

# The Baptist Examiner

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

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## PREDESTINATION

By R. E. POUND  
Gladwin, Michigan

TEXT Acts 27:21-44.

Introduction: The subject of predestination demands a proper understanding among the elect of God. The world of the wicked will never understand the grand doctrine of God's power and sovereignty. However, the cause of sorrow now lies in the fact that even many of God's own do not understand the grand doctrine of God's predestination.

The term "predestination" means "the design that God has been pleased to have from all eternity, of bringing by His free grace to faith and eternal salvation some certain persons whom He loved in Christ . . ."

Cruden's Dictionary of Bible Terms, p. 216.

From the original Scriptures, predestination comes from "pro-origo" and means "to mark out or limit beforehand . . ."

Analytical Greek Lexicon.

It is used in the Scriptures

of both Christ and His chosen people. Both the doctrine of predestination and the doctrine of human responsibility are taught in the Bible. Our Scripture Text is an example of this fact.

Paul was promised by the Eternal God that all in the boat would be saved. But, they had to stay in the boat before they would be saved. Their staying in the boat was not the condition of their safety, but, if they disobeyed God, they would have no safety, the condition of safety was only found in God and His power and there alone.

Predestination is not that which many hold and call "predestination." Predestination is not "Hardshellism or Fatalism" but it is as the old Particular or Calvinistic Baptists have believed and taught since the days of Christ and His apostles, that is, that God is sovereign in all things and is developing His plan and purpose in all actions in life of men and world events, and yet that man is completely responsible for all his actions and sins.

Predestination does not save anyone. It is the plan by which they come to salvation. It is the cause of their salvation, so far as God is concerned. Christ alone is the Saviour. All those predestinated must be born of the Holy Spirit, and those who are rational must also be born of the Word of God, by the power of the Holy Spirit. We believe that the Gospel is the means of salvation used by the Holy Spirit in calling the elect unto Christ. II Thess. 2:12-14. The Hardshells do not. Notice this statement from the Nichols-Holder Debate (Hardshell and Campbellite) held in Medina, Tennessee, September 11-14, 1950:

"The Scriptures teach that all for whom Christ died will be saved or receive remission of sins, without the preached or written word, or any conditions on their part."

That is the Hardshell position, which I feel is against the teachings of the Bible. The Bib-

### NOTICE

Due to the fact that Bro. Halliman is returning home for a few months, do not send any mail to New Guinea after May 15.

Address all mail to Bro. Halliman at:

710 S. 13th Street,  
Paducah, Kentucky 42001

## What Moses Learned At The "Backside Of The Desert"

ELD. WILLARD WILLIS  
Pastor Northland Baptist Church  
Abington Road  
Columbus, Ohio

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush



WILLARD WILLIS

burned with fire, but the bush was not consumed." (Exodus 3:1, 2).

Moses had been accustomed to servants. They always had their ears inclined for his call and always ran when he called. They were always ready to grant his every wish, yea, their hands were his hands and their feet were his feet. He was a very privileged person, because he, according to Hebrews 11:24, was "called the son of Pharaoh's daughter." However, we find from our text (Exodus 3:1, 2) that God had made a drastic change in his life. He, who had been served, now became the servant in that he "kept the flock of Jethro his father in law." Our text also reveals that his service was not rendered in a place where he might use the "modern conveniences" of life, but it was rendered

ed on the "backside of the desert."

We can be sure that the "backside of the desert" is a very good training ground for the Lord's servants. It is the place where the bells of worldly allurements do not toll. Everything on the "backside of the desert" is as it was when it left the Master's hand, except for the cure. It was to this place that God sent His servant Moses. It was in this place that God schooled him for forty long years.

God sent Moses to the "backside of the desert" for the purpose of training him for the tremendous task of leading His people from Egyptian bondage to the promised land. I'm sure that we, if God had consulted us, would never have agreed that there would have been any value for Moses' undertaking in such a school. We would have argued that he should have gone to a school where he could have been more refined in the ways of the Egyptians. However, we learn from the Holy Scriptures that God's ways are not our ways.

"For My thoughts are not your thoughts, neither are your ways (Continued on page 5, column 5)

lical position is that the elect must be called unto salvation by the Holy Spirit using the gospel as the means of that calling. See again II Thess. 2:12-14.

God has from the beginning chosen us unto salvation, through the sanctification of the Spirit and belief of the truth . . . yes, while we believe in predestination, we do not believe in unconditional salvation, i.e. that the elect are going to be saved without the gospel and repentance and faith (the infants and idiots excepted). We believe that God did the electing and predestinating, but also He has given it into our hands to do the going and the reaching of those whom God has chosen unto salvation. God did the choosing, but they must repent and believe the gospel before they will be saved. And, therefore, we work with God in becoming the means of the Holy Spirit to reach and bring in those (Continued on page 7, column 4)

## Halliman Continues Report Of His Most Recent Patrol

FRED T. HALLIMAN  
New Guinea Missionary

Dear Friends:

We left you stranded last week at the isolated outpost called Geroro. If you have been truly following us in these articles I would imagine that you felt a little on the damp side by the time you read the last paragraph of the last article. It had rained for four days straight with only an occasional let up. We start our story today with the beginning of the eighth day of the patrol.

March 24. "D.Q. We were up early this morning and by 7:15 were on the trail. There was hardly a cloud in sight after almost four straight days of rain, two of which we had walked the most of the day in. In about half an hour after we left camp we struck heavy running cane that virtually had the trail blocked. We soon had to put two men at the head of the line with big bush knives to hack out a path for us so the carriers could get through — this continued for the next four hours. In spite of the thick mass that had to be hacked through we made excellent time for the day. Tonight we are camped at a jungle campsite where I have slept on two previous occasions. At 6:30 it had begun to rain, end D.Q."

I was up that morning before day break and could hear the carriers rustling about in their house which was quite close to mine. By 7:15 we had finished securing everything and had had our morning prayer and were on the trail.

After being idle for two days the carriers reminded me of a bunch of fox hounds that had been tied up for quite a while, and then let loose on a hot trail. Within half an hour after setting out we came to quite a large river that had to be crossed and once we were across that we had to chop our way through for the next four hours.

I had been over this trail on two previous occasions several



FRED T. HALLIMAN

years ago and it was bad then, but I had never seen it this bad before. Due perhaps to little use it had grown over until the only way to get through would be either to stoop real low or else cut the mass that covered the patch. We decided on the latter, especially in view of the fact that we had quite a few supplies that included two large patrol boxes. I put two men at the head of the line with large bush knives to cut a path for us and for the next four hours we slashed almost every- (Continued on page 4, column 5)

## A Summation And Appeal As To Pre-Trib Teachings

By JOE WILSON  
Tulsa, Oklahoma

This will be my last article on this subject for some time, God willing. I have written much on the subject and I praise God for the privilege. This study has confirmed me more strongly than ever in the truthfulness of my position.

I am grateful that The Baptist Examiner has carried these articles. I praise God for this greatest of all papers, her noble editor, and the authorizing church. Truly, this is one of the great ministries of this age. I am deeply honored and most grateful that I have the privilege of putting my ministry into the wide reach of TBE. Only God knows how much this paper and its editor have meant to me. I seek to support its ministry, to encourage others to do likewise, and to pray much thereof.

The writing of these articles and the results of their publication has blessed me greatly, and yet has saddened me much. I have received more personal mail relative to these articles than any I have written, telling of blessings received from these articles I am

said many of our dear friends have turned from the truth in this area.

Once more, I appeal for continued fellowship among those who differ on this point. Brethren, we are few in number who believe in grace and church truth. If at all possible, let us continue in fellowship. We simply cannot afford to divide over every issue, lest there be nothing left to divide. For my part, I do no plan to break fellowship over this



JOE WILSON

point. I fear it will come. I fear that our friends who have changed on this point will want us to change in order to continue close friendship. I do not desire to compromise, yet I do desire fellowship. At the present time (I emphasize this), I will preach for the post-trib, and he can preach for me, and we will both leave the subject alone. I hope we can continue this attitude, but I am not sure that we can. Pray for me brethren, let us pray together and seek Divine Wisdom. Where, oh where, is that line between compromise, and fellowship to be drawn. Brethren, let us do all we can to maintain fellowship.

I desire to say that many who have gone post-trib are dear friends of mine. On other things they are very sound. They are (Continued on page 6, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE OX AND THE GOAD"

"Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks." — Acts 26:14.

Every time I read this text there is another text that logically comes to my mind. The text that I speak of is John 6:37, which says: "All that the Father giveth me shall come to me." John literally meant to teach us that everyone that was a love gift from God the Father to God the Son would be saved. Without an exception, everyone of them

will ultimately be redeemed.

