

When swept off your feet -- better get on your knees.

MISSIONARY

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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. 37, No. 47 ASHLAND, KENTUCKY, JANUARY 4, 1969 WHOLE NUMBER 1569

A REPORT FROM NAVAJOLAND

By BILL BURKET
Farmington, New Mexico

Beloved fellow members of Calvary Baptist Church of Ashland; friends of TBE, and faithful members of the Lord's Missionary Baptist Churches:

This is the second of a series of reports from Navajoland, U.S. A. Through these letters, I hope to challenge, to inspire, and to encourage the Lord's people to pray, to give, and yes, even to go; that the Lord may be pleased to do a great work among the large tribe of Indians in this twilight hour.

I am convinced that this is just as foreign a field, and just as spiritually dark as any place in this world. But also I have a great hope that our God is going to do a mighty work among this people in this, our day.

I was just impressed by Eph. 1:19:

"And what is the EXCEEDING GREATNESS of HIS POWER TO US-WARD."

Not just power but exceeding greatness of His power. Last of



BILL BURKET

Eph. 1:19 and 20:

"Who believe, according to the

working of his MIGHTY POWER, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

Talk about little old free will, little old believe-ism, little old decision-ism, resisting God's will and grace and falling from same; and the rest of the big-man-little-God theology, or, should I say, "trash."

These verses speak about creative power and mighty resurrection power exerted and extended toward, and in, God's elect.

Converting power is even greater than creating power because creation is bringing a creature into existence, but in conversion God deals with one who is opposed to it. If left to himself, the sinner would always resist God. His mind is blinded by Satan, and he is at enmity against God, hating His laws and loving his own sin and corruptions. Yes, the sinner is even dead in trespasses and (Continued on page 5, column 3)

Blind Lad Shows Fallacy Of Works For Salvation

PREACHED AT CALVARY'S 1968 CONFERENCE

By LAWRENCE CLERE
Ashland, Kentucky

"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.

This passage of Scripture is often used to teach the doctrine of salvation by works and falling from grace. I have yet to hear or talk to any individual that believes in salvation by works, but that in the course of the conversation he will quote this passage of Scripture. Those that believe in justification by the law also use this passage of Scripture to bolster their teaching.

It is an easy matter to read the Bible and base a conclusion upon a passage of Scripture without harmonizing it with other passages. This gives rise to wrong conclusions. Anytime we have a contradiction between two passages of Scripture, there is something wrong, because truth cannot contradict truth. Error can contradict error, but truth cannot contradict truth.

I'd like for us to notice some passages that have to do with keeping the law and see whether or not we have to obey the Ten

Commandments that were given to Moses, in order to be saved.

"Knowing that a man is NOT JUSTIFIED BY THE WORKS OF THE LAW, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of



LAWRENCE CLERE

the law: For by the works of the law shall no flesh be justified."—Gal. 2:16.

"Whosoever of you are justified by the law; ye are fallen from grace."—Gal. 5:4.

This doesn't mean that they (Continued on page 6, column 2)

The Relation Of Salvation To One's Christian Service

By CLAUDE KING, Sr.
Indianapolis, Indiana

The masses of this world have an unscriptural concept of God's plan of salvation, and therefore, they also have an unscriptural



CLAUDE KING, SR.

concept of who can serve God, and how service is rendered unto Him. The only service which is

acceptable to God is that which is rendered by the redeemed, prompted by the motive of love, and for the glory of God. For this reason salvation comes before service. Let us begin our thinking together with:

THE NATURAL STATE OF MAN

The Bible is crystal clear on this subject, for it declares in no uncertain terms, that the whole human race stands condemned before God, and therefore under the sentence of death. The nature of each individual member of the human race is corrupted with the disease of sin — there is no exception to this rule (Rom. 3:22b-23; Gal. 3:22). The sin of nature is far more dreadful than we are even capable of comprehending — it will damn the soul in Hell eternally unless the sinner takes his place before God as a justly condemned sinner under the sentence of death, and absolutely trusts Jesus Christ as Lord and Saviour.

Because we are sinners by nature we act out our sinful nature in the arena of life. It is the natural thing for the unregenerate (Continued on page 6, column 3)

COUNTERFEIT GODS ORIGINATED BY SATAN HIMSELF

By ROY MASON
Aripeka, Florida

Satan is not particularly opposed to people having and worshipping a god — just so it is a false god of his devising. In fact he is a god-manufacturer who has



ELD. ROY MASON

turned out a great variety of gods. The Bible says, "There are gods many and lords many" and the Devil is the originator of these many false deities. Let us consider some of the gods of Satan's devising:

1. There are the gods of savages. Usually their gods take the (Continued on page 8, column 4)

Look Christian And See God's Parade Of Power

By OSCAR MINK
Mansfield, Ohio

"God hath spoken once, twice have I heard this; that power be longeth unto God."—Psa. 62:11.

The power in reference here is the power of Almighty God and His exercise of that power. As we look into the heavens and see the heavenly host — the sun, the moon, and the stars — in their consistent orbit, it is the power of God that maintains these. As we view this earth and even the tiniest insect, and as we view the earthworm in its subterranean journey, it is the same power exercised by God that governs these as governs the heavenly bodies.

The power spoken of by the Psalmist is not the power that our minds seemingly conceive of. It is not as some corporation may have a monopoly on a certain product, and then the federal government might legislate a law to break that power. It is not the kind of power that man may enjoy by having a franchise as to a certain area and then his franchise will terminate, and he no longer enjoys that power. No, it is the power of Almighty God, as the Scriptures declare:

"For there is no power but of

God."—Rom. 13:1.

So we can say, let the innumerable host of the Pontius Pilates bring forth their pride and false claims of power, boasting that God is subject to their will, yet at this late hour, even at this time, the answer is yet the same. As Jesus said unto Pontius Pilate in the day of His flesh:

"Thou couldest have no power at all against me, except it were given thee from above." — John 19:10.

The Psalmist says: "But our God is in the heavens: he hath done whatsoever he hath pleased."—Psa. 115:3.

Most folk called Baptists in this day in which we live, know nothing of the truth concerning the divine sovereignty of God, and if these nominal professors are confronted with this great truth, they become uncomfortable; they begin to twist and turn, and they look at you as if to say, "From what institution for the insane did you escape? Yet again in this day the answer is the same, and we can say, as Jesus said to the Sadducees in His day:

"Ye do err, not knowing the scriptures, nor the power of God."—Mt. 22:29.

We have come to the place that the nominal Christian will allow God the honor of being greater than their employer, or they (Continued on page 7, column 1)

\$21.23

This was our balance at the end of 1968.

We thank God and take courage today that as we round out the old year and begin a new one, with all bills paid, we have a balance of \$21.23.

This isn't anything with which to begin the new year, but it is exceedingly wonderful to us that we are able to end the old year without being in the red. We are truly grateful to God for His goodness to us in this respect.

As we face the new year, we would pray that God will give us new friends by way of churches and individuals who will regularly contribute to the ongoing of our written ministry, and at the same time, that He will put it upon the hearts of many of our old friends of the past to increase their offerings during the new year.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SEVEN INDISPENSABLE THINGS"

"For it seemed good to the Holy Ghost and to us to lay upon you no greater burden than these necessary things."—Acts 15:28.

Most of us think that there are a lot of things that are necessary in this life but when we actually consider them and carefully weigh them, we find that there is mighty, mighty little that we think is so important and necessary, that are really and truly necessary in life.

Some of you are old enough to remember the depression days of the early '30's. I am sure that if you remember those days, you

recall how you had to cut your garment according to the amount of material that you had, to use a figure of speech. I am sure that those of you who are old enough to remember those days, will recall that there were things you found you could get along without, that you used to think were an absolutely necessity for life.

I have found that to be true many, many times in life. I have come to the place often in life where I thought that things that had been absolutely essential and necessary, in reality were not necessary, and I could get along

without them.

I remember a few years ago when my salary as pastor was cut off completely in one day's time and I had nothing to fall back upon so far as a church salary was concerned, and it became necessary for me to make several adjustments and changes. For example, I used to always (and this is a very small thing, but it will illustrate the point) think that I couldn't get my day started right unless I read the Courier-Journal. I have always said that the Louisville Courier-Journal was the outstanding (Continued on page 2, column 1)

Missionary Calendars

We have sent out approximately 1600 missionary calendars relative to New Guinea Missions, which has on it, a large picture of the Halliman family, standing in front of their home in New Guinea.

These calendars are free of charge and will be mailed gladly to any one or any church, that may request them. We shall count it a pleasure to send them to individuals and to churches, and we would urge you to send your request for the same to us as early as possible, that you might make use of the calendars throughout the year.

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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BOOK NOTES

ECUMENISM AND THE BIBLE by David Hedegard. Only 3 copies remaining. A very fine book. No more in any book store. Price—\$3.00 each.

COMMENTARY ON THE HOLY BIBLE by Matthew Poole. Three volumes. This commentary is out of print and we have the only remaining set. It is very rare. Price \$40.00.

JOHN'S GOSPEL by Arthur W. Pink — Volumes 2 and 3 — When this was printed as a three-volume set (now printed in one volume), we bought heavily of Volume 2 and 3. There are no more copies of Volume 1. We have eight copies each of Volume 2 and Volume 3. These were printed to sell at \$5.95 per volume. Today, we will sell them for \$1.00 per volume.

THE WAY MADE PLAIN by James H. Brooks. This is a cloth-bound book of over 300 pages, which is now out of print. In the providence of God, we have several copies. Apparently, no other book dealer has any. This is a genuine buy at \$4.00 each.

SPURGEON'S SERMONS ON SOVEREIGNTY. This is our own publication. We thought they were all gone, but we find ten copies remaining that had been misplaced. This is one of the greatest books of Spurgeon's sermons ever printed. The price is \$5.00 per volume.

TRAPP'S COMMENTARY ON THE NEW TESTAMENT. We have one volume of this. It has about 800 pages and is a most complete one-volume commentary on the New Testament. The price is \$10.00. I understand it is completely out of print.



