part, to answer him? Do you not all agree that there was nothing to answer, nothing to refute in his long address? Has not our merciful God brought that bishop into your midst to-day to show you the truthfulness of what I have so often told you, that there was nothing manly, nothing honest, or true in him? Have you heard from his lips a single word which could have come from the lips of Christ? A word which could have come from that great God who so loved His people that He sent His eternal Son to save them? Was there a single sentence in all you have heard which would remind you that salvation through Christ was a gift? — that eternal

life was a free gift? Have you heard anything from him to make you regret that you are no longer his obedient and abject slaves? "No! no!" they replied.

"Then, instead of being angry with that man, you ought to thank him and let him go in peace," replied. "Yes! yes!" replied the people, "but on condition that shall never come again."

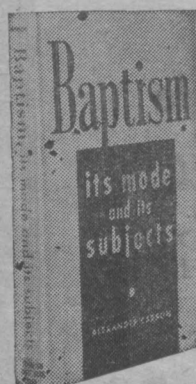
Then Mons. Bechard stepped to the front, raised his hat, and cried with his powerful voice: "People of St. Anne! you have just gained the most glorious victory which has ever been won by a people against their tyrant. Hurrah for St. Anne, the people of the tyranny of the Bishop of Rome in America!"

That whole multitude, with joy, rent the air with a cry: "Hurrah for St. Anne, the grave of the tyranny of the Bishop of Rome in America!"

I then turned towards the bishop and his priests, whose tress and fear were beyond description, and told them: "See that the people forgive the indignity of your conduct by not allowing them to insult you; but I advise you not to repeat that insult here. Please take the advice they gave you away as quickly as possible. I will go with you to your country through the crowd, and I myself that you will be satisfied you do not insult them again."

Opening their ranks, the people made a passage, through which I led the bishop and his suite of priests to their country. This was done in the most found silence, only a few were whispering to the prelate that was hurrying by; "Away!" (Continued on page 7, column 1)

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(Continued from page 1)

combination makes up the south side. Beginning from the south-west corner the study is 20 feet and then a front porch 30 ft. x 7 ft. finishes the west side.

Since I have taken you around the building now let us go inside. The front entrance is via the front porch and you can either go into the living room or the study from the front porch. As we enter the living room we are facing east and we look across to the next room which is about 13 feet. Now we face north and look towards the dining room-living room wall which is 18 feet. Make a half turn and face west and you look into the living room through a window opening about 13 ft. x 6 ft. Actually this is 6 x 2 feet x 6 feet between the living and dining room has about the same opening which I had intended to shut off with 4 x 4's or 2 x 5's and draw drapes here, this is a passage way and you are facing the dining room as you stand in the dining room door. To the left leads into the dining room. This is a room about 12 x 11 feet and as you look out of it facing the west there are 2 x 6 feet louver windows. Turn north and in that end of the dining room is a window which I walk east and the bath room is the first stop on the left. This room about 8 x 9 ft. Will have a sink, shower stall and toilet. Leaving the bath room going east we pass the doorway to the living room and go through the passage way to the kitchen, the kitchen is about 9 x 12. The back end of the house leads out of the kitchen onto the back porch. Leaving the kitchen and going west as you come to the passage way there is another passage way that joins this in an L shape and there is a pantry 5 x 6 ft. Also in this assembly is a little closet about 3 x 4 ft. This is a broom and mop closet. As you walk back into the living room as you walk south you see the doors as you face the wall. The one on the right leads into the study and the one on the left leads into mother and dad's bedroom. This room is identical with the study in dimensions being 12 x 20 ft. The study has three windows in it and the bedroom has one 4x4 window.

As you walk north leaving the study and dad bedroom you enter into a passage way which if you walk directly across you enter another bedroom. Come out of the bedroom back into the passage way and walk 3 steps and face a large clothes closet. Do not enter the clothes closet but make a sharp right turn and you are walking down a

passage way and about 3 steps and you will see a door leading into another bedroom. But do not enter this room and walk about another 2 steps and you come into the final room which is a bedroom.

Now that you have seen all the rooms let us go back into the living room and look out the big window. You can see the big mountain that separates us and the Levani Valley. Looking north-west you are looking up the Tumbuda Valley, a most beautiful scene.

