

"Every person is either a missionary or a mission field."

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

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HOMOSEXUALITY, THE LOWEST TYPE OF . . .

HUMAN DEPRAVITY

ELDER BOB NELSON
Saline, Michigan

In LIFE magazine, June 26, 1964, a large article appeared on "Homosexuality." It claimed that 22 per cent or 1.2 million Americans over 18 years of age are homosexuals. As to how accurate this figure may be is not really known. France, Sweden, and Holland do not punish this perversion. England is now considering changing its law so it will not be immoral or punishable. The state of Illinois has weakened its law so only under unusual situations can a homosexual be prosecuted. Such cities as Chicago, San Francisco, New York, Los Angeles, New Orleans, and Miami have an abundant



BOB NELSON

number of these people. Liberal church leaders are requesting that the homosexual case before

the Supreme (or Warren) Court approve of this depraved type of perversion. In light of previous decisions on homosexual magazines the court will probably make this wickedness unpunishable and permissible. BUT WHAT DOES THE BIBLE SAY ABOUT THIS MATTER?

1. It is a sin—Genesis 13:13, Isaiah 3:9, Lamentations 4:6

2. It is described as the lowest form of depravity. Romans 1:24-31

3. These people will go to hell. I Cor. 6:9 (The Greek word here "effeminate" means a sodomite, catamite, or homosexual, vs 11 some might get saved?)

4. It is forbidden and viewed as abominable. Lev. 18:22, 20:13 (Continued on page 8, column 1)

Things Just Don't Happen

"Things just don't happen to us who love God, They're planned by His own dear hand. Then molded and shaped, and timed by His clock, Things just don't happen, they're planned."

We just don't guess on the issues of life,
We Christians just rest in the Lord,
We are directed by His sovereign will,
In the light of His Holy Word.

We who love Jesus are walking by faith
Not doubting one moment
What our lot might be,
But looking to Jesus instead.

We praise our dear Savior for loving us so,
For planning each care of our life.
Then giving us faith to trust Him for all,
The blessings as well as the strife.

Things just don't happen to us who love God.
To us who have taken our stand,
No matter the lot, the course, or the price;
Things just don't happen, they're planned.

TITHING

PREACHED IN 1963

PREACHED AT CALVARY'S CONFERENCE

ELD. WAYNE COX
Memphis, Tennessee

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord."—Lev. 27:30.

I am quite cognizant of the fact that anything I might say concerning tithing will have already been said by most of you.

I am not going to introduce one single new idea or thought. The things that I shall say have already been said many, many times by many men who know more about the subject than I.

However, I just want to answer one objection that is so frequently raised against the doctrine of tithing. To be sure, there are many objections raised, but I will not have time to refute them all. I must therefore confine my remarks to the answering of one objection, and then to establish a scriptural premise, and proceed to develop the theme.

I

An Objection

One of the objections that has been, and is raised against the doctrine of tithing is that there is no explicit command in the Old Testament, from Adam until the giving of the law at Mt. Sinai, concerning the doctrine of tithing. Those who object, say that some men tithed, not because

they were taught by example, or precept, or command, but out of the gratefulness of their hearts to the goodness of God. Now I raise the question in refuting this idea, are we to therefore assume



WAYNE COX

that for 2500 years—the time that elapsed between Adam and Moses—that man was not told his own obligations to God? Must we therefore accept the theory that man was left to wander in the

dark, that he was not told his obligations, either spiritual, physical or material? Just because God does not explicitly command tithing in the Old Testament from Adam to Moses—just because God did not say, "You give the tenth," does not mean that God did not exact from them that lived in that era, the same thing that He exacts from you and me today. I take the position that man was taught by precept, by example, by inference, and perhaps by specific command, his obligations to God, both material and spiritual.

II

The Scriptural Premise

I think that this can be substantiated by God's Word. In Genesis, when God confirms the Abrahamic covenant to Isaac and pointed out to Isaac that in him and his seed all the nations of the earth would be blessed, and blessed in themselves, He quickly adds:

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PASTOR JOHN R. GILPIN
is the speaker for each broadcast

"Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."—Gen. 26:5.

May I raise the question this evening, How could he have kept God's charge if God had not charged him? How could he have kept God's commandment if He had not commanded him? How could he have kept God's laws unless God had given to him a law? I don't believe, and certainly the Bible does not teach, that man was left for 2500 years without some kind of a law. Certainly there was no written law, but there was law just the same. There were charges; there were specific commandments; there were laws. Abraham therefore was blessed because he kept God's charges, God's commandments, and God's laws. So we must not presume then, that for 2500 years man did not know his obligations to God.

The Apostle Paul said:

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh."—Heb. 11:4.

You'll notice one thing stands out predominantly. Paul declares

by faith Abel offered unto God a greater sacrifice than did Cain. I raise the question this evening, How did Abel come to have faith? God never has had but one way to give faith to men. Faith does not come by prayer. Faith only comes through the proclamation of the Gospel of Jesus Christ.

"So then faith cometh by hearing, and hearing by the word of God."—Rom. 10:17.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."—I Pet. 1:23.

Thus we notice that Abel offered unto God a more excellent sacrifice than Cain, and that he offered it in faith. Since God's Word teaches that man can have no faith apart from the preaching of the Gospel of the Son of God, then it stands to reason that Abel had heard the Gospel.

I know that the Campbellites, and some Baptists, and many religious denominations take the position that the Gospel was never proclaimed until the day of Pentecost. In contrast, I declare the Gospel is as old as man himself; in fact, the Gospel is far older than man. Back yonder in eternity, when God entered into a covenant with Jesus Christ and the Holy Spirit, the Gospel, of course, was involved in that covenant. That covenant is re- (Continued on page 6, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"BE SURE"

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." — II Pet. 1:10.

I think too many times in life we just take things for granted, and we are not sure about them. Consider Mary, and her husband Joseph, who went to the Passover, when Jesus was a child twelve years of age. They left Him there, and the reason they left Him in Jerusalem was because they took for granted that He was with them. We read:

"But they, SUPPOSING HIM to have been in the company, went a day's journey; and they

sought him among their kinsfolk and acquaintance."—Luke 2:44.

In other words, they took for granted that Jesus was with them, and they went a whole day without looking for Him, or thinking of trying to find Him.

I think Mary and Joseph are a good example of the majority of us from a spiritual standpoint, for I am afraid too often we take everything for granted. Therefore I want to urge you relative to some half dozen things that you be sure. The Bible talks a great deal about surety. In fact, when I started to prepare this sermon, I was amazed at the number of things I found in the Bible, that

God speaks of as being sure. For example, we read:

"The law of the Lord is perfect, converting the soul; the TESTIMONY of the Lord is SURE, making wise the simple."—Psa. 19:7.

"The works of his hands are verity and judgment; all his COMMANDMENTS are SURE."—Psa. 111:7.

"Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a SURE FOUNDATION; he that believeth shall not make haste."—Isa. 28:16.

Nevertheless the FOUNDATION of God standeth SURE, (Continued on page 2, column 1)

ARE YOU A SOUL WINNER?

A derelict vessel lay upon the beach. Someone on another vessel which was passing by saw it and thought possibly there might be someone alive upon that wrecked ship, so they lowered a lifeboat, and found one man, dead dead than alive. They thought he was the only one, but they bent over him to hear what he had to say, and caught the whisper, "There is another one here." They lowered the boat and rescued the other one. Do you not know that there are other souls in the same condition you were, needing salvation? Are you trying to rescue them? Everybody who loves the (Continued on page 8, column 5)

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Editor To Preach In Cleveland Area On April 29 and 30

On the weekend of April 29 and 30, it will be your editor's pleasure to preach for two Baptist Churches in the Cleveland, Ohio, area.

I will be speaking for the First Baptist Church of West Salem, Ohio on Saturday afternoon, April 29 at 2 p. m. and on Sunday morning, April 30 at 11 a. m. Brother Elbert Burns is the pastor.

On Saturday evening, April 29, at 7:30 p. m., I will be speaking for the New Testament Baptist Church of Elyria, Ohio, and again on Sunday evening, April 30, at 7:30 p. m. Brother Cebert White is pastor of this church.

We have lots of friends in and around this area, and we would surely like to invite any who live within driving distance to be present for this service. It will be a joy to meet those who are readers and supporters of this paper at that time.



"Be Sure"

(Continued from page one)

having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." —II Tim. 2:19.

"Which hope we have as an ANCHOR of the soul, both SURE and steadfast, and which entereth

Ohio Pastor Says "Put TBE In Your Church Budget"

Dayton, Ohio

Dear Brother John:

I like Arthur Cumming's suggestion of every church putting "The Baptist Examiner," in its budget.

