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The Baptist Examiner

Baptist Is Our Middle Name

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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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WHOLE NUMBER 1692

WATER! EVERLASTING WATER!

Since the 1967 six-day war, Israeli scientists have been surveying the desert and have discovered that below the surface of the Sinai are great reservoirs of water—enough to supply the wide, dry regions in the center of the Sinai Desert with millions of cubic meters of water per year for the coming fifty years and likely longer. The water is not salty but drinkable. Their tests cause the scientists to believe that the water has been there thousands of years.

Yet, in that very place during the war, many soldiers died in agony of thirst because they were cut off from supplies of water!

When Moses led the children of Israel out into the wilderness from Egypt, they came to this same desert place and they, too, were thirsty until the Lord commanded Moses to strike the rock in Horeb. Water came out from the rock and flowed out into the

desert. The people drank and were satisfied. The Lord knew that water was there thousands of years ago, but it was unattainable to the Israelites until the rock was smitten!

There is a remarkable verse in the New Testament referring to this incident. It says they all "drank from the same spiritual drink, for they long drank the water that flowed from the spiritual rock that went with them—and that rock was the Christ."—1 Cor. 10:4 Weymouth.

You see this world is truly a wilderness because of sin. And everyone is thirsty—apart from Christ! There is nothing of the world itself that can truly satisfy the human heart. Solomon had every opportunity to find satisfaction in wisdom, in great works, in gardens, in music and in great riches of silver and gold; but he was still thirsty! He said: "All is

vanity and vexation of spirit."

That rock in the desert which Moses smote—and from it flowed cut water—is a type of the Lord Jesus Christ who was smitten on Calvary because of our sins. Now, from Him flows true satisfaction to all who will place faith in Him; and what He gives will not only quench our thirst as we journey through the wilderness of this world, but He also gives eternal satisfaction and joy!

It was sad indeed that those many soldiers during the war had to die of thirst because, even if they had known of the great reservoirs of water underneath them, they could not get the water because it was so many feet below them.

We do expect that in the coming years the technology of pumping the water from those reservoirs will so advance that extraction of the water will become practicable and the desert will be transformed into gardens.

In our situation, spiritual satisfaction is now attainable; for the Lord Jesus said:

"If any man thirst, let him come unto me and drink."—John 7:37.

And:

"Let him that is athirst come. And whosoever will, let him take the water of life freely."—Rev. 22:17.

"I heard the voice of Jesus say, 'Behold, I freely give The living water, thirsty one. Stoop down, and drink and live. I came to Jesus and I drank Of that life giving stream; My thirst was quenched, my soul revived. And now I live in Him.'"

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His Letter Shows He Is Daily Living On God's Grace

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Greetings to each of you in the name of our Lord. All is going well here in New Guinea with me and I trust that the same will apply to each of you.

Of recent date I have received letters from individuals mentioning the fact that they are praying for me in these days that God would comfort me in a special way. To some of you I have already written, and told you, but may this serve to let all of you know that I do appreciate those prayers very much, and also that your prayers are not going unheeded and unheard for God is very real to me now and supplies me with an abundance of new grace for each day. I don't mean to imply that God's grace is new, for that has been from everlasting, but He bestows upon me a new supply of that everlasting grace for each day—just exactly enough for that day.

I have heard of folk that were so busy that they could only pray once a week and then they would ask the Lord to supply them with their needs for the entire week. Well, I am not saying that this is beyond God's power, but I do believe it is foreign to His purpose in our lives. The children of Israel were supplied with a new

supply of manna for each day. Our Lord taught us to pray for our "daily bread", and so for many years now I have made it a habit before entering in upon the day's activities, to ask the Lord for grace to carry me through the day.

There have been lots of times that my watch has failed me,



FRED T. HALLIMAN

even though it had a guarantee to keep running. There have been times when my friends failed me, although they promised that they would never do this. There have been times when my car has run out of gas, even though the gas gauge declared that the tank was full, but beloved, there has never

(Continued on page 6, column 4)

John R. Rice . . . Still The Heretic He's Always Been

FIFTH INSTALLMENT

By JOE WILSON
Winston-Salem, N.C.

The fourth chapter of Rice's book is entitled, "Christ's Atoning Death Paid for the Sins of Every Person Ever Born". Here Rice attacks the very heart of Biblical truth as to how God saves sinners, and belittles the precious blood of the Lord Jesus Christ. The doctrine that Christ's death is effectual in the actual saving of every one for whom He died, lies at the very center of a proper understanding of salvation.

Rice speaks repeatedly in this chapter of Christ's death as "providing" salvation, not as actually saving. Brethren, a man who speaks like that simply has not understood what the Bible teaches about the death of Christ. Christ did not die to provide salvation for anyone. He died to redeem a people. He died to save a people. Rice makes salvation to be a commodity that Christ purchased by His death, and then leaves it up to man to take this commodity or not. I challenge anyone to show me the Scripture for such a representation of the death of Christ.

Rice says:

"God has provided salvation for everyone who would ever live, and that whosoever will may be saved."

Here Rice has taken a Scriptural truth, "whosoever will", which all Calvinists believe, and tied it to an anti-Scriptural heresy, so as to leave the impression that in denying one, we deny the other. Let me emphatically declare that all Calvinists believe in "whosoever will", but no man instructed in the teaching of God's Word by the Holy Spirit believes "God provided salvation for everyone." This expression and the doctrine it represents cheapens immeasurably the precious blood of Jesus Christ.

What if Christ did provide sal-

vation for everyone? What good would it do if He did not also give them the desire for that salvation? They would one and all reject such a provided salvation. Here we see again that Rice's parent heresy is a denial of the Biblical doctrine of Total Depravity. If Rice believed in depravity, as it is taught in the Word of God, he would not talk about a "provided" salvation. Such a salvation would top the list of all the vain and useless things ever done, unless there be an effectual work of the Holy Spirit causing man to take the "provided" salvation.

Rice says:

"God's tender heart longs to see all saved." The Bible says: "What His soul desireth, even that He doeth."—Job 23:13.

Which will you believe? Rice or the Bible. Rice's poor little God is trying to save everyone who ever lived, but is helpless to do what He wants to do because

(Continued on page 7, column 2)

The Advantages Of Being An Independent Baptist

BILL FARMER
Lincoln Park, Michigan

"Depart from evil, and do good, seek peace, and pursue it."—Psa. 34:14.

These words are wonderful words, but some seem to think they can stay with evil and still do good and seek peace. The verse says to "Depart from evil" first! Many who belong to various conventions, associations, and fellowships break their necks not to see the evil going on around them. Many are the advantages of being an Independent Baptist. Let us look at a few of them.

1. Independent Baptists support any missionaries they please. They are not shackled to any boards or "middle men." Churches that affiliate with the Southern Baptist Convention, G.A.R.B., C.B.C., A.B.A., or Baptist Bible Fellowship must support the missionaries sent out by these groups.

While the writer was a Southern Baptist pastor, he read many of S.B.C. periodicals and it seemed that no two of them would

agree on the percentage of "Co-operative Program" funds that were going to the missionaries. Also, many missionaries were met and talked to. Most of them did not believe the same as the writer. In fact, many of them were first class heretics!

Independent Baptists need not worry about "Lottie Moon" or "Annie Armstrong". They need only worry about pleasing Jesus Christ!

2. Independent Baptists never



BILL FARMER

have to give account to anyone except to the Lord. Many times when the writer's church would not order Sunday School or V.B.S. literature, the "Associational Missionary" would come and check on the trouble. This "missionary" was our Bishop to make sure we stayed in the denominational fold.

In one church the Associational Missionary attempted to turn the writer's congregation against him. And S.B.C. claims that "all our churches are completely independent." Such instances could be pointed out in the various fellowships and associations also. But who watches over Independent Baptists?

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ: which is far better."—Phil. 1:23.

The first pledge then is, that since He is our forerunner, we are going to enter Heaven one day.

The second pledge is that we are going to be where He is, for we find the Lord Jesus Christ in His High Priestly prayer of intercession, saying:

"Father, I will that they also, (Continued on page 2, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE PRIESTHOOD OF CHRIST"

"Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens."—Heb. 8:1.

If you will read carefully this book of Hebrews, you will find that it teaches much about the priesthood of the Lord Jesus Christ. For example, we read that Jesus is our forerunner. Listen:

"Whither the forerunner is for us entered, even Jesus, made a

high priest for ever after the order of Melchisedec."—Heb. 6:20.

Notice, the Lord Jesus Christ is spoken of as our forerunner. That means "the one who has gone before." He has entered into Heaven. He has gone there before us. He is our forerunner.

That carries with it a three-fold pledge. If He is our forerunner, then it is a pledge that we ourselves will enter Heaven one day. He has gone to Heaven. Therefore we ourselves will enter Heaven one day. Listen:

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JOHN R. GILPIN.....Editor

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"Priesthood"

(Continued from page one)

whom thou hast given me, BE WITH ME WHERE I AM: that they may behold my glory, which thou hast given me."—John 17:24.

Notice, Christ prays that the saints of God shall "be with me where I am." He is our forerunner. He has entered into Heaven and we are going to be where Jesus is.

The third pledge is that we ourselves shall be like Him. The Word of God, over and over again, promises us that after a while we are not going to look like we do now. The blemishes, the mars, the scars, the imperfections, both physically and spiritually, are going to be removed, and we are going to be made to look like the Lord Jesus Christ. We read:

"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.

Notice, "we shall be like Him."

Beloved, there are three things that are promised to us, and each one is a pledge in our behalf. First we are going to enter Heaven one day. Second, we shall be where He is. Third, we shall be like Him. Since this is true, He is now our High Priest.