Sometimes we look around about us and we think surely some fellow ought to be saved, and it may be that he will be sometime. There is one thing certain, if he is one of God's elect, he will be. I have often said that there is not one of the elect of God that will ever go to Hell. God may start a war and move people half way around the world in order to get them where they will hear the Word of God. God may bring on a depression. God

may work in most any way that seemeth good to Him, to be sure that His own hear the Word and are saved.

In the book of Joshua, we have a remarkable example of that in the destruction of the city of Jericho and the conversion of Rahab, the harlot. So far as I know, Rahab was the only one of God's elect in that city, but God got her out of that city safely. When everybody else perished, Rahab got out, and she dwelt in Israel (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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## "The Ox"

(Continued from page one)  
the rest of her life. Apparently, she became a moral, self-respecting woman because she later became an ancestress of the Lord Jesus Christ.

Imagine, of all that city, the only person that was saved was one woman who was a harlot by profession. Doesn't that show you that "all that the Father giveth me shall come to me"? I don't believe that one single person that was given as a love gift on the part of God the Father to God the Son exists but that ultimately and eventually he shall be saved.

We read:  
"He shall see of the travail of his soul, and shall be satisfied."  
—Isa. 53:11.

Someday God is going to look out over all the host of that ransomed throng. He is going to see the very first man that was ever saved, which I think was Adam, and He is going to see the last man that shall be saved. He is going to see all the balance that have been saved from the day of Adam down to the last man that shall be saved, and the Word of God says that He is going to be satisfied.

Do you know why He is going to be satisfied? Because all of His elect are going to be there. If there were one single elect that was missing, Jesus Christ couldn't be satisfied. He would have to go after that sheep.

Beloved, I say to you, this text in Acts 26:14 calls to my mind this truth, that God isn't going to let up until the last one of His elect is garnered into the fold and safely saved.

Let's take an illustration from the Word of God. In the book of Luke we have a parable in three parts: the lost sheep, the lost silver, and the lost son. These three parts, I believe, are to illustrate the work of all three persons of the Trinity in salvation. When the Shepherd went out to find that sheep, He didn't come back and say, "I guess we have lost him. I haven't been able to find him." The Word of God tells us that when He found it, He brought the sheep back. The woman is illustrative of the Holy

Spirit. The woman didn't give up her search of that coin until she found it. Beloved, God will never give up until the last one of His elect is saved.

Let's take another illustration out of the Word of God. You remember the story of Mephibosheth, I am sure. We see David who shows concern that he might show kindness to the house of Saul because of his friendship for Jonathan, Saul's son, who is dead. He said, "Is there any of the house of Saul that yet liveth?" An old man by the name of Ziba said, "Yes, there is one. Jonathan had a son who is lame on both feet. The nurse allowed him to fall. He is still living. That is the only one of them." David said to him, "Fetch him." The word "fetch" is an old English word, very full of meaning. David said, "Fetch him," and the Word of God says that Ziba fetched him. He didn't go out and try. He did it.

Beloved, that is exactly what my text is talking about. God does not begin to work and stop. God doesn't try to save and quit. God doesn't attempt to bring anybody to salvation and then throw up His hands in horror and say, "I can't do it; they won't let me."

"Being confident of this very thing that he which hath begun a good work in you will finish it until the day of Jesus Christ."  
—Phil. 1:6.

A few years ago, Noel Smith, the editor of a paper in Missouri, said that Hell was a monument to the failure of Almighty God—that God wanted to save people and they wouldn't let Him. That is a lie made out of the whole cloth. There is not a word of truth to it. God doesn't fail. God doesn't try to do anything. God does His will.

Saul had been pricked like an ox with a goad. He had been pricked a number of times. Now on the road to Damascus, a light shines out above the brightness of the noonday sun. Saul and all that were traveling with him fell to the ground. There was only one man in the crowd, though, that heard God's voice, and that was God's elect, Saul. God said, "Saul, it is hard for thee to kick against the pricks. Don't you know I have been pricking you? I have been troubling you just like a farmer pricks an ox with an ox goad. I have been pricking you again and again and again, and all you are doing is just standing there like a stubborn ox kicking at the pricks. Saul, you are hurting yourself. It is hard to kick against the pricks."

Ultimately, that ox is going to have to move, but the longer he stands, the more he is going to be pricked. The longer he stands and kicks the harder the ox goad is going to prick him, because the more he kicks, the deeper the goad will go into his hide.

God said, "Saul, that is exactly your experience. The ox will eventually move. Saul, you are going to be saved."

I think Saul was saved that very day. God would remind Saul that there was no need to kick, no need to be stubborn, no need to object, no need to fight against the will of the Lord. I say to you, this text which tells us about the experience of Saul the day he was saved certainly ought to prove to us this truth, that if you are one of God's elect, God is going to be victorious.

There is a book entitled "The Hound of Heaven," written by Francis Thompson. When I saw

it in 1940, I think it had just been printed, and it seemed blasphemous to me. When I started to read it, I realized that the writer was picturing God as though He were a hound—that when a hound takes after a stag, he never lets up until he catches it. When God determines to save one, God never quits until He saves him. God doesn't try to save, God saves.

A preacher here in Ashland went out in Carter County several years ago and preached for two weeks. The last part of the second week when there hadn't been any professions of faith that could be reported, the preacher had a crying fit and said, "You just won't let God save you."

Beloved, that would be saying that man is greater than God. That would be saying that man can do as he wills, and God has to wait for man to do what God wants him to do. I have often thought about that expression, "You just won't let God save you." I tell you, beloved, God isn't concerned about you letting Him, and God isn't concerned about trying to save you. When the time comes, it'll be just like God planned. That is the way God deals with His elect.

I

### THE OX — A PICTURE OF FALLEN MAN.

Look at that stubborn ox as he moves slowly. If you ever drove an ox you know that it is hard to persuade him to move along. I can see that ox in his stubbornness pricked with the point of an ox goad. I can see him kick and stomp. I can see the two-prong fork on the end of that ox goad as it goes deeper into his skin because he kicks. You say, "That crazy old ox. Why doesn't he move on? Why doesn't he go

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forward? The farmer wouldn't have to prick him then. He would not have to suffer. Why doesn't he go ahead and move on out?"

I come here to church on Sunday and I preach to you. I say this same thing to you on Sunday. As I preach to you, why aren't you saved? Why is it that you kick against the things of the Lord? I'll tell you exactly. God says that ox is a picture of fallen man. Listen:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."—Isa. 1:3.

Notice, Isaiah, speaking for God, says that every man is dumber than an ox. The ox does have sense enough to know his master, but he says, "I have some people who are not quite that smart."

Beloved, God has some elect today that are not as smart as an ox. The ox knows his owner, but there are some of God's elect who have not yet come into the fold, who don't know the Lord. They are children by election, but they are not yet children by adoption into God's family. They are dumber than an ox.

I have stood beside my cattle lots of times and patted them and I have seen a cow turn around and lick my arm. I imagine she may have been licking my arm to get the salt from the perspiration.

THE BAPTIST EXAMINER

MAY 6, 1972

PAGE TWO

## REMEMBERED SIN

Martha Snell Nicholson

I made a lash of my remembered sins.  
I wove it firm and strong, with cruel tip,  
And though my quivering flesh shrank from the scourge,  
With steady arm I plied the ruthless whip.

For surely I, who had betrayed my Lord,  
Must needs endure this sting of memory.  
But though my stripes grew sore, there came no peace,  
And so I looked again to Calvary.

His tender eyes beneath the crown of thorns  
Met mine, His sweet voice said, "My child, although  
Those oft-remembered sins of thine have been  
Like crimson, scarlet, they are now like snow.

"My blood, shed here, has washed them all away  
And there remaineth not the least dark spot,  
Nor any memory of them, and so,  
Should you remember sins which God forgot?"

I stood there trembling, bathed in light, though scarce  
My tired heart dared to hope. His voice went on,  
"Look at thy feet, My child." I looked and lo,  
The whip of my remembered sins was gone!

tion, but nevertheless, I have seen that cow turn and lick my bare arm many times as I have stood by her side. I have thought, "She knows she is safe; the ox knoweth his owner." Then I thought how many people there are that spiritually are dumber than an ox.

The Word of God gives another illustration so far as the ox is concerned. We have the story of King Nebuchadnezzar, who was turned into an ox—to eat grass like an ox. Listen:

"That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will."—Dan. 4:25.

