

# 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

VOL. 36, No. 18 ASHLAND, KENTUCKY, JUNE 3, 1967 WHOLE NUMBER 1488

## A Series On Tribal Customs In New Guinea

ELD. FRED T. HALLIMAN  
 (New Guinea Missionary)

**FOREWORD:** Beginning with this article a series of articles shall follow concerning one of the tribes of the New Guinea natives that I have been working with for the past 5½ years. For those of you who are interested in the work that I have been doing there, these articles should be of value to you. After talking to many folk since I have been back in the States I feel that our conversations shall be helpful and for those of you whom I shall yet talk to, you will be able to talk even more freely because of these articles.

**ACKNOWLEDGMENT:** I wish to acknowledge the fine work of Dennis and Nancy Cochran, of the Summer Institute of

Linguistics, Papua-New Guinea, on their Anthropology Section, of the translation of the Duna language.



ELD. FRED HALLIMAN

age. The Cochranes live not too far from our Mission Station in

the Southern Highlands of New Guinea and have worked tirelessly for several years on this language. Without their ability and efforts these articles would have been much longer reaching you and less informative. Also I would like to acknowledge the thoughtfulness and ingenuity of Elder Fred W. Roberts, my friend and co-labourer in the Lord, now serving in New Guinea, for sending a copy of the Anthropology Section to me, which we will use quite freely in these articles.

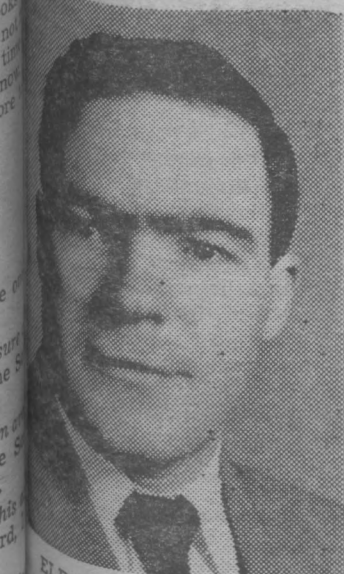
It must be remembered, that while we work with the Duna people in Papua-New Guinea, we also work with several other tribes, however most of our work seems to be centered around the Duna people. The other tribe close to our Mission Station, and which (Continued on page 3, column 1)

A MESSAGE ON . . .

## REPENTANCE

By JAMES E. HOBBS  
 McDermott, Ohio

My friends, at the very beginning I want to say that repentance and faith are necessary for salvation. This is the first message that Christ preached when



ELD. JAMES E. HOBBS

He started His ministry. The Greek word that is used in this message is present imperative.

REPENTANCE — NOT "DO PENANCE"

Some versions of the Bible sub-

## IMPORTANCE OF BAPTIST BAPTISM

Let's start by saying that to baptists, baptism is, at least as important, if not more so, than the Lord's Supper. It has been important enough in our faith and practice that we have received the name from the unique way in which we practice baptism. We baptists — the baptizers — are the baptizers of others. For instance on believer's baptism, our forefathers were imprisoned, persecuted, even put to death. The 20th century Baptist dismisses baptism as of little importance is simply misinformation. Baptism is still of prime significance (Continued on page 8, column 1)

## INDIANA CHURCH IS TO UNIQUELY SUPPORT TBE

stitute "do penance" for "repentance." This is not correct. The Greek word for repentance actually means an afterthought that leads to a change of mind.

There are two kinds of repentance. One leads to eternal life, and the other is brought about wholly through fear of penalty of sin. The second kind is strictly an emotional result brought on by preaching that appeals to the flesh and the mind. We see results of this in the "decisions" and "numbers" listed in the large evangelistic campaigns. The converts are stirred up emotionally, and for the duration of the meeting (or possibly a few months after) are very much concerned about themselves. After a while these people cannot be found in the churches or around Christian people — they have gotten over their "religion."

These people are the ones who are always used as examples for the saved-and-lost-again crowd. Actually they were not saved, their experience was strictly of the mind and flesh. The kind of repentance that leads to eternal life is the true repentance brought about by the Word and the Holy Spirit.

(Continued on page 7, column 2)

The church voted last Wednesday evening to make an offering box for the TBE, to set beside our regular offering box, for the support of the TBE. We feel that the Examiner needs and should have the support of not only our church but all of the Lord's churches, because in this day of apostasy and of heresy, there is a need for a paper that will contend for the faith that was once delivered to the Saints. This is a great blessing to us, the church, that we can have a part in this written ministry, because we have long desired to support the paper regularly, but have not been able to work it in our church budget. This offering box will be emptied once a month and will be sent to the TBE. This will also give the young people a chance to personally support a missionary work with their nickels and dimes.

I believe that all that the Lord's churches can do for the (Continued on page 8, column 4)

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LET'S LOOK AGAIN AT . . .

## JOHN 3:16

ELD. ROBERT McNEIL  
 Charleston, W. Va.

Without a shadow of a doubt the 16th verse of the 3rd chapter of John's gospel is one of the most quoted, best loved, most greatly used verses of the whole Bible. It has even been called the Bible in a nutshell. It has been used for the last 19 centuries to bring hope, light and assurance to men and women, young and old of all colors and languages. Probably the only portion of God's Word that could compare with this verse in popularity would be the Shepherd's Psalm, Psalm 23.

When a person, a thing, a situation becomes extremely familiar it is often taken for granted. John 3:16 is so often quoted that most church people today believe they know it well enough that it sort of sums up their theology. In fact many people who attend church know very little about the Bible, they can quote very few verses from the Word of God, but they know one verse — John 3:16 — but they have it wrong! Let's look again at John 3:16!

We have often said in our ministry over the years that we believe the most misquoted verse of the Bible is II Peter 3:9. People are continually saying, "God

is not willing that any should perish," but II Peter 3:9 does not say that! It does say, "The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to



ELD. ROBERT McNEIL

repentance." The phrase "to us-ward" changes the whole meaning of that verse from the misquoted way people use it.

If II Peter 3:9 is the most misquoted verse of the Bible, then (Continued on page 6, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

## "A WASTED LIFE"

"And he reigned in Jerusalem eight years, and departed without being desired."—II Chron. 21:20.

This is the story of the closing days of King Jehoram of Judah. He didn't love the Lord; he didn't serve the Lord. Everything about this man's life was entirely foreign to the Lord. Finally, God put up with it, shall we say, just as long as He could. Then He raised up some enemies by way of the Philistines and Arabians, and they came against Jehoram. They carried away his wives; they carried away his sons; they carried away all the valu-

able possessions of the king. All they left was one little boy, Jehoahaz, who was the youngest of his sons.

It looked like this man Jehoram ought to have thus been brought to pause and think. If he has lost his wives, if he has lost his possessions, if he has lost all of his children but one, it would appear that it was time that he ought to pause and think relative to his life.

The Word of God doesn't indicate that he did. Instead, he went on in his sin and his rebellion against God. God then smote him with a horrible, horrible disease.

Just what it may have been, the Word of God has spared us the knowledge, except it says that after two years his bowels fell out of his body, which is enough in itself to cause us to realize that this man Jehoram died of a terrible disease.

But, beloved, when he died, God didn't stop there. The same God who had raised up the Philistines and the Arabians against him, who had carried away his wives and his children — that same God who had smitten him in the bowels with an incurable disease — that same God still (Continued on page 2, column 1)

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## "A Wasted Life"

(Continued from page one)  
punished him after his death by not allowing him to be buried in the sepulchre of the kings.

It was customary in those days to make a great burning especially for a king. Today we send flowers; in those days, they would light fagots. They would burn wood and combustible material for days and days, honoring the death of a king. But when Jehoram died, there wasn't any burning made for him. They did not allow him to be buried with the kings. They didn't even allow him to be buried inside Jerusalem. The Word of God says: "And departed without being desired." In other words he died and nobody cared.