I

THE LORD JESUS CHRIST IS OUR SYMPATHIZING HIGH PRIEST.

He it is who makes the throne of God to be a dispensary for mercy and grace to all the elect of God. When that thought came to me thirty-five years ago, it

thrilled my soul. Until the day when I stand in His presence in Heaven—until that day, Jesus Christ is our sympathizing High Priest.

What sympathy He shows unto us! Indescribable is the sympathy of the Lord Jesus Christ! Listen:

"For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15, 16.

Isn't it precious to know that the Lord Jesus Christ invites us, as our sympathizing High Priest, who knows every temptation that can come to a human being—isn't it wonderful to know that our sympathizing High Priest stands at the throne of God to dispense to us mercy and grace, as we travel here through this world?

When you are sick and the doctor gives you a prescription, and you go to the drugstore, that is a dispensary for medicine.

Whenever you want food for your table, you go to the supermarket or someplace that sells groceries, as that is a dispensary of food for your body.

But here is something that is far greater than that. I am not talking about a dispensary of food for the body, nor the dispensing of drugs to take care of a sick body. I am talking about the Lord Jesus Christ as our great High Priest, who sympathizes with every problem that comes to us. Yonder in Heaven He is dispensing mercy and grace to the elect of God. That is what He is doing for us until the day when we enter into Heaven. As our forerunner, Jesus Christ, is already there in His Priestly office.

II

THE PRIEST IN THE OLD TESTAMENT HAD TO HAVE A PERFECT PHYSICAL BODY.

You will note that the priest in the Old Testament, who was a type of the Lord Jesus Christ, had to have a perfect physical body. Listen:

"Speak unto Aaron, saying, Whosoever he be of thy seed in their generations that hath any blemish, let him not approach to offer the bread of his God.

For whatsoever man, he be that hath a blemish, he shall not approach a blind man, or a lame, or he that hath a flat nose, or any thing superfluous, Or a man that is brokenfooted, or brokenhanded, Or crookedbackt, or a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or hath his stones broken;

No man that hath a blemish of the seed of Aaron the priest shall come nigh to offer the offerings of the Lord made by fire: he hath a blemish; he shall not come nigh to offer the bread of his God."—Lev. 21:17-21.

Enumerating a number of blemishes and imperfections, this passage in Leviticus tells us of

the physical disqualifications for a priest. If a man were blemished, or in any wise at all his body was not perfect, then he was not qualified to be a priest.

Beloved, the Word of God tells us about the perfections of the Lord Jesus Christ. Listen:

"For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Every word that is used to describe Him, every adjective that tells us of the Lord Jesus Christ, presents to us one who was absolutely perfect. There were no blemishes in His body.

Listen again:

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of A LAMB WITHOUT BLEMISH AND SPOT."—I Pet. 1:18, 19.

"For He hath made Him to be sin for us, WHO KNEW NO SIN; that we might be made the righteousness of God in Him."—II Cor. 5:21.

In studying the priesthood of Christ, we notice that the priest in the Old Testament was a man

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who was positively perfect, without any physical disqualifications, which would tell us in type that the Lord Jesus Christ is our High Priest, and that Jesus Himself was perfect. There was no sin within His life.

Isn't it wonderful to know that you and I have a Priest that is absolutely perfect — no sin, no spot, no stain in any wise at all in the character of the Lord Jesus Christ.

III

THE LORD JESUS CHRIST IS A PRIEST FOREVER AFTER THE ORDER OF MELCHISEDEC.

We read:

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually."—Heb. 7:1-3.

You will notice it says that the Lord Jesus Christ is a priest after the order of Melchisedec.

Who was Melchisedec? He was that strange character that met Abraham when Abraham came back from the slaughter of the kings, after the battle of the five kings against the four, and Abraham took all that he had gathered at that battle and gave tithes of everything to Melchisedec.

It says that Melchisedec was without father, without mother, without descent, having neither beginning of days nor end of life. Now could a person be without father, without mother, without descent, having neither beginning of days nor ending of life? How could it be? I'll tell you, beloved,

He had no recorded mother, he had no recorded father, he had no recorded beginning of days, he had no recorded end of life, in order that he might be a type of the Lord Jesus Christ. While Melchisedec had no recorded mother and recorded father, he certainly is a marvelous picture of the Lord Jesus Christ who came to this world and became deathless and immortal. Thank God, Jesus Christ is a priest forever after the order of Melchisedec.

IV

THE PRIESTHOOD OF CHRIST BEGAN AT THE RESURRECTION.

The Lord Jesus Christ couldn't be a priest until the resurrection.

If you will go back to the Old Testament, you will find that when an individual would bring his offering—his sacrifice, to be offered unto the Lord, the victim which was brought—the sheep, lamb, turtledove, or the pigeon—whatever it might have been that was being offered, depending upon the wealth of the offerer—you will find that when that victim had been killed, after its death the priest would then leave the place of death. He would take the blood of that victim, which had been caught in a basin, and he would go inside the veil of the temple and enter into the Holy Place to act as a priest.

Now get the picture: In the Old Testament, there was a place of sacrifice. An individual would come with his sacrifice, and it would become a victim and it died. Now the priest leaves the place of death. He takes the blood which was caught in a basin. He goes inside the veil and there acts as a priest in behalf of the offerer.

Now let's bring that over to the Lord Jesus Christ. The Son of God offered Himself one day at Calvary. God's dear Son became the victim at the cross. At Calvary, they drove the nails into His hands and feet, and the spear into His side, and Jesus Christ became the victim who died. They put Him into Joseph of Arimathea's tomb, and later, the Son of God left the place of death and entered into Heaven to become our Priest.

When did the priest in the Old Testament begin his work as a priest? When he left the place of death and went into the tabernacle, into the Holy of Holies. He then acted as a priest after he left the place of death.

Jesus Christ, I say, became our sacrifice at Calvary, was buried in the tomb of Joseph of Arima-

thea, and then He left that place of death at Joseph's tomb, was resurrected, and ascended and entered Heaven, to become a priest for us. Listen:

"Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:12.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us."—Heb. 9:24.

Where is Christ today? He is in the presence of God, appearing there for us. When did He become our High Priest? Just as the priest of the Old Testament left the place of death and went into the tabernacle, through the veil, and began his work as a priest, so Jesus Christ began His work as a priest for us the hour of the resurrection, when He left the place of death and entered into Heaven on our behalf.

We refer to John 17 as His high priestly prayer of intercession, but actually His work as Priest did not begin until after His resurrection and ascension.

That is why the resurrection is so important to us.

Some people say that the resurrection doesn't mean anything. A man tried to tell me of recent date that the virgin birth didn't mean anything. Sometime ago, a man tried to tell me that the Deity of Jesus didn't mean anything. It has often been said that the resurrection doesn't mean anything. I tell you, it means everything, because it was at the resurrection of the Son of God that Jesus Christ became our High Priest, and the actual priesthood of Jesus began when He left the place of death and entered into Heaven to become Priest for you and me.

V

THE LORD JESUS CHRIST IS OUR ADVOCATE TODAY.

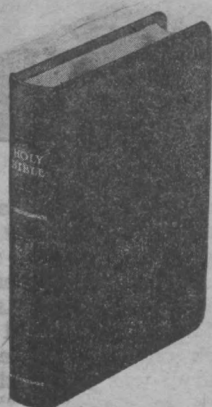
We read:

"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 2:1.

That word "advocate" is such an interesting word. We might say that it means "our attorney," for that is about what it amounts to. I saw a Portuguese Bible sometime ago, and they used the word "lawyer" instead of the word "advocate." They said, "Jesus Christ our lawyer." And (Continued on page 3, column 5)

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ch. 1, 8.
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z Mt. 29, 27.

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THEODOSIA ERNEST

(Continued from last week)

"I cannot give you a better account of the results than has been given by Macaulay, himself a Churchman, in his History of England. 'Henry the Eighth,' he says, (p. 38, vol. i.) 'attempted to constitute an Anglican Church differing from the Roman Catholic Church on the point of supremacy, and on that point alone. His success in this attempt was extraordinary. The force of his character, the singularly favorable situation in which he stood with respect to foreign powers, the immense wealth which the spoliation of the abbeys placed at his disposal, and the support of that class which still halted between two opinions, enabled him to bid defiance to both the extreme parties, to burn as heretics those who avowed the tenets of Luther, and to hang as traitors those who owned the authority of the Pope. But Henry's system died with him. . . . The ministers who held the royal prerogative in trust for his infant son, could not venture to persist in so hazardous a policy, nor could Elizabeth venture to return to it. It was necessary to make a choice. The government must either submit to Rome, or obtain the aid of the Protestants. The government and the Protestants had only one thing in common—hatred of the Papal power. . . . But as the government needed the support of the Protestants, so the Protestants needed the protection of the government. Much was therefore given up on both sides. A union was effected, and the fruit of that union was the Church of England. . . . To this day the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. . . . Nothing, however, so strongly distinguished the Church from other Churches, as the relation in which she stood for the monarchy. *The King was her Head.* . . . What Henry and his favorite counsellors meant by the supremacy was certainly nothing less than the whole power of the keys. The king was to be the Pope of his kingdom, the vicar of God, the expositor of Catholic verity, the channel of sacramental graces. . . . The king (such was the opinion of Cranmer given in the plainest words) might, by authority derived from God make a priest, and the priest so made needed no ordination whatever. . . . These high pretensions gave scandal to Protestants as well as Catholics; and the scandal was greatly increased when the supremacy which Mary had resigned back to the Pope, was again annexed to the Crown on the accession of Elizabeth. It seemed monstrous that a woman should be the chief bishop of a Church in which an apostle had forbidden her even to let her voice be heard. . . . When the Angelican Confession of Faith was revised in her reign, the supremacy was explained in a manner somewhat different from that which had been fashionable in the Court of Henry the Eighth. . . . The queen, however, still had over the Church a visitatorial power of vast and undefined extent. She was intrusted by parliament with the office of restraining and punishing heresy, and every sort of ecclesiastical abuse; (so all the discipline of its membership was placed in the hands of the Crown;) and was permitted to delegate her authority to commissioners. The bishops were little more than her ministers. Rather than grant to the civil magistrate the absolute power of nominating spiritual pastors, the Church of Rome, in the eleventh century, set all Europe on fire rather than grant to the civil magistrate the absolute power of nominating spiritual pastors, the ministers of the Church of Scotland, in our own time, resigned their livings by hundreds. The Church of England had no such scruples. By the royal authority alone, her convocations were summoned, regulated, prorogued, and dissolved. Without the royal sanction her canons had no force. One of the articles of her faith was that without the royal consent, no ecclesiastical council could lawfully assemble. From all her judicatures an appeal lay in the last resort to the sovereign, even when the question was whether an opinion was heretical or whether the administration of a sacrament had been valid.

