

The Baptist Examiner

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

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The Tithe We All Owe It Unto The Sovereign God Of Heaven And Earth



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

Will a man rob God? Yet ye have robbed me. But ye say, "Wherein have we robbed thee?" In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out

a blessing, that there shall not be room enough to receive it.—Malachi 3:8-10.

The tithe simply means the tenth of your salary, or of your corn crop, or of the price of that mule you raised; or of the advance on that piece of land you sold, or of that inheritance you received, or any thing else that has "increased" your estate. God says that the tenth of the increase or income is His. Read Leviticus 27:30, 32; 2 Chronicles 31:5-7; Nehemiah 10:37-39. There are three things I want to say about the tithes that Baptists need to hear and heed.

1. All Ought to Tithe.

The tithe belongs to God. The earth is His. He has a right to tithes. He says bring them in or His agents, locusts, droughts, pestilences, etc., will be around to

levy on your crops for them.

A sinner ought to tithe. He lives on God's estate as truly as the redeemed man. He owes God a tenth the same as the Christian. He ought to pay his debts to God as well as to men.

The obligation to tithe grows out of God's ownership of the property in your possession. Sinners owe God the tithe as truly as do God's children. But God not only owns the property of the child of God. He owns us as well. "Ye are not your own: ye are bought with a price."

The tithe grows out of creation. Both the sabbath and the tithe are older than written law. They both inhere in God's ownership of the earth because of His creation of it. One seventh of our time and one-tenth of our money

A False Interpretation Of Another Great Scripture

By ROY MASON
Aripeka, Florida

WORKING OUT ONE'S OWN SALVATION. Phil. 2:12.

Nearly every heresy, and nearly every cult and false religion has grown out of a mistranslation or misinterpretation of Scripture. How the Devil does like to slip a mistranslation into the Bible. In the case of the "New Bible" — the Revised Standard (Per) Version, the devil put his men on the group that did the "revising." He packed the board of revisers like Franklin Roosevelt packed the Supreme Court. The translators or revisers deliberately mistranslated passages in such a way as to minimize the supernatural and miraculous. W. C. Taylor, Baptist scholar and lifelong Bible teacher, in his book, *The New Bible Pro And Con* has shown up many of the mistranslations, and has clearly shown that the revisers have sought to make the Bible contradict itself.

The "New Bible" ought to be recognized for what it is — the Modernist's Bible. It took Satan a long time to manage to put out a Bible of his own, but he finally did it.

Works For Salvation

One of Satan's pet schemes is to get people to work in an attempt to earn salvation, for he

knows that if they try to get to Heaven that way they will land in Hell. We have often thought of our visit to Notre Dame Cathedral. Upon asking the guide as to the cost of the labor on that wonderful structure, he replied, "The



ELDER ROY MASON

workers didn't work for money — they worked to save their souls." No telling how many hundreds of people worked their way to Hell, building that cathedral.

Some of the work advocates (Continued on page 6, column 5)

The Infallibility Of The Blessed Word Of God

By CHARLES H. SPURGEON

If this Book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value



C. H. SPURGEON

of gold. Striplings fresh from reading the last new novel correct the notions of their fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly. Nothing is so obnoxious to these creatures as that which has the smell of Puritanism upon it. Every little man's nose goes up celestially at the very sound of the word "Puritan," though as if the Puritans were here again, they would not dare to treat them thus cavalierly; for if Puritans did fight, they were soon known as Ironsides, and their leader could hardly be called a fool, even by those who stigmatized him as a "Tyrant."

But where shall infallibility be found? "The depth saith, It is not in me;" yet those who have no depths at all would have us imagine that it is in them, or else by perpetual change they hope to hit upon it. Now, Farmer Smith,

when you have read your Bible, and have enjoyed its precious promises, you will have tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority. It will be well for you to know whether it was written by the Isaiah, or whether it was by the second of the "Two Obadiah's." All possibility of certainty is transferred from the spiritual man to a class of persons (Continued on page 8, column 5)

Appreciated Letter

"The church here at Union is sending an offering of \$50.00 to Calvary Baptist Church to help her in the work of our Lord. We are thankful to the Lord for the printed ministry of Calvary Baptist Church and for you as her pastor, for we know of no other paper that is teaching the authority of a New Testament church and God's way of giving life to a dead sinner. May God bless the church, and you as pastor of the church is our prayers."

Lawrence Baker
(Ohio)

H. Martin began his invaluable work on the Atonement by saying: "If we would investigate the very doctrine of Atonement which God's Word sets forth — avoiding arbitrary and capricious speculations, and illegitimate and useless trains of thought — it must be laid down at the outset, as a proposition of transcendent importance, that the doctrine of the Atonement ought to be discussed and defended as inside the doctrine of the Covenant of Grace." Alas that so many have failed to do so, with the result that the foundations of faith have been undermined. Truth has been perverted, the people of God have been perplexed and the enemies of the Lord afforded every opportunity to attack with no little success an otherwise impregnable fortress.

The Satisfaction or Atonement of Christ ought never to be separated from its source, that source being the eternal agreement entered into by the Persons of the Godhead. That which Christ wrought out in time was what had been determined upon in the timeless counsels of the Holy Trinity. That which was accomplished here in this world was what had been decided upon and ordained in Heaven before ever this earth had an existence. Christ

did not propose the plan of reconciliation or offer to carry it into execution, instead it was proposed unto Him. The Father drew the plan and proposed it unto Christ as the God-man, the Mediator. He most cheerfully engaged to carry out that plan. The Holy Spirit was a witness unto that great transaction between



ARTHUR PINK

the Father and the Son, and He recorded it in the eternal volume of the Divine decrees, and has accurately and authentically stated it in the Holy Scriptures, in which we read of "the blood of the everlasting covenant." (Heb. 13:20).

When writing or thinking of the work of redemption, we ought to ascend to its source, and begin with the consideration of that eternal agreement between the Persons of the Godhead on which the whole dispensation of Divine grace to the elect is founded. It is failure to recognize or refusal to believe what is revealed in the Scripture of Truth concerning the relation of Christ's mediatorial work to the everlasting covenant which has engendered so many fruitless controversies upon the Atonement. Once we are enabled to discern the fact of, the terms of, the immutability of the covenant of grace, then such questions as the injustice of an innocent person suffering for the guilty, of the certain efficacy or contingent inefficacy of Christ's sacrifice securing what it was designed to effect, and of the scope or extent of the Atonement — whether for all mankind or only the elect of God — are settled once and for all.

That Scripture expressly reveals an organic connection between the covenant of grace and the sacrifice of Christ is plain from the words of Hebrews 13:20, "the blood of the everlasting covenant." So again in Zechariah 9:11 we find God saying to the Mediator, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." Our blessed Lord Himself, when instituting the memorial supper, said, "This cup is the new covenant in my blood" (1 Cor. 11:25). It is the blood which makes an atonement for the soul (Lev. 17:11), but it does so because that blood is "the blood of the everlasting covenant." In Hebrews 8:6, Christ is expressly denominated the "mediator of a better covenant," and in Hebrews 7:22, "a surety of a better covenant." Yes, Scripture represents Him as the very substance of the covenant. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42:6).

Now a covenant is an agreement between two parties who are under mutual engagements. Something is to be done by one of the parties, in consequence of which the other party binds himself to do something in return. (Continued on page 7, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A STUDY IN GENESIS THREE"

(Read Genesis 3)

Of recent date, we received several books from an English publisher asking that we review them in THE BAPTIST EXAMINER. Of course the English publisher had in mind that if we reviewed them favorably, that logically and naturally we would advertise them and sell them. I have been reading these books. One of them has to do with the life of George Whitefield. I never did study much about his life before, although I knew he was recognized as a great Englishman who believed in the doctrines of sovereign grace. I have been especially impressed by the read-

ing of this book of George Whitefield's life, his ministry, and the messages that he preached.