Now, beloved, that is pathetic. It is pathetic to think of a king dying and nobody caring.

### A MAN NOBODY MISSED

Years ago, I preached a sermon on the subject, "The Man Nobody Missed." Now that is Jehoram. Nobody missed him when he died. He departed without being desired. He died and nobody cared. He was the man that nobody missed. Why? Because of sin in his life. When he kept on with his sin, God raised up the Philistines and Arabians against him. That didn't stop him. He continued in his sin, and God smote him with a disease that laid him low for two years, and finally took him in death. Finally, when he died, nobody loved him. Nobody sent a bouquet, figuratively speaking. They didn't even make a bonfire in his behalf. He departed without being desired. He was the man that nobody missed.

As I think about him, I imagine what was true of him, might be true of a lot of others. I think this might be a good funeral text

for a lot of Baptists. A lot of Baptists could die and never be missed. I am afraid that there are entirely too many of us whose lives are just wasted lives. We waste our influence; we waste our lives; we come down to die, and we are just like King Jehoram — the man that nobody missed. We are so busy making money — we are so busy making a living — we are so busy with the things of life. We have our minds on material things most of the time, to the extent that we let those things control us. We die and come to the end of the road, to realize that ours has been a wasted, useless life, and we die without being missed.

God help us this morning, as individuals and as a church, that we will live and contend for the Word of God, and stand for the Truth in such a way that when we come to the end of the road, somebody will miss us, and somebody will regret to see us die.

There is a tremendous difference in evaluation so far as life is concerned. A man lives for the world, makes a name for himself in the world, and the world thinks of him as a great man. In contrast, the man who lives for the Lord Jesus Christ and lets his life count for the Son of God, maybe dies without a nickel to his name, or without a shirt on his back, and that man is considered a failure. There is a difference in man's evaluation and God's.

There was a man who was President of the United States. I didn't vote for him. He wasn't in office because I was in favor of his being in office. I did everything within my power to keep him from being in office. Nevertheless, he was elected President of the United States. Most everybody thought he was a pretty great man. I didn't. I have just as much regard for him now, as when he was in office, and before he ran for office, but practically the entire world thought of him as a great man. A few days ago they moved his grave. They reinterred his bones. And when those bones were reinterred, Cardinal Cushing came over and stood by the grave, and said, "Be at peace, dear Jack, with your tiny infants by your side, until we all meet again above this hill, and beyond the stars. Farewell." This was Cardinal Cushing who made that statement—the man that Billy Graham almost worships. I am satisfied that the majority of the people of the world would say that a wonderful eulogy was pronounced in these few words by Cardinal Cushing. The majority of the people of this world still think that Kennedy was a great president—the greatest of them all. That is the world's idea of greatness.

I am thinking just now of a Baptist preacher, pastor of one Baptist Church for considerably over thirty years. He stood for the Word of God as few individuals have ever stood for it. I am satisfied that man gave more money to missions proportionately than any man in this world. I have seen him when his trousers

er knees were baggy, and his clothes were shiny, and the suit that he had, indicated that there was a lot of miles behind him. I knew him and loved him. He meant much to me. My ministry today, to a great extent, has been colored by, and fashioned by this man of God, of whom I speak. Well, he died. They buried him. There isn't even a small slab to mark his grave. Only those who know where his grave is, would know where to find it. There is no marker to show that this man lived, that he was born at a certain age, and that he died at a certain age. There is not one thing to commemorate his memory, and the majority of the people have forgotten about him. I suspect that there were a lot of weak-kneed Baptists who, the day he died, shouted, and maybe threw their hats in the air, because he died. That is the world's idea of greatness.

The world looks at JFK as a great man. The world looks at a Baptist preacher that stands for the truth and contends for the Word of God and lives in the light of it as a failure.

I ask you, when you come down to the end of the way, what kind of a life are you going to have lived? When you come to the end of the way—come to die—is yours going to be a wasted life, or is it going to be a life that is patterned for God?

I find the Word of God indicates that there are a lot of people that waste their lives.

### JESUS' WARNING

"For whosoever will save his life SHALL LOSE IT: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—Mt. 16:25, 26.

I want to call attention to the fact that the word "soul" does not mean that part of man that lives on forever. The word that is translated "soul," is literally the word for "life." The Lord Jesus Christ, is saying, "What does a man profit if he should gain the whole world, and waste his whole life?" This was never written to unsaved people. Whenever you hear somebody preach from this text, and apply it to an unsaved man, mark it down, he is a heretic, because the text of Scripture would not at all bear out such an interpretation. This passage of Scripture was spoken to saints. The Lord was talking to His own disciples, and said, "What has a man profited if he gains the world and wastes his life?"

Suppose a man becomes a millionaire—a Midas, and everything he touches turns to money. Suppose every time he buys a farm, it makes him another farm. Suppose that every time he buys an office building, it makes him another office building. Suppose every time he gets his hands on one industry, he soon has his hands on another industry. He has the touch of Midas, and he surrounds himself with his wealth, and all that he has made so far as this world is concerned. When he comes down to the end of life, he has money on top of money—stocks and bonds, buildings, farms, houses, lots, and automobiles, and everything that he has set his mind upon, and his heart could reach for. Suppose he has amassed a tremendous fortune? What has he gained? Jesus said that a man has no profit if he has gained the world, and lost his soul or wasted the influence of his life.

In this, we come to think in terms of profit and loss. We come to think in terms of debit and credit. The majority of people like to think in terms of profit. They want to think in terms of what

they have earned, and what they have by way of material things in this world, but the Lord Jesus said, "Let's learn a little lesson in profit and loss; in debit and credit—what has a man gained if he has gained the whole world, yet has wasted his life?"

I ask you, suppose you make all the money you desire, and you have money in every pocket, and you'll never have to worry about finances again. Without Jesus, your life is a wasted life. What has it amounted to? Beloved, you may be on the credit side so far as man's ledger is concerned, but you are on the debit side so far as God is concerned.

What does a man profit if he gains the whole world? Here is a person who loves to dance and to go to movies, and to play cards. Suppose that individual plays a thousand card games, and goes to 10,000 movies, and attends 100,000 dances, and drinks a whole distillery of "Bourbon." What does the man do when he comes to the end of life? Do you see what I am saying—that there is more to this life than the material things? The Lord Jesus says, "What has a man profited if he has gained everything in this world, and yet his life is a wasted life?"

Beloved, most of us don't like to think about it, but we would be better off, much poorer than what we are, if it would make us much richer spiritually. Isn't it true that the richer you get materially, the poorer you get spiritually? When the time comes that you don't have a penny left in your pocket, and you haven't even got a pocket because you have run your hand down into your pocket so many times that there is not even a pocket left, you will find that you have more spirituality than you had when you had greenbacks all the time. I am not saying, beloved, that I want to be poor. I am not saying that I want to come to the place that I don't know where the next meal is coming from. I am not saying that I want that to happen to any of you, but I am saying that the greatest spiritual blessing that ever comes to any individual, is when God makes that individual think about spiritual things, and to forget about material things.

Beloved, I say we waste our lives, living only for the material world.

When I was a boy, being raised on a farm, we used to raise a lot of hogs. Did you ever notice how a hog's face is built—how his nose is constructed and his eyes are placed in his head? His eyes are placed in his head so that

he looks right straight down nose to the ground. The only way that a hog ever looks up, is when you turn him over on his back and he looks out along the side of his nose. I tell you, beloved, there is an awful lot of that hog nature in us—most of us can't see up very well until God lays us down. When God gets down, we begin then to look down, we begin then to look down, we are like that hog looking for a grain of corn—we are looking for something material. I say to you, the greatest tragedy I know is the tragedy of a wasted life—a life that is being lived for this world, but isn't lived for God.