For some years now, I have been subscribing for people, sending 10 for "The Baptist Examiner." I believe it is one of the most effective ways of doing mission work, with which I have become acquainted.

Several of those, for whom I have subscribed, have become regular subscribers themselves.

My observation is, "more people, in more places are helped in more and greater ways, than is at all possible, with a similar expenditure, of time, effort and money."

I have started receiving T.B.E. again for which I am grateful. When it stopped coming temporarily, it left a vacuum that is hard to explain. I am quite sure this is the testimony of many another reader, too. My prayers and love for a great publication: "The Baptist Examiner."

Yours because of Calvary
Edward D. Baker

into that within the veil." — Heb. 6:19.

"We have also a more SURE WORD OF PROPHECY; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." —II Pet. 1:19.

You will notice from these verses we have read that the commandment of God is sure, the Word of God is sure, we have a foundation that is sure, and now He says that we have a sure word of prophecy. You can be certain that prophecy is going to be fulfilled because God speaks of it as a sure word of prophecy.

This morning I want you to notice a number of things about which you should be sure.

I

BE SURE YOU ARE SAVED.

The first thing I would mention is, be sure about your salvation.

I remember years ago hearing Gypsy Smith, who was an outstanding union evangelist in those days — I remember hearing him tell about going to a certain town to hold a revival. He said a few days after he arrived in this town that the man who was the chairman of this union meeting came to him and asked him some questions. He said to Mr. Smith, "I am not saved myself." Gypsy Smith said to the man, "But you

This Week's Chuckle



are the fellow that wrote to me and insisted that I come to this town to speak, and you have made most of the arrangements, and you have taken a most active part in this meeting. Surely you must be mistaken." He said, "No, Mr. Smith. My parents assumed that I was saved and they asked me to join the church. My pastor assumed that I was saved, and had the church elect me as a deacon. All along people have just taken for granted that I was saved, but nobody has ever looked me in the eye and asked me if I have been born again." I think there are thousands just like him.

So first of all, beloved, I want to insist upon this — be sure that you are saved. Listen:

"EXAMINE YOURSELVES, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" —II Cor. 13:5.

So far as I am concerned, there is only one person in this church that I know is saved, and that is myself. I think the majority of you who are here know the Lord. Your actions that I have observed would lead me to believe that the majority of you are saved. But to tell you frankly, I only know of one person that is saved, and that is myself. So far as you are concerned, you only know about your ownself. I would say, first of all, be sure you are saved. Examine yourself whether you are saved.

There are a number of references that we would do well to read just to be sure. Listen:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU; depart from me, ye that work iniquity." —Mt. 7:21-23.

Jesus gives us a picture of the judgment bar of God. He is talking about those that have a profession without faith; those that have professed but who do not possess; those who have church-anity but do not have Christianity; those that have their names written in the church record book but whose names have never been written in the Lamb's book of life. He is talking about those who have a Lord-saying profession, for they come up to the judgment and say, "Lord, Lord." He says that these individuals are even preachers, for they have prophesied in His name. He says that these individuals have cast out devils. They have actually been used of God to cast demons out of other people. He says that they have been good church workers, for they have done many wonderful works. Yet, in spite of all that, it becomes necessary for Him to say to them, "Depart from me, I never knew you."

I say to you, beloved, in the light of this, a man certainly ought to be sure as to his salvation.

Listen again:

"Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall

fall into the ditch." —Mt. 15:14.

Here Jesus is talking about unsaved preachers. He says they are just blind leaders of the blind. They are leading blind people, and they themselves are blind.

Wouldn't you think that it would be pathetic for a blind man to depend upon another blind man to get him across the street in crowded traffic? Wouldn't you think it would be pathetic for a blind individual to depend upon some other blind person to drive an automobile for him? Don't you think it would be pathetic for a blind person to depend upon some other person that was blind to prepare the food that he was going to eat? If in the natural things of life it is pathetic for a blind person to take care of another blind person, how much more is it pathetic for a blind preacher to minister spiritually unto individuals that are likewise spiritually blind?

I beseech you, beloved, to be sure you are saved. Examine yourself to see whether yours is just a Lord-saying profession or if you actually possess the Saviour. I ask you to see if you are a blind person being lead about by maybe a blind preacher, or I might ask you, if you are a blind preacher trying to lead blind people. Paul says:

"Therefore if any man be in Christ, he is a NEW CREATURE; old things are passed away; behold, all things are become new." —II Cor. 5:17.

I ask you, are you a new creature? Have the old things passed away? Have things become new to you? Do you have new hopes and new ideas, new joys and new aspirations? Have the old things passed away, and things changed so far as reality is concerned? I urge you, be sure you are saved.

Listen again as I put these two Scriptures together.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." —I John 2:4.

"Jesus saith unto him, I am the way, the truth, and the life; no man cometh unto the Father, but by me." —John 14:6.

Beloved, if Jesus Christ is the truth, then in the light of this verse, that man is unsaved who says, "I know Him," yet he does not keep His commandments.

Are you keeping the commandments of God? I am not asking if you are living perfectly, but I am asking, are you seeking to the best of your ability to keep the commandments of God from day to day? God's Word says that the man who says he knows Him but doesn't keep His commandments, that individual is a liar, and worse than that, the truth, even Jesus, doesn't dwell within him.

Notice again:

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." —I John 3:14.

Here is one way by which you can know you are saved. Do you love God's people? Do you want

Bro. James Hobbs Available For Summer Meetings

We are happy to present with, Brother James Hobbs of the members of our in view of his availability revivals during the summer. Brother Hobbs teaches during the winter and must down every opportunity for on this account, but during summer months, he is available.



ELD. JAMES HOBBS

We would not only like to send him to the churches, but we would like to urge the churches to invite him when in need of an evangelist.

The fact that Brother Hobbs is one of our regular contributors through the Forum speaks itself, as to our faith in his soundness of his preaching. May God lead several of churches to invite him during summer months for revivals.

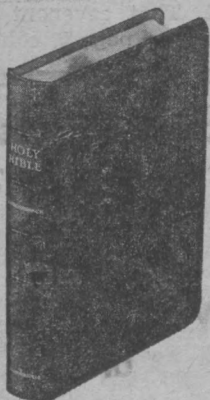
to be with God's people doesn't mean that you love everybody who says, "I know Him," but it does mean that you will love to be in the fellowship of God's people.

Notice another Scripture: you might probe your heart answer to my exhortation: are you sure you are saved. We have seen "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, and the Spirit which he hath given us." —I John 3:24.

I ask you, do you love Jesus, and does Jesus love you? Well, here is one way you can know. Here is one way you can subject yourself to the truth: I don't say you have to be perfect because you can't be, but after professing to be, if the general trend of your life is to keep the commandments of God, you are saved. (Continued on page 3, Col.)

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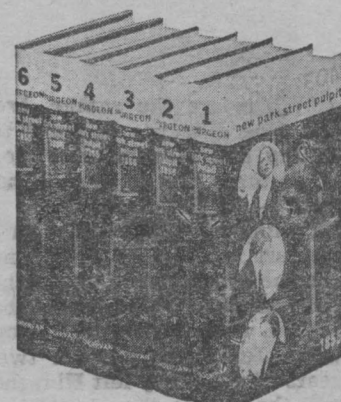
Wch. 1, 8.
x ver. 7.
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z Mt. 24, 17.

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What Think Ye Of Christ?

BY JOHN NEWTON

What think ye of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.
As Jesus appears in your view,
As He is beloved or not;
So God is disposed to you.
And mercy or wrath is your lot.

Some take Him a creature to be,
A man or an angel at most!
Sure these have not feelings like me,
Nor know themselves wretched and lost.
So guilty, so helpless am I,
I durst not confide in His blood,
Nor on His protection rely,
Unless I were sure He is God.

Some call Him a Saviour, in word,
But mix their own works with His plan;
And hope He His aid will afford,
When they have done all that they can.
If doings prove rather too light
(A little they own, they may fail),
They purpose to make up full weight
By casting His name in the scale.

Some style Him the Pearl of great price,
And say He's the fountain of joys;
Yet feed upon folly and vice,
And cleave to the world and its toys.
Like Judas, the Saviour they kiss,
And while they salute Him, betray;
Ah! what will profession like this
Avail in His terrible day?

If asked what of Jesus I think?
Though still my best thoughts are but poor,
I say, He's my meat and my drink,
My life, and my strength, and my store;
My Shepherd, my Husband, my Friend,
My Saviour from sin and from thrall;
My Hope from beginning to end,
My portion, my Lord, and my All.

"Be Sure"

(Continued from page two)
then you have the assurance
you are dwelling in Him, and He
dwelling in you.

come back to my first state—
be sure you are saved.
Don't take it for granted. Don't
less about it. Don't say, "Well,
am a member of the church."
Don't say, "Well, I hope I have
been saved." Don't say, "Well, I
think I am right with the Lord."
be sure, so that you can say
with the Apostle Paul:

"For I know whom I have be-
lieved, and am persuaded that
I am able to keep that which I
have committed unto him against
that day."—II Tim. 1:12.