"Indispensable"

(Continued from page one) newspaper published in America that it was the best edited and best written in every respect. I took it for over thirty years' time, and read it regularly

and religiously every morning. But when the time came that I just had to cut expense after expense, and cut to the very minimum so far as my expenditures were concerned, I found that even the Courier-Journal could be laid aside and I still lived and went on, and my work went on, and the sun didn't stop shining because I didn't have the Courier-Journal to read in the morning.

As I say that is a very small thing, but I use it as an illustration to show you that there are lots of things we think are so necessary, that in actuality are not necessary for our lives.

However, there are some things that are absolutely necessary. There are some things that are absolutely indispensable. This morning, I want to tell you of seven things that I consider positively indispensable, and absolutely necessary.

WITHOUT SHEDDING OF BLOOD THERE IS NO REMISSION.

Without the blood-shedding of the Lord Jesus Christ there can be no remission of sin. Listen:

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

I don't care how many churches an individual may join. I don't care how many times, nor in what way he has been baptized, or at least received so-called baptism. I don't care what his religious experiences have been in life thus far. I say that without the shedding of blood, there is no remission.

If you will note, this is actually based upon Old Testament typology, for Paul, in this 9th chapter of Hebrews is referring to the typology of the Old Testament. If you will go back to the Old Testament you will find that nobody was ever saved except through the shedding of blood that looked forward to the coming of Christ and the shedding of His blood on the cross of Calvary.

For example, if you go back to the days of Adam, when Adam and his wife sinned and then used fig-leaf garments to cover their nakedness, the Word of God tells us how God came down in the cool of the day, and rejected the garments which Adam and Eve had made for themselves. God Himself killed a lamb and made garments, or coats of skin, to clothe this man and his wife, as a result of their sin. The Word of God tells us what God did for them in that an innocent lamb had to shed its blood in order that they might be clothed as a result of their sin.

In Genesis 3, you will find that the shedding of blood was a necessity, and when you come to Genesis 4, you will find that two boys Cain and Abel, came to worship before God. When they came into the presence of God, Cain came with some garden vegetables or maybe some grain that he had grown—something that he himself had produced, whereas Abel came with a bloody, dripping lamb from his flock. The Word of God says that God had respect unto the offering of Abel, but He had not respect unto the offering of Cain.

Why? Because Cain's offering was not an offering of blood. Cain's offering was a "thank offering." Cain came, saying, "Lord

I thank you for your goodness. I am thankful for all your blessings and I bring what I have produced myself as a sign of my thankfulness to you for what you have done for me." Abel came with a bloody, dripping, helpless lamb, saying, "Lord, I am just as helpless as this lamb that I have killed, and I am depending upon this blood that looks forward to the blood of your Son, who is going to die for my sins, yonder in the future."

I tell you, beloved, God respected the offering of Abel, whereas God had no respect for the offering of Cain. In other words even in the earliest chapters of the Word of God, you will find that it was by the shedding of blood that sins were remitted.

Then when you come to the book of Exodus, and the book of Leviticus, and get the story of the types and the sacrifices that the Jews offered, you will find that every one of those were looking forward to the blood of the Lord Jesus Christ. See them, for example, when they took the offering and put it upon the brazen altar—when they killed that animal and the fire underneath burned that sacrifice. You could hear the blood sputter as it dripped upon the burning coals beneath. Every time that a burning ember sputtered with the blood it is saying, "This individual is saved by the shedding of blood." He was not saved by the blood of that animal, but he was saved in prospect as he looked forward to the time when the Son of God was going to die for his sins and to give His blood upon the Cross of Calvary to save him.

Then the day that Jesus came into this world, John the Baptist saw Him as He walked along the shores of the Sea of Galilee, and John pointed to Him and said:

"Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Why didn't John say that the lambs of God were typified here? I'll tell you why. Never one time in the Old Testament was the lamb spoken of in the plural, but always in the singular.

I understand through Bible scholars that at least a quarter of a million lambs were used annually by the Jews in their religious economy. Think of it, a quarter of a million—250,000 lambs sacrificed by the Jews every year as they carried out their religion. But not one time did they ever refer to it in the plural. But it was always the Lamb, and when Jesus walked by, John the Baptist said, "That is the Lamb of God that taketh away the sin of the world."

Would to God that every Baptist preacher from that time down to this had been as loyal to Jesus Christ as the first Baptist preacher—John the Baptist. If we all had been as loyal to the Son of God as was John the Baptist, there wouldn't be but one church in the world today. There wouldn't be but one religion in the world today. There wouldn't be but one truth taught so far as salvation was concerned. There wouldn't be but one way of salvation offered today, and that would be through Jesus — the blood of the Lamb.

When Jesus came to Calvary and hung there upon the cross, He gripped the nails that held Him to the cross, and as the blood dropped down to the ground, He hung there and died for our sins. It was because of this that when Jesus died, He cried, saying, "It is finished."

Just His life finished? No, beloved, but the plan of salvation. Salvation itself was complete in the death of the Lord Jesus Christ. You don't meet the blood of Jesus in the church. You don't meet the blood of Jesus in the water. You don't meet the blood of Jesus Christ in the baptism.

Emmanuel Baptists Express Their Appreciation For TBE



As pastor of the Emmanuel Baptist Church at Garrison, Kentucky, I want to express our appreciation for TBE.

We are indeed thankful to the Lord that we can have a part in support of TBE.

Our monthly offering is small and we trust that in the near future we may be able to increase our support.

As pastor, I realize what a help TBE has been to me and the members of the Emmanuel Baptist Church.

I also feel that many of the churches in our area are more sound than they would have been, had they never been acquainted with TBE.

TBE has been a great help to young Christians, especially young preachers, guiding them into the Truth of God's Word.

It is our prayer that the Lord will lay it upon the hearts of all pastors and members of Baptist churches to support TBE with a regular monthly offering.

May the Lord enable His people to keep TBE in the mails until He comes.

RAYMOND WILLIS
Pastor, Emmanuel Baptist Church,
Garrison, Kentucky.

Rather, you meet the blood of Jesus Christ alone at Calvary.

When I come to this text in Hebrews 9:22, which says, "And without shedding of blood is no remission," I say to you this is one of the indispensable things—it is one of the necessary things. The blood of Jesus Christ is indispensable and necessary for our salvation.

II

WITHOUT FAITH IT IS IMPOSSIBLE TO PLEASE GOD.

You may please your wife, you may please your husband, you may please your friends, you may please your associates, you may please the people you work with or work for, but you can't please God without faith. Listen:

"But without faith it is impossible to please him."—Heb. 11:6.

If you are unsaved, I ask you, have you ever pleased God one single time in your life? No, you haven't. The reason is, because you haven't faith. Faith comes as a gift from God, and an unsaved person has never pleased

God, not even for one single fleeting minute of his life.

Imagine a good man morally, who is a community builder, a great man in his community, as he stands in God's sight, never having pleased God one day of his life — yea, never having pleased God for an hour — yea, never having pleased God one minute of his life. Is it possible that a man can be a good man for a community, who pleases his neighbors and friends and associates, yet never has pleased God one single minute of his life? Beloved, without faith, it is impossible to please him.

Faith—what is it? It is just taking God at His word. We read: "Now faith is the substance of things hoped for, the evidence of things not seen."—Heb. 11:1.

This is a theological definition. If you will break it down, it means just this, that faith is taking God at His word. You just take God at His word, and believe what God says and that is faith.

I often think about Abraham. (Continued on page 3, column 1)

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"Indispensable"

(Continued from page two)

What a man of faith he was! One day he whispers a mandate into the ears of his servants and they scatter out in the four directions. I wonder all day what it is that he has told these servants. When the evening time comes, I see herdsman and shepherd coming in every direction, bringing their flocks and herds to the central camping grounds. I say, "Abraham, isn't this just a little bit unusual that you are bringing in your flocks and your herds all to one place tonight?" Abraham says, "Yes, this is the first time we have ever done this." I say, "Abraham, what is the reason?" He says, "We are moving tomorrow." I say, "You are moving? Is there something wrong in the community? Are the nations roundabout rising up to war against you?" Abraham says, "No, we are in perfect peace with them." I say, "Abraham, has the water supply run out, and has the grazing run out? What is the reason for this sudden move that you are making?" Then it is that Abraham says, "God said for me to do it, and I am moving tomorrow because God said to do so." I say, "Abraham, where are you going?" He says, "I don't know." I say, "Abraham, do you mean to tell me that you are leaving this place where you are at peace with your neighbors and the nations roundabout, and you are leaving a place where there is good grazing facilities and plenty of water for your flocks and herds, and you are going some place, and you don't know where you are going, and you are doing it just because God told you to do it?" Abraham says, "That is right."

Beloved, that is faith. That is just taking God at His word. I see Abraham later as an old man, a hundred years old. Oh, what a sight—an old man a hundred years old, working on a little piece of wood about three feet long, hollowing it out, and fixing it so that it will rock back and forth from one side to the other. I say, "Abraham, what are you doing?" He says, "I am making a cradle." I say, "Abraham, are you getting this ready as a gift for one of your

servants?" He says, "No, we are going to have a baby at our house, and I am getting ready." I say, "Abraham, you are joking." I look around and there is old Sarah sitting there with her rheumatic hands, working on some little squares about so big. I see Abraham working, and I see her working, and I say, "Abraham, you are surely joking." But there is a look of seriousness and earnestness that comes over the face of Abraham, and he says, "I am not joking. God said that we're going to have a baby born in our home." I say, "Abraham, that is an impossibility. Biologically and physiologically, it is impossible for a woman 90 years of age to bear a baby." I can see old Abraham as he winces. Those are strong words when you tell him that biologically and physiologically, his wife can't have a child. I see him wince beneath the weight of the pain of the words that I have spoken. I see it only for a moment thought, as he rallies and says, "But God said it, and I believe it, because God said it."

Beloved that is faith—just taking God at His word.