### PAUL'S WARNINGS

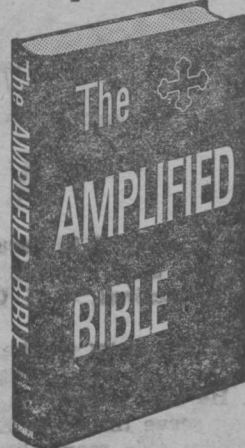
The Apostle Paul talks about this same thing, for we read: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation with silver, precious stones, wood, stubble; Every man's work shall be made manifest: for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work as it is. If any man's work abide which he hath built there upon, he shall receive a reward. If any man's work shall be burned up, he shall suffer loss; but himself shall be saved; yet so as by fire."—I Cor. 3:11-15.

Paul is saying that you can waste your life. You can come down to the end of the way, and have a wasted life. Your soul will be saved, but that is all.

A few years ago there was a family who lived near here, and had three children. One afternoon the mother left the three children asleep and went across the street about 100 yards, to her father-in-law's home, visiting for a few minutes. As she started to leave the house, she turned around, and looked at her house, and the whole house was bursting with flames. A stove had exploded and her children were burned to death, their clothes were burned—in fact, everything they had was burned up. That family was absolutely nothing left. They were positively destitute. Everything they had by way of clothing, furniture, food, and children, was burned and destroyed.

I had a Sunday night broadcast at the time, and I made an appeal over the air for help for the family. God sent hundreds of dollars to help them. Our people went out to them, but you know this morning I am thinking about the spiritual counterpart. When a man comes down to the end of the way, and everything he has is wasted, (Continued on page 3, column 1)

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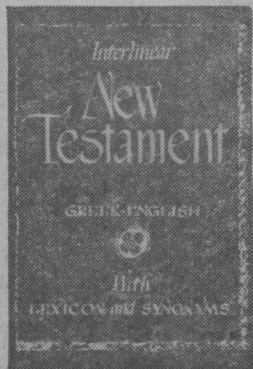
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THE BAPTIST EXAMINER

JUNE 3, 1967

PAGE TWO



## Commandments For Church Goers

Thou shalt not come to services late,  
Nor for the Amen refuse to wait,

Thou shalt follow the usher up the aisle  
Since to turn from him is not proper style,

Thy noisy tongue thou shalt restrain  
When the piano speaks its refrain,

But when the hymns are sounded out  
Thou shalt lift up thy voice and shout,

The end-most seat thou shalt leave free  
For more must share the pew with thee,

The offering box, thou shalt not fear  
But give thy offering tithes with cheer,

Thou shalt the minister give heed  
Nor blame him when thou art disagreed.

Thou shalt be careful not to nod,  
Remembering you're in the house of God,

The song-book thou shalt not destroy  
But use them with the uttermost joy,

And when the entire service is o'er  
Thou shalt speak to all that pass out the door,

Thou shalt in every way be kind,  
Compassionate, of tender mind,

And so, by all thy spirit's grace  
Thou shalt show God within this place.

## Fred T. Halliman

(Continued from page one)  
many characteristics of the Duna folk are the Huli people. The Mission Station sits almost on the border line of these two language groups. The Huli people number the Duna tribe by but we deal with only a small portion of the Huli folk at this time. We have work reaching through the entire Duna tribe and beyond.

### Steps leading to marriage.

The Duna people are not unlike many Americans in that one of the goals of Duna life is to become wealthy. The things that make up their wealth however is in sharp contrast to what most Americans consider wealth. In fact, some of the things the Duna folk look upon as wealth, would be considered a source of poverty to many Americans. To have many chickens, pigs, wives, and children to the Duna man means wealth and of course adds to his prestige, therefore marriage is customary among them. There are however, some bachelors who are not interested in marriage but simply so because they have never acquired the necessary amount of pigs for the bride price. We have an old Duna man working on the Mission grounds who told me that he had never been able to marry for that

reason and his case is not an isolated one. Spinsters (an unmarried, older woman) are usually women who have been rejected in their youth for breaking menstrual taboos or for not making up her mind about one suitor. The missionaries began working with the Duna people on quite a large scale in 1963. I first began to meet some of them in 1960 and moved in among them in the latter part of 1962 and until about 1965 it was not uncommon at all for a man to have more than one wife and many of them had several wives, the number being limited primarily due to the lack of pigs for the bride price.

### II. Whom a man may or may not marry.

A man may not marry: (1) A woman within his sub-clan. (2) A female descendant of any living or dead woman of his sub-clan. (3) A woman in the sub-clan of his mother, father's mother, mother's mother or mother's father. (4) Any woman of the sub-clan of his wife's mother and wife's father. (5) Any widow of another generation level (however I have seen this rule broken at least upon two occasions).

A man may marry: The sister of his dead wife or he may go to some other clan other than those mentioned above and choose a wife. He may marry a wife from another tribe if he so desires, this is frequently done.

(Continued on page 8, column 1)

## ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM  
2734 13th Street  
Ashland, Kentucky

Just recently I received a telephone call from my mother, informing me that my grandmother's half-sister had passed away. Of course there is nothing unusual about that. People die every day; young or old; rich or poor; famous or infamous; good or bad. It doesn't matter; they all, sooner or later, go down to the grave. And we here now will also go down, if Christ tarries His coming. But what was unusual about the death of my grandmother's relative? She was about seventy — the age when death seems to be the most expected. Her husband had died recently. Really it was time to go.

Well, she thought it was too. She got up on Wednesday morning, the day of her passing, her last day on earth, and said to her son, "This is my last day. I will die tonight. Therefore, I am going down town and take care of my business. When I return, I am going to lay out my gray suit, for I want to be buried in it. When I go to bed tonight, I am going to leave the living room light on, and I will die in my sleep."

She went down town — Corning, Arkansas — and took care of some personal affairs. Returning home, she laid out her gray suit. That night, when she went to bed, she left the living room light on. The next morning she was dead. She had died in her sleep. Her going was natural. The undertaker said that her body was the most relaxed body that he had ever seen; not a tendon was drawn in it.

Well, dear reader what do you think of that? Perhaps you might say, "Boy, what whacky kin-folks." And I might smile a little. But I would like to add, that my great, half-aunt was a professing and a practicing Christian — so I have been told (I never was around her any). Her son had been a Landmark preacher. It is stated she prayed that the Lord would take her when He was done with her. Evidently, He did just that.

How nice it would be, if we knew the day before, when we were going to take our passage to that Far Country. But we don't. And some pass so quickly, that they never realize it until they are actually in the land beyond — whether in Heaven or Hell.

I am reminded of a young man who was 16 or 17 years of age in the summer of 1958. He and I were employed at the Deaconess Hospital in St. Louis. We took food to the patients. I used to witness to him, and he would agree that I was right. Sometimes, however, he would just laugh. But his great excuse was that he was having too good a time to be converted.

That fall he returned to the Missouri Military Academy, and I went off to East Texas Baptist College. During the school year of '58 and '59, we corresponded. After that I lost contact with him.

Sometime during 1960 I returned to the hospital to renew old acquaintances. You can imagine my surprise, when I was informed that he had been killed in a car wreck, coming home from Southern Illinois University during the Christmas vacation of 1959. He had just entered the University as a freshman.

Some words which he had written in a letter during the year I was in East Texas, have become forever impressed upon my mind. Whether he quoted them from

some poet or made them up himself, I do not know. But he did quote them in reference to not making a committal to Jesus Christ. And since I have become a Calvinist, I now have a more profound understanding of their meaning, and I firmly believe that they have a Scriptural and spiritual connotation. Listen:

"Those who don't move, don't die, but those who don't move are already dead."

Think about that friend, and then consider this, and you will be forced to admit, that if a sinful man is saved at all, it has to be by the grace of God — apart from all efforts of man:

"Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" — Eph. 2:5.