"Such is the account which this learned son of the Church gives of her constitution. And if such a Church has Christ alone for her King and Lawgiver, there is no means of subjecting a Church to any secular or religious power. Look at it a moment. No one can be a minister within her borders who has not been ordained by a *prelate*. Yet the *prelate* is the absolute creature of the crown. The crown, therefore, by making the prelate, makes the whole ministry of the Church. The whole discipline of the Church is in the crown. The queen says by her commissioners, who are to be admitted as Church-members, and who excluded; who retained and who expelled; who shall be censured and who commended. And, in case even these, her own commissioners do not decide to please her, there is, in the last resort, an appeal to herself. So that the queen has power to decide who shall and who shall not be members of the Church. The queen decides what is gospel truth, and what is heretical; what must be believed and what must be practiced. For, without the royal consent, the decisions of the Church can have no force."

"That seems all very true," replied the Doctor, "but you will recollect that this is the *mere theory* of the Church under which she went into operation in the troublous times that gave her birth. It does not follow that the powers of the queen are *now* what they were then; that Queen Victoria has the same ecclesiastical prerogative which belonged to Queen Elizabeth."

"What if she has *not*?" replied Mr. Courtney. "The Church which *once* gave up her sovereignty and consented to be subject in matters of religion to another lord than Christ did by that act, cease to be a Church of Christ, and lose the authority to act as his executive. But your surmise has no foundation in truth. This is not merely the ancient theory, but the modern practice. The authority of the crown determines, to-day, the forms of prayer, the ritual of baptism, the times of worship, and all else pertaining to the English Church, as truly as it did in the days of Elizabeth. When Mr. Seabury went to England to procure ordination as a bishop, there was no Church or council of

Churches, no bishop or house of bishops, that dared to confer ordination on him, or *could*, according to the law of the Church, have conferred it, until an act of parliament had been passed, and received the royal signature, *permitting* it to be done. Not only Seabury, but all the bishops of America, hold their commission by virtue of a *special* act of parliament; and not only they, but all who shall be by them ordained to the ministry, are by that act expressly prohibited from exercising their ministry in England.

"But we have been speaking of the Church of England as a whole; of the *hierarchy*, which comprises all the local societies in one great body. The Churches of Christ, however, we have before determined, are the *local* societies; and the true question before us is simply whether each one of the local organizations, commonly called Episcopal Churches, is subject, in matters belonging to religion, to any lord but Christ. If you look at it in this light, you will see that an Episcopal Church is subject to the priest; it is subject to the bishop; it is subject to councils; and in fact, it has *no* voice in its own government. It is ruled from without, and has nothing to do but inquire the decrees of its lords and humbly to obey them. If it refuses to carry into execution their enactments, it cannot continue an Episcopal Church."

"But tell me," asked Theodosia, "does the Episcopal Church in this country stand on the same ground?"

"It *claims* to be a part of the same Church. So far as practicable, it is constituted on the same plan. It is not, however, dependent on the will of the queen or the acts of parliament, but on the decree of its general councils. If, however, the *mother*, in England, was not a true Church when she gave it birth, it cannot be a true Church; for it has nothing which it did not receive from her. Moreover, each local society in America is just as much *subject* to its priest and bishop, and just as much bound by the ecclesiastical laws concocted for it and imposed upon it, as any local English Church."

"Let us pass on," said the Doctor. "I am anxious to see the end. What was our next mark?"

"It was," said Mr. Percy, "that its members must have been made such by their own voluntary act; and we have seen already that the members of this Church were made such in infancy, without their own knowledge or consent."

"Let us then go on to the next."

"That," said Mr. Percy, "has regard to her faith. Does she hold the fundamental doctrines of the gospel? It is well known that both in this country and in England she is divided into two great parties; one trusting as much as Rome herself to the efficacy of sacraments and forms, and works; and the other recognizing salvation by Jesus only. I am disposed to mark her half black, therefore, to designate the High Church, or sacramental party; and half white, to designate the other, or Evangelical party."

It may have been observed by the attentive reader that neither the Episcopal bishop nor the Methodist preacher have taken any part in this morning's discussion. The truth is, they were not present; and the interest of the passengers had in a great degree subsided; so that our little company had the conversation all to themselves. They had been themselves so much engaged that they had scarcely observed the absence of their friendly adversaries, until they came to the seventh of those marks, which they had gathered out of the Book, and by which a true Church might be known.

But when the question was asked whether this Church began with Christ, and had continued ever since, they very naturally looked round for the Bishop, at whose instigation it had been added to the tablet; and, on finding that he was not present, they concluded to postpone their investigations until another day.

THE EIGHTH DAY'S TRAVEL

WHEN our little company assembled the next morning they learned that they were within an hour's sail of Nashville. They had therefore no time to talk, but each one began to make preparation to leave the boat. Mr. Courtney made inquiry for the Episcopal bishop and the Methodist minister, that he might bid them a kind adieu; but learned that they had taken another boat, or gone ashore at the mouth of the Cumberland. The Doctor insisted that Theodosia, Mr. Percy, and Mr. Courtney, should make his house their home for a few days, at least, until they should have finished this discussion. And in some three hours after they had landed, they were sitting round a table in Doctor Thinkwell's dining room.

After dinner, when the Doctor had finished his cigar, he came into the parlor, where his guests were talking, and exclaimed, "Come, Mr. Courtney, we have no time to lose: I am anxious to have this question, what is the Church, or rather, *which* is the Church, settled as soon as possible. Let us resume our conversation here, and progress to a conclusion; I am impatient to see the end. Perhaps Mrs. Percy will come with us into the library, where we will be less liable to interruption, and have readier access to such books as we may wish to consult."

The arrangements were made at once, and the investigation resumed where it was left off upon the boat.

"We were, I think," said the Doctor, "engaged in applying our tests, or marks, to the English Episcopal Church and had progressed as far as the seventh sign. We had just inquired whether the English Church had been established by Christ, and had continued from His day until now?"

"It surely needs no time to answer that," said Mr. Percy "after what we have already seen from the testimony of Macaulay, the historian; for he says expressly, that 'it was the result of a

(Continued on page 5, column 4 and 5)

"Priesthood"

(Continued from page two)

that is about what He is. He is our lawyer.

But that word "advocate" has an even greater meaning than that, for in the Greek, the word "advocate" means "our stand-by." That is what Jesus is. He is our stand-by.

Isn't it wonderful to have somebody to stand by us, somebody we can depend upon? Somebody that you can fall back upon? Somebody that you can rely upon? Somebody that you know will always be there? How precious it is to have a stand-by—somebody you can rely upon; somebody you can depend upon; somebody that will be there when you need help.

Beloved, that is exactly what Jesus' work is today. He is our advocate, our lawyer, our attorney, our stand-by. What is He doing? He is there to present His blood, for the Word of God says that "he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

I ask, why is He there? He is there to pay our sin-debt.

Just imagine that the time comes when you are summoned to court, but on the day you are summoned into court, it is necessary that you attend to some other business. You call your attorney and he goes to court in your behalf. When he goes to court, he doesn't say, "Let this man off because of the weakness in his flesh." He doesn't say, "If you let him off, I'll promise that he won't do it again." Instead, he says, "What is the fine?" He pays your fine and you are a free man because the bill has been paid.

Beloved, Jesus Christ is our lawyer. He is in Heaven now to represent us. "Old Splitfoot" is there as our prosecutor. He is there to call to the attention of God every sin of my life, and yours. But while the Devil is prosecuting us, we have an advocate, Jesus Christ, and Jesus Christ is there to present His blood, and His blood is the propitiation for our sins, and also for the sins of all the elect of God.

Beloved, isn't it wonderful to know that in studying His priesthood, we can see that He is our advocate, He is our lawyer, He is our attorney, and He is our stand-by. He stands by us.

VI

THE LORD JESUS CHRIST AS PRIEST IS OUR INTERCESSOR.

We read:

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."—Heb. 7:25.

What is He doing for us now? He is making intercession.

I ask you, do you need anybody else as an intercessor beside the Lord Jesus Christ? I talked to a Romanist and he said, "Yes, I need my priest. I need him to mediate in my behalf. I need my priest to come between me and God." But I read to you from God's Word:

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus."—I Tim. 2:5.

Up yonder in Heaven is God. Down here on earth are each of us. There is a mediator—just one mediator—to come between God and man, the Lord Jesus Christ.

