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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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JOHN R. RICE - A HERETIC

AS TO THE USE OF WINE

By JOSEPH WILSON
Winston-Salem, N. C.

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

This article is intended to be a review of an article on "Wine In The Bible" by John R. Rice in the July 4th issue of The Sword of the Lord. The above text is very applicable to the article by Rice; for it is most evident in his article that he is not speaking according to "the law and the testimony," and that, on this subject, there is no light in him. Of all the absurdities that I have ever read, which purported to be Bible interpretation—of all the dishonest twisting and perverting of the Bible—of all the forced and arbitrary

dealings with God's Word—this one by Rice comes mighty near the head of the list. I do not see how any honest seeker after the truth could possibly be deceived by Rice's childish handling of his theme, but knowing the slavish devotion of many of his followers, I presume that his article will settle the matter for them. However, in case some should read his article and this one too, I will give some comments upon his article.

Rice found a way to get around election and predestination. He adopted the theory that election is based on God foreknowing that a man was going to believe and be saved, and since man was going to be saved anyway, God decided to elect him to be saved. Rice applies this theory every-time he runs into election in the Bible. Now he has found a way

or adopted (I don't know which) to get around the Biblical truth about wine. Rice has invented the theory that "wine" can mean either fruit juice or fermented wine. Everytime he runs into wine in the Bible, he can then apply whichever meaning he wants to and get whatever he wants to out of that portion of the Word. How convenient it must be to have such an easy way of making the Bible mean whatever one wants it to mean.

Such a principle of interpretation which Rice adopts in dealing with wine would be destruc-



ELD. JOSEPH WILSON

tive of all Bible interpretation. If I can make a word mean two or more different things in every occurrence of that word, and adopt the meaning I prefer, I can make the Bible teach anything I want it to. I then become the standard of interpretation. Rice's method of interpretation used in wine if applied to baptism would give us pouring, sprinkling, or immersion. Applied to the church, it gives us the universal invisible monstrosity. Applied to the prophetic Scriptures, it gives us a-millennialism and post-millennialism. Applied to so-called fundamentalism it would give us modernism. The modernist does the same thing with the virgin birth and resurrection of Christ that Rice does with wine. If Rice can give two different meanings to a word and use which one he pleases

history of Jerusalem from Joshua to its destruction by Titus is a succession of changes, revolutions, sieges, surrenders, famine, each followed by restorations and rebuilding. Perhaps no city has seen more wars than Jerusalem. The period from the death of Judas Maccabaeus in B.C. 161 until the city was captured by Pompey in B.C. 63 was marked by the occurrence of strife and disorders in Jerusalem. In the conflict between the political rulers and the Pharisees and Sadducees nearly 50,000 people died. In A.D. 70 General Titus and his Roman legions laid siege to the city and captured it with the sacrifice of one million lives. Since that time Jerusalem has been trodden down of the Gentiles (Luke 21:24).

In World War I Palestine was conquered by the British under General Allenby and Jerusalem surrendered December 9, 1917. Since then Palestine has undergone remarkable growth and change. Zionism has flourished. In May 1948 the state of Israel emerged. Then in the June 1967 war the Jews gained control of the city of Jerusalem for the first time since its destruction in 70 (Continued on page 5, column 4)

THE FUTURE AS TO THE . . .

CITY OF JERUSALEM

MILBURN COCKRELL
Dorsey, Mississippi

"Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces."—(Ps. 122:6-7).

Jerusalem is a city of great antiquity. It lies on top of a region of broken hills called the Mountains of Judea. Centuries ago the psalmist said: "As the mountains are round about Jeru-



MILBURN COCKRELL

salem, so the Lord is round about his people from henceforth even for ever" (Ps. 125:2). The city is situated on a rocky plateau at an elevation of 2,550 feet. It is 3,800 feet above the level of the Dead Sea. The psalmist said: "Beautiful in elevation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2 R.V.). Jerusalem is sacred to the heart of every Israelite. One long ago expressed the delight that Israelites have in Jerusalem: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. 137:5-6).

The word "Jerusalem" means "a place of peace." But anyone with even a limited knowledge of history and the Bible knows that it has never until this day been a place of peace. Instead the

Halliman Reports As To His Patrol To The Haiuwi Area

ELD. FRED T. HALLIMAN
(Missionary to New Guinea)

Dear Pastor and church,

It gives me a great deal of pleasure to write to you all and tell you of our latest mission patrol. Once again the entire family spent a week with me out in the bush and every one seemed to enjoy it to the fullest.

For some time we had been planning this trip. June, normally, is our driest month here and we thought about the last of June would be a good time to go; however, we had almost a record of rainfall for one month this June. The rains kept up the first week and second week of July so we decided that if we were going to make the patrol we would have to go wet or dry.

We have an outstation almost at the far end of the Duna area called Haiuwi and this is where we had planned to go. Trying to plan for a family our size to live out in the bush for a week is no small task—it took parts of 3 days to prepare for the trip. Due to the heavy rains we had been having I had some doubts about whether we would be able to get through with the Land-rover (part of the way we could go by car and part of the way would be bush track), so I sent a fellow up to where the worst stretch of road was to inspect it

a couple of days before we were to leave. He came back and reported that it was in excellent condition — I knew then that I could expect anything.

After working until nearly midnight on Monday night getting everything packed and secured in the Landrover we were



FRED T. HALLIMAN

up and under way on Tuesday, July 15 about 7:30 A.M. A Land-rover is just a little bit larger than an ordinary Jeep so you can imagine about how crowded we were with supplies and bedding (Continued on page 6, column 1)

A STRONG MESSAGE AS TO . . .

THE LORD'S SUPPER

(PREACHED AT CALVARY'S CONFERENCE IN 1968)

By WAYNE CROW
Wellington, Kansas

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For this is my blood of the new testament, which is shed for many for the remission of sins." — Mt. 26:26-28.

If you are a child of God by saving faith in Jesus Christ as Lord and Saviour, and have ever partaken of the Lord's Supper, I might ask by what authority you ever partook of that Lord's Supper? We find that the Lord Jesus Christ instructed His church to teach those that had been saved and baptized to observe all things.

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."—Mt. 28:20.

Here we find by the authority of the Lord Jesus Christ that His church is to observe the Lord's Supper. The record is given that the Lord's Supper was a church

ordinance, and the church was in existence long before the day of Pentecost.

You will find also that when Paul wrote to the church at Corinth, pertaining to the Lord's Supper, he said:

"For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it,



WAYNE CROW

and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."—I Cor. 11:23-27.

The only authority that we have of doing anything in a manner of worshipping God is the Word of God. We find many times that folk, in observing the Lord's Supper, do things that are not commanded, nor taught in His Word. Anything that you and I do in the service and worship of God ought to have behind it a "thus saith the Lord." The au-

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"A WOMAN'S PLACE IN A NEW TESTAMENT CHURCH"

(A REQUEST PRINTING FROM AN ISSUE MANY YEARS AGO)

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law."—I Cor. 14:34.

Of recent date much has been said in the daily papers, relative to the movement on the part of the Presbyterians to ordain women to the ministry. Various objections have been offered, as well as sundry reasons for their inordination have been advanced. It is highly conspicuous to me that of all the articles that I have read concerning the proposed feminine ordination, not

one time has anyone given a "thus saith the Lord" either pro or con on the subject. Various reasons which are the outgrowth of human thinking have been proposed, both for and against the movement. Yet, if anyone has ever quoted God's Word on either side of the subject, I have failed to see it in the papers. Since this subject of the ordination of women to the ministry has been brought to the forefront in the news by the Presbyterians, I consider it a good time to tell our subscribers just what the Word of God says as to a woman's place in a New Testament Church.

THE BIBLE AND WOMEN..