By and by, that baby comes, and I see old Abraham and Sarah, the proudest parents in all the land, as they hold little Isaac in their arms and look down upon him, and say, "This is the child of faith."

Beloved, that is faith—taking God at His word.

I say, beloved, faith is necessary, it is indispensable, for without faith it is impossible to please Him. An unsaved man has never pleased God for one moment in his life because he doesn't have faith and a child of God can't please God either unless he walks by faith, and believes God, and takes God at His word every day.

III

WITHOUT WORKS, FAITH IS DEAD.

We read:

"For as the body without the spirit is dead, so faith without works is dead also."—James 2:26.

Here is a verse of Scripture that is the most misunderstood verse of the Word of God. All the Arminians who believe that we are saved by works, or at least

by a combination of our works and the finished work of Christ, say that this verse teaches us that a man has to work in order to be saved, and they go back to the 20th verse and quote it, which says that "faith without works is dead." Then they read this 26th verse which says that "faith without works is dead also." Then they say that man is saved by his works.

Not so, beloved! The works that James is talking about is not the works that justify a man in the sight of God, but it is the works that justify a man in the sight of men. He is not talking about the works whereby we are saved, but he is talking about the works whereby the world looks at us and says that man is saved. There is a lot of difference between being saved by works, and the fact that the world sees that you are saved because of your works. No man has ever been saved by his works, but the world sees that you are saved by the works that you do.

In this passage of Scripture, he uses an illustration, for he talks about Abraham offering his son, Isaac, upon the altar. Beloved, when did he offer his son Isaac upon the altar? It was forty years after he was justified by faith.

Notice that it was forty years after Abraham was justified by faith that he offered his son Isaac upon the altar as a sacrifice, which would tell us that he is talking here about the works that justify a man—not in the sight of God, but the works that justify him in the sight of men.

So far as I am concerned, the only work that justifies me in the sight of God was the finished work of Jesus Christ at Calvary, whereby I was justified in God's sight. But what I do every day justifies me in the eyes of the world. I say, beloved, without works, faith is dead.

IV

WITHOUT HOLINESS, NO MAN SHALL SEE THE LORD.

We read:

"Follow peace with all men, and holiness, without which no man shall see the Lord."—Heb. 12:14.

This is the verse that the Holy Rollers are always harping about. This is the verse that they are always talking about. But notice what kind of holiness he is talking about. Is he talking about your holiness?

I have gone to tent meetings as a lad, and have seen Holy Rollers run up and down the aisle and the women pull their hair down, and they tell how holy they were. Beloved, that is not the holiness that the Lord is talking about. The holiness that He is talking about is the imputed holiness, or the imputed righteousness, of Jesus Christ.

When I was saved, all of my sins were laid over on Jesus Christ, and the righteousness of Jesus Christ was put over on me, so that Jesus got my sins, and I got His holiness and righteousness. What a trade I made that day! I traded my sins for the holiness and righteousness of Jesus

Christ, and I have been covered from that time down to this in the holiness and the righteousness of the Son of God.

I thank Him this morning because of this truth, and I rejoice when I read that it says that without holiness no man shall see the Lord. All of us are unholy, impure, sinful wretches in the sight of God, and the only way that we will see God is in the righteousness of Jesus Christ—the imputed holiness of the Son of God.

Years ago, I preached a sermon on this thought, saying that I am clothed in the righteousness or the holiness of the Lord Jesus Christ. One man who believed in salvation by works went out furiously mad, and said that "he didn't want to go to Heaven in another man's coat." Beloved, I'll say this, if he ever gets to Heaven, he'll get there in another man's coat, for he'll be clothed in the holiness and righteousness of the Lord Jesus Christ.

V

WITHOUT LOVE, I AM NOTHING.

How much influence would your life have if it were not seasoned with love? Who is going to be interested in your religion if you look like you have bitten into a sour plum? Suppose you go around all the time looking like you were the sole owner of a lemon plantation and you had a thousand acres growing right there on your upper lip. Suppose you went around every day with a look on your face like you could lick oats out of the bottom of a ten-gallon bucket. Who would be interested in your religion? Who would be interested in that kind of conversion? Who would want to be saved if that was what religion does to you? If you can't put a smile on that face of yours—if you can't show some love in that face of yours, what individual is going to be interested in being a child of God? I say, beloved, without love, we are nothing.

We read:

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and

though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."—I Cor. 13:1-3.

Paul is talking about the perfect man. You might as well say that he is looking at all the great men and leaving out the false. Notice what he says: "Though I speak with the tongues of men,"

If a man in college is able to speak Greek, Hebrew, Latin, German and French, he is considered quite a linguist. He is considered quite a scholar. I went to Toronto in 1928 for the World's Baptist Alliance and saw a man who was acting as translator for the various nations of the world, who could speak forty-two languages. When the individuals from the various countries gave their report in their language, this man interpreted it and gave to the audience in English the message of these people from foreign countries. As I looked at him, I thought, what a linguist—what a scholar—he is, who could speak forty-two different languages!

This Scripture says, "Though I speak with the tongues of men and of angels." Suppose I knew all the languages of all mankind—from the lowest gutters of the savage, all the way up to the choicest English of a Chesterfieldian. Or suppose I know all the choicest words that might be used by a scholar in London or Paris. Then suppose I can stop the archangel in his flight and converse with him. Suppose I am able to think thoughts through to Michael and that Michael can think thoughts back to me. Suppose I am able to think thoughts through to Gabriel and Gabriel can think thoughts back to me. Suppose I am able to speak in the tongues of men—all men—and the tongues of angels, yet have not love, I am nothing.

He said, "Though I have the gift of prophecy." Wouldn't you like to prophecy like Isaiah and the prophets of old? Wouldn't it be wonderful if we had that gift of prophecy today—that we could speak prophetically like the men of God of old?

Suppose that God has put a hot (Continued on page 4, column 5)

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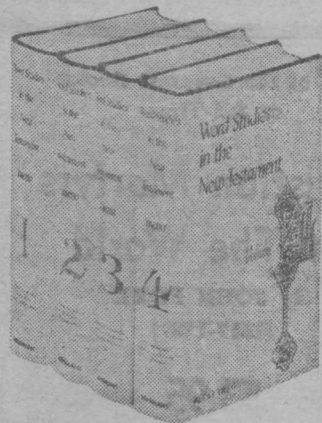
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PAGE THREE

The Chaos of Cults

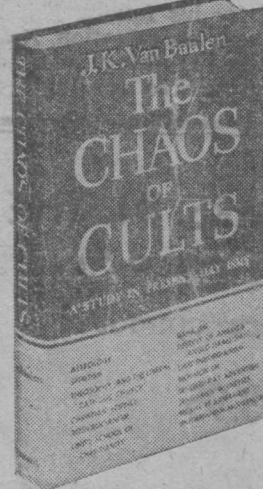
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The Baptist Examiner FORUM

"Please explain Ezekiel 3:17-20 in the light of predestination and election."

JAMES
HOBBS

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There are some things in the Bible that I cannot explain or understand. I believe them, but since I do not have an infinite understanding, yet, I cannot see them as God does.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8,9).

I cannot understand, for instance, how God can be one and yet three distinct persons — God the Father, God the Son, and God the Holy Spirit. Again, I cannot understand how God could compact His sovereign supreme being into a baby and walk on earth as a human being, but He did.

When we study the doctrines of predestination and election we must remember that God also teaches of human responsibility. I do not try to correlate the two. One thing we must keep in mind is that God not only chose the individual, but He also chose the means whereby that individual is saved.

"... it pleased God by the foolishness of preaching to save them that believe." (I Cor. 1:21).

Unsaved man is responsible to repent.

"And the time of this ignorance God winked at; but now commandeth all men everywhere to repent." (Acts 17:30).

Jesus said:

"I tell you, Nay: but except ye repent, ye shall all likewise perish." (Luke 13:3).

The first chapter of Romans tells that man has enough knowledge of God that he is without excuse. John the Baptist began preaching repentance.

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand." (Matt. 3:1,2).

Jesus preached repentance.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled and the Kingdom of God is at hand: repent ye, and believe the Gospel." (Mark 1:14, 15).

When Christ sent the 12 out by two and two, we are told that:

"... they went out, and preached that men should repent." (Mark 6:12).

Ezekiel tells us that we are given the responsibility of warning the lost of his condition and

need to repent. In chapter 33 he speaks of it as blowing a warning like a trumpet. If we fail to warn them their blood is on our hands. In other words, we are guilty of failing our responsibility. Paul said:

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, THAT I AM PURE FROM THE BLOOD OF ALL MEN. For I have not shunned to declare unto you, all the counsel of God." (Acts 20:25-27).

From Paul's account and from the writings of Ezekiel we can say with assurance that God expects His servants to preach the word constantly. We are to preach to the lost about their need to repent and believe the gospel.

Our querist asks us to explain this in the light of predestination and election. There is no problem here. As I said at the beginning of this article that God not only chose the individual, but He also chose the means. Ezekiel tells us that the individual dies in his iniquity. In other words, we are responsible only for warning him. Whether he believes or not is not our responsibility. We are to teach him and pray for him but we cannot save him. If we teach him we are not responsible for him, but if we do not warn him we are guilty of disobeying God and will have to answer for it.

E. G.
COOK

701 Cambridge
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BIBLE TEACHER

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Since predestination and God's determinate will are one and the same thing we might say that predestination is involved in this Scripture. What God determines will come to pass is predestinated, and what is predestinated will surely come to pass. This is true whether it be in the area of our eternal salvation or in regard to anything else. But since election is unto salvation, and since there is no eternal salvation at all whatever in this Scripture, we must say that these verses have absolutely nothing to do with election.

The theme of this story is the preacher's responsibility. If he does that which he has been called to do, the responsibility rests upon the people. But, if he fails to do that which he has been called to do, he must answer to his Lord for his failure. Nothing is said about his salvation. Neither is there anything said here about the wicked turning from

his wicked way and being saved. The only kind of life we have mentioned here is physical life.