My wife said that one of the things that convinced her of the Calvinistic position, was the comparison of a sinner, to a person who was physically dead, and that the salvation of the sinner was likened unto a person being made alive. She said that a sec-

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ond thing which convinced her, was the comparison of salvation to a physical birth. Being a nurse she was well aware of the fact that the person who has the least choice in the birth process is the baby.

Dear friend, all of my pleading that you should be saved now, will not result in your being saved, if you are not one of the elect of God. However, if the experience and the words which I have recited have weighed upon your heart — have caused you to think that you need to be prepared, then I say there is hope for your soul and the Kingdom of God is not far from thee.

And dear Arminian reader, if salvation is compared to one being made alive from the dead and to one being born again physically, how can you argue that a man must choose to be saved, when one of the most prominent things about being made alive from the dead, and being born physically is that the person to whom it is happening has the least amount of choice in the matter? Matter of fact, that person has no choice at all.

Dear lost friend, do you feel even now a weight upon your heart and soul, that wants and desires relief? Then I invite you to look to Jesus. Look in trust, and you will find that He has given you that trust. Look, and

you will be relieved. Look and believe, and you will know that he has given to you ETERNAL life. Amen and Amen — so be it!

## "A Wasted Life"

(Continued from page two)

is burned up, and all he has left is the soul itself.

This text says that you have a sure foundation. The Lord puts in the foundation, and it is a good foundation, for that foundation is the Lord Jesus Christ. Then he says that we build on that foundation. We may build of gold, silver, precious stones, wood, hay, or stubble. Not every man uses all gold, silver and precious stones, and I don't think any man uses all wood, hay, and stubble. You put in a piece of gold by right living, and then you lost your temper and a piece of wood went into your life's temple.

Look at it, beloved. You would be ashamed of that house if you could see the shack that you are building on the other side. If you could see it, you would say, "Lord, tear it down and let me start all over again." There is gold, silver, precious stones, wood, hay, and stubble all mixed together. Someday the Lord is going to try what you have built and all of the combustible material is going to burn. The gold, silver, and precious stones on the foundation are going to last. He isn't even going to test the foundation, because He knows that it, being Jesus, is perfect, but He will test what is built on it. He says that some people will be saved, so as by fire. They will go to Heaven, but they won't have a single reward over there.

Is it possible that a man will waste his life and when he comes to the end of the way he will have nothing at all on the other side? Beloved, everything that we do here in this world is going to be tested at the judgment bar of God, by the Word of God. When the testing time comes, only the gold, silver and precious stones will remain. Everything else is going up in smoke and fire. Beloved, if your works abide, you will have a reward, but if it doesn't abide, you will be saved, yet so as by fire.

You say, "Brother Gilpin, do you suppose there is anybody in the world just like that?" Yes, I believe that there are a lot of people like that. There are lots of people who live, thinking about money, homes, clothes, and the things of this life. They have never given God one single concern.

I was rebuking a lady some-time ago for working, and not staying home, and taking care of her family. She was having a lot of trouble with her children, and I told her that it was her fault. She said, "Well, we wouldn't have the washing machine we have, and we couldn't have the colored television we have," and she named a half dozen other things that they couldn't have had if she hadn't worked. I tell you, beloved, under such circumstances, children grow up without the father and mother, and with-

(Continued on page 5, column 1)

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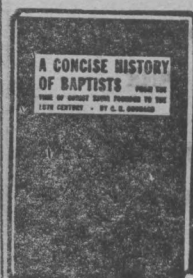
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PAGE THREE



## A CONCISE HISTORY OF BAPTISTS

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# The Baptist Examiner FORUM

"Is it pleasing to the Lord, or is it taught in the Bible, that a church may have a kitchen and play rooms in the Lord's house?"

ROY  
MASON

Radio Minister  
Baptist  
Preacher  
Arlpeka, Florida



One hundred and fifty times NO.

If you want to find out what the Lord thinks about such, turn to Mark 11:15-18; Matt. 21:12-16; Luke 19:45-47; John 2:13-16 and there you will read of how Jesus on two different occasions cleansed the temple of secular things. He went so far as to prohibit the carrying of a vessel through the temple (Mk. 11:16) He stated in substance that the Lord's house should be a place of spiritual worship — not a place cluttered up with all sorts of other things. I have every reason to believe that Christ, if He should visit a church of today, would throw out the stoves and refrigerators and hamburgers and hot dogs, and all the rest and would say, "Mine house shall be called a place of prayer, and you have turned it into a playhouse."

To put a kitchen and recreation rooms in a church is a sacrilege—one that profanes the place of worship. Many of the large churches are having dances in the playrooms, and some have pool rooms, swimming pools and the like. The "upper room" of the early church has been replaced with the "super room." A gang will gather to eat and drink and stuff, but few of that crowd are to be seen in the prayer meeting.

The unspiritual Corinthians turned the Lord's Supper into an occasion to stuff and drink, and they drank the wine until they got tipsy. Yes, and the Lord killed some of them, and made others sick. (By the way, let me ask you folks who think they used crackers and grape juice the question, how come they got drunk on grape juice?)

Paul asked that stuffing and drinking crowd this question: "What, have ye not houses to eat and drink in, or despise ye the church of God?" That question applies to every church member who wants to install a kitchen and play rooms in a church. (Read I Cor. 11:17-22)

I recently read a church bulletin put out by a large Baptist church in Florida. They have a veritable fortune invested in kitchens and recreation equipment, and they pay at least two people to keep their play house going. They have a recreation leader and a hostess for the parties.

Churches are spending huge sums on great church buildings containing all sorts of equipment for fun, frolic, recreation and satisfaction of the flesh. While people eat and drink and play, multitudes perish in their sins all over the world. Far more is squandered on things that the Lord never authorized churches to do, than is spent on missions which HE DID AUTHORIZE.

What a reckoning there will be when professing Christians stand in the judgment of works!

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



I am unable to find any Scripture that teaches that a church of the Lord Jesus Christ may have a kitchen and play rooms. These things are foreign to the task that is set before the churches. It may be that the practice of all this stems from the Scripture found in Ex. 32:6 where we read, "the people sat down to eat and to drink, and rose up to play." These people were the Lord's chosen nation of people, and it appears that they were having a lot of fun. But in verse 19 we see that all this made Moses so mad he threw the tables of the Law down and broke them. And in verse 20 we see these people drinking the bitter dregs of their precious golden calf. They had perverted our Lord's order of things. They gloried in their golden calf (idol god) first and then suffered the shame and disgrace.

In I Cor. 10:5-7 Paul tells us that "with many of them (the children of Israel) God was not pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also

lusted. Neither be ye idolaters, as were some of them; as it is written, the people sat down to eat and to drink, and rose up to play." We do not need to call it idolatry when people mix eating and drinking and playing with their worship. God has already beat us to it. He calls it idolatry, so if anyone wishes to argue the point, let them argue with God, and not with us.

Eating and drinking, as such, is not idolatry. I know of a great church in another city where the women of the church cook their lunch at home every Tuesday morning and carry it to the church. The pastor teaches them a lesson from God's Word. After the lesson they spread their lunch together and eat and drink and rise up to work. One of them gets the vacuum cleaner, others get dust mops and dust cloths and clean up the church building in order to save the money they once paid out for this work. They in turn use this money they save to support another missionary. I believe our Lord is in their midst, not only to own, but to bless in all this.

But you and I know of so many churches where night after night the Lord's money is paid out, not only to buy expensive cafe fixtures, but to pay those who cook and serve the food. And not only that, they spend still more of the Lord's money (that is, if He will own it as his) to hire someone to clean up the mess they have made. Yes, the disciples broke bread together in the early days of the church. More of it should be done today. In Acts 2:42 we see the early disciples breaking bread continually, but in verse 46 we see it was done from house to house. Happy and vigorous is the church that can do this today. But in I Cor. 11 we see the practice of eating a regular meal in the church had begun, but it seems that everyone ate his own supper while others who were there went hungry. In verse 22 God says through Paul "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not."