The Bible has quite a good deal to say relative to a woman's place in the church. We are plainly assured in the Scriptures that her position is one of silence. Listen:

"Let your women keep SILENCE in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for a woman to speak in the church. What? came the (Continued on page 2, column 1)

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JOHN R. GILPIN Editor

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"A Woman's Place"

(Continued from page one)
word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are commandments of the Lord. But if any man be ignorant, let him be ignorant."—I Cor. 14:34-38.

I know that there are those who say that this was just a local injunction to the church at Corinth.

I do not agree therewith. In I Cor. 1:1, 2, we read:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

Note the expression, "With all that in every place." This includes the twentieth century as well as the first. It includes our church the same as the Baptist Church at Corinth.

Yet, even if that were true, you have the same teaching given when the aged Paul wrote to young Timothy:

"Let the woman learn in silence with all subjection. But I suffer not a woman to TEACH, nor to USURP AUTHORITY over the man, but to be in silence."—I Tim. 2:11, 12.

When I come face to face with this Scripture, I am reminded of the little girl's statement, who said, "If God didn't mean what He said, why didn't He say what He meant?"

In conversation sometime ago with a member of a Baptist Church who had just had a woman conduct services on a particular Sunday, he even became hostile that I would dare

say anything contrary to the action of the church of which he was a member. Said he, "Why, our pastor gets \$5500 a year salary, and we pay \$75 a month house rent on top of that. We've got a big pastor and you're just a little fellow from the country. What right do you have to say anything about what we do? Our pastor is a whole lot bigger man than you, and he thinks it perfectly all right for women to conduct public worship services." You will note the expression, "he thinks." My answer to him, and my answer to you is, "But what does God say?" It doesn't make any difference how big the preacher, nor how much the church pays a month for house rent, the question is what does God think, and what does God say?

God says, "Let your women keep silence in the churches," and as long as this Scripture is in the Bible, it will take more than a \$5500-a-year pastor to convince me that God didn't know what He was talking about when He inspired Paul to write this Scripture.

I realize that today there are many who believe that a woman has just as much right to preach as a man. Yet, beloved, one of the first qualifications that God gave for a preacher is:

"A bishop then must be blameless: the HUSBAND of one wife."—I Tim. 3:2.

Now, I would like to see any woman that could qualify to be a preacher. She might be the wife of one husband, but she'd have an exceedingly hard time being the husband of one wife.

I know that today we are living in this modern twentieth century, and that things are much different to what they used to be.

"One hundred years ago today, Wilderness was here;

The man with powder in his gun, Went out to hunt the deer. But now, the thing has changed somewhat—

And on a different plan— The deer with powder on her face, Goes out to hunt the man."

However, beloved, instead of changing the Bible to suit the demands of the twentieth century, we'd better change the twentieth century to meet the demands of God's Word.

Furthermore, a woman is prohibited to lead in prayer in public. Listen:

"I will therefore that the men pray every where, lifting up holy hands, without wrath and doubting."—I Tim. 2:8.

The word used for "men" is not the usual Greek word for mankind, but is the Greek word denoting the male species in opposition to the female. God thus declares that the males are to do the public praying.

II

WHY THE PROHIBITIONS?

There are two reasons why women are thus prohibited from speaking and taking an active part in public mixed assemblies:

First of all, she is prohibited because of the priority of man's creation. Listen:

"For Adam was first formed, then Eve."—I Tim. 2:13.

This indicates that man was created first and therefore woman is prohibited.

Then too, she is prohibited in view of the fact that Adam was not deceived, although Eve was.

"And Adam was not deceived, but the woman being deceived was in the transgression."—I Tim. 2:14.

At the fall of man in the Garden of Eden, God put a curse upon the serpent, the man and the woman. The serpent still crawls on his belly, man still lives by the sweat of his brow and women still bear children in pain. These phases of the curse have not been removed; why should we then think that the curse of silence has been removed?

III

COMMON OBJECTIONS.

These are some objections which are commonly raised: First, it is said that the woman gives her money why can't she talk? So far as I am concerned I can see no connection between the use of her money and the use of her tongue.

It is also opposed on this basis, "The idea is dumb." Well, beloved you're telling God that, and not the preacher.

Still others object that Paul was an old bachelor and was just "down" on the women. That is not true. Paul was not a bachelor. Listen:

"Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put in prison, I gave my VOICE against them."—Acts 26:10.

The word "voice" is the word for vote. This shows that he was a member of the Sanhedrin. He had to be married to be a member of this body. In all probability at the time he wrote to the church at Corinth he was a widower, though it is definitely positive that he had been married.

Another objects to I Cor. 14:35, which says:

"And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

In the light of this, one woman says, "I never would learn anything if I waited to find out from my husband." Well, sister, what did you marry the sap-head for?

Still another objects: "How do the women in your church sing without speaking the words of the song?" When a woman sings in a church, she is not usurping authority over a man. Neither is it teaching. It is simply a part of common worship. Singing, then being a part of common worship, is commanded.

"Speaking to yourselves in psalms and HYMNS AND SPIRITUAL SONGS, singing and making melody in your heart to the Lord."—Eph. 5:19.

"Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in PSALMS AND HYMNS and spiritual songs, singing with grace in your hearts to the Lord."—Col. 3:16.

Singing then, without restrictions, is permissible to women.

Another, in objecting, reminds me that, "It is a dangerous thing to come between a woman's soul and God." I am ready to grant it, beloved, and God helping me, I don't expect to come between her soul and God. I merely want to be sure that I teach her the truth so that there won't be anything between her soul and God.

Another says that in contending for the plan of silence for

The Omnipresence Of God

Great God, in wonder we before Thee stand,
Created in Thine image, by Thy hand;
A speck! An atom! Oh, how little we
Compared in all Thy majesty with Thee!
May we remember, when we bow in prayer
Proclaims that Thou art present everywhere!

How grand the thought — a globe afloat in space,
Only a mote, and yet our resting place;
A moving sphere, yet fashioned by God's will,
Then set in motion, ages since, and still
It plows its course, O Lord, this wondrous care
Proclaims that Thou art present everywhere!

Look up, ye mortals, to yon burning worlds,
And yonder planets to their places hurled,
The one to warm and light us day by day
And guide our fellow-travelers on their way:
Oh, may we in our weakness never dare
Forget that God is present everywhere!

Then, looking far beyond these neighbors all,
Deep into boundless space, each glittering ball
That meets the vision, is another sun
Revealing that our search has just begun;
And those bright worlds proclaim that even there
They know that God is present everywhere!

Majestic hosts of stars of living light,
Wheeled grandly into lines of worlds in flight,
And, as they fly, they each and all declare
That Thou, O God, art present everywhere!

The busy seasons too their courses run,
Vanishes one — the next is just begun;
And for our wants obedient nature yields
Us rich supplies from all her bounteous fields.
Thus while with all the universe we share,
We know that God is present everywhere!

In every blade of grass and drop of dew,
In mountains, vales and seas that meet our view,
In sparkling rivers, and in little rills,
Their wondrous beauty which our being thrills,
And when His works with others we compare,
The contrast tells us God is present everywhere!

Rejoice ye, then, let every soul rejoice,
In every zephyr, hark! we hear His voice,
My hand shall guide my children back to me,
And I their shield and strength shall ever be.
Infinite God, protect us by Thy care
For Thou art infinite and everywhere!

—N. H. BROWN

women in churches that I have "Strained at a gnat and swallowed a camel." No you are wrong; I am just trying to be honest with the whole Bible.

IV

EXAMPLES SHOWING CONSISTENCY OF THE SCRIPTURES.

I want to give you some examples showing the consistency of the Scriptures.

It has been rather interesting that those who express contempt for our position offer certain examples in the Bible to prove that it is right for a woman to speak, yet, in every instance, the example merely shows the consistency of the Scriptures.

"And Miriam the prophetess, the sister of Aaron, took a tim-

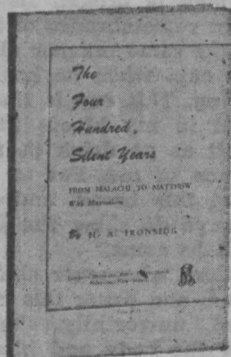
brel in her hands; and all the women went out after her with timbrels and with dances."—Ex. 15:20.

