

CHURCHES OF TODAY ARE NOT FREE AS IN N.T. DAYS

By ROY MASON
Aripeka, Florida

Beyond any question, the churches of New Testament times were FREE. They were simple, local, self-governing bodies. Let us note some Scriptures that serve to make this clear:

Matt. 23:8, No graded ministry . . . One Master . . . Christians all "brethren."

Acts 6:5, "The multitude" (of believers) here handle an important matter.

II Cor. 8:23, Here we have "messengers" of churches. They were not delegates, but repre-



ROY MASON

sentatives of churches, sent for the distribution of funds given by the different churches.

How They Did Things In New Testament Times

Each church handled her own affairs, and no other church or religious group meddled. You can find no exception to this.

Missionaries were sent out by churches. (Example — the church at Antioch. See Acts 13:2-4 with 14:27). As indicated here, report was made back to the church (Continued on page 5, column 4)

SOME MORE DEADLY DAMNING HERESIES OF THE HARDSHELLS

Hardshells make much of the Bible doctrine of the sovereignty of God. That the Bible teaches the sovereignty of God none can deny, who have read it at all. The Hardshells are heretical on this great Bible doctrine in that they preach only a half-truth; and a half-truth on this subject as on many others is the enemy of and destroys the whole truth. They claim that God is a sovereign and yet they treat Him as a servant. The very heart of the Bible teaching on the sovereignty of God is that He must be obeyed in all things. The Lord Jesus commended the faith of the centurion in Matt. 8, because it was a faith that not only recognized Him as a sovereign; but the centurion's faith in Christ believed that a sovereign Lord must be obeyed. There is where Hardshellism is most heretical. They say God is sovereign and yet will not obey the last command of Him, who said: "All authority is given unto Me in heaven and in earth." The man who really believes in the sovereignty of God, like Saul of Tarsus, will count himself debtor to all men and "as much as in him is," will go his length to obey the Lord's command to "preach the gospel to every creature."

Hardshellism is heretical, fatally heretical, on the doctrine of the sovereignty of God because they cut the heart out of the great commission and will-

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MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

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"To the law and to the testimony; if they speak not according to this word

it is because there is no light in them."—Isaiah 8:20

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THE N.T. CHURCH IN O.T. SHADOWS

PREACHED AT CALVARY'S 1969 BIBLE CONFERENCE

OSCAR MINK
Mansfield, Ohio

There are some who claim to be Bible scholars, that say you are not supposed to use types to teach a Bible doctrine, but I have not been able to find divine prohibition in the Word of God. The Bible declares that all Scripture is profitable for doctrine (see II Tim. 3:16). Most Bible students have realized the importance of studying Scriptural types. A type always prefigures something future. Our Lord is the only One that can look into the future.

God has been pleased in His wisdom to let us look into the Old Testament record and see that He revealed history in advance. One of the chief means that He employs in this is the many varied types, shadows, figures and symbols. All of these speak so vividly of future events. We have an example that cannot be disputed as we take a view of Israel's passover lamb. We hear the Apostle Paul saying in I Corinthians 5:7 that "... Christ our passover is sacrificed for us." Jesus Christ was the antitype of Israel's passover lamb.

I doubt that there is anyone here who would deny that Old Testament circumcision is a type and symbol of the work of the Holy Spirit in the hearts of believers in this age. We could cite many other Old Testament types and identify their antitype in the New Testament. Does this not speak of the omniscience and omnipotence of God in that what He decreed in eternity He was able to bring to pass? Shouldn't it erase every doubt in our mind as to the divine inspiration of the Bible? We should be obedient to the divine injunction given us to "Search the Scriptures." Especially is this true when we are using types and shadows to proclaim or expound the Word of God.

We need to set up guards against over spiritualizing and over literalizing. The whole Campbellite organization has been built on over literalizing. They have taken the ordinance of baptism which typifies the death, burial and resurrection of our Saviour which is the sole means of atonement and have made the ordinance the literal means of salvation. As we look into the Bible we can see that

the New Testament church ordinances point back to that moment on Calvary when our Saviour hung between earth and Heaven in our place, as our sub-



OSCAR MINK

stitute, bearing in His body the sins of all the elect. The ordinances under Israel's economy pointed forward to that momentous hour. The types and sacrifices in the Old Testament were mere representations of that one supreme sacrifice which would take away the sin of God's elect. There is no virtue to remove one's sin in the baptismal waters.

WHY WOMEN SHOULD WORSHIP IN SILENCE

WILLIAM J. FARMER
Lincoln Park, Michigan

(I Cor. 14:34-35)

The writer on many occasions has had to explain some of the reasons why the Lord does not want women to speak, nor rule His church. Here are some of those reasons:

1. The Lord meant for men to rule both the home and the church (Eph. 5:22). Jesus never called a woman disciple. He called twelve men. All the New Testament teaches regarding pastors and deacons, shows that they must be men. For instance, how can any woman be the husband of one wife? (I Tim. 3:2,12).

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The elements in the Lord's Supper, the bread and wine, are not sufficient to atone for one's sins. We find that the Pharisees when Christ was here on this earth among men, confused spiritual bondage with physical slavery. They confused His bodily temple with the earthly temple. In this time in which we live, the population of the world has confused His body, the church, with everything imaginable.

Saving grace is only to be found in the person of Christ, and it is to Him, and to Him alone, that we are to look in order to be saved. We can see that there are yet thousands of people that are turning from the substance, the Lord Jesus Christ, unto the shadows for hope, and for salvation. The Word of God says in Hebrews 10:1 that the law was a shadow!

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."

The law is not a saviour, it is a shadow. The god of this world, Satan, hath blinded the eyes of multitudes, and they are grasping at the shadows for support and substance. They are grasping at the shadows to hide them and cover them from the wrath and judgments of God and there is no support to be found there. Only He that cast the shadows is qualified to recommend or commend the believer unto God and that is the Lord Jesus Christ. As we look in the Old Testament and see many and varied types of the power of the saving grace of the Lord Jesus Christ we can also look there and find the type of the New Testament church.

Genesis 24 records one of the most beautiful illustrations of God and His true church. We see in this illustration the intense interest of the divine Godhead in the church. The church is portrayed as the object of the Father's desire. Abraham is pictured in this chapter as a type of God the Father, who spared not His own Son. Abraham is a type of God the Father who would make a marriage for his son. This call of Rebekah, and her exaltation which is a type of the church, was laid out in the

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WHY I AM A MISSIONARY BAPTIST

(PREACHED AT 1969 CONFERENCE)

JIM WASHER
Hollywood, Florida

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15.

I am sure that there are many, many Missionary Baptists by name in our audience that possibly don't even know the first thing about the doctrines of Missionary Baptists. I am sure this morning that a lot of people might be able to say that "I am a Missionary Baptist because my



JIM WASHER

father or my mother was such." I am thankful to say that I am a Missionary Baptist. My father and mother were Missionary Baptists. My father has passed on, but my mother belongs to the church that I belong to. I am not a Missionary Baptist merely because of my father, nor of my mother. However, I am a Missionary Baptist because my Heavenly Father was one. I want to introduce to you the greatest missionary that has ever put a foot on this earth. That same missionary is the head of the church to

(Continued on page 5, column 1)

THE DIFFERENCE AS TO A CHRISTIAN IS ON THE INSIDE

Let me tell you the story of a girl I knew when I was in London. Her name was Beatrice, and before her conversion she was found three or four nights a week — as often as she could afford it — in the theatres; and after her conversion she turned back upon it all, and for several years seemed to be one hundred per cent for Christ. One day she came to me in great sorrow. She said, "Pastor, I do not know whether I am a Christian or not?" I said, "What is the matter?" "Oh," she said, "I have gone back again into the ways of the world." And I said, "Will you not tell me about it?" And she replied, "You know all my former associates were nice girls, and the other night they came to me and said they were getting up a theatre party and asked me to join them, and I had not the strength to say 'No'; in a moment of weakness I consented — went." I said, "I am sorry to hear that, but how did you get on? Did you enjoy yourself?" "Not a bit." "Well, just tell me about the experience." She said, "All I know is that I was never more miserable in my life." And I said, "How have you got on since?" "Oh, the misery has continued." (When I was down South I got used to the talk of some of the Negroes, and I found they never have a "pain" in their heads; a Negro down South will tell you he has got a "misery" in his head — it is all-

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"GOD'S INTEREST IN THIS WORLD"

(PREACHED THANKSGIVING MORNING)

"Will God indeed dwell on the earth?"—I Kings 8:27.

I am a staunch believer in the Trinity. I believe in God the Father, God the Son, and God the Holy Spirit. No individual could believe more strongly in the Trinity, nor in a triune God, than I.

I recognize the fact that the word "trinity" is not to be found in the Bible. In fact, you can look and search, from Genesis to Revelation, and you will never find the word "trinity" itself in the Bible. But you do find the Trinity in all the Bible. As you peruse its pages all the way from

the beginning to the end, you will find the work of the Father, the work of the Son, and the work of the Holy Spirit set forth throughout the entirety of God's Book.

At the baptism of the Lord Jesus Christ, we find that God the Father spoke from Heaven, saying:

"This is my beloved Son, in whom I am well pleased."—Mt. 3:17.

God the Son was present to be baptized, and God the Holy Spirit came down and rested upon Him.

When the Lord Jesus Christ

gave His commission to the church, as found in Matthew 28:19,20, He said to baptize those that should be saved in the Name of the Father, and of the Son, and of the Holy Spirit, which is another reference to the Trinity.

When our Lord would call Isaiah to his special task of service, Isaiah stood in the presence of God and he saw the seraphim. The word "seraphim" means "a burning one." In other words, they were so holy that they burned in their own holiness, yet when the seraphim stood in the presence of God, they covered their

(Continued on page 2, column 1)

Any Christian may grow gradually so hardened that the sin he once abhorred does not move him at all.

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JOHN R. GILPIN.....Editor

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BOOK REVIEW

"THE SINS OF SAINTS"

By HERBERT G. LOCKYER

"Among the many titles describing those who are the Lord's none is so prominent and pertinent as that of *saints*." Thus begins the challenge which runs throughout these pages.