It is pathetic that so many of the people of the world have been brought into the churches that now the churches must bring in the things of the world to keep them happy and their pocket books open. Churches of today who want nothing but the unadulterated Word of God are few and far between.

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No, it is not pleasing, nor is it taught. The trouble with many churches today is that they have lost sight of the responsibilities of the church.

The commission of the church is given in Matthew 28:19, 20. "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." I know that this is given to the church and not to the individual disciples because of the last statement, "Lo, I am with you *always*, even unto the end of the world." The disciples did not remain unto the end of the world but the church will.

This commission is threefold.

(1) Teach (make disciples of) all nations (2) baptizing them (the disciples) in the name of the Father, the Son, and Holy Spirit, and (3) teaching them (the disciples) to observe all things. In other words the church has been given the responsibility to preach to the lost, baptize the saved, and teach the doctrines to the saved—that is all. We hear so much today of the idea that the church is responsible to provide something for the young people. The only thing for which the church is responsible to the young people is to preach to them their need of a Saviour and how to live as a Christian.

A church is not a dining room or an amusement park. Let us remember that the house of the Lord is a sacred place. The building has been set apart for the worship of God and not for the gratification of the flesh. Christ said, when he threw out the money changers, "... It is written, *My house is the house of prayer*: but ye have made it a den of thieves." (Luke 19:46) Paul, in condemning the Corinthians for eating and drinking in the church, said, "What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." (I Cor. 11:22)

AUSTIN  
FIELDS

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Coal Grove, Ohio

PASTOR,

Arabia Baptist  
Church  
Arabia, Ohio



It is neither pleasing nor taught in the Bible, that the house of the Lord can be used as a place of eating, or a place of recreation. When our Lord called out the Apostles, and organized them into a New Testament Church, and gave to her the way in which she was to worship Him, He did not provide a kitchen nor a play room.

In our day a deplorable thing has taken place. The houses which people call the houses of the Lord, are nothing more than houses of entertainment, places for the satisfying of the lust of the flesh, so that now the kitchen and the play room have taken the place of the preaching of the Word of the Lord.

When thinking about eating and playing in the house of the Lord, there comes to my mind the predicament of the short man who wanted to see the Lord, but could not for the press.

"And he sought to see Jesus who He was; and could not for the press, because he was little of stature."—Luke 19:3.

This little man was anxious to see the Lord, but there were too many things in front of him. This scene is duplicated many times. God's elect go to church where they expect to see Jesus, but cannot because of the announcements, and reports concerning the kitchen and the play rooms. It is a sad and deplorable state, nevertheless it is true.

In instituting the church, the

Lord reveals that the only way by way of physical things they could eat, was unleavened bread and wine. Then He, through the Apostle Paul warns church about using His house as a social function or a feast.

"What? Have ye not houses to eat and drink in? or despise ye the church of God."—I Cor. 11:22.

Because the people are despising the house of the Lord, eating and drinking in it, catering to the demands of worldly man (fried chicken, fish, a place to exercise the body), the house of the Lord has become a house of eating and drinking instead of a house of prayer.

"My house shall be called a house of prayer; but ye have made it a den of thieves." Matt. 21:13.

That was true in Christ's time it is still true today. Men God of the honor and praise is due Him in His own house.

We are not to forget the assembling of ourselves together in the manner of some is. Read 10:25. And when we assemble

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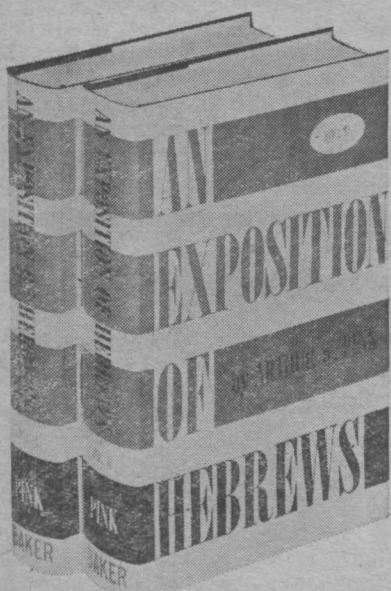
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is not to eat and drink the for these physical bodies; we are to partake of the from Heaven which is Christ. Read John 6:32-35.

The tables in the Lord's should be laden with the things from Heaven, such as conditional election, 11m atonement, irresistible grace the perseverance of Jesus for His saints.

When the servant of the sets the Lord's table with good things from Heaven, he denly finds that he is de with a mixed multitude, who pise the Manna from He they would rather have the of Egypt than the things of Read Numbers 2:1-6. Man different today than he was Israel was wandering in the derness; they despised the na, and lusted after the of the world. All they were terested in, was food for bellies. I dare say that if were to take the kitchen of the church, and the play that a vast number of her bership would depart.

There are these staple (Continued on page 5, column



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### The Forum

Continued from page 4)

are mentioned in God's Word that the child of God, can partake of, in the house of the Lord. (1) Milk, which is for babes, or those who are un-  
der the Word refers to the things of the Word which are easily un-  
derstood. See Heb. 5:13. (2) Meat is for those who are of age, even those who by reason use have their senses exer-  
cised to discern both good and bad. See Heb. 5:14. Meat is the Word of those who are well grounded in the truth. (3) Honey. My son, eat thou honey, be-  
cause it is good." Prov. 24:13.

The honey of the Word are the things of Scripture that have a special sweetness to us, or that have a great deal of the honey of the Word. We should go to the house preparing to be fed with milk, meat and honey of the Word. We don't need a kitchen or a dining room. All we need is for a servant (minister) to set the table, and thus we can feed ourselves with spiritual

### "A Wasted Life"

Continued from page three)  
the influence of home and  
What does it amount to,  
yet waste one's life?

#### A CASTAWAY

I keep under my body,  
bringing it into subjection; lest  
by any means, when I have  
been preached to others, I myself  
should be a castaway."—I Cor.  
The Arminians say this verse  
means that you can lose your sal-  
vation. Paul was afraid he was

going to be a castaway. Paul wasn't afraid of losing his salva-  
tion. He knew a lot more about  
salvation than the Arminian  
knows. That word "castaway"  
refers to service. Paul said, "I  
watch myself. I don't want to be a  
castaway. I don't want to get to  
the place where the Lord won't  
use me. I beat my body black  
and blue lest I be a castaway."

You say, "I don't have that  
trouble with my body." I tell you,  
beloved, I have a lot of trouble  
with mine. Our bodies are a bur-  
den to us. Paul said, "I do my  
best to control my body. I beat  
it black and blue." Paul wasn't  
worrying about his soul, but he  
was worrying about his life.

Every one of us ought to be  
concerned about how we live. It  
is so easy to let our flesh con-  
trol us. It is so easy to come to  
the place that our flesh has the  
upper hand, to the extent that  
our flesh is the controlling ele-  
ment. Paul says, "when that is  
true, you are in danger of being  
a castaway—not as to salvation,  
but as to service."

We have a good example of  
that in the Bible, in the life of  
Noah. If you will read Genesis 6,  
7, 8, and 9, you will see God used  
four chapters to describe the life  
of Noah. You won't find many  
men who got four chapters in the  
Bible. Some just got a verse;  
some just barely got their names  
in the Bible. Yet Noah got four  
chapters in the Bible. He lived  
six hundred years, and God re-  
corded those six hundred years  
in those four chapters. Then he  
lived about 350 years longer and  
God recorded it in about two  
verses. Now what is the story?  
He lived six hundred years and  
God blessed him. Then, Noah got  
drunk. He got drunk, and God  
cast him off. He was a castaway.  
God laid him on the shelf. God  
never used him any more, and  
all you find of those 350 years is  
this:

"And all the days of Noah were  
nine hundred and fifty years;  
and he died."—Gen. 9:29.