This is a reference to Miriam, Moses' sister. If you will read carefully, you will notice that she led only the women in song. It is interesting to notice that later Miriam did usurp authority over men, and was smitten with leprosy. Read Numbers 12:1-15. Let's notice Deborah of the Old Testament:

"And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time."—Judges 4:4.

This refers to Deborah. She never did do any talking publicly; all the judging and talking she did, she did in her own home. She only exercised authority.

(Continued on page 3, column 1)



"The Four Hundred Silent Years"

By H. A. IRONSIDE

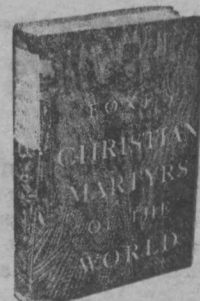
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AUGUST 16, 1969

PAGE TWO

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"A Woman's Place"

(Continued from page two)

over men when Barak showed that he was a moral coward and was just a sissy. Yet, if this gives the feminists any comfort, they are welcome to all they get out of it.

Here is another example:

"Jesus saith unto her. Touch me not: for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her."—John 20:17, 18.

This refers to the women of whom it is said that they were first at the tomb. So far as the Scripture goes, not one of them ever preached. They went away and told the disciples privately about the resurrection.

In John 4, we have another example:

"Come, see a man, which told me all things that ever I did: is not this the Christ?"—John 4:29.

The Samaritan woman in this case did all of her talking in private. There is not an indication that she ever conducted any kind of a religious service.

The aged Anna is another good example of the consistency of the Scripture.

"And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great age, and had lived with her husband seven years from her virginity; and she was a widow about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that look for redemption in Jerusalem."—Luke 2:36-38.

Anna, the woman in question, spoke only to the passersby who came into the temple. There is not an indication that she ever spoke one word by way of public discourse.

Listen to God's injunction to older women:

"That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:4, 5.

This is Paul's injunction to Titus in which he tells the aged women to be teachers. However, verse 4 indicates that they were to teach the women who are younger than themselves. There is not even a hint that they were to talk to men.

Priscilla is another good example:

"And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly."—Acts 18:26.

Priscilla did all her talking in private to Apollos. In this instance her husband's name is mentioned first, whereas in Romans 16:3, you find her name mentioned first. I wonder if this may not be another example showing the consistency of the Scriptures, for even when she and her husband talked to Apollos, her husband's name is given first mention.

Then, we have been reminded of the women at Pentecost. Yet, if you will notice carefully Acts 2:14, you will find that it was Simon Peter who did all the preaching that day.

Acts 12:12-17 tells of a group who were praying for Simon Peter's release from prison. The last phrase of verse 17—"And he said, Go shew these things unto James, and to the brethren"—shows that no men were present—that the men were someplace else. It was just a women's prayer meeting.

Note Philip's daughters, as recorded in Acts:

"And the next day we that were of Paul's company departed, and came unto Caesarea; and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet, named Agabus. And when he was come into us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit. So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles."—Acts 21:8-11.

This refers to Philip's daughter. It is true that Philip had four daughters which did prophesy. It is perfectly all right for women to prophesy today, provided they prophesy to wo-

men and children, but they have no business prophesying when men are present.

That you might see how consistent the Scriptures are, will you notice that the Lord sent Agabus, whose home was at Antioch (300 miles away), to warn Paul, even though there were four prophetesses in the house where Paul then stayed. Do you suppose it was because Paul was prejudiced against the women? Did the Lord send Agabus to humor him? Personally, we think it is a striking example of the consistency of the Bible.

V

A WOMAN'S WORK.

I do not mean to say that a woman does not have her place

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

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of service. In fact, she has a tremendously large sphere in which to serve.

She is to teach women. Listen: "The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things: That they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."—Titus 2:3-5.

She is to teach children—"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."—II Tim. 1:5.

She may teach men privately, such as Priscilla and her husband taught Apollos.

Another phase of her work is that of motherhood. Listen:

"That they may teach the young women to be sober, to love their husbands, to love their children."—Titus 2:4.

"Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."—I Tim. 2:15.

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall speak with the enemies of the gate."—Psa. 127:3-5.

Finally, a woman is to be a keeper at home.

"I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—I Tim. 5:14.

"She looketh well to the ways of her household, and eateth not the bread of idleness."—Prov. 31:27.

I do not mean to say that she is to be a housekeeper, but rather, a homekeeper. Above all else, women are to be home-bodies. She was made as man's help-mate. She ought never to neglect her home for any task—religious or otherwise. Oh, that she might be serving in her God-given capacity.

I realize that there are even many Baptists—in fact, the majority—who think it perfectly permissible for a woman to speak in public, pray publicly and even preach to a mixed assembly.

Only recently one man reminded me that I represented a very small percentage of even Missionary Baptists in regard to my interpretation of a Scriptural position of a woman in a New Testament Church.

May I remind those who would object, that at the June meeting of the state board of Kentucky Baptists in 1925, a resolution was passed demanding that the training department obey the Scriptures as to women speaking in mixed assemblies. That resolution has never been rescinded although, I must confess at the same time, that the BTU department has never obeyed it.

Though for 1900 years God has demanded that the women keep quiet in public worship, and though the state board made the same demand 30 years ago, many women continue to trample under feminine feet the wishes of both God and man relative to a woman's place in church. It would be a good idea in every church to take the average woman off in a corner and teach her how to "behave in the house of God."

Women who violate God's instructions as to women speaking in public, and any pastor who encourages women to ignore what the Bible has to say concerning a woman's place in church, are no better than the modernist who denies the Genesis account of creation. Any man who whittles

out a part of I Corinthians and I Timothy is not one bit better than the evolutionist who whittles out the Genesis account of creation.

Throughout my ministry, I have stood for the inerrancy of the Bible so far as the truth of Moses is concerned. I likewise stand for the inerrancy of Paul as to a woman's place. I contend that any woman who violates God's teaching of the woman question is as great a sinner as the modernist who denies the virgin birth of Christ or the plenary inspiration of the Bible.

CONCLUSION

If the BTU can't run without disobeying God's instructions as to women speaking in mixed assemblies, then every BTU in the land ought to die—and the sooner the better.

Above all else, look at the position the BTU crowd, the women who disobey God's Word and all the "petticoated" preachers will occupy when they get to Heaven.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."—Matt. 5:19.

In closing, may I remind all women and men as well, that the Word of God is final, and it is our business to make it such in our lives, both privately and publicly. However, no one can make Jesus lord of his life, until first of all, Jesus has become his Saviour. In view of this fact, may you heed the words of the Lord Jesus now in the event you are lost, and trust Him as your Saviour.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:12.



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Actually we ought to consider verses 7-9 or even through vs. 14 in order to study this passage properly. Paul is giving us a lesson on the relationship of the law and sin.

If you will notice vs. 7 is pointing out that we do not "know sin" without the law. What he means is that without a spiritual knowledge of the law a sinner does not realize he is a sinner. Verse 8 goes on to say that sin takes advantage of this lack of knowledge and causes him to follow all manner of lusts. While he is yielding to these sins he doesn't think of it as sin, hence sin is as if it were dead.

This brings us to verse 9. Paul begins by saying, "For I was alive without the law once . . ." First, let me point out that Paul was never without the law as far as God was concerned. He knew nothing about it and so as far as he knew he was without the law. Being without the law he was also not dead in sins, in his knowledge about the law from his childhood. He learned all of the mechanics of the law and the Jewish religion when he studied under Gamaliel. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day." (Acts 22:3). Paul himself told us that this was before he was saved. This only shows us that a person can have a knowledge of the Bible and yet not know it spiritually.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. 2:14).

