

He who said, "My yoke is easy" did not live an easy life.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"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

35, NO. 27 ASHLAND, KENTUCKY, AUGUST 20, 1966 WHOLE NUMBER 1448

VERY PERTINENT QUESTION . . .

DO SINNERS RESIST THE HOLY SPIRIT?

stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." — (John 7:51).

From a child I have heard of sinners resisting the Holy Spirit. I have heard other ministers warn against resisting the Holy Spirit. I have heard strange tales of the conduct of sinners resisting the Spirit. In several instances I have heard the same story of a man who, in resisting the Holy Spirit, jumped out of a window of the church house to get away from the striving of the Spirit. I have listened to evangelists urge sinners to yield to the Holy Spirit, telling them that they might be away from Him never to return. I have heard of men (though I have never met one) who asserted that they, having refused to yield to the Holy Spirit, were not resisting the Spirit and never felt His strivings. Now the



Eld. C. D. Cole
Madisonville, Kentucky

above expressions, but he believes that there is also a vagueness in them which is confusing and misleading.

What is the sin of resisting the Holy Spirit? Just what does the sinner do in resisting the Spirit? What does the Spirit do in striving with the sinner? It is the purpose of this article to clear up some things which appear to be vague and obscure in the minds of many people.

The only N. T. passage that relates directly to our subject is Acts 7:51 and context. An exegesis of this text in the light of its context will answer three questions, namely:—Does the sinner resist the Holy Spirit? How does the sinner resist the Holy Spirit? Why does the sinner resist the Holy Spirit?

DOES THE SINNER RESIST THE HOLY SPIRIT?

The passage under consideration gives clear answer that sin is an element of truth in the (Continued on page 4, column 5)

PIES vs. TITHES

"There was a church in our town,
Which thot 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash
The folks got tired of buying
And the whole thing went to smash.

"There was a church in our town
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay,
It seemed so very plain,
Forthwith 'twould have no other way
Not even once again."

Some Baptists We've Known

"Once I knew a Baptist,
He had a pious look.
He had been totally immersed—
Except his pocket-book.
He'd put a nickel on the plate,
And then, with might and main,
He'd sing, 'When we asunder part,
It gives us inward pain.'

"I also knew a Baptist
Who couldn't sin he said.
He'd holler 'Glory' loud enough
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever quite raise that."

Why I Am A Baptist And Not A Campbellite

PREACHED AT CALVARY'S 1965 BIBLE CONFERENCE

Matt. 23:1-5. "Then spake Jesus to the multitude, and to His Disciples, saying, the scribes and the Pharisees sit in Moses' seat: All

that is written in the Law of Moses and in the Prophets, ye must do and observe; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments . . ."

They make broad their phylacteries. This means that they wore square leather boxes around their neck and around their left arm, (which contained little pet scriptures inside) while they were praying. Beloved, we see a lot of "making broad their phylacteries" going on today. That is why it is I am a Baptist and not a Campbellite. First of all, I'll tell why I am not a Campbellite. Like all other false beliefs, schisms, isms and Protestants (which include Baptists, who are Arminians, or "Free-willers," as I call them), they are going to stand or fall by the Word of God. The Word of God sheds light on the subject . . . and they will be seen in the light of the Word, and then fall flat. (Continued on page 6, column 1)



Elder Gene Hensley
Stockdale, Texas

whatsoever they bid you do, that observe and do; but do not ye after their works: for they say, and do not. For they lay heavy burdens and grievous

An Open Letter To Baptist Baptism, The Only True Baptism Ever Known

PREACHED AT 1965 BIBLE CONFERENCE IN ASHLAND

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 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 commanded you: and, lo, I am with you always, even unto the end of the world. Amen." — Mt. 28:18-20.



Eld. Joe Wilson

Prof. Altizer: So God is dead. I know not how you managed to arrive at this conclusion, for if we were to judge your spiritual condition by the blasphemous ideas you propagate, we would be forced to assume that you never knew Him in the first place. However, you have accidentally revealed some startling truths. YOUR god may very well be dead, for it is evident that your god is not the God of Jacob, the God of David, the God of all genuine born-again believers. YOUR god is a creature of your own creation, one that is a temporary being, subject to the rav- (Continued on page 7, column 1)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"HOW JESUS' CHURCH WILL SURVIVE"

(Read Acts 27:9-44).

I have a very definite conviction that the church the Lord Jesus Christ established when He was here in the days of His flesh shall never fail. I take the words of Jesus as a basis for that statement, for He said:

"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL AGAINST IT." — Mt. 16:18.

Then I remember when Jesus came to the end of life, and was getting ready to leave His disciples, He met them in Galilee and gave to them a commission whereby He 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: Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you ALWAYS, even unto the END OF THE WORLD. Amen." — Mt. 28:19, 20.

Notice, He promised to be with that group, all the way to the end of the age.

I am satisfied that He gave this commission to His church. He couldn't have given it to the disciples, as individuals, because they were not to live unto the end of the age. He gave this commission to a group that was to continue to the end of the age, and He said, "I will be with you all the way, even unto the end of the age." I am convinced, beloved,

in the light of this, that the church that Jesus built is going to last forever.

When I come to the book of Ephesians I find Paul, praying, saying:

"Unto him be glory IN THE CHURCH by Christ Jesus THROUGHOUT ALL AGES, world without end. Amen." — Eph. 3:21.

There is no indication that the church Jesus built is going to come to an end, but rather, His church is going to last throughout all ages, world without end.

I am not saying that all Baptist churches are going to continue. I am ready to say there are some churches that our Lord has taken His candlestick away from. In (Continued on page 2, column 1)

HYPOCRITICAL SINGING

We sing "Sweet Hour of the Soldier's Day" and are content with 5 minutes a day.
We sing "Onward Christian Soldiers" and wait to be drafted into service.
We sing "O For a Thousand to Sing" and don't use the service.
We sing "There Shall Be Blessings" but do not let it rain.
We sing "Blest Be The Tie that Binds" and let the least little sever it.
We sing "Serve the Lord Gladly" and gripe about the service.
We sing "I Love to Tell the Story" and never mention it at all. (Continued on page 8, column 5)

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"Jesus' Church"

(Continued from page one)

fact, we have a statement from God's Word that would indicate that our Lord does remove the candlestick. Listen:

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will REMOVE THY CANDLESTICK out of his place, except thou repent." — Rev. 2:5.

I believe there are lots of Baptist churches that are Baptist only in name. It isn't because you have the name Baptist over the door that makes it a Baptist Church, but it is what the church believes, and what the church contends for that makes it a Baptist Church. I am satisfied there are many so-called Baptist Churches that still have the name of being a Baptist Church, but it is in name only. I am sure there are many churches today where our Lord has reached down and removed the candlestick therefrom. You can't tell me that when a Baptist Church goes contrary to the Word of God 365 days out of the year — you can't tell me that when a preacher's message is contrary to the Book 52 Sunday mornings and 52 Sunday nights out of the year — you can't tell me when a man denies the sovereignty of God and denies the truth of election and all the balance of the doctrines of grace — you can't tell me that our Lord is going to look inside such a church as that. I say, beloved, He removes the candlestick from institutions of that type.

In contrast, the church that the Lord Jesus Christ established is going to last. Here and there, He may reach down and pick up a candlestick, and put a church out of existence. He may remove the candlestick. He may allow the church to go on in name only, but without any candlestick, and

without any light going out therefrom. He may do that, but so far as His church is concerned, His church is going to last forever, and there is no passage of Scripture that shows this by way of illustration, any more, and any better, than the passage that I have read to you this morning.

It is true that the Apostle Paul made a trip to Rome. He went there for the purpose of being tried before Caesar. He went there in order that he might defend Himself as a citizen of Rome. He went there for that purpose. That literally came to pass. Though it is literally true that Paul went to Rome it is also figuratively true that the church that the Lord Jesus Christ built, is seen in picture, in the experience of the Apostle Paul.

I

PAUL'S WARNING.

Paul gave a warning. Listen:

"Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, Sirs, I perceive that this voyage will be with HURT AND MUCH DAMAGE, not only of the lading and ship but also of our lives." — Acts 27:9, 10.

Paul gave them a warning that they were going to get into trouble, and, beloved, the Paul who warned them about this ship on which they were sailing — that same Paul warned the church relative to the conditions that were going to arise in the days to come. Listen:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing SHALL GRIEVOUS WOLVES ENTER IN among you, not sparing the flock." — Acts 20:28, 29.

"Now the Spirit speaketh expressly, that in the latter times SOME SHALL DEPART FROM THE FAITH, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." — I Tim. 4:1-3.

"This know also, that in the last days PERILOUS TIMES shall come." — II Tim. 3:1.