Beloved, the Word of God tells us that that came to pass. King Nebuchadnezzar lost his mind. He thought he was an ox. For seven years Nebuchadnezzar hopped around on all fours like an ox. His hair grew out. His nails grew out. For seven long years he ate grass like the oxen. In those days they didn't have insane institutions for people who were mentally deranged and all they could do was just drive them out and away from people, and let them live to themselves. Though he was the king, he suffered the same fate. For seven years' time, King Nebuchadnezzar was driven out of his house, and out of his home. For seven years' time, he lived like the ox. Then we read:

"And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine un-

derstanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation."—Dan. 4:34.

The Word of God says that finally Nebuchadnezzar's mind was restored unto him. What did he act like during that seven years? He acted like a beast. Why? He had forgotten God. It is the act of a beast to forget God, so God turned him into a beast. He had walked around in that city of Babylon and said, "Is this not the great Babylon that I have built?" It was all "I" with him. "That is what I have done." He had forgotten about God. He had not time for God. He didn't give God credit for the city of Babylon. It was all Nebuchadnezzar.

Beloved, it is the act of a beast to forget about God. God turned Nebuchadnezzar into a beast. God didn't turn Saul into an ox, but He treated him like the oxen. Saul was trying to forget about God. That is the part of the beast. That ox, I say, is a picture of fallen man.

II

### THE OX-GOAD.

My text says that it is hard to kick against the pricks—that is, the points of the ox goad. It is hard for you to kick against them.

Beloved, God treats the sinner today just like a farmer treats a stubborn ox. Sometimes an ox stands still and won't move. You can holler at him and he still stands still. You can prick him sometimes with the two points on the end of the ox goad and he'll move along right briskly for a while. When you prick him with

(Continued on page 3, column 1)

## MABEL CLEMENT

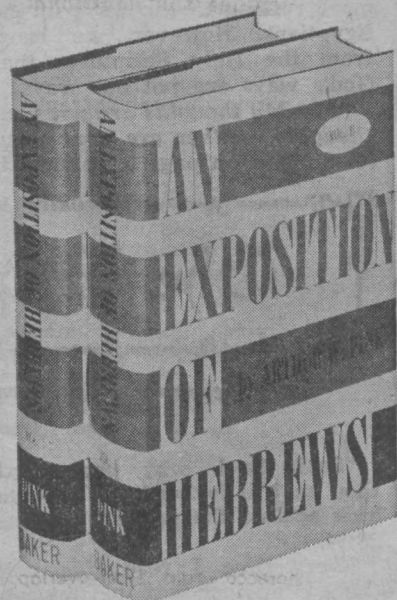
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## "The Ox"

(Continued from Page Two)

the two points on the end of the ox goad, sometimes he'll stand there and kick. Instead of moving forward, he'll kick and hurt himself more because he stands still and kicks. Beloved, I am saying to you, God treats you, as an unsaved man, just exactly like a farmer treats a stubborn ox.

Let's notice how God pricks you — how God uses the ox goad on you.

There are the threats of the law. Don't tell me it doesn't prick you when you think about the law and what God says in His law. The law gives some threatening statements. Listen:

"And be sure your sin will find you out."—Num. 32:23.

Do you mean to tell me that you can read this, or hear it quoted, and it doesn't prick you? Oh, no, beloved, when that is quoted to you — when you hear it preached from this pulpit and you know it is God's Word, you know it is a prick so far as you are concerned.

Listen again:

"For the wages of sin is death."—Rom. 6:23.

Never has there been a reduction in the wages. Never has there been a time when man has asked for an increase in wages so far as the wages of sin are concerned. They have always been paid on time, in full. "The wages of sin is death." Don't tell me that doesn't prick you when you hear it.

Notice again:

"Therefore by the deeds of the law there shall no flesh be justified in his sight."—Rom. 3:20.

You try to save yourself by being good and righteous and clean and moral and upright. When you hear this Scripture, don't tell me it doesn't prick you.

So I say, just like a farmer pricks an old stubborn ox with his goad, so God pricks you with the threats of the law.

God also pricks you with the terrors of your conscience.

Do you have a conscience? I am afraid most of us do. I am afraid that conscience certainly does work on a man so far as the terror of God is concerned.

Whenever I think about a man's conscience, I am reminded of Joseph, down in Egypt, and his brothers. Of course, you remember how Joseph's brothers sold him into Egypt. Later on, when they came down to Egypt, Joseph knew them, but they didn't recognize him. The Word of God tells us how they bought food. Then, before Joseph revealed himself to them, when they got in a hard place and it looked like they were going to suffer, they said:

"We are verily guilty concern-

ing our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."—Gen. 42:21.

That is old conscience working. They hadn't thought about little Joseph for a long, long time. They had sold him into bondage to the Ishmaelites, and the Ishmaelites had sold him into Egypt. They didn't know what had become of him. So far as they knew, they saw that little lad led away with chains, a slave to the Ishmaelites, and they were glad to get rid of him. "What is going to become of his dreams now — dreaming that he is going to be king over us, and rule over us? Goodbye, Joseph, we are glad to see you go." That was the last time they thought of him until they got into trouble in Egypt, and the first thing they said was, "We are verily guilty concerning our brother." Conscience certainly is a terrible thing.

A little later, when Judah was making his appeal, he said:

"What shall we say unto my lord? What shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants."—Gen. 44:16.

Conscience, I say, was working. When Judah stands up in the presence of Joseph to plead for the life of Benjamin, he says concerning them, "God hath found out the iniquity of us." Conscience!

Beloved, listen, just like a farmer goads an ox, God goads you with the threats of the law, and God goads you with the terrors of conscience.

God also goads you with the dread of the judgment. Unsaved one, I ask you, would you like to go to the judgment bar of God today? The Word of God says:

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment."—Eccl. 11:9.

In other words, He is saying, "Just go on, live your life, live for this world. Have a big time, have a ball here in this world, but just know this, there is a judgment coming after while. Know this, that God will surely bring you into judgment. It is going to come to pass."

When we come to the New Testament, we find the Apostle Paul saying:

"And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath

ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts 17:30,31.

What does this say? It says to just go on; God is not paying any attention to you now. God is letting you live your life, but He has appointed a day in which He is going to judge the world. Someday, God is going to face you. Someday, you are going to face God. Someday, your sins are going to be accounted for at the judgment bar of God.

Beloved, a farmer will stand beside a stubborn ox and gouge him with a goad and make him go. The ox may stand and kick. He may not move, even though it hurts him more when he kicks than if he would move on.

That is the way God deals with a sinner. God goads you with the threats of the law. God goads you with the terrors of your conscience. God goads you with the dread of a judgment.

God also goads you in the loss of relatives, children or friends. Maybe your child dies. I can see a man I had dealt with over and over again and had tried to bring him to know Jesus Christ because I felt certain that he was one of God's elect, but he refused to listen to what I had to say until

IF YOU ADMIRE,  
OR IF YOU DESPISE—

# BILLY GRAHAM

You Need To Read

## THE PASTOR'S DILEMMA

### 85c

God took a child from his home. I was in that home when the funeral was over — when they got out those baby clothes to discard them. That father looked at them, and that man who before had never been willing to listen to a thing I said, turned to me and said, "Brother Gilpin, tell me how I can meet my darling baby again." God goaded him with the death of that child.

Maybe you are young and some friend of yours has died. Don't tell me it isn't God goading you. God is pricking you to let you know that He is still on the throne and He is dealing with you.

Another way that God goads you is with various sicknesses that come to you. Isn't it surprising that when you get sick you think about God? I'll never forget the night when Darrell, my grandson, (when he was much younger than he is now), ran head-long into a moving automobile in Central Park. When they were taking him to the hospital, he looked up into his mother's face and said, "Am I going to die?"

I tell you, beloved, sickness and afflictions cause you to think about God. Just like a farmer goads a stubborn ox, God goads you in these ways.

When you think about the death that is coming and that dark future beyond death, certainly that is a goad.

In Luke 16, we read the story of the rich man who died. The Word of God would indicate that he was a happy fellow, that he fared sumptuously, and was rich. His tables groaned beneath the weight of food, both in season and out of season. He had a good time. He was enjoying life, but all of a sudden things changed.

The Bible says that in Hell he lifted up his eyes. The next thing he knew after death was Hell.

He was happy, and the next moment he was begging for water.

I tell you, beloved, when you think about that dark future that is beyond death (and it is a dark future), don't tell me that God isn't goading you when you think about it.

The old ox may stand and kick. He may rebel, but just the same as that ox, God goads us with the threats of the law, the terrors of conscience, the dread of a judgment, the loss of relatives, children and friends, sickness and the various afflictions that come to us, and our approaching death and the dark future beyond death. God goads us with these things.

III

### THE KICKS AGAINST THE GOAD.

How does a sinner kick against God's will? Let me hurriedly say that God begins to goad His elect early in life, and the kicking that you do, brings on the goading. There is your childish rebellion against restraint. That is the first way you kick. Then there are the sneers that you offer against God's ministers. As you grow older, there are the wilful sins of your life. Then as you get still older, there are the revilings and persecutions of God's people. Finally, you kick with blasphemies and infidelities.