BE SURE YOU ARE PROPER- LY BAPTIZED.

Now just anything calling it-
self a church, and anybody call-
ing himself a preacher cannot
baptize Scripturally and proper-
ly. The saddest thing I know is,

that too many people, out of
ignorance, when they are saved
will go to just anybody who calls
himself a preacher, or anything
that calls itself a church to sub-
mit to the ordinance of baptism.

I remember two girls, years
ago, who had been attending
services back in the hills, and
in the course of God's providence
they were saved. There was no
church near by. When a couple
of free lance individuals without
any authority came into that
community preaching in a school-
house, these two young girls went
to them, and told them their story,
and asked to be baptized. Those
two free lance preachers took
them down to the river and bap-
tized them, or at least ducked
them, into the water, and those
girls for months, and perhaps
years, lived out there in that
isolated community, without
hearing the Word, and without
knowing that they were not
Scripturally baptized. They were
very, very surprised when they
came to the services that I was

conducting, when I insisted that
one should be sure he had been
properly baptized. They thought
surely they had been baptized,
and when I insisted upon it, im-
mediately they agreed in their
hearts, in the light of God's Word,
that they had not been baptized.
As I preached and gave to them
the requirements of Scriptural
baptism, they became convinced
at once that theirs was not a
proper baptism.

So I ask you, have you been
Scripturally and properly bap-
tized? Were you yourself a pro-
per subject the day that you were
baptized? Now the proper sub-
ject for baptism is one who has
been saved by the grace of God.
A proper subject is an individual
who is definitely a believer in
the Lord Jesus Christ for his sal-
vation. No one is a proper sub-
ject for baptism until he has
been saved. That excludes babies,
and that excludes those who have
never believed. That excludes
everybody other than an individ-
ual who is able to believe for
himself. I ask you, were you a
proper subject for baptism at the
time you were baptized?

When Jesus gave the commis-
sion, 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 Spirit."—
Mt. 28:19.

Notice, He says to teach or
make disciples, and then baptize
those that are made. You don't
baptize a man to make him a
disciple, but you baptize him be-
cause he has become a disciple.
He must be taught. He must be a
believer before he can ever enter
the water.

Let's notice how the saints car-
ried out Jesus' commission:

"And as they went on their
way, they came unto a certain
water; and the eunuch said, See,
here is water; what doth hinder
me to be baptized? And Philip
said, If thou believest with all
thine heart, thou mayest. And
he answered and said, I believe
that Jesus Christ is the Son of
God."—Acts 8:36, 37.

What is the proper subject for
baptism? A believer in the Lord
Jesus Christ. Not only was it
taught on the part of Philip, but
you'll find as you read through
the book of the Acts, that was
true of every missionary—that
they baptized only those who had
believed—only those who had
come to a saving knowledge of
Jesus.

For example, we read:
"And Crispus, the chief ruler
of the synagogue, BELIEVED on
the Lord with all his house; and
many of the Corinthians HEAR-
ING, BELIEVED, and were BAP-
TIZED."—Acts 18:8.

Notice, they heard, they be-
lieved, and they were baptized.
So, beloved, if you want to be
sure you are properly baptized,
then be sure you were a proper
subject for baptism—a believer
in the Lord Jesus Christ.

Also, if you want to be sure as
to whether you have been bap-
tized properly, let me ask you
about the mode. What is a proper
mode? Well, I think the example
of Jesus should answer that, for
we read:

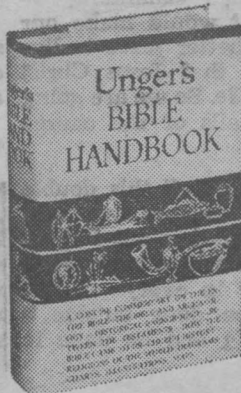
"And Jesus, when he was BAP-
TIZED, went UP straightway
OUT OF THE WATER; and, lo,
the heavens were opened unto
him, and he saw the Spirit of
God descending like a dove, and
lighting upon him."—Mt. 3:16.

Who ever saw a man go up out
of the water at a sprinkling? Who
ever saw a man go up out of
the water when a priest poured a
little water over his forehead?

When I was holding a revival
meeting in West Virginia some
years ago, a Methodist preacher
there said that he had the most
beautiful baptismal ceremony that
man could know. And this is the
ceremony, he had: He would
take a rosebud that hadn't opened
yet, and dip that rosebud into a

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vase of water, and strike the
forehead of the individual and
pronounce that person as being
baptized. Of course three or four
drops of water would fall on the
forehead of the individual as a
result of striking the rosebud
against his head. This Methodist
preacher said that was the most
beautiful form of baptism that a
man could know.

But, beloved, with me, it isn't
a question of whether it is beau-
tiful or not; it is a question of
whether it is Scriptural, and I
find nothing like that in the bap-
tism of Jesus. Rather, it says,
when He was baptized, that He
went up straightway out of the
water.

Notice again:

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

Do you suppose if you were
to strike a rosebud against a
person's head that would bury
him in baptism with Christ? Oh,
no! You know as well as I that
such an individual has not been
buried. You wait until a man
dies, and then you bury him, and
the same thing is true in bap-
tism. You wait until the Spirit
of God kills that man to sin,
and has made him alive to Christ,
and then he is buried in the
waters of the baptism.

How do we know we speak of
baptism as a burial, that it means
we go down into the water to
be immersed? You go back to
the time when Abraham's wife
died and he, like the most of us,
had to find, or buy a burial
ground after death came. The
Word of God tells us that after

his wife had died, Abraham need-
ed a burial ground, and accord-
ingly, he bought a plot of land.
When he did so, he said:

"Give me a possession of a
burying place with you, that I
may BURY MY DEAD OUT OF
MY SIGHT."—Gen. 23:4.

So I say to you, no baptism
could be the proper baptism un-
less it be a burial, whereby the
individual is put out of sight. It
can only be by immersion.

Then, beloved, I insist that you
have a proper administrator. I
turn to the Word of God and I
find that John was given the
authority to baptize. Listen:

"And I knew him not; but HE
THAT SENT ME TO BAPTIZE
WITH WATER, the same said
unto me, Upon whom thou shalt
see the Spirit descending, and
remaining on him, the same is
he which baptizeth with the Holy
Spirit."—John 1:33.

Notice, John said, "I was sent
to baptize." Beloved, John had
authority to baptize. He baptized
the Lord Jesus, and he baptized
all of the twelve apostles. He
baptized the seventy apostles, I
think. The result was, when they
chose a successor for Judas, he
had to have John's baptism.

Beloved, I say to you, this mat-
ter of baptism is one that revolves
itself on the proper administrator,
just the same as a proper mode
or a proper subject.

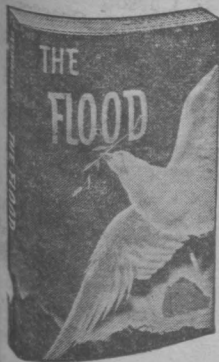
When Jesus gave His commis-
sion, He said:

"Go ye therefore, and teach all
nations, baptizing them in the
name of the Father, and of the
Son, and of the Holy Spirit;
Teaching them to observe all
things whatsoever I have com-
manded you; and, lo, I am with
you always, even unto the end of
the world. Amen."—Mt. 28:19,
20.

To whom did Jesus give that
commission? If He gave it only
to the disciples, then that com-
mission died when the disciples
died, and we have no commis-
sion today. If He gave it to them
as individuals, then the Quakers
are right when they say no bap-
tism, no ordinance in any wise
at all. But if He gave it to them
in a corporate body, then it is
still binding upon us today. I
contend that this commission was
given to these disciples, not as
individuals, but as a church—to
the church of Jesus Christ in that
day, and that commission was to
make disciples, baptize them, and
then teach them "all things what-
soever I have commanded you."

So I say for a person to have
proper baptism, he must himself
be a proper subject, which is a
believer; he must be baptized by
the proper mode, which is im-
mersion; and it must be on the
part of a proper administrator,
which is a New Testament
Church. If you don't know what
I mean by a New Testament
Church, I mean a Missionary
Baptist Church.

May I go just a step further in
that respect and say that the
baptism of lots of Missionary
Baptist Churches today isn't
worth a cent, for the simple rea-
son that they are lax on the
matter of baptism. Consequently,
(Continued on page 4, column 5)



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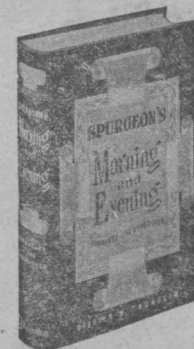
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PAGE THREE



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A Faithful Baptist Pastor Protests Unfaithfulness Of Modern Baptists

This little paper was written in response to an article by a Mr. Neighbor (Baptist Evangelist) (?). The article by Mr. Neighbor appeared in the Dayton Daily News, Dayton, Ohio, on December 17th, 1966.