"For the time will come when they WILL NOT ENDURE SOUND DOCTRINE; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." — II Tim. 4:3, 4.

Just as the Apostle Paul warned this ship owner, and the captain of the ship, and the centurion who had him in custody — just as the Apostle Paul warned these individuals that they had better stay in port and not put out to sea, in like measure the

(Continued on page 3, column 1)

GARNER, JACKSON, BISHOP, WALL, AND CAUSEY

"Fancy Twistings and Turnings"

Election Unconditional And From Eternity

BY: ROY MASON, ARIPEKA, FLORIDA

Sometime ago Bro. D. N. Jackson of the American Baptist had an editorial that dealt with the matter of election. I commented on the article in the Examiner, as did Bro. James Hobbs. In a later article in the June issue of the American Baptist editor Jackson invites us to further discussion in these words, "Come on in brethren, the water is fine." I think I will just accept this nice invitation. First, however, let me remark that I am concerned about what the Bible teaches, and not with a mere personal clash with Bro. Jackson. I haven't the slightest animosity toward him. To the contrary I have often read articles from his pen that I have enjoyed and approved.

After the editorial referred to, in which Bro. Gilpin classed Bro. Jackson as a "rank Arminian," and this Bro. Jackson didn't like, in his June article he states the five points of Arminianism, and seeks to show that he is not in accord with most of those points. However, he admits that he holds the views that really constitute the "hard core" of Arminianism. Now personally, I don't want to make Bro. Jackson any more Arminian than he actually is. I am sorry that he holds to any of the views of James Arminius — a man whose teachings have so dishonored God. He prefers to be known merely as a Baptist. But the staunch Baptists who have been recognized as leaders during the past, did not hold the free-will views, yes, the Arminian views expressed by Bro. Jackson. The two great Baptist confessions of faith of early American days, The New Hampshire and Philadelphia Confessions, were and are both Calvinistic. (No use to shy around terms, Arminianism and Calvinism are theological terms. They refer to two antithetic systems of doctrine). Likewise the groups through whom Baptists trace their origin back to apostolic days, were Calvinistic in their beliefs. The Waldensians are an example. Prof. A. A. Hodge of Princeton Seminary is quoted as saying, "The Waldenses . . . were all Calvinists." Likewise the Anabaptists held Calvinistic views, as did the Particular Baptists of England from whom American Baptists largely descend. Baptist theologians like Boyce and Strong for instance, were Calvinistic in their views. Likewise we find J. R. Graves, whose memory is dear to the hearts of Landmarkers, saying as recorded in "Seven Dispensations" page 100, "But as God's foreknowledge rests upon his determinate counsel, this 'seed' is composed of all, in all ages, whom God determined to save, and those in time, he by His Holy Spirit . . . draws to His Son."

It is regrettable that in these modern days of loose thinking we have so many Baptists who have carelessly and sentimentally adopted views that are largely Arminian. This is in part because they have not been taught the truth about such subjects as election. I recall a conversation with a graduate of the New Orleans Baptist Seminary concern-

ing election and he didn't remember ever hearing the subject discussed in class. I could name two independent Baptist colleges where the question of election is banned completely from classroom discussion.

Now, without attributing to Bro. Jackson any Arminian views that he does not hold, let us note some of his beliefs as stated in his June article:

"ELECTION TO PERSONAL SALVATION COMES IN TIME, NOT BEFORE THE WORLD BEGAN."

But God's Word says differently. Ephes. 1:4, "ACCORDING AS HE HATH CHOSEN (elected) US IN HIM BEFORE THE FOUNDATION OF THE WORLD . . . HAVING PREDESTINATED US . . ."

There it is . . . "chosen us . . . PREDESTINATED us." WHEN? In time? No. It says, "BEFORE THE FOUNDATION OF THE WORLD." That means in ETERNITY. Now let's not twist and squirm and try to get out of what this Scripture plainly means.

Nothing more is needed to prove the point, but just for good measure, let me throw in one more Scripture. In Rev. 13:8, John tells us that everybody on the face of the earth would join in worshipping the anti-Christ were it not for one thing — election that took place from the foundation of the world. Translators unwilling to let it be put so strongly, have grabbed the passage, but look on the margin of the Scofield Bible if you have one, and you will find the correct rendering in these words, "And all that dwell upon the earth shall worship him, whose names are NOT WRITTEN FROM THE FOUNDATION OF THE WORLD IN THE BOOK OF LIFE OF THE LAMB SLAIN." The American Bible Union version translates it almost exactly the same, as does the new Revised Standard Version. Not only elected from the foundation of the world, before time as we know it, but the names of the elect placed on the pages of the Lamb's Book of Life! Let all "I think so's" come to an end, God says that predestination takes place in eternity and that the predestined have their names inscribed on the Book of Life.

2—Bro. Jackson says, "CHRIST

DID DIE FOR ALL PEOPLE . . . HE OPENED THE DOOR OF SALVATION TO ALL OF AM'S POSTERITY." In answer note several things:

(1) If Christ died for all people, then THE MERITS OF HIS DEATH WERE LARGELY WASTED, for most people rejected Him. Personally, I believe that one drop of atoning blood was wasted. I believe that every person who will show up in heaven, and that His death will prove a complete success. In His great necessary prayer of John 17, He did not pray for the world, but for those whom He gave to the Father. He says so. He prays (verse 9) "I PRAY FOR THEM, I PRAY NOT FOR THE WORLD, but for those whom thou hast given me, for they are not of the world." (v. 12) "I have kept them, and none of them is lost." (2) If Christ died for all people, THERE WILL BE MULTITUDES WHOM CHRIST WILL NOT SAVE. Do you believe that? I don't. I don't believe God is so weak that He is unable to bring to salvation whom His Son died to save. We not taught that "God's will is not shortened that He cannot save?"

"But God can't override His will," someone says.

Oh how disgusted I get. I hear all that stuff about GOD'S SOVEREIGN MAN, AND MIGHTY WILL that God is powerless before! Human mania reaches its climax just here. Mania who think that God is powerless before mighty man and his mighty will. They need to go back and read Scripture where men are called grasshoppers. They need to read Dan. 4:35 where it says, "all the inhabitants of the earth are reputed as nothing, and he doeth according to HIS WILL, the army of heaven, and the INHABITANTS OF EARTH, and none can stand before him, or say unto him, what thou?"

(3) The third point of Arminianism is to the effect that IS NOT TOTALLY DEPRAVED. Bro. Jackson is to be commended for repudiating this, although is very inconsistent in so doing. If man is totally depraved, he is according to the Bible WILL is depraved. Satan can't (Continued on page 8, column 1)

WORD STUDIES

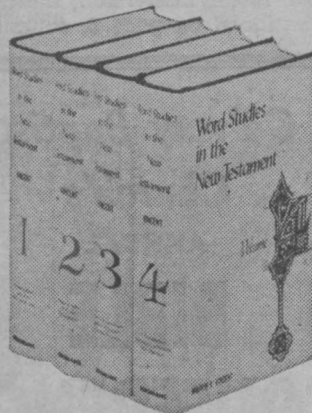
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PAGE TWO



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Jesus' Church

Continued from page two)
Paul has given a warning that there was going to be adverse conditions arise in the church.

II

PAUL'S TESTIMONY REPUTED

Paul told them that if they were to sea, they could expect a hard time. He told them the ship was going to perish and cargo was going to perish. However, they believed the ship was more than they believed things that were spoken by the Apostle Paul.

Paul was wondering if the same was true today. These leaders on board the ship had more authority than Paul had. They had authority than Paul had, and everybody believed the leaders more than they believed the Apostle Paul.

There are a lot of church leaders today who are giving advice contrary to the Bible. The advice mainly has to do with the social gospel. They are saying, "Let's save the masses, don't worry about the individual soul. Let's remake civilization and save the masses." They are talking about the world getting better. They are talking about the Ecumenical spirit which is bringing all the denominations from warring camps, and bring them back into the great movement known as a Church.

They are talking in terms of a movement to uplift humanity. Beloved, the world church of today are giving advice contrary to the advice of the Apostle Paul. When I see Paul giving advice that they had better follow, and I find the ship giving his advice where he said, "That isn't true; we are sailing tomorrow morning," to you, just as they repeat Paul's testimony back to me today the church leaders are repudiating the things of the Bible, by the advice they are giving as to the work of the

III

THE SOUTH WIND.

Paul will notice that a south wind began to blow softly. Listen: **"When the south wind blows softly, supposing that they had obtained their purpose, loosed, they sailed close by."**—Acts 27:13.

Paul said, "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius."—I Cor. 1:11-14.