Beloved, that is your picture. I didn't enlarge on it. I just mention these five things to you. But you can be certain of one thing, from your childish rebellions against restraint until the time that you have expelled infidelities, every move in your life is a kick against God's calling.

IV

### HOW HARD ALL THIS IS TO THE OX.

The ox just makes it harder and harder on himself and, sinner friend, you just make things harder and harder on yourself all the time. Unhappiness and unrest, that is all you get out of it. As long as God is dealing with you with that goad, you can be certain of one thing, you will have nothing but unhappiness and unrest. You'll never get peace and you'll never get joy until God withdraws the goad and you move forward.

### CONCLUSION

As I said in the beginning, everyone that God starts out to draw is going to be saved. Beyond the shadow of a doubt, everyone of them is going to be saved.

There comes to my mind just now the story of a man in a German University who was careless, immoral, and profligate — a vile young man studying German philosophy in a German school. He had no time for God. He didn't care about spiritual things. He wasn't even religious. One day he and a friend were riding through a forest and there came up a sudden storm. Lightning flashed and his friend dropped dead, struck by lightning. It still didn't make much impression on him except for the fact that his friend's death did curtail some of his profligacy, and

it did cause him to desist so far as some of his sins were concerned.

About a year later, he was riding through the forest again and as was the habit of students in those days, he was carrying a sword by his side. In some manner, that sword got tangled and cut an artery in his leg and he almost bled to death before help could be summoned. This pricking on the part of God caused him to stop and think. This pricking was the means of causing him to realize that God was dealing with him and his sins, but he still wasn't saved.

He then decided to go into a monastery and become a monk, and he subjected himself to the most rigorous suffering that a man could undergo. History says that other inmates in the monastery would find him lying prostrate where he had passed out as a result of the indignities that he had suffered on his own body. He would stand in ice cold water in the wintertime up to his neck. He would sleep on hard floors without a mattress, without anything under him. He would sleep on cold dungeon floors. Everything he did, he did hoping that he would please God. God was pricking him all the time.

One day he determined that he was going to Rome. He was going to make a pilgrimage all the way from Germany to Rome on foot. Surely he will find the Lord now. When he made that journey, he still had no peace, no joy, no rest, and no happiness.

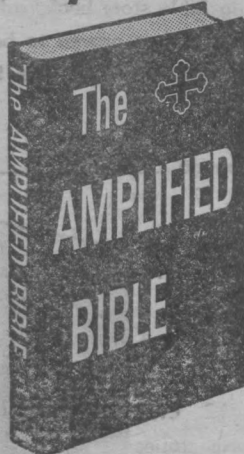
Somebody suggested that he climb those stairs in Rome on his knees, and pray a prayer on each knee as he climbed those stairs. He started up those stairs, and on the first step, on his bare knee, he paused to say a prayer. He got on the second step, on his other knee, and he paused to say a prayer. Laboriously and painfully, to the punishment of his flesh, he worked his way some halfway up those stairs, saying a "Hail Mary" or some prayer of the Catholic church, hoping he was going to find peace. About halfway up those stairs, he remembered the Bible that was chained in the monastery that he had come from, and he remembered how he had read one verse of Scripture in that Bible, and as he was kneeling, changing from one knee to the other, that verse came to his mind: "The just shall live by faith." What he was looking for, what he had been hoping for, came to him in a moment's time, and without hesitancy, he jumped from the stairs and from his bleeding knees and ran down those stairs to tell the world that the just shall live by faith. Martin Luther thus came into the family of God as a result of the pricking that God gave him. Just like a farmer deals with an old ox, God had dealt with him.

I tell you, beloved, that is God's way of dealing with you, and I would say to you, it is hard to kick against the pricks.

Might it please God today to reach down, prick you no more, prick you for the last time, and may you trust Jesus Christ and be saved.

May God bless you!

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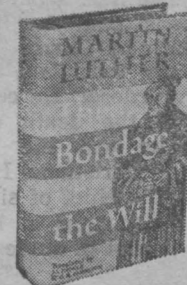
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# The Baptist Examiner

## FORUM

*"If a man had a divorce before he was saved, could he pastor a New Testament Church after the Lord saved him and gave him the gift of preaching the Gospel?"*

**AUSTIN  
FIELDS**  
PASTOR,  
ARABIA BAPTIST  
CHURCH  
610 High Street  
Coal Grove,  
Ohio



Yes, his divorce would have no bearing whatsoever on his qualification as a pastor, or minister of the Lord. Many are guilty of taking the qualifications of a pastor and measuring the natural man so as to meet their stipulations, whereas, the truth of the matter is, that no man in the flesh (Adamic nature) could in any sense of the word measure up to the standard set by the Holy Spirit in I Tim. 3.

Let us examine the very first qualification to show forth this fact.

The bishop must be blameless. I Tim. 3:2. Were we to judge each pastor on the basis of being blameless in the flesh, we must needs condemn every pastor in the world for there is not one who can truthfully say he is blameless. Every pastor reading this answer, in order to be truthful, would acknowledge he is far from being blameless. The Apostle Paul, whom the Holy Spirit inspired to write the qualifications, confessed he was not blameless, pertaining to the flesh.

*"For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me."* Rom. 7:18-21.

From this testimony of the Apostle Paul, were we to judge him as to perfection in the Adamic man, we could only conclude that he was not qualified to be one of the ministers of the Lord, for he was everything but blameless. The pastor is called (through the church) by God, who is spirit to feed his lamb's and sheep. To do this, he must be filled with the spirit, which is to be filled with knowledge of the Scriptures which are, "Profitable for doctrine, for reproof, for correction, for instruction in righteousness that the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:16-17.

The call of the pastor is to be a fighter for the church, but his weapons with which he fights are not carnal (fleshly), for he fights against a spiritual adversary, not flesh and blood. Thus, for a man to be divorced before he was saved or after he was saved would have no bearing as to his call to be a pastor, for the church is not to judge after the fleshly man, rather the judgment is to be

after the spirit or doctrine which the Holy Spirit gave to the church to contend for.

*"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places."* Eph. 6:12.

Let us take another qualification to manifest that the church must judge after the spirit, and not after flesh and blood.

*"More over he must have a good report of them which are without, lest he fall into reproach and the snare of the devil."* I Tim. 3:7.

This good report which the pastor must have could not be of this world for the natural man is enmity against the things of God. Even our Lord did not have a good report of the religious world while he was here. Furthermore, He warns us concerning being well spoken of by all mankind.

*"Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."* Luke 6:26.

These two verses (I Tim. 3:7 and Luke 6:26) do not clash or contradict one another. They are speaking of two different things. The Lord is speaking concerning the religious world which is opposed to the doctrine of Christ; whereas, I Tim. 3:7 is referring to those of like faith (doctrine); therefore, we could not apply this qualification physically, rather one must have a good report among doctrinally sound churches. Brethren, if we must interpret these two qualifications spiritually in order to be consistent, then I contend that all of the qualifications must also be interpreted on a spiritual plane rather than natural.

If one is married (united) to a harlot (false church), he is guilty of spiritual adultery, and thus would not be qualified. Read I Cor. 6:15-20. But to be married and divorced as to man and woman in Adam, I do not believe should be considered as making one unfit to become a pastor of a New Testament church.



**ROY  
MASON**  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida

If a man is truly saved, he is a new creature, and his old sinful life is not held against him, because it is paid for by the atoning death of Christ. I think we might say that Saul of Tarsus was a murderer. He certainly consented to the death of Stephen, and he was the leading persecutor of Christians. He called himself "the chief of sinners." Evidently he thought of himself as the very worst of sinners, pre-

vious to his conversion. Yet he became the greatest preacher of his day. He accepted the death of Christ and payment for his sins, and started a new life. Certainly murder is worse than having a divorce, so if Saul, who became Paul the apostle, was privileged to preach after his conversion, he would have had the same privilege had he been a divorced man.

Personally, I have very strict convictions concerning divorce, such that I never marry a couple where there has been divorce. I wouldn't marry a devoted friend or one close of kin, if they had been divorced. However, I recognize that the Bible states that where a divorce is granted because of fornication on the part of the person who is put away, the injured party is privileged to remarry. Because I have no right to pry into people's affairs, I just draw the line, and decline to marry a couple where one of them has been divorced.

Without hesitation I would say that the divorced person whose mate became adulterous, and who subsequent to divorce is converted, has all of the rights of any other Christian, and can preach, in case God calls him. I think of a man just now who was divorced and later married again, and who came to believe that God had called him to preach. He responded to the call and for a long period of years he has been blessed with a fine ministry.