Our purpose in writing this paper was to answer him publicly. (We sent a condensed copy of this article to the Dayton Daily News Paper. This, they ran in their column, "Letters to the Editors," where Dayton Baptists could read it.) Of course, we had in mind, primarily, the Baptists in the Dayton area. But since this practice seems to be becoming a general practice among Baptists, we feel that a more extended treatise on the subject should be brought before our brethren everywhere.

Our church sends this out with the hope that more Baptists will see the importance of "Standing up and being counted." Catholics do not apologize for their "Exclusiveness," so why should Baptists. We were here long before they came upon the scene.

For the sake of consistency,
Verona Baptist Church
Verona, Ohio 45378
O. B. BAKER, PASTOR

What about this "Baptist Encounter" Crusade which Baptists (?) of the Greater Dayton Association are making plans for in the summer of 1967? Surely, it cannot be classed as Baptists with capital "B," (according to their evangelist). Listen to what their evangelist for the occasion says about it. Ralph W. Neighbor Jr., who will be the evangelist for the "Encounter" Crusade, said, and we quote from the Dayton Daily News, of December 17th, 1966.

"The Dayton program will be unique in that it centers in a desire to communicate a simple truth — not a large body of theology to all types of Christianity, Catholic or Protestant — That is that man has an encounter (emphasis ours) with Jesus Christ which changes the foundations of his life."

This man, according to Dayton Daily News, was associated with Billy Graham Evangelistic Association from 1951 to 1956. No wonder he is saying that the "simple truth" will fit all kinds of Christians (?), Catholic or Protestant.

But listen to what he said further, "They (these Dayton Baptists (?), have felt a desire to present the simple claim of Jesus Christ in a way that would go beyond just saying come to church. We want to present the claim of Christ. Whether or not people join Southern Baptist Churches is a secondary desire. Our PASTORS and people have

felt they want to do something to make a contribution to the total Christian community — something that would make our community a better place to live in and aware that Jesus Christ is Lord of all life. So we are going outside the walls of the church building."

What is behind all this double talk? Listen as he goes on to say, "We will be sharing not Baptist doctrine, but the most basic truth of Christianity in every possible way it can be done outside a church building and be done in good taste."

What does he mean that Baptist doctrines will not be shared? And what does he mean that it is to be done in "good taste?"

Let us continue to read what he said.

"The Crusade director summed it up like this: 'We don't want the "B" in Baptist to be the focal point in what we say. We have reduced our message to the common ground of all Christians . . . and that truth is Jesus Christ is Lord — and that's all we're saying.'"

If that isn't enough to make any real Baptist vomit, pray tell what is? This same association of Baptists, say, in their printed Articles of Faith, that the Devil is "The author of all false religions, the chief power back of the present Apostasy." And again, they say, "The first Baptist Church was the Church of Jerusalem which originated during the earthly ministry of Jesus Christ: that Baptist principles are as old as Christianity: that the likeness of Baptist Churches to the churches in the days of the Apostles constitute them the churches of the Lord Jesus Christ." — Copied from the minutes of the Association 1956.

Now, it is very simple logic to conclude that, according to their coming Crusade leader, these Baptists (?) do not believe what they have put in their printed Articles of Faith. Because if Baptists Churches are churches of the Lord Jesus Christ, it stands to reason that all other so-called churches are the churches of men, and as such, "False religions." And according to their printed Articles of Faith the Devil is "The Author" of all those outside of Baptists.

They also state in their Articles, "we believe that a church of the Lord Jesus Christ is a congregation of baptized believers, associated by a covenant in the faith and fellowship of the Gospel of Christ, taking the New Testament as the only rule of faith and practice."

How could a mixed fellowship, with Satan's false religions, be said to be taking the "New Testament" as "the only rule of faith and practice?" It is abundantly evident that the New Testament

teaches an exclusiveness for its churches — not an inclusiveness. "Come out from among them."

"Mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them."—Rom. 16:17.

Why should our churches shun these who are contrary to the



ELD. O. B. BAKER

Gospel? Because "they serve not our Lord Jesus Christ, but their own belly: and by good words and fair speeches deceive the hearts of the simple."—Vs. 18.

Let us refer once more to the printed statement in their Articles of Faith, which says that the Devil is, "The chief power back of the present apostasy."

What does the word "Apostasy" mean? Webster says, "abandonment of what one has voluntarily professed; total desertion of principles or faith."

Did our Baptists of Ohio "voluntarily profess," that the statement concerning the devil as being "The chief power behind the present apostasy" was their belief? or did some higher-up compel them to profess it? And pray tell if the statement of their coming evangelist (?) is not clearly an "abandonment" from their stated beliefs?

Baptists are apostatizing more and more as the days come and go. They are following in the footsteps of their avowed Enemy. Surely, it is time that we woke up to our privilege of standing true to our Lord. The organizations, outside the local church, are responsible for all this apostasy. And with their "Fair speeches," and when necessary, their "Rib-jabs," are leading the churches straight to the bosom of the "Old Harlot."

Our conclusion of the whole matter is that this meeting will indeed be "Unique" for Baptists of this area — different, in that they are openly apologizing for being Baptists. How vastly different from the open meetings conducted by New Testament evangelists — Paul and his team of evangelists "Turned the world upside down," which surely was not of very "Good taste" in the communities where they preached. And, their type of evangelism, even though it was not of "Good taste" in the communities, accomplished a right end for the communities — it caused the idol worshippers to tear down their statues and burn their books. But it did not fare so well with the Evangelists. They suffered shame, humiliation, and cruel beatings. Could it be that the time has come when all Baptists are ready to compromise in order to have an easy road to travel? What about our brethren of the fourth century who refused to bow to the wishes of a religious-political organization, which posed as the Christian Church, under the direction of Constantine? Are we better than they, when we refuse to declare our conviction in the presence of false religions? Perhaps, they were narrow minded, ignorant, and unsocial: but there is one thing certain, they had convictions, and were true to what they understood the will of their Lord to be. Paul's instruction to Timothy, under the inspiration of the Holy Spirit, was "Thou therefore endure hardness, as a good soldier of Jesus Christ." II Timothy 2:3. He further said, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound." verses 8-9. He further says, "If we suffer (with Him), we shall also reign with Him; if we deny Him, He also will deny us." Verse 12.

No honest minded child of God can read the second chapter of Second Timothy and not see that there is a warfare to which we are committed — not a physical war, but a spiritual war. That warfare is with the false religionists. We can also see in this Chapter that the Lord's churches are to stand for truth in this battle. Of course, we learn here that some may not; but for them there is no reward in the kingdom of Christ. Look at verse 12 again, which plainly says that we are to be identified with His sufferings if we are to "Reign with Him," and if we refuse to be so identified, "He also will deny us" that glorious privilege. Note: It is conclusively evident that not all of God's children will "reign" with the King when He comes to rule. See Rom. 8:16-17. All God's children are "Heirs of God" and as such, shall never see the "second death," but to be "joint heirs" with the King, there is a certain condition upon our behavior here, namely, "If so be that we suffer with Him."

What could this possibly mean, but that we identify ourselves with His churches? — churches that stand in opposition to all false organizations, and systems of the world.

We should be proud of the name Baptist, with a capital "B."

Of course, if some are willing to stand on the side lines, looking on, while others shine as gems of glory for a thousand years with the King of Kings, that is their privilege. For those of us who are called "Baptists," this glorious calling is awaiting, but

we cannot inherit the blessing simply by being called Baptists — we must BE "Baptists" in the sense of the word — suffering included.

This unworthy sinner, who has been called by the sovereign grace of a benevolent Savior, does not desire the praises of men in this transient world of sorrows, but he is longing and looking for the "well done" from the Master's voice, when He comes to reward His saints.

How about YOU?

In the interest of faithfulness we write these few words.

An unworthy son of God.

PASTOR O. B. BAKER
Verona Baptist Church
Verona, Ohio 45378

"Be Sure"

(Continued from page three) their baptism is null and void.