The book is divided into four parts:

Saints in Scripture
Sainly and Unsainly Saints
Sins of Saints
Saviour of Saints

Part 3, comprising the major portion of the book, has a chapter devoted to each of these Sins of Saints:

Sadness
Ingratitude
Selfishness
Despair
Jealousy or Envy
Prayerlessness
Unbelief
Carnality
Faithlessness
Complaining
Yielding
Monotony
Forbidden Alliances
Worry
Pride
Sin Which Easily Besets
Fretfulness
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Malice
An Unbridled Tongue
Inspidity
Fruitlessness
Temper
Self-Ignorance

Generally speaking this is a splendid book. There are a few statements with which we do not agree, but in the main it is a book that ought to be read by every believing child of God. It should be an encouragement for Christian living and above everything else it ought to stimulate Christian growth.

The book is cloth bound, contains 255 pages and certainly is a bargain at the low price of \$3.50.



"God's Interest"

(Continued from page one)
faces with their wings and said: "Holy, holy, holy, is the Lord of hosts."—Isa. 6:3.

I think the fact that they used the word "holy" three times is a latent reference to the Trinity—the Father, the Son, and the Holy Spirit.

When the Apostle Paul wrote

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to the church at Corinth and gave to them a benediction, he said to them:

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all. Amen."—II Cor. 13:14.

Here you find the Lord Jesus Christ, the Father, and the Holy Spirit mentioned in this benediction that Paul gave to the church at Corinth.

The first verse of the Bible says:

"In the beginning God created the heaven and the earth."—Gen. 1:1.

The word for "God" would indicate a plurality in the Godhead. In English, we have two numbers, singular and plural, but in the Hebrew language, there are three numbers: singular refers to one, dual refers to two, plural refers to three or more. The word for God, as used in Genesis 1:1, is a plural word, indicating at least three persons in the Godhead.

I could mention many other references to the Trinity, but I cite these few that you might see that while the word "Trinity" itself is not found in the Bible, actually the Trinity, the Godhead, is found on every page of the Bible.

My text says, "Will God indeed dwell on the earth?" I'd like to show you that the entire triune God — the Father, the Son, and the Holy Spirit — are interested today, and have always been interested, in this earth, and its events.

I

THE FATHER.

May I remind you that the Father has evidenced an intense concern for this earth. He created this earth that you and I walk on — this earth that you and I live upon. It did not come about by an evolutionary process, but rather it came from the creative hand of Almighty God. I would say then that God is interested in this earth, and He shows His interest in view of the fact that He is the one who has created it.

The Apostle Paul would remind us of this truth, for he says:

"For by him were ALL THINGS CREATED, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Col. 1:16.

The book of Hebrews likewise tells us that God is the Creator, for we read:

"GOD . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he MADE THE WORLDS."—Heb. 1:1,2.

"And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."—Heb. 1:10.

I say then, beginning with the creation of this world, God the Father has evidenced His interest in this world, and His intense concern for this earth. He was here when sin entered, for immediately after the entrance of sin into the human family, we find that God the Father took a walk in the Garden of Eden, and the Word of God tells us how He asked the first question that was ever spoken by God. We read:

"And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, WHERE ART THOU?"—Gen. 3:8,9.

Not only was God present when sin became a reality, but He was also present at the time of the flood when God would destroy this world, with its millions of people, and with its great population. When God would destroy this world with a flood, He said:

"My spirit shall not always strive with man."—Gen. 6:3.

"And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, where-

HE PUT HIS FOOT IN HIS MOUTH

A pastor and his guest preacher were in the "Amen Corner" awaiting the hour to start the service.

"Who's that ugly woman?" the guest preacher asked in a whisper, as he indicated the place a certain woman was seated.

"Why, that's my wife," said the pastor.

"No, I mean the one next to her," said the guest, hoping to extricate himself from an embarrassing predicament.

"The one next to my wife is my daughter," said the pastor.

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in is the breath of life, from under heaven; and every thing that is in the earth shall die."—Gen. 6:17.

Beloved, God the Father has always been concerned about this world. When they needed a man to lead the children of Israel out of the land of Egypt, it was God who called Moses. We read:

"And when the Lord saw that he turned aside to see, GOD CALLED unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy Father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God."—Ex. 3:4-6.

I say to you, that the God who created this world, the God who walked in Eden's Garden when sin became a reality, the God who destroyed this earth with a deluge in the days of Noah, the God who called Moses to lead the children of Israel out of the land of Egypt — that God is so concerned about this earth and about this world, that He has spoken to us from Heaven many, many times.

Listen:

"The word which came unto Jeremiah from the Lord."—Jer. 21:1.

"Now the word of the Lord came unto Jonah."—Jonah 1:1.

"The burden of the word of the Lord to Israel by Malachi."—Mal. 1:1.

You'll notice that every one of these Old Testament prophets said that their message was a message from God. They tell us that they got their message from the Lord. I say to you, there is not a word written in this Old Testament that was not spoken audibly by God from Heaven to these preachers. These men of God who wrote the Old Testament were merely secretaries, or clerks, or amanuenses that wrote down the words that God Himself spoke from the Throne. 2600 times the Old Testament writers tell us that their words are the words of God.

I tell you, beloved, God the Father has always been interested in this world. He is sovereign over the world.

Notice again:

"See now that I, even I, am he, and there is no god with me; I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand."—Deut. 32:39.

Beloved, God has always been concerned about this world — so much so that He is even sovereign over this earth. When the plagues came over the land of Egypt, it was God who brought those plagues. When Daniel laid down in the lion's den and slept as peaceably as you slept last night in your comfortable bed, it was God who shut the mouths of those lions. When the children of Israel came to the Red Sea and would cross over without a boat — without a means of conveyance, it was God, the Elohim of the Bible — it was God the Father who opened those waves and dried up the path before them, so that Israel marched across the Red Sea to safety on the other side. When the children of Israel came to the Jordan Riv-

er, as the waters were overflowing at flood tide, it was God, the Elohim of the Bible, the God of creation, the God that has always been interested in human events in this world—it was that God who opened up the Jordan River and held back the waters from above so that the children of Israel crossed over to safety on the other side.

I tell you, beloved, this sovereign God, the Father Himself, has always had a tremendous concern for the events of this life, and for this earth, and this world in which we live.

### II

#### THE LORD JESUS CHRIST.

I would like for you to notice the work of the Lord Jesus Christ in this respect. The Son of God, even Jesus Christ, has been to this earth, but He is gone away now. There was a time when the Lord Jesus Christ came down from Heaven unto this earth. We read:

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, AND DWELT AMONG US."—John 1:1,14.

This tells us that Jesus Christ was the Word of God. He was God but He was made flesh. Literally, He tabernacled among us. He lived here among us.

One day, Jesus Christ came to this earth. Go with me and stand in Heaven itself and look at the angels as they listen with rapt astonishment when the Lord Jesus Christ announced, "I am going to earth to become a man." Look at the angels as they turn to each other and say, "Will He actually go to earth? Will He actually become a man? Will He actually be clothed with the mortality of man?" See them as they look in wonderment as He unloosed His golden sandals, and as He announced to all Heaven, "I do not disdain the womb of a virgin." See Him as He leaves Heaven.

Then, beloved, what a stoop! What condescension! I look there in Bethlehem and see a woman, just like you women who are here this morning, giving birth to a baby. I see them as they wrap that baby in its first swaddling clothes and laid Him in a manger. As I look, I see God within the manger. An ordinary babe, we would say? Yes, and also an extraordinary babe. It was God Himself in the flesh. I say, what condescension it was when Jesus Christ came down to this earth!

In Isaiah 9:6, He is called "The mighty God." What effect did the mighty God have upon this world? We might as well admit it, and we might as well confess that when the mighty God came from Heaven to this earth, even after two thousand years, He hasn't changed this earth one particle.

Romans 1:28 says concerning (Continued on page 3, column 1)

the people of this earth that they "did not like to retain God in their knowledge."

Luke 2:7 tells us that at the time He was born, there was "no room for Him in the inn."

John 15:25 gives us the words of Jesus Himself when He said, "They hated me without a cause."

Mark 12:7 would show the reaction of the people, for they said, "This is the heir; come, let us kill him."

When the Apostle Peter was preaching on the day of Pentecost, at the time when the three thousand were saved, he accused the Jews of their crime, and he said, "Him ye have taken, and by wicked hands have crucified and slain."

I say to you, beloved, these Scriptures would show us that when the Son of God, the second Person of the Trinity, came down to this world to live here upon this earth, He was hated, He was maltreated, He wasn't appreciated, and in no sense of the word did the Lord Jesus Christ change this world.

We read:

"Surely the wrath of man shall praise thee."—Psa. 76:10.

It was the wrath of man that caused Jesus Christ to be nailed to the cross. It was the wrath of man that caused the Son of God to be lifted up at Calvary. It was the wrath of man that caused Jesus Christ to be mistreated and maltreated at the crucifixion. But, beloved, that wrath of man was for the praise of the eternal triune God, for it was as a result thereof that our salvation was made a reality, and that you and I today have peace in the Lord Jesus Christ.

Notice again:

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."—I Peter 2:24.

Also, the Apostle Paul, as he contemplates Calvary, said:

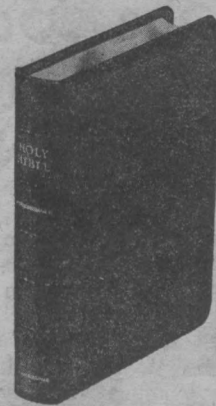
"He hath made him who knew no sin, to be sin for us; that we might be made the righteousness of God in him."—II Cor. 5:21.

Beloved, I thank my God that Jesus Christ came down to this world. Though He was hated, and though He was not appreciated, and though He was cast out, and though He was abused by the crowd, I thank God that it was while He was in this world that Jesus Christ wrought our salvation.

Now He has left us. He is absent from the world. He has gone away. One day, He stood outside the city, on the mount of Olives, and the disciples saw Him as He suddenly began to lift Himself up slowly into the skies. I am satisfied that they stood and looked wonderingly and gazed longingly, as they saw Him go into the sky, ultimately becoming just a speck, and finally He

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## "God's Interest"

(Continued from page two)  
disappeared from them. The Lord Jesus Christ is absent from the world.