**E. G.  
COOK**

401 Cambridge  
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BIBLE TEACHER  
Philadelphia  
Baptist Church  
Birmingham, Ala.



I take it that you mean by the expression "gave him the gift of preaching the Gospel" that God called this man to preach the Gospel. And if God calls a man to preach, who am I to say he must not do it? Our Lord, through Paul, gives us almost a score of qualifications for a preacher. He does not want just anything and everything preaching His glorious gospel. But if one of his qualifications is that he must have never had but one wife, I have not been able to find it.

We have all known preachers who have failed to meet other qualifications that are so clear and plain that they are not debatable. Still I have never heard of people making much of an issue of it. I Tim. 3:4 says a preacher must rule his own house well. And don't tell me you have never known a preacher who was so hen-pecked he almost looked like an apple that had fallen in the chicken yard. This same verse says the preacher must have his children in subjection. But have you ever known of a preacher's children being more unruly than any other children in the church?

Still I have never known of this qualification being made an issue of. People do not seem to get disturbed over any of the preacher's qualifications except the one which says he must have just one wife. I do not believe a year has past since the Forum had its beginning that we have not been given a question on this particular one. If any one qualification is more important than the others verse 5 would indicate that it is the one in verse 4 rather than the ones in verse 2. Could it be that we oftentimes read our own opinion into the Scriptures?

The only thing that I am absolutely positive about on this subject is that I am not an authority on it. But I believe with all my heart that if I condemn, and try to hurt a man whose ministry God is blessing in such a way that no one can deny it, I would

be guilty of rebellion against God. And I am fearful that being in rebellion against Him is much worse than for a man to preach the glorious gospel after he has been divorced. Could it be that we are trying to assume too much responsibility for the preacher's qualifications? I am not saying we should not be careful about the matter, but I do believe we can read too many of our opinions into the preacher's qualifications.

**JAMES  
HOBBS**

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McDermott, Ohio  
RADIO SPEAKER  
and MISSIONARY  
Kings Addition  
Baptist Church  
South Shore, Ky.



Not only could he pastor a church if he had been divorced before he was saved, but he could also pastor a church if he was divorced after he was saved. Mind you, I said if he was divorced. There are many people in the world who obtain a paper which says they are divorced but they do not have Scriptural grounds. There are Scriptural grounds for divorce.

One ground for divorce is very easily seen as given in Matthew 5:31,32. "It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." From this verse we see that a man cannot put away his wife for any reason except sexual promiscuity.

There is however, another reason why a Christian can be divorced. This for desertion. "But to the rest speak I, not the Lord: if a brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. . . but if the unbelieving depart, let him depart, a brother or a sister is not under bondage in such cases: but God hath called us to peace." (I Cor. 7:12-15). Some people try to say that the Lord had nothing to do with this, that it was Paul speaking. Let me remind you that all Scripture is inspired of God (God breathed). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good

works." (II Tim. 3:15,16). What Paul is saying in I Corinthians 7 is that the Lord wasn't talking about desertion. He was talking about putting away your wife. This is a different lesson to be given to us this time. If a Christian has a wife who is not concerned about the things of God, he is still bound to his mate and cannot put her away. If the unbeliever departs we have a different story. (I might add, that anyone who deserts his mate is acting like an unbeliever). The entire chapter of I Corinthians 7 is speaking of the bondage of marriage. A Christian whose mate leaves him is no longer under the bondage of marriage. He is free to remarry.

I am sure that your question is relating to I Timothy 3:2. "A bishop then must be blameless, the husband of one wife. . . ." I agree, he can only have one wife. If he has been Scripturally divorced and has remarried, he has only one wife — the second one. He is not bound to the first. There may be some who were married and divorced before they were saved. Maybe their divorce is not Scriptural, but remember, none of us are condemned for the sins we committed before we were saved. The Lord saved us and forgave us completely. What right then do we have to condemn another?

### Fred T. Halliman

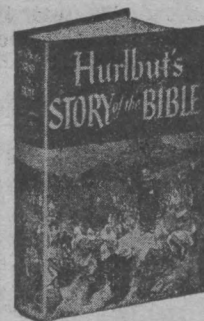
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ery foot of the way. In this forest most all of the trees are dying presumably being taken over by this huge mass of running cane.

The last patrol that went through this area was a government patrol about two years ago and they lost two men on the patrol. One fellow got sick and died in the Pogueaia area, and the second one died on the same trail as we were traveling on this day. He took sick along the way and could not keep up with the fast pace the patrol was making so he fell behind and was not missed until the next day. About four days later they found him dead along the trail as he was attempting to climb a big mountain.

I always keep a close check on my carriers and we try to stay in a fairly tight formation while passing through areas like this for the jungle and undergrowth is so thick if one did get sick and fall out of line he might not be found for a couple of days, even though he might not be very far from the track. We finally came out of this thick cane about noon time, rested a spell and then had a huge mountain to descend. About two hours later we came upon yet a larger mountain to go down and somewhere down below we could hear a mighty roar. (Continued on page 5, column 2)

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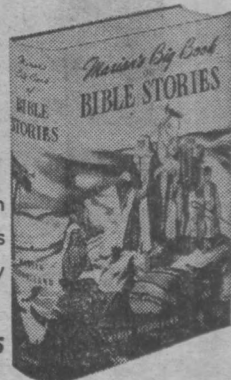
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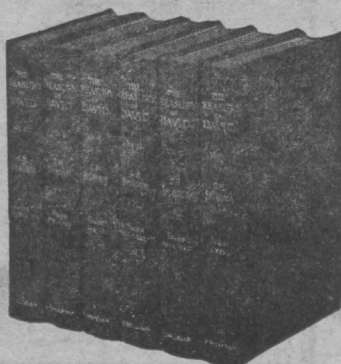
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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "TREACHEROUS TONGUE"

"I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me."—Psalm 39:1.

Several weeks ago, very early in the morning as I was having my daily devotions, the above verse jumped out of the Bible and slapped me on the cheek. I stopped, went back and read it again and it slapped me on the other cheek. Being a glutton for punishment, I read that verse six or seven times. There was no doubt about it, that was my verse for the day.

Ever since Eve stopped to chat with the serpent, we women have had a problem with our tongue. If we are to have a victory in this it seems we must follow David's example. He said he would take heed to his ways. He would make a conscious effort. He didn't say, "Well, that is just my personality," and let it go at that. It is so easy to find excuses for a sinful tongue.

During the French Revolution they had a device called "Branks." It was a helmet made of four iron straps. It fit down over the head and had an iron bit that fit in the mouth holding the tongue down. This was used exclusively as punishment for noisy quarrelsome women. David said he would curb his tongue—keep it under control especially when the wicked were around. This is not as easy as it might at first seem. The tongue is depraved.

"Thy tongue deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Selah. (Think of that). Thou lovest all devouring words, O thou deceitful tongue." (Ps. 52:2-4).

Sometimes it seems as though the tongue has a will all its own. Have you ever said something and instantly regretted it? You feel like biting your tongue off wishing you could snatch those words back out of the air. But it is too late.

In Prov. 6:16-19 there are listed seven things that the Lord hates. Three of those things has to do with the tongue. (1) A lying tongue. (2) A false witness that speaketh lies. (3) He that soweth discord among the brethren. Just the fact that our Lord hates these things should be incentive enough for us to take heed to our ways that we sin not with our tongue. Another reason for keeping our mouth with a bridle is that it will keep us out of trouble. Prov. 21:23 "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." Pause just a moment

and take a short jaunt down memory lane and think of the many troubles we could have prevented IF we had bridled our tongue. IF we just hadn't repeated that story! IF we had waited before being so critical! IF we had not been so quick to accuse! So quick to try to justify ourselves! Oh, that we would sin not with our mouth.

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor." (Ps. 15:1-3).

Ladies, it is vitally important that our tongue be sanctified. James when speaking about the tongue said, "Behold, how great a matter a little fire kindleth!" We have all seen this happen. One little spark from the tongue can start a matter growing until it is of monstrous size. The only way to avoid this type of thing is not to start the fire in the first place. Let us use our tongue to glorify our Lord Jesus Christ. That is why it was given to us. When God speaks of a virtuous woman He says, "She openeth her mouth with wisdom; and her tongue is the law of kindness." (Prov. 31:26).

Wouldn't it be wonderful if we women would take heed to our ways and bridle our mouth? As we pray for grace in this matter, we might for a prayer use Psalm 35:28: "And my tongue shall speak of Thy righteousness and of Thy praise all the day long."