I give to you an example. I am a man who came here to church for a few times. On one occasion he indicated that he anticipated being baptized into the fellowship of our church. He had been immersed, but we wouldn't accept him on his baptism. He had been baptized by an organization over in Ohio that had no authority for baptizing — an organization that accepted anybody's baptism, and consequently we wouldn't accept him into our church unless he had been baptized. I don't know whether that was what kept him from coming to our church or not, but at the rate, he quit coming to serve with us, and was never baptized into the fellowship of our church. I am satisfied that he is a good man. I could tell from talking with him that he is a good man and loves the Lord, and I personally think highly of him. We simply could not accept him because he had improper baptism. Well, he went to a Missionary Baptist Church nearby where he was accepted there face value. They took him in on the baptism that he had because he said he was a Baptist. Now, beloved, as far as I am concerned, the baptism of that Baptist Church is worthless as the baptism of himself had to begin with. Cause when they took him into their membership, they had their membership an unbaptized man. He is in full fellowship. (Continued on page 5, column 2)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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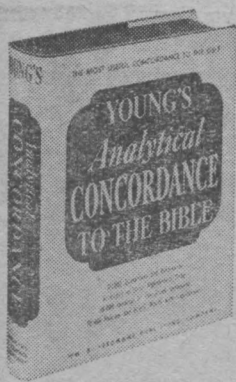
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PAGE FOUR

Why We Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1, 2, 3, 4)

Mr. and Mrs.
CLAUDE CREECH
Middletown, Ohio



(Sister Creech attended the Conference in 1965, even though she had to use her walker — having suffered a fall and a broken bone shortly before. Thank God for these great Baptist friends).

I truly count this a great privilege to state here in TBE a few of the many reasons why I want to attend the 1967 Bible Conference at Calvary Baptist Church held at Ashland, Ky., as there are readers of this great paper who have never attended this Conference.

It may seem quite some time before September 1967. However, this is the most anticipated occasion of the year, especially for me, and those who love good preaching, and by "good" I mean sound intelligent Bible preaching. I believe there are many others attending, who think and pray from one September to the next.

1—I enjoy, and feast on the sound preaching we hear at this Conference. Most of you readers of TBE read the messages that are preached here. However, this is not as real, and heart stirring as to be present and see the different preachers as they deliver these great messages. Being present gives us a chance to say "amen" to the emphasis placed on some of the great Bible doctrines.

2—I believe the preachers whom we hear at this Conference are the very best to be found in a cross section of the U.S.A., men who believe in a God-called Bible, men who believe the Bible is the inspired Word of God, men who believe in a sovereign God, not only in creation, but also in recreation, men who put man in his proper place, as a sinner, led in sin, totally depraved, yes, men who believe in sin, Eph. 2:1, whose only hope of Heaven is to fully trust what Christ has done for us, in giving His life for us, paying the sin debt for whom the Father hath given Him, John 1:29. . . these preachers believe

ing a non-resident member, and not being able to be at many of the weekly services, I am glad to be there at any service, and above all I enjoy the Bible Conference. As a member I can have a small part in the support of this Conference, so begin to make your plans to be there September Labor Day, I will meet you there. (D.V.)

"Be Sure"

(Continued from page four)
with them. He is a member of their church and he himself is in that church as a full-fledged member. When they did so, they themselves became an improper, unscriptural church — now that they have one member, with improper baptism. Now the members of the church that were members prior to that time I would accept them on their letter into our church. However, everybody that may be baptized in the future after the acceptance of this man into their fellowship, I could not accept them into our church if they were to join, apart from re-baptizing them, because the ones that they baptize in the future will be baptized by a church that has in it at least one individual who has not had Scriptural baptism.

I say to you today, be sure you have been Scripturally baptized. Be sure your baptism is proper.

BE SURE YOU ARE IN THE RIGHT CHURCH.

The Lord Jesus said:

"And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

Beloved, He built that church, and some place within this world, there is the church that Jesus built. However, not every church is the church that Jesus built. Not every church could claim to have been built by Jesus.

Let's look at it from the standpoint of history. Let's give the churches of today the test of history. Jesus lived in the first century and He died at the time when He was 33 years of age. Therefore the church that Jesus built had to be in existence in the year 33 A.D. It had to be started by the Lord Jesus Christ Himself. It had to be started in the land of Palestine, because His ministry never extended beyond the confines of Palestine. Now remember these three facts: the church had to be built by Jesus Himself; it had to be started by the year 33 A.D.; and it had to be within the confines of Palestine. Remembering these three facts, apply the test of history to the so-called churches of today, and see how many of them can be Christ's church — the church that Jesus built.

The Christian Science church was founded in America, in 1879, by Mrs. Mary Baker Eddy. Could Christian Science be the church that Jesus built? Beloved, they were about 1850 years too late. It was started in the wrong place—in America, and not in Palestine. It was started by Mary Baker Eddy and not by Jesus Christ.

You can follow that same line of reasoning with all the balance of the churches. The Mormons were started in America by Joe Smith in 1830. The Campbellite organization was started in America in 1827 by Alexander Campbell. The Methodists were organized in 1740 in England by John Wesley. The Congregationalists were organized in England in 1540 by Robert Brown. The Presbyterians came into existence in 1536 in Switzerland as a result of the ministry of John Calvin. The Episcopalians came into existence in 1534 in England by Henry VIII.

I might say that this is the most interesting one of all. Henry

VIII didn't like Luther. He was a strong Catholic. He was such a strong Catholic that when Luther wrote his "95 theses" and nailed them to the door of the church of Wittenberg, Henry VIII was ruthless and wrote a strong resolution concerning it, to the extent that the Pope said Henry VIII was one of the greatest defenders of the faith that ever lived, and he conferred upon Henry VIII the title of "Defender of the Faith." Henry VIII was a good Catholic.

He had been married, without his own choice, to an old woman. When he was a little boy twelve years of age, they married him to his brother's widow. When he grew up, he finds himself living with "Mama." Then here is a pretty little girl that he wants as a wife. He asks the Pope for a divorce so that he can get a new wife. When the Pope wouldn't give him a divorce, he granted himself one. When the Pope said, "You can't be a member of our church and do that," he said, "I am the king of England. I am the head of the Church of England." You know, in this country, it is called the Episcopal Church. I tell you beloved, in the light of

it was established by Jesus Christ Himself—in the light of the fact that it was established by the year 33 A. D., then we have to say that neither the Christian Scientists, the Mormons, the Campbellites, the Methodists, the Congregationalists, the Presbyterians, the Episcopalians, nor the Catholics can be the church that Jesus built.

If you would test these so-called churches from the standpoint of doctrine, you would come to the same conclusion. We read:

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

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall ADD unto these things, God shall add unto him the plagues that are written in this book; And if any man shall TAKE AWAY from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."—Rev. 22:18, 19.

I ask, in the light of the test of doctrine, could you think of any of these churches, Catholic or Protestant, as being a true church? Beloved, it would be impossible.

You say, "Brother Gilpin, are you sure that Missionary Baptist Churches go back to the days of Jesus Christ?" I am certain of it. John the Baptist came from God. Listen:

"There was a man sent from God, whose name was John."—John 1:6.

Notice that he was sent—that he was a missionary.

He was also a Baptist, for we read:

"In those days came John THE BAPTIST, preaching in the wilderness of Judaea."—Mt. 3:1.

Notice, he was a Baptist, and he came preaching the wilderness of Judaea. Therefore, he was a preacher. In other words, he was sent of God, he was a Baptist, and he was a preacher. He was a God-sent preacher. Thus, he was the first Missionary Baptist preacher. He supplied the material and the Lord Jesus Christ built His church out of the material that had been prepared by John the Baptist. Thus, the first Baptist Church came from material prepared by John the Baptist.

I say to you, if I had never seen a Bible, I would be a Missionary Baptist, because I can prove from the pages of history that Baptist Churches are according to the pattern of the church that Jesus built.

So I say to you, be sure you are saved, be sure you have been baptized, and be sure you are in the right church.

BE SURE YOU ARE LOOKING FOR HIS RETURN.

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"Looking for THAT BLESSED

(Continued on page 6, column 1)

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this little bit of history, I wouldn't want to be a member of an Episcopal church.

The Lutherans were organized in Germany in 1520 by Martin Luther, and I think the best date we can give the Catholics when they finally became a church was in 590, when they were organized in Rome by a man called Gregory the Great. He assumed a title that would allow him to be considered the Lord of Heaven and Earth.

Beloved, there are none of these churches that were organized in Palestine. There is not one of them that was organized by the Lord Jesus Christ. There is not one that was organized by the year 33 A. D. Then in the light of the statement of Jesus when He said, "I will build my church; and the gates of hell shall not prevail against it," in the light of the fact that His ministry never extended outside of Palestine—in the light of the fact that



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APRIL 15, 1967

PAGE FIVE

HERBERT W. ARMSTRONG

Calls His Magazine, "The Plain Truth."

The Only Thing Plain About It, Is, It Is

Plainly Not The Truth

"Be Sure"

(Continued from page five)
HOPE, and the glorious appearing of the great God and our Saviour Jesus Christ."—Titus 2:13.