When it comes to the righteous who turn to iniquity, the preacher's responsibility is the same. He is to warn the righteous of his wicked way. If he fails to do that, he must answer to his Lord for his failure. If the righteous persists in his wickedness and death finds him, or the coming of the Lord finds him in that condition, whether he has been warned or whether he has not been warned, absolutely nothing is said about his losing his salvation. But he is told that the righteous deeds he had done will not be remembered, that is, he will not be rewarded for his good deeds. If he wishes to be rewarded for his good deeds, it behooves him to repent of his wickedness and turn from his wicked ways, and thereby get back on the payroll.

AUSTIN
FIELDS

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Coal Grove, Ohio

PASTOR,

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Arabia, Ohio



In order to understand the exhortations and warnings of these two verses, we must first determine to whom they are spoken. In reading the context, we find they are spoken to Israel.

"Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."—Ezk. 3:1.

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me."—V. 17.

In studying the Scriptures we find that Israel was the chosen (elect) of God. The verses under consideration were spoken to those whom God had chosen to be His particular people.

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."—Deut. 14:2.

Therefore these verses are not to be applied to those whom God has not chosen. Ezekiel could not preach these verses to the Moabites nor to the Canaanites, for they were not spoken to them — only applicable to the chosen of the Lord, or to those whom God had predestinated to be His people among the nations of the earth.

Furthermore, Israel was the only one who could hear and heed the warnings and exhortations of these two verses. Those who are not chosen of God are not capable of hearing or following any command that God may give. They are dead or totally depraved; thus they have no eyes nor ears to see and hear with.

"The hearing ear, and the seeing eye, the Lord hath made even both of them."—Prov. 20:12.

"He that is of God heareth God's Words: ye therefore hear them not, because ye are not of God."—John 8:47.

Since Ezekiel was commanded to speak to Israel whom God had chosen, I must contend that the verses under consideration were meant only for those whom God had given hearing ears and seeing eyes, who were quickened by the Holy Spirit and enabled to believe the words of God.

Another very interesting point in verse 18 is the plea for the wicked to turn from his wicked ways to save his life. Brethren, we (Baptist) do not teach that a person can be saved (regenerated) by turning from his wicked ways. The Bible declares, and so we declare, that salvation is by the sovereign Grace of God, and not of works, lest any man should boast. If I were to tell a depraved sinner that all he needs to do in order to be saved, is to turn from

his wicked ways, I would be guilty of preaching salvation by reformation, or by works. For one to be able to turn from his wicked ways is surely a sign of spiritual life.

Believing that salvation is a work of God from start to finish — that a sinner's aid is neither needed nor solicited in regeneration, and that no amount of turning can give to the sinner spiritual life, I therefore contend that the life that is saved in these two verses is not spiritual life in regeneration. Rather it is the life's work after one is saved by God's grace.

There will be many who will stand at the judgment seat of Christ without any rewards, because their life was spent in following wicked ways of men. They will be saved, yet so as by fire — their life's work lost because of unfaithfulness. Read Matt. 16:24-27. Not only will there be the loss of rewards, but in many cases a loss of physical life. It was so in the case of Moses, whose physical life was taken because of disobedience; also true of Miriam, Aaron and the older Israelites who died in the wilderness because of their unbelief in God's power to deliver them from the power of Canaanites. If we (God's ministers) fail to warn God's children of their wicked ways, then it will be we who will lose rewards and some will lose physical life. I think Paul had these two verses of Ezek. 3 in mind when he said:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."—Acts 20:26-27.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



First I wish to call attention to the fact that what we have here in Ezekiel was written to the people of Israel. This is indicated by verse 7 of this chapter. So many preachers know little about the Old Testament. They occasionally pull a nice text from the Old Testament and preach from it, and that is all. Reference in this passage is not to the proclamation of the gospel, and to salvation. Rather it relates to the wickedness of Israel and her unwillingness to pay attention to the words of the prophets whom God sent. However, there is a parallel between the responsibility to warn the Israelites, and the responsibility to warn lost sinners of their fate if they go on in their sins.

In verse 7, the Lord tells the prophet that Israel will not turn. "The house of Israel will not hearken unto thee." This, however, did not absolve Ezekiel of his responsibility to speak the word of warning. The Hardshell

would argue that since the Lord knew that Israel would not repent there would be no use whatsoever in Ezekiel troubling to warn them. That's how they see things today. "All will be saved who are predestinated to be saved — so why preach to the lost?" I heard a Hardshell preach who kept saying, "Now I'm talking to the sheep. I'm feeding the sheep. I'm not talking to the lost."

But the sovereign God told Ezekiel to speak out and warn, and moreover he said that if a person does not warn the wicked of the consequences of his sin, and he goes on to ruin that he will charge the blame up to the preacher who kept a shut mouth.

Yes, this is a very important passage for those who believe in election and predestination. It shows us that election and predestination should not at all prevent us from preaching and warning the wicked. We are to leave the election part with God, and are to do what he commissioned us to do.

I once said to a Hardshell, "The trouble with you Hardshells is that you don't believe in the sovereignty of God." The man bristled and said, "Just a minute — now — if there is anything we do believe in it is the sovereignty of God." "Let me ask you," I said, "what a sovereign is?" "Why a sovereign is a king — a boss — a ruler." "All right," I said, "if you believe that God is sovereign, then why don't you obey him?" "The sovereign said, 'Go ye into all the world and preach the gospel to every creature.' The Hardshell closed the conversation right there.

Election has never for a moment hindered me from preaching to the lost. He told me to preach. I know that he will handle the election part.

"Indispensable"

(Continued from page three) coal from off the altar upon my tongue like he did Isaiah, or suppose my heart were hot as the heart of Jeremiah. Suppose that I were like John on the isle of Patmos, that I could just seemingly take hold of a curtain and pull it back and reveal to you all the unknown events of the future. Wouldn't it be wonderful? But if I could do that, if I could cause all of these things to pass in one grand panorama before you, and I didn't do it with love, it would amount to nothing.

He goes further and says, "And understand all mysteries."

There are many mysteries in life that I just don't understand. Do you understand astronomy? Do you understand anything about the stars, except that they are up there in the sky? I dare say that there isn't ten per cent of this audience that could pick out a half dozen stars and name them by name, even including the dipper. But suppose you were able to understand astronomy, how rich your life would be. How many times in life I have wished that I might be able to study astronomy, that I might own a

(Continued on page 5, column 1)

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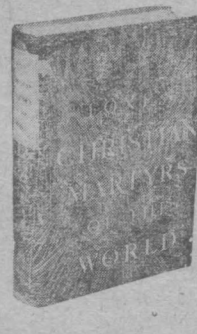
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"Indispensable"

(Continued from page 4)

telescope powerful enough that I might sit and focus it upon the stars and drink in the meaning of the stars and the moon and the sun and the constellations that are out there in God's space.

Suppose I knew something about geology — the study of rocks and the earth. Suppose I could look down into the earth and I could tell you about all the rocks that are within. Suppose I knew all about astronomy and all about geology, and suppose I knew all about biology and sociology and about all the "ologies" of this world, if I didn't have love, what would it amount to?

Suppose I had the ability to locate a gold mine, or a silver mine, or an oil well, or a gas well, so that there would never be a failure. Suppose I understood eclipses. Suppose I understood all about cyclones and tornados and earthquakes. Suppose I could understand the why of the problems that you and I have here within this world. Jesus said:

"What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

We don't know what is taking place now, for these mysteries are beyond our comprehension. But suppose I could understand them all. Suppose I had this knowledge Paul talks about. Suppose I had all knowledge so far as languages, and history, and science is concerned. Suppose I were a walking encyclopedia, and if you wanted to know anything, you would ask me instead of going to a library. That is what Paul says, "Suppose I had all knowledge, but I didn't have love, then I am nothing."

He said, "If I had all faith, so that I could remove mountains, and have not love, I am nothing."

Suppose I could pick up the Appalachians and pile them over on the Rockies, or vice versa. Or suppose I could pick the Alps up and pile them on the Pyrenees. Suppose I could do all this and have not love, I am nothing.

He goes further and says, "Though I bestow all my goods to feed the poor."

Carnegie endowed libraries all over America with his money. Rockefeller gave over \$35 million to one institution and he gave an aggregate of over \$100 million to various institutions. Suppose that I were to give all that I owned or might ever have, to feed the poor, if I have not love, I am nothing.

Then he said, "Though I give my body to be burned."

Suppose I give my body to be burned, maybe as an act of patriotism, yet I did not manifest the love of God in my life, what I have done would be nothing. I come back, to make it practical, and say, to do all this, and then be an old sourpuss, I am nothing.

VI

WITHOUT CHASTISEMENT, YE ARE NOT SONS.

We read:

"But if ye be without chastisement, whereof all are partakers,

then are ye bastards, and not sons."—Heb. 12:8.

In other words, if you are a professing Christian, and you sin and God doesn't whip you, it just proves that you are a spiritual illegitimate — a spiritual bastard. You have never been born of God. As a Christian, when you sin, God chastens you. If you be without chastisement, whereof all are partakers — for all Christians are partakers — then you are bastards and not sons. Beloved, without chastisement, you are not a son of God.

The Holy Rollers put themselves in an awkward place, for they say they live above sin. But if God doesn't whip them, then that proves that they have never been born of the Son of God.

You say, "Brother Gilpin, do you like to be whipped?" Do you know any other foolish questions? How many times have you school teachers used the "board of education" on some wayward child to discipline that one? Did he turn around and say, "Please do that over again?" How many times did you as a child, when your mother or daddy got after you with a switch, say, "Please whip me again?" We just don't do that. But you and I ought never to complain at the whippings of God, for it just proves that we are God's children. The greatest proof in the world that you belong to God is that God chastens you.

I say, then, beloved, without chastisement, you are not sons.

VII

"WITHOUT ME, YE CAN DO NOTHING."

The Lord Jesus Christ makes this very solemn statement when He said:

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."—John 15:5.