Fred T. Halliman

(Continued from page 4)

ing river. About 3:30 that afternoon we came upon one of my old campsites where I had slept on two previous occasions and which used to have a lean-to shack, but now the shack had fallen down and the jungle growth made it almost unrecognizable. One good thing about making camp in a jungle like this is, you don't have to go very far to get the saplings you need for tent poles and other purposes. Usually by the time you get a place cleared large enough to camp you have all the saplings you need.

It was not too long before we had camp set up for the night and then our evening meal. Everyone was tired that night as we had put in eight hours of hard tracking that day under straining conditions. By six p.m. I had finished with my supper and about 6:30 it started raining. For a while it rained a gentle steady rain, but about eight that night it began to pour, as I have seldom seen it rain here in New Guinea. There was a severe thunder storm and with every few seconds a bolt of lightning would flash across the sky lighting up my tent as if it were day time. The thunder sounded like roaring cannons on a battle field. The carriers had only lean-to shacks put up hurriedly for the night

and I could hear them shuffling about and knew they were getting soaked as the wind was blowing quite strong. We were camped on the bank of a little creek and it appeared for quite some time that this would overflow and come into our camp. This rain storm lasted for nearly two hours.

March 25. "D.Q. We awoke this morning to a clear sky after last night's tropical downpour and while the natives had slept very little they did not complain. After our morning prayer we were on our way at about 7:30. We have covered a long distance today since shortly after leaving this morning we have been descending a large mountain all day. At one point when we were at the very summit of the mountain and just before we started to descend in a cloudless sky and with my field glasses I could look right out over the Papaun Plateau and clear down to the Pacific Ocean. About three p.m. we finally came to the bottom of the mountain and upon the inevitable river that flows at the bottom of every large mountain. This river was quite large and we would have to make some sort of a bridge to cross it. We turned back a short distance and made camp for the night leaving this task for tomorrow, end D.Q."

In spite of the harsh night that we had spent in this jungle camp

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the bright morning and the chirping of the jungle birds along with the prospects of an exciting day seem to freshen everyone up and make them eager to hit the trail. Our guide led us out of this jungle and shortly we started climbing quite a steep grade which lasted for about an hour and a half. About 9:30 that morning we suddenly broke out into the open, right on the very brink of the large mountain that we were on, and there was not a cloud to be seen. In all my years here in New Guinea I have never seen a sight like this.

From a southeasterly direction we could see almost to Port Moresby and then looking in a southwesterly direction we could see almost to the Indonesian border. We were standing about 9,000 feet above the seashore and the only other time that I had ever been at this spot the valley below and all the Papuan Plateau was hidden by clouds. What I saw at that time is about what you see when you are in a jet plane and skimming high above the clouds, but now it was different, not a cloud in sight. I shall never forget that breathtaking view until my dying day.

With my field glasses I could see right down past Daru and to the Pacific Ocean. I followed the valley below me with its ridges and slopes gradually fading away to low flat cover with tall saw grass waving in the morning sun as if it had been so from all eternity. If I were an artist and could put landscape on canvas I would never rest until I had gone back there and spent what time was necessary to capture that magnificent view of God's handiwork.

We actually found it hard to move on from this spot, but after a good rest and having let our eyes feast on the beauties far below us we began to move on. The rest of the day was spent going down this mountain and as we were go-

ing down we made good time and covered a lot of ground. The Nale River lies at the very bottom of this mountain and about three p.m. we were standing on the banks of this river. It was the Nale that we had heard roaring from the crest of another mountain previously spoken of and now it could be understood why. This is a very large river, and flows at a tremendous speed pounding away along its boulder-strewn path.

One look at the river convinced me that the only way across it would be to make some sort of a bridge and as it was then three p.m. there was not enough time to erect a bridge and then make camp before dark, so we retreated back up the mountain a short distance and made camp for the night.

March 26. "D.Q. We spent a good night last night. Had some rain during the night but no down-pours like the previous night. Some of the carriers were complaining about a shortage of food this morning, and I had to get them in line. We finally left our camp about eight this morning and since it was only a short distance to the river we were soon at the task of constructing a bridge, the net results was three bridges instead of one. It was 11 a.m. before the last man and supplies was across and we were ready to resume our journey. After about one and a half hours we came to a clearing in the jungle and there was a house and a large garden. The garden spot had just been cleared and only partially planted. There was no sign of any life around anywhere. I sent out some scouting parties in several directions to see if anyone could be located. About 1:30 one man came back and said he had found some people so we went to have a look, and talked with the people for a while, and it was decided that we would go back to this cleared area and make camp. Eventually several more people came to our camp and we held a late afternoon preaching service, end D.Q."

I think everyone had a good night's rest that night. The roar of the river seemed to act as a tranquilizer and by eight p.m. I could hear the carriers snoring away and not long after that I fell asleep, the first real sleep I had been able to get in four previous nights. By now all the food that we had been able to buy along the way had been consumed, and the carriers were living solely from the rations we had brought along.

It is amazing at the bulk of food these New Guinea natives can put away at one sitting. When we have to ration food on these trips like this they get per man one pound of rice and five ounces of fish per day. Now this might not sound like very much for a hard-working man and it is not a great deal for a 24-hour period. But when you think of one man consuming a pound of boiled rice which about triples its size in bulk when cooked, along with a small tin of fish that is quite a bit.

For myself on these trips I eat three-fourths of a pound of rice and one small can of fish, but I cannot even eat a full three-fourths pound at one sitting. I have about two-thirds of that for my evening meal and save the

rest of it for the next morning. I have tried to get the natives to do this, but it is impossible. They think of only the "now" when it comes to eating. I honestly believe if I were to give them two pounds of rice per day they would eat it all at one sitting. It was this that led up to the complaining on this morning. They had eaten all their food the night before and had none for this morning's meal.

It took us three hours to make our way across the Nale River. Once on the other side we had to climb out of the gorge we were in. Soon we were walking up a small stream and followed this for quite a long way. It was not long until we began seeing signs where people had recently been, so we kept on the lookout.

About noon we came to a large clearing in the jungle and saw a house built there but we saw no sign of life. A closer inspection revealed a large new garden partially planted, so we knew that people were not very far away. I took my field glasses and could see ribbons of smoke coming up from various spots farther on down in the jungles. I sent out several scouting parties and in due time one fellow came back and reported that some people had been found not too far away.

We gathered the supplies together and followed him to the spot, but after talking to the people we decided that we would go back to the garden spot that we had come upon as there were reported to be several more people living nearby. This we did, and made camp for the night, and after a while a few more people came in, and we held a preaching service and bought a good supply of food. With this we end the tenth day of the patrol and will leave you until next week.

## What Moses Learned

(Continued from page one)  
My ways, saith the Lord." (Isaiah 55:8).

You and I, as we say in baseball, would have argued that to train Moses to be a shepherd would have been the same as placing two strikes against him before he ever came up to bat. We would have argued thus, because the Egyptians hated shepherds. They couldn't stand the sight of them.

"... for every shepherd is an abomination unto the Egyptians." (Genesis 46:34).

It becomes very obvious that God's thoughts and ways are not the same as ours. We, in fact, learn from the Holy Scriptures that God deliberately uses the foolish things of the world and the weak things of the world so as to confound the wise and to reveal His own power.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." (I Cor. 1:27, 28).

Beloved, the big question is, why does God work in this manner? (Continued on page 6, column 1)



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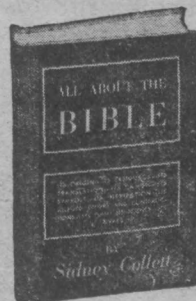
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## What Moses Learned

(Continued from page five)  
ner? Why does He work contrary to man's thoughts and ways? We will find that the answer is stated very clearly in I Corinthians 1:29:

*"That no flesh should glory in His presence."*

Let all know that our God is a complete sovereign. It is not that He is to hear and heed us, but we are to hear and heed Him. He acts according to His will and not according to our will.

*"And all the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, what doest thou?"* (Daniel 4:35).

A part of the schooling which Moses received on the "backside of the desert" was the lesson he learned from the "burning bush." The "burning bush" was a seal which God placed upon all the other lessons he had learned, yea, the fire that burned in the bush, burned a never ending message into his heart and mind. It was a message that he could not forget, no matter how difficult the way before him was to become.

*"And the angel of the Lord appeared unto him in the flame of fire out of the midst of the bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed."* (Exodus 3:2).

Here was a great mystery, in view of the fact that it is the nature of fire to consume and turn into ashes all that it burns. Why, then, was the bush the exception?