It is a blessed hope. It is the only hope we have today. I don't expect the world to be better. I expect it will be more sinful. I expect there will be more and immorality. I expect there will be more apostasy in departing from the faith. But be sure you are looking for His return.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—II Pet. 3:10, 11.

Yes, beloved, He is coming. He may come in 1967. One thing sure, He is coming. I say with John, as he closed the book of Revelation:

"Even so, come, Lord Jesus."—Rev. 22:20.

In closing, may I insist upon these truths: be sure you are saved, be sure you are baptized, be sure you are in the right church, and be sure you are looking for His return.

May God bless you.



Tithing

(Continued from page one)
ferred to in Hebrews 13:20 as an "everlasting covenant." A thing that is everlasting, has no beginning and certainly no ending.

Now God Himself preached the Gospel to our fore-parents in the Garden of Eden, in Genesis 3:15. He promised the seed of the woman and told what He would do. In Genesis 3:21, we see the Gospel demonstrated, inasmuch as God clothed our fore-parents with skins of slain animals. Thus, the only way that Abel had faith, and the only way Abel could have known anything about blood sacrifice made unto God, was by the proclaiming of the Gospel, by his father Adam.

I say then that Adam himself was a Gospel preacher. I know when I say this that some of you are going to ask if Adam went to Hell. I don't believe so. Genesis 3:21 does not teach that.

Likewise, Noah was told his obligation unto God:

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7.

"But Noah found grace in the eyes of the Lord."—Gen. 6:8.

Noah was saved by the grace of God, for the only way that any man has ever been saved is by God's divine grace. You'll notice here that he had faith, and the only way that he could have had faith is by the proclamation of the Gospel of Jesus Christ. So Noah was told his obligation to God. We must not assume in the light of this, that man was not told his obligation to God 2500 years before the law was given at Sinai.

Now let us go to the observance of the Sabbath. C. I. Scofield tells us in the Scofield Bible (incidentally, I use a Scofield Bible, yet I think he is as far wrong as he can be, concerning the church, and some other things as well) that the observance of the Sabbath was not until the law was given—until Israel had come out of Egypt. I do not accept that theory in the least. I do not think that it can be substantiated by the Word of God. On the contrary, I believe that men observed the Sabbath before that.

In Exodus 16 you'll find the Israelites observing the Sabbath before the law was given. You'll find that God's instructions as to gathering the manna on the day, preceding the Sabbath, implies they observed the Sabbath. They were to gather twice as much so that they would not have to leave their place of dwelling on the Sabbath.

That commandment, beloved, is spectacular inasmuch as it is overlooked by so many people. "Remember the Sabbath to keep it holy." You cannot be expected to remember something unless you know something about it. Therefore, the Israelites knew something about the Sabbath, or else it would have been foolish for God to have said, "Remember the Sabbath to keep it holy." This should prove to us that before the law was given in writing, it was already known orally and observed.

In Genesis 14:20, we find Abraham giving tithes to Melchizedek, who is a type and shadow of Jesus Christ, if not Christ. I sometimes think that the King of

Salem, or the King of Peace, that is revealed to us in Genesis 14, and in Hebrews was the Lord Jesus Christ Himself. But suffice it to say that Abraham, that great patriarch of God, gave unto the King of Salem the tenth, or the tithe.

Now, how did he know to give the tenth unless he had been taught to give the tenth? Do you think that man just decided within himself—just on the spur of the moment—to give tithes unto the King of Salem, if he had not been taught previously to do that? I say, therefore, that Abraham had been taught that.

In Genesis 20:19-22, you find Jacob himself vowing unto God to pay the tenth. Now how did Jacob know to give the tenth unless he had been taught his obligation in this respect? I say, therefore, that he had been specifically and definitely taught his obligation to give unto God the tenth.

Now when we come to the text that I have read, you'll notice the tithe was incorporated into the law. You'll notice one thing stands out, and that is, that the tithe is the Lord's. It does not belong to me, it does not belong to you. It belongs unto God.

I have heard people raise the objection to the doctrine of tithing, to say, "Well, all of it belongs to God." I'll grant you that, but I have never seen a man give

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OR IF YOU DESPISE—

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all to God. Now usually these people who say this, are trying to get out of tithing, so they can rob God. I know that God's Word teaches that "the gold is mine, and the silver is mine, and the cattle on a thousand hills." I know that the earth is the Lord's and the fulness thereof, but He demands the tenth from every person that breathes a breath of life. The tithe was incorporated into the law.

I want you to notice the support of the priestly families as is revealed to us in Numbers 18:24-26. They had no inheritance in the promised land. Their inheritance was the tithe of all Israel, and they in turn gave a tithe. Now the support of this priestly family was not left to the whims of Israel, nor was it left the men as to how they

felt about it.

Some people try to dodge the doctrine of tithing by saying, "When I feel led to tithe, I shall begin." Well, I'll tell you, my beloved, you are not going to feel led to tithe. Why wait to be led, as you put it, "until you feel led," when God has already told you what to do? That is a hypocritical position to take, and it is taken only in order to try to rob God—to get out of the obligation that is upon everyone.

A man in my church said: "I believe in tithing, but I haven't ever yet felt led to tithe." I said, "No, and if you live to be a thousand, you will not feel led to tithe then." The man that waits for a peculiar and particular feeling to do a thing, when that thing is laid down expressly in the Word of God, doesn't believe God's Word.

The Bible teaches tithing and this support of the priestly family was not left to the whims of the people, nor was it left to how they felt led. God told them what to do, and they did it.

Revivals are important. I have said it many, many times—I'll say it tonight without fear of contradiction—that tithing goes with revival. You have not had a real revival unless the people have been made to see, and come to accept the doctrine of tithing, and pledge in their hearts to tithe unto God.

I sometimes wonder at the stupidity of my own people, and even myself. We try to have a revival and seemingly it falls flat on its face. The reason is because some of our people are not made to see their obligation, nor are they made to assume their obligation. A revival is not a revival and it is not even a successful meeting, until men see their responsibility, and then assume that responsibility, that is necessarily theirs.

For example, take the great revival that broke out under Hezekiah, as is recorded in II Chronicles 31. Two things can be said about this dramatic revival. First, they returned to the Word of God. The Word of God had been put aside. They had ignored God's Word. They had slighted God's truth. They had denied God's truth. Yet, in this revival that swept all of the land, there was a return to God's Word. Every time there is a return to God's Word, men will assume the responsibility that is theirs. When they returned to God's unvarnished truth, a great revival, of course, broke out, and there was a return to the Word of God.

Also, they brought in the tithe. They had been robbing God. Now they were made to see that they had been robbing God, and so they brought Him the tithe. There were two things apparent in the revival that was led by Hezekiah—a return to God's Word and a bringing of the tithes, back to God.

God's accusation in the last book of the Old Testament against Israel was that they robbed Him of tithes and offerings. I say this not with rancor—not in malice—not in anger, but I say it sincerely out of the depths of my heart because I am intensely and profoundly interested in men assuming the responsibility that is theirs to assume, that a man that withholds his tithes, or robs God of the tenth, is just as bad, if not worse, than the man that takes a loaded shotgun and walks into a bank and holds it up. That individual robs man, but the man who doesn't tithe, robs God.

Now some men will give this excuse for not tithing: "I owe so much, to so many; therefore I can't have enough left over to tithe." Had he been tithing, he would not owe everybody in the community.

After all, are we to understand that it is better to steal from God, than it is to steal from a man? The reason men rob God

today is because there is no love in their hearts. The only way men can serve God acceptably is in reverence and Godly fear.

God said to Israel:

"Ye are cursed with a curse for ye have robbed me, even this whole nation. Bring ye the tithes into the storehouse that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, I will not open you the windows of heaven, and pour you out blessing, that there shall not be room enough to receive it."—Malachi 3:9, 10.

God's accusation then against Israel was that they had robbed God. It is an awful indictment to rob God. That is a terrible indictment leveled against man the Word of God. God indicts men as robbers when they withhold and steal from Him the tithe.

Now I want you to notice the tithe in the New Testament. Some people say that the New Testament does not teach tithing. The New Testament does teach tithing. It teaches that every man should tithe, both lost and saved. A lost man should tithe. If we are certain, for God demands it of a lost man.

It may be true, there is nothing a lost man can do to please God. That may be so, but he is still held responsible to tithe.

In Matthew 23:23, Jesus denounced the Pharisees. Are we to understand that these Pharisees were saved? Certainly not. Jesus asked them, "How can ye escape the damnation of hell?" He called them the children of vipers, serpents, and pronounced woes upon them. We must conclude that these Pharisees certainly were not saved, rather were lost people. I think this was the same group that Jesus called the children of the devil in John 8:44.