Our house will have inside plumbing and a complete hot water system which will not cost us a dime to operate. The water will be heated by a copper jacket which acts as the first joint on our stove pipe on our cook stove. So every time we start the fire to cook a meal we automatically heat our water which will be stored in a 40 gal. tank. I will build my own septic tank and we will have an inside flush toilet just like city folk. Our water supply will come from Heaven, guttered from our roof to 2, 1000 gallon storage tanks. Our house sits on a fairly high terraced incline with the yard and the sloping incline planted in orange, lemon, grapefruit, tangerine, and date palm trees. It is the first house (frame house that is) that I have ever attempted to build, but some of the folk at Koroba insist that carpentry was my trade back home.

The outside of the house is covered with horizontal weather boarding, painted white and the inside will be lined with 5 inch pine boards, running vertical and most of which will be finished in natural color. The flooring is 2 inch tongue and grooved semi-hardwood covered with a hard plastic coating. The ceiling will be 9 ft. high of 3 ply, the only wood used that I have not prepared myself. All the furniture, beds, tables, chairs, etc. I will make myself.

Well I hope you have enjoyed the visit around our house and if it should be in the providence of God would truly love to have you visit the work here and spend some time with us in it sometime.

Editor's note:

The above is a letter we received recently from Brother Halliman. It was dated May 31. Since then he has gotten the house completed, and they are now living in it. I do not mean to say that it is completely finished, but at least it is so they can move into it, and I am sure all of our readers will rejoice with them over God's goodness in this respect.

As a close friend of Brother Halliman, and realizing that many folk look to THE BAPTIST EXAMINER for advice, I have a suggestion to offer.

There are a number of individuals and churches who are interested in Brother Halliman, who wish to do something for him in a personal way. Various ones have asked about the matter of

getting something for the new house. Personally, I think this is a marvelous idea. I think that to refuse our readers this privilege would be robbing them of a blessing from the Lord.

I am therefore, making this suggestion, that some church choose a particular room of the house — say, the living room. Brother Halliman could have a plaque made and put the name of the church on it — that is, the church that helped to furnish it. For example, the Macedonia Baptist Church, which sent Brother Halliman to New Guinea, might decide to furnish something for one room, and it could be called "The Macedonia Baptist Room." Maybe a group of people or churches might want to furnish something for the same room, in which case, the names of all could be placed on the plaque in this room.

Please remember that Brother Halliman can make, and will make, everything they need in the way of furniture. However, if you wish to share with the Hallimans in their new home in some small manner, then I would definitely encourage you to do so. As editor of TBE, I would be most happy to hear from our readers who might be interested in such a project.



Fifty Years

(Continued from page 6)

you, and never come here again. Henceforward we follow nothing but Christ."

Crushed by waves of humiliation, such as no bishop had ever met with on this continent, the weight of the ignominy which he had reaped in our midst completely overpowered his mind, and ruined him. He left us to wander every day nearer the regions of lunacy. That bishop, whose beginning had been so brilliant, after his shameful defeat at St. Anne, on the 3rd of August, 1858, was soon to end his broken career in the lunatic asylum at St. Louis, where he is still confined to-day.

There will be three more weekly issues on this book. No man in America should fail to read this book.



"Silver Sockets"

(Continued from page three)

dead. He doesn't believe in the atonement. I thought to myself, that boy certainly had summed up his father's position when he referred to him as an atheist.

Beloved, no atheist can serve God. A moral man without Jesus, can't serve God. Nobody serves God apart from redemption.

This priest that offered the sacrifice over and over and over again all day long in behalf of Israel did so in connection with the tabernacle. The tabernacle itself was built upon a silver foundation, that had been made from the redemption money. I say, beloved, there is no service except on the basis of redemption.

This certainly tells us that we ought to be mighty careful who is called to be pastor of the church. We ought to be mighty careful about those who are selected to be teachers in the Sunday School. We ought to be exceedingly careful about anybody we try to use in the service of the Lord, for there is no service except on the basis of redemption.

VII

THE FOUNDATION WAS EXPENSIVE.

We read:

"And of the hundred talents of silver were cast the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket." — Ex. 38:27.

How much were those talents of silver worth? A silver talent was about \$2,000, which would mean that the 100 talents of silver would be worth about \$200,000.

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PAGE SEVEN

ver would be worth about \$200,000. We would say that this was a rather expensive foundation that they had for the tabernacle. Yes, the foundation was expensive.

May I remind you that foundation was typical of our redemption, and our redemption and our atonement is an expensive thing. You say, "Brother Gilpin, it didn't cost me anything to be redeemed. There was no cost so far as my atonement was concerned."