Beloved, I don't need a heretical priest to mediate for me. I have a priest. I have an intercessor. I have one who acts as my mediator and my intercessor—the Lord Jesus Christ Himself.

In Mexico, I saw a whole line of priests seated alongside a wall. (Continued on page 4, column 5)

THE BAPTIST EXAMINER

JUNE 19, 1971

PAGE THREE

The Baptist Examiner FORUM

"Is the 'flesh', that is the tissues of our bodies sinful? Is there sin in the human blood? (In the very red corpuscles?) Please discuss Rom. 7:18, 'For I know that in me, (that is, in my flesh), dwelleth no good thing.' Also Romans 1:24-25.

ROY MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeke, Florida



I would put it this way: The flesh and the blood is affected by sin. Is that not the reason as to why people all die? Before sin entered the world, there was no death, but when sin entered death entered. A person might be confined in an environment where everything was as perfect as possible in this world, yet that person would eventually die just the same.

In Rom. 7:24-25 Paul makes plain that he had spiritual desires and ambitions that were nullified by the cravings of the flesh. Is not that true with all of us? We make resolutions to live more perfectly—more holy, then we find ourselves breaking our resolutions because of the impulses of the flesh. Prisoners in Paul's time were often chained together in a prison dungeon. Sometimes one of the prisoners would die, and the dead body was allowed to remain chained to the living man. This was an awful thing—to be chained to the stinking, decaying body. Paul likens our being chained to the sinful flesh, to that experience of the prison cell. What he really says is, "Who shall deliver me from this dead body." Perhaps it was this situation that caused Paul to welcome the thought of death, when he said, "Having a desire to depart and be with Christ, which is far better."

E. G. COOK
701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



In the Scriptures before us Paul is not speaking of the tissues of our body, nor of the red corpuscles as such. In this chapter Paul is dealing with our two natures. Every born again person has two natures. The old nature that we came into this world with is not repaired or overhauled, neither is it done away with. Our Lord does not operate a garage, or a repair shop. He just creates within us a new nature. So the child of God is in reality two people in one body.

Here in this chapter Paul could not do the things he would like to do because he still had that old nature he had when he started to Damascus that day. When I read Rom. 7 it reminds me somewhat of a basketball game. The player who has the ball desires so much to throw that ball through the basket. By doing that he helps to win the game, and at the same time he brings forth applause from his fans. But every way he turns, every way he tries to go there is that guard on the opposing team who is doing everything in his power to keep this player from throwing that ball through the basket.

So it is with us in our Christian life. We may desire ever so much to do this, or to do that to honor and glorify our dear Lord, but there is that old Adamic nature in our way every way we turn, trying to keep us from doing that which we desire to do. That is why Paul said in verse 19 "the good that I would I do not."

The word "flesh" here in these references comes from SARK which has a very wide range of meaning. It is used here by synecdoche of the whole of fallen man, called in Eph. 4:22 "the old man." Synecdoche is just a figure of speech by which a part of something is put to represent the whole. So the word "flesh" in Rom. 7:18, 24, 25 is used to represent the whole fallen man. When the Bible speaks of flesh as body tissue, or meat as in Rom. 14:21 and in I Cor. 8:13 the word KREAS is used. This is the Greek word for flesh as we think of flesh.

AUSTIN FIELDS
PASTOR,
Arabia Baptist Church
Arabia, Ohio



Yes, I am convinced that our flesh is indeed sinful, but its sinfulness does not lie in that it is flesh, rather its sin lies in that which constitutes its life. This is borne out by the fact that our Saviour had flesh and bones like unto us, yet was without sin. Therefore, we could not say that flesh is sinful within itself; to do so we would need to charge our Lord with being a sinner.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. 8:3.

Our Lord, in enumerating the sins of the flesh, said that they originate in the Heart.

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man."—Mark 7:21-23.

From the study of the heart, we are made to realize that our Lord was not referring to that little pear shaped organ about the size of our fist; rather there is a deeper meaning here. In studying the heart, I wondered why it was the Lord said, "Out of the heart". I ask myself the question why didn't He say out of the mind or some other organ. Upon realizing that the heart is the pumping station for the blood (which is the life of the flesh), I was made to know that our Lord was in reality saying, out of the blood came these evils, or out of the life of the flesh cometh sin.

"For it is the life of all flesh; the blood of it is for the life thereof; therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof; whosoever eateth it shall be cut off."—Lev. 17:14.

I am aware that evil thoughts and sin come out of our brain, but it is the heart which pumps the blood that is the life of the brain, and this is why Jesus said, "out of the heart." The Holy Spirit through Isaiah expresses the same thought when he says:

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: They have not been closed neither bound up, neither mollified with ointment."—Isa. 1:6.

This verse reveals that we are sinful from the hair of our head, down to our toenails. Thus, we are totally depraved, and our depravity is in our blood, which is the only part of our body that flows from our head to our feet. The flesh is therefore corruptible because sinful blood flows within it. This is why Paul said, "For I know that in me (that is in my flesh) dwelleth no good thing."

This also explains why it was necessary that Jesus be born of a virgin. He was born like we were (flesh, bones, and blood) yet His heart was not deceitful above all things or desperately wicked. See Jer. 17:9. He was not corruptible from head to feet. The reason for His sinless flesh lies in the fact that the life of His flesh (blood) was given to Him by God the Father, making Him sinless. In eliminating Adam's sinful blood, it makes Jesus sinless. The Father had a virgin to conceive, supplying the blood Himself, thus making Christ, God manifested in the flesh. Our blood is communicated to us by our sinful father Adam, whereas Christ's blood was communicated to Him by the Heavenly Father making Him without sin.

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

Job also expresses the same thought as did Isaiah for we hear him say:

"And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself and mine eyes shall behold, and not another; though my reins be consumed within me."—Job. 19:26-27.

From Job's words, we understand that he will see God with the same flesh that He walked in earth. I think all will agree that no sin shall enter into Heaven. Thus, we could not argue that sin is in the flesh, for flesh shall enjoy the pleasures of Heaven. Here once more it is evident that sin with all of its evils was in Job's blood, and this blood being removed, removes sin from his flesh so he could say, "In my flesh I see God."

Paul in verse 24 speaks of the wretched condition of us all as the result of sin because the body (flesh) is condemned to death. Here again may I remind you that though Paul speaks of the death of the flesh, yet he like Job shall see God in His flesh. So Paul is also referring to that which causes sin in the flesh: blood.

As long as this blood flows

through our flesh, it serves the law of sin. But we who have within us the new nature which is fed by the sinless blood of Christ serve the law of God. These two natures within us, cause a warfare with sinful flesh (blood) opposed to the sinless nature, blood of Christ.

JAMES HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



First let us understand that sin is an intangible thing. Oftentimes we hear of someone making a list of sins. We can try to say many things are wrong but it generally depends on what moral ideal you are applying. Most anything can be wrong if it is used in the wrong way or with the wrong motive.

Sin is an act, not an object. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." (John 3:4)

You can't take an intangible or an act and try to apply it to a tangible or an object. No one can say that the very cells of our body are sinful. Our body suffers because of sin. The result of sin causes our body to deteriorate, thus we have diseases. We often hear those who try to say that sin is in the blood. I have not been able to see how this can be proven. I see no proof text of this and so I have to reject it. As a result of sin death came on man which means the flesh is corruptible.

Romans 7:18 is speaking of man in his human, natural, or fleshly state. Paul is not going into a clinical breakdown of the body system. He is speaking of the nature of sin with which we are born.

"The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." (Ps. 58:3).

So Paul says, "In my flesh (or in my humanity — my physical birth — my nature) dwells no good thing." A Christian is given a spiritual nature, thus he has two — the nature of sin with which he is born and the nature of God which is his upon salvation.

Verses 24 and 25 are speaking of the same thing. The body of this death is the sinful nature that we have. He is picturing a saved person as being one who is chained to a body of death. It is like walking around with a dead body hanging on us, restricting our movements, hindering our actions and slowing us down. We

as Christians are restricted, hindered, and slowed down in our service for Him because of this sinful nature that is still in us. Paul asks if there is any relief from this burden we must carry and then answers his own question. "I thank God through Jesus Christ our Lord..." (vs. 25) We can go through this dragging this sinful nature or we can by faith go forward in the strength of our Saviour Jesus Christ.

Let us try not to go astray from the simplicity of God and His blessings by trying to be too clinical in our interpretations. Sometimes we act as if we have to come up with some new doctrine before we can be satisfied with ourselves. This is not necessary. You can worry about whether each cell in our body contains some sinful thing if you wish. I will just be concerned with sin as a part of us and rejoice that Jesus has forgiven me for all my sins.

"Priesthood"

(Continued from page three) I suppose there were six or eight of them, sitting there with their heads leaning over against the wall, with their ears cocked to a little aperture—a little hole in the wall, and on the other side of that wall were people talking, telling the priests the sins of their lives. I saw this with my own eyes: I saw one of those priests sleeping, while he was hearing a confession of an individual on the other side of the wall. I thought, "That is a terrible thing, that a man would go to sleep when he was supposed to be hearing a confession." When I got back from Mexico and told about that priest being asleep while he was supposed to be hearing a confession, one fellow said, "Aw, he wasn't asleep. He just looked like he was." It was only three weeks later until Life magazine carried a picture of that in full color, and showed this man sound asleep, sitting there, acting as a mediator, as an intercessor.