So, you see, the commandments had not yet come to Paul, even though he knew them. One day the commandment came. Paul was on the way to Damascus. Chapter 9 of the book of Acts gives us a graphic description of the event. This was the time when the commandment came. When this happened sin revived or Paul saw himself a sinner and therefore dead. Because of this he "fell to the earth." (Acts 9:4). And was trembling when he spoke.

Now my friends, this should

help us to understand the sinner. When we talk to a lost person about being saved, he doesn't know what you mean. If you tell him he needs to be saved from his sins, he has no idea why. Why should he want to be saved from his sins? He doesn't know that he is a sinner. He may jokingly say that he likes his sins but in reality he has no concept of sin. As far as he is concerned he is alive.

Before a person can be saved, he must first see himself a sinner like Isaiah when he saw the Lord.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the king, the Lord of hosts." (Isaiah 6:5).

Let me summarize briefly what Romans 7:9 is teaching. A person who does not know the commandments of God through the revelation of the Holy Spirit does not realize he is dead in sins. He therefore thinks of himself as alive until such time that he gets the revelation of sin and then he dies. This death is necessary so he can live in Christ.

**ROY
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This Scripture beginning with verse 7 and extending on through verse 14, presents a rather involved argument. Paul's own personal experience is involved here. He seems to be saying that there was a time when in ignorance of the real meaning of the law, he just assumed that as a law keeper he had spiritual life. Then the time came, possibly after his conversion, that he came into a real understanding of the strictness of the law, and of how perfect one would have to live in order to keep the law. He saw that no can perfectly keep the law, and he came to realize that according to the law, which he had not and could not perfectly keep, he was not spiritually alive, but was spiritually DEAD.

Many people of today are depending upon keeping the Ten Commandments to get to heaven. If they carefully examined these commandments, they would see that they don't even begin to keep them. They would further see that the Ten Commandments will sink one into hell.

When I was a boy Christian I

was standing in a grocery store during a discussion of religion. My neighbor spoke up and said, "I'm depending upon the Ten Commandments to take me to heaven." I knew enough Bible to quote the commandments, and I did so right there, and I then asked my neighbor, "Have you kept each one of these?" "Well, no," he replied, and with that he slunk out of the store.

"By the law, is the knowledge of sin" says the Bible. Let any person who feels good and secure read and consider the terms of the law, and he will have Paul's experience, he will die. His estimate of himself will be that of Paul who said, (v. 14) "I am carnal, sold under sin." The person who reaches that point, is a suitable candidate for the gospel. Then when he receives Christ, he can say with Paul, (Rom. 8:1) "There is therefore NOW no condemnation to them which are in Christ Jesus."

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Paul in this verse is explaining his condition before God as he saw it ere he came to knowledge of Jesus Christ as his Saviour. He thought that by his sincere efforts to keep the law, he was made spiritually alive, and by his good life he thought that if any man went to Heaven he certainly should, since he imagined he lived holy and righteous — free of all blame.

"Concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless." Phil. 3:6.

Thus Paul was convinced that because of his blamelessness that he was alive without the law, or that the law could not accuse him, because he reasoned he had kept its every command. He did not know at that time that it was through the law came the knowledge of sin and death. He was ignorant of the fact that life does not come by the keeping of the law. He did not understand the full intent of the law until he was quickened (resurrected spiritually) by the Spirit, given life to see and understand the purpose of the law.

"Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin." Rom. 3:20.

There are many today like Paul was. Before he knew Christ, his hope of eternal life was based on keeping the law. Many likewise, sincerely believe that the law finds no fault in them and they do not understand that "there is no difference, for all have sinned and come short of the glory of God." Rom. 3:22-23.

Man's heart is so depraved that he cannot understand the things of God. He is ignorant of the fact that God's law makes no allowance for sin, and that it condemns the smallest error. The only person whom the law could not condemn, would be one that was perfect. Of course there are none of these as only God is without sin. Because of ignorance of the law, man's depraved heart invents a thousand falsehoods to justify his theory of perfection. This ignorance tells him he is rich, and makes him boast in his fancied robe of self righteousness.

One must know what sin is, and by what law it is to be judged, or else how can he repent of sin, if he does not know

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what sin is? Paul fully explains this in verse 10 when he says, "And the commandment which was ordained to life, I found to be unto death." The commandment which could only bless a person without sin, he had found to be death unto him, his ignorance of the law was lifted and he was made to know he was a sinner. Thus as sin revived and he died, he saw his true condition before God — dead in sin, in law — under a sentence of death and all of his hopes of eternal life through law were immediately dashed to pieces.

Now that sin has revived in Paul's life and he died, this very law in which he trusted for eternal life became a schoolmaster to lead him to Christ.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Gal. 2:24.

We do not break the law, for it is just, holy and good; it breaks us. It is used of the Lord to direct us to Christ as the only way of eternal life. In witnessing to people we oftentimes come in contact with some who like the Apostle Paul believe that by going to church, living a decorous life and holding out faithful to the end, they will make it into heaven. This is all well — very well, as far as it goes. But if you or I in any degree are looking to these things — to any of them, or to all of them taken together, as a ground of hope for eternity, we are, in-so-far, occupying a religious position corresponding exactly with that of Paul before Christ was revealed to him.

**E. G.
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As I see it Paul is giving us his experience of grace. As he saw himself before the light shined upon him that day while on the Damascus road his standing before God was perfect. A Catholic friend once said to me concerning another Catholic who had burned to death. "I have no doubts about where he is today because he was always at church on Sunday morning and he always had his rosary with him." The law was to Paul what the Catholic's rosary is to him. That is, it was what gave him eternal life.

When Paul held the young men's coats while they stoned

Stephen to death he considered it a virtue rather than a sin. He, no doubt, turned from that awful scene with his chest sticking way out because he felt that he had done God a great favor. So in his own eyes he was very much alive up to the time the commandment came.

This word "commandment" comes from ENTOLE which also mean an injunction. So the expression "when the commandment came" speaks of the time when the Lord quickened Paul who was "dead in trespasses and sins," and at the same time issued an injunction against his old Jewish religion which up to that time had made him think he was very much alive. He, like the rich ruler in Luke 18, thought he had kept all of God's law.

But when the Lord quickened him He also gave Him a seeing eye (Prov. 20:12). And with that seeing eye he saw the awfulness of his sins. He says, "Sin revived and I died." That is, his sins became very much alive to him. So in Gal. 2:19 he says, "For I through the law am dead to the law, that I might live unto God." Though he did not know it, up to this time he had been dead in sin, but now he was dead to sin. (Rom. 6:2). What a wonderful change in his life had been wrought.

John R. Rice

(Continued from page one)
in mis-interpreting the Bible, why can't the modernist do the same thing?

Rice says:

"In Bible times they did not have a way of bringing grape juice to a boil and sealing it so it could not ferment, as people do grape juice today. So, when grape juice was simply put in a goatskin leather or in a clay bottle, and a stopper put in, there was no way to tell exactly when it had fermented enough that people today would call it wine."

Rice ruined himself with this admission that they could not keep grape juice in Bible days. By his own statement, the juice would have to be drunk within a very few days of the vintage or it would become wine. So it is clear that, unless folk then drank all the vintage within a few days, which they did not, and could not, that they did drink wine. Do you not see that Rice is here admitting that any drinking of the fruit of the vine that did not take place very shortly after vintage would be drinking of wine because they could not preserve it as fruit juice?

Rice says:

"The word wine meant the grape juice when it is first squeezed out of the grapes. It also meant the grape juice after it had fermented. . . But the term wine is usually used, and it may mean grape juice or other fruit juice while it

(Continued on page 5, column 1)

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John R. Rice

(Continued from page 4)
is fresh or it may mean the same fruit juice after it has fermented."

Now where in the range of all literature is there a more arbitrary handling of terminology than this? I am quite sure that Rice can quote no recognized authority for such a meaning of the word "wine." I have consulted many lexicons on the meaning of the word, and they all agree that it means real, fermented wine. Rice attempts to use Prov. 3:10 "Thy presses shall burst out with new wine" to prove that wine means grape juice. But the words "new wine" are used here simply because that which came out of the press would shortly become wine, because as Rice admits, they could not preserve it as juice. We speak of baking bread, when we actually make dough which shall shortly become bread. So wine is used to refer to the juice as it comes from the press because it will shortly be wine.