That is right. It didn't cost us, but it cost my God, for my God gave His Son. He looked down upon Him and saw Him dying and turned His face from His Son. The only time that God ever forsook His own was at Calvary. David said:

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." — Ps. 37:25.

What David had never seen, you and I have seen. David had never seen one of God's own forsaken, but you and I saw God's own Son forsaken on the cross.

Talk about being expensive. It cost God His Son to provide for our redemption, and it cost the Son of God.

Can you imagine what it was for Jesus to leave Heaven and come down to this earth? I am satisfied the day the announcement was made that He was coming to earth, that the angels stood in awe. They were shocked with wonderment when they beheld the Son of God as He laid aside His crown and unloosed His golden sandals, that He might come down to this world. I can see them as they stood in actual wonderment as he announced to the angels of God, "I do not disdain the womb of a virgin."

Oh, can you imagine what it cost Jesus Christ to become our redemption? He left Heaven, He laid aside His glory, and was born of a virgin, to be cradled in a manger, to grow up as a peasant, to be hated by the majority of those whom He came in contact, and to ultimately die upon a borrowed cross, to be buried in a borrowed tomb, and to lie a corpse for three days' time.

Look at those pieces of silver underneath the tabernacle. I count them. There are 100 of them. Everyone of them weighed 80 pounds, or a talent. As I walk around I see those 100 pieces of silver lying there upon which the tabernacle was built, and I say that the foundation for this tabernacle was truly an expensive thing.

Beloved, the foundation of that tabernacle was not nearly as expensive as that which it typified, for my redemption cost God His Son. It cost Jesus Christ ultimately His life that I might be redeemed.

VIII

THE FOUNDATION WAS VALUABLE TO THE TABERNACLE.

What would have happened if they hadn't had this foundation for the tabernacle?

Every one of those 80 pound pieces of silver was hollowed out so that when it was put on the ground with the hollowed side up, they could put a peg of wood down inside that piece of silver and support the tabernacle. Yes, beloved, this foundation was valuable to the tabernacle, for there couldn't have been a tabernacle with it. They couldn't just put a board in the ground. Those boards had to be taken down and moved, day by day, for the tabernacle was moved from place to place, and from spot to spot. They couldn't just put the boards in the ground as you and I might have thought they did. Instead, they had to have a proper foundation, and if it hadn't been for the silver that became the foundation, the tabernacle would not have been a reality. So I say that the foundation was valuable to the tabernacle.

Now let's bring that over into our experience. That foundation is typical of the Lord Jesus Christ as our Saviour. As the foundation was valuable to the tabernacle, so Jesus Christ is precious to you and me today. I don't think I can emphasize it sufficiently, nor

speak of it forcibly enough, when I tell you that just as the foundation was valuable to the tabernacle, so Jesus Christ is precious to you and me.

Peter, speaking about the Lord Jesus, said:

"Unto you therefore which believe He is precious." — I Pet. 2:7.

I go back and look at the foundation under that tabernacle and I say that the foundation was valuable to the tabernacle, and, beloved, Jesus Christ is precious to me.

Notice again:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." — I Pet. 1:18, 19.

Thank God, as the foundation was valuable to the tabernacle, Jesus Christ is precious to us.

IX

THEY NEVER MADE A CHANGE IN THE FOUNDATION.

They used the same foundation everytime they stopped, and every place they stopped. Regardless of where they stopped, they never made any change in the foundation.

Now the soil changed on which they put the tabernacle. One day there might be grass that they could put this foundation on. Another day there might be a barren rock. One day there might be desert sand, and another day they might encamp under pleasant palm trees. Regardless of the change in the soil, the foundation never changed.

I am saying to you, there isn't any change in our foundation, the Lord Jesus Christ. Listen:

"Jesus Christ THE SAME yesterday, and today, and for ever." — James 1:8.

"For I am the Lord, I CHANGE NOT." — Mal. 3:6.

As there was no change in the foundation throughout all the years of the wilderness wandering, throughout all the time that the tabernacle was used, there is no change so far as the Gospel that we present. The same Gospel that is good for one man is good for another, and the same Gospel that saves one man will save all others of the elect. The same Gospel that redeems one man will redeem another.

X

THE WEIGHT OF THE SILVER.