What does this tell us? That Euroclydon, that tempestuous wind, was beginning to break upon the church. Even in the days of the Apostle Paul the church at Corinth was feeling that tempestuous wind that was break-

ing, to the extent that there was division in the church.

Notice again: **"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife."**—I Cor. 5:1.

"That we henceforth be no more children, TOSSED TO AND FRO, and carried about with every WIND OF DOCTRINE, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."—Eph. 4:14.

I tell you, beloved, it wasn't long before Euroclydon broke over the ship. Also soon after Paul's day a tempest of false doctrine began to sweep over the church. Even in the days of the Apostle Paul the church began to feel the tempestuous wind of false doctrine. All kinds of isms and schisms began to confront that church, and they have continued on down to the present time.

V

USING HELPS.

What did the shipowners do? The ship drifted and they became alarmed as to the vessel, and they used some helps. Listen:

"Which when they had taken up, they used helps."—Acts 27:17.

What did they do on that vessel? They took rope and tied it around that ship to hold it together from stem to stern. They used helps in order to keep that ship afloat, and to keep it together.

Beloved, isn't that about the way the church has done? Let's skip over a few years and come down to this present time. Let's see if the modern church doesn't use lots of helps to try to keep the ship together. Let's see if the average church isn't using a lot of helps trying to keep the old ship of Zion afloat.

We have churches today that build gymnasiums bigger than they do their auditoriums. We have churches that build swimming pools right inside the building.

I remember several years ago that I went to Huntington, W. Va., to a Presbyterian Church one night on a matter of business. When I looked inside, prayer meeting was going on in the auditorium, and there were about a dozen people there. As the man showed me about the building we went back behind the auditorium, and there were about 100 or 150 young people back there with bathing suits on, jumping in and out of the water. You can't tell me, beloved, that they weren't having a lot better time than the people were having in their prayer meeting. What was that church doing? They were using helps to undergird the ship.

Beloved, the churches of today have swimming pools, and dancing, and suppers, and worldliness of all kinds. You say, "Brother Gilpin, surely we don't have dancing in Baptist Churches?" Beloved, I could call the roll of dozens of so-called Baptist churches that allow dancing to take place right in their church auditorium.

The first time I ever heard of that I thought it was the most ridiculous thing that ever came into my mind. Today, I say it is worse than ridiculous to think that a church would allow a dance to take place inside the very sanctuary that is supposed to be dedicated to the service of the Lord Jesus Christ.

I look at them as they take those ropes and wrap it around the ship trying to hold it together. I see them as they undergird it from stem to stern. I see them as they use helps for this ship on which Paul and this crowd were riding. Just as they used helps, so the average church today has a lot of helps. They have basketball teams, and baseball teams, and all kinds of teams.

You say, "Brother Gilpin, don't you like basketball and baseball?"

Beloved, that hasn't a thing to do with what I like. My flesh likes a lot of things that I don't have any business putting inside a Baptist Church. There are lots of things that I can enjoy in my own flesh that I haven't any business making a part of a Baptist Church.

Beloved, I say to you, the average church is using a lot of helps today to hold the ship of Zion together just like they were using helps back there to hold the ship together on which Paul was riding.

VI

THEY LIGHTENED THE SHIP.

We read: **"And we being exceedingly tossed with a tempest, the next day they lightened the ship."**—Acts 27:18.

They threw overboard the tackling, and the sails, and a part of the cargo of wheat. I can see that crowd as they threw their wheat overboard—that precious cargo—that life-giving cargo—that cargo that might have fed the bodies of lots of people had it been saved. They threw that precious cargo of wheat overboard into the sea.

Beloved, I can close my eyes again and I can see how our churches have likewise thrown the precious cargo of the truth of God's Word overboard. I know of lots of Baptist Churches that deny the virgin birth of the Lord Jesus Christ. I know lots of Baptist Churches that deny the blood atonement. I know lots of Baptist Churches who deny the verbal inspiration of the Scriptures. I believe in a verbal inspiration. I believe that every word in the Bible is inspired of God. The men who wrote this Bible were merely secretaries who took down the words that God pronounced. God spoke, and these men wrote the words that God gave to them.

How few people though, would agree with me in what I believe! They have thrown overboard the verbal inspiration of the Scriptures. They have thrown overboard the precious resurrection of the Lord Jesus Christ.

I was reading recently of this infidel that went to New Orleans under the guise of lecturing to a Baptist Seminary—how this infidel Butterick went there supported by the Cooperative Program funds of Southern Baptists—how this infidel said that if we knew the full truth of the resurrection, our life would probably be very prosaic.

Don't tell me we are not living in perilous days when a man stands up before a Baptist school and denies the resurrection to the extent that he says if we knew the full meaning of the resurrection, our life would be mighty prosaic. In other words, he just completely denied the bodily resurrection of the Lord Jesus Christ.

I was talking to a man a few days ago who said that his pastor on the so-called Easter Sunday stood up before his congregation and said, "Jesus didn't come out of the grave in His body; it was sort of a gaseous eruption."

I want to tell you, Jesus Christ came out of the grave with a literal body. He went into the grave with a literal body, and he came out with a literal body, and every one of us are going to be raised in the same manner

someday. Job said:

"Yet in my flesh shall I see God."—Job 19:26.

I tell you, I believe in a resurrection. I am not one of those who is going to lighten the ship by throwing overboard the doctrines of God's Word.

I think about the many Baptist preachers that are throwing overboard the doctrines of grace just in order to make the ship lighter—so as to please the people. I think of the many Baptist preachers to whom, if you would talk about the doctrine of election, might say, "Brother Gilpin, I believe it, but I can't preach it," or "I like to think about the doctrine of election. It does me good to think about it, but I wouldn't dare mention it in my church." Then I think of the multitudes who don't even believe it. I think of the multitudes of Baptist Churches who long ago have thrown the doctrine of election and all the great doctrines of grace overboard, and they now believe that God is depending upon them. They believe that God is depending upon their little program. They believe that God is depending upon what they do rather than upon the Holy Spirit of God who calls the elect unto Himself. I am trying to say to you, Paul on board this ship saw the precious cargo of wheat dumped into the ocean to save the vessel, and there are a lot of churches that have thrown the precious cargo of the truth of God's Word overboard in an effort to keep the church afloat.

VII

GOD-GIVEN ENCOURAGEMENT.

God gave Paul encouragement, for we read:

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God."—Acts 27:22, 23.

What a God-given encouragement this was! Paul said, "Be of good cheer."

This reminds me of my Lord as He walked on the sea. When Simon Peter attempted to and was about to sink, Jesus said to His disciples:

"Be of good cheer; it is I."—Mt. 24:27.

This reminds me of that experience when the Lord Jesus Christ spoke to His disciples, saying:

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but BE OF GOOD CHEER; I have overcome the world."—John 16:33.

Paul had some encouragement for this crowd which he had gotten from God. He said:

"For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me."—Acts 27:23-25.

Beloved, I have a message this morning that ought to encourage you. Do you know where I got it? I got it from Heaven too. This Bible came from Heaven. I don't believe that man had anything at all to do with the (Continued on page 7, column 2)

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PAGE THREE

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The Baptist Examiner FORUM

Does I Cor. 11:5 teach that a woman can pray and prophesy? If so, what conditions would she have to meet? If so, where?

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Of course women can pray and even prophesy in certain cases. There are, of course, restrictions.

A woman cannot speak in the church. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." (I Cor. 14:34-35)

A woman cannot teach or usurp authority over the men. "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:12). A woman cannot offer public prayer. "I will that men pray everywhere . . ." (I Tim. 2:8). They can teach women and children — See Titus 2:3-5. They are to be in a constant attitude of prayer. "Pray without ceasing." (I Thess. 5:17).

In I Cor. II the Apostle, under inspiration, is systematically pointing out the errors of the people of the church at Corinth. Apparently the women had been doing two things wrong. They had been speaking in the assembly and they had been attending church without a covering. In this chapter he is showing the wrong of being in church without a covering. From this point he progresses with the teaching until we get to Chapter 14 where he shows the wrong in speaking in the church.

ROY
MASON

Radio Minister
Baptist
Preacher

Aripeka, Florida



Yes, this passage would certainly seem to teach that a woman may pray and prophesy, but several things must be considered in this connection.

1. Note that "prophesy" as used in the New Testament often means foretelling rather than foretelling. In other words it was the speaking forth of the truth rather than prophesying future events. That would seem to be the sense of prophesy as used here.