Rice says: "The wine forbidden is obviously alcoholic," and

One preacher friend from Florida says that Bro. Wilson is "taking the pants off" John R. Rice and that he both needs and deserves it.

Bro. Rice has said that TBE is softening in many respects. He takes pleasure in showing what he says is an apology from TBE.

After having known him for forty years and knowing he is a heretic on both the doctrines of grace and church truth, we want our friends to know that neither Calvary Baptist Church nor the editor of this paper have ever apologized for our position.

In Glory, an apology will be made, but it will be Rice apologizing for the souls he has led astray through his paper.

uses Prov. 20:1 and Prov. 23:31, 32 to prove this. We see that Rice is going to say that wine is forbidden and that wine is allowed and commanded. He must use his double meaning of the word to get around the Bible teaching on the subject. Where wine is forbidden according to the interpretation of Rice, he says it is fermented and where it is allowed and commanded, he says it is grape juice. The verses used by Rice tell us; "Wine is a mocker, whosoever drink is raging; and whosoever is deceived thereby is not wise." and "Look not thou upon the wine when it is red, etc." Now we must interpret each verse in the Bible in the light of the whole Bible. We must not set one verse against another and especially a verse or two against all the rest. So, in the light of all that the Bible teaches about wine, we must understand these verses as not forbidding all and every use of wine, but as forbidding the in-

temperate use thereof. We are not to be deceived thereby and get drunk on wine. We are not to look long and continually thereon.

The Bible teaches that wine is one of the good gifts of God to man, that makes glad the heart of man. The Bible does not forbid the moderate use of wine, even as a beverage. It is certain that Christ drank wine as a beverage. The Nazarite was forbidden to drink wine, which implies that it was not ordinarily forbidden. The priest could not drink wine while going about his ministry as priest, which implies that he could drink it at other times. There is no Scripture that forbids the use of wine, when moderately and properly used. The forbidding of wine, is a forbidding to be drunk with wine. So Rice's usage of these verses is a mis-use, and his interpretation false.

Rice says:

"Sometimes the Scripture, in speaking about wine, would distinguish fermented wine by the fact that it is habit forming."

Rice again uses his invented double meaning for "wine" and says that if it is habit forming, it is wine; and if not habit forming, it is fruit juice. The Scriptures he uses, as Prov. 23:20, 30; I Tim. 3:3 and Tit. 2:3, simply teach that man should not be enslaved by wine and become drunkards. They do not distinguish between wine and fruit juice, and they do not condemn all use of wine.

Rice says:

"The Lord's Supper was not given with fermented wine."

Here, Rice flies in the face of all scholarship, all authority in Jewish ceremonies, and the Word of God. All Jewish authorities agree that the Jews used wine in the celebration of the passover, and it is clear that this is what Christ used in instituting the Lord's Supper. The Old Testament is clear as to the use of wine in the religious festivals of the Jews.

"And another is drunken." (I Cor. 11:21). This is clear proof that the early church used wine in the Lord's Supper. They certainly did not get drunk on an overdose of grape juice.

To prove (?) that wine was not used by Christ in instituting the supper, Rice says: "The Lord takes particular pains not to say 'wine' in reference to the supper." Why does Rice insist on this, when he has already said that wine sometimes means grape juice? Of course, the Bible refers to the liquid element in the Lord's Supper as "the fruit of the vine," and that is exactly what real wine is—the fruit of the vine. Besides, Rice has already admitted that juice, if not used shortly, would become wine.

Rice further says on this point:

"Fermented grape juice would not properly picture the shed blood of the Saviour because fermentation would indicate that microbes were in it and fermentation is a kind of spoiling that makes alcohol,

and that would not picture the pure, blood of Jesus."

I cannot believe that Rice is this dumb and ignorant. It seems to me that he is deliberately attempting to deceive the reader. He has here turned the truth entirely around. No chemist or agricultural authority would back Rice's absurd statement here. The truth is that there are impurities in grape juice, and that these are worked off in fermentation, so that after fermentation, we have the pure wine which properly pictures the sinless blood of Jesus. It is a fact that grape juice has leaven in it. It is a fact that leaven is a Biblical type of sin and is forbidden in the Lord's Supper. It is a fact that fermentation is the work of, and the using up, of the leaven in the grape juice, so that after fermentation, there is no leaven in the fermented wine. The finished product of wine has no leaven. To use grape juice is to typically teach that there is sin in the blood of Christ. To use wine is to typically teach that the blood of Christ is sinless. Which do you believe? Rice has simply turned the act around here in a desperate attempt to support his heresy.

Rice then goes to the wedding at Cana and passes his heretical judgment on the product of our Lord's miracle there. He says:

"It seems certain that He did not make intoxicating wine. The alcohol in wine is the product of fermentation, a kind of decay. But when Jesus turned the water into grape juice, it had not time to ferment or decay..."

The Bible says Jesus turned the water into wine. Rice says grape juice. Which will you believe? Rice here reaches the height of childish absurdity in so-called Biblical interpretation. He argues that Christ could not have turned the water into real wine, because it did not have time to ferment. What kind of Christ does Rice serve? Is he limited by the laws of nature? How could Christ miraculously turn water into grape juice, but could not miraculously turn it into fermented wine without giving it time to ferment? I have never seen a more absurd argument than this. Rice's Christ cannot save a sinner unless the sinner will let Him and now Rice's Christ cannot make fermented wine without giving it time to ferment. Well, I will say that the two heresies sort of go together.

Now Rice turns doctor in dealing with I Tim. 5:23. "Drink no longer water, but use a little wine for thy stomach's sake." Rice says:

"Some men might think that intoxicating wine would be good for a weak stomach... But the Holy Spirit... would know the truth."

I think most men, in the know, admit that alcohol has a tremendous medical value. Most of our medicine has an alcoholic content. Rice finally admits that maybe it was real wine here, but that it was only a little, and for thy stomach's sake.

Beloved friends, never did a bad cause have a weaker defense than Rice gives here. But, we should not be too hard on him. He has done the best he could, for he had a bad cause to start with.

Let us look briefly at the New Testament on Wine.

1. Only two words are used by the Holy Spirit in the New Testament to refer to wine, or three at most. But only two are translated wine in our version. "Gleukos is used in Acts 2:13 and translated 'new wine.' The 15th verse 'These men are not drunken as ye suppose' shows that this was an intoxicating

drink. Everywhere else when we read of wine, it is the Greek word "oinos," and Eph. 5:18 "Be not drunk with wine" shows that this was intoxicating. All lexicons, so far as I know, set forth fermented wine as the meaning of "oinos." Rice's double meaning is an invention of a heretic to get around the truth.

2. Jesus turned water into wine at the wedding in Cana. The ruler of the feast thought it the best wine of the whole feast, and he certainly would not have said this of Rice's grape juice.

3. Jesus drank wine during his earthly life. He was called a "winebibber" in Matt. 11:19, which he could not have been called had he been a total abstainer. Jesus drank "vinegar" in Matt. 27:48, which, according to authorities on the meaning of Greek words, was the sour wine which the soldiers drank.

4. Paul definitely instructed Timothy to drink wine in I Tim. 5:23.

5. The Lord's supper was instituted with wine for it was the element used in the passover which, according to all Jewish authorities was wine.

6. The Church at Corinth used wine in the Lord's Supper for they got drunk from using too much. Paul rebuked them for using too much, but not for using wine.

7. The symbolism of wine standing for the blood of Christ demands the use of fermented wine in the supper which has been shown already in this article.