Then a short time after we received these books, I happened to pick up a Baptist paper that was quoting an experience on the part of George Whitefield. Seemingly, there was a famous English Shakespearean actor by the name of David Garrick, and it runs in my mind having read of this Shakespearean actor, David Garrick. I think if I am not badly mistaken that he has been spoken of as the most outstanding Shakespearean actor that ever lived. At any rate, one day George Whitefield was preaching

on the streets of London and David Garrick came by and heard him, though he didn't know who he was, or what he was doing when he paused. The thing that caused Garrick to pause first of all was the earnestness with which this man was speaking, and though Garrick didn't know he was a preacher, and didn't know that he was preaching, at the same time the earnestness that the man was using attracted this Shakespearean actor and he paused to listen. As Whitefield continued his sermon, Garrick said he just found himself being drawn irresistibly up to (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"Genesis Three"

(Continued from page one)

the very edge of the platform on which Whitefield was standing, that he might hear what Whitefield was saying. As Whitefield continued his message, and as David Garrick stood there listening, a woman looked up into his face and said, "I heard you preach this morning at 7:00. I followed you around London all day. I heard you preach five times on the streets of this city this day, and five times I have been wet with your tears." Then she asked him, "Why do you weep?"

That was George Whitefield's method of preaching. He preached with a passion in his soul, for the souls of the individuals that were before him. As this woman said, she had been wet with his tears five times that day as Whitefield had preached to her. This Shakespearean actor, David Garrick, said that this man Whitefield was the most convincing speaker that he had ever heard in all of his life from the standpoint of the earnestness and pathos that went into his message. He said that when he got to the place that he didn't have anything to say, he would just pause and would reach his mighty arms up toward God and stand there and say, "Oh, oh, oh!" Garrick finished his statement by saying that if he had the ability to use that word "Oh" like George Whitefield did that he would be the greatest actor that ever lived.

As I say, I picked up this little incident after having already made preparations for this message, and as I laid it aside after having read it, I said to myself, "I would to God that I might preach and teach always with the same pathos and the same passion and the same earnestness of George Whitefield. I would to God that I might preach with souls on my heart."

I am afraid too many times that our ministry is a ministry that is more activated by the

flesh rather than by the Spirit, and that our ministry many times is a ministry that is hindered because of the power of the flesh. I am afraid that many times we have our minds so confused by things that we have done the preceding week, and so taken up with the plans of the succeeding week, that the Holy Spirit of God just doesn't give us the power we need. As I bring to you a simple exposition of this third chapter of Genesis, I would to God that I might cause you to realize that I have a burden for lost souls, and I have an earnest desire to see each of you that are lost saved, and each of the saved drawn closer to the Lord Jesus Christ.

I was impressed as I was reading recently, to find that there were two individuals in the Bible that were saved, who never saw but one verse of the Bible. I am sure you recall that the thief on the cross never read but one verse in the Bible. Listen:

"And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS."—Luke 23:38.

This was the superscription that was put on the cross of the Lord Jesus Christ. As the thief hung there, he read that superscription, and this is the only verse in the Bible that we know of that this thief ever saw. In view of the fact that he was a thief, and that he was a malefactor, and that he evidently was a hardened criminal, we wouldn't suppose that he had had much of an opportunity to read or study the Word of God, especially because of the scarceness of the Word of God in those days. I am satisfied that the only Scripture that this thief ever saw was this superscription that was written over the cross in Latin, Hebrew, and Greek — the superscription that was put on Jesus' cross, but that one verse of Scripture led this man to the Lord Jesus Christ and he was saved.

Of course you recognize the fact that God's Word says:

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

Nobody will ever be saved apart from the hearing of the Word of God. That is why the Hardshells are all wrong. That is why they are definitely and positively far removed from the truth. The Word of God says that "faith cometh by hearing, and hearing by the Word of God," and unless people hear the Word of God, they will never be saved. This thief on the cross read one passage of Scripture and was saved thereby.

There was another individual in the Word of God who was saved by just one verse of Scripture. We read:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

I am satisfied that this is the only promise of the Lord Jesus Christ that Adam and Eve ever heard, yet I truly believe they were saved.

I

MAN ORIGINALLY.

I like to read this third chapter of Genesis. What a picture it

presents to us as to what man was originally! If you will go back just a little, you will find that God says:

"Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."—Gen. 1:26.

There is man originally, but the pattern soon changes. Man doesn't stay like that. Some brethren that I have read from seem to take the position that man sinned the first day that he was created. The Word of God doesn't tell us. I don't know how long after his creation that Adam and Eve sinned, but it wasn't long I am sure from the time that they were fashioned in the likeness of God, until that likeness was broken as a result of their sin.

II

A REAL SERPENT, BUT THE DEVIL SPOKE.

As the old serpent came into the garden and presented himself upon the scene, it is rather conspicuous that the serpent was more subtle than any beast of the field—sly, cunning, wise, sagacious—and he came evidencing his wisdom, and his cunning, and his subtlety by approaching the weaker vessel of the two—namely, Eve. I think that most of you will agree with me that women go more on intuition and emotion than they do on reason. I am satisfied that even you ladies will agree with me that women are swayed more by their emotions than they are by reasonable arguments. That is true today, I am sure, and I am satisfied it was true back there. I am sure the reason why the serpent approached Eve was that he wanted to appeal to her from an emotional standpoint rather than from a standpoint of reasoning by way of intelligence. So he came to her, the weaker of the two. I wouldn't be one bit surprised but that Eve may have been standing there looking at the tree at that very time, for the serpent asked the woman if God had said you shall not eat of every tree of the garden. The woman said, "We can eat of the fruit of the trees of the garden, but not of the tree which is in the midst of the garden."

It seems to me that when Eve said that, God said, "Ye shall not eat of it, neither shall ye touch it, lest ye die"—it seems to me that Eve warped the truth, for that is actually what she did, because God had not said that to Eve at that time. He hadn't told Adam that. All that God had said was, "If you eat of the fruit of the tree, ye shall die," but God did not say, "Ye shall not touch it." I say then, I see no reason for that statement other than the fact that she was standing right there looking at that tree and desiring the fruit that was growing on that tree at the time she was speaking.

I say, beloved, it was a real serpent that was in the garden, but it was the Devil that spoke through it.

III

THE DEVIL SLANDERED GOD.

We read:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."—Gen. 3:5.

Talk about slander, we have it in this verse. The fact of the matter is, God was definitely slandered before Adam and Eve had ever sinned.

Every once in a while people will say to me, "Brother Gilpin, I have been slandered. Somebody has talked about me. Somebody has said something contrary to me that isn't true."

Well, beloved, what child of God can hope to escape slander? Even Almighty God Himself was slandered before sin became a

Why I Want To Attend The 1969 Bible Conference



ELDER DONALD L. CHANCE

Many of us wait and fast throughout the year; we diet and take many compounds for the purpose of weight control. But when that well-known feasting day, Thanksgiving, comes around, away with the fasting — away with the compounds! We find that amnesia hits us until the will is completely overcome. Then we sit down and feed our physical bodies to overflowing!

By the same token I have talked to many persons concerning that great feasting day of the soul. I'm speaking of the Labor Day Conference at Calvary Baptist Church. In all the time I have taken the Baptist Examiner, it has been my desire to be able to partake of that feast, for I feel that the soul needs filling.

A preacher is called of the Lord to preach the glorious Gospel; many are called into the position of shepherding some little flock hidden in the palm of His hand. The pastor comes before the people and pours out his very soul for their learning and for the edification of the body. All this for the glory of God and His precious Son, Jesus Christ! As the land is prepared for the yearly crop, I feel that this Conference is used each year for the preparing of His called-out preachers and true followers, that they might go forth "thoroughly furnished unto all good works."