2. This passage certainly was not meant to contradict what Paul says a few minutes later when he prohibits women from speaking in church meetings, for in 14:34 he says, "Let your women keep silence in the churches." The context plainly indicates that speaking is under consideration. Nothing is said about singing. Those who try to use 11:5 as authority for women to pray in mixed assemblies, or to preach, make Paul to be a numbskull who wrote something then turned right around and contradicted his own teaching. Besides, in I Tim. 2:3, Paul says, "I will that THE men

pray everywhere." Evidently he was speaking here of public prayer, and the Greek text uses the definite article THE. "THE MEN."

What conditions then would women have to meet in order to pray or speak? It would have to be in some place other than the public assembly of men and women.

Where could she meet the conditions laid down? The answer is, before a group of women or children. Indeed, women of older age are specifically told to "teach the young women" (Titus 2:4). Women by the thousands are meeting each week with groups of women and are praying and prophesying or speaking.

AUSTIN
FIELDS

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Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



No, this verse does not teach that a woman can pray or prophesy in the church, but rather the opposite is true, for it prohibits her from speaking in public when a man is present.

"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." I Cor. 11:3.

In this verse the Holy Spirit reveals to us who the head of the woman is, and this revelation declares that the man is the head of the woman. To interpret verse 5, I must interpret it in the light of its immediate context so that the verse would read, "But every woman that prayeth or prophesieth with her head (man) uncovered, dishonoureth her head (man). If I were to interpret that the woman's head is her own physical head, then I would have to contend that if she covers her head, that she would have every right to pray and prophesy. Therefore I do not believe that the covering means a hat or veil, but rather subjection to her head the man. Thus if a woman were to pray or prophesy she would uncover (take off the yoke of subjection) her head (man).

"But if a woman have long hair it is a glory to her: for her hair is given her for a covering." I Cor. 11:15. From this verse I gather that the woman's hair is given her for a covering, or outward symbol of her subjection to her head the man. So that Paul says in verse 5, "if a woman pray or prophesy with her head uncovered she dishonoureth her head (man) for that is even all one as if she were shaven, or no hair to show forth her subjection to her head the man."

Therefore I do not preach that a woman is to cover her hair, but rather her head, to do this she must remain in silence in the public assembly. "For it is a shame for the woman to speak in the church." I Cor. 14:35.

"For this cause ought the woman to have power on her head (man) because of angels." V-10.

The word "power" in this verse is the same word that is translated authority in other places. When women attend the worship service they ought to put the authority in her head the man, for if she were to pray or prophesy she would violate the command of the Lord and the angels who are in attendance at the services would see and hear her, as she takes authority which God never gave to her.

"But if any man seem to be contentious, we have no such custom, neither the churches of God." v. 16. The custom which Paul did not practice, or the churches of God was, women praying and prophesying with her head uncovered, or praying and prophesying with men present.

Therefore verse 5 does not in any sense teach that a woman can pray or prophesy.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



Oftentimes our preconceived ideas and definitions of words cause a certain Scripture to be a question in our minds when in reality there is no question involved at all. If we look upon this word "prophesy" to mean to preach in the assembled church and nothing more, we can only have a question confronting us when we come to this verse. But the verb "prophesieth" here in this verse and the verb "prophesy" in Acts 21:9 simply means to tell forth the Divine counsels as revealed in God's Word. Before the New Testament was written, to prophesy often meant to foretell the mind of God concerning a certain thing. But for a person to start prophesying in that sense now that we have the complete revelation of God can only result in the beginning of a new and false religion.

In Tit. 2:3 we see that women are to be teachers of good things. And the best thing that can be taught to a needy and dying world is the gospel of the Lord Jesus Christ. And in Col. 3:16 we are admonished to "Let the Word of Christ dwell in you richly in all wisdom teaching and admonishing one another." And if you notice it does not say, "Provided you are a man." It is true that I Tim. 2:12 seems to teach that a woman is not to teach under any condition, but in Acts 18:26 the Holy Spirit was careful to let us know that Priscilla had a part in teaching Apollos. And since this man and his wife could take this preacher into their home and teach him the Truth of God's Word more fully it may be that we should study Scriptures like I Tim. 2:12 more closely. Could it be that this verse means that a woman is not to teach a man in the sense that she domineers over him? The Williams version says,

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Resist

(Continued from page one)ners do resist the Holy Spirit. This was the charge brought against the Jews by Stephen. Resisting the Spirit they were following in the steps of their fathers. "Ye do always resist the Holy Ghost: as your fathers did, so ye."

There is an idea prevalent a few times in the lifetime of man the Holy Spirit comes to him in an effort to save (regenerate) him; that he may resist and overcome the effort of the Spirit, that after repeated and unsuccessful efforts, the Spirit leaves that man. This is called sinning away the day of grace and results in evangelists get visible results warning men that they have come forward in profession of faith lest they drive the Spirit away and forever seal their doom. Such an invitation is confusing, misleading, and dangerous. It is not a Scriptural invitation. It is such an invitation the unrepentant sinner naturally thinks of in coming forward he is yielding to the Holy Spirit. Many have doubtlessly thought he yielded to the Spirit when he came forward and gave the Spirit his hand, when in fact his eyes had never been opened. The Gospel way of salvation is an experience in life-giving work of the Holy Spirit enabling the sinner to understand Gospel truth. Let the sinner ponder prayerfully John 1 Cor. 4:3, 6.

Stephen said, "Ye do ALWAYS resist the Holy Ghost." It is something that the sinner occasionally but is that which does repeatedly and continually.

HOW DOES THE SINNER RESIST THE HOLY SPIRIT?

Resisting the Holy Spirit is rejecting the Word of God of which the Holy Spirit is the author. The sinner is resisting the Spirit when he hears the Gospel and rejects it and opposes the one who bears witness of the Holy Spirit. (Continued on page 5, column 1)

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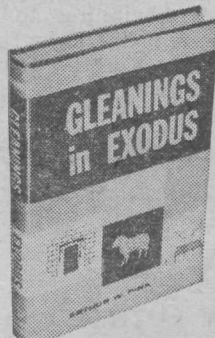
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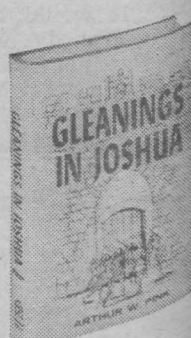
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Resist

(Continued from page 4)

message to him. The Jews to Stephen preached resisted the Holy Spirit in the same way their fathers did. "As your fathers did, so do ye," were his words to them. Their fathers resisted the Holy Spirit by rejecting the teaching of the prophets and by persecuting them. "Which of the prophets have not your fathers persecuted?"

Light is thrown upon the subject by reference to Neh. 9:29, 30. Jeremiah is explaining the cause of Israel's punishment and captivity by saying that Israel hardened their necks and refused to hear (Neh. 9:16). They rebelled against God's prophets (Neh. 9:16). And in all this they were resisting the Holy Spirit, because the Spirit was speaking through the prophets just as He was speaking through Stephen. "Yet many years didst thou forbear them, and testifiedst against them by thy Spirit in thy prophets: yet would they not give ear" (Neh. 9:30).

REJECTING THE WORD OF GOD IS RESISTING THE HOLY SPIRIT. PERSECUTING TEACHERS OF THE WORD IS RESISTING THE HOLY SPIRIT. Andrew Fuller calls this the indirect influence of the Holy Spirit. The following quotation from him (Fuller's Works, page 742) is in harmony with what we have said above:—

"I conceive there is what may be termed an indirect influence of the Holy Spirit. The Holy Spirit, inspiring the prophets and apostles, testified in and by them, often without effect . . . The message of the prophets being dictated by the Holy Spirit, resisted by them was resistance of Him. It was in this way, I conceive, that the Spirit of God spoke with the antediluvians, and that unbelievers are said always to have resisted the Holy Spirit."

Fuller then speaks of the direct influence of the Holy Spirit which is effectual in renewing and justifying the sinner. This is a clear distinction to make. The sinner resists the indirect influence of the Spirit in presenting truth to him through the teacher; but the direct influence of the Spirit is the direct impact of the Holy Spirit on the human mind, and this is not resisted, because it is the power of the Holy Spirit.

There was much and bitter controversy in the days of Stephen. There arose certain of the synagogue which is called the synagogue of the Libertines, and the Alexandrians, and the Cilicians, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake" (Acts 6:9, 10). And because they could not meet his arguments they killed him. In rejecting his message and stoning him to death they were resisting the Holy Spirit.