You can't do anything without the Lord. You may go through the act and you may go through the motion, but you can't do anything without the Lord. Whether ye teach Sunday School, or sing, or preach, without the Lord, we can do nothing. We may go through the motion, but it doesn't amount to anything without the Lord.

One fellow said of me years ago, "Brother Gilpin can draw more people to church than any man that ever stood in shoe leather. We ought to say that Brother Gilpin has more saving power than anybody I ever heard preach."

Beloved, he was entirely wrong. I have no saving power. I can't draw anybody. Our Lord said, "Without me ye can do nothing." I say to you, the source of our power and strength is the Lord.

CONCLUSION

Let's sum it up. There are seven indispensable things: without the shedding of blood, there is no remission; without faith, it is impossible to please God; without works, faith is dead; without holiness, no man shall see the Lord; without love, I am nothing; without chastisement, ye are not sons;

"without me ye can do nothing."

How many things in life have you thought of as necessary? How many things have you thought were indispensable? How many things have you thought of as being entirely essential? The majority of them you can just throw away, for you don't need most of them. But these are seven necessary, indispensable, essential things so far as your life as a child of God is concerned.

May God bless you!

Navajoland

(Continued from page one)

sins and taken captive by Satan at his will.

Praise God! and thank Him for His sovereign, irresistible, regenerating, redeeming grace and mighty power. I am convinced my dear friends, unless you know and are acquainted with this mighty power in your hearts and lives, you are still without hope and without God in this evil world and dead in your sins.

But to get back to the Navajos and the work among them. There is a struggle going on to keep them in their Indian culture and pagan ways and to convert them to the white man's culture, and pseudo-Christianity. That is why I went into the discourse above concerning regenerating power. The Catholics and Protestants have been used to break down the language and put it into writing,

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to set up language courses, and produce a New Testament in the Navajo language. Now my prayer is that the Lord of the harvest might send out God-called missionaries or preachers. These will have to come from the Lord's churches to do service that will amount to anything for Him. May He be pleased to send just one or two, to help, to call out His elect, and establish His churches among the Navajos.

The following news item taken from the weekly reservation paper "The Navajo Times" will stress the above need. The news item is entitled "Non-Navajo Religions" and reads as follows: "Since Fort Sumter times, and since the opening of the 20th Century, contact with Christianity has steadily grown. Less than a half century ago the Roman Catholic, Episcopal, Christian Reformed, Presbyterian, and Methodist churches maintain less than a dozen missions in Navajo Country."

Are there any Baptists? Yes, there is one faithful brother, Charles Massey from Tabernacle Baptist Church in Tulsa, Okla., and his Navajo preacher Roger Deal. I have a Baptist friend working over in Arizona that would be quite effective for the Lord if the universal invisible church theory doesn't get too great a hold on him. Besides this we have some free will Baptists with their hides stuck full of heresies until they look like porcupines. And then there are some Southern Baptists. Enough said. Brethren pray for us.

Another item that interested me. I heard the other day that one out of seven Navajo males

are either medicine men or learning to be such. Of course, in the Navajo Times, there was an article by an Indian culture enthusiast that likened the witch doctor to the white man's psychiatrist. Makes sense, I'm sure they both do as much good. From what I hear, at least the show that the medicine man puts on would make Oral Roberts look like an amateur or Class B movie.

Since our last report my wife and I have visited the reservation six times. On Wednesday, Dec. 4, we visited three hogans right near each other. Old Grandma Begay's home and the home of her two daughters. We had a service in each home in which we sang hymns in the Navajo language and read out of the Navajo New Testament. We suspended our visiting at this time to attend to a request by Grandma Begay. We took her to the trading post to get an order of groceries and brought her back. A round trip of about seven miles. We only had time to visit one more hogan after this, Mrs. Arviso's. Her grandpa was there and as he understood and spoke some English, I preached. This was after our usual singing and reading from the Bible in Navajo. We arrived home at 6 p.m. By the way, the Lord used some apples donated by an interdenominational mission to open the doors of these three homes. Last Friday I took a station wagon load of apples and passed them out at the different hogans we had visited, and also a few new places that we visited. When we came to the three above named hogans, we didn't get anywhere with the lady standing outside the one house. We went over to another place where we saw some children standing in the doorway. They closed the door and we couldn't get in there either. We then left a box of apples on the door step intending to go on. The Navajo lady came running over for some apples too. Therefore, I say these three homes were opened to us the following Tuesday.

On Sunday, Dec. 8, I visited another section of the reservation in the afternoon and had services in one home. A Navajo lady and her children were present. This lady claimed she attended the Christian Reformed Church in Farmington. I see by my wife's entry in her journal, "not very friendly." This one thing I can say, as she spoke good English, she certainly heard the gospel. I pray that it might have been in the power of the Holy Spirit.

We went to another home where there was a lady and a child outside. It sounded like there might be a drunken Navajo inside, breaking up the house. She put us off with "come back later."

On Tuesday, Dec. 10, we visited Bisti area again where we entered into a new home. There was a Navajo lady and her younger sister who was visiting her, a Miss Virginia Jones. The Indians take strange names — anything from Jones to Gleason to Simpson. These names they present to the white man although they might be known by some other names among themselves. This Jones girl spoke and understood English. Therefore, I really got

wound up whenever I preached about the good shepherd after our usual singing and Bible reading in Navajo. We next went to Joe Billie's hogan. He is supposed to be a Christian, but we could never find him at home after our first contact with him. His two teen-age sons were here this time. I asked them if we could have a service with them. One said, "It's up to you or suit yourself or something to that effect." So, guess what happened? You are right. We had a service and I preached on hell's fire, the Good Shepherd and I guess a little on the whole counsel of God. My wife said, I gave them too much. Maybe I did. At least I hope the Holy Spirit gave them something.

These Navajos sure know all about sheep and sheep-herding. It wouldn't be like telling the Eskimos, all about the Shepherd who laid His life down for the sheep. I just pray that the Lord might open their hearts to this Wonderful One.

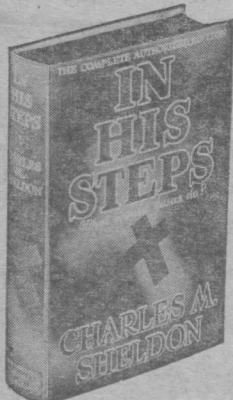
We next visited the Dick Simpson's. They were not going to let us in the first time we visited them as they thought we might be Mormons, but ever since there has been a warm welcome in their home. He doesn't speak a word of English, so his wife is the interpreter. He witnesses to his trust in the Lord through his wife. We had a good service and warm chat.

The last home we visited I was surprised to have the Miss Jones of our first visit, open the door and say, "Come in." I said, "You again." "You surely wouldn't want me to preach again." She had walked from her sister's home. We were further surprised whenever the sister who didn't speak English requested that we sing with them. I had just intended to visit for a little while and then head for our home. Our throats were rather raw by now for when you sing hymns with these people its all five, six, or seven verses plus repeating the chorus each time. And after you do this a while in Navajo you sort of wish your throat was made of leather. Anyway the Lord enabled us and I preached again.

On Saturday, Dec. 14, I visited Bisti area of reservation again, and saw a few people that we hadn't time to see the other day. Then I went quite a ways further hoping to meet an Indian who seems like a good prospect for an interpreter, should the Lord deliver him from the Holy Rollers. Grandma Begay was quite ill but insisted on singing hymns with us.

On Sunday, Dec. 15, I visited the Chaco Plant area, spent several hours with a young Indian couple and had a service at their house with their mother and two young brothers also in attendance. The elderly lady surely loved to sing. Enjoyed preaching as all understood English except the mother. At the second place I visited a young man who asked us to come back next Sunday, as he was busy, and about to leave his father's home, for his own place which was 50 miles away.

Last place we stopped was where the lady last Sunday had asked us to come back later. (Continued on page 6, column 1)



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Navajoland

(Continued from page five)

There were two young squaws there and whenever I asked them if they were ready to meet God, they said no and laughed as though it were quite a joke. I tried to warn them of the seriousness of their joke, and then we headed for home.

On Tuesday, Dec. 17, I went on a missionary tour in the Bisti area again. The first visit was with a lady, while her husband was out tending the horses and sheep. On a previous visit she was out herding the stock and we had a service with the man. We could only sing hymns and read the Scriptures in Navajo, as I cannot preach yet in this difficult language.

I next visited the last place we had been last Tuesday. The two sisters were there, and when it came time to preach, I asked Miss Jones if the Lord had saved her. She said, "No." I was tempted to change my message, but I went on to preach from Rom. 8:28-37. My dear wife then gave a reading and writing lesson. This shall probably be part of our job in order that these people might be able to read their Bibles.

We next passed by the Simpson's as we did not expect anyone to be home there, as they told us that Mr. Simpson would be going to the hospital for a check-up. He was treated once for TB. We noticed someone waving vigorously with a blanket, or something, so I made it a point in my mind to check up on the way back.

We then visited Joe Billie's home. Only his sister and her baby and two children were there. Almost had a picture of a two-month-old baby in his cradle board but the flash bulb wouldn't flash. I have it fixed now.

It had started to snow and sleet pretty lively, so this lady bundled up her children, and said that if we would take them over to her grandparents, we could have a service there.

Stopped on the way at Simpson's to see why the blanket signals. It was the 18-year-old son. I asked him if he were behaving himself, and he wanted to know why I asked such a question. Now who ever heard of a teenager behaving. So I admonished him to seek the Lord. That's the only hope for a teenager anyhow.

We had a service at the old grandparents. The old lady was stone deaf. I told the daughter to ask her if she were trusting in the Lord. She could get the lady to hear by yelling in her ear. Her reply was that she hears nothing from the Lord as her hearing is gone and her sight is getting bad. This is a good picture of all mankind. God must give them ears to hear or they are deaf to the gospel.

The granddaughter interpreted my message to her grandfather as I went along. He kept nodding his head. I hope the Lord gave understanding.