8. Real students of the Word of God agree on this presentation of wine in the New Testament and agree that fermented wine is the proper element to be used in the Lord's Supper. When one argues against this position, his habits of study of God's Word, and His honesty of interpretation come under grave suspicion. May God help us to carefully study and honestly interpret God's precious Word; and to diligently stand for what we find therein. May God bless you all.

Jerusalem

(Continued from page one)
A.D. In our day the prophecy of Zechariah has been fulfilled. Jerusalem is "a burdensome stone for all people" (Zech. 12:3). The great powers are wondering what they are going to do with Jerusalem and Palestine. While I do not know what the great powers may seek to do with Jerusalem, I do know that the prophetic Scriptures outline a brilliant future for this city.

After the rapture of the saints, the Antichrist will aid the Jews in rebuilding a temple in Jerusalem. (II Thess. 2:4). At the end of 3½ years he will put an idol of himself in this temple and demand that the Jews worship this idol (Dan. 9:27). This will be "the abomination of desolation, spoken of by Daniel the prophet" (Matt. 24:15). Many of the Jews will refuse to pay homage to this idol, just as Shadrack, Meshach

and Abednego did the idol of Nebuchadnezzar. Then the Antichrist will wage a great persecution against the Jewish people (Rev. 12:6).

At the close of the Great Tribulation, Jerusalem will be the place of the battle of Armageddon. Zechariah 14 discloses that the Lord "will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." From east, west, north and south the armies of the nations will advance upon the holy city. Antichrist will be owned by the apostate Jews within the city as the Messiah and King of the Jews. Against him will come the king of the north and his allies (Ezek. 38), the kings of the east (Rev. 16:12) and the king of the south (Dan. 11:40). These will invade the city in a desperate effort to wrest from Antichrist his brief authority. Jerusalem and her allies will be unable to retain the city against such odds. Then when it seems that no power can prevent the total destruction of Jerusalem Zechariah 14 tells us: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." Verse 5 says: "And the Lord my God shall come, and all the saints with thee." Verse 4 declares: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east..." Verse 21 of Revelation 19 pictures the complete destruction of those armies which invade Jerusalem: "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh."

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon... In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 12:9-11; 13:1). When the Jews see Christ on the mount of Olives they will see in him the true Messiah whom they rejected. "And so all Israel shall be saved" (Rom. 11:26). "Who hath heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:8).

Following this Jerusalem will be greatly enlarged (Ezek. 48:30-35) and the city made accessible to all (Isa. 35:8-9). The land (Continued on page 8, column 3)

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"The Lord's Supper"

(Continued from page one)
thority for observing the Lord's Supper is from the Lord Jesus Christ, through His church, and as the Apostle Paul instructed the church at Corinth, we see again that it was from the Lord Jesus Christ.

Qualifications for Observing The Lord's Supper

If you are a saved person — if you have trusted Jesus Christ as Lord and Saviour and know you are saved, that is not sufficient grounds for you to partake of the Lord's Supper. There is something else that you must have, and that is, you must have Scriptural baptism. Also, you must be a member of a local New Testament Baptist Church. Beyond being saved and Scripturally baptized, you must be a member of a local New Testament Church, walking in obedience to your Lord and Saviour before you can partake of the Lord's Supper.

Many folk today get all disturbed and much perturbed. In fact, if you say "professing to be a child of God" is not sufficient grounds for one to partake of the Lord's Supper with His church, many become hostile.

We read:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts 13: 39.

If you have been saved by the grace of God, praise the Lord — you are a child of God. But that is not sufficient for you to partake of the Lord's Supper. If you happen to go to a sound New Testament Baptist Church and they are observing the Lord's Supper, and they refuse to serve the elements to you, don't be disturbed. Don't think they are questioning whether you are a child of God or not. They are not questioning your salvation. The Lord's Supper is a church ordinance to be observed by His church, in church capacity, and not beyond that.

Saved, baptized church members are the only ones that can observe the Lord's Supper.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is my blood of the new

(Continued on page 7, column 1)

Fred T. Halliman

(Continued from page one)
for a week plus 7 people and our dog. We had things tied on the hood and top and had pots and pans, shovels and a few other things tied around at various places until we must have looked like one of the covered wagons heading West.

After about an hour and a half the roads began to get quite bad and we had one stretch of about 7 miles that it appeared for a while that we would not get through but after consider-

able slipping and sliding and hard grinding pulls to get over the tops of two mountains we made the rest of the journey as far as we could go in the car fairly good.

I had sent word on a couple of days ahead to have some men from the Haiwi area to meet us at the road to help us with our cargo, but when we arrived at the place where we were supposed to meet none of them were here. We later found out that they understood that we were to arrive there on Wednesday instead of Tuesday. At least we had a choice, we could either go back about two miles and spend the night and wait for the fellows to come the next day or we could try to get some of the locals in that area to help us carry the things. Since it was only about 10 A.M. we decided on the latter and in about an hours time we had assembled enough carriers that we could get under way hoping to pick up a few along the way as some of the men were carrying double loads.

From where we parked, the Landrover to Haiwi it normally takes me about 5 hours to walk but I knew we would never make it in that time with the family so we decided to walk to a place about two hours walk from the road and spend the night. It was not until I was sure of getting some men to help us carry the things, that I unpacked the Landrover and made it secure for the week that we would be gone, so by the time we got under way it was after 11 A.M.

Shortly after we left the road we had to cross quite a large river and then began a long climb up a winding trail. Other than being exceedingly hot this first stretch was not too bad and it was a good warming up stretch for the next days walk. About 1 P. M. we arrived at a place called Horali, and while we were tempted to try to make it on to Haiwi that day we decided it best to make camp for the night and take a fresh start the next day. We had not had anything to eat since early morning, so as soon as we could get things set up for the night we prepared our meal. Our children soon made friends with the local natives and played out until nearly dark.

After being up until nearly midnight the night before and making sure we had everything we would require for the trip it was very disappointing to discover that we had forgotten our pressure lantern. Fact of the matter is we did not have any kind of lantern with us. We thought of sending someone back for our pressure lantern but by the time he would have gone back and reached us with it we would not have had much time to use it. We decided against sending back for the lantern and that first night we sat around the open fire light until bed time.

It was after 8 A. M. when we got started the next morning and right from the very start we had bush track. Due to so much rain of late the track was the worse by far than I had ever seen it. Most of the times that I have

New Guinea Photo Story

The following pictures were made on our recent patrol to the Haiwi area. My family seemed to thoroughly enjoy every day we were out. They look forward now to each school vacation when they can get out in the bush with me and meet more of the people and see more of the work that we are doing that is stretched out over such a vast area. There will be more pictures to follow.



This picture shows the family, some of the men that helped us carry our supplies, and the place where we spent the first night. This shows how all looked upon arrival at the place where we were to spend the night. Note that the clouds are almost right down to the ground in back of where they are standing. Of course, we spent the night in a native house. Rumors are that folk (Stateside tourist) spend up to \$20.00 a night to get to stay in shacks like this in Hawaii — we sleep in them for nothing with a real purpose in mind.



This picture was made at Haiwi on the day of the feast, (these natives believe in at least one Old Testament custom, i.e., feast days). In this picture the natives are preparing the hogs for cooking. Not long after the picture was made the meat along with the sweet potato and vegetables was put into the ground to cook.

been in this area before there has been considerable less rain than in the area where we live. We had not gone too far when we realized that we had made a good and wise decision in sleeping at Horali and having a fresh start, for the track was so slippery that we could not make very good time. I did not have any tracking boots and Mrs. Halliman only had tennis shoes on so the going was slow.

It was nearly 2 P. M. that afternoon when we reached Haiwi. About 150 people were on hand to welcome us when we arrived and as usual they expected a service that afternoon. Many of the people live a long way from the station and so just as soon as I could get things in order a little I went and preached to them and then came back and finished preparing the bedding and help-

ing with the evening meal.