There are several truths which we may learn with Moses from the bush that burned, but was not consumed. We shall present the first lesson in the form of a question; namely, how can God, who is a consuming fire (Hebrews 12:29), burning up all that is contrary to holiness, reveal Himself without consuming? The answer is found in the Lord Jesus Christ. The fire in the bush was a type of the wrath of God being vent upon His Son at Calvary and yet the Son was not consumed. He, the Son, withstood the wrath of God in that He overcame the consuming fire of death, hell and the grave and arose victorious over it all. Romans 6:23 declares that the "wages of sin is death." The Lord Jesus paid these wages to God for all the elect of all ages.

Beloved, the fire in the bush speaks of God's judgment, and the bush speaks of the curse. God, then, in Christ Jesus, came to the place of the curse in that He "dwelt in the bush."

*"And the precious things of the earth and fulness thereof, and for the good will of Him that dwelt in the bush."* (Deuteronomy 33:16).

The Lord Jesus, then, came to the place of the curse and became a curse for us.

*"Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."* (Galatians 3:13).

The fire of God's wrath engulfed the Son, but it did not consume Him, because He is the Almighty one.

*"Then thou speakest in vision to thy Holy One that is mighty; I have exalted one chosen out of the people."* (Psalms 89:19).

Our Lord Jesus, like the burning bush, was a "root out of dry ground." (Isaiah 53:2), yet He perished not. It was not possible that death should hold the giver and sustainer of life. The good news is that He arose the third day even as He said, and ever liveth to make intercession for us.

*"Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for all live unto Him."* (Luke 20:37, 38).

The "burning bush" not only spoke of the Lord Jesus bearing up under the severe wrath of God, but it is also a figure of the nation of Israel. The Hebrew people, at the time of the burning bush, were suffering in the "iron furnace of Egypt." (Deuteronomy 4:20), but they, like the burning bush, had not been consumed. They had not been consumed even though the "iron furnace" had burned them for about 400 long years. The same has been true of the Jews all down through history. Why haven't they been consumed? It is because that God has been with them, even as He was in the "burning bush" or with the three Hebrew children in the fiery furnace.

Egypt and the Arab states, during the 1967 war against Israel, were determined to burn the bush to ashes, even as Hitler was determined to burn the bush. President Nasser, in fact, declared that his army would drive Israel into the sea. The fire of

President Nasser's furnace was heated very hot in that the army of the Arab states was made up of 2382 tanks, 862 war planes and 631,000 men under arms. Israel, with a population of 2.7 million people, only had 800 tanks, 350 warplanes and 275,000 men under arms. Israel, in fact, was up against the largest army ever massed on the Sinai desert (80,000 troops and 900 tanks). Yet Israel, the bush, was not consumed. It was proven to be as it is recorded in Isaiah 54:17, "no weapon that is formed against thee shall prosper."

It is very significant to note that God appeared to Moses in a lowly thorn bush on the "backside of the desert." This fact reveals the lowly origin of the Jews. Their origin, in fact, is shown clearly in Deuteronomy 26:5:

*"And thou shalt speak and say before the Lord thy God, a Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous."*

God, by way of the "burning bush," was declaring to Moses that the Jews would be delivered from the "iron furnace" of Egypt. He was advising Moses to go into Egypt trusting Him and being assured that the Jews would surely be delivered.

It is also a fact that we, the saints of God, are like the burning bush in that "we are more than conquerors through Him that loved us." One will also find from II Corinthians 6:9, 10, that God's children are like the burning bush.

*"As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."*

## Pre-Trib

(Continued from page one)  
Christian people. Many are very able preachers. I will take nothing away from them in these respects. But they are in error on this question, and I will not say that with bated breath, or in a corner. Now to the matter at hand.

I have given these proofs of a pre-trib rapture: (1) Imminence. (2) The Scriptural position of two phases to the Second Coming. (3) The inspired outline of Revelation in 1:19 of that book. (4) Pre-trib has room in its prophetic schedule for God's clearly prophesied dealings with Israel. (5) There is no reference to a true church on earth in any Scripture relating to the tribulation. (6) Pre-trib leaves time in its prophetic schedule for providing of saved people in the flesh to begin the kingdom. I recently received a most absurd exposition from a brother, seeking to show how a man could be a post-trib and believe in imminence at the same time. I am sure that any proof of imminence as relates to the rapture is an argument against their position. Now I proceed with some more proofs of the pre-trib rapture.

The pre-trib position leaves room in its prophetic schedule for the judgment seat of Christ and the marriage of the Lamb. The Bible is clear that the judgment of believers and the giving of rewards to the saved of all previous ages will be at the coming of the Lord. See Rev. 22:12 along with many other Scriptures. This places the judgment of believers at the Rapture. However, the post-trib teaches that the saved will be raptured to meet the Lord as He comes to earth. They will meet the Lord just above the tree tops and come on back with Him as He continues His journey to the earth. All their rapture is, is a going up in the

air a little ways to come back immediately to earth with the Lord, as a little boy might walk to the gate, so as to walk back to the front door with Daddy. Such a useless, purposeless thing is the post-trib rapture compared to the blessed hope of the Pre-Trib.

Now, in the post-trib theory, Christ and His just raptured saints come back to earth and to Armageddon. Where and when is the Judgment Seat of Christ? The post-trib has no proper time and place for it in his prophetic program. The truth of the matter is that Christ comes to meet His saints and go with them back to the Father's house, there in Heaven following the rapture, while the tribulation is taking place on earth. Then and there, will be the judgment seat of Christ.

Following the judgment seat of Christ, those believers who receive the highest of all rewards—to be in the Bride—will be married to Christ. This wedding will take place in Heaven while the tribulation is drawing to its awful close on earth. I might pause to say that the Bride will be made up of those whom death or the rapture finds in the position of clean living, loyal, faithful, members of true Missionary Baptist Churches of Jesus Christ. Rev. 19:6-9 tells us of this glorious wedding yonder in glory. Rev. 19:11-21 tells us of the Battle of Armageddon which FOLLOWS (did you post-trib boys get that) the marriage of the Lamb. Does not precede the Battle of Armageddon? Well, then there must already have been the rapture to get the bride to Heaven for the wedding (post-tribs will have to have a wedding without a bride), and have been the judgment of believers, to determine who will be in the Bride, before this marriage and BEFORE Armageddon.

*"And the armies which were in heaven followed Him upon white horses, clothed in fine linen white and clean."*—Rev. 19:14.

*"And to her was granted that she should be arrayed in fine linen clean and white."*—Rev. 19:8.

The latter of these two verses will tell you who the armies of heaven that follow Christ to Armageddon are. In the first verse here, we see Christ coming to the Battle of Armageddon. The post-tribs insist that this is the first time He has left Heaven, that the rapture takes place at this time as He nears the earth. But brother, it is clear and indisputable, that there had to be a rapture to get these armies to Heaven before this in order for them to follow their Bridegroom to this battle. Now, Mr. post-trib, what is your answer to this? Who makes up this army in Heaven? How did they get there? This passage alone, forever destroys the post-trib theory.

*"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind . . . as that the day of Christ is at hand."*—II Thess. 2:1,2.

This could better be translated as the day of the Lord, and as just now present. The day of the Lord is that Day which begins the Tribulation and extends through the Millennium. Because of great trial suffering, and because of some seeking to deceive them, some of the Thessalonians were wondering if they were not already in the tribulation. Paul writes to assure them that the tribulation had not yet come. He uses the truth of the rapture to prove that they were not in the tribulation. Now, the only possible way that the fact that the rapture had not taken place could prove they were not in the tribulation, is that the Rapture precedes the tribulation. Paul is saying here, you are not in the tribulation because the rapture has not taken place. Now the post-trib could not use the argument that Paul uses here because he does not believe the truth that Paul is using. Now, Mr. post-trib, go to work on this passage, and please try to tell us what on earth it could mean in view of your post-trib theory.

"For the mystery of iniquity

doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed."

—II Thess. 2:7,8.

Now this is a difficult passage. There are many theories as to its meaning. One post-trib tried to use his Greek to show that "he be taken out of the way" was the coming of anti-Christ. Good grammar, Greek or English, should have told him, and should tell us that the "He who now letteth (hindereth)," and "He who is taken out of the way" is the same person. Now the only one who could hinder Satan's placing his anti-Christ on the throne, is a Divine Person. Therefore the one hindering, who is the same one who is taken out of the way, must be a Divine person. There is a Divine person who is here on earth today in a different way from how He was here before John 20:22, and how He will be here after the Rapture. That Person is the Holy Spirit. Post-tribs make merry of our interpreting this of the Holy Spirit and accuse us of saying the Holy Spirit will be absent from the earth during the tribulation, and of denying the omnipresence of the Holy Spirit. They are showing ignorance, and falsely accusing us. It is most clear that the Holy Spirit is now on earth in a sense in which He was not here before John 20:22. Jesus clearly teaches this in John 7:39. The Holy Spirit is Omnipresent. He was here before John 7:39, and 20:22. He will be here after the Rapture. But the Holy Spirit is now here as the indweller of the true Churches of Jesus Christ. He was not here in that sense before John 20:22. He will not be here in that sense after true churches cease on earth with the rapture of all believers. It is as the indweller of the true churches that the Holy Spirit hinders the coming of anti-christ. He will be taken out of the way as the hinderer, at the rapture, and then the anti-christ will be revealed. I believe this is the true interpretation of II Thess. 2:7,8, and this shows that the rapture will precede the Tribulation.