It is my desire to be there and partake of that great spiritual feast, and to see the glory of God displayed.

ELDER DONALD L. CHANCE

Pastor of the Sovereign Grace Baptist Church, Richardson, Texas.

reality, and even before Adam and Eve fell in the Garden of Eden. We need to expect it. What man is there that preaches sovereign grace, and preaches the truth concerning the church as revealed in the Word of God, but what is hated today by the world?

In Whitefield's day, he was hated. They even went so far as to say he was crossed-eyed, and they would put on burlesque sketches in which they would show an individual whose eyes were painted on his face in which he was horribly crossed-eyed. They would make out that Whitefield was a devil as far as morality was concerned, yet there was never a time that anyone could lay a finger against Whitefield from the standpoint of his morals. They slandered him every way they could, just like the Devil slandered God back there in the Garden of Eden even before sin became a reality.

IV

EVE THOUGHT THAT SERPENT WISE AND POWERFUL.

We read:

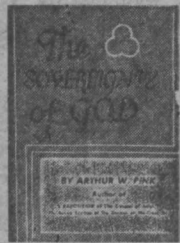
"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat."—Gen. 3:6.

I rather imagine that as the conversation was taking place, the serpent impressed himself upon Eve as to his subtlety. (Continued on page 3, column 1)

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By ARTHUR W. PINK
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"Genesis Three"

(Continued from page two)

I am sure that his wisdom and cunningness impressed Eve. In all probability, he reached up, and took the fruit of the tree, and ate it himself, as if to say, "Look, it doesn't hurt me," and Eve was impressed with the wisdom and the power that this serpent showed. When she saw that the tree was good for food—evidently seeing the serpent as he ate it—she took of the fruit of the tree and ate also.

Notice, the serpent appealed not to Eve's mentality, and not to her reasoning, but he appealed to her emotions. She looked, she saw, she took.

V

EVE TURNED TEMPTER.

The Word of God says that Eve turned tempter and took the fruit of this tree unto Adam.

Why was Eve made? The Word of God says to be a help meet. If you will read closely the first two chapters of Genesis, you will find that Adam was a lonely man. There was no woman for his life. There were beasts of all kinds, and as they came around him, he named them one by one as they walked by. They each had a mate, but Adam was a lonely man until the day that God performed an operation upon him, and the result was that Eve was fashioned from the rib of Adam for one purpose—to be a help meet. But she who was fashioned to be a help meet now became a spiritual hindrance. As soon as she ate of that fruit she took it immediately unto Adam and gave it unto him so that he would eat. Here was an individual, I say, that was fashioned to be man's help meet, but who became the promoter of man's damnation.

VI

ADAM AND EVE KNEW THEY WERE NAKED.

Up to that time they had been unconscious as to their nudity, but now they are conscious of the fact that they are naked. The Word of God says that they made clothes for themselves out of fig leaves. Oh, can you imagine the change that has come to them? They now know that they are naked before God.

We read in the Old Testament

that the daughter-in-law of Eli, in giving birth to a child that lived, though she herself died, cried out, "Call him Ichabod," which means, "the glory has departed." Beloved, just as soon as Adam and Eve had eaten of this forbidden fruit—just as soon as that fruit had become a part of them, you could have written the spiritual name over Adam and Eve, and over all their descendants, and over all the human race, "Ichabod—the glory has departed."

In the early morning hours Adam and Eve were just like God—made in the image of God. After that fatal conversation with the serpent, after they had taken of this forbidden fruit, the Word of God tells us that they were naked, and that they knew it. What a contrast! What a change! God is not to be seen in their lives. Up to that time, they had been made in the image of God, fashioned by the hand of God, and nothing but the handiwork of God showed forth in their lives, but now it is gone. They stand naked, with the glory of God having departed.

I can see them as they hurried around to be tailors that day. I can see how hurriedly they fashioned some garments for themselves, the best they could get, and the best they knew how. They tried to take care of themselves. To be sure, they did the very best they knew how. But what are they doing? They are leaving God out of consideration. Never one time did Adam and Eve, when they realized they were naked, hurry to their meeting place with God. Never one time did they scurry about to find God, to say, "Oh, God, what shall we do?" Instead, they tried to make clothes for themselves.

Isn't that what the world is doing today? Isn't the world leaving God out of consideration today? For the past several months we have been introduced to the most glaring cases of arrogance on the part of our nation that I can ever remember. What television commentator, what radio commentator, what individual who is connected with the "Space Program,"—what individual in high position so far as politics or spacemanship is concerned has ever brought the name of God into the situation within the past

several months? If anybody has heard God's name mentioned, or if anybody has heard God given one bit of credit for the space exploration that has been made, I would appreciate you telling me about it. Every time it is man that has been exalted, and it is man that has been praised because of man's exploit in outer space.

The same thing was true in the Garden of Eden when Adam and Eve sinned, for they forgot about God. They were naked, and they had forgotten God. They never asked God what to do, but

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they sewed together fig-leaf garments for themselves, completely ignoring Almighty God.

That is what the world is doing today. As the world rushes on to Hell in high gear, the world is forgetting God, and God is given no place at all.

VII

THEY HID FROM GOD.

Adam and Eve tried to hide from God. Previously, God's voice had been the sweetest voice they had ever heard, and His words had been the sweetest music that had ever fallen upon their ears, but this day was different. On this day they hid from God amongst the trees of the garden, so that when God came down in the cool of the day, He found that they had hidden, or at least had tried to hide from Him.

May I remind you that they didn't hide from God, but that they only deceived themselves. They only thought they hid from God. Listen:

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me, Yea, the darkness hideth not from thee, but the night shineth as the day: the darkness and the light are both alike to thee." — Psa. 139:7-12.

Beloved, you can't hide from God. Adam and Eve tried to hide from God, but failed.

VIII

THE FIRST QUESTION.

We read:
And the Lord God called unto Adam, and said unto him, Where

art thou?"—Gen. 3:9.

This is the first question that God ever asked man. In fact, it is the first question that is spoken in the Bible. God was doing the asking, and God said, "Where art thou?"

What was wrong with Adam and Eve? They hadn't come to worship. It was worship time. The record would indicate that in the cool of the day God would come down and walk with Adam and Eve in the garden, amongst the trees of the garden, and talk to them face to face. It was time for worship, but Adam and Eve had absented themselves from worship.

Listen, beloved, God keeps an account of our coming to worship. If I am not badly mistaken, the same God that made a record of Adam and Eve's failure to worship, looks down upon us, and He keeps an account of your failure to come to worship. When you stay away from the house of God, when you stay away from the place of worship, unless you are providentially hindered, I think that you stand in the same position with God that Adam and Eve did when God said, "Where art thou?" I tell you, He keeps a record; He keeps account of your coming to worship.

IX

COWARDS.

We read:
"And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid

myself."—Gen. 3:10.

Sin makes a coward out of man. Man sins today and he is afraid that somebody is going to find out about it. It makes a coward out of him.

Adam sinned and it made a coward out of him. When God said, "Adam, where art thou?" Adam said, "I was afraid; that is why I didn't come to you."

I tell you, beloved, the thing that makes a man strong, that makes him stand up, stand firm and square his shoulders, and stand for that which is right, and stand against that which is wrong, is when he is walking God-like and when he is doing the things of God. In contrast when he sins it makes a coward out of him.

X

ADAM WAS TOO PROUD TO OWN UP THAT HE WAS A SINNER.

After God had asked Adam a few questions, Adam said:

"The woman thou gavest to be with me, she gave me of the tree, and I did eat."—Gen. 3:13.