Beloved, notice this, while the world disowned Him, Heaven received Him. What a blessing it is to know that while the world had no use for Him — while the world was not concerned about Him, and while the world disowned Him, Heaven received Him. Listen:

"Wherefore God also hath highly exalted him, and given him a name which is above every name."—Phil. 2:9.

This text comes after Paul discusses the fact that Christ was incarnated, that He was crucified, and that He died for our sins. Then God highly exalted Him.

I say to you, as God the Father is interested in this earth and all its events, Jesus Christ was interested. Jesus Christ came, but He has gone away.

### III

#### THE HOLY SPIRIT.

God, the Holy Spirit, has come down. Thank God, He is still with us.

Oh, how it blesses my soul to know that there has never been a time, from the day that God spoke this world into existence, but what God has been here in this world. God the Father was here, God the Son was here, and now God the Holy Spirit is here. Jesus said:

"Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."—John 16:7.

Jesus went; the Holy Spirit came. Jesus withdrew; the Holy Spirit appeared. Jesus made His departure; the Holy Spirit came into this world.

On the day of Pentecost, the Holy Spirit took up His residence within the church. Jesus came to tabernacle. John 1:14

says that "He dwelt among us." He tabernacled among us. A tabernacle is of a temporary nature. Jesus didn't come to stay, but the Holy Spirit came on the day of Pentecost, to stay here as long as Jesus' church is within the world.

When the Holy Spirit came, where did He take up His residence? It was in the church that Jesus built. Listen:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

Great day of days! The day that the Holy Spirit baptized the church, took up His residence, and became the motivating part of the church that Jesus built!

Notice again:

"In whom ye also are builded together for an habitation of God through the Spirit."—Eph. 2:22.

Beloved, the Holy Spirit came to dwell in this world, and He came to make the church His habitation. I challenge you to find that He ever has inhabited anything else but a New Testament church. He doesn't dwell in a P.T.A. He doesn't dwell in any political organization. He doesn't dwell in any sort of a fraternal organization in this world. He does not dwell in Protestant nor Catholic churches. He only dwells in the church that Jesus built.

That is why it is that I believe so strongly in Baptist Church perpetuity and succession. The Holy Spirit came here. He took up His residence in the church. From that time down to this, every church that has come into existence from that first church, has the Holy Spirit indwelling.

I have no right to go out and start a church on my own. Neither did John Wesley. Neither did Charles Wesley. Neither did John Calvin. Neither did any of the Reformers. Neither did Martin Luther. Neither did any of the men who brought these Protestant organizations into existence have any authority to do so. They started them on their own, without the Holy Spirit.

I contend that there has to be an unbroken line of continuity, and perpetuity, and succession from the first church that was baptized by the Holy Spirit, on down, one by one, to the present day. Otherwise, they do not have the Holy Spirit indwelling them. I am insisting that the Holy Spirit took up His residence, and there has to be church perpetuity and succession therefrom.

For 1900 years — for nineteen long centuries, the Holy Spirit has been here, unseen by any, unknown by many, and unappreciated by the majority. But He is here. Oh, how I thank God that this is true. He is here to quicken; He came for that purpose. He is here to teach. He is here to comfort.

Beloved, I thank God that in the Old Testament, God the Father was here; in the New Testament, God the Son was here, but He has gone; and from that day down to this, the Holy Spirit has been here, and He is still here.

### IV

#### JESUS CHRIST IS COMING BACK AGAIN.

My text asks the question, "Will God indeed dwell on the earth?" I am trying to show you that God has indeed dwelt on this earth all the days since this earth came into existence, and that Jesus Christ is coming back to us someday.

When Jesus was getting ready to leave this world to go back to Heaven, He comforted His disciples by saying:

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also."—John 14:2,3.

On the day that the Lord Jesus Christ was taken up into the sky, as the disciples stood there, shielding their eyes and looking up into the sky, the angels of God said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen him go into heaven."—Acts 1:11.

When the Apostle Paul would write concerning the institution of the Lord's Supper, he said:

"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.

When the Apostle Paul would write to the Thessalonian Christians, he said:

"For the LORD HIMSELF SHALL DESCEND from heaven."—I Thess. 4:16.

Notice again:

"For yet a little while, and HE THAT SHALL COME, WILL COME, and will not tarry."—Heb. 10:37.

Notice that he says, "a little while." The Bible says that a day with the Lord is as a thousand years, and a thousand years is as

a day. From God's standpoint, Jesus has only been gone a scant two days.

The Lord Jesus said:

"Occupy till I COME."—Luke 19:13.

You and I have a task, and that task is to occupy. For how long? Until the Lord Jesus Christ comes back.

As the Lord Jesus Christ was talking to His disciples after His resurrection, and just before His ascension, He said:

"If I will that he tarry TILL I COME, what is that to thee?"—John 21:23.

Then in the last book of the Bible we read:

"Surely I COME QUICKLY."—Rev. 22:20.

Beloved, I say to you, God's purpose for this earth is to dwell on the earth. The Father has always been interested in it, even to the extent that He spoke, from Heaven, this Bible unto us. The Son has been interested in it, to the extent that He came and died for the elect of God. The Holy Spirit is so interested in it that He has stayed here for nineteen hundred years though He has never been seen by any one, and as I said, unappreciated by the majority. The Lord Jesus Christ was here and has gone away, but thank God, He is coming back.

### V

#### "WILL GOD INDEED DWELL ON THE EARTH?"

Thank God, He has always done so. One of the Trinity has always been concerned about this earth. Do you know why? He has a treasure here. He has a pearl here. If you will read Matthew 13, you will find that someone buys a field to get out of it a treasure. Someone buys a pearl for the sake of the pearl. Beloved, God has a treasure here. He has a pearl here. He has His own people here. Listen:

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name."—Acts 15:14.

That is what God is doing. That is His concern for this earth. He is taking out of this earth a people for Himself.

Beloved, He is not going to be defeated, for we read:

"And I saw a new heaven and a new earth."—Rev. 21:1.

Some of these days this earth will be burned over and purified. Some of these days this earth is going to be made different to what it is today.

Beloved, God the Father, God the Son, and God the Holy Spirit have always been interested in this world, and they will never give up that interest until the last one of God's elect is garnered out of this world, and the last one of God's elect has been saved and been made ready to live here with Him in a purified world.

All of the elect are going to be saved. Listen:

"All that the Father giveth me SHALL COME TO ME."—John 6:37.

"He shall see of the travail of his soul, and SHALL BE SATISFIED."—Isa. 53:11.

Thank God, there won't be one of the elect of God that won't get to Heaven. There is not going to be one of God's elect that is not going to live here on earth.

God has always been concerned about this earth to get out of it His treasure — to get out of it His pearl — to get out of it His people — that people that is chosen for His Name. Someday,

He is going to look out over that vast throng, and "He shall see of the travail of his soul, and shall be satisfied."

We read:

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isa. 11:9.

Yes, someday, this earth, which rejected Jesus, which hated Him without a cause, this earth which crucified Him, this earth which had no place for God, this earth that has never been able to appreciate the Holy Spirit, this earth someday is going to be "full of the knowledge of the Lord, as the waters cover the sea."

Oh, glorious day, when the kingdoms of the world shall become the kingdoms of our Lord! I think the mountains shall whisper to the sea, "Redemption!" And the sea shall answer back to the mountains, "Redemption!" And the mountains and the sea and the sky shall all shout "Redemption!"

I think that the saints of God of North America will say "One Lord!"; those of Asia and Europe shall say "One faith!"; those of the islands of the sea and Africa shall say "One baptism." And all together, coupled with the angels, the archangel, the cherubim and the seraphim, they shall shout, "One Lord, one faith, and one baptism!" with a resounding "Amen!" in view of the fact that God's purpose with this world is completed. God has been concerned always with this world, and has ultimately fulfilled His purpose in the salvation of His elect people that He chose unto Himself.

It is then that Matthew 6:10, "Thy will be done in earth, as it is in heaven," will be fulfilled. It will never come to a fulfillment — you may pray it, you may recite it, you may say it over and over again — but Matthew 6:10 will never be fully fulfilled until in that hour when His will shall be done in earth, as it is in heaven. Glorious day, when all this shall take place!

### CONCLUSION

Do you and I have anything for which to thank God this morning? Do you and I have anything for which to render thanks unto Him? What a day of thanksgiving it ought to be!

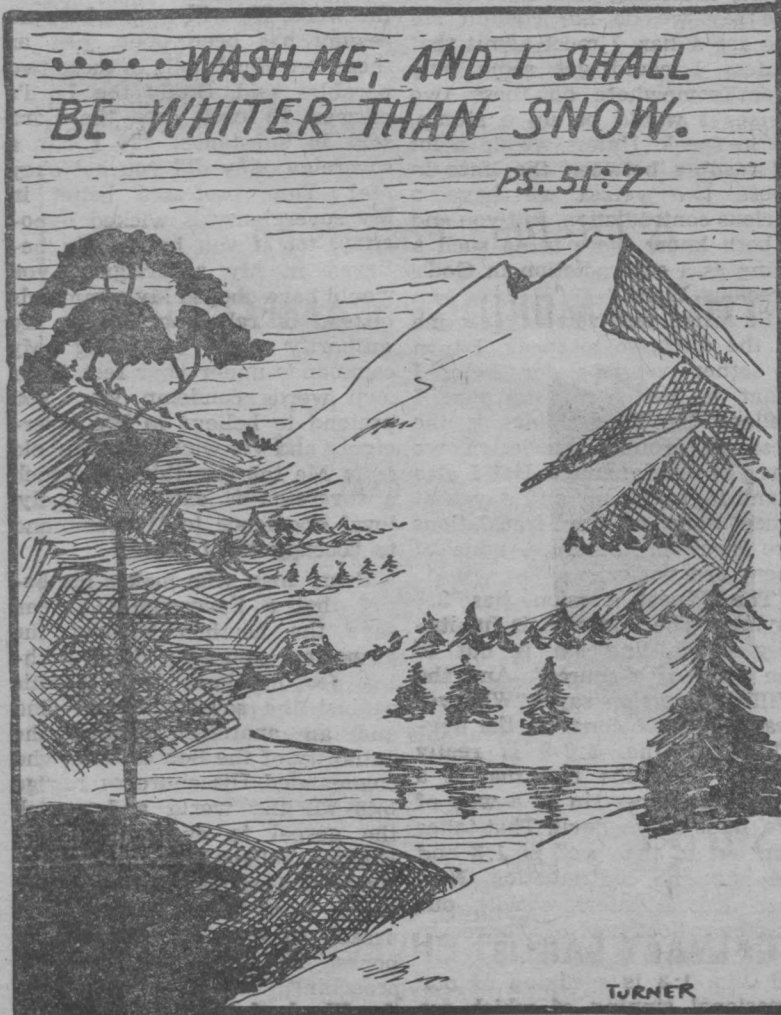
Beloved, God has been deeply concerned about us. I have tried this morning to preach to you so many great truths. I have preached to you about the Trinity and about God the Creator. I preached to you about the inspiration of the Scriptures, the sovereignty of God, the incarnation, the crucifixion, and the ascension of Christ. I preached to you about the Holy Spirit indwelling His church, and the perpetuity and succession of His church. I have talked to you about the second coming and the glorious results of election. Put it all together, sum it all up, and you will find the answer to the question of my text, "Will God indeed dwell on the earth?" Thank God He is going to. And you and I are going to. His will is going to be done here in this earth, just exactly as it is done in Heaven.