I say, beloved, that Noah lived  
six hundred years, and God bless-  
ed him, and used him. He got  
drunk, and God cast him off, and  
laid him on the shelf, and used  
him no longer, and all we read  
about the last 350 years is what  
happened on that last day—he  
died.

#### LIVING ONLY FOR PLEASURE

Beloved, it is a horrible thing  
for a man to waste his life. I  
think about that individual that  
is living today only for the plea-  
sure that he or she is getting out  
of life. There are a lot of people  
like that. They live only because  
of the pleasure that they get out  
of life. We read:

"But she that liveth in pleasure  
is dead while she liveth."—I Tim.  
5:6.

Here is an individual who just  
goes from one pleasurable experi-  
ence to another—to the movies,  
to card parties, to dances, and  
just lives for the things of this  
world. God says that "she that  
liveth in pleasure is dead while  
she liveth."

#### LIVING COVETOUSLY

"And he said unto them, Take  
heed, and beware of covetous-  
ness; for a man's life consisteth  
not in the abundance of the  
things which he possesseth." —  
Luke 12:15.

Here is a man who is a great  
man in the eyes of the world. He  
has made his fortune. He perhaps  
is a great statesman or politician.  
He is looked upon in the world  
of business and industry as a  
tycoon. In man's sight, he is a  
great man. But not in God's sight.  
God tells us that a man's life  
does not consist of the abundance  
of things that he possesses. There  
is more to life than the things  
that you get out of this world.  
Beloved, you waste your life  
when you live only for the things  
you get out of this world.

We have an example of a wast-  
ed life in the Old Testament.  
There was a man by the name  
of Saul—King Saul. People have  
argued greatly whether Saul was  
a saved man. Personally, I don't  
think so. Be that as it may,  
whether he was saved or whether  
he was not saved, is not import-  
ant to us now. There is not one  
thing told about Saul's life which  
shows us, that his life was ever  
in accord with the revealed will  
of God. We read:

"And Samuel said, Hath the  
Lord as great delight in burnt-  
offerings and sacrifices, as in  
obeying the voice of the Lord?  
Behold, to obey is better than  
sacrifice, and to hearken than the  
fat of rams."—I Sam. 15:22.

I look upon King Saul as a man  
whose life was wasted. He didn't  
obey God. His life was a wasted  
life.

#### JEHOIAKIM WASTED HIS LIFE

There is another man in the  
Old Testament whose life was  
even more wasted than was King  
Saul's, and that is Jehoiakim.  
Look at him as Jehudi reads the  
book of Jeremiah to him. He  
didn't like it, and he took his pen-  
knife and cut it to pieces, and  
threw it into the fire. Then he  
cut out another page as it was  
read, and threw it into the fire.  
Pretty soon, all there was left  
were the sticks of the scroll on  
which it was recorded. Every  
page had been consigned to the  
fire. Isn't it terrible that a man  
would destroy the Bible—that  
a man would hate God's Word to  
the extent that he would cut it to  
pieces and burn it? Beloved, thus  
far in his life, this was child's  
play. He hated God's preachers.  
He treated Jeremiah a whole lot  
better than he treated a lot of the  
rest of them. The Word of God  
tells us that he shed innocent  
blood, and that he was most cove-

tous. But let's notice when he  
died:

"Therefore thus saith the Lord  
concerning Jehoiakim the son of  
Josiah king of Judah; They shall  
not lament for him, saying, Ah my  
brother! or, Ah sister! they shall  
not lament for him, saying, Ah  
lord, or, Ah his glory! He shall  
be buried with the burial of an  
ass, drawn and cast forth beyond  
the gates of Jerusalem." — Jer.  
22:18, 19.

They couldn't bury him like  
they buried kings, and like prin-  
ces and presidents today. He had  
no state funeral. They put him on  
a cart, and hauled him out into  
the country, just like you might  
turn a dead donkey over into a  
sink hole, to fill up the hole. They  
buried him with the burial of an  
ass. Nobody said, "It is too bad  
our king has died." Nobody said,  
"Ah brother" or "Ah sister," or  
"Ah Lord," or "Ah his glory." He  
was buried with the burial of an  
ass. Why? Because he hated God's

Bible, he hated God's preachers,  
he was covetous, and he shed in-  
nocent blood. What was the re-  
sult? His life was wasted, for  
even the people rejected him  
when he died.

#### CONCLUSION

I ask you, have you ever gotten  
to the place that you found where  
life began? People say that life  
begins at forty. No, beloved, life  
begins with Jesus Christ—when  
the Son of God becomes your Sa-  
viour. Listen:

"I am crucified with Christ:  
nevertheless I live; yet not I, but  
Christ liveth in me: and the life  
which I now live in the flesh I  
live by the faith of the Son of  
God, who loved me, and gave  
himself for me."—Gal. 2:20.

When did Paul start living?  
When he met Jesus on the road to  
Damascus. He said, "I am cruci-  
fied with Christ; nevertheless I  
live."

(Continued on page 8, column 5)



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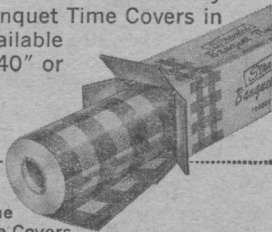
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## John 3:16

(Continued from page one)

John 3:16 is one of the most misunderstood and misinterpreted verses of the Bible. What do you think John 3:16 says? If you were asked to explain 3:16 in your own words how would you do it? Does not the average person, yea, 99 out of a 100 people tell you that John 3:16 means, "For God so loved **everybody** that He gave His only begotten Son, that **everybody** might be saved. BUT LOOK AGAIN AT JOHN 3:16!

John 3:16 says that God so loved the **world** that He gave His only begotten Son that **believers** might not perish. Isn't that exactly what it says?

One of the most popular beliefs of the day is that God loves everybody, and the very fact that it is so popular with all classes ought to be enough to arouse the suspicions of those who are subject to the Word of Truth. God's love toward everybody is the fundamental and favorite tenet of the Universalists, Unitarians, Theosophists, Christian Scientists, Spiritualists, Russellites, Modernists, Liberals, One Worlders, and most Integrationists. No matter how a man may live in open defiance of Heaven, with no concern whatever for his soul's eternal interests, still less for God's glory, dying perhaps with an oath on his lips—**notwithstanding**, God loves him we are told. This dogma has been proclaimed widely and it sure is comforting to the heart which the Bible says is at enmity with God — **BUT IT IS A MODERN BELIEF!** The writings of the early church, the Reformers, the Puritans will be searched in vain for any such concept. Let's look again at John 3:16!

The principal subject of John 3:16 is Christ as the Gift of God. There are a number of questions in connection with Christ as the gift of God. What moved God to give His only begotten Son? For whom did God give His Son? Why did God give His Son? Let's look again at John 3:16!

### WHAT MOVED GOD TO GIVE HIS ONLY BEGOTTEN SON?

The text is crystal clear as to what moved God to give His only begotten Son, **His Love**. There are many today who talk about the love of God who are total strangers to the God of love. Divine love is commonly regarded as a species of amiable weakness, a sort of good-natured indulgence, a mere sickly sentiment patterned after human emotion. But what saith the Scriptures? The Bible informs us that God is three things. God is Spirit, God is Light and God is Love. Please note that God is Love — not just that God loves. Now the love of God is **uninfluenced**. Many of the things God says to, and about Israel, are certainly applicable to the saints of the New Testament and present day era. In Deuteronomy 7:7, 8 God says, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; But

because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt." Also in I John 4:19 we read, "We love him, because he first loved us." Then the love of God is **eternal**, and **immutable**. Jeremiah cries out in chapter 31:3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." And Paul echoes back from his great letter to the Ephesians, "He hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love." The Lord Jesus Christ "having loved his own which were in the world, he loved them unto the end." (John 13:1) or the marginal reading renders it "to the uttermost." The early church father, John Chrysostom, translated the last phrase — "to the highest degree." Then always remember that the love of God is **sovereign**. Just because we read that God loves some, it does not necessarily follow that He has to love everyone. Romans 9:13 will always tell us in the New Testament what Malachi 1:2, 3 informs us in the Old Testament — "As it is written, Jacob have I loved, but Esau have I hated."