In Matthew 23:23, He commended these Pharisees for tithing, but he denounced them for not carrying out the weighty matters of the law—judgment, mercy, and faith. "These you ought to have done and not to have neglected the other undone," were His words. This included tithing. God's Christ demands that the Pharisees tithe. If he demands of the Pharisees the tithe, He demands of every lost man in the age to tithe. Therefore, every man is commanded to tithe.

In I Corinthians 9:13, the Apostle Paul commented on the priests were supported by the law. In Numbers 18 we told how they were supported by the Israelites. Now in verse 14 of I Corinthians the Apostle Paul emphatically attention to tithing. He said, "Corinthian brethren—to you who officiated at the altar—under the law, that they were partakers of the things of the altar. Now of what were they partakers? They were partakers of the offerings and the sacrifices that were offered there on the altar. They received the tithes. Read Num. 18:21-26. So hath God ordained that which preach the Gospel live of the gospel." That is the meaning of those two words mean "in like manner." God has ordained that the Gospel ministry be supported in like manner, just as the priests were supported under the law. I said, "in like manner," that is the tithe.

I believe, therefore, the preaching of the Gospel is supported by the tithe, and all of God's Work is to be carried on and supported by the tithe. In I Corinthians the Apostle Paul commands the Corinthian brethren to bring in their tithes on the first day of the month. He was raising a monetary fund for the poor saints in Jerusalem. He gives us a number of facts, but two I call to your attention. One was the day of the offering. I believe on the first of the week you should give your tithe. I do not mean God wouldn't accept it some time, but certainly we can't (Continued on page 7, col.

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THE BAPTIST EXAMINER

APRIL 15, 1967

PAGE SIX

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELDER RAYMOND WILLIS
Garrison, Kentucky

Dear Bro. Gilpin,
I have attended all the Bible conferences since they were started. They certainly have been a real blessing to me. The Lord willing I plan to attend the 1967 Bible Conference. The conference is a time of

spiritual blessing to all. A time when God's people from far and near can meet together and fellowship around the Word of God. We truly thank the Lord for the Calvary Baptist Church and its pastor. May the Lord richly bless you.

Tithing

(Continued from page 6)
I believe in storehouse tithing. Let every one of you lay by tithes, but offerings as well. I say again then that I believe in storehouse tithing.

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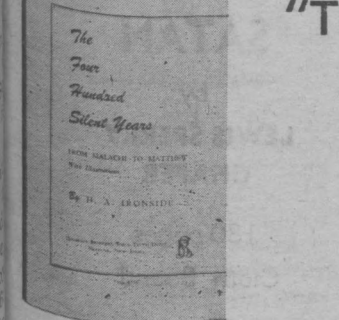
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ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
2734 13th Street
Ashland, Kentucky
God's Providence

All of the experiences which are described in this column are interesting, but some of them I hope will not be repeated. As a recent example of such an experience, I could mention that just last week I was driving to Lexington, Ky., when my car went out of control on a slick curve, on the west side of Morehead. It was about 5:00 in the morning and a light rain was falling. I was sort of groggy from getting up too early, when I came on a 35 mile-per-hour curve. I started to brake, but evidently the brakes grabbed and the car went into a skid. I was paralyzed. My foot was "frozen" on the brake, and I just simply could not turn the steering wheel in the direction of the skid. For a few seconds it looked like the car would turn over, and then it looked like it would slide into the embankment.

During the time of the skid I was continually crying out, "No, Lord; No, Lord!" When the car came to a stop, I was pointed back toward Ashland, from whence I had come, and the back wheels were still on firm ground, so that I could pull up to a driveway, and turn around. Just as I started to turn back into the highway, from the driveway, a big truck and several cars came around the curve. The thought went through my mind, "What would I have done, if they had come around the curve when the car went out of control." Needless to say, I could have done nothing.

This is the second time in my life that a car has turned around on a slick curve. The other time, I followed the instructions given for pulling out of a skid. This time I could do nothing. The other time, I prayed, "Lord Help." This time, "No Lord." Well, there is just one thing a person can say about experiences like that, we hope they don't occur again. Such experiences certainly reveal our helplessness in the face of physical circumstances. And if they reveal our helplessness in the face of physical circumstances, how much more do they reveal our helplessness in the face of spiritual circumstances.

I say man is entirely helpless and powerless to do anything to save himself either from the immediate effects of sin, or from the eternal condemnation for sin. As the old confession of faith (dated 1827) of the Baptist Church of Elston, Mo., (my last pastorate) said, *man can do nothing by his own free will or ability to save himself*. The Bible says: "Oh Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." (Jeremiah 10:23) Thank God, it does not depend upon us. It all depends upon God who works all things after the counsel of His own will, who does as He pleases in Heaven and in earth.

You Arminian readers admit that God is sovereign. Take Him at His word, and you will solve an immense number of problems in your theology, in your preaching, in your Bible expositions, and in your spiritual life. Take for example, I Peter 1:2. Most Arminian twisters say that the word foreknowledge here, just simply means that God foreknows who will be saved. I heard that one graduate of a cemetery (seminary) said that that was all it could mean. Well I say he is lying. And if you say that that's

Redemption

PREACHED AT CALVARY'S 1966 CONFERENCE IN ASHLAND

JOHN W. REYNOLDS, Pastor
Providence Baptist Church
Henderson, Texas

"In Whom we have Redemption, through His blood; the forgiveness of sins, according to the riches of His grace."—Eph. 1:7.

Redemption, or the deliverance from bondage by the payment of a stipulated price, is the most glorious sound to ever fall upon the ear of a poor soul held in bondage. The reason for it is because of the sweetness of freedom to an individual soul.

The only kind of eternal Redemption brought to the human soul is the Redemption wrought through the shed blood of Jesus Christ.

There is a false plan of redemption being palmed off on the public today, namely that a soul can be saved or redeemed from sin either in whole or in part by human character or an act of obedience on the part of the soul itself. This is nothing short of heresy and always brings disappointment to a poor soul, and dishonor to Almighty God.

Then, too, there are two Redemptions taught in the Bible. One is a typical redemption as taught in the Old Testament, and the other is the eternal Redemption in and through the blood of Christ. Read I Peter 1:19-21; Eph. 1:7.

The Law of Redemption and Its Stipulations.

Throughout all the Old Testament Scriptures God sets forth Christ to be the propitiation through faith in His blood. Rom. 3:25.

It is in these Scriptures that is found the law of Redemption, and its stipulations given. God does all things by a Heavenly rule. It is by this rule or law that God has wrought out and consummated His eternal redemption in Christ.

The first stipulation of the law of redemption was **there had to be an offering alive and without sin**. Typically this offering was a lamb without blemish. Ex.

12:5. Actually the offering for sin was the Son of God in the flesh who knew no sin, who was separate from sinners. 2 Cor. 5:21; Heb. 7:26. "Who is holy, harm-



ELD. JOHN W. REYNOLDS

less, undefiled, and separate from sinners." That is why God "ruled" or purposed, and brought it to pass that He be born of a virgin without a human father. He was truly in the flesh.

The second stipulation of the law of Redemption was **the offering had to be one upon whom responsibility rested, and who must be identified with the one whom he represented**. Ex. 12:5. "Your lamb shall be without blemish, a male of the first year: ye shall take it out from among the sheep or from the goats." The male is always the one who bears the responsibility — and the one offered had to be akin to us, God's given children, in order that He might be legally in a position to redeem His brothers from bondage by bearing our responsibility for sin and thereby redeem us eternally from sin and its penalty and bondage.

The third stipulation of the law of redemption was that **the lamb had to die—had to be slain**. Ex. 12:6.

Luke 24:46: "And He said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day. And that repentance, and remission of sins be preached in His Name among all nations, beginning at Jerusalem." If you notice the lamb had to be without spot and blemish. That was necessary, and it was required by the law in order to be the right kind of offering. But that did not complete the work of redemption, nor satisfy the law of redemption in its entirety. The lamb had to be killed by the whole congregation of Israel at evening. There could be no redemption without the death of Christ on the cross. "Without the shedding of blood is no remission."—Heb. 9:22. "Christ hath redeemed us from the curse of the law by being made a curse for us; for it is written Cursed is every one that hangeth on a tree." Gal. 3:13. He became responsible for all the sins of all that God, the Father gave Him; so the law required Him to go all the way and bear all our sins, both past, present and future, clean up to the time we die. In order to do so He had to die on Calvary's cross — the place of a curse — because all the elect were under the curse of death and in the bondage of sin, and nothing short of His death could redeem them.