How we thank Him this morning, and how we praise Him for all His goodness to us today!

THE BAPTIST EXAMINER

DECEMBER 19, 1970

PAGE THREE





# The Baptist Examiner FORUM

"Please explain I John 3:6-9. How does this fit in with 'once in grace always in grace.'"

AUSTIN  
FIELDS

PASTOR,  
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Church  
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These verses fit in very well with the doctrine of the security of the saved for they teach that one cannot fall from his standing in God, and then in no uncertain terms, it tells us why we cannot fall. In explaining our standing before God as sons of God (verse 1-3), the Holy Spirit marks out clearly and most forcibly the contrast between the sons of Adam and the sons of God. Each of us who are regenerated have two natures: one from our father Adam (flesh) and the other from our Heavenly father. Sin can only be committed by and in the nature that we received from Adam for it was through Adam that sin entered the human race. This is why the Comforter said, "They that are in the flesh cannot please God."—Rom. 8:8. The reason one cannot please God in the Adamic nature (fleshly) is because of the sin in it. Since the Lord condemned sin in the flesh, to worship God in the flesh would be to worship Him with sin; and therefore, it would be impossible to serve God in the energy of the flesh for it is of the devil. He (fleshly man) who committeth sin is of the devil, and not of the Lord and we who are saved are the sons of God, and serve Him in spirit and in truth.

"Whosoever abideth in Christ sinneth not." I do not believe that any fleshly man can abide in Christ for He said, "I am the vine you are the branches," and neither can the fleshly man bear righteousness unless he is in Christ for the Adamic nature does not have the ability to produce fruit. The branches take the nature of the vine; therefore verse 6 is referring to the divine nature of God within each child of God. This is in contrast to the nature of Adam which is full of sin, and thus under the condemnation we received in the first birth. The latter portion of verse 6 is referring to the natural man who is under condemnation and is therefore sentenced to death. In verse 7, the Spirit reveals that he who performs a righteous work (followers of the Bible) is righteous, or his works stem from a righteous nature, which is righteous, or as pure as God is pure. Verse 8 substantiates this view for it says:

"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God manifested, that he might destroy the works of the devil."—I John 3:8.

One cannot bear fruit from an evil corrupt heart but must have a new heart to bear righteous fruit. Brethren, the divine nature which is placed within us at regeneration by the Holy Spirit can no more sin than Christ can sin for it is God within us. I believe that it is impossible for one to fall from his perfect standing in Christ for the simple reason that whosoever is born of God cannot sin. After telling us that those who are born of God cannot sin, the spirit then tells us why they cannot sin, and the reason is that

"His seed remaineth in Him," and He cannot sin because He is born of God. I feel sure that all will agree that the flesh is not born of God is therefore sinful. The Lord said:

"That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."—John 3:6.

Therefore, the Spirit, is referring to the new nature when He tells us His seed remaineth in him, or we might say His blood (Christ's) remaineth and therefore one cannot sin. We are born in sin and our bodies are fed by the sinful blood of Adam, whereas the new nature is fed by the blood of Christ, who is born of God, and is free from sin. Thus, we who are born of God came from Him who was clean, and we are also clean from sin—not like the flesh which Job asked us about in Job 14:4.

"Who can bring a clean thing out of an unclean? not one."—Job 14:4.

Paul very clearly pictures for us the two natures in Romans 7. He shows us that the fleshly nature is evil, and is therefore of Satan and that the divine nature which is from God is sinless. They that sin do so in the Adamic nature for it is of the devil as pictured in Gen. 3 when sin entered. Never (because it is impossible) does the divine nature sin or rebel against God. Thus, I John 3:6-9 teaches that it is impossible for one who is born of God to fall from his state as a son of God.



ROY  
MASON

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The difficulty here is the translation, and that is true in the case of many difficulties in understanding the Bible. The King James Version makes John to contradict himself. Now apart from divine inspiration, John was not foolish enough to teach things contradictory in the same chapter. In I John 1:8 he says, "If we say we have no sin we deceive ourselves and the truth is not in us." But in I John 3:6, a few moments after he had written this, John says, "Whosoever abideth in him sinneth not." How can these seemingly contradictory statements be reconciled? By the realization that two different kinds of verbs are used in these two expressions. There is the verb of single action, and second there is the verb of continuous action.

To illustrate: Suppose someone says to you, "Down the street yonder I saw a man strike another man." You get the picture of a single act, don't you? But suppose he had said, "Down the street yonder I saw a man beating another man." That gives you the picture of continuous action.

The same applies here. In I John 1:8 the writer says "If we say we have no sin, we deceive ourselves." The meaning is "if we say we have not sinned at all—have not committed a single act of sin." But in I John 3:6, the verb of continuous action is used signifying, "Whosoever abideth in him, does not live a life of sin." Or verse 8 which says in substance "He that lives a life of sin is of the devil."

These translations accord with

our common sense and observation. None of us would deny that a person is a Christian because he commits a sin, but we certainly would doubt his Christianity if he wallowed in sin and made sin his main practice of life.

Some interpreters hold that reference in the passage under consideration is to the spiritual part and the physical part of man. That he doesn't sin with his spiritual nature. This has always seemed to me but an argumentative subterfuge.

As to "once in grace always in grace," I do not think that the Scriptures under consideration would disprove that doctrine.

Summarizing: I believe that John means that the person who claims sinless perfection is a liar, but he makes clear likewise that the person who makes sinning his main practice of life—lives in it—continuous in it, is one who belongs to the devil.

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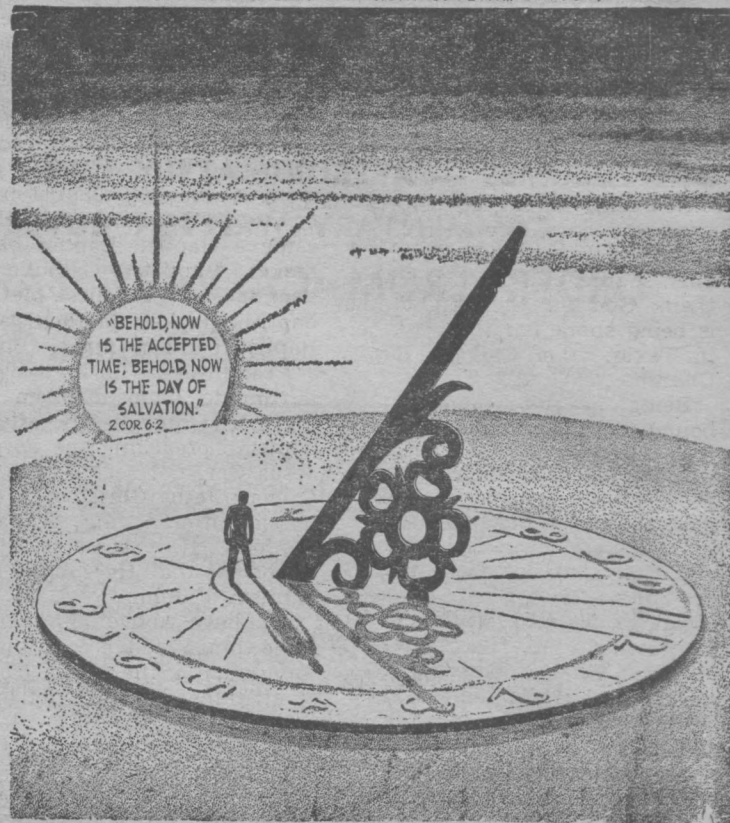
Before we begin considering the verses in question we must first remember that John explains our sinful condition in the first chapter of this book. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."—(I John 1:8-2:1)

After this he begins writing about how we should live, making our goal that of serving without sin. The underlying teaching of the entire book is that we must understand our sinful nature and strive hard not to sin.

In the third chapter John begins talking about the knowledge of our future. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—(I John 3:2). Because of this hope we strive to live in such a way that is pleasing to God, thus we have such passages as verses 6-9. I think we can understand it a little better if we use the Williams translation of these verses. "No one who continues to live in union with Him practices sin. No one who practices sin has ever seen Him or come to know Him. Dear children, avoid letting anyone lead you astray. Whoever practices doing right is upright, just as He is upright. Whoever practices sin belongs to the devil, because the devil has practiced sin from the beginning. This is why the Son of God appeared, to undo the devil's works. No one who is born of God makes a practice of sinning, because the God-given life-principle continues to live in him, and so he cannot practice sinning, because he is born of God."—(verses 6-9).

This passage is simply saying that a person who is born again, saved Christian will not continue in sin. He will sin, as shown in the 1st chapter, but when he does he will ask forgiveness. When Isaiah saw the Lord, he said; "... 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..." "Therefore if any man be in Christ, he is a new creature; old things are passed away, behold, all things are become

"WHILE IT IS DAY; THE NIGHT COMETH..." JOHN 9:4



new."—(II Cor. 5:17). You can't tell me that a person can be a Christian and still do the same old sinful things he did before he was saved. A Christian will clean up his life and turn to the church for comfort and guidance instead of a saloon or even some habit. He will speak of the glory of God instead of some tale of the flesh.