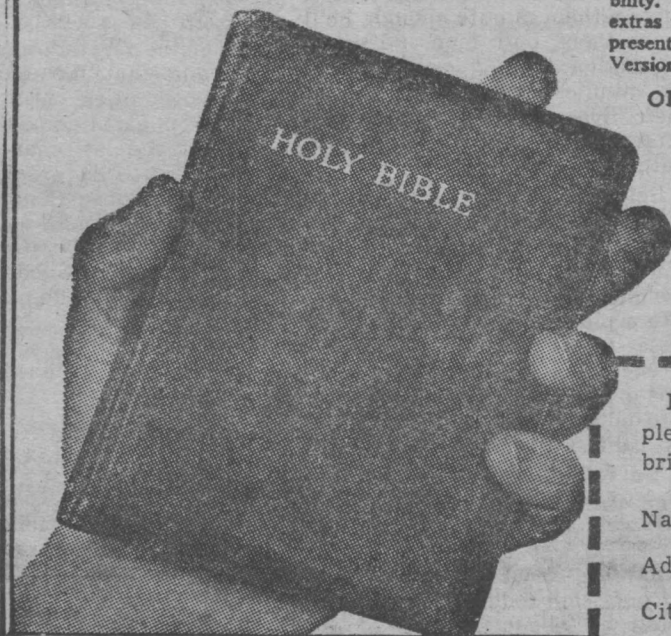
I thank God that my mediator, my intercessor, my high priest, is the Lord Jesus Christ. I rejoice to know this, that He doesn't go to sleep and that when I come to Him to make a confession, and when I talk to Him, He is never asleep.

VII

THE PRIEST IN THE OLD TESTAMENT TELLS US GREATLY ABOUT JESUS.

The priest of the Old Testament was to trim the lamps. That was one of his duties. Of course he had other duties too, but one of the duties was that he was to trim the lamps, to supply the oil, and to keep the light constantly burning inside the Holy Place. (Continued on page 5, column 1)

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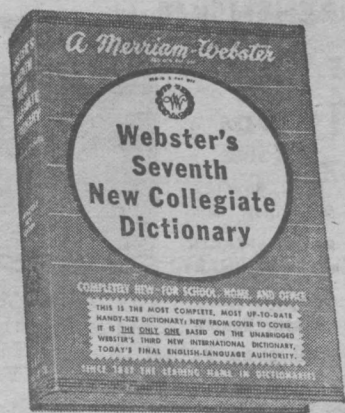
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"Priesthood"

(Continued from page 4)

The Word of God tells us what the work of the priest was, for we read:

"Therefore shall ye abide at the door of the tabernacle of the congregation day and night, seven days, and KEEP THE CHARGE OF THE LORD, that ye die not: for so I am commanded."—Lev. 8:35.

Notice, the priest, day and night, was to keep the charge of the Lord. He was to look after the lamps and keep them burning. He was to look after all the details of the tabernacle, but especially to keep the wicks trimmed and the oil supplied and keep the lamps burning, so far as the tabernacle was concerned. They couldn't fail. They never failed. Why? Because they had to keep the charge of the Lord day and night, seven days out of every week. They could never fail.

What a picture that is to me! What a blessing that brings to me! The Lord Jesus Christ is my High Priest and He will not fail. Thank God, He never goes to sleep, but He is always awake. As the priest of the Old Testament kept the charge of the tabernacle seven days a week, night and day, every day out of the week and every night out of the week, and never failed, so the Lord Jesus Christ never fails us. He is our High Priest. He is constantly on the job.

Beloved, when I see the Apostle Paul with his affliction and his malady, and I hear him as he goes to the Lord in prayer, and he doesn't get an answer, and he comes back a second time and a third time, then I read that he says:

"My grace is sufficient for thee."—II Cor. 12:9.

Paul couldn't get that thorn taken out of his flesh. That old messenger of Satan was inside his flesh and every time he turned about, that thorn was gouging him. I don't know what the thorn was, but there was something he referred to as a thorn in his flesh and it gouged him constantly. He prayed once, he prayed twice, he prayed three times, but God said, "No, Paul, I'll not take it away, but I'll give you grace to bear it. My grace is sufficient for you."

Beloved, as a priest trimmed the wicks and supplied the oil, and kept the lights burning back there in the Old Testament, I thank God that Jesus Christ is our great High Priest and He'll never fail us. His grace is sufficient

for us every day.

That is why you can't lose your salvation. He won't allow you to lose your salvation. We read:

"By so much was Jesus made a surety of a better testament."—Heb. 7:22.

Do you know what a surety is? That is the fellow that signs the note for you. If you want to borrow money and you don't have enough collateral to back it up at the bank, and your friend signs your note, then he becomes your surety.

Beloved, Jesus Christ signed the note for us. He guaranteed my salvation. The Lord Jesus Christ is my surety. The only thing that keeps me saved is the fact that He is my surety.

I see that priest standing in the tabernacle. I see Him as He cautiously, carefully, kept the charge of the tabernacle seven days a week, night and day. Never one day did He allow the lamps to become clouded. Never one time did He ever fail to pinch off the wick so that it would burn. Never one time did he fail to supply the oil. Beloved, this tells me that the Lord Jesus Christ will supply the grace that we need, and He likewise will keep me saved day by day, hour by hour, year by year, from the hour that He saved me, until the hour that I meet Him yonder in Glory. How wonderful to think about our great High Priest!

VIII

JESUS CHRIST IS OUR CONFESSOR.

A Roman Catholic priest is a confessor. People go to him and confess their sins, down to the last minute detail. If they do not confess them minute enough, he'll probe them, both men and women, asking them questions as to the minutest detail of the sins of their lives as those individuals confess their sins to the Roman Catholic priest.

Beloved, you and I as Christians, sin. What are we to do? We ought to go to our High Priest and confess to Him our sins to the minutest detail, just exactly like a pious Roman Catholic confesses to his priest. The only difference is, when he confesses his sins to the Roman Catholic priest, it won't do any good, but when we confess our sins to the Lord Jesus Christ, thank God, He'll give us absolution.

I was talking to a Romanist sometime ago, and he was so happy. He said, "I have just been to confession today and I told the priest all about the sins of my life. They have been rather many

of recent date." I said, "What good did it do?" He said, "I'll tell you; he gave me absolution."

What a lie! But beloved, that is exactly what happens when I go to the Lord Jesus Christ, who is my great High Priest, and confess to Him my sins. Jesus Christ gives me absolution. Listen:

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

This is not talking about going to a man with his collar turned hind part before. Rather, it is talking about the Lord Jesus Christ, and going to Him as our great High Priest, and confessing to Him the sins of our lives. Beloved, when we do, thank God, He gives us absolution.

You say, "I sin often. I would have to go to Him so many times. I would be embarrassed to do so." Do you remember that the Lord Jesus said something about if your brother sins against you, you are to forgive him seventy times seven? I tell you, beloved, regardless of the number of sins in your life, don't hesitate, but go to Jesus Christ and make Him your confessor. Confess to Him your sins as a saved man, with the assurance that He will forgive your sins and will restore you to a position of fellowship. Your sonship is okay, but your fellowship is in danger unless the Lord Jesus Christ as your great High Priest restores you to fellowship.

IX

THE LORD JESUS CHRIST'S PRIESTHOOD IS UNCHANGEABLE.

We read:

"But this man, because he continueth ever, hath an UNCHANGEABLE priesthood."—Heb. 7:24.

The word "unchangeable" means "unalterable"; that is, it does not pass to another. That is the kind of priest that Jesus is. His priesthood doesn't pass to another.

I asked this Romanist friend that I referred to a moment ago, who his priest was. He gave me the name of his Roman Catholic priest. I said, "Where did he get his authority as a priest?" He said, "It was conferred upon him at the time he was ordained." I said, "But the man who gave him that confirmation of ordination, where did he get his authority as a priest?" He said, "It came from somebody before him." He went on to say that he could trace it all the way down the line to the Lord Jesus Christ. He said the Pope acts today, the priest acts today, and the Catholic dignity acts today for the Lord Jesus Christ — that Jesus has handed His priesthood over to them.

I said to him, "No, that is not true. Jesus never gave His priesthood to anybody. Hebrews 7:24 says that He has an unchangeable priesthood, and in the Greek the word 'unchangeable' means 'unalterable,' meaning that it does not pass to another. He never gives His priesthood to anybody else. He is our High Priest, and He never relinquishes that priesthood into the hands of anybody else.

I thank God that the Lord Jesus Christ was the priest of the Apostle John, who wrote the last book of the Bible. I thank God that the Lord Jesus Christ was the priest of the martyrs in the Dark Ages, and that the Lord Jesus Christ is the priest of all the elect of God on earth today. I thank God that the last man alive in this world will have Jesus Christ as his high priest. Beloved, He'll never give His priesthood over to another. He'll always be our priest, because He has an unchangeable and unalterable priesthood—a priesthood that cannot be abrogated, that cannot be handed over to somebody else.

X

THE PRIEST OF THE OLD TESTAMENT COULD DISCERN BETWEEN THE CLEAN AND

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JUNE 19, 1971

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Theodosia Ernest

(Continued from page 8)

compromise between the government on the one hand and the Protestants on the other. It cannot date farther back than King Henry VIII."

"But I presume you are aware, Mr. Percy," replied the Doctor, "that some of our clergy have contended that the true Anglican Church began in the time of the apostles, and has continued ever since, independent of Rome, except so far as it was for a time brought into unwilling subjection, previous to the Reformation. It is said that Christianity was brought into the island by Paul, and thousands of Churches existed when the Saxons re-introduced idolatry, Christianity retired to the fastnesses of the forests and mountains; and it was through these, and not through Rome, that our descent has come."