Notice, Adam was too proud to own up that he was a sinner. He used 15 words to excuse himself, and he uses two words in the original to admit that he did wrong. In English, it is three words, "I did eat," but in the original, it is just two words. The first 15 words of verse 12 he used to excuse himself, and the last two words he admits his guilt. He is too proud to admit that he is a sinner. (Continued on page 5, column 1)

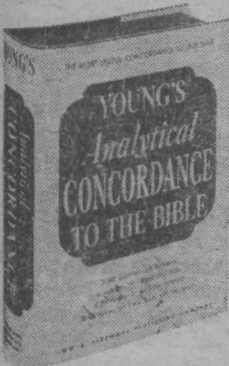
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THE BAPTIST EXAMINER

MAY 24, 1969

PAGE THREE

The Baptist Examiner FORUM

"Please explain Matt. 5:22. Does this refer to the saved? If so, how can a Christian ever be in danger of hell fire?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



generate sinner, one would become guilty of taking it away from its context, and placing upon it an interpretation, foreign to that for which it was intended.

The brother that he was referring to was a brother in Christ rather than a brother in Adam. Further proof of this is that one does not escape the penalty of sin because he is not angry at his brother in the flesh. One is made alive, regenerated, by the spirit on the basis of the finished work of Christ on a cross. Read John 17:1-4.

Also, our Lord has commanded us not to love the world, and to have no fellowship with their works of darkness, and to keep ourselves unspotted from her evil ways. He tells us plainly that His purpose in this world was not to unite the people with the world.

"Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division; For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." Luke 12:51-53.

In the verse under consideration, we are warned about our unjust anger toward a brother, or in other words, our lack of love and understanding toward him. Among the spiritual brethren, there should not be malice, prejudice, and anger for we all have things in common—same Heavenly Father, Elder Brother, guiding Spirit, new hope, new goal, and love. These things connect us in one bond. Thus, love for the brethren should dominate our lives, but when anger overcomes us, and love is not paramount, we should then take inventory of our lives for we are in danger of judgment and reproof of the Lord. Until we judge our lives and repent of our error our prayers are hindered, and in fact, we cannot pray.

"If I regard iniquity in my heart, the Lord will not hear me." Psalms 66:18.

If reproof and rebuke through God's word does not bring about repentance, then the chastening hand of the Lord is brought upon His child. God's people are not of this world, and their actions toward another should not be like the world. If they become worldly, then God will set the issue right through chastening, which Jesus calls hell-fire, for His people are not to be condemned with the world.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are

chastened of the Lord, that we should not be condemned with the world." I Cor. 11:31-32.

The hell-fire mentioned in this verse is referring to God's wrath toward his disobedient child, and proof that it does make a difference how one lives after he is saved cannot be more conclusive.

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences." II Cor. 5:11.

Those whose lives are tainted with malicious, deliberate, and willful sins shall feel the terror of the Lord even as Israel, His chosen people, felt his wrath and terror because of their disobedience.

E. G.
COOK

761 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



This verse of Scripture is a part of the sermon on the mount which is strictly on Jewish grounds. There are principles in this sermon that most certainly apply to us, but I am persuaded that what is set forth here is the code of laws that will be used to govern the world during the millennial reign of our Lord here on the earth. Here in this



The individual that you see in this picture is a tribal chief at Hidobainda. Hidobainda is across the second mountain range north of our Mission Station. As you face this man you are looking due north. The Pori River lies hidden down in the jungles between some of these ridges. Our native missionary that works the area to the left as you look at this picture told me that this man had killed untold numbers of people and although he has stopped his killing he is still not a professing Christian. However, he joined our patrol before we ever crossed the mountain range that leads into his area and stayed with us almost to the very last—he got in on 16 sermons.

verse we see one of those principles that does pertain to us.

If you notice, this verse does not say that if you are angry with your brother you will be brought before the judgment, that is, before the lower court of the land. It says that you are in danger of being brought before this court. Even though I heard a Baptist preacher not too long ago imply that he could read the thoughts of a man's heart, still you and I know he could not do any such thing. We simply cannot know that a man is angry with his brother until that anger provokes him to some kind of action against his brother. We can see his actions, but not his thoughts.

Under the Jewish economy those who were charged with lesser crimes were brought be-

New Guinea Photo Story



The individual that you see in this picture lives at Make and is the tribal leader of that area. This fellow has a very unfavorable past and while he is not a professor of Christ he also is quite favorably inclined to Baptist missionaries and attends all the services. The building directly in back of this fellow is where I make home while visiting with his people and the one directly in back of it is where we hold preaching services. One of our native missionaries is stationed here and holds services at this place several times each week and also holds services at three other places.



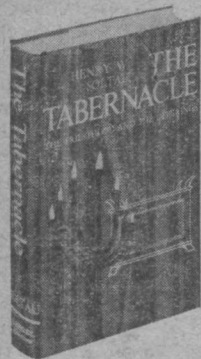
When we go to a place to spend a few days the people usually curtail most or all of their work and spend most of the time during daylight hours around our camp. Here some of the native men can be seen preparing food for one of the meals. Here in New Guinea the men prepare all the special meals such as on occasions like this and most of their own. They have no family life such as we know in our society. About 10 feet to the right of this scene is where my house is located and the building for worship services, is just in back of my house. This place is known as Lewa.

fore the lower court (called here the judgment), but those who were charged with more serious crimes were brought before the higher court, the Sanhedrin (called here the council). And if this higher court found that the one who was charged with murder was found to be guilty, he was to be put to death and his carcass was to be cast into the valley of Hinnom (called here "hell fire.")

Jesus was talking to these people in terms they were familiar with. In Josh. 18:16 we find that this valley of Hinnom was a part of the land given to the tribe of Benjamin. In Isa. 30:33 we find that Tophet (which according to Jer. 7:31 was a place in the valley of Hinnom) had been ordained of old as a pit large and deep in which a fire was kindled. And in Isa. 66:24 we see the carcasses of

criminals burning in this place as an abhorring sight. The person who saw this abhorring sight would think twice, maybe more times before he would permit his anger against his brother to cause him to murder him. I'm sure their crime rate was not what ours is today. Now that we have become too good to deal with criminals in God's prescribed way, the criminals are having a field day.

So here in Mt. 5:22 Jesus is dealing with the cause that leads to the effect. He is saying that if a man permits himself to become angry with his brother he is in danger of committing, at least, a minor crime against that brother which would result in his being brought before the lower court. But if he allows that anger to become contemptuous, he is in danger of committing a more (Continued on page 8, column 5)



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THE BAPTIST EXAMINER

MAY 24, 1969

PAGE FOUR



We have left Lewa now and we come to Eka. This is the building that is used for preaching services. The man standing in the foreground and with the coat on is the local missionary. This was my first time to visit this place. Services have not been going on here very long.



This picture was also made at Eka and at the particular time we were having a preaching service. As you can see we were holding services outside of the building. This was the place where we had quite a large group of folk that go to the Lutheran services ordinarily, attend our services that day and the building was too small to accommodate everyone. It appears that we were right at the edge of a thicket but these were bushes cut and staked out to furnish some shade and cover from the hot boiling sun.



This picture was also made at Eka and is one of the young women and a few of the children. Several banana trees are visible in this picture.

"Genesis Three"

(Continued from page three)

Adam put the blame off on Eve. "Yes, Lord, you know that woman you gave me. She is the one that is responsible. I did eat." He was too proud to admit he sinned.

In that he is unlike David. When David sinned, the Word of God says:

"Against thee, and thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest."

—Psa. 51:4.

Everything that David said that day was a confession of his guilt, but everything that Adam said was an excuse. He was too proud to own up that he was a sinner. He offered excuse after excuse, blaming his wife, and finally he comes down to the end and says, "I did eat." As I say, Adam used 15 words as an excuse for what he had done, but only two words did he use to confess his guilt.

XI

EVE BROUGHT A DELUGE OF MISERY ON THE HUMAN FAMILY.