This passage is simply pointing out that anyone who professes to know Christ but who continues in sin is not a possessor of Christ. We will sin, true, but we will not make a practice of it and we will certainly ask forgiveness when we do.

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COOK

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Some of my very dear friends give me a hard time when I quote from other versions. But if we take the King James version as we find it in I Jno. 1:8 and 3:8 we either deceive ourselves and the truth is not in us or else we are of the devil. According to I Jno. 3:8 as we have it here if we commit sin we are of the devil. But, on the other hand, according to I Jno. 1:8 if we say we do not commit sin we are a liar. I must admit that unless I could get some help from somewhere on these two verses I would be up a stump, so to speak. Unless we do a lot of reading between the lines in these two verses we have a serious contradiction. But you and I both know there is no such a thing as a contradiction in God's precious Word.

So when one version gets me in the ditch, so to speak, I turn to other versions for help. I want to hasten to say that I believe the King James is the best all around translation we have in our language. But I also want to hurry up and say that since none of our translations are inspired, therefore, none of them are perfect.

The Wuest version has 3:8 saying, "The one who is habitually committing sin is out of the devil as a source". And the Williams version says, "Whoever practices sin belongs to the devil". So I Jno. 3:6-9 is really setting forth the fact that if a person practices sin as a way of life, he is of the devil. That takes him out of the "we" in 1:8 and we have no contradiction. Neither does it interfere with our precious doctrine of "once in grace always in grace".

I Jno. 1:8 is speaking of our occasional sinning of which we are all guilty. But I Jno. 3:8

speaks of continual sinning of which only the unsaved are guilty.

## Hardshellism

(Continued from page one)  
fully and wickedly disobey Christ's sovereign command to "preach the gospel to every creature." The one ground of censure against the one-talent man was that he claimed to believe in the sovereignty of God and yet did not do what his sovereign Lord told him to do with his money. The same offense called forth the just rebuke of his sovereign Lord against the in the parable of the pounds, who tried to excuse himself for disobedience to his Lord's command on the ground that his Lord was sovereign and could do it without his servant's help. Study afresh the parables of the talents in Matt. 25 and of the pounds in Luke 19 and the man censured in each case is a man heretical as to the sovereignty of God. He made his belief in the sovereignty of God an excuse for doing nothing, just like Hardshells do. Both of them said like all Hardshells say, whether in Hardshell churches or in Missionary churches, that God was a sovereign and reaped where He did not sow.

That is the favorite excuse of Hardshellism. God is sovereign, they say, and can and will save the heathen without the gospel; in other words, since the seed is the word, He will reap where no sowing has been done, just as these two Hardshells in these two parables said. Study the Lord's answer. In each case the Lord said in substance: "If I am a sovereign, why did you not obey Me? Your professed belief in My sovereignty is wicked hypocrisy; for if you had really believed in My sovereignty, you would have obeyed My commands instead of rebelling against My authority and trampling My commands under your feet. Your own words condemn you. You pretend to believe in My sovereignty and yet wickedly withheld from Me the one thing to which a sovereign is entitled, namely, loyal obedience to My command to 'occupy till I come.'"

Every man who makes his belief that a Sovereign God can save the heathen without the gospel an excuse for doing nothing for missions, is a heretic against the sovereignty of God and an anarchist against the authority of the Son of God, who commanded His churches to "go into all the world and preach the gospel to every creature." Ezekiel believed in the sovereignty of God and when his sovereign Lord told him to go and preach to a valley full of dry bones, he went and went to preaching, "O ye dry bones, hear the Word of the Lord." That is (Continued on page 5, column 1)



## APPRECIATED LETTER

Dear Brother Gilpin

I am brother Paul Tiber's son-in-law.

I was drafted into the Army in July.

The Baptist Examiner has meant more to me, these past few weeks, than ever before. (I used to receive it at home.)

At sometimes it has been the only source of "truth" to me. I thank God for the "Light" that is being shone, all the way, here in Texas, from Calvary Baptist Church.

Being in the service, I am bound to jump around the country. With each jump there will be a change of address. I am sorry, but there is nothing that I can do except wait until I arrive at my new station and send you my new address.

I will try to do this as fast as possible.

Pvt. T. L. Branem  
Ft. Sam Houston, Tex.

## Hardshellism

(Continued from page 4)  
the right kind of belief in the sovereignty of God, believing that He has the right to command and that we have no right to make excuse or to disobey Him.

The first fatal heresy of Hardshellism is that it is a wicked and wilful rebellion against the authority of the Lord Jesus, which is the very heart of the doctrine of God's sovereignty.

## Missionary Baptist

(Continued from page one)  
which I belong. He is not a Reverend, nor is He an Elder. I might introduce to you that same One who is the head of my church, as the Word of God introduced him:

"And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased." — Mt. 3:17.

I want to call your attention to this one fact; that voice from Heaven came at a time when our Lord had journeyed several miles to be baptized at the hands of the first Baptist preacher. The voice of God confirmed the fact that He was pleased in His Son, the Lord Jesus Christ, being identified with that Baptist called the Baptist. I say, as other brethren have already said, the name Baptist is a divine name, because the man John was sent from God. He was sent from God with a divine commission. It hasn't always been that I have been as proud of the name Baptist as I am now. I cherish the name of Baptist.

I

I am a Missionary Baptist, because the first preachers sent into this world were Missionary Baptists. I know that I am a Missionary Baptist because my Lord is a Missionary Baptist and was baptized at the hands of the first Baptist preacher. Did you ever wonder why Jesus went to John the Baptist for His baptism? Baptism pictures what our Lord and Saviour Jesus Christ has done for His people. It portrays the death, burial and resurrection of our Saviour. But do you know other than that it also shows to me when one steps into the baptismal waters he sees there the sins of men being buried and raised in the newness of life. Did you know that was not the thought of our Lord as He went into the water to be baptized by the first Baptist called John. There certainly was no repentance on the part of our Saviour. He was God Himself. He did not have to declare to the world "I have been born from above." He was from above, and the Lord of all glories said, "This is my beloved Son in whom I am well pleased."

He made that journey there to be baptized by this Baptist preacher. He identified Himself as a Baptist by subjecting Himself to John the Baptist's baptism from above. I am a Missionary Baptist for this reason.

I tell you, if you ever go to the Catholic church to be baptized, and they baptized you, you are going to be a Catholic. If you go to the Methodist church and are baptized, you are going to be a Methodist. And beloved, our Lord and Saviour Jesus Christ went to the first Baptist preacher, to be baptized, and He became a Baptist. Baptist baptism makes Baptists. Catholic baptism makes Catholics. Methodist baptism makes Methodists, but Baptist baptism makes Baptists.

I see my Lord in Matthew submitting to John's baptism. I see my Lord immediately after His baptism, preaching the gospel of Jesus Christ. I see my Lord and Saviour Jesus Christ on a divine mission after having the baptism of John. It was necessary and important that He submit to the baptism of John.

I believe above all, there are some things hidden from the very foundation of the world. I believe of all things that are not hidden, one of the greatest outstanding facts in the Bible today, is that of the Baptist Church. It is not hidden, it is not camouflaged by any means in the Bible. It stands out a mighty truth.

II

I am a Missionary Baptist because of the very word "Missionary." I like Webster's definition of "missionary." Mr. Webster says missionary means "a person or persons, sent on a mission."

The Lord said in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

As that commission came from the lips of the Lord Jesus Christ, it went to His glorious church—those that had been baptized by John. That commission was not given to Alexander Campbell, for he had not had the baptism of John. It wasn't given to John Calvin either. It was given to those Baptists on that glorious day that they submitted to the baptism of John.

We find that immediately after the commission there was action on the part of the church. It seems like there was no hesitation when they received that commission. This causes me to wonder as I look about our churches. It sorrows my heart sometimes to see those that say they have been set apart unto the gospel ministry of the Lord Jesus Christ — called to be pastors called to be evangelists, called to be missionaries — yet not preaching. We find preachers all across our country, three and four in one church, occupying pews, rather than a pulpit. I believe that if God calls men to preach the gospel of Jesus Christ, they will not be occupying pews. They will be going forth with the commission that the Lord Jesus Christ gave them.

I wonder sometimes, have these people actually been called of God? I find no evidence in the Bible of those that have been called by God sitting around, dreaming what they may do. God gives purpose to those that He calls. They do not hesitate. The evidence of being called of God to the ministry is that of action. I serve one of the greatest men of action this world has ever known. I serve the Lord and Saviour Jesus Christ. I do not serve a failure, but I serve One who said He had power to lay His life down, and He had power to take it up again. If you have been called of God to pastor, to be an evangelist, or to be a missionary, there should be action on your part. You should be a missionary in deed as well as in name.

III

I am a Missionary Baptist because of the message Missionary Baptists have. They have a message that is unlike that of the people that believe in salvation by works. I ask you, what is the message that Missionary Baptists

have had from the very beginning of all time? It is found in I Cor. 15:3, where the Apostle Paul said:

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand. . . I delivered unto you first of all that which I also received, how that CHRIST DIED for our sins according to the Scriptures."

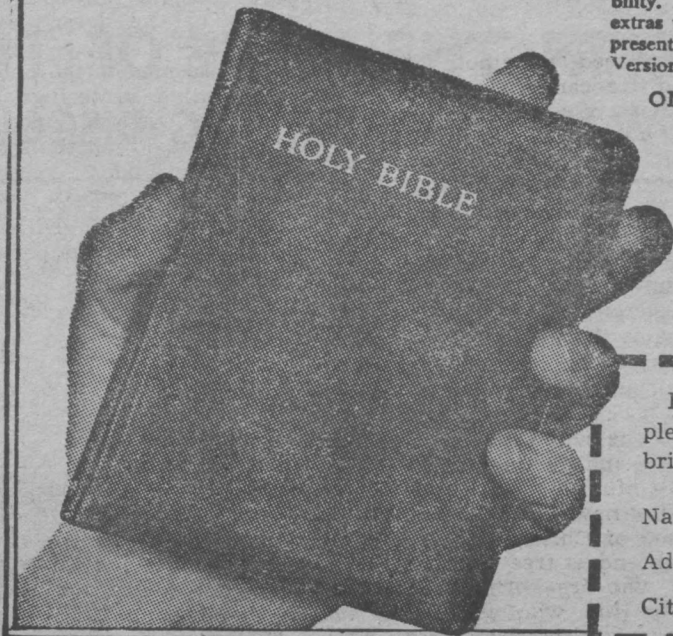
I want to call your attention to this one fact, we have no other message apart from the Gospel of Jesus Christ. Without the resurrection of Jesus Christ, you will have no believers. You cannot preach a dead Christ and have souls come to know Christ, whom to know aright is life eternal. I hear preachers today preaching all over the world that Christ died for sin. I say you have only a half Gospel if all you preach is that Christ died for sin. I say He died for our sins and rose again the third day, and note this: it was according to the Scriptures. The apostles and prophets of old had the same message. That message has not changed, and ye are not to change it, Paul said:

"Though we or an angel from heaven preach any other Gospel unto you than that which ye have received, let him be accursed." — Gal. 1:9.