"I suppose," replied Mr. Percy, "that it is much easier to claim and contend for such a pedigree than to establish it. But let us see the proofs. We know what the English Episcopal Church is now. The question is, When did it become what it now is? And who made it such? Macaulay and other secular historians say with one voice, it was Henry the Eighth and his successors on the throne of England. But theologians who see that this would be fatal to their claims to be a Scriptural Church, declare that history is mistaken. Let us then examine for ourselves. It is a hierarchy which has for its head the person who wears the English crown. This is its peculiar feature. Take this away, and it is not the English Episcopal Church. It has been, in this respect, what it is now, ever since Henry the Eighth. What was it before that time? Was it not the same people, the same priests, the same bishops, and the same archbishops which then began to recognize King Henry as the head of the Church, who had previous to that time recognized the Pope as their sovereign lord in all matters of religion? Was it not that part of the Church of Rome which was in England which then, by the decree of the king and his parliament, was made the Church of England? They must be simpletons indeed who believe that the Church of King Henry, and his successors in the headship, was the ancient English Church which Austin, about the year six hundred, sought in vain to persuade to 'give baptism to their children.' Did King Henry call those people from their hiding-places in the mountains of Wales, and seek to them for the ordination and ordinances of Christ which Rome, as Antichrist, could not confer? No conscientious historian will dare to intimate any such thing. Those who make such statements make them to deceive. They know that he did nothing of the sort. They know that if the members and ministers of that old Church were yet in being, (and I do not question that they were,) King Henry had no use for them. No more did his successors. Both he and they continued to hang them, and down them, and burn them, (as the Popes had done before,) even down to the time when Cromwell subverted his throne. That ancient Church, if I have read its history rightly, was a Baptist Church; or at least it was a Church that did not baptize except upon a profession of faith, and would not submit to be controlled in matters of religion by any lord but Christ."

"It is a matter of no consequence at all to our present argument," said Mr. Courtney, "whether the modern Church of England came out of Rome, or out of some ancient Church planted upon her native soil by Paul himself; for whatever her origin might have been, she could not at any time have been what she is now, and at the same time a true Church of Christ. Whenever she became a hierarchy, and owned the rule of any lord but Christ, whether that lord were the Pope of Rome, the King of England, or the Archbishop of Canterbury, is of no consequence at all; from that moment she ceased to be the true Church of Jesus Christ; for His Church was, and must continue to be, an independent local organization, not a confederacy; not a hierarchy; not any great ecclesiastical establishment. Christ established no such Church, either in England or anywhere else. If Paul built up a Church in England, (of which there is no proof but loose tradition,) it was like the other Churches which he founded, an independent local society; and if he established more than one, as he did in Greece, then each one was independent. And if any one usurped the power over others, or if any one yielded subjection to any other, whether that at Rome, or at Bangor, it ceased from that time forth to be a Church of Christ; for Christ was then no longer its only King and Lawgiver. Now, that the English Church has ceased some time or other to be the independent body which Christ enjoined, is certain; and it will not at all affect our argument whether she did so at, before, or since the time of Henry the Eighth."

"But yet," said Theodosia, "it would be very interesting to know the history of the Churches which were first established in England, and which must have been true Churches, if they dated near the times of the apostles. It may be they yet exist as independent bodies, and have always refused subjection alike to the Pope of Rome and the hierarchy of which the crown has now become the head."

"Your conjecture is but the truth of their history, Mrs. Percy. They do yet exist. They have resisted, even unto death, all efforts to subject them to the Pope of Rome, or to the hierarchy of England. Their history was written in the blood of their martyrs, shed by those who, in former days, controlled the records and wielded the power of the country, and who were greatly desirous that it should be blotted out.

We must therefore trace them mainly now in those brief allusions to their existence which the narrations of other events made needful, and in the decrees which were designed for their destruction. Yet we will find no insuperable difficulty in tracing a true and pure Church of Christ in England, or at least in Wales, from the time that Christianity was first established on the island. This I trust we will be permitted to do before we close this investigation; but let us now not wander from the

(Continued on page 6, column 1 and 2)

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Theodosia Ernest

(Continued from page five)

matter before us. This Church you may be sure was not the modern Church of England. That began with Henry the Eighth, according to the testimony of Macaulay and others of its own historians. But we can still trace the persecuted followers of Jesus by the blood of their martyrs, until the Reformation, and long after it. The first and the last whose blood was shed for their religion in England, were Baptists. They were never amalgamated with and never subjected to the hierarchy of the Pope, or of the King; and to this day maintain their ancient baptism, and their independent organizations in the mountains of Wales, whence many have come, both ministers and members, to our own beloved land, and have aided us to build up Churches like their own, after the model at Jerusalem. But we will be obliged to go back to this subject. Let us now hasten on. What is your next mark, Mrs. Percy?

"It is, that No true Church can be a persecuting Church."

"Then surely the English Church cannot be true; for though she has not been, like Rome, at all times a perpetual and relentless persecutor, yet her hands are red with the blood of more than one of the followers of Jesus. Henry the Eighth laid the very foundation of the Church in blood. He, as head of the Church, persecuted and destroyed both Papists and Protestants: the Papists because they preferred the Pope to the King, and the Protestants because they could not receive *his Church*, which contained the whole of Popery except the Pope.

"Edward the Sixth, the youthful and amiable successor of Henry as the head of the Church, would gladly have been delivered from the necessity of killing his best subjects because they could not think about religion as his bishops did; but he was urged and goaded by the clergy into the condemnation and execution even of tender women, whose only crime was nonconformity to the Church of England. Cranmer, the archbishop, had great difficulty in overcoming his natural kindness of heart, and inducing him to sign the warrant for their death by *burning*; but he did succeed, and it was done."

"Surely," exclaimed Theodosia, "you do not mean to say that Archbishop Cranmer, the martyr, had been himself the means of bringing others to the flames! I have always thought he was one of the best and holiest of men. I remember there was in the catechism I used to study, a picture of him as he stood at the stake, holding out his right hand in the fire to punish it for signing his recantation."

"Yes, Mrs. Percy, I mean to say that Cranmer was a murderer and a persecutor. So also was in heart that other saint of whom

(Continued on page eight, columns four and five)

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"Priesthood"

(Continued from page 5)

THE UNCLEAN.

To give an example of that, do you remember how it was if a man had leprosy? He would go to the priest, and the priest would make an attempt to decide whether or not he was leprosy. Then he would go back a week or so later and the priest would examine the spot again to decide whether or not he was clean or unclean. But you will notice this, that the word of the priest of the Old Testament was final as to whether or not a man was clean or unclean.

Beloved, listen, if there is any doubt in your mind as to whether a thing is clean or unclean, take it to the Lord Jesus Christ, our

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great High Priest, who knows everything, and let Him tell you if it is clean or if it is unclean.

Brother, sister, listen to me, He is our High Priest. As the priest of the Old Testament would pronounce a person clean or unclean, so Jesus Christ can tell you what to do, what you ought to do, what you might do. He can tell you if what you may question is clean or unclean. Don't depend upon me. Don't depend upon any earthly person. Don't depend upon any human being, but depend upon the Lord Jesus Christ, and He who knows all things, can tell you whether or not that matter is clean or unclean.

CONCLUSION

In the Jews' place of worship, there were various pieces of furniture, but there was no stool, no chair, no place for the priest to sit down. Why? Because his work was never done. But when he had finished his work inside the tabernacle, that priest would come out and present himself to the waiting people and he would bless them. Through the years he received an offering from one who wishes to make a sacrifice. He has killed the victim. He has taken the blood inside and presented it as a sacrifice. He comes back out and presents himself to the people who are waiting for him, and blesses them, now that he has performed the act of a high priest.

Beloved, Jesus Christ died for our sins. He has entered into Heaven. Like the people waiting on the outside of the tabernacle for the priest to come back out, I am waiting for the Lord Jesus

Christ to return. I turn to the Word of God from one end to the other, and I find that we are never taught to look for death as the hope of a Christian, but rather, we are to look for the second coming as our hope. As the people stood outside the tabernacle waiting for the priest to tell them of the good news of the offering, and to be blessed by him, I am waiting for the coming of the Son of God. I am waiting for His return, and someday, He is going to return. Listen:

"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.

Beloved, as a priest came back after he had made the sacrifice and told the people what he had done and pronounced a blessing upon them, for the offering that had been made, I thank God that one day Jesus is going to split the skies, and when He comes, oh, what a glorious day it is going to be when we see Him face to face, when we'll see Him as He returns, to be blessed evermore in His presence. How I thank God for the priesthood of Jesus—my High Priest!

May God bless you!

Fred T. Halliman

(Continued from page one)

been a time when my Lord has failed me, or His marvelous grace has run out, even though I daily fail Him. His promise that "I will never leave nor forsake thee," and "My grace is sufficient," is just as fresh and true today as it was 2,000 years ago.

This is being written from one of the "workshops" of the mission field, and in this case it is the Levani Valley. This is Sunday night almost the end of a patrol. Last Thursday morning I left the

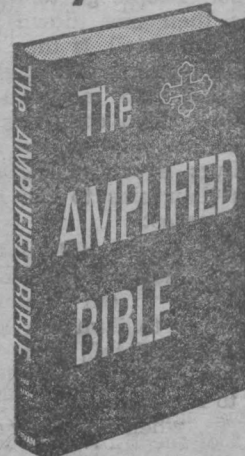
Mission Station and walked across the mountain that separates our Mission Station from the Levani Valley. This is the first patrol that I have made since being operated on, and while it took me quite a bit longer to reach my destination this time than it usually does when I come over here, at present I feel no ill effects of the trip, other than some sore muscles and the skin rubbed off the feet in a few places due to the hard walk. I plan on going back to the Mission Station tomorrow and after a few days if there are no after affects, I plan to go on another patrol that will take me the best part of a month to complete.