We have now left Eka and come to Takebu. The largest building is the building for worship services and the three small structures are grave coverings. Some three or four years ago they buried their dead outside of the ground, if you could call that burying. There are a few skeletons still visible a few feet away from where these grave houses are. Now the dead are buried inside the ground and small structures like this erected over them. This was my first time to visit this place also. They did not have a building especially for me while I was there, but I had not been back home but a few days when one of the young men came and asked if I would give them a few nails to help in the building of a place for me. Reports have reached us that the number in attendance has greatly increased since our ministry in the area.

Oh, what a deluge of sin and misery that Eve brought to the human family! What had she done? She had disobeyed God. She had obeyed the Devil. She had ruined her husband. She had wrecked the human family. I repeat: she had disobeyed God, she had obeyed the Devil, she had ruined her husband, and thereby she had wrecked the human family. No wonder that God said to her:

"What is this that thou hast done?"—Gen. 3:13.
(Continued on page 6, column 1)



This picture was made at Lewa also but the individual that you see here does not live here. He is a tribal chieftain and has been set aside by the Government as their representative, hence the fancy hat that he is wearing. This is the individual that came to our camp one afternoon and started talking and asking questions concerning what Baptists believed and practiced; about 4 P.M. He kept two of our Christian men busy answering his questions until 9 P.M. that night and said he would like to have some supper but wanted to talk more after he had finished eating. I don't know how late he kept up his talking that night but he started up again after he had finished eating. This is an example that could be repeated over many times when we are out on these patrols. We usually do several times over the amount of preaching outside of the regular allotted time set aside for preaching services than we do during the regular service time. Sometimes our services are calculated to get the people stirred up enough that they will want to stay after the service and ask questions.

This gives us an opportunity for a practical type of ministry



This picture was made at Takebu standing at the edge of the cliff that goes almost straight down for about 1500 feet. I am pointing to the ridge that we must cross when we leave this place to reach our next preaching point. The young man on the left is the one that later came to the Mission Station to get some nails to build a house for me when I visit them. The fellow on the right has been greatly used of the Lord to open up some of these areas.



This picture was made at the last place where we held services before we returned home. This place is called Horaia. We have had preaching services established here for about two years. The building in the foreground is the one we use for worship services. The one slightly to the left that you can just see the top of is the house that I use. We do not have a missionary to station in this area and this is one of the places where we have a tape recorder ministry. When myself or one of the local missionaries cannot be there services are held in this building for the people twice daily. I asked some of them for an evaluation of this type of service and they said that it was almost equal to a service where the preacher was preaching live to them.

that we could never fulfill from the pulpit. I believe that Jesus and the early missionaries had this type of ministry also and while we do not feel or lay any claims to having a ministry such as any of them we do feel that God has blessed our ministry greatly because we have spent much more time preaching to individuals and small groups outside the buildings than we have in them. Another mission caters to this man's tribe and while we

are not trying to proselyte any of them we expect to be hearing from this man or some of his people later by way of an invitation to come to his people, " . . . AND EXPOUND UNTO THEM THE WAY OF GOD MORE PERFECTLY."

THE BAPTIST EXAMINER

MAY 24, 1969

PAGE FIVE

Just a Moment—Please!

YOU ARE **STRONG AND WELL?**
THAT'S FINE

YOU **HOPE** TO REMAIN SO?
THAT'S NATURAL

YOU **MAY BE** DISAPPOINTED?
THAT'S POSSIBLE

YOU **WILL** DIE?
THAT'S SURE

YOU'D BETTER **START** TO GET READY?
THAT'S WISDOM

YOU WANT TO BE **RIGHT?**
THAT'S PROPER

YOU **DON'T KNOW** THE WAY?
THEN LISTEN!

THE LORD JESUS SAID:

"Him that cometh to Me I will in no wise cast out."
(John 6:37)

"I am the Way, the Truth, and the Life."

"No man cometh unto the Father but by Me."
(John 14:6)

"Genesis Three"

(Continued from page 5)

In other words, God is saying to Eve, "Woman, do you realize what you have done?"

I never shall forget the old Negro boy down South that I was talking with one day who explained this perhaps a little better than most any white man that I ever heard. You know Negro men have ways of expressing themselves, that is really expressive. This Negro said to me one day, "I tell you, that old man Adam and that old lady Eve sure done messed up the human family."

Beloved, that is exactly right. That old lady Eve and that old man Adam, they done messed up the human family.

You will notice that Eve's heart was just as hard as Adam's and just as unhumiliated as Adam's. Adam used 15 words to make an excuse, and what does she give? She says:

"The serpent beguiled me, and I did eat."—Gen. 3:13.

Eve didn't use quite as many words as Adam, but her heart is just as unhumiliated as Adam's, for she blamed the serpent for what has happened. Finally, she said, "I did eat." Though she and Adam confessed that they were guilty, they did so after they had spoken out of an hardened heart, whereby they blamed everybody else, and excused themselves.

XII

ENMITY BETWEEN TWO SEEDS FROM THEN ON.

The Word of God says that God held an inquisition with this serpent, and God said:

"And I will put enmity between thee and the woman, and

between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

Beloved there has been enmity between the two seeds from that time on down to this. Let's notice an example of it.

Do you remember the time when Rebekah was to give birth to the twins Esau and Jacob? The Word of God says there was strife between those two children even before they were born. Listen:

"And the children struggled together within her; and she said, If it be so, why am I thus? And she went to enquire of the Lord. And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—Gen. 25:22, 23.

Beloved, there was enmity between those two boys even before they were born. Jacob and Esau were enemies even while they were within their mother's womb before they were born.

As you come down to the story of Abraham, when Isaac and Ishmael were born, you remember how Ishmael made fun of Isaac, and how in the New Testament the writer of Galatians uses that as a marvelous illustration. On the day that little Isaac was weaned, the Word of God says that Ishmael made fun of him. I imagine that Isaac was a pretty good-sized boy. I imagine that it made him mad when they took his "dinner" away from him, and he was going to have to drink like a man from then on. Ishmael made fun of Isaac, and Isaac cried. I can see Ishmael now as he said, "Shamey on Isaac!"

Shamey on Isaac!" Paul takes this as an illustration and says:

"But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now."—Gal. 4:29.

In Rebekah's case, there were two different seeds in her womb and they struggled among themselves even before they were born. One was a man of God, and one a man of the flesh. In the case of Isaac and Ishmael, there were hard feelings from the time that they were children. God said to the Apostle Paul, "Even so it is now."

If you will go back to the early chapters of Genesis, you will find the seed of the woman, and the seed of a serpent spoken of, and it says there is going to be a warfare between the two from that time on. God says that the seed of the serpent is going to bite mightily deeply into the heel of the seed of the woman, and the seed of the woman is going to bruise the head of the serpent. This would tell us that we needn't expect anything but strife, discord, and heartaches all down through this life. But the promise that is given here in Genesis 3:15 is that the heel of the seed of the woman is going to bruise the head of the seed of the serpent, and that promise shall ultimately be fulfilled.

We read:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:10, 15.

There will be warfare, troubles, heartaches, and discord between the flesh on the one hand and the Spirit on the other, between God's children and the Devil's children right on down until the end of time, but ultimately the seed of the woman is going to win out.

Beloved, I am glad that I am on God's side. I am glad that I am on the side that is going to win out. I am glad that I am on the side that is going to be able someday to stand with the woman herself, and with the redeemed of all ages, and see the one that spoke through the serpent, and all of his crowd, cast into the lake of fire.

I don't win many battles in this world. I have lost lots of them; that is, the skirmishes. Though God's child loses lots of skirmishes, he always wins the battle; and in the final battle, he is going to be on the winning side.

I ask you, are you represented by the seed of the woman, or are you represented by the seed of the serpent? I'll tell you, you need the Lord Jesus Christ as your Saviour.