WHY DOES THE SINNER RESIST THE HOLY SPIRIT? The passage before us gives the clear and unmistakable answer to the question. "Ye stiffnecked and uncircumcised in heart and ears,"

ye do always resist the Holy Ghost." The sinner resists the Holy Spirit (His indirect influence) because his heart is wrong and his ears are not attuned to the Word of God. He neither understands nor loves the Word of God. God's words are full of wisdom but to the natural man they are foolishness. A dear brother once remarked that I did not believe the sinner could resist the Holy Spirit. I replied that I believed that the sinner did nothing but resist the Holy Spirit until his resistance was overcome by the Holy Spirit. The preached Word is the objective ministry and the indirect influence of the Holy Spirit, and this the dead sinner rejects and resists because it is foolishness to him. Our Lord told Nicodemus that except a man be born from above he cannot see or understand the kingdom of God. The indirect influence of the Spirit in the Word is resisted until overcome by the direct influence of the Spirit in quickening power.

The Gospel must not only be presented to the sinner, but a divine work must be wrought in the sinner if he is to be saved. Objective truth, however plainly presented, is not sufficient for salvation. The sinner must be given eyes to see and a heart to understand it. Putting a larger lamp in the light socket will not enable a blind man to see; he must be given the ability to see. In the new birth the Holy Spirit gives eyes to see and a heart to understand and love the Gospel. This is His direct and subjective ministry and is not resisted. The child does not resist its birth.

Thus we see that it takes more than the indirect influence of the Spirit in human conversion. Paul describes his conversion as the effect of being apprehended (laid hold of) by Christ (Phil. 3:12), and of having Christ revealed in him (Gal. 1:16). The objective ministry of the Spirit is resisted, but not the subjective. When this distinction is made the truth of man's impotence and the Spirit's omnipotence is conserved, otherwise we have the creature mightier than the Creator.

Baptism

(Continued from page one)

a Scriptural design or purpose to obey the command of Christ and show forth the gospel in the death, burial, and resurrection of Christ; the fourth, a Scriptural authority, which is a New Testament Baptist Church. These are the four essentials to Scriptural baptism, so that if in your baptism you have one, two, or three, and yet leave out one of these essentials, your baptism is null and void.

The battle has raged around each of these four essentials. It seems to me that in our day the subject of Scriptural authority in baptism is one of the major points of battle in this subject, so I emphasize this matter of authority at this time.

The other denominations have some of these essentials. There are other denominations who immerse. There are other denomi-

nations who demand a profession of faith before they baptize. There are other denominations who have, to some extent, a Scriptural design but there is no church save sound Baptist Churches that have Scriptural authority from God to administer baptism. So I discuss briefly the subject of authority in baptism.

Let us settle it at the start that all authority in Scriptural matters belongs to God. For any man, or any group, to presume to administer baptism without authority from God is to make a mockery of the first and most sacred single duty of our Christian life. We must have authority from God to administer this act of baptism.

God gave John the Baptist authority to baptize. John did not presume to act upon his own, or run unsent, but he said, "He that sent me to baptize." In Matthew 21:25, Jesus taught that the baptism of John was from Heaven. The Lord Jesus Christ honored God's authority in baptism, and not being willing to accept alien immersion, walked approximately 60 miles that He might receive Scripturally authorized baptism at the hand of a God-authorized Baptist preacher. Oh, how the example of our Lord rebukes those who belittle the question of authority in baptism!

The Lord Jesus gave to His disciples authority to baptize, for the Scripture says:

"Jesus made and baptized more disciples than John, (Though

ready had authority from Christ to baptize, which was given in John 4:2. It was not given to them as an apostolic body to be continued in the church because there is no such body in the church today, and because the only permanent officers of the church are pastors and deacons. The Great Commission was given to the church of the Lord Jesus Christ, and this is clear to all who will bow to the authority of the Word of God. Jesus organized His church during His personal ministry, and promised it continued existence until His coming again, and it was to this church He gave the Great Commission to carry on His work, consisting of making disciples, baptizing them, and teaching the baptized disciples. I'll give you six proofs that the Great Commission was given to a New Testament Baptist church.

The first proof is that Jesus promised in the Great Commission, "I am with you always, even unto the end of the world." Before that, Jesus promised to His church that He would continue His church in the world until His coming again. So we have the promise of a continued presence and a continued church, and He gave the Great Commission to that church, and promised to be with them as long as He continued them in the world.

Secondly, His church is the one to whom the Great Commission was given because the church is the body of Christ through which the work of God is to be done in the world, and the work of God is outlined in the Great Commission. So He gave the Great Commission to His body, which is to do His work in the world today.

Thirdly, the church is the temple of the Holy Spirit, who in a special way indwells a New Testament church and improves that church to carry out the work of God which is outlined in the Great Commission.

Fourthly, the church is the pillar and ground of the truth, which in the Great Commission someone or some organization is authorized to teach until the coming of the Lord.

Fifthly, the church is the institution through which the work of God is to be done, and through which God is to get glory here in the world. So the Great Commission to do God's work, which brings glory to God, is given to the church through which God gets glory in this world.

Sixthly, baptism is the door into the church, and surely a church has authority over its own door as to whom shall be admitted by baptism into its membership.

So I say that it is clear that it was to the church which Jesus organized here in His personal ministry and promised continued existence. He gave the Great Commission, giving authority to administer baptism.

Without the authority of a sound Baptist church, there is no such thing upon the earth as Scriptural baptism. Baptism administered without the authority of a New Testament Church is no more Scriptural baptism than the dunking of one another of children at play in the old swimming hole. Without this authority, you might as well do as the Salvation Army and the Quakers and ignore Baptism altogether.

There are many objections made to this doctrine and some bring forth the case of Philip and the eunuch, the case of Peter and Cornelius, and the case of Paul and Ananias. Men will grab

at any straw when they are not willing to bow to the authority of the Word of God. Let me answer these objections.

First, Peter had authority to baptize already from the Lord Jesus Christ in John 4:2. Philip was a member of the church in Jerusalem and could easily have had authority from the church in Jerusalem to administer baptism. There is no Bible proof that Ananias baptized Paul. I do not believe there are the real answers to these objections, but they show how easily these objections may be answered. I am satisfied that the truth of the matter is, these men were acting under the authority of the church of which each was a member.

You may say, "Preacher, that is mere assumption." Well, on the basis of these Scriptural incidents of Philip and the eunuch, and Peter and Cornelius, you might say that on the basis of just those Scriptures, it is assumption. We can assume they were baptized with church authority, or without church authority. However, the assumption that they were baptized without church authority contradicts the rest of what the Bible teaches on the subject of the church, and on the subject of baptism, whereas the assumption that these men acted with church authority is based upon the clear teaching of the Word of God on church authority and on Scriptural baptism. Thus, it is not an assumption, but a true deduction from other teachings of the Word of God.

I was saved at the age of 16

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and received by alien immersion into a false church. I began to study the Word of God and it was not long until the Holy Spirit led me, as He will lead everyone who will follow the teachings of the Word of God, out of this false church and into a true church of the Lord Jesus Christ. What a blessed day it was in my life when the Lord opened my eyes to the truth of Scriptural baptism and I renounced that false Holiness baptism and received Baptist baptism at the hand of a New Testament church.

I have lost many friends over the truths of sovereign grace and the truths of the church of the Lord Jesus Christ, but there has come into my soul through these truths a joy, a blessedness, and a presence of God that more than compensates for the loss of those friends. I say to you, dear friends, unless God deserts me and leaves me wholly to my own strength, counting upon the grace of God to be with me till the day I leave this world, I would not for all the honor, and the fame, and the wealth of this world leave a Baptist Church to unite with any of the false churches started by man. My soul thrills at the thought that after years of being in the dark, and after wandering, there came to my soul the Word of God, the light of the Holy Spirit. Now I am a member of a Baptist Church.

Brethren, soundness on baptism is essential to the soundness of the church. A church cannot be a sound New Testament church and be wrong on Baptism. Let us be "steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

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Jesus himself baptized not, but his disciples.)" — John 4:2, 3.

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The question of tremendous importance is, to whom did Christ give the Great Commission? I'll show you that it was not given to these disciples as individuals, because they al-

MARY BUNYAN

By

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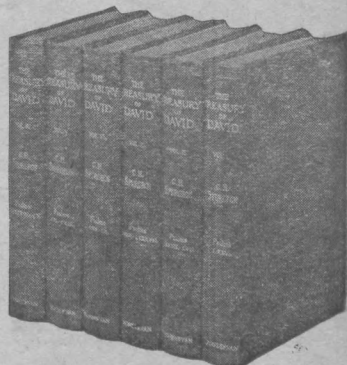
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A Campbellite

(Continued from page one)

I

The origin of the Campbellites wrong. They are part of the Protestant movement, with Thomas Campbell and his son, Alexander, being the founding fathers.

II

The date of origin is wrong. The date of the founding of this "church" does not go back to Jesus Christ, so how in the world can it be one of His Churches???