It has been quite a long time since I was last in this valley, and while primarily it is the same as it has been since I first saw it about 9 years ago, there have been some changes that have taken place.

I'll mention only two or three of these changes. There is a place in approximately the center of the valley as one would look from North to South called Guali. Beginning at Guali one can now walk eastward across the valley and then turn south and follow the base of the mountain on a road that has been built by the native folk by shovels, digging sticks and bare hands. There would be about 5 miles of this road. It is intended to take the road right across the mountain which will come out a couple of miles from our house. All of this of course will be done as this first 5 miles has been done, i.e., by hand labor.

Another improvement to the valley is that they now have an Aid Station, staffed with a government trained medical orderly. Up until a few months ago the only medical aid that these folk received would be when I would make a patrol into this area, or else they would have to cross the mountain, and come to our Mission Station, including the bringing of their stretcher cases and there have been no small number (Continued on page 7, column 1)

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Fred T. Halliman

(Continued from page 6)
of these. It has been a long hard struggle to get medical aid in here to these people, but between myself and the village elders we finally were successful.

Then there has been an improvement in their diet in the past two years, and it is steadily getting better. As many of you will remember from your conversations with me while at home in 1967, I told you that it was virtually an unheard of thing to find fish *anywhere* in the interior of New Guinea. This is no longer true, and especially is this the case with the immediate area of the Mission Station including the Levani Valley.

About 8 years ago I made a trip to Lae and while there I visited the Department of Agriculture and Fisheries. They gave me about 75 Cantonese and Golden Carp. All went well until I reached Mt. Hagen on the way back and then all aircraft was grounded, due to weather conditions, for the next two days. I reached home with nine live fish and they looked so sick that I simply dumped them into the small stream that borders our Mission Station expecting never to see any results from them. Some two years went by, and just as I had thought, apparently the fish had not survived. Then I heard that at Lake Kopiago there had been some fish put in that lake, so I sent a couple of natives there, and they got back to the Mission Station with another nine fish about the size of a man's index finger. These I deposited in a pond that I had prepared on the Mission Station.

These began to multiply fast and shortly after I returned to the Mission Field in 1968 I sent nearly 100 fish to the Levani Valley to stock these lakes. These fish ranged from finger length to a couple of pounds in size. The hardest job of stocking these lakes was to keep the natives from eating them then and there. Also I had to put stiff restrictions on fishing for them until they had time to get a start. I simply appointed a few fellows that live over here as game wardens and anyone that got caught fishing during the probation period had the choice of donating \$2.00 to the Mission Station, or go in to the Government Station and re-

port to the officer in charge, which usually would result in a trial and a couple of months in jail. Marvelous results was achieved from this, and now they are catching fish here in this valley up to 10 pounds in weight. From south to north there would be close to 50 lakes in this valley fed by the Tumbuda River which has its beginning in the mountain range on the far south side, and every lake as well as the river now has fish in them.

Also those nine fish that survived the trip from Lae to our Mission Station and which had been given up as dead or at least missing, suddenly began to come to life about two and a half years ago and now there are lots of fish in several of the streams that run close by the Mission, and empty into the Tumbuda River. The Tumbuda empties into the Strickland River and there are reports of fish now all along the Tumbuda Valley. While this has been no miracle, in the sense of the miracle that Jesus performed—just the natural process of production—and while I had to use nine fish upon two different occasions to produce the results, where Jesus only used two, it could truly be said that Halliman took 18 fish and is feeding about 4,000; however, I am afraid that I cannot produce the bread to go with the fish.

Getting back to the patrol that I am on in the Levani, this has been a most profitable patrol. We have had eight services in 4 days and the best attendance that I have ever witnessed here in this valley. While there have been no professions of faith, nor any baptisms, the gospel has been preached, and the saints fed and strengthened at each service. Also plans have been made that in about 4 months, or at such time as I can finish several other patrols, I am to return here on another patrol with the purpose of organizing two Baptist churches. I feel that God has richly blessed in this trip, and while a very hard walk lies ahead tomorrow to get back to the Mission Station, I am truly glad that God has made it possible for me to come.

Dear friends, and especially to those of you who support this work with your prayers and monetary offerings, I thank God for you daily, but I wish to reaffirm my appreciation to you personally for helping to make it possible for me to be able to be sitting in this humble bush house tonight, in one of the most isolated places on earth and among some of the most primitive people to be found anywhere, writing to you of a mission patrol that has already caused the angels of Heaven to rejoice. While a lot of energy is spent on my part in getting to and from places like this in order to continue "Holding forth the Word of life," there also has to be money spent for these patrols. As for the energy, at one month short of 55 years, God seems to have an ever fresh supply for me, and I thank Him daily that He has so abundantly used you dear folk to supply the money. To me, this combination is the ultimate in mission work, but in the final analysis, it is God that does it all. He gives me the willingness and the strength to go, and He gives you folk the means and the desire to give, to keep me going. Praise God for such a love that constrains us, and bends us to such exact proportions, that we bring to pass His master plan to the exact precision to which it was planned.

John R. Rice

(Continued from page one)
great, big man won't let Him. The God of the Bible does whatever He wants to do. Surely this verse teaches that God saves everyone He wants to save. Beloved, the God that Rice preaches, judged by the attributes that Rice gives Him, is not the God of the Bible. Rice says that it is a refusing to hear what God says for one to say God is willing for any to be lost. Well, how can anyone be lost if it is not God's will for

him to be lost?

"He doeth according to His will." Dan. 4:35.

"Who worketh all things after the counsel of His own will."—Eph. 1:11.

Nothing can take place that is not according to the will of God. If it were not God's will for anyone to be lost, then, no one would be lost. To teach what Rice teaches is to belittle the great and sovereign God of the Bible.

Rice uses John 4:42 and I John 4:14 where Christ is called the "Saviour of the World" to teach his heresy. He uses John 3:16 and John 12:47 also. Rice then says:

"To try to evade the truth that Christ died for all men seems immoral, seems to show some prejudice and bias against the Bible at face value."

Here Mr. Rice accuses some of the greatest preachers who ever lived of immorality. Spurgeon, Bunyan, Gill, Booth, and we could go on and on and yet Rice accuses these men of immorality because they did not believe that Christ died for all men without exception.

Rice bases his argument from the above verses on the word "world." He gives an arbitrary definition to the word—makes it mean all men who ever have or will live—and then calls men immoral who do not accept his definition of the word. A simple concordance study of the word

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"world" as it is used in the Bible will show the fallacy of Rice's position. This has been answered so often, that I cannot but say that a man who tries to prove that Christ died for every individual by the word "world" is inexcusably ignorant or deliberately dishonest in his argument.

(Ed. Note: Or a liar of astounding proportions, to say the least.)

Jesus said:
"I pray not for the world."—John 17:9.

Now does "world" here mean everyone who ever has or will live? This is what Rice insists that it means in other places. Does Rice believe that John 17:9 means that Christ never has or will pray for anyone? Certainly not. Even Mr. Rice will admit that the word "world" in John 17:9 does not mean everyone. Why does he, and how can he honestly insist, that it means everyone in John 3:16? Here is an example of the unscholarly and dishonest interpretation that is necessary in order to defend Rice's Arminianism. In John 12:19, the Pharisees said of Jesus, "the world is gone after him." Does this mean that everyone who ever lives follows Jesus Christ? You will say that is absurd. Yet that is what Rice's meaning of "world" would demand here. Did the Pharisees who were opposing Him go after Him (Jesus Christ)? Certainly not. Jesus said in John 14:17, "Even the Spirit of truth whom the world cannot receive." Now taking Rice's interpretation of the word "world," this verse would mean that no one ever had, would, or could receive the Holy Spirit. Yet it is true that every believer is indwelt by the Holy Spirit. In I John 2:15 we read, "Love not the world." According to what Rice insists this word

means in John 3:16, we would be commanded to love no one. Now do you see what absurdities Rice's definition of "world" leads to? Rice himself would not accept them. Why then insist that a word that clearly has different meanings attached to it in different Scriptures, must mean a certain thing in John 3:16? Rice and all his Arminian cohorts prey upon the ignorance and prejudice of men by their use of "world" to prove their unscriptural heresies.

Rice then uses the word "all" in I Tim. 2:4 to prove that Christ died for every individual. Again the simple use of a concordance, looking up the uses of this word would save one from error on this point. One wonders if Arminians ever study the Word of God, and if they do, they must study with their eyes closed. In John 3:26 the disciples of John tell him:

"He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him."

Now did all men come to Jesus in the sense which Rice says "all" means? Did not the majority reject Christ. So you see that Rice plays on men's ignorance of God's Word in using "world" and "all" to prove his point.

Rice says:
"Every person ever born had his sins paid for. . . . The atonement of Jesus Christ paid for the sins of every poor sinner ever born!"

Pray tell me then, why anyone goes to Hell? What do they go to Hell for? What does God punish them for? If their sins are paid for by the blood of Christ, it would be trampling on that precious blood for God to send them, or let them, go to Hell. You will say they go to Hell for unbelief. Is not unbelief a sin? Have not we all been guilty of unbelief? If Christ paid for all the sins of all men then He paid for their unbelief. Beloved, this doctrine of Rice's that Christ paid for the sins of every sinner ever born is well-nigh blasphemy. It traduces the character of God in that it has Him demanding double payment for the same sin. It makes of no saving value the precious blood in that it sends men to Hell for whom that blood was shed. Well might Spurgeon say, "Such an atonement I despise, you can have it, I would not trade mine for it." Amen! Beloved, away from the earth with such a doctrine that belittles the Holy character of God and the value of Christ's blood.