This lady was in the snow without a coat, and said she didn't have any. So, Jessie promised to give one of hers the next time we see her.

Some people think they are dynamic personalities because they are always exploding.

Last stop, Grandma Begay's. Her daughter was there and another daughter dropped in before we left. These are the ones that the apples opened their doors. May the Lord open their hearts. I prayed for them and then left for home. The credit card snow tires plowed through the snow and sleet pretty nice. Thank the Lord for credit cards. Also I am having trouble trying to stretch a three and a half year old car battery any further. You see we do have some needs and a word to the saints should be enough. So, until the next time, may God bless you all.

Works . . . Salvation

(Continued from page one) have fallen away from the teaching of grace, or the way of salvation, which is by grace. One version has it, "ye have fallen away from grace."

The Apostle Paul tells us: "Therefore we conclude that a man is justified by faith WITHOUT THE DEEDS of the law."—Rom. 3:28.

"For Christ is the END OF THE LAW for righteousness to every one that believeth."—Rom. 10:4.

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an Holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ."—Col. 2:14-17.

WHAT ABOUT OTHER WORKS FOR SALVATION?

There are those that say they don't believe that we have to keep the law to be saved, yet they say that there are some things that they have to do.

Well, let's notice another passage which has to do with whether or not we are saved by works: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: NOT OF WORKS; lest any man should boast."—Eph. 2:8,9.

This Scripture should be enough, but there are those that twist this passage, as Peter said they would, and they won't have this passage even though it does teach them we are saved by grace; they still want to add works.

The Apostle Paul said: "NOT BY WORKS OF RIGHTEOUSNESS which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit."—Titus 3:5.

"Who hath saved us, and called us with an holy calling, NOT ACCORDING TO OUR WORKS, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—II Tim. 1:9.

"And if by grace, then is it NO MORE OF WORKS: otherwise grace is no more grace. But if it be of works, then is it no

more grace: otherwise work is no more work."—Rom. 11:6.

If it is by grace, then it could not be works. You cannot mix works and grace. They just simply will not mix. It is either by works or by grace.

The Apostle Paul also said:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him THAT WORKETH NOT, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. 4:4,5.

I was talking to a Sunday School teacher in quite a large so-called church in Louisville that teaches salvation by works just a few weeks ago about security. He said, "You know, if I believed that doctrine, I wouldn't even go to church on Sunday. I would stay at home or I would go fishing, because it wouldn't make any difference—I'd be lost anyway."

I said to him, and I would say to those who are here, that if this is the reason you go to church, then you might just as well stay away, because it is not doing any good. I don't think anyone with that attitude has ever been born again. Such think that they have to go to church every Sunday, partake of the Lord's Supper, and engage in other parts of the worship service, and in so doing that is going to gain them entrance into Heaven. I deny that that passage has anything to do with one who has at one time been saved and has fallen from grace, because the Lord says, "Then will I say unto them, depart from me, ye that work iniquity; I never knew you." Jesus couldn't say this of a person that has at one time been saved by the grace of God and fallen from that grace, because Jesus said:

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall NEVER PERISH, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."—John 10:26-30.

Jesus said: "I am the good shepherd, and know my sheep, and am known of mine."—John 10:14.

So my text could not be dealing with those who at one time had been saved by the grace of God and lost their salvation since they failed to live faithful. There is a crowd of people in the world today who claim that they can perform miracles just like the apostles did, and they do it all in the name of Jesus. They claim that they have the power to cast out demons, to heal the sick, and to do other miracles in the name of Jesus. But Jesus says, "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?" He doesn't argue about the fact that they might have done all these things, or at least been deceived in thinking, and deceived others into thinking, they had done these things. He just simply says, "Depart from me, ye that work iniquity."

Thank you.

duces is also corrupt (Matt. 12:33-35).

The sin of nature is a terrible, horrible, dreadful thing! It is a state of unlikeness to God—sin comes short of His righteousness and holiness (Rom. 3:23). This dreadful disease of sin has infested and corrupted every son of Adam's race, and with this horrible disease mankind is perfectly capable of committing any ungodly act of the great "catalogue of sin." What a terrible picture Isaiah paints: "All we like sheep have gone astray, we have turned everyone to his own way . . ." (Isa. 53:6).

We can see the overt acts of the natural, depraved, sinful nature of mankind, and many times they are so horrible they are unbelievable; but God looks on the heart that produces the fruit! This is what sins are, the fruits of an evil nature. Sinful acts are like outward sores that come from an inward disease. It is the depraved nature revealing itself outwardly. It is the inward natural, depraved man in action!

THE CONSUMMATION OF SIN

In plain understandable language God said, "The soul that sinneth it shall die" (Ezek. 18:4). If this statement isn't plain enough, consider another one: "The wages of sin is death" (Rom. 6:23). Undoubtedly "death" as used here means the second death, or eternal separation from God (Rev. 20:11-15). Everlasting punishment is the final penalty for unregenerated sinners. Yes, sin pays wages and the Scripture quoted plainly states the pay you can look forward to when "pay day" comes. From the small portions of Scripture given under the first two headings it is plainly shown that every individual member of the human race, in his natural state, stands as a condemned sinner before God, and under the sentence of death. We also understand from the final consummation of this natural condition of mankind, if persisted in is eternal separation from God and the destiny an eternal place of suffering.

The Bible reveals that the unregenerated are lost at the present time (John 3:18; 36; Acts 26:15-18; Eph. 2:1-3), and they will be eternally lost if they persist in that condition. In view of this dreadful condition of mankind, the question every individual should ask is, "What must I do to be saved?" (Acts 16:30).

THE ANSWER TO THIS QUESTION IS:

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

To believe on Christ means to exercise complete confidence and trust in Him as Lord and Saviour-Redeemer. Jesus, who lived a perfect, holy, righteous life, died on the cross as our substitute to pay our sin debt in full. He met every demand of the law—He paid its penalty in full. Jesus died the death you and I should have died (Romans 5:6-7). "Died for us means—He took our place in death, died the death we deserved to die as sinners.

"God hath made Him (Jesus) to be sin for us, who knew no sin that we might be made the righteousness of God in Him" (II Cor. 5:21). When we, by faith, accept Jesus Christ as our Lord and Saviour, we are credited with the perfect righteousness of Jesus Christ, God's only begotten Son (Rom. 5:5-6). Not only did Jesus die the death that the believing sinner deserved to die, God was satisfied with the sacrifice that was made in behalf of believers (Isa. 53:10-11).

God gave me credit for all the righteousness of Jesus Christ because He died in my stead or place on the cross. Thank God, I have a perfect standing before Him because of my position in Christ on the resurrection side of life (Rom. 6:1-11; Gal. 2:20), and "Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

When an ungodly sinner in genuine repentance takes his place before God under the sentence of death, and by absolute faith sees that Christ died for him, paying in full every demand the law can make of him, God gives him credit for what Christ accomplished in both His life and His death on the cross.

"Hallelujah! What a Saviour! Who can take a poor lost sinner, lift him from the miry clay and set him free."

You see, Jesus became what the sinner is; that the sinner might be made, by grace through faith, the righteousness of God in Him (note again II Cor. 5:21). Thanks be unto God. His grace cleared the way for our eternal redemption (Salvation) (John 5:24; Eph. 2:8-10).

CONFESSION IS MADE UNTO SALVATION

(Romans 10:9-10)

Having received Christ into our hearts by faith (Rom. 10:9-10), we are to confess Him before men. (A careful reading of the verses will reveal that confession comes after salvation.) "For with the heart man believeth unto righteousness" verse 10. Jesus said, "Whosoever therefore shall confess me before men, him will I confess before my Father which is in Heaven, but whosoever shall deny me before men, him will I also deny before my Father which is in Heaven" (Matt. 10:32-33). There certainly is doubt as to the salvation of the individual who claims to be saved and refuses to testify to the fact of God's saving grace before men. God's Word tells us that we have no reason to be ashamed of our salvation (Rom. 10:11). Isn't it natural for us to tell of that which we possess when we consider it of great value? What could possibly be of more value than the salvation of the soul? Those who have had an experience of grace have something to tell!

HOW SHALL I BEGIN TELLING THIS GREAT EXPERIENCE I HAVE HAD?

1. By picturing it. Baptism is a divine ordinance for the purpose of picturing the gospel. (1) It pictures the death, burial, and

(Continued on page 8, column 1)



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Salvation . . . Service

(Continued from page one) ated man to sin—he commits ungodly acts because of his inward, depraved condition! The issues of life come from the heart (Prov. 4:32). Our Lord and Saviour made this fact very plain and understandable during His public ministry (Mark 7:15-23). Carefully read Jeremiah 17:9; Romans 3:9-23 also. This inward condition renders the individual absolutely helpless to either save himself or to render acceptable, righteous service to God. If the tree is corrupt the fruit it produces is also corrupt (Matt. 12:33-35).

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Parade of Power

(Continued from page one)

might even allow Jesus to sit at the head of the table during a family dinner. When it comes to Christ exalted upon His throne, they will cry out and say, "We will not have this man to reign over us." Regardless of how repulsive the doctrine of divine sovereignty may be to the twentieth century Baptist, our commission is to preach the truth.

It is impossible to exaggerate truth. Many attempts have been made to bisect truth, and only half-truths are preached in this age, but a preaching of a mini-gospel will not give very much to the people. Preaching an abbreviated gospel will only bring an abbreviated and stunted people.

So we must say to you in this hour, truth remains as it was in the original, in God — in fact, for time and for eternity.

One thousand, five hundred and nine years before John Calvin was ever born or entered upon the scenes of time, Baptists were preaching and declaring the divine sovereignty of Almighty God. The cost was great. Death and suffering was their lot. Their suffering was beyond description.

Paul, in speaking of the faithful, says:

"They were stoned, they were sawn a sunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented."—Heb. 11:37.

Then Paul says:

"Wherefore seeing we also are compassed about with so great a cloud of witnesses; let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."—Heb. 12:1.