These four things about the love of God would be enough in themselves to refute the interpretation of this verse that God loves everybody, but in case people are prejudiced let us go right to the context of the 3rd chapter of John and ask an important question. Have you ever considered John 3:16 and John 3:36 together? If John 3:16 means God loves everybody then what do you do with John 3:36? John 3:36 declares "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Notice **abideth** is present tense. Is the wrath of God and the love of God abiding on the same person at the same time?

Many times John 3:16 is pressed to such an extreme that God is represented as too loving to punish anybody, and so full of love and mercy that He will not deal with men according to any rigid standards of justice regardless of their deserts. Again let us appeal to Scripture. Did God love Pharaoh? Romans 9:17 says, "For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Then verse 22 of the same chapter illuminates the matter of God showing his power, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction." Pharaoh was a vessel of wrath and God certainly didn't love him, but he did love his foster son, Moses. Did God love Esau? Read Malachi 1:1, 2. Did God love the Amalekites? If you can get any love

out of these words, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Exodus 17:14), then you twist the Scriptures. Did God love the Canaanites whom he commanded to be exterminated without mercy? (Deut. 20:16). Did God love the Ammonites and Moabites whom He commanded not to enter into the congregation of the Lord? (Deut. 23:3). There is a verse in the Psalms that many people do not even know is in the Bible. Psalm 5:5 reads, "The foolish shall not stand in thy sight: thou hatest all workers of iniquity" — notice that it is the **workers** and not their works. This goes contrary to the old worn out statement, "God loves all sinners, He just hates their sin."

The greatest thing about God's love is that it is **effectual**. How little believers really love Him and know anything about His great love for us. He was willing to suffer agony, die the cruel death of crucifixion that His people might have life. The Father so loved the world that He actually gave the Son the beautiful name of Saviour, for one of the first things a person reads when he opens the New Testament is the statement the angel made to Joseph, "thou shalt call His name JESUS: for He shall save His people from their sins." No wonder the Holy Spirit tells us 7 times in the 17th chapter of John that the Father gave believers to the Son, and not one of them will be lost. The Bible states that the Father so loved, and that the Son shall see of the travail of His soul, and shall be satisfied, and the Holy Spirit declares none will be lost who believe on the Son—how effectual the Trinity in our salvation! This brings us to the 2nd question concerning our text.

### FOR WHOM DID GOD GIVE HIS SON?

"For God so loved the world" — if world means everybody then the New Testament teaches universalism! If John 3:16 means everybody, then John 1:29 means everybody, for it is the same Greek word used there. John 1:29 "Behold the Lamb of God which taketh away the sin of the world." If the Lord Jesus Christ took away the sin of everybody, why is anybody going to go to Hell? If God loves everybody and took away the sin of everybody, then the Bible is a book of confusion and Christ contradicted Himself when He said to the Pharisees, "Ye believe not, because ye are not of my sheep," and in another place He said, "If ye believe not that I am He, ye shall die in your sins" (John 8:24) — if He took away the sin of the world, what is He talking about men dying in their sins for?

One of the most common and tragic mistakes being made in New Testament interpretation today is the failure to recognize the fact that the New Testament presents two worlds to our mind. There is one world, beloved of God, and there is another world under the wrath of God. In II Peter 2:5 we read of the "world of the ungodly" and the Greek word for "world" is **kosmos**, the same word used in John 3:16. If there is a world of the ungodly, there must be a world of the godly and isn't this exactly what Christ was intimating in John 6:33? "For the bread of God is He which cometh down from heaven, and giveth life unto the world." Even liberal theologians will admit that not everybody is receiving life! Paul says the same thing about a world of the godly in II Corinthians 5:19 "God was in Christ, reconciling the world, unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." Notice what follows the **world** in this verse—"not imputing their trespasses un-

to them" — now it is a known fact in all Arminian circles that the ungodly are going to have their trespasses imputed unto them — so Arminians will have to admit in this verse that Paul is talking about two worlds.

The trouble with most people concerning John 3:16 is the fact that they will not take a concordance and trace the word "world" through the Bible. The word in John 3:16 for **world** is the Greek word "kosmos" and it is used many different ways in the Word of God. Some of the different ways it can be used is a world system of order, the earth, the general public, the followers of Christ, the universe, the whole human race, etc. Let us take a couple of illustrations. In John's epistle the fifth chapter, verse 19 we read, "And we know that we are of God, and the whole world lieth in wickedness"—I John 5:19.

Even though the adjective **whole** is used in front of world, it can't mean everybody in the world lies in wickedness, for the writer himself was not in wickedness. In John 1:10 the word "world" is used 3 different ways in one verse, "He was in the world (earth), and the world (the universe, all things) was made by Him, and the world (mankind) knew Him not."

But an objector is sure to quote I John 2:2 to anyone who believes that John 3:16 means just the world of the godly. And on the surface this appears as positive proof that Christ died for everybody for I John 2:2 reads, "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world." It might be well here to quote the outstanding Jewish scholar, Bro. John Gill, "For the better understanding the sense of this text, it should be observed, that the apostle John was a Jew, and writes to Jews, and them chiefly, if not altogether, who were distinguished from the Gentiles; commonly called the world. Nothing is more common in the Jewish writings, than to call the Gentiles the world; the whole world; and the nations of the world; hence the apostle Paul calls them **kosmos**, the world in Romans 11:12, 15."

Instead of I John 2:2 being a proof text for Arminians who believe in a Universal atonement, it says much more than they want it to say, if it is carefully examined. It is a great proof against their position for the verse clearly states Christ is the propitiation for our sins: (Jewish believers) and not for our's only, but also for the sins of the whole world (Gentile believers). For whom Christ is a propitiation, their sins are atoned for and pardoned, and they are justified from all sin, and so shall most assuredly be glorified; which certainly is not true of everybody in the world. Furthermore we are told in Romans 3:25 that Christ is "set forth to be a propitiation through faith in his blood." The benefit of his propitiatory sacrifice, is only received and enjoyed through faith — and the Bible

distinctly says, "for all men not faith." (II Thess. 3:2). Let's repeat, if John 3:16 and I John 2:2 means Christ died for everybody, then there is only one alternative — you have to believe in universalism.

I agree with J. R. Graves' statement, "All men are by nature Arminians," so if you will accept the word world as the world of the elect let me say you one more problem that every Arminian will have with John 3:16. The verse still limits for who God gave His Son — the **world** reads, "whosoever believeth in Him" — what if a man or woman does not believe? If the love of God covers the whole world, why does the **world** not believe? Did you ever consider John 3:16 with John 17:9 where the Lord Jesus says, "I pray for the world." Does the Father love a people, but the Son dies for everybody and the Holy Spirit tries to get as many as possible saved? Never! The Trinity is at odds, the Trinity is in perfect accord and agreement in its plan on salvation. Listen to the Psalmist give the Beatitude of the **world** — "Blessed is the man whom thou chooseth, and causest to approach unto thee, he shall dwell in thy courts: he shall be satisfied with the goodness of thy house, even of thy holy temple."—(Psalm 65:4).