III

Their name is wrong. Whether it be Disciples of Christ, a Christian Church, or a Church of Christ, it is still wrong, because they don't teach what Christ taught. They teach mixing works and flesh and water. Look at what Rom. 11:6 says: "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

Beloved, I am not a Campbellite, because the name Campbellite cannot be found in the Bible, no more than the evil things for which they stand can be found there.

IV

The God they trust is not the God of the Bible.

The Savior they declare to love, is not the Savior of sinners.

I was studying a little old manual that a Brother gave me, and I couldn't find mention of their loving their "head" at all—Alexander Campbell. I love the head of my Church. He is Jesus Christ, and I love Him more than anyone in the world.

I like the names they use, such as, Disciples of Christ, and Church of Christ and Christian Church. They are good names, but they certainly don't apply, because they do not teach the things which Christ taught; they don't hold to the truths of the Word of God.

In the book which I was reading, "Why I am a Church of Christ," I couldn't find that they believed anything at all like that which the disciples of Christ and the Church of Christ stood for in the Bible times. Now the Apostle, Paul, is referred to as a disciple, and he believed in the doctrines of grace. He said in Eph. 1:5-7: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace..."

There you have three of four verses that tell us that Paul believed something. I'm not a Campbellite because I believe the Bible and I believe what it teaches.

These Campbellites call themselves the Disciples of Christ, but they sure don't believe what the first disciples of Christ believed: the doctrines of grace, election,

foreknowledge, predestination and the Blood of Christ as the only means of salvation. The real Disciples of Christ declared that "... by grace are ye saved, through faith..." Eph. 2:8. However, in the book I mentioned, the Campbellites declare that you are saved by faith, PLUS a little works of man mixed in. So, beloved, how confusing can you get. ... either it is grace, or it is works. Rom. 11:6 declares that. You cannot mix the two ... because then it is no longer grace. It has to be one or the other.

So, beloved, the name is wrong, because the real Church of Christ believed the things which He taught, COMPLETELY; which they do not. The "head" is wrong, because Mr. Campbell was a man, just as sinful as they are, and just as in need of salvation as they are. Why even call themselves the Church of Christ, if they don't claim Him as their head. Why not call a spade a spade, and name it "The Church of Alexander Campbell"?

V

I am not a Campbellite because the Bible teaches that the Baptist Church is the Church of Jesus Christ, because every Baptist Church which is teaching His doctrine, MUST be His church. Every member baptized is making a profession that he IS saved, and belongs to the Lord, and wants to belong to His Church. He is NOT baptized IN ORDER to be saved!!

I am a Baptist because the Church's one foundation is Jesus Christ. Over and over, at this conference, the Brethren have declared, "Upon this rock I will build my Church." Beloved, we'll never forget this passage, will we? Upon this rock I will build my Church, not upon Mr. Campbell, or Mr. Campbell's daddy, nor Mr. Stone, or anybody else, but Jesus Christ.

The Church of Jesus Christ is precious because He bought Her with His own Blood. Acts 20:28. "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own Blood." That makes it precious, doesn't it? That's the reason I am a Baptist—my Church was purchased with the Blood of Jesus Christ. He loves the Church, and He is the Head of it. He loved Her, so that He gave His life for her. Christ is the supreme Head of the Church: Listen: Eph. 4:15, "But speaking the truth in love, may grow up unto Him all things, which is the head, even Christ."

The true preacher of God ought to be as the Apostles. II Cor. 11:2. "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The preacher should be jealous over his church, and I am. I am against everything that opposes her. If it weren't for her truth in standing up for the Bible teachings, I would have quit a long time ago.

I'm tired; I've been running a long time. Beloved, the only

thing which keeps me going is the truth of the Lord's Church here upon this earth. What is there in the world worth fighting for, if there is no such thing as the local, visible Church of Jesus Christ? If there is no such thing as the blood-bought Church of Jesus Christ, what is there to stand for? I will fight and stand for the truth which is in Jesus Christ and the Bible, and will continue as long as the Lord gives me breath. I will fight against her enemies, who seek to tear down her pillars of truth, the truth of Her Foundation, the truth of Her succession and the truth that "the gates of hell shall not prevail against her." Matt. 16:18.

I challenge every Baptist preacher here today, to lift up Her blood-stained banner the way the early Christian Churches did. We are commissioned to hold high that banner and preach Christ in all the corners of this world; to unfurl the banner of truth, to cry loud and spare not, to stand in the gap and make up the hedges.

VI

I am a Baptist because the Baptist Church is the bride of Jesus Christ. She is called a chaste virgin, espoused to none other. This does not refer to the Catholic "church," nor to any of her many daughters (which includes the Campbellites), because they are each one espoused to one man or another.

II Cor. 11:2, which I mentioned before, declares the jealousy which Paul felt over the Church at Corinth. Like the great Apostle, who declared his jealousy over that Church, I am jealous over the Lord's Church here.

I am jealous against the devil, the serpent, the dragon, which is Satan, who seeks to destroy Her. II Cor. 11:14-15. "And no marvel; for Satan himself is transformed into an angel of light." With all his instruments, who are called "preachers" by this world, who will do his bidding, he seeks to destroy the truth and the true Church. His "preachers" — "Who also being transformed as the ministers of righteousness; whose end shall be according to their work..." II Cor. 11:15: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ." You remember Jesus spoke of such "ministers" during His time here on earth, as you can see from the text of this message. Yes, with their little pet Scriptures, they do all for appearance; these so-called ministers — ministers of the devil himself, deceiving and being deceived; blind leaders of the blind.

I am jealous against the "Free-willers." They have crept in unawares into the pulpits of Baptist Churches, with their decision blanks, deceiving the people by their cry of choice and chance, declaring the sinner to have power to change the eternal councils of God.

I am jealous against the Protestants — the daughters of the great whore. In justifying their ungodly, unscriptural teachings on baptismal regeneration, declaring the sprinkling fount as means of bringing the Grace of God to the depraved sinner, they deny the shed blood of Jesus Christ as the means for salvation. This is the only fount for the sinner — the fountain of Blood — redeeming, pure Blood; the Fountain of Life, where the sinner plunges to lose all his guilty stain.

They all have their little pet verses, and stick with them; repeating them over and over, and closing their ears to the rest of the Gospel. Anyone can take a verse out of context, and prove the point he wants to make. They shout loud, "He that believeth and is baptized shall be saved." Mk. 16:16. They dwell on the baptism, and mention not the faith. In that case, the thief on the cross must have gone to hell, for surely he never had any water baptism. If that were so, then what did Jesus mean when He

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told the thief that He would be with him in Paradise?

The Pentecostals dwell on other verses. Each group has their own pet Scriptures, and seem to forget about the rest of the Bible. That is the devil's aim, and he is doing a good job ... just as long as the Lord allows it. One day it will all be over ... everyone will know the truth.

Yes, I am jealous over Her with a godly jealousy, and I am sick of the boasts of the ministers of the devil, and the making broad of their phylacteries, until I am found in the same position as our dear Brother E. G. Cook, who declared in his message concerning the corruption of the great Southern Baptist Convention, that it made him so sick that he had to vomit; he became a separated Baptist.

VII

I am not a Campbellite, because of the truth of the Blood redemption. They cry, Acts 22:16, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." In this emphasis, they declare there is virtue in the water-hole; the effects being salvation for the sinner. The Word of God teaches plainly that one could be baptized, even by one of the greatest of preachers — Philip himself — and yet remain in the "gall of bitterness." "For I perceive thou art in the gall

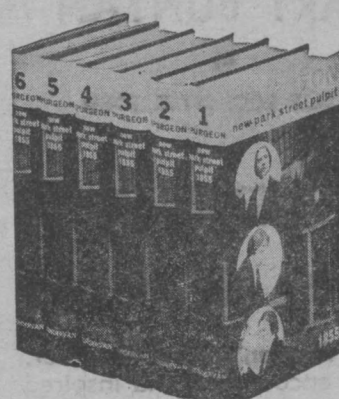
of bitterness, and in the bond of iniquity." Jesus said, Matt. 26:28. "For this is my blood of the new testament, which is shed for many for the remission of sins." No water mentioned at all.

True Baptists, saved Baptists are saved from wrath, through the Blood. That does not mention works of any sort, and water baptism for the remission of sins is WORKS. ANYTHING that is needed IN ADDITION to the Blood, IS WORKS. Rom. 8:34. "Much more then, being now justified by His BLOOD, we shall be saved from wrath thru Him." Also I Pet. 1:18-19. The Apostle Paul, declares: "For as much as you know that you 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 Jesus Christ, as a lamb without blemish and without spot."