Sometime ago, I read in our local paper where a man had committed suicide. That man started going to church about two years previous. He did his best from a human point of view to go to church, to do right, and to live right without Jesus Christ as his Saviour. The man who taught the Sunday School class that this man had said to him, "I am going to live right if I can." But, beloved, you know that you can't live right without Jesus Christ as your Saviour. Then he came back to his Sunday School teacher and said, "I don't even know if there is a God. I believe there may be a God, but I don't know a thing about Jesus Christ." Then about a week or two later he took his life because he had no hope.

When I heard about this from two different sources, first from his Sunday School teacher and then from a friend of his, I said to myself, that is exactly what you would expect from the standpoint of the seed of the serpent.

Believe me, there is only one way to win, and there is only one side to be on, and that is the side of a woman—the side of a seed of the woman, with Jesus Christ as your Lord and Saviour.

May God bless you, and may God save your soul today!



Tithe

(Continued from page one)

belong to God because we are tenants on His estates. That is why He curses nations for Sunday desecration, or for robbing Him of His tithes. He deals with them, as men deal with tenants who persistently rob them, by law. HIS SLEUTHS HUNTING UP TITHE SLACKERS ALWAYS GET RETURNS.

The tithe is God's income tax, which He exacts of all nations for the use of His land, His gold, His silver, His beasts of burden, His cattle and sheep, His feed stuff and His seed stuff. Men exact a great deal more than that when they furnish only the land. God furnishes everything and demands a tenth. It is His. He will collect it no less volens. He says so in my text. He gives to men and nations alike prosperity and good health and long leases and tenure for the prompt payment of tithes.

Common honesty ought to compel men to pay the tithes. But a Christian has not discharged his whole duty, when he has tithed. Not only his property belongs to God; but he himself belongs to God. He has been bought with a price. Tithes and Sabbath observance are based on creation; offerings and putting God first all seven days in the week grow out of redemption.

Israel was a redeemed nation. Hence my text talks of bringing in tithes and offerings to God. Tithes are due God from all men because of His creation and ownership of this earth; offerings grow out of redemption. The largeness of the offerings depend on our love and gratitude to the Saviour for redeeming us and upon the pressing needs of our Redeemer's Cause.

2. Bring All the Tithes.

Not only ought all men to tithe, but they ought to tithe ALL their incomes and increase. The Lord Jesus said that mint, anise and cummin ought to be tithed. They were common garden truck or at least a very small part of the income or increase of His hearers. Yet He said they ought to be tithed. No man can be honest with God without keeping books with Him and paying Him promptly a tenth of all he makes. When men go to spending God's tenth they always get into trouble. What the farmer lives on ought to be tithed as well as what he sells or saves. So with all the balance of us. How God's storehouse would overflow if men and women would only honour God with their substance and the firstfruits of all their increase. And how our own barns will continue to be filled with plenty if we treat God right.

3. Into God's Storehouse.

Not only ought all to tithe; not

only ought ALL the tithes to be brought in but men ought to bring God's tithes where God says. God says to bring them into His storehouse. His storehouse was in His house. Storehouses were necessary because of a great revival in Hezekiah's day. In 2 Chronicles 31:11 we are told that because of the abundance of the tithes brought in during that sweeping national revival "Hezekiah commanded to prepare storehouses (same word as Malachi 3:10) in the house of the Lord." In Deuteronomy 12:5-8 God gives very specific directions that the tithes shall be brought "unto the place which the Lord your God shall choose to put His name there. And then in verse 8 He adds these significant words: "Ye shall NOT do after all the things that we do here this day, every man whatsoever is right in his own eyes."

"What?" says some man. "Have n't I got a right to spend my tithes where I please?"

God says as plainly as He can say it that you have not. Your tithes belong to Him. He has a right to say where what belongs to Him shall be spent.

Beloved, ALL GOD'S TITHES OUGHT TO GO THROUGH HIS CHURCHES. You have no right to take God's tithes and give them to your lodge and orphans or to any other outside institution. If you want to give your own money to the outside, humanitarian institutions that is all right. But God says that the tithe is His and very plainly commands that it shall be brought into His storehouse, which is His house. Beloved, in these perilous times, had we not better listen to God?



False Interpretation

(Continued from page one)

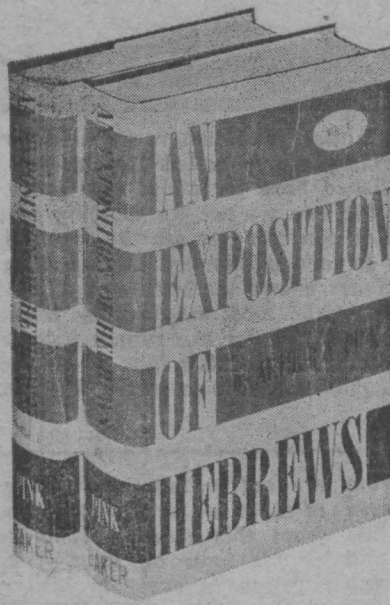
say, "But the Bible says, 'Work out your own salvation.' Yes, the Bible does say that, but the context should be studied, and one should find out what the writer is writing about. In Phil. 2:12-13 we read, 'Work out your own salvation with fear and trembling. FOR THIS IS GOD'S WILL THAT WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE.'"

read the whole passage is to get a different slant entirely. We are commanded to WORK OUT WITHIN. In other words, we are to work out in our outer life and conduct what God has worked within us when he reborned us. The Bible makes clear beyond peradventure that salvation is in any wise of works. "Not by works, lest any man should boast" (Ephes. 2:9). Likewise we read in Galat. 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified." Likewise we have the case of the penitent thief who was saved on the cross, and whose course he was unable to perform any works of any kind.

What Are Works?

BAPTISM for salvation

(Continued on page 7, column 1)



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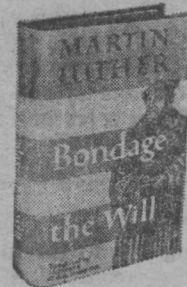
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False Interpretation

(Continued from page six)
whole or in part, is works. Some pretend to believe in grace and hold to the necessity of immersion for salvation, but when we depend upon any human act to help save, it is works.

PRAYER FOR SALVATION is works. Some tell lost people to "pray through to salvation." This is a human exercise and is works. Salvation is no more through prayer than through baptism.

MOURNING FOR SALVATION is works. "Altar work" and the exercises of the "mourner's bench" is all in the nature of human effort and is to be classed as works.

Trying to "HOLD OUT FAITHFUL TO THE END" is works. Paul upbraided the Galatians for beginning in the Spirit and trying to finish up with the flesh (Read Galat. 3:3). There is no essential difference between working to get saved, and working to keep saved, for it is works in either case.

But doesn't the Bible teach justification by works in James 2? Yes, it teaches that we are **JUSTIFIED IN THE SIGHT OF MEN BY OUR WORKS**, but not

in the sight of God. Justification before God is through faith and by Christ. We prove our faith to men by the works that correspond to a Christian profession. James argues (2:14-20) that professed faith without works is a dead thing, and we all believe this. When a man claims that he has faith in Christ, then goes on living for the devil, we don't believe him. Faith is proven and demonstrated by works. The **PLACE OF WORKS** is plainly set forth in Ephes. 2:8-10, where we read that, "We are his workmanship, created in Christ Jesus unto (for the purpose of doing) good works." A saved person is the product of God's workmanship—wholly His workmanship—but we are divinely created with a purpose—and that purpose is that we should "do good works." Good works do not produce salvation. Salvation produces good works. Let's keep the horse before the cart.

Covenant

(Continued from page one)

When a master, for example, enters into an agreement or covenant with a servant, he prescribes certain duties to be performed by the servant, and promises to recompense him with suitable wages. By consenting to the compact, the servant becomes bound to perform the stipulated work, and the master is bound to bestow the reward when the term of labor is finished. In a covenant therefore there are two parts, a condition and a promise. When the condition of the covenant is met, the performer is by right entitled to the reward.