The fourth stipulation was that **there had to be a bringing again from the dead of Christ through the blood of the ever lasting covenant**. Heb. 13:20. "Now the God of peace that brought again from the dead our Lord Jesus, the Great Shepherd of the sheep, through the blood of the everlasting covenant." See also Lev. 14:5-7: "the priest shall command that one of the birds be killed in an earthen vessel over (Continued on page 8, column 2)

When The Roll Is Called Up Yonder, Will You Be There?

all it means, you are lying. Look at I Peter 1:20. The word that is translated foreordain is the same word that is used in verse 2. Now we know Jesus was foreordained and predestinated to die for our sins. God didn't just foreknow it, he foreordained or destined it to happen.

I note that D. N. Jackson has finally gotten around to this Scripture (I Pet. 1:2) in his paper, and that he will discuss it in April. If I were a betting man, I would bet that he will say verse two means that God just foreknew. Watch for it. I feel like laughing, except it isn't funny, when one considers how such poor exposition is really a denial of the word of God — a blatant denial. Bro. Jackson is good on the church, but he sure can't cut the mustard on grace. Thank God Jesus was foreordained, my experience was foreordained, and God's wisdom and power and glory is exalted. Amen and Amen.

Human Depravity

(Continued from page one)
5. Israel ostracized them from society. Deut. 23:17, I Kgs. 14:24, 15:12, 22:46.
6. God brought direct judgment on such. Genesis 19:1-24
7. A war was once fought over this sodomite issue. Judges chapters 19-21 and in particular 19:22, 23; 20:3. Because the Benjaminites defended some sodomites Israel attacked them and together 90,000 soldiers were killed.

8. Is it a sickness? If it is sickness would God condemn a person for being sick? It is certainly related to the human will and personal responsibility. Neither the psychologists Frued nor Kinsey call it a sickness.

9. Does this only pertain to men? No, the Scriptures speak of both male and female. Sociologists say women only represent about one-third of the number of men. Women are apt to act

mannish, while the man will act feminine.

10. Have the psychiatrists cured any? No, not even under psychoanalysis.

11. What are some causes? Practically without exception to start with they come from a home situation where there is no visible sign of wholesome love between parents, mother babied the child extremely and the father is uninterested. The conditions will be just the opposite of that prescribed in Ephesians 5:21-6:4 and I Peter 3:1-7.

Redemption

(Continued from page 7)
running water. As for the living bird he shall take it, and the cedar wood and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water, — and shall let loose the living bird into the open field." Here is the law of redemption

that demands the resurrection of the Christ that was crucified. Heb. 13:20; also I Cor. 15:17, 20. "If Christ be not raised, your faith is vain; ye are yet in your sins, — but now is Christ raised and become the firstfruits of them that slept."

Also another place where the resurrection is required and provided for and shown in type is Lev. 17:11: "For the life of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your soul." We are sinners by nature on account of Adam's sin; even so we are redeemed and made alive spiritually through the shed blood of Christ, the Second Adam. I Cor. 15:48, 49: "As is the earthy, such as have borne the image of the earthy, we shall also bear the image of the heavenly."

The fifth, and very important stipulation of the law of redemption is the shed blood must be applied at the proper place to become effective. See Ex. 12:7. "And they shall take of the blood, and strike it upon the two side posts, and upon the upper door post of the houses where in they shall eat it." Notice the blood had to be applied where the first born dwelled, and it was to be applied, not by the one it saved but by another. Salvation is all of the Lord God of heaven. He not only provided a lamb and provided that the lamb's blood be shed, but He also provided for the blood to be applied. God applies it; makes it effective right where the sinner is. One does not have to go anywhere to be saved; Grace brings salvation. Titus 2:11. "By grace ye are saved through faith. And, that not of yourselves, it is the gift of God." Eph. 2:8.

The sixth stipulation I only mention, for in the closing part of the message this will be more fully developed. That is, the same ones in Egypt's bondage that the blood was shed for were every one delivered across the Red Sea, by the power of an Omnipotent God without the loss of one. Even so shall Christ have everything He bought when He shed His precious blood on Calvary's cross.

The strictness of the law of redemption requires it.

The honor of God demands it. The purpose of God decreed it. The Word of God bears witness to it.

The shed blood of Christ seals it.

The providence of God is working it.

The predestination of God shall consummate it.

The Extent and the Scope of Redemption in Christ Jesus.

The English definition of the word redemption is to buy back again by paying a price. This definition is not sufficient to define fully Redemption through the blood of Christ. It is more full in its scope and extent when we view it in the Greek language, because the New Testament was written originally in Greek.

It takes three Greek words to give Bible Redemption its full meaning:

(1) The first Greek word is **Agorazo**, and is translated redeem. It simply means to buy in the market place.

(2) The second Greek word which is translated to buy, to take off the market, is the word **Exagorazo**.

(3) The third Greek word that is translated redeem is the word **Lutroo**, and it means to set free or to deliver.

So the complete definition of redemption as it is in Christ is to come and buy in the market place, and to take off the market, and to set free the one that has been bought. This Jesus Christ did when He died, and shed His blood on the cross, and said, "It is finished."

O! The great work He wrought when He died on the cross being put to death in the flesh but made alive in the Spirit. What

He paid for He shall have. It shall all be delivered from the bondage of sin:

He bought an eternal redemption for His people. Heb. 9:12.

He bought and redeemed the nation of Israel. Zech. 13:7-9. John 11:49-52. And they shall not perish as a nation.

By His death He redeemed the earth so that one day there will be a purifying of it and God's people shall inherit it for ever. Ps. 38:9-11; Rev. 20:9-10. II Peter, Chapter 3.

He came down into the market (the old flesh) and bought us by paying a price for us — His precious blood. He took us off the market, and He set us free for ever from the penalty of sin, and its bondage. One day when He comes He will set us free for ever from the presence of sin. We shall have bodies like His glorified body.

To illustrate such a redemption let me tell you of a slave girl. She was being auctioned off in a slave market before the Civil War at St. Augustine, Florida. Bidding was brisk, and the price went high. A certain man would always raise each bid until he became very noticable. Finally, all other bidders stopped. The slave girl was sold to him by the auctioneer. The man paid the stipulated price. The girl was delivered to the man who bought her. The papers were turned over to her new owner. The chain that held her was given to him. When her new master took charge she drew back in fear of him. He said to her, You belong to me now. I bought you and paid the required price. I have bought you to take you off the slave market never to be sold again. She still drew back in fear, not knowing but what he would be a terrible master. But when he suddenly destroyed the papers that made her legally his property, and unlocked the iron chain that held her, and delivered to her another set of papers that made her legally free and told her the meaning of such a transaction, she fell at his feet and said, "Sir, I realize that I am free from slavery, but I shall be your servant as long as I shall live."

Such a freedom we have in Christ, except, what we have is greater by far, because He bought us by His shed blood and set us free from bondage for ever.

"One day when heaven was filled with His praises, One day when sin was as black as could be; Jesus came down; was born of a Virgin, Living my example to be.

One day they led Him up Calvary's tree; One day, they nailed Him to Calvary's tree, Suffering there and dying; my Redeemer is He.

Living He loved me, dying He saved me; buried, He carried my sins far away; rising He's justified—freely for ever; One day He's coming, Oh, glorious day."

Tithing

(Continued from page seven)
order of Melchizedek, is also tithing receiving King. The seventh chapter of Hebrews should be read carefully especially verse eight, the word "tithing" in this verse, refers not to Melchizedek, but to the Lord Jesus Christ, and the text further declares that He receiveth tithes. Also the text declares that He liveth—that is, it is witnessed Heb. 5:6.

Why did God appoint tithing? As an antidote against covetousness, and to test our faith, prove our love. Read II Cor. 8:8. May you prove your thereby.

Soul Winner

(Continued from page one)
Lord Jesus is a soul winner. A train pulled in Illinois, ago and as the brakeman stepped out from one side of the train he saw a house burning. The train stopped, and the men ran across to the burning house. Without stopping for ceremony they rushed into the house upstairs, where they found people in bed, and took them and dragged them down. Just as they got outside the house, the way fell in. A minute later those two people would have been burned to death. May put upon you such an interest to snatch people as brands from the burning.

At Evanston there was a woman and one of the students who so hard rescuing others that he lay upon his bed as a martyr. What did he say? "How many I save?" No he said: "Do you think I did my best?" The question is not "How many are getting saved?" The question is "Are you doing your best?"

All around us are lost souls and we need to do our best. People had a right spirit, would have the value of immortal souls staring them in the all the time. Their first thought when they sit beside someone on the train or in the street would be: Is this person saved? If they can give a kind word, look that will turn a person toward God, He will hold them responsible if they do not. "Where is * * * thy brother? Every soul that dies unsaved goes into the burning flames of hell, and if we reach and rescue something worth more than the world.

"Everyone of us shall give account of himself to God." 14:12.

"Believe on the Lord Jesus Christ, and thou shalt be saved." —Acts 16:31.

"He that believeth on the Son hath everlasting life." —John 3:36.



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