I am a Baptist because I know, and am persuaded, that every saved, Blood-bought, Blood-deemed, Blood-justified, too, (and former Campbellite, too, for that matter, if the Lord opens his blind eyes, and saves him) will go to Heaven. I want to go to a home that has been prepared by my Heavenly Father, and where He and I will be together for all eternity. No feeble efforts (Continued on page 7, column 1)

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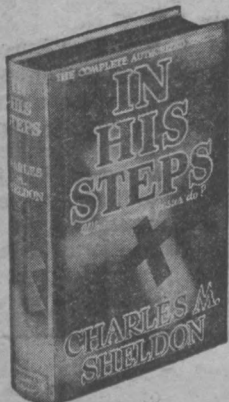
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THE BAPTIST EXAMINER
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PAGE SIX

Prof. Altizer

"Jesus' Church"

(Continued from page three)

writing of this Book I believe this Book, from Genesis 1:1 through Revelation 22:21, is from Heaven. I believe it is God's Book. God gave it down from Heaven to man. Just like Paul got his encouragement from Heaven, my encouragement this morning is a God-given encouragement that came down to me from Heaven.

Paul said, "I am going to stand before Caesar." Imagine this crowd who is thinking their ship is going to pieces any minute, and they are going to die—imagine this crowd how startled they must have been. Paul said, "I got a message, and that is, I am going to stand before Caesar."

God had a plan for Paul's life, for we read:

"For if I be an offender, or have committed any thing worthy of death, I refuse not to die; but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Caesar. Then Festus, when he had conferred with the council, answered, Has thou appealed unto Caesar? Unto Caesar shalt thou go."—Acts 25:11, 12.

Paul had to go to Rome. God had a plan for Paul's life, and that plan was that Paul was going to Rome.

Beloved, I want to tell you, God has some plans for your life and my life, and for His churches. Listen:

"But he knoweth the way that I take."—Job 23:10.

Did God know Job's way—every bit of it? Does God know your way? Did God know Paul's way? I tell you, God had a plan for the life of the Apostle Paul and that plan was that he had to go to Rome. As God had a plan for Paul's life, so God made some plans for you and me, and those plans even ante-date our birth. We read

"BEFORE I FORMED THEE in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations."—Jer. 1:5.

I say, God had some plans for Paul's life, and one of those plans was that Paul was going to Rome. The angel came down and stood beside him and said, "Paul, you are going to be saved. The ship is not going to be saved, for it is going to be destroyed, but all these on board are going to come safely ashore and you are going to go to Rome." I say, God had some plans for Paul's life.

Oh, doesn't it help you to know that you are not running this little show so far as your life is concerned? Doesn't it help you to know that God has some plans for your life? Everything that is taking place is a part of God Almighty's plan for your life. It surely helps me to realize this, that just as God had a plan to get Paul to Rome—and he told him so—God has plans for our lives, and those plans even ante-date our birth, and those plans are going to come to pass. Believe me, young or old, there isn't anything that is going to take place in your life that isn't a part of God's plans so far as your life is concerned.

That is how God encouraged Paul. And what did He say to him? He said "Paul you are not only going to be saved but you are going to save the lives of everybody that is sailing with you. Everybody on board this ship is going to be saved." You will find that there were 276 of them and not a one of them died. I want to tell you, everyone that God had called—and He called this crowd—everyone of them is going to be

saved.

I am not worrying one particle about a single one that God has chosen being lost. Every one of these were chosen—at least to physical salvation—and there wasn't a one of that 276 but what got to shore.

I want to tell you, everyone that God has chosen spiritually is going to get to Heaven, for God said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John 10:28, 29.

All Hell can't take a saved man out of God's hand. All Hell couldn't have taken one of these 276 off of this ship. All had to come to shore and all that the Lord Jesus Christ has called to Himself are going to be saved.

The ship sails on. The sun nor stars didn't appear for many days, but the ship sails on. For 14 days the ship tossed backwards and forwards, hither and thither, here and yon—for 14 days' time darkness was over all the earth.

I go back and read about the Dark Ages that the Church passed through. The old ship of Zion—the church—went through some mighty dark periods from the year 600 down to the year 1500, but when they got over on the other side of that dark period, it was the same church that Paul spoke to and warned in his day.

If I mistake not, the church has been riding the waves on down from that period of time. From 600 to 1500, you could hardly see anything. That was the Dark Ages. But when the Dark Ages passed, it was the same church that they had heretofore, and it is still being tossed about in the waves. True churches are still having a hard time.

VIII

DIMINISHING FATHOMS.

The Word of God says that the fathoms were diminishing. Listen:

"And sounded, and found it TWENTY FATHOMS; and when they had gone a little further, they sounded again, and found it FIFTEEN FATHOMS."—Acts 27:28.

Notice those diminishing fathoms. Out here the water is 20 fathoms deep, and they go a little farther and the water is only 15 fathoms deep. In Jesus day, what did He say? He said, "Launch out into the deep," but they are getting closer to shore all the time. This ship is getting closer and closer to shore—closer and closer to material and natural things all the time.

I am wondering about the church. I am wondering if the church isn't getting closer and closer all the time to material and natural things. I tell you, it breaks my heart when I think about it, how the churches today are getting closer and closer to material things. Instead of launching out into the deep, they are getting in shallow waters. They are getting closer and closer to material things.

IX

THEY WISHED FOR DAY.

We read:

"Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for THE DAY."—Acts 27:29.

Notice, they cast an anchor, and they wished for day.

As you realize the situation that confronts the true churches of the Lord Jesus Christ, and as you see how the world has taken over the churches, and as you see the pitiable situation that most churches are in today, don't you find yourself wishing for the day?

What is the day? What is the day he is talking about? I think, figuratively, he is talking about the day of the coming of the Lord. Can't you look out and see the conditions as they confront the churches of Jesus Christ? At the same time aren't you wishing for the day—wishing for the coming of our Lord?

I have been praying more in the last two or three years than I have ever prayed in my life that God might let me live a long time. I want to be able to live to stand up and contend for the things of God. In other words, when conditions are so disastrously fatal, I want to be in the middle of the fight.

When I think about conditions today, I have been praying that God would give me a long life, to live and contend for the things of the Lord. If I can't do that, my prayer would be for the day. I would rather that the day of Christ would come than that I should live, but if it is going to be sometime until He comes, I pray that He will help me to stand for Him—to stand and to contend for the truth in the midst of a crooked and a perverse generation through which we are passing today.

Beloved, don't you find yourself wishing for the day? Are you satisfied with the way you are getting along in this world? You couldn't be. Are you satisfied with the progress that the churches are making today? You couldn't be. Are you satisfied with the situations as they confront you day by day—when you turn on the radio and you hear anything but the truth; when you go to church and you hear anything but the truth? You couldn't be.

They weren't satisfied back here. They didn't know what was going to happen. They knew that it was 20 fathoms deep, and they knew that it was 15 fathoms, but they didn't know how soon they were going to strike bottom and the ship be torn to pieces. All they could do was to cast an anchor and wish for day.

I am wishing for the day too—the day of Christ's return. If I could, I would like to welcome Him. Like John of old, on the Isle of Patmos, when Jesus said, "I come quickly," John said:

"Even so, come, Lord Jesus."—Rev. 2:20.

I would say, "Even so, come, Lord Jesus, but until you come, give me grace that I will continue to stand and contend for the truth of your Word."

X

DESERTERS.

You will notice as they were wishing for day that they had some deserters, for we read:

"And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship."—Acts 27:30.

They had some deserters—some that didn't stand—some that thought, "We had better get out of here while the going is good. We will make out like we are looking after the anchors, but we will deceive them, and we will take off for shore in our own little boat." They had some deserters.

You know, beloved, we needn't be surprised if Baptist preachers decide to desert the truth today. I am not one bit surprised. These fellows wanted to desert the boat back here, and I am not one bit surprised that we have deserters to the truth today.

Oh, how many there are! A man called me up one day recently and said, "You know, I used to think that you were a good preacher, but after you went Hardshell, I just couldn't go along with you." I haven't gone Hardshell, beloved. He just hadn't kept up with the truth. He had deserted the truth.

I say, anybody that doesn't believe election, and the sovereignty of God, and the five points of Calvinism, that man is just a deserter to the truth. He hasn't kept up with the truth.

I am not surprised that we have deserters today, and you needn't be surprised either if some friend of yours, or your pastor, or somebody that you have known intimately, who has stood for the truth, has now turned away from it. These fellows back here wanted to desert the ship. They were thinking about themselves. There are lots of people today who are going to be thinking about themselves. They are going to say, "What is the use going on, and contending for all the Truth

of the Bible? I would rather have a few converts. I would rather have some souls than to stand for the truth." Not me, beloved. I am going to stand for the truth, and I know that God is going to save every one of those who are His elect from the foundation of the world, and I am not going to be a deserter of the truth.