In his truly excellent work *The Satisfaction of Christ* (1650), J. Owen, the prince of the Puritans, when treating of the everlasting covenant, pointed out, "There are five things required to the complete establishing and accomplishing of such a compact and agreement: 1. That there be sundry persons, two at least, namely, a promiser and undertaker, agreeing voluntarily together in counsel and design, for the accomplishment, and to bring about some common end, acceptable to them both, so agreeing together; being both to do somewhat, that they are not otherwise obliged to do; there must be some common end agreed on by them, wherein they are delighted; and if they do not both voluntarily agree to what is on each hand incumbent, it is no covenant or compact, but an imposition of one upon the other. 2. That the person promising who is the principal engager in the covenant, do require something at the hand of the other, to be done or undergone, wherein he is concerned. He is to prescribe something to him, which is the condition, whereon the accomplishment of the end aimed at, is to depend. 3. That he make to him who doth undertake, such promises as are necessary for his supportment and encouragement, and which may fully balance in his judgment, all that is required of him, or prescribed to him. 4. That upon the consideration of the condition and promise, the duty and reward prescribed and engaged

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for, as formerly mentioned, the undertaker do voluntarily address himself to the one, and expect the accomplishment of the other. 5. That the accomplishment of the condition being pleaded by the undertaker, and approved by the promiser, the common end originally designed, be brought about and established. These five things are required to the entering into, and complete accomplishment of such a covenant, convention, or agreement, as is built on personal performances; and they are all eminently expressed in the Scripture, to be found in the compact between the Father and the Son."

Let us adopt these statements as our divisions:

1. The Agreement Between the Father and the Son.

God and the Mediator agreed together to counsel for the accomplishment of a common end, namely the promotion of the manifested glory of God in the salvation of His elect. In Zechariah 6:13, we read, "And the counsel of peace shall be between them both": the reference here is to the Lord Jehovah, and the Man whose name is "the Branch" of the previous verse. The "counsel of peace" signifies the compact or agreement between them as to the reconciliation between God and His sinful people. There was a voluntary concern of the Father and the Son for the accomplishment of the work of peace in bringing us to God. It is to this that Isaiah 9:6 also refers: "there Christ is called 'Wonderful, Counselor,' as concurring in the design of His Father, and with Him, to be the Child born and the Son given 'to us,' that He might be the Prince of peace. In that connection, and in that passage (only) is Christ called 'the everlasting Father,' because His everlasting 'children' (Heb. 2:13) were being covenanted for. So, too, in Zechariah 5:7, the Mediator is addressed by Jehovah as 'My Fellow,' because they had taken counsel together about the work of our salvation.

The Mediator's voluntary acceptance of the Father's proposal is clearly seen from His own language in that great Messianic Psalm, "Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart" (Psalm 60:7, 8). These words express His cheerful compliance with the terms of the covenant, and those terms—God's "will"—are recorded in the volume of the Divine decrees concerning the salvation of God's elect, and transcribed in the Holy Scriptures.

Therefore is Christ called the "surety of the covenant" (Heb. 8:22). A "surety" is a person who gives security for another that he will perform some things which the other is bound to do; that is, in case of failure, will perform it for him. This work, as given to our Saviour, signifies that He came under obligation to fulfil the conditions of the covenant for His people. He undertook to yield that obedience unto the law which they owed, and to make satisfaction to Divine justice for their sins. A surety for a bankrupt is one who engages to satisfy his creditors, by paying his debts. Hence, when the Lord Jesus is called the Surety of the new covenant it denotes that He undertook to discharge the whole debt which His people owed to the Law of God, the debt of obedience, the debt of suffering. As we have seen above, our

Saviour is also called the "Mediator" of the covenant. This title imports that He interposes between God and men to reconcile them: "There is one God, and one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). For this office He is qualified by the constitution of His person. Possessed of the Divine nature, He agreed to assume the human, that He might be allied to both parties. Very similar in force to the "Mediator" of the new covenant is Christ's title of "the last Adam" (I Cor. 15:45) and a contrast (Romans 15:18) between Him and the first Adam. This designation of our Saviour declares that He is a federal Head by whose conduct others are affected.

2. The Work the Father gave the Son to Do.

There are many expressions used in both Old and New Testaments which, when carefully weighed, oblige us to conclude that there was an eternal transaction between the Father and the Son: the former assigning to the latter a certain task in order to secure the salvation of His elect. First, it was required of the Surety that He should take on Him the nature of those whom He was to bring to God; therefore do we find Him saying, "A body hast thou prepared for me" (Heb. 10:5)—that is "appointed for me." Hence it is said, "God sent forth his son, made of a woman" (Gal. 4:4).

Second, it was required of Him that, in this "body" or human nature, He should be a servant, and yield obedience to God; therefore we hear the Father saying of Him, "Behold, my servant" (Isaiah 62:1). The Father required from the Mediator perfect obedience to all the precepts of His law, therefore are we told in Galatians 4:4, that He was "made under the law"; and so we hear Him expressing, in view of His future incarnation, His intention to fulfil it — "I delight to do thy will, O my God, yea, thy law is within my heart" (Psalm 60:8). He knew and loved the law, and came into this world to honor it by submission to its authority. From the beginning He was ever ready to recognize His obligations to God. As a boy He was "subject unto" His parents (Luke 2:51). By receiving baptism at the hands of His forerunner, He solemnly and publicly dedicated Himself unto the service of His Father, saying, "Thus it becometh us to fulfil all righteousness" (Matt. 3:15); and His whole conduct was a commentary upon His declaration, "I must work the works of Him that sent me" (John 9:4). Though He were a Son, "yet learned he obedience" (Heb. 5:8).

Third, it was required of Him that He should suffer and undergo what in justice was due to those He came to deliver. Satisfaction had to be made for their sins. The glory of the Gospel is that "grace reigns through righteousness" (Romans 5:21). Salvation is of grace, but this grace

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comes to us in a way of righteousness. It is grace to us, but it was brought about in such a way that all our debt was paid. Thus God is seen to be both just and merciful; just in requiring full compensation to His broken law; merciful because it was He, and not the sinner, who furnished the ransom. The redeemed are saved without any injury to justice. Now Christ was "foreordained before the foundation of the world" as the Lamb whose precious blood was to be shed (I Peter 1:19, 20). He had received "commandment" to lay down His life (I John 10:18). Therefore was He "obedient unto death" (Phil. 2:8), and hence, when the bitter cup which had been appointed was presented to Him, He said, "Not my will, but thine be done."

3. The Promise the Father Made the Son.

The promises of the covenant may be distinguished into two classes: the one, those which immediately respected Christ; the other, that which respected His elect. Let us consider the former first. In relation to Christ Himself, God promised to furnish Him with all necessary preparation for the arduous work which He had undertaken to perform. Let the reader carefully consult (Continued on page 8, column 1)

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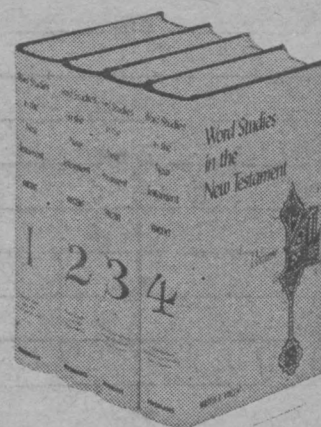
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Covenant

(Continued from page 7)

Isaiah 9:2, 3; 69:1-3. Again, the Father promised to support Him in that work. That work was attended with such difficulties that created power, although unimpaired by sin, would have been totally inadequate to it. It was to be performed in human nature, and that had failed in a easier undertaking even when possessed of untainted innocence, and of faculties in all their freshness and vigor. Our Saviour was encouraged by the assurance of the Divine presence and assistance (see Isaiah 62:1-7). Blessed is it to behold the Lord Jesus firmly depending upon those promises in the most trying occasions.