### WHY DID GOD GIVE HIS ONLY BEGOTTEN SON?

If the first part of John 3:16 is misunderstood and misinterpreted, the last part of the verse is neglected. These are days when the doctrine of the punishment of sin is denied, forgotten, neglected, twisted and this is no surprise. If God loves everybody, why did He give His Son that everybody might be saved but can't accomplish the thing He is trying to do! John 3:16 tells us that He so loved the world that He gave His Son, was given that these believers would not perish. Now this does not mean perish as in death, but the world of the godly, the world of the ungodly, face physical death and eternal death, saved and unsaved people are included.

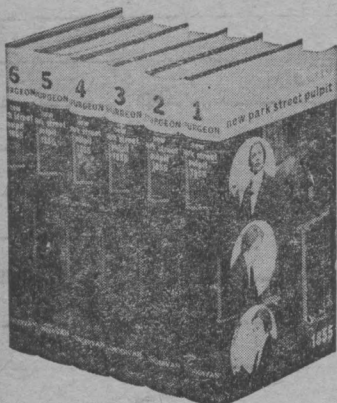
The Scofield Reference Bible has this note about the word "world," "Greek-apollumi, translated, 'marred,' in Mark 2:22; in Matthew 10:6; 15:24; Luke 15:4, 6, 32. In no New Testament instance does it signify destruction of existence or of consciousness. It is the condition of every non-believer."

Did you ever realize that John 3:16 is a wonderful proof of the security of the believer? Turn to John 10:28-29 and you will find the great verses for proving the security and preservation of saints, but John 3:15; John 3:35 and John 3:36 are great verses to find comfort for those whom the Father calls and whom the Son redeems, whom the Holy Spirit calls will always have everlasting life.

In conclusion let me relate my experience in my own life how the Holy Spirit used (Continued on page 7, column 1)

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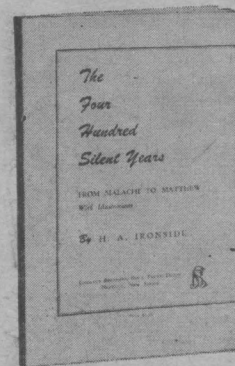
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ELDER JAMES WILLINGHAM  
Ashland, Kentucky

I want to tell all the readers of TBE just why I desire to attend the 1967 Bible Conference. First, I want to attend it because I know that I will hear some of the greatest preaching by some of the greatest preachers. I mean a clear and plain declaration of the Doctrines of grace and of Church Truth according to the Bible. These men will not use tricks of oratory, and will depend upon the Word of God.

Second, I want to attend because of the great fellowship one will have at the Conference with men of God from all over the country. Again, I want to attend because I know the food and the places to sleep are provided for visitors free of charge. Of course, I know it will cost me something this year as I am now a member of Calvary Church, and

will be helping to provide it. But last year I wasn't, and I had room and board and some of the greatest preaching in the world free. The Bible Conference last year (1966) was one of the reasons for my leaving the Southern Baptist Convention; for I resigned my pastorate shortly after I returned to Missouri. I tell you I was never so stirred in all of my life by preaching as I was stirred in those four short days from Friday through Monday. The only thing that I was out was my bus fare to Ashland and return, but it was worth every cent of it.

So as a member of Calvary Baptist Church I want to say why I want to attend the Conference, and I want to invite all my friends, and enemies too, to be with me for the best four days of their life, with free food, a free place to sleep, and free grace preached in all of its glory. The same Greek word (*ainios*). The professor then smiled and said, "If you can lose it in two months or two years then you never had everlasting life to begin with, did you?" From that day to this I've been a firm believer in the security of the saints. Everlasting life means that those who believe on the Son of God will have eternal life now and throughout the ages of eternity. This again shows how great God's love is for His own.

John 3:16 is one of the great verses of the Bible — but remember it does not say, "For God so loved everybody, that everybody might be saved!"

### Repentance

(Continued from page one)

#### Conviction

The first step is conviction — or sin admitted. Before anyone can be saved, he must see himself as a sinner. Man, by nature, thinks of himself as a god, hence, we have the teaching of the world. For example, the world says, "God wants to save

you, but you won't let Him," or God is standing at the door and knocking, it is up to you to open the door."

The Scripture shows that we are sinners. "For all have sinned and come short of the glory of God." (Rom. 3:23) and again "But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." (Gal. 3:22). We are told in the Bible that we are not good, so how can we do anything to save ourselves? "As it is written, there is none righteous, no, not one: There is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:11-12).

When the Holy Spirit uses such Scripture as the above examples, the sinner begins to realize that he is a sinner and not worthy of being saved. The sinner's conviction is not based on a fear of Hell, but a realization that he has offended God and comes short of God's glory.

#### Conversion

After conviction comes conversion. This is the time when the sinner is made alive and exercises faith in the Lord Jesus Christ. Conversion can come along with conviction, or it may come later.

Repentance is inward. The meaning shows it to be a change of mind. This change is about self, sin, and God. When a person realizes he is a sinner and cannot save himself and then discovers that God is able to save him in spite of his sinfulness, he is converted.

#### A Gift of God

Now that we see that repentance is inward — a change — we must confess that man does not have the power to make the change.

"Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." (Jer. 13:25).

## The Bad Example:

She whipped her daughter for lying . . . and her cheeks were flaming red . . . and of course there is truth in what she said . . . That a liar's always hated . . . But the little girl knew . . . That her mother often stated . . . Many things that were untrue . . . She caught her daughter cheating . . . And she sent her up to bed . . . And it's useless now repeating . . . All the bitter things she said . . . She talked of honor loudly . . . As a lesson to be learned . . . And forgot she'd boasted proudly . . . Of the cunning tricks she'd turned . . . She heard the youngster swearing . . . And she punished her again . . . She'd have no girl as daring . . . As to utter words profane . . . Yet the youngster could have told her . . . Poor misguided elf . . . That it seemed unfair to scold her . . . When she often cursed herself . . . All in vain is splendid preaching . . . And the noble things we say . . . All our talk is wasted teaching . . . If we do not lead the way . . . We can never, by reviewing . . . All the sermons on the shelves . . . Keep the younger hands from doing . . . What we often do ourselves. (Taken from "Poems for Sunshine and Shadow").

"As is the mother, so is her daughter."—(Ezek. 16:44)

If man cannot make the change, how is he saved? By the gift of God. We see by the Scriptures that the Jews received this gift.

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31).

We are also taught that this gift is given to the Gentiles.

"When they heard these things, they held their peace, and glorified God, saying, **Then hath God also to the Gentiles granted repentance unto life.**" (Acts 11:18).

Because this is true, we preach repentance to all men.

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may

recover themselves out of the snare of the devil, who are taken captive by him at his will." (II Tim. 2:24-26).

#### Faith

Faith is trust, complete, all enveloping trust.

"For therefore we both labour and suffer reproach, because we trust in the living God . . ." (I Tim. 4:10).

This trust or faith results in an outward show of our inward repentance. We are told to believe on the Lord Jesus Christ, and we shall be saved . . . (Acts 16:31) We are also told "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. **For with the heart man believeth unto righteousness; and with the mouth confession** (Continued on page 8, column 2)

### John 3:16

(Continued from page 6)

one word, the word "everlasting" — to convince me of the wonderful, enduring doctrine of the perseverance of the saints. Upon returning to college in the fall of 1942 after having saved just a few weeks, I observed a professing Christian doing something that was not right and doubted his salvation. At the time I was unlearned and an Arminian in theology, but I had a wonderful, wise tactful friend, who was a born again believer and a professor on the college faculty with a Ph.D. degree. He took me aside and asked me if I had everlasting life. "Certainly," I replied, for the one thing I was certain of was the fact that Christ had saved me. He then asked me, "How long will this moment and then replied, "Why eternally forever!" (eternally everlasting life are

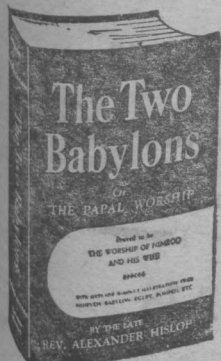
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