Brother, I believe that we too, the Baptists of 1968, are compassed about with a great cloud of witnesses. I believe this cloud of witnesses are none other than those fifty million Baptists of the Dark Ages that were caused to suffer martyrdom for the truth as they saw it in Jesus Christ. So it behooves us then, to be obedient to this admonition, to lay aside the things that would seemingly hinder us — things that would deter us from preaching this great truth.

I refer you to another Scripture:

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psa. 60:4.

We hear quite a bit about the perpetuity of the church, and we find Jude saying:

"Contend for the faith which was once delivered unto the saints."—Jude 1:3.

I believe this faith to the saints of Jerusalem by special delivery was wrapped up in the person of Jesus Christ. I believe that it was delivered once to them, and it has pleased the all-wise God to place this banner of truth in the New Testament Baptist Church and they have carried it perpetually forward in God's invincible parade of power, even unto this hour.

Just before Christ commissioned the first Baptist church at

Jerusalem, He reassured them by saying unto them:

"All power is given unto me in heaven and in earth."—Mt. 28:18.

Notice, "all power," and He had previously promised them that the gates of Hell would not prevail against His church.

Let us look at the earth as it is today. In its trek onward, and towards doomsday, corruption and violence run rampant in the earth. It looks to most people as though God's power over the earth is stamped "void" and God is sitting on the sidelines with His head bowed in His hands in utter defeat and shame. But this is not so. This is not the truth of it. I admit that God's blueprint is not too legible as far as man is concerned. His designs of this earth may not be easily distinguished, but the problem stems from the heart that is unregenerated — from the nature of man that is totally and absolutely depraved, yet the Bible says that this earth wherein we are caused to dwell, is yet the Lord's earth.

"For the earth is the Lord's and the fulness thereof."—I Cor. 10:26.

I want to say something about this section of the earth where we are caused to live, this beloved America, which at one time was referred to as Christian America. I believe that the most isolated nation on the earth can rise up and point its finger at America, and the finger will be a finger of shame. America has carried the torch of Christianity all down through the ages since its inception, but let me remind you, this torch has all but flickered and gone out.

I am an American. I am a U.S. citizen, and I swell up like a toad with pride when discussing our national heritage. Brother, deep in my heart I am thankful for the blessings that I have received on the soil of the Stars and Stripes, and I thank God for it. My praise and my thanks go beyond the power of civil government, to the throne of our infallible God.

I believe the masses in America today are in spiritual ignorance, while committing adultery with Communism. They are saying that that which has sustained Americanism down through the ages, the Constitution of the United States, is out-dated and out-moded, and that it does not keep up with the times. What John Q. Public fails to recognize, due to the cover-up by our leaders in government, is this: they fail to recognize that this nation of ours, America, is under attack by both Communism and Catholicism.

There is another body of people that is no less a pawn of the Devil than Communism and Catholicism, and that is Protestantism. I realize that many of us are affected by this, I don't mean to reflect upon any of them that are here, or any of your relatives, but the fact remains, Protestantism is also a part of the Devil's work.

Do you not agree that American Protestantism really is an invalid child of Catholicism? Do you not agree that American Protestantism is being pushed along in the ecumenical wheelchair, due to the fact that it is lame in both feet — that it is being pushed in its wheelchair back to its old

homeplace in Rome? The picture looks black, and it is black. This is a dark hour in the world's history. Any little sovereign grace Baptist Church, hundreds of miles from its closest sisters, might be caused to cry out and say, like Elijah of old, "I alone am left."

In reality, the times are not that much different than they were when Jesus instituted the church. It has always been, since God in the person of His Son, Jesus Christ, instituted the church in the days of His life upon this earth. It has always been God's church against the world. It has always been, and it always will be.

I realize that the issue is the problem that we are confronted with today — the crisis in Vietnam. As a result of Vietnam, America is faced with its most difficult crisis. The American people are told that we are in Vietnam fighting Communism. This may be one of the reasons, but I think the chief reason that we are in Vietnam is to preserve Catholicism in Far East Asia.

I know the question on the lips of every true American, especially on the lips of every mother and father that has a boy that is fighting on that foreign soil, is, "When will our boys be coming home? When will my son again be home with me?" Brother, I can sympathize with these parents.

Just a few months ago I was called upon to preach a funeral of a young marine that had been killed. He became a statistic concerning the war in Vietnam. All we had to bury was his head and torso — his legs and arms were missing. It was a sad situation, and I was brought face to face with this more than I ever was before concerning the crisis in Vietnam.

Well, I don't have the answer. I don't know anybody living that has the answer as to when the war in Vietnam will terminate or end. I do not know this, and I do not know a man on this earth that does know the answer. God knows the answer. I have a pretty good idea when it will be concluded, and I believe this idea is based on Scripture. In reading the Bible and in studying Bible history on many occasions, I find that God raised up a heathen nation that chastised His nation, Israel. I don't believe that the situation in Vietnam will be alleviated, that it can end, until the last dreg in God's cup of national chastening for America has been poured out for certain national sins of this nation of ours.

The point I want to make is, I believe in predestination. I believe in absolute predestination. I believe in it to the extent that I don't think a man can believe in it unless he is predestinated to believe in it. I don't believe there is a choice made by man of any kind that falls out of the realm of God's election of him. I believe that every choice, regardless of how trivial or insignificant it may seem to us, falls within the realm of God's revealed will or secret will.

Here God had foretold Abraham concerning the event that was to transpire in the future. He told Abraham that Israel would forsake the Lord, that they would look to the world for strength, for help and sustenance. Brother, the time came when Israel went into bondage in Egypt.

The point I want to make in relation to the crisis in Vietnam is that Israel spent every moment and every hour of the time of their chastening under the hand of Pharaoh and in the land of bondage.

I turn to the Bible and I find that God spake unto Isaiah and said:

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—Isa. 7:14.

Then in the New Testament, the angelic message to Joseph was:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."—Mt. 1:21.

Brother, the angel was bringing into being the prophecy of Isaiah.

Then we read that the Apostle Paul says:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law."—Gal. 4:4.

God has a calendar, and when the fulness of time is come, the Bible tells us that God sent forth His Son. When the date that was decreed in eternity for Jesus to appear on this earth, He was manifest here.

Now Israel in the land of Egypt, in bondage there by the mighty hand of the Egyptian government, was there for a period of time, as God said they would be.

"And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt."—Ex. 12:41.

That was the very moment that God had decreed in eternity for Israel to make their exit out of the land of bondage. They went out that selfsame day. When God got ready to deliver His people, He reached out from Heaven, out on the back side of a desert, and got an eighty-year-old shepherd-herd that had spent the first forty years of his life thinking that he was somebody, and who spent the next forty years of his life learning that he was a nobody, and the next forty years of his life learning what God could do with a nobody. Brother, God just reached down. When God gets ready for something, He is not destitute of a means to perform His will.

I heard a brother preaching from Philippians 1:6, which says:

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

When the service was over, he asked me what I thought of his message. He said, "Can you tell me where I made a mistake?" I said, "Yes, in Philippians 1:6, instead of saying 'perform,' you said 'preform.'"

Brother, the reason God performs it in time, is because it has been performed in eternity. Listen to what it says:

"Even the selfsame day it came to pass."—Ex. 12:41.

God led His people out from under the hand of the mightiest monarch in the world at the time without firing a shot. I say, when God's fulness of time for America's chastening concerning this war in Vietnam comes, then our boys will be coming back to our native shores, but I don't believe henceforward there is going to be much rest periods for America in this war situation.

But look again. When God got ready to lead His people out, He put His power on parade against Egypt and leads His people out. The Psalmist says:

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."—Psa. 76:10.

In the small town where I live,

the highlight of the year is the Memorial Day parade.

The mayor and the city council and all the city fathers gather in one place. The civic and fraternal organizations and most of the so-called churches are represented. They march down through the heart of town, and their destination is the cemetery. As usual, at the cemetery where they have a speaker's platform erected, some man will get up, having his collar turned backward. He is introduced by the mayor as the Reverend Father So-and-So. He approaches the podium and the next twenty minutes are spent eulogizing some local Catholic businessman that has enough points to his credit that when he died he only had to spend a short time in Purgatory.

This reminds me of Egypt. This reminds me of Pharaoh persuading Israel with his great strength and power. Brother, they, too, wound up in the cemetery.

We that have been blessed with the truth ought to raise our voices very high, and shout and sing, "All hail the power of Jesus' Name." Even the angels ought to prostrate themselves at the feet of the Lord and Saviour, Jesus Christ. The day is coming when we shall witness that royal diadem being literally placed upon the head of King Jesus.

Paul, in speaking to the Corinthian church, said:

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."—I Cor. 2:4.

It was not that Paul couldn't use superlatives of beautiful oratory. He had enough of the world's education and wisdom to do it if he had wanted to. It was just that the Holy Spirit was in charge of the sermon. Thus the power of God was demonstrated in the salvation of souls.

A short time ago, a lady approached one of the lady members of our church and asked her, "How many decisions have you pressed for, and how many decisions have you had?" The dear lady answered her and said, "Not any that I know of concerning the actual salvation of a soul, for the Lord has not yet given me the power to issue the effectual call."

Brother, I realize that God does use many and varied means in realizing His determined end, but the quickening of a soul has been reserved exclusively for the Holy Spirit. It is the Holy Spirit that quickens a man and makes him alive in Jesus Christ.

The Apostle Paul was caused to realize this. Paul thought the Lord and Saviour was dead and in His tomb. Paul even thought decomposition was at this time claiming the body of our Saviour, Jesus Christ. But when Paul was brought face to face with this mighty and glorious power, he was not only caused to see that Jesus was alive, but he was caused to acknowledge that He was the Lord Sovereign. As we follow the life of the Apostle Paul we

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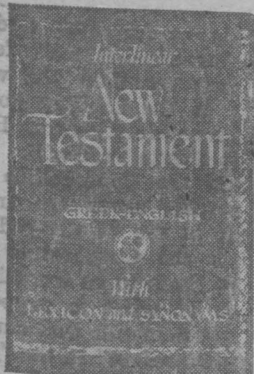
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Salvation . . . Service

(Continued from page six)
resurrection of Jesus Christ for the justification of the believer (Rom. 4:25; 6:4-5). (2) It pictures the believer's death to sin and resurrection to walk in newness of life (Rom. 6:4). (3) It pictures the physical death of the believer and the resurrection of his body at the coming of Christ (I Thess. 4:13-17; I Cor. 15:51-53). Yes, my friend, the true New Testament church actually uses the believer to picture the gospel in Baptism.