Once more, the Father promised to confer a glorious reward upon His Son's accomplishment of the work. He promised to invest Him with honor and power (Psalms 110:1; 79:27; 72:8). These promises were fulfilled after His resurrection from the dead, when God gave Him a name above every name (Phil. 2:9-11). He promised, too, to accomplish and secure the salvation of that people for whom He had obeyed, suffered and died (see Isaiah 53:10-12). He would have an offspring who would arise to call Him blessed, and rejoice in the wondrous benefits which He had purchased and procured for them.

Concerning the promises which respect the elect, they were made in the first instance to Christ, with whom alone God transacted in the Covenant of Grace. Those promises were made to the Surety for the persons in whose favor they were to be performed had no actual existence, for that transaction took place before Genesis 1:1. A remarkable proof of this is found in Titus 1:2: "In hope of eternal life, which God, that cannot lie, promised (not simply 'purposed') before the world began." If eternal life was promised "before the world began," it follows that it must have been promised to Christ, who was then constituted the federal Head of His people. "Eternal life" is the promise, including all others (see I John 2:26). With Titus 1:2, should be carefully compared II Timothy 1:9.

4. The Son's Acceptance of the Condition.

The covenant engagement into which our Saviour entered was entirely voluntary on His part. There existed no previous obligation, nor was there any authority by which He could be compelled to do it. As a Divine person He was subject to no one and acknowledged no superior: "He thought it not robbery to be equal with God." Phil. 2:6). By a free action of His own will He consented to execute that work

which the Father had proposed to Him. Proof of this is found in Psalm 60:6, which takes us back to the servant of Exodus 21:5, 6, who willingly relinquished his rights. So Christ freely and cheerfully undertook to do and suffer the will of His Father.

It is important to be clear upon and hold fast this point. Whatever was the will of the Father was the will of the Son; whatever the Father proposed, the Son consented to. If there are any verses in the New Testament which speak of the Father sending the Son, there are also many others which affirm His own voluntariness therein: "The Son of man is come to seek and to save that which was lost" (Luke 19:10). "Christ Jesus came into the world to save sinners" (I Tim. 1:15), etc. His words, "I delight to do thy will, O my God" (Psalms 60:8), forever settles this point.

5. The Father's Acceptance of the Work Performed.

When Christ had completed on earth the work which had been given Him to do, He "offered Himself without spot to God" (Heb. 9:14). The Lord God evidenced His acceptance of the Mediator's sacrifice, first, by preserving His body in the grave. With absolute trust the Saviour said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption" (Psalm 16:10). Nor did He. Second, raising Him from the dead: "Whom God hath raised up, having loosed the pains of death" (Acts 2:24). In bringing forth the crucified Saviour from the tomb, God showed to all created intelligences that He was well pleased with the work of His incarnate Son had performed. Moreover, He was raised not as an act of grace or mercy, but "according to the spirit of holiness" (Romans 1:4). Thus the death of Christ was the payment of His people's debt; His resurrection was God's receipt. Third, God evidenced His acceptance of Christ's mediatorial work by exalting His Servant-Son above all creatures (Phil. 2:9-11).

6. The Son's Claim to the Promised Reward.

This is what Christ's present intercession on high consists of. It is not through strong crying and tears, in earnest pleadings and supplications, as in the days of His humiliation, but in laying claim to His rightful remuneration, namely that God shall now save "unto the uttermost" all those for whom He acted as Surety. The whole of His high priestly prayer in John 17 is to be regarded in that light. There we behold the Mediator demanding the accomplishment of the whole compact and the fulfillment of all the promises which were made to Him when He undertook to become a Saviour (verses 1-4, 9, 12-16), concluding by saying, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (verse 24).

In Psalm 2 there is a remarkable unfolding of our present theme, which is understood by very few of the Lord's people today. It contains a series of prophecies, which, like all others, are to receive a double fulfillment. We confine ourselves now to the original accomplishment of them. First, we behold the leaders of the Gentiles and the rulers of the Jews taking counsel together against Jehovah and against His Christ (verses 1-3). This found its fulfillment at the cross, as Acts 4:25-28 plainly shows. Second, we have Jehovah's response (verses 4-6): His derision against them, His threat to visit them in wrath — which was fulfilled at the destruction of Jerusalem (Matt. 22:7); His ex-

altation of Christ (verse 6).

Third, we hear Jehovah saying, "I will declare the decree (verse 7), i.e. I will now make known, publish abroad, the mystery of the everlasting covenant. He owns Christ in resurrection (see Acts 13:33). Then He says, "Ask of me, and I shall give thee the heathen for thine inheritance," etc. (verse 8). "Ask of me" — put in your claim for the fulfillment of that promise to which Thou art now justly entitled.

7. The immutability of the Covenant.

From all that has been before us it should be evident, beyond all possibility of contradiction, that the Covenant of Grace is entirely unconditional as far as man is concerned, for it was made long before he drew his first breath. The elect themselves cannot be a party to it, though their salvation was the purpose of it. How far, far below the glorious Truth of God are the wretched thoughts and opinions of people today! The idea which now prevails is that Christ's death has merely made possible the salvation of men, that it has simply afforded sinners an opportunity of becoming reconciled to God. Instead, the death and resurrection of Christ were the ratification of an eternal agreement between the Father and the Son, which infallibly ensures the salvation of all named in it.

The covenant work of Christ not only gave full and final satisfaction to God for the failed responsibilities of His people, atoning for all their sins and securing a perfect righteousness for them, but it also procured for them the gift of the regenerating Spirit, and with Him the gifts of repentance, faith, preservation and glorification. God "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). When? When we believed? No, "according as he hath chosen us in him before the foundation of the world." That was not merely an election to those blessings, but an actual bestowment of them upon us in Christ, and this secures the actual communication of them to us now through Christ. In like manner we are told, "Who hath saved us . . . according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). The "grace" there is in addition to God's "purpose," and that "grace" included regenerating grace, justifying grace, sanctifying grace, believing grace, glorifying grace (compare II Tim. 1:2).

The salvation of God's elect is not left contingent on their repenting and believing, but is made certain by God's promise to Christ that He "shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11). And that promise is made good by giving the Holy Spirit to each of those

for whom Christ fulfilled His covenant engagements. Though God's elect be yet in a state of nature, some of them dead in trespasses, wallowing in the mire of this world, yet has the Father assured His Son, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water" (Zech. 9:11). He acquired a legal right to their persons, and therefore, in His own appointed time, does God, by His Spirit, bring them forth on to resurrection ground. Assured of this, Christ declared, "Other sheep I have, which are not of this fold: them also I must bring, and they shall be one fold, and one shepherd" (John 10:16).

How invincibly certain then is the salvation of every one for whom Christ covenanted! Each of them shall yet say with David, "He hath made with me (in Christ) an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire." (II Samuel 23:5).



The Bible

(Continued from page one)

whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to all the rest of us.

I have no more faith in their mercy than in their accuracy; they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, for we still believe that God revealeth Himself to babes rather than to the wise and prudent, and we are fully assured that our own old English Version of the Scriptures is sufficient for plain men for all purposes of life, salvation and godliness. We do not despise learning, but we will never say of culture or criticism, "These be thy gods, O Israel?"



The Forum

(Continued from page 4)

serious crime that would bring him before the Sanhedrin. And if he permits his anger to become more and more aggravated, he may even murder his brother which would result in his being put to death and his carcass thrown into the valley of Hinnom where his burning carcass would be a means of deterring others who might be tempted to murder.

This Scripture has to do with the danger of being brought before the courts of the land. There is no connection between this and our Lord's final judgment of the wicked. The hell fire here does not mean the lake of fire in Rev. 19:20 and 20:10, 15.

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