How about it beloved, do you have the message of Jesus? In order to be a Missionary Baptist, you first of all have to know Christ. You have to know my Saviour. Have you met Him? Do you know Him? Christ went up Calvary for me one day. Did He go up there for you? Can you see the Saviour as He goes up the hill? If we can believe on Him we will be new creatures. This will make us earnestly contend for the faith once delivered to the saints.

My wife and I were in Rome this summer, and as I walked around, I looked over at one part of the city, and I saw an exceedingly high place. I asked, "What is that?" He said, "That is where the Apostle Paul died." As I beheld that place where Paul lived and died, I saw it was an unusual jail. In the jail that he was in, beloved, he had to be let down on a rope 30 feet in the ground into a dungeon. There was a clay pipe that allowed the sewage that was controlled from above to flow into that place where the Apostle Paul sat. I tell you as I stood there and looked at that, I began to cry. I said that I could hear the Apostle Paul saying, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." I can hear him speaking thus, this morning. Can you not hear him in substance, saying, I am earnestly contending for the faith once delivered to the saints.

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## Churches Not Free

(Continued from page one)  
that sent them forth.

The churches had pastors and deacons—just these two offices. No president of this, that, and the other. When something needed to be done, a committee was appointed to see to it — like the men who were appointed as "messengers" to go with Paul to take the benevolent gift up to Jerusalem.

### What Has Grown Up Through The Centuries

Baptist churches apostatized to form THE CATHOLIC CHURCH, and gradually there was formed a "heirarchy" that culminated in a full-fledged pope with Gregory the Great (590-604 A.D.). Here we have one of the most cruel autocracies that the world has ever known. The clergy is graded and completely dominated until there is no room for freedom. Ecclesiastics do as they are told, and they dare not rebel. When Luther rebelled, his friends had to protect his life with armed force. When people have refused obedience to the pope, they have been put to sword. (Example: The slaughter of the Hugenots in France. Kings were seated and unseated by the pope in old times.

### Protestantism Never Broke The Shackles Completely

The Protestant Reformation of the 16th century did not go back to the Bible — it only made certain changes. The Church of England is not free. It has a system of bishops — superior clergymen, and heads up in the King of England. The Methodist church which came from the Church of England is dominated by bishops. The pastors are bossed and sent hither and yon regardless of the Lord's Will. Congregations must take who is sent.

### What About Baptists?

Through the centuries they have been a free people, but they are busy today sticking their heads in the "stocks." More and more they are centralizing their power, until what is the present situation. We outline it:

1. The "State Secretary" takes the place of the "bishop."
2. The church program is made up and handed down to the church, and it must obey or else be branded as disloyal.
3. Pastors are largely placed by ecclesiastical "headquarters." If a pastor does not toe the mark, he is blacklisted, and effort is made to prevent him from succeeding and from obtaining another pastorate.
4. The all-important thing that is stressed among Baptists today is not sound doctrine but cooperation in the program devised by the denomination. If this program were inspired of Heaven, it

could not be insisted upon more strenuously. Pastors in the main are NOT free — they do what they are told, for they fear the ostracism, the criticism, and the discrimination that they know they will suffer for any deviation from the program.

## Women

(Continued from page one)

2. Where women speak, the pastor is not the shepherd. The writer has watched many churches taken over by the "W.M.U." or the "Ladies Aid." Such organizations are foolish, and at times, sinful. The Bible teaches no such thing. A church is in grave disorder when women speak. If women are not in their place, the pastor is not in his. Paul in I Timothy before speaking of the pastor's place, speaks of the woman's place.

3. Where women speak, men do absolutely nothing. The old excuse so many use is that "The men won't do nothing." This excuse is ridiculous, where men do nothing, there should be no church! Many "churches" are nothing more than women's meetings, and exist because of their women song leaders, women teachers, etc. Where men lead the Lord blesses; where women lead is the Lord's disapproval.

4. Where women speak, they usurp authority. It starts with testimony meetings, and then many foolish pastors call on women to pray in church. Then they make motions in the church business session. This is real evolution — Southern Baptist Convention style. In one of the Southern Baptist papers last year, there was an article on the huge number of women songleaders graduating from Southern Baptist Seminaries each year. Is not a songleader one with authority?

5. Where women speak, there is confusion and ignorance. Says Paul: "Let all things be done decently and in order." (I Cor. 14:40). Notice that these words are written following the command of silence for women. Thus, women speaking and confusion are inseparable companions. Ignorance is present, or else the women could speak in the first place. Women are so busy running things in many churches, they have no time for their homes and children, and leave the children, to disrupt the Lord's work.

6. Where women speak, there is a door for women deacons and preachers. Indeed, it is sinful to have women deacons and preachers. But why not let them preach, (Continued on page 8, column 5)



When a man begins to get money, it is always a question as to whether God will gain a partner or lose a man's influence.

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## N.T. Church

(Continued from page one)

heart and mind of Abraham. Rebekah knew nothing of this, but Abraham had the plan concise in his mind and heart. God the Father had the eternal mind, the infinite wisdom, and in it the church of the Lord Jesus Christ before time was ever conceived in the womb of eternity. The church was chosen by God in Christ before the foundation of the world:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."—Acts 20:28.

Then, in Revelation 13:8, we read:

"And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

So the church goes back into antiquity, doesn't it? The Son of God, the Lord Jesus is the channel of all the Father's pleasure. The Son is always uppermost in the Father's thoughts. If there are going to be any brought into blessing and glory, it is only as they are associated with Christ, the Son of God.

Abraham, the type of God the Father, through his servant, a type of the Holy Spirit, sought a wife for his son Isaac. We find that Rebekah was given to Isaac to be wed. The church, the Bride of the Lord Jesus Christ, was given to the Son of God by the Father. Listen:

"And hath put all things under His feet, and gave Him to be the head over all things to the church."—Eph. 1:22.

Did you know anything of his

giving by God the Father to the Son? We didn't know anything of this giving, but all the elect, the innumerable millions of people were given in the covenant of eternal redemption by God the Father to God the Son. Praise God, the will of sovereignty is so thick that not a single, solitary one of these shall ever be lost. In John 6:39 it says:

"And this is the will of Him that sent me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day."

I'd like to see the Arminian who could take a wand and wave over that, and make it go away, but they have never been able to do it.

The Bride of Christ shall be honored by Christ, the groom, and in the eyes of the entire beholding company. Nearly every denomination in existence today, in the Christian religion, claim for themselves the high honor of being the Bride of Christ, the church of the living God. Yet all of these teach church apostasy. Luther, Calvin, Zwingli, Fox and all the reformers held that the Roman Catholic church was the true church until it apostasied. Where they erred was in not realizing that the Roman church started out as an apostate church. They have been the chief means in the hands of Satan to perpetuate the apostasy down to this hour. Did you realize that the church apostasy view is held by all the Protestant daughters of Rome? If there were nothing else in all of their teachings that would disqualify them as a New Testament church, this heresy of theirs would be sufficient within itself.

We read:

"Unto Him be glory in the church by Christ Jesus through-

out all ages, world without end. Amen."—Eph. 3:21.

The church has been in existence on the earth since the day of its earthly institution. It was instituted by Christ and never once in all of its history has the gates of Hell ever prevailed against it so as to completely extinguish its life.

Acts 17:26 says:

"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

I don't entertain one solitary doubt as to Adam and Eve being my ancestors. I don't have family records that go to any great extent, but I look at the Bible and I just believe what God says. We can trace the Baptist origin; you can search in history and find Baptist people all the way back to Jerusalem. Our position on Baptist succession can be established and validated by tracing the historical line. If there were not one single line in all secular history, I would still believe in the perpetuity of Baptist Churches for it is an obvious teaching in the infallible record.

Abraham's servant was made to take an oath before Abraham, a type of God the Father. In Genesis 24 it tells us that he was a faithful servant and always tried to do good. Abraham made his servant take an oath that he would not take a bride from the Canaanites, but would choose one for Isaac from Abraham's own nationality. Likewise, the Holy Spirit goes forth to choose the bride from those that are already citizens of God's kingdom. Abraham's servant, a type of the Holy Spirit, was sent forth to choose a bride for Isaac from those that were already born into Abraham's kinsmen. The Holy Spirit chooses a bride for the Son of God from those that are already born into the family of God.

A great majority teach and advocate that the church's institution or beginning was on the day of Pentecost. They say that they have a point in their favor on this heretical theory due to the fact that Abraham's servant was not sent forth to choose a bride for Isaac until he had been typically offered up on Mount Moriah. Also, they say another point in their favor is the fact that the Holy Spirit did not come to the church until the day of Pentecost. Let us just for a moment turn a Scriptural searchlight upon this statement and see what is revealed. Listen:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost."—John 20:19-22.

In this Scripture we note first

that the disciples were assembled on the first day of the week. Certainly, I want you to note that Jesus Christ was in their midst as He had promised them in Matthew 18:20.

"For where two or three are gathered together in my name, there am I in the midst of them."

We find Him manifested here in their midst, faithful to His promise. Again in Matthew 18:17 He used the word "church" twice:

"And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

The same people that He was instructing in verse 20, and promising that He would be with them, He was instructing in matters of church discipline at that time. We find in this Scripture that it is the same people that are assembled, and Jesus, faithful to His promise, is in the midst of them. Jesus Christ was consistent in His church attendance!