Every once in a while someone who has made a remarkable show in the flesh, and has been recommended as a good young man, turns away from the truth. Quite often that happens. I read a lot of papers and I notice a lot of things about these young men—how they turn away from the truth. They wanted to desert this ship back here, thinking about themselves. You and I needn't be surprised at people and preachers today who desert the old ship of Zion in an effort to take care of themselves.

XI

TWO CURRENTS.

You will notice that when daylight came, they brought that ship close to shore where there were two currents that ran together. Listen:

"And falling into a place where TWO SEAS MET, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves."—Acts 27:41.

Here is a current coming one way, and another current coming from an opposite direction, striking against the ship, and they ran the ship aground.

I think there are two currents today battling away at the church. We read:

"And exhort you that ye should EARNESTLY CONTEND for the faith which was once delivered unto the saints."—Jude 1:3.

This is one current, and the man who dares to stand for the truth, and contend earnestly, is a part of one current.

Then, on the other hand, there is another current, and that is the current of modern thought—the current of modernism—the current whereby many say, "Let's not worry about these great doctrines. Let's forget about them."

Most people don't want to believe the virgin birth. They don't want to believe the verbal inspiration. They don't want to believe in the resurrection. They don't want to believe in the doctrine of election. What do we have? We have another current.

Beloved, these two currents came against this ship as Paul and his crew ran it aground. As these two currents came together, so the church has two currents today against it. One is the current of orthodoxy; the other is the current of unorthodoxy. One is the current of Baptist fundamentalism; the other is rank Arminianism. These two currents are battling against the church of the Lord Jesus Christ.

XII

THE SHIP RUNS AGROUND.

Notice, the ship runs aground, and the forepart remains unmoveable:

"And the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves."—Acts 27:41.

Don't tell me that His church is going to be completely destroyed! What did our Lord say? He said, "You go, make disciples, baptize them, and teach them, and lo, I am with you always, even unto the end of the world." Jesus' church is going to last right down to the end of the age.

Look at this ship. The forepart ran aground, and remained unmoveable. What happened to the crowd that was on board? Every one of them got safely to shore. There were 276 of them, and all of them got to shore. Jesus' Church is going to outride all storms.

CONCLUSION

I have said all this that I might make one statement: Do you know what I would do, if I were you? I would find a church that is standing for the truth of God's Word, and I would stay by the church, and I would stay by the truth of the Bible, because it is going to last forever. May God bless you!

A Campbellite

(Continued from page six)
A depraved man will be visible here... there will be none here who had anything to do with making it a place of joy, rest and eternal happiness. Salvation is of the Lord. All means are provided by Him; He gives you the faith with which to believe.
Rev. 7:13, 14. "What are these seen in white robes, and where come they? And he said unto them, these are they which have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb." Yes, they are the ones, the peculiar people, they overcame him by the word of the lamb, and by the blood of their testimony; and loved not their lives unto death. Rev. 12:11.

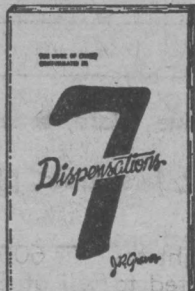
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PAGE SEVEN

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Election

(Continued from page two)
the will of natural man. 2 Tim. 2:26, speaks of the devil and of those "who are taken captive by him at his will." Man with his devil controlled will has not the power to turn to Christ, and apart from the elective grace of God, none would be saved. Bro. Jackson says, "He did not decree that certain ones should believe, and all others COULD NOT." This misrepresents those who believe in unconditional election. We don't claim that God made a decree that certain ones COULD NOT BELIEVE. That is an effort to put blame on God, but no decree to that effect is needed. Men WILL NOT believe if left to themselves. And who put men in this condition? It was not God. It was man who went into sin. It is man who gives his allegiance to the devil. It is man who doesn't want anything to do with God, and who apart from irresistible grace will perish. But why doesn't God use irresistible grace such as to cause everybody to turn to him? The answer is, I don't know, and no one else knows. That's God's business and someday "He'll make it plain."

(4) The fifth main point of Arminianism involves the doctrine of APOSTASY, or "falling from grace" as we usually term it. Quite correctly Bro. Jackson repudiates apostasy, but here again he is inconsistent. What is it but irresistible grace that keeps us saved? The strongest argument in favor of the security of the believer is unconditional election, for if God from all eternity elected certain ones to salvation and even had their names placed on the Lamb's Book of Life as Rev. 13 plainly says, then it would be impossible for such to apostatize. If they did, it would upset God's whole eternal plan. Loose views concerning election just naturally don't go along with the eternal security of the believer. If election is conditional and purely in time; if the deciding factor is almighty man's almighty will, then logically the same man can later choose to forsake the sheepfold in order to go off with Satan. But if we "are KEPT BY THE POWER OF GOD unto salvation", then the God who elected us, and saved us will likewise KEEP us saved.

One more thing, Bro. Jackson seems to approve of the Arminian teaching that ELECTION IS CONDITIONED UPON AND INSEPARABLE FROM DIVINE KNOWLEDGE. This absurd theory PUTS THE CREATURE AHEAD OF THE CREATOR. It makes man to have the final say so. The will of man is the determinative thing in that case, and God has to look down into the future to see what man has chosen to do, before he makes any decree. His elective decree in that case is merely his OK on what man has decided to do. I thank God that such absurdity is not true! What a world, what a universe this would be if such were true! God would not be a Sovereign Being who is running things, but a mere figure head who places his elective stamp on what he foresees mighty, lordly, sovereign man has chosen to do.

Besides, the Bible makes plain that election is NOT determined by mere foreknowledge. Ephes. 1:5 says, "Having predestinated us unto the adoption of children by Jesus Christ to himself ACCORDING TO THE GOOD PLEASURE OF HIS WILL." It pleases God to do certain things for reasons known only unto him, and he exercises his will to do them. How thankful I am that we have a mighty, sovereign, eternal God who runs things, and who is in no sense dependent upon man. Man has made a complete mess of everything he has sought to do. Left to ourselves we

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would all perish, but God from eternity planned to rescue a portion of our race. He was under no obligation to rescue any. None who fail to be rescued have ever wanted or ever will want to be rescued, hence God is not to be blamed. There are mysteries connected with God's dealings with man, but I for one am quite willing to await God's own time for the explanation of these. In the meantime I thank God for good old unconditional election, and for the irresistible grace of God that enables him to save every person He goes after to save, and to keep every such person saved unto all eternity.

"Tis grace, hath led me safe thus far,
And grace will lead me home."

Prof. Altizer

(Continued from page seven)
"The fool hath said in his heart, there is no God." Prof. Altizer, you have, intentionally or unintentionally, placed yourself in the position of a fool. You are in a most precarious position. With your rash theory that God has passed out of existence, you have left yourself three embarrassing choices. One: you can state that this portion of God's Word is false. Two: you can confess that you were a fool. Three: you can admit that your whole theory was a lie. This leaves little reason for you to boast of your wild theory, and it's too late for denial or evasion. Your brief moment in the headlines carries a dreadful price tag. And except you repent and throw yourself upon the mercies of a longsuffering God, that price will be exacted throughout an endless eternity, by the right-

teous judgment of the God who have scorned. Your position is an unenviable one. Not only have you spoken blasphemously, but there is no way of knowing the extent of damage done to students who have looked to you for counsel and guidance. Surely, the God who "is angry with the wicked every day" has a measure of His wrath in store for you, ready to be revealed the last day. I exhort you, Prof. Altizer to repent of your sins, and fall at the foot of the cross, and the precious blood of our Lord Jesus Christ may cleanse you from your sins. In the words of Paul "now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

A believer in the Living God
Ferrell Kennedy
New Testament Baptist Church
Elyria, Ohio

Hypocritical

(Continued from page one)
all.
8. We sing "We're Marching Zion" but fail to march to Zion or Church School.
9. We sing "Cast Thy Burden on the Lord" and worry ourselves into a nervous breakdown.
10. We sing "The Whole World for Jesus" and never invite our next-door neighbor.
11. We sing "O Day of Gladness" and wear ourselves out traveling, cutting grass or playing golf on Sunday.
12. We sing "Throw Out the Life-Line" and content ourselves with throwing out a fishing line.

BIBLE CONFERENCE RESERVATION COUPON

Should be filled out and mailed by EVERYONE WHO PLANS TO ATTEND

Name _____

Address _____

List others coming with you (name, sex, approximate age)

Will arrive (date, time) _____

Via (car, bus, train, plane) _____

Any questions? _____