2. *By sitting at the Lord's Table.* The believer who has been baptized should never fail, unless providentially hindered, to sit at the Lord's Table, when it is set in his church, in memory of Christ's death (Luke 22:19; I Cor. 11:23-28). Both the bread and the wine testify of Christ's death on the cross. In this memorial supper the believer looks back, by faith, to the death of Christ on the cross. This keeps the believer conscious of how God saves a sinner! When a believer sits at the Lord's Table his one and only thought should be, "Lord Jesus, can I at this moment see Thee in any other place than on the cross in my stead? Lord, I sit here in memory of Thy death on the cross which made possible the realization of

Thy great salvation in me."

3. *By our daily living.* Saving grace teaches us that we are to live godly as we wait for and earnestly look for "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-15).

The true service of the redeemed also includes their compassion for the lost and their earnest testimony to them. The only kind of testimony that will really make an impression on lost sinners is the kind of testimony that a saved sinner gives that reveals what God's saving grace has done for him. No one is actually interested in what you have done. What the lost sinner needs to hear is what God has done for you. We are to tell sinners about the One who died on the cross that sinners might be saved. This is to be a positive testimony given in full confidence because we have experienced God's saving grace.

The true testimony of a believer also includes his conduct. The child of God should so live that his life depicts the life of Christ at all times! We are made new creations in Christ for the purpose of living godly lives (Eph. 2:10; II Cor. 5:14-17). The believer has the Holy Spirit to direct his life and enable him to live for God's glory (I Cor. 6:19-20). A life lived for God's glory will lead others to trust

Christ as Saviour. Remember, the conduct of an individual always speaks louder than anything he can say!

Parade of Power

(Continued from page 7)

see him being ordained at Antioch, and we know that Paul became a very successful missionary and evangelist. His success did not warp his church doctrine, for he told the Corinthian church:

"Seek that ye may excel to the edifying of the church."—I Cor. 14:12.

The Apostle Paul was a great local church man. I believe that Paul taught and preached that there was an invincible power working in the people of God's elect which culminated in their glorification. Paul taught continually that this power shines about us from the pillar and ground of the truth, which is Jesus' glorious church.

He says to the church at Ephesus:

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end."—Eph. 3:20,21.

So it is that God's faithful few will be found marching through this world until they are brought face to face with the Bridegroom.

Jude said to "contend for the faith which was once delivered unto the saints." I believe that it was once delivered unto the saints at Jerusalem. The text of Scripture says "once delivered," not "twice delivered." Luke tells us in his gospel that this same faith that was once delivered unto the church at Jerusalem, shall be found in this earth when the Lord comes back. So this faith—the one faith of the one Lord—has been perpetuated down through the ages, and the Apostle Paul taught and preached that this faith was invested in His church, the pillar and ground of the truth.

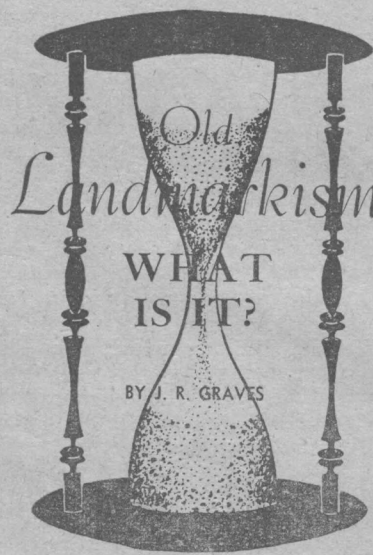
Permit me to digress and refer you to an example in the Old Testament that highlights the power of God in the man Noah. Noah had preached for over a hundred years and never had a single convert. Noah didn't have the benefit of a modern seminary education. Psychology to Noah was a lost art. Noah only had God to teach him. If Noah had submitted this application to Billy Graham Evangelistic Association, he would fill it out something like this: "I have been preaching for a hundred years, and no visible results. The text that I used was 'Flee From the Wrath to Come.' My secular vocation is an ark builder." Brother, I think the interviewer would tell Brother Noah, "You go away. Don't call us. If we need you, we'll call you." And as soon as old Noah would go out the door they would file his application in File 13, which is the wastebasket.

God called Noah to be an enterprising man for Him. He told him to build an ark, and the place where he was to build the ark was miles away from the sea.

Now this would be a great task to build the ark, but I believe that the greater project was for Noah to get the ark down to the sea. I want you to know that the launching ceremonies had been recorded in eternity, and when the fulness of time came for God to launch this ark, God just reached down from Heaven, picked up the sea and brought it to the ark.

God doesn't have any problems like you and I do. We can find many illustrations and examples in the Word of God where God exercised this power that belongeth unto Him, and there is none that can oppose this power.

In conclusion, I say that this power which the Apostle Paul had is working in us, God's people. I believe there is no other church organization that has the



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authority to proclaim these truths, but that we Baptists are called to proclaim the truth—not necessarily to explain it, but to tell the people of something that already has been accomplished. Since we are called to be proclaimers of the truth, in the face of all opposition and regardless of the consequences that we may be caused to suffer, we ought to stand erect for Jesus Christ, and we ought to tell the world that there is a power that is invincible. If we would be caused to realize this in our hearts and in our souls, what a mighty power in the world we would exert for God Himself!

Counterfeit Gods

(Continued from page one)

form of images of wood and stone, and always these are hideous objects. David describes such gods in Psa. 15:4-8. We have seen images brought from heathen lands that looked as if they had been dreamed up by somebody in a state of delirium tremens.

Civilized peoples without the knowledge of the true God, came to refine their representations of deity. A good illustration is the Greeks. Their artists produced beautiful pieces of statuary to represent their gods, but while aesthetically superior to the images of raw savagery, those images were just as far from the truth as the rest. The Devil just produced a more refined product for a more "cultured" people.

2. *The worship of the sun and stars.* Sun worship coupled with the worship of "the host of heaven" has been common among many races. The heathen tribes mentioned in the Bible worshipped "the queen of heaven." Eastern observance goes back to the worship of Eostre, the Teutonic goddess of the spring and sunrise. The Aztec Indians were in part sun worshippers. Worshippers of Mary sometimes call her the "queen of heaven"—a title anciently applied to a heathen goddess. In fact she has been exalted to the position of a female goddess. Note what the Bible says about the worship of "the queen of heaven" (Jer. 44:16-22).

3. *The worship of rulers.*

The Romans had an emperor's cult, and worshipped the current ruler of the empire. Other races have worshipped rulers. It will be recalled that Daniel got into the lions' den through refusal to worship the king. Herod of Bible times was stricken because he accepted human worship. The coming anti-Christ will first secure world rule, after which he will aspire to the position of deity. He will set himself up as the only God. (See II Thess. 2:3-4).

4. *"Allah" is a god worshipped by millions.* He is a false god of the Moslem world, fanatically worshipped by them. In his name the Mohammedans waged fearful war and were in danger of overrunning Europe at one time. The "Allah" worshippers constitute one of the greatest menaces to world peace of any group in existence today. "Allah" is a brutal, bloody god, as far from the God

of the Christian as anything could be.

5. *The god of the modernist.* The god of the modernistic theological seminary, the modernistic professor and the modernistic preacher is as far from the God of the Bible as east is from the west. He is a god with shifting standards—a god of sentimentalism—a powerless god—and certainly not "the God and Father of our Lord Jesus Christ."

6. *The god of popular imagination.* The god who is conceived in the mind of the masses of people today is an imaginary fake. No such god exists. They think of God as something like a good old indulgent grandfather who would never do such thing as punish "His children." And the public believes that all people are the children of God—born that way. He is a convenience to be called upon when in the middle of a bad fix. He is a god who will make just any concession to get people to worship him, and it is thought that he is greatly honored when some person designs to pay him some attention. A namby, pamby, sentimentalist's god is he, as far from the God of the Bible as could be thought of as possible.

7. *The gods really worshipped today.* The gods that are really worshipped by the masses today is "things." Many are materialists who worship their car and their electric gadgets in the home, and their boat, and other material objects. Another god is "pleasure" as people run to and fro seeking a "kick" or a thrill out of something.

The TRUE God is the God revealed in the Bible. He has manifested Himself supremely in Jesus Christ who said, "He that hath seen me, hath seen the Father." Dying human creatures should cast out the god of imagination, and should search the Scriptures for the knowledge of the true and living God, for they must one day face Him. For a person to merely be "religious" and to believe in some kind of a god is not enough. "This is life eternal—that they know THEE, the only true God and Jesus Christ whom thou hast sent."

Editorial Note: While reading Brother Mason's article we

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

thought of a few other false gods worshipped today and we wish to add them to Bro. Mason's list.

There is the *Hardshell god*. He supposedly saves men apart from a revelation of Christ. He is certainly not the God of John 17:3.

There is the *Arminian God*. He is the "broken-hearted" fellow who is weaker than the worm man. He is the sobbing god of high-pressure decisionism. He is subject to Dagon Free-will.

There is the *Campbellite god*. He supposedly saves men in the water. He is the "water-god."

There is the *Cooperative Program god*. He is to be worshipped regardless of what is supported by him. He demands that churches "lose themselves" in the "great denominational program."

There is the *Mourner's Bench god*. He meets men at "the altar," IF they pray long enough and loud enough. He is a first cousin to the Baal of I Kings 18.

There is the *union revival god*. He is a god of "non-essentials" and "minor details."

None of these are the God of the Bible.

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