As mentioned in one of our recent letters, we have a Christian man from Bougainville island living at Haiwi with his wife, taking care of the work there and making patrols occasionally into the outlying areas. He is a member of and working under the authority of one of the local Baptist Churches here. He has been at Haiwi just a little over a year now and has a good house

up there, constructed of native materials, and he offered his house for us to use while there. Seeing that the house that I usually stay in up there would be quite small for my family and me, we accepted his offer so our stay while at Haiwi was much more comfortable than it would have been otherwise. With this brief introduction of the patrol we will close for now and tell you more next week.



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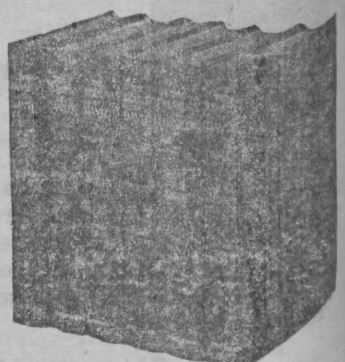
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"The Lord's Supper"

(Continued from page six)
testament, which is shed for many for the remission of sins."—Mt. 26:26-28.

There are many, I believe, which come from various backgrounds and teachings concerning the Lord's Supper. Perhaps, there are some attending this Conference that have been taught that the Lord's Supper has some saving element to it, in the sense that it imparts some kind of divine grace. Let me assure you from God's Word that the Lord's Supper has nothing to do with saving your soul from sin. It is not a saving element in any wise. The saving of your soul from its sins was accomplished by the Lord Jesus Christ on Calvary's Cross.

Purpose of the Lord's Supper

Paul, in writing to the church at Corinth, told them why they were to observe the Lord's Supper as saved, baptized, obedient church members.

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."—I Cor. 11:26.

It is commonplace in many professed Christian churches for folk to only show up, and be faithful to the services, on the regularly scheduled Sundays that the Lord's Supper is to be observed, because of so much misunderstanding and warped teaching concerning the Lord's Supper. Salvation is not of works, but it is by grace through faith, as Ephesians 2:8, 9 tells us quite clearly. Consequently, it will in no wise impart saving faith to you.

Who is to Observe the Lord's Supper?

It is a common thing for some folk to profess to be saved, but hesitate to be baptized. It is a common thing also for folk to profess to be saved, and to have been a baptized member of a church somewhere one time, but not a member of a church anymore, and consequently such become church tramps going to and fro from various churches — wherever someone will pat them on the back and praise them as good Christians.

It is a common thing in the Washington, D.C. area where I live, for folk to go where they feel they can be of the most use in the Lord's service. In questioning some of these, I asked them this, "How can you ever Scripturally partake of the Lord's Supper?" They said, "I am saved. I am a child of God." I said, "That is not sufficient for you to partake of the Lord's Supper." But in the weak Baptist Churches where they tramp around, we find they serve the elements to just about anyone in their congregation, when the regularly scheduled Sunday comes for them to observe the Lord's Supper. Consequently, no one is ever taught or questioned.

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."—Acts 2:41.

As Peter preached that great message on the day of Pentecost, they that received the Word were baptized." There was no question about whether they should, or shouldn't. It was understood that they should, and they were baptized, and there was added to the church about three thousand souls, and they became church members that day.

Not only were they baptized, and became church members, but they did something else.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."—Acts 2:42.

Partaking of the Lord's Supper Unscripturally

If you are a child of God, Scripturally baptized, and a member of a local New Testament Baptist Church, I wonder if you have ever partaken of the Lord's Supper unscripturally, due to the fact that in that church there were known things that needed to be taken care of in a disciplinary way, and you knowingly did not try to do your part in trying to get the things settled? Time and time again, you will find folk saying, "I know Brother or Sister So-and-So is living in

sin. I know there is something in their lives that should be taken care of by the church, but I won't say anything." They go ahead and let the church observe the Lord's Supper in this condition.

This was what was wrong with the church at Corinth. Paul told them:

"Be ye followers of me, even as I also am of Christ. Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse."—I Cor. 11:1, 17.

Did you ever think that for a church member to observe the Lord's Supper could possibly be sin on his part? For a church to observe the Lord's Supper in an unscriptural manner is more sin on their part — in fact, it is worse than if they had not observed it at all.

Many times the theory is this: "the end always justifies the means." I believe that the only means that we have is that which God has taught us in His Word, and that is the only grounds of justification we have of doing anything for the honor and glory of God. The church in Corinth had known sin among them — something they had not taken care of. They were falsely observing the Lord's Supper, and were making a feast out of it as well, and it was worse for them than not having observed it at all.

"For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it."—I Cor. 11:18.

This was one of the problems they had. They had made a big feast out of it. One was drunken, another was over-stuffing himself with food, so they were gluttons in the matter of drink as well as food.

But notice again:
"For I have received of the Lord that which also I delivered unto you."—I Cor. 11:23.

They were not ignorant of the fact of how they were to observe the Lord's Supper. I don't believe any minister of God can be ignorant of the fact, if he studies the Word of God, of how it is to be observed, and who should partake of it. But for convenience's sake, and to please the crowd, and to compromise, they will not keep it in all points.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—I Cor. 11:28.

In a church where I used to be a member, the pastor said, "If I read this portion of Scripture concerning the Lord's Supper, and warn the people that they are to be saved, baptized folk, and that they examine themselves before they partake of the Lord's Supper, then that is the end of my responsibility." Then they would pass the elements to every person there, and sometimes youngsters who were not old enough to know better partook of the elements. Consequently, we find that that church was living in open sin; not in ignorance of the Word, because the pastor knew better, but it was more convenient not to provoke folk with the truth.

Notice:
"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord."—I Cor. 11:27.

You are guilty of the body and the blood of the Lord when you partake of the Lord's Supper unscripturally. There would be no difference in that than if you did anything else in worship service of God that He had not authorized, or commissioned, or taught in His Word.

Sometime ago, when we were discussing the matter of the ladies wearing hats in church, I said to them, "You may think it is a little silly, and foolish on your part, because you have not been used to it in times past, but if I show up here some Sunday morning with a hat on, which I

ordinarily don't wear, and I refuse to take it off, and I want to stand before you and preach as your pastor, you would be highly 'shook up,' I am sure." I said, "That would be no more unscriptural on my part than it is on your part in showing up for the services without that covering on."

So you see that ignorance of the Word, or because it might not be convenient to do so, is no excuse on the part of God's people, because we are guilty if we misobserve anything the Lord has commanded.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—I Cor. 11:28.

Have you ever wondered why it is that maybe the church where you are a member, that the blessings of God are not poured out upon it as they should be? Then remember this: the Lord expects and only honors obedience to His precious Word. Examine yourself first-off, to see if you be a child of God. Secondly, very carefully examine the worship services of your church in the light of God's Word and see if there be something that they are knowingly and openly neglecting. Then you will know why the Lord's blessings are not being poured out upon that church.

In the church at Corinth, many were weak and sickly, and some died, because they were not obedient in the matter of observing the Lord's Supper.

"For this cause many are weak and sickly among you, and many sleep."—I Cor. 11:30.

We live in a day when folk think that the Lord is not so hasty in bringing His wrath upon His disobedient children as He once was. If you will look around you, I am sure you will find that He still chastens His children. He still punishes for disobedience, and that not only as individuals, but as churches, as He has this nation, and is doing yet today.

Close Communion, an Unpopular Doctrine

There is definitely a difference in a person that is saved by the grace of God, and one who is walking in obedience to the Lord in the things that He has commanded.

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles."—Luke 6:13.

Here we find that from among those that followed Him, He chose twelve men, and eleven of these were present when the Lord's Supper was instituted. He didn't say to the multitudes around at that time, "Come, all of ye that be my disciples, and partake of the Lord's Supper." Instead, it was, in a sense, a closed communion. It was closed to those who were following closely by Him, as all of God's faithful children should be.

Close communion is not a popular teaching. In fact, none of God's Word is popular with the crowd of professed believers today. We find a reference to this fact, for when the Lord Jesus Christ preached that day on the

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effectual call of the Holy Spirit of God, many of His disciples or followers went away.