As I have already said, there was 100 talents of silver. That means there was 8,000 pounds, or 4 tons, of silver. Beloved, it had to be moved every day. Merari, who was one of the sons of Levi, (Continued on page 8, column 3)



Billy Graham

(Continued from page 2)

It examines the effectiveness of the Crusades and the doctrinal content of the preaching, but treats most fully the practice of cooperation with non-evangelicals employed by the Billy Graham organization.

Mr. Hulse has an active concern for evangelism, and was formerly an enthusiastic supporter of the Billy Graham Crusades. In this, (Continued on page 8, column 3)

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Mormonism

(Continued from page one)

ing office, plagiarized large sections, rewrote parts, and intended to use it to start a new religion. Then Joseph Smith got control of Rigdon's book, took over his plot, and proclaimed himself the Latter-day priest of God. Joseph Smith's story: an angel named Moroni told him where to unearth some golden plates covered with "mystic symbols." With the plates he also got from the angel "a pair of magic spectacles to decipher the symbols." (Time, 7-47). After months of tom-foolery — speaking from behind a blanket, while an assistant took down his words — Joseph produced the 275,000-word document which he called The Book of Mormon. There is an

inescapable similarity between Smith's book of Mormon and Spalding's "Manuscript Found."

Who in his right mind could believe that God gave a special revelation to a flighty, unprincipled young man through an angel and then gave him "a pair of magic spectacles to decipher the symbols"? Mormonism is one of the most palpable farces ever foisted upon gullible people. Mark Twain called it "chloroform in print." —Light.



Church... Living God

(Continued from page 5)

men who supposedly believe church truth were great disappointments to me. I went to sev-

eral for help on Baptism and the churches who have the reputation of believing as I do now, but I asked for bread and they gave me a stone. Very few took the good solid ground of Baptists being the only true church and the only church having authority to baptize. You would be surprised at the answers some men gave me when I questioned them as to why my baptism was not Scriptural, and as to why a man needed Baptist Baptism.

Let me plead with preacher brethren to speak forth the truth like a trumpet on these matters. The people need to hear these truths, plainly, and repeatedly. Too many who seemingly believe these things somewhat, will compromise on these subjects in the pulpit and private conversation. As far as I know, our Church is the only one in Winston Salem (over 100,000) standing strongly for grace and church truth. If I am wrong, I would be glad to be corrected, and to fellowship such a church.

Is it not a tragic commentary on the conditions among so called Baptists today, that I was a member of four Baptist (?) Churches, licensed by one, ordained by another and pastored two and went to a Baptist (?) school all with holiness baptism.

Let me say, that I take my share of the blame for this. I was wrong, I should have learned the truth for myself, but did not. I praise God for His patience and mercy in dealing with me and bringing me to these precious truths. Further, let me say that the Baptist Churches and preachers, with whom I had contact during this time must likewise bear their share of the blame that such a terrible condition should exist.

I have travelled a long road. God has graciously brought me safely on my journey and He will lead me on. I write in love. Oh, that any of God's children in holiness groups might learn the truth and come out. I bear them no ill will, but I do abhor the heresies of these groups and must stand against them; the more so, because I know first hand the soul-damaging effects of such heresy. I say, seriously and deliberately, what I said before; that these groups are a mixture in varying proportion of terrible ignorance of the Bible, extreme emotionalism, and demonism. We must stand against this. We must teach the truth and stand for the truth in love to the souls of men.

I have lost many friends in this journey from holiness (?) heresies to the truths I hold today, but I would not give up one truth God has taught me for all the world. I praise His dear name for teaching me these things. Brethren, pray for me that God will strengthen me and use me to His glory. God bless you all.



Billy Graham

(Continued from page two)

his first book, he seeks to make a positive contribution to the discussion on evangelism.

Here is a book that every true Baptist should own and read. It can be bought from our bookstore for 75c.



"Silver Sockets"

(Continued from page 7)

was given the task of the moving of this silver. After all the tabernacle had been torn down and each one of the Levites got his portion that he carried, then came along the Merarites, the descendants of Levi, and picked up these 80-pound blocks of silver and carried them until they were put down again for the erection of the tabernacle. This silver, which weighed 4 tons, had to be moved from day to day, and I would say that it was quite a burden for an individual to have

to pick up and muscle an 80-pound block of silver.

But, oh, what a precious burden it was, for each man, as he picked up one of those silver sockets knew that he was picking up that which typified redemption for the Jewish race.