The church's commission is renewed in this Scripture as Jesus says to them, "As my Father hath sent me, even so send I you." In addition to receiving the commission again, the church receives also the Holy Spirit guaranteeing them the success of their mission. We have pictured here the first New Testament Baptist Church, meeting on a Sunday evening in Jerusalem with Jesus Christ in their

midst and this was at least 46 days before Pentecost. Here we read that the Holy Spirit was put into the church, and on the day of Pentecost, the church was put into the Holy Spirit. This was a local, visible church, for how could Christ manifest His presence in the midst of an invisible church? It was a local, visible assembly, a precedent for Sunday evening worship service.

We find that one week later the same church is assembled and Jesus Christ is in its midst again:

"And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."—John 20:26.

I know that the Pentecostal theory invokes curiosity; causes the diligent student of the Word of God to ask, to implore, "If the church did not receive the Holy Spirit until the day of Pentecost how was it that Christ was with the church in the entire period from His ascension until that day?" He promised them in Matthew 28:20 that He would be with them every day, always.

Also, I believe in type, that we would have to be able to prove from the Word of God that Rebekah did not exist until Abraham's servant met her at the well of water. I believe in Holy Spirit, spontaneous regeneration and that there is not a time element involved. The Holy

(Continued on page 7, column 4)

## Can Baptismal Remission Be Found In Acts 2:38?

Prof. A. T. Robertson

Please explain Acts 2:38: "And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

This is one of the passages appealed to in support of the doctrine of baptismal remission. Advocates of the sacramental theory of salvation insist that "unto" ("eis") here has to mean "in order to" and that Peter clearly makes baptism a prerequisite to the remission of sins. But such a position breaks down so far as "eis" is concerned, for this preposition is frequently employed where purpose is impossible. We have such an example in Matthew 10:41,42: "He that receiveth a prophet in 'eis', the name of a prophet shall receive a prophet's reward! and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in ('eis') the name of a disciple, verily I say unto you he shall in no wise lose his reward." Here we have "eis" used where design is absolutely impossible. "In the name of" means "because one is." In each instance the reception is accorded one because he is a prophet, a righteous man, a disciple, not in order to make one a prophet, a righteous man, a disciple.

So in Matthew 12:41 we read, "The men of Nineveh shall stand up in the judgment with this generation; and shall condemn it: for they repented at ('eis') the preaching of Jonah; and behold a greater than Jonah is here." The book of Jonah shows that the preaching of Jonah led to the repentance of Nineveh, not the repentance leading to the preaching. As a matter of fact Jonah was indignant at their repentance and the sparing of the city which upset his prophecy of the destruction of the city.

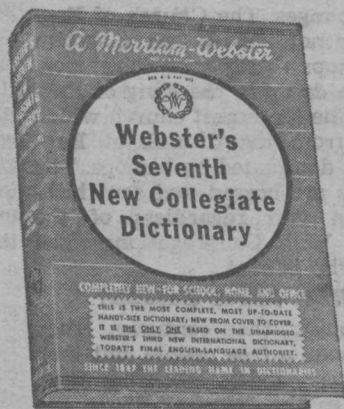
There are many more instances in the New Testament where "eis" cannot have the motive of purpose. The preposition can be so employed, but this is only one of many usages. It is perfectly good Greek to translate "eis" "because of" in Acts 2:38, "Repent ye, and be baptized every one of you in the name of Jesus Christ because of the remission of your sins." The Revised Version uses the colorless translation "unto" (or "with reference to"), which allows any application that one may wish.

The simple truth is that Acts 2:38 must be interpreted in harmony with the general trend of the New Testament teaching on the subject of repentance and baptism. Repentance, faith and confession precede the baptism. Regeneration of the new life is symbolized by baptism, but is not caused by the ordinance. Those that believed were baptized because they had been saved, not in order to be saved. Ceremonialism crucified Christ and clashed with spiritual Christianity. It is inconceivable that this would have been true if Jesus and the apostles had taught ceremonial salvation.

—Western Recorder

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PAGE SIX



## Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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## APPRECIATED LETTERS

Dear Bro. Gilpin:

I continually rejoice in the contents of The Examiner. It has always challenged my thinking and has been very helpful in my Christian growth.

You and TBE are in my prayers and I again thank you for your faithfulness.

Yours in Him,  
M. J. Marshall,  
Lazo, Canada.

Just a few lines to write and tell you how much I enjoy reading The Baptist Examiner and how it blesses my heart to read the Truths of God's Word. I look forward to receiving The Baptist Examiner every week and after I read the issue I pass it on for my neighbor to read.

I truly praise God for His Son, the Lord Jesus Christ, for I know I am just a sinner saved by the grace of God and thus my desire is to see souls saved.

Beulah Fry  
West Virginia

## An Old Editorial Showing The Fallacy Of Unionism

While we do not understand how a religious democracy and a religious episcopacy can unite without the sacrifice of principle on the part of one or both; if you can manage it, it is none of our business, and we would most certainly bid you "God speed" in the union.

And while we do not understand how a denomination that believes in immersion, and immersion alone as baptism, and believes that baptism is one of the conditions of salvation, can unite with people who believe that sprinkling or pouring is baptism, and fight immersion as baptism and administer it only under pressure and in order to get members that would otherwise be lost. But if in spite of this difference a Christ honoring union can be formed by your denominations, we are glad of the union and will bid those so forming it, "God speed."

While we do not understand how people that believe that baptism only for those who can believe and repent for themselves, can unite with those who sprinkle babies (who all know cannot believe) and live in peace with them, but if it can be done and a brotherly union and cooperation be preserved we will rejoice in it and bid you "God speed."

### Our Position Concerning Cooperative Evangelistic Work

We have a general principle which governs us in all such matters. We do not want to put ourselves in such a position as that we will be compelled to be disloyal to Christ in order to be courteous to our brethren with whom we do not agree, or else be discourteous to our brethren in order to maintain our loyalty and obedience to Christ. We look upon the truth we hold, wherein we differ from others, as a peculiar trust committed to us. We think that to fail to hold it ourselves as sacred and inviolate, and to fail to teach it to others is both disobedience and disloyalty to Christ. We think that to be silent when Christ would have us speak is disobedience to Him, and is a practical denial of Him.

We believe that if we are to go into union or co-operative meetings with others, who do not agree with us, and a preacher of some other faith were to be the spokesman for all of us, that in order to show proper courtesy to his co-operating brethren the preacher would be restrained from preaching some of the things which should be preached because he thinks our Lord commanded it. We know that if he

withheld speech where he felt the Lord would have him speak, that he would be disloyal to Christ. This we would not have him do under any circumstances. We feel that if we were in a union meeting and the preacher were to preach what we consider the most deadly heresy, though something we knew he and his people held before we entered the union service, we would be compelled to keep silent because he had a right to preach what he and his people believe, for this is the right of every American citizen. We know that if we kept silent that by many our silence would be interpreted to be endorsement of what we consider to be error. We do not propose to be put in such a position.

We know also that if we went into a union meeting with brethren, with whom we were not in agreement in doctrine, and one of our brethren was the preacher, and should preach all we believe he should be justly considered discourteous. If, on the other hand, he, for the sake of being courteous to the co-operating brethren, were to withhold a part of the message that he considered a part of God's message to the world, he would be disobedient to Christ and disloyal as well. We do not mean to be hung on either horn of this dilemma, nor do we intend to be a party to hanging anyone else on either horn of this dilemma. No man who believes either of the following statements from the New Testament, can enter a union meeting and be loyal to Christ:

"If ye love me, ye will keep my commandments" John 15:15 (American revised version), or "If any man love me, he will keep my words," John 14:23 (American revised version), or "Ye are my friends if ye do whatsoever I command you," can consent to ask anyone to withhold any word he thinks Christ commands. Nor will he consent to be silent when he thinks loyalty to Christ demands that he should speak.

We are sure that the very demand upon the part of men, that we should keep silent about any part of God's message puts us under the necessity to speak out about what men demand that we should keep silent on. The man who under such circumstances keeps silent denies his Lord and is traitor to Him. — J. W. Gillon.

Ed. Note: This was written approximately 50 years ago as J. W. Gillon's courteous but positive refusal to have part in a union revival effort. It still answers all unionists.

## N.T. Churuh

(Continued from page 6)

Spirit is sovereign in His work. We know that it takes a few months for a natural child to arrive on the scene after conception, but the church was already in existence; it was an infant church but it was as much a church then in the mind of God as it will ever be in all of its history. The church was brought to life by a manifest deity in this world. Thank God, it will be brought to absolute maturity by the sanctifying graces of the Word of God applied to it by the Holy Spirit.

Abraham's servant in this passage is the unnamed servant. Don't we see in this the blessed effacement of the Holy Spirit? Eliezer goes forth under the commission of Abraham and all that he says of himself in this chapter is, "I am Abraham's servant". His testimony was regarding Abraham and Isaac. This is a beautiful type of the Holy Spirit.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me."—John 15:26.

He would not speak of himself. A big "I" means a little Christ, doesn't it?

Eliezer went forth bearing precious gifts and he gave them unto Rebekah. He revealed to Rebekah the wealth of his master. The Holy Spirit comes forth into the world today and by His gifts of love, peace, joy, assurance and understanding to the church, gives the Bride of Christ a foretaste of what is in store for God's saints in that day. It is wonderful! Eliezer, a type of the Holy Spirit, took Rebekah back to Isaac. He never left her for one moment, and accompanied her until she met the groom face to face. The Holy Spirit is sent forth into the New Testament Church and is going to accompany her until she arrives in Heaven and meets her groom face to face.

Eliezer met Rebekah at the well of water. I stand in awe and amazement at the infinite wisdom of God in placing the Word to serve as the sword of the Spirit and how He can in conjunction use the Word in regenerating a soul. It is amazing to know that there is something that takes place above the powers of our intellect, beyond the powers of comprehension; the Spirit is working there applying the Word and man is born again.

Rebekah yielded to the pleading of Eliezer, and when asked what she would do, answered in no uncertain terms:

"I will go."—Genesis 24:58.

She was not to be hindered; she was not to be delayed as she would sever all her natural ties. Rebekah arose and went at once, so it will be with the church. Eliezer said:

"Hinder me not, seeing the Lord hath prospered my way; send me away that I may go to my master."—Genesis 24:56.