"And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."—I John 2:2.

Here Rice uses an old Arminian standby in this controversy. But note that to get a universal atonement out of this verse one must insist that "world" means what it seldom, if ever, means as we have seen already. Further to get universal atonement out of this verse would be to accuse the Holy Spirit of useless tautology in language. If the verse says that Christ died for the sins of every one ever born, why are the words "not ours only" used. There is a contrast in the verse between "ours" and "the whole world". There could not be a contrast if the world included everyone, for then it would include the "ours". So the contrast of the verse is between Jewish believers' sins and the sins of believers from every kindred, tribe, and tongue.

"And we know that we are of God, and the whole world lieth in wickedness."—I John 5:19.

Here John uses the expression "the whole world" again. Now Rice insists that in I John 2:2 it means every sinner ever born. Will he insist that it means the same thing in I John 5:19? No, there is a contrast here between "we are of God" and "The whole world". The one does not include the other. Now, is it honest interpretation to say that in one place in I John, "the whole world" must mean one thing, and admit that it means something else a little later in the same letter? The whole world in 2:2 is the world of believers while in 5:19

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it is the world of unbelievers. Now this is clear, sane, and honest interpretation.

Rice then uses Isa. 53:6, "All (he leaves out the "we") have gone astray, (he leaves out the "like sheep") and the Lord hath laid on him the iniquity of us all." Then Rice comments on this verse thusly:

"If words have any meaning, then the iniquity of the whole sinning human race was laid on Jesus Christ."

Now you try and find that meaning in the verse. The verse says God laid on Christ the iniquity of "us" all. Not the whole race, but a particular group. God did lay on Christ the iniquity of the whole elect family of God and punished Christ for those sins. That is why they will all assuredly be saved. Not one of them can go to Hell. Tell me, if God laid my sins on Christ, and punished Christ for them, then how could I go to Hell and suffer for them myself? This verse does not teach Rice's universal atonement and neither does any verse in the Bible. The verse plainly limits the atonement to "us" all.

Now, Rice has run to the wrong place when he runs to Isaiah 53. For surely, here is a chapter, that if it teaches anything, teaches the limited atonement. I defy any man to study (I said study) this chapter without seeing the limited atonement in it. A man has to put universal atonement into that chapter in order to get it there, for it is not there of itself. Look at Isa. 53:4, which says, "Surely He hath borne OUR griefs, and carried OUR sorrows." Doesn't that sound limited? Isa. 53:5 says, "He was wounded for OUR transgressions, he was bruised for OUR iniquities: the chastisement of OUR peace was upon him; and with His stripes WE are healed." Note the limitations here and note that this work of Christ secures infallibly the healing of those for whom it was done. We have already noted the limitations in v. 6. Verse 8 says, "For the transgression of my people was he stricken." See if you can get unlimited atonement out of that verse. This verse reminds us of Matt. 1:21, "He shall save His people from their sins." Isa. 53:10 says, "He shall see His seed." This certainly means that all for whom (Continued on page 8, column 2)

Independent

(Continued from page one)
ent Baptist churches? God does. Admittedly, there is great security in fellowships and conventions, but how can this compare with the security of Matt. 28:20, "Lo, I am with you always?"

3. Independent Baptists can believe the truth and not be persecuted for it. Many of the writer's friends at the college where he attended (S.B.C.) had nothing to do with him when he told what he believed. In the "Fundamental" Seminary where the writer went, this was also true. Now Independent Baptists love to use terms of derision like "Land-markers", "Baptist Briders", and "Sovereign Graceite." The writer is all of these and proud of it! Belief in God's grace should be primary to any Baptist, but the belief is forbidden by many fellowships. Also, the belief in a local church only is a strict taboo. Fellowships, associations, and conventions must promote the belief in a universal invisible church in order to devalue the importance of the local assembly. I am proud of my beliefs and proud to be an Independent Baptist.

4. Independent Baptists can fight heresy without questions. The writer has always been anti-Campbellite, anti-Catholic, anti-Feministic, and anti-anything that is not Biblical. While a Southern Baptist pastor, the writer found himself being questioned by his church members who had attend-

ed many "community meetings" which were sponsored by the state convention. In these meetings Catholics, Campbellites, and Methodists all were invited to speak. The writer has noticed much of the same kind of thing taking place among "Fundamentalists" who invite interdenominationalists (from Bob Jones University), Presbyterians (such as Carl McIntire), Methodists (such as Bob Jones himself), etc. to speak in their pulpits.

Yes, I'd rather be Independent with a capital "I". The denominational authority never exceeds local church authority in an Independent Baptist Church. May we as Baptists fellowship with others of our belief, but depend on no one but the Lord.



John R. Rice

(Continued from page seven)
He died will be saved. Verse 11 tells us, "He shall see of the travail of His soul, and shall be satisfied." Here we see that He will see all those for whom He travailed in death saved, and this will satisfy Him. Rice has an unsatisfied Saviour, because Rice's Saviour tried to save everyone and could not do it. Verse 11 says again "shall my righteous servant justify many; for He shall bear their iniquities." Certainly, this verse teaches that all those for whom Christ died will be justified. Verse 12 says, "He bare the

sin of many, and made intercession for the transgressors." This verse teaches that Christ will be a high priest and make intercession for all those for whom He died, and remember that He "prayed not for the world". So I say again, Rice picked the wrong chapter when he chose Isaiah 53. Truly this chapter is a great chapter and teaches that the death of Christ is effectual unto the eternal salvation of all for whom it was made. One wonders if Rice has ever studied this chapter to find out what it teaches.

Then Rice uses Heb. 2:9 to prove his universal atonement. "That He, by the grace of God, should taste death for every man." Rice then comments:

"Would it not be wicked to doubt or to try to explain away such explicit statements?"

Now Rice knows that the word "man" is not in the original, but is supplied by the translators. Why does he use this verse to prove his point, and why is he not honest enough to tell his readers that "man" is not in there? Why does Rice deliberately deceive about this verse, and then accuse those who seek to give its true meaning of being wicked? Heb. 2:9 teaches that Christ died for every son that He is bringing to glory. It does not teach that Christ died for every man and Rice knows this. Many folk could be excused for this, but Rice is supposed to be a Bible scholar. I cannot respect the scholarship or the exegetical integrity of a man who would seek to use Heb. 2:9 to prove universal atonement.

(Ed. Note: Now Joe, just stop those big words and say plainly that Rice lied. Folk will understand that.)

Rice says:

"There rises in my heart a holy indignation when I face that man-made term 'limited atonement'."

I would say that such indignation is unholy. But let us leave out the word "limited" and use the word "effectual". Does Mr. Rice believe in an effectual atonement? He does not. Only a limited atonement can be an effectual atonement.

Here is a goodie. Rice says:

"God's blessed Spirit has been after me, convicting me, for at least five years."

This was before he was saved at the age of nine. Now, I don't know what was after Rice for those five years, but I do know that it was not the Holy Spirit. He is not that weak and feeble. When the predestinated time of the elected one's salvation comes, the Holy Spirit goes and gets him. He does not try to get him, He gets him. What kind of Holy Spirit is it that goes after one for five years before He gets that one. Boy, this is a lot of Arminian hogwash. There is an elect people. There is an appointed time. There is an effectual power that makes them willing at that time, and it does not take five years to do it.

Rice uses Rom. 5 to bolster his heresy. This chapter simply teaches that the act of Adam is imputed to all those he represented, and the righteous act of Christ is imputed to all those He represents, which is, of course, the elect of God.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"—Rom. 8:32.

Now, Rice really misses the boat here. This verse teaches, beyond honest controversy, a limited atonement. The verse says for "US all". That is limited. Then the verse teaches that to those for whom Christ died, God will freely give all things. If you want to know the ones that this verse teaches Christ died for then learn by observation, those to whom God gives all things. Surely, a

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Your fellow servant in the gospel,
Joseph M. Wilson, North Carolina

Theodosia Ernest

(Continued from page six)

you had a picture in your catechism, representing John Rogers at the stake, surrounded by his wife and nine little children, one yet a nursing babe. John Rogers was so far a persecutor, that when he was solicited to ask for pardon, or at least some milder mode of death, for a woman condemned to the flames, he obstinately refused to say one word in her behalf."

"I must believe you, Mr. Courtney; but still it seems to me almost incredible."

(To be continued next week, D. V.)

man is blind as can be who cannot see that this verse limits the death of Christ to those to whom God gives all things, and surely those all things include repentance, faith, and eternal salvation.

Well, we will close our dealing with this chapter of Rice's book shortly. Much more could be said, but enough has been said to show the fallacy of Rice's arguments, the foolishness of his so-called interpretations, and to establish the glorious truth that the atonement of Christ is limited and effectual to all those for whom it was made. Beloved, hold on to this truth as you would value your own soul. Our eternal destiny depends upon the effectiveness of the blood of Christ. If that blood does not save us, then where shall we go? But if some for whom that blood was shed go to Hell, how do we know it will save us? If Christ died for Judas,

and Judas went to Hell, what grounds of assurance do we have? Rice will say that our believing makes the difference. Here again is seen a major fault of Rice's doctrines. He must leave room for man to do something and to have some glory. Not so, not so. Let Jesus have all the praise and honor and glory. An atonement that does not save all for whom it was made, will not save any for whom it was made. Rice has a redemption that does not redeem, a salvation that does not save, a ransom that does not ransom, an atonement that does not atone. We have a glorious all-powerful, effectual atonement that saves all for whom it was made. Which atonement most honors the dear Lord who died for us? Again, we say with Spurgeon, Rice can have his atonement, we would not trade ours for it. May God bless you all.

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