Sometimes I think, and I am sure other preachers think, that God has given me quite a burden when it comes to His ministry—a burden to preach the truth, and yet what a precious burden it is to know that through the preaching of the Word of God, whereby we talk in terms of redemption and atonement through Jesus Christ, that men are saved. I am sure that no Jew looked at that piece of silver that he was carrying to realize that he had a tremendous burden and yet a precious burden to him — I am sure no Jew looked upon that piece of silver as a precious burden any more than your pastor looks upon it today. I thank God for the privilege that I have of telling men that we have redemption in the Lord Jesus Christ.

CONCLUSION

Look at that tabernacle standing out there in the wilderness and the desert. There wasn't anything beautiful about it. In fact, it was covered with badger skins. A badger skin is about the cheapest skin that you can think of. There isn't any animal that has a hide that is any cheaper than a badger skin. Imagine after those badgers skins had been put on the tabernacle as a final covering how lovely it was. They were not pretty to start with, and then they became windblown and weather-beaten. Suppose you stand and look at that tabernacle. You say, "What a sorry sight — windblown, weather beaten, no beauty there."

Do I hear another Scripture ringing in my ears and saying: "There is no beauty that we should desire Him." — Isa. 53:2.

Mark it down, beloved, that tabernacle was most unpromising so far as beauty was concerned, but open it up and step inside, and there is gold to be seen on every side. Look at that embroidery — that needlework! Look at all the curtains in their beauty and their glory! Then look down underneath it at the silver supporting it all.

Beloved, it doesn't look like it is much to be a Christian. From the outside there is no beauty about it. In his unsaved state, anyone would much rather live for the world than to live for Christ. You would much rather do the things of the world, than you would to serve Christ. There is no beauty in serving Christ, looking at it from the outside — not any more beauty than to see those badger skins covering the tabernacle. But once you get inside Jesus Christ, there is a beauty to be seen, the like of which the world knows nothing about.

It was the silver that supported the tabernacle which was so beautiful on the inside. The silver represents our atonement in Jesus Christ, so as the silver supported the tabernacle, our atonement — our redemption, supports us. Listen:

"For other foundation can no man lay than that is laid, which is Jesus Christ" — I Cor. 3:11.

In view of that, I like to sing:

"On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand."

How those Jews must have thanked God for that atonement money which became the founda-

tion of the tabernacle. He thank God today for Jesus Christ because He is the foundation upon which my life is built. He is the foundation, and without Him, there is nothing but sand. May God bless you!



Baptism

(Continued from page five)

Him a Son of God; God called Him as His Son before the eternity. "And Jesus answered and said unto him, Suffer it to be so now: for thus it becometh to fulfill all righteousness." — Matt. 3:15. Christ was born under law and while He was here on earth He had to abide by the law; for if He had broken the law, He could not have been the elect. Besides fulfilling the demands of the law, He fulfilled all the prophecy concerning Him. He was an example of baptism to us by being baptized.

Jesus being baptized was a spiritual forecast to his death, of His coming death, burial, resurrection. Paul tells us baptism is a burial — "By baptism into death: that like as Christ was raised up from the dead, the glory of the Father, even so we also should walk in newness of life." — Romans 6:4. Paul for the saved person shows the world that he is now dead to his carnal nature, that the Lord saved him, and he wants the people to know that he is not of the Lord, and he is now to serve Him from that time on. The Lord calls him home, know we are baptized, we are already children of God, for baptism has no saving power in it whatsoever. It is only a picture of the death, burial, resurrection.

Baptism without the authority, no matter what, is not scriptural baptism, and it amounts to only getting Jesus was baptized by God's authority. "There was a man from God, whose name was John." — John 1:6. No person had the authority to baptize Christ, but John the Baptist. Only Christ's church has authority today to baptize, 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. This commission was given to the church only. Thus only the church which has instituted has authority to baptize. Every believer should be baptized by a church with divine authority to perform the act. God expects every son to seek out such a church.



Appreciated Comments

(Continued from page 6)

God is still working THINGS after the counsel of His own will, and that all things are accomplished by His power, catastrophe and calamity is designed for the interest of God's elect and the same time affords them the greatest challenge to be able to get the gospel message to the creature. Somewhere in the mess there are yet some who will believe when they hear the Lord bless the Calvary Church as you to present the message on the printed page as well as the pulpit.

T. F. Sanders
(Louisiana)

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