He was anxious to go back to the master's house. It lies with the Bride of Christ to send back the Holy Spirit to Heaven and when the church's obligation to this world is over, when all the elect for the church age are brought in, the Holy Spirit carries the church back to God.

The Bible says that Rebekah followed the man.

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way."—Gen. 24:61.

Our Saviour says in John 10:27:

"My sheep hear my voice, and I know them, and they follow me."

Rebekah was placed on a camel and riding one is most difficult and tiresome. The camel has often been referred to as the ship of the desert. One is tossed to and fro and often becomes as sick as traveling upon the sea. But Rebekah traveled on and did not

## Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman  
Sovereign Grace Baptist Mission  
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Territory, Papua, New Guinea

deviate to the left or the right. No doubt many times she was tired and exhausted but she pursued her course. She endured as the New Testament Church does today, seeing him out there whom her soul loved. Every jolt of the camel brought her nearer to Isaac, her companion. Her companion in right, the Holy Spirit, talked to her of Isaac and she was comforted and strengthened on the journey. Such is the Holy Spirit's work in the heart of those that have been called to be the Bride of Christ. Does He not comfort us? Listen to what Peter says:

"Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."—I Peter 1:8.

I have never seen the Holy Spirit except with an eye of faith but He speaks to me of my Saviour, and I want to keep or keep on—to journey just a step farther with Him.

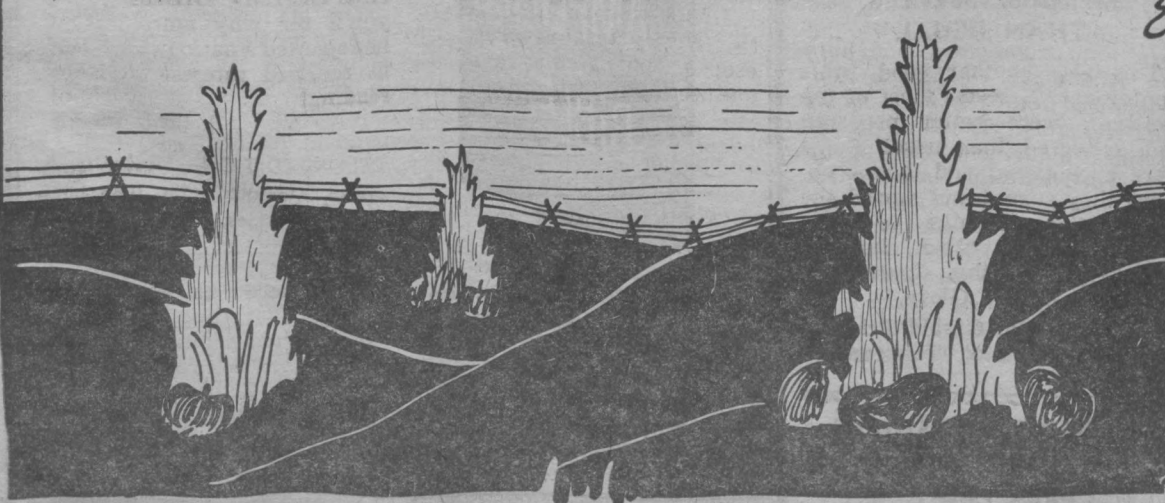
"Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready."—Revelation 19:7.

Everything was in readiness in the father's house. Isaac had been waiting patiently through the long days with the eventful day finally arriving. Isaac went out in the evening time to meditate. Does not the Bible say that our Saviour comes to make intercession for us. In the distance Isaac saw Rebekah coming, and he went forth to meet her, and Rebekah lifted up her eyes. When the New Testament Church gets the first glimpse of our Bridegroom in Heaven, it lies outside of the realm of man's intellect to describe the joy and ecstasy that we will experience in that hour. The hardships of the way will at once be erased; the bride will enjoy the eternal glory of the Bridegroom. When Rebekah was brought to Isaac, they were joined together and she became his wife. Together they were to serve as one in fellowship throughout the time to come. God has given the church of Jesus Christ to be wed and what God has joined together, it is futile for the devil to try to put asunder. The Holy Spirit con-

(Continued on page 8, column 4)

THOU SHALT TRULY TITHE ALL  
THE INCREASE OF THY SEED,  
THAT THE FIELD BRINGETH  
FORTH YEAR BY YEAR

Deut. 14:22.





# My Impressions...

CONCERNING THE LABOR DAY WEEK-END CONFERENCE  
AT CALVARY BAPTIST CHURCH OF ASHLAND, KENTUCKY

## SWEET FELLOWSHIP AROUND GOD'S WORD

This Bible Conference has been a blessing to us. We have had sweet fellowship around God's Word and with God's elect people. The Bible has been preached from Genesis to Revelation. It was good to be in the house of the Lord.

Mr. and Mrs. A. J. McNeal  
Huntsville, Ala.

## BLESSED YEARLY FOR PAST THREE YEARS

By God's sovereign grace, I have been allowed to attend the Conference for three years. I have been blessed much each time.

James Brashear, Jr.  
Louisville, Ky.

## PRAISES GOD FOR 1970 CONFERENCE

I must express my mind in perfect harmony as to the feelings of my heart concerning Calvary's 1970 Bible Conference. I must then say that the preaching of God's word was out of this world. (It came from Heaven). The men of God that brought His

word were used tremendously for the exalting and glorifying of God. The food and facilities were also excellent. Praise God for Calvary Baptist Church, Bro. Gilpin and everyone that had a part in making this Conference possible and a success beyond our understanding.

William Shetterly  
Toledo, Ohio

## ATTENDS THREE YEARS BLESSED BY WORD

I liked the Bible Conference. I have attended for three years. It has been a blessing to hear the Lord's word being preached.

Charles Toll,  
Riverdale, Md.

## CONFERENCE REPRESENTS "CREAM OF THE CROP"

This has certainly been another great meeting of God's saints. I believe the preachers and churches represented by them must indeed be the "cream of the crop." The food has been delicious; the singing and preaching — the best.

Ronald Lumpkin,  
Mindey, La.

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## ICE SCULPTURE AT OUR CONFERENCE



John Spotts, the chief chef of A.R.A. Services (the group that catered our meals at our Labor Day Weekend Bible Conference) took time out during our Conference for some ice sculpture as seen above. We didn't ask for this. In fact, nobody requested it. This was over and above the call of duty on his part but his thoughtfulness and the beauty of his work was most deeply appreciated. Yes, we had a good time of fellowship with this Baptist chef.

## THE BEST THIS SIDE OF HEAVEN

This Conference to me is the best thing this side of Heaven.

Emma C. Myers,  
Ironton, Ohio

## CONFERENCE A SPIRITUAL THRILL

These sermons have been the soundest on Bible truth I have ever heard. I have experienced a thrill — spiritually speaking, exceeded only by the salvation of my soul. I am already praying and planning on being here next Labor Day weekend should the Lord permit me to be alive. May God richly bless all who had a part in this Conference.

John E. Cooper,  
Columbus, Miss.

## LOOKING FORWARD TO NEXT YEAR

This Conference has been a great blessing to me. I have enjoyed the preaching and singing. It has been a blessing. I am looking forward to next year's Conference if the Lord sees fit to let us have it.

Connie Hobbs,  
McDermott, Ohio

## GREAT FELLOWSHIP AND UNDILUTED WORD

This has been another great time of fellowship with God's people. The accommodations were very, very good, and the preaching of God's Word the best. For Bible truths, I know of no other place where you can get the undiluted preached word. If the Lord delays His coming, I hope to be able to come back next year.

Hugh D. Jobe,  
Gravette, Arkansas

## LARGE GATHERING OF LORD'S SAINTS

This was a large gathering of the Lord's saints, sounding out praises to the Lamb that was slain for their justification.

Grover "Pete" Chadwick,  
Wayne, W. Va.

## MESSAGES BETTER THAN USUAL

This was another good Bible Conference. It seems most of the messages were better prepared and delivered than usual. Some were exceptional and it was obvious they stirred and moved the congregation. Thanks to your church and all other churches who helped in this Conference. Unto God be the Glory.

Eld. Gerald Price  
Bristol, Tennessee

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be faithful and true. The joy arrival will a thousand times pay for the hardness of the work.



## Women

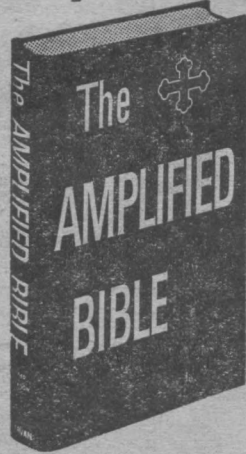
(Continued from page five)  
if they can lead music, or pray in public, or make motions church business session. Yet those "churches" electing women deacons and ordaining women preachers should have been condemned when the women in those churches first started speaking. 7. The Bible forbids women speaking at all. (I Tim. 2:11-12) (I Cor. 14:34-35). I am sure that many women are sincere in their doings, but Hell is also full of sincere people. If a woman truly loves Jesus Christ and His church she will obey God's word. Let all love God's Word more than selfish ambition and love for power and popularity.



## Difference Inside

(Continued from page 10)  
ways a "misery," (not a misery). Well, this girl had a "misery" in her heart, and was as uncomfortable as she could be. I knew her very well, and I said, "Benedict, let us talk through a little bit. Before you were converted what was your habit?" She said, "I was often in the theatre." "Why?" She said, "Because I liked it." "You really enjoyed it?" "Oh, greatly. Every evening I could possibly manage it, I was there and had a good time according to that standard." "All right," said, "now before you were converted you were in the theatre in the company of certain friends and you enjoyed it. Now after you were converted, last week, you were in the theatre — the same place?" "Yes." "In the same company?" "Yes." "Was everything exactly the same?" "No." "What was the difference? — There was no difference? — There was no difference in your outward circumstances; you were in the same place, and in the same company — where was the difference?" "Why," she said, "before I was converted I enjoyed it, and last week I did not enjoy it at all." "Well," I said, "where was the change, outside or inside?" She said, "It must have been inside." "Yes," I said, "and what makes the changed interest?" Instantly her face brightened and she said, "Only God could do that." I said, "Certainly, shall we bow down here now and tell Him you are sorry, and let Him blot it out and will you walk with Him again?" and she did. — Shields.

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