"From that time many of his disciples went back, and walked no more with him."—John 6:66.

I say this, if you follow the Lord and are obedient to the Word of God, and if you hold the line of the "faith once delivered to the saints," you won't have the greatest crowd in town so far as attendance is concerned. You might even have some enemies. You might have some folk that talk about you, because usually the folk that don't understand the Word of God are not led of the Spirit of God.

If the church holds the line as far as close communion is concerned, there are going to be folk who attend church services, who are going to be offended when you don't serve them the elements. It was my experience not so very long ago to have some folk visit our church one Sunday morning from Pasadena, Texas. These folk came in and the fellow collared me between the Bible study hour and church service, and said, "Brother Crow, aren't you going to have the Lord's Supper?" I said, "No, we don't observe it every Lord's Day." He said, "You are missing a great blessing," and he rattled on a while, I patiently endured it. Then I said, "Before a church

(Continued on page 8, column 1)

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"The Lord's Supper"

God.

The Elements of the Lord's Supper

(Continued from page seven) can observe the Lord's Supper, they have to be right with the Lord, and if our church just observes the Lord's Supper because they think they should, that is not always right. They ought to know where they stand before the Lord. If there is uncorrected sin in the lives of some of the members, there needs to be some church discipline, and the members of the church are not in a position to take the Lord's Supper until those are taken care of."

He went ahead talking about what a great blessing we were missing in the church by not observing the Lord's Supper every day. What he didn't know at the time was that the church was in the act of holding church discipline on some very unfaithful church members.

The Word of God is not popular when taught in its entirety. Time and time again, we find that folk go away much excited from the service. It is common for the average person, when you tell him that he can't partake of the Lord's Supper in your congregation, to think you have questioned his salvation. If you question him on baptism and say, "I don't know whether you have been Scripturally baptized or not, we ought to look into it right away," he thinks you are questioning his obedience as a child of

The elements of the Lord's Supper has been a battleground ever since the days of Prohibition, and probably before that. Many folk get all excited if you say that wine is to be used in the Lord's Supper. Wine contains no leavening, and leavening is definitely a type of sin. So wine is to be used as one of the elements.

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it."—Mt. 26: 27.

Unleavened bread should be used, and I believe it should be one loaf of bread, or one piece, and broken in the assembly. Time and time again, folk say, "Why go to all that trouble when you can buy from these religious stores things to be used that is supposed to be unleavened, and it is already prepared. You can get grape juice and it is so much better than the wine, and besides, you would never be contributing to alcoholism on anybody's part, if you used grape juice. Don't you think the Lord would be more pleased with that?"

I find that the Lord throughout His Word is only pleased with one thing on the part of His children, and that is obedience. The most difficult thing, I believe, for Christians to understand is not to go about offering spiritual sacrifices on every street corner and

every turn in the road, whether it is commanded of God or not, but first to study the Word and seek to know if what they do before the Lord in worship service is required of them.

We have an example of this in the case of the two sons of Aaron, when they took upon themselves to offer strange fire before the Lord, and God slew them.

You and I as children of God need to know where we stand, for what we stand, and why we worship the Lord in the manner that we do. If there is some question in your mind as to the elements of the Lord's Supper, you ought to study it very carefully. If there is some question in your mind as to close communion, and you think that the church should open it to any professing Baptist, even if he is a member someplace else, that is definitely wrong, because the church is only open to those members — that one body — that it holds jurisdiction over.

Time and time again, renegades will come from other churches, and it will take a while to find out that they are really that. When it comes to the Lord's Supper, to eat and drink unworthily is a terrible thing. Never enter into the Lord's Supper in your church unless you know where you stand, and by God's grace, hope and pray that the church knows where other members stand as well.

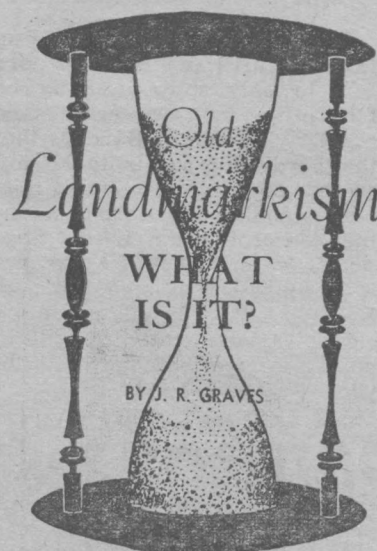
In our church recently, it was brought to light that one of our members had been living in sin for quite sometime. The church could have observed the Lord's Supper, I believe, in the ignorance of this fact, because no one knew it but this one person. I teach the church that if there is any person in the congregation that feels he has a reason sufficient why this church should not observe the Lord's Supper, then to speak out, not to sit back and say nothing, because he will be causing the whole church to sin, and him in particular. The church is walking in disobedience before the Lord, as the church was in Corinth, if there is unrepented sin in their midst.

I wonder why you observe the Lord's Supper. It used to be that I partook of the Lord's Supper just anywhere and everywhere I happened to be when it was served, because I thought it was the Christian thing to do. When I first went into Military Service, some twenty years ago, I would go to the chapel services and of course they would have it every Lord's Day. Consequently, I would partake of it. Don't be, as I was, in ignorance, because God requires of you to know what you do in the worship service of Him.

Jerusalem

(Continued from page five) round about Jerusalem will be made a plain in preparation for the new temple and the city from Geba to Rimmon, but Jerusalem shall remain lifted up on its site. The Amplified Version reads: "All the land shall be turned into a plain from Geba to Rimmon, the Rimmon that is south of Jerusalem. But Jerusalem shall remain lifted up on its site and dwell in its place. . . ." (Zech. 14: 10). In Jerusalem a river of living water shall flow part into the Mediterranean Sea and part into the Dead Sea. Zechariah 14: 8 says "And it shall be in that day, that living water shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and winter shall it be." The river running from Jerusalem to the Dead Sea will produce a succession of rapids and falls unequalled in all the world. The waters will drop 4,000 feet in 20 miles, or 200 feet per mile, or a foot every 26 inches.

In those days following the battle of Armageddon, Jerusalem



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shall truly become the city of peace as the word suggests. "There shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech 14: 11). "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken" (Isa. 33:20). "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18). The city will be protected by the power of the King of kings so that it never again need fear for its safety. In that glorious day it is said of Jerusalem: "Peace be within thy walls, and prosperity within thy palaces" (Ps. 122:7).

During the Kingdom Age, the Lord will dwell in Jerusalem. "Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain" (Zech. 8:3). "Jerusalem shall be inhabited . . . For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:4-5). "At that time they shall call Jerusalem the throne of the LORD; and all nations shall be gathered unto it, to the name of the LORD, to Jerusalem" (Jer. 3:17). "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and Jerusalem, and before his ancients gloriously" (Isa. 24:23). The prophet Joel speaks of a day when the "LORD dwelleth in Zion" (Joel 3:21). The city that was the center of David's government will become the center of government of "the root and the offspring of David" (Rev. 22:16). Then the city shall also be called Jehovah-Sham-

mah—"The Lord is there" (Ezek. 48:35) and "The city of the LORD, The Zion of the Holy One of Israel" (Isa. 60:14).

Jerusalem is to be the religious center of the world in the Millennium day. "But in the latter days it shall come to pass, that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be exalted above the hills, and peoples shall flow to it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; that He may teach us His ways and we may walk in His paths. For the law shall go forth out of Zion, and the word of the Lord from Jerusalem" (Micah 4:1-2 Amplified Version). "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD" (Zech. 8:22).

Jerusalem, not Rome (the infernal city), is the eternal city. God has promised to make Jerusalem "an eternal excellency, a joy of many generations" (Isa. 60:15). "But Judah shall dwell for ever, and Jerusalem from generation to generation" (Joel 3:20).

Let us pray for the peace of Jerusalem, for when Jerusalem is at peace the world will be at peace!

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