*"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."*—II Thess. 2:3.

A post-trib friend says that this verse "stands as a mighty fortress against the pre-trib position." Whether one accepts what I have to say on this verse or not, this verse certainly does not disprove the pre-trib position. Unless the "apostasia" which is translated (Continued on page 7, column 1)

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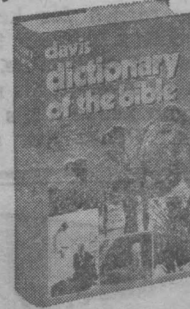
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### Pre-Trib

(Continued from page 6)  
"a falling away," refers to the rapture, as I think it does, then the rapture is not mentioned in this verse at all, and it cannot be used against the pre-trib position. Let this be clearly understood. This verse can be used to prove the pre-trib position. This verse cannot be used to disprove the pre-trib position. "That day" referred to in italics in our version, and by implication in the original, is not the day of the rapture, but the day of the Lord referred to in v. 2 which is begun with the tribulation. If "the day of Christ" in v. 2, and "that day" in v. 3 refer to the rapture of v. 1, pray tell me why they would need to be told that it had not occurred yet. Would they not have been included in the rapture? Beloved friends, the rapture in v. 1 is one thing. The "day of Christ" in v. 2 and "that day" in v. 3 is another thing altogether.

Now v. 3 informs us that, "that day" which is the day of the Lord, which day begins with the

two things take place. He does not say the rapture will not come before these two things take place. He says the tribulation will not come before these two things take place. What are these two things? One is the revealing of anti-christ. The anti-christ will be revealed as the anti-christ before the tribulation begins to take place. The other thing that must take place before the tribulation is called in our text "a falling away."

The article "the" is used in the original. This shows that it is not just any apostasia, but a certain, definite, previously revealed and referred to apostasia. We have been taught, and most people believe that these words refer to an apostasy from the truth which will take place and must take place before the tribulation begins. This could be the interpretation of this verse, though I do not believe it. Is there predicted in Scripture, an apostasy that is so clear and definite as to be called THE apostasy? I think not. We have had apostasy since the days of the Apostles, and surely we have apostasy now, yet still we do not see the tribulation. The word translated "falling away" is the Greek word, "apostasia." This word is a noun. It is a rule of Greek Grammar, that nouns usually take their meaning from the verb stem upon which they are built. This word as a noun is used only here and in Acts 21:21. The verb from which this noun is formed is used fifteen times in the N.T. It is translated by some form of the word "depart," eleven of those times. This verb means "depart." It may mean moral departure from truth. It may mean physical departure from a place or location. Generally, some words in the context will tell what sort of departure is referred to.

I have been severely criticized for my position on this word. The position is certainly not original with me, and many Greek scholars concur in this position. The noun "apostasia" translated "falling away" in II Thess. 2:3, could easily and correctly be translated "departure." I believe any competent Greek teacher would concur in this statement. I believe departure would be a more accurate translation than "falling away." Now, as to what departure is referred to, we must study the passage and see if it tells us. The only other place this noun is used is Acts 21:21, where it is translated "to forsake." In that place the context spells out that it is a departure from the Judaizer's interpretation of Moses teachings. In our text in II Thess. 2:3, it is not as clearly spelled out. However, the definite article "the" which should be in this passage points out that it is a specific, well known, and previously identified "departure." I take the position that "the departure" referred to in II Thess. 2:3 is the

tribulation, will not come before one described in detail in I Thess. 4:13-18. It is the glorious rapture. It is the gathering together unto Christ referred to in II Thess. 2:1. I believe that this is the only "departure" that can fit this verse of Scripture.

If this is true, this verse becomes a positive proof text of the rapture before tribulation truth. If my position is not true on the meaning of this word, this verse still cannot be used to disprove pre-trib truth. Because whatever the words translated "falling away" refer to, precedes, NOT THE RAPTURE, but the tribulation. So much for my friend's fortress against pre-tribulationism.

Well, I am through for now. I assure you that much more could be said. I assure you that much more proof of the pre-tribulation rapture could be given. To

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battle those who are out and out enemies of much truth, is a joy and delight. But to see friends turn from truth we once held and rejoiced in together — to do battle with friends — is a weariness to the soul. I have answered every post-trib argument that I know of. I have answered them to my satisfaction, if not to theirs. I have set forth a portion of the arguments for a pre-trib position. I have set forth some arguments that are simply indisputable and unanswerable. My position is well taken. It is fortified with much Scripture. I rest in it, and wait, watch for, look for, love, and desire the coming of my Lord for His own.

To my post-trib friends: Please study and restudy your position. You have turned an old friend (pre-trib) out of doors, and taken in a cold-hearted stranger in his place. You have given up a blessed and precious hope, and gotten nothing (absolutely nothing) in return. Pray tell me, dear friends, what have you gained in exchange for that precious truth you once believed? Friends, I stand where you stood when we stood together. Do not demand that I change just because you have. Do not demand that I change just to keep the warm, wonderful friendship we have had — and I trust still have. Friends, can I still preach for you.

You and your church once received me with open arms, and open hearts. You received my ministry well and rejoiced therein, and we had precious times together. Is this still possible? Well, we will wait and see. You can still preach for me. We will still rejoice in the many precious truths that we still believe alike. But you must leave your post-trib at home. You cannot preach it in the church I pastor. You cannot talk it privately to the people I pastor. And friend, I will do the same if I am yet permitted to preach for you. I will treat you as I want you to treat me. Can we continue this way? I don't know, but I honestly, sincerely, and fervently hope so. I love your fellowship this much.

To my undecided friends: Study much and learn the truth on this precious subject. And take your stand with me. To my pre-trib friends: I hope I have been able to help you. Get your ammunition ready, and be prepared to answer as to the precious hope you have of the ever imminent return of our Lord. Pray for me as this battle has taken much out of me even as it has given much to me. God bless you all.

### Predestination

(Continued from page one)  
for whom Christ gave His life as a ransom.

Predestination today comes to mean many things among different people . . . some claim that it denies man a choice . . . this is not true, but what it does teach is that the cause of salvation is God's will, and not man's will — John 1:12-14. Man chooses because God has first chosen him. Some feel that if one does hold to predestination he cannot hold to the fact of human responsibility. This also is a false idea as the following Baptist statements will show.

Dr. Richard Fuller, stated in *Baptist Doctrines* by Jenkins:

"God has pre-ordained all things. Man is a free responsible agent. Neither of these propositions can be denied; why do you reject either of them, unless I can show the connection between them? You will reply, because they contradict each other. Now, this I deny, and this you cannot possibly prove. THE WHOLE MATTER IS REDUCED TO THIS SINGLE QUESTION: CAN GOD FOREORDAIN ALL THINGS, AND YET FORM AN INTELLIGENT BEING WHO SHALL BE PERFECTLY FREE, MORAL, ACCOUNTABLE AGENT?" pp. 503, 504.

Mr. J. P. Boyce stated:  
"The Scriptures recognize both the sovereignty of God, and the free agency, and accountability of man. Consciousness assures us of the latter. The nature of God, as has just been shown, proves the former. The Bible makes no attempt to reconcile the two. Paul even declines to discuss the subject, saying, 'Nay but, Oh man, who art thou that repliest against God?' Romans 9:20. The two facts are plainly revealed. They cannot be contradictory, they must be reconcilable. That we cannot point out the harmony between them is a proof, only of our ignorance, and limited capacity, and not that both are not true."

Systematic Theology, pp. 118.

Dr. Boyce was the great Baptist theologian among the American Baptists of the south during the latter part of the past century. He led in the formation of the first seminary of Baptists in the south.

The great London Baptist Preacher, C. H. Spurgeon, was a strict Calvinist, and brought it out in every sermon he preached. He stated:

"I have my own private opinion that there is no such thing as Christ and Him crucified, unless we preach what is nowadays called Calvinism. It is a nickname to call it Calvinism. Calvinism is the gospel, and nothing else."

Spurgeon's Autobiography, V. I. page 172.  
One would do well to read the

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entire chapter in volume one of Spurgeon's Autobiography which is devoted to "A Defense of Calvinism!"

Dr. W. A. Jarrell, the great historian and theologian of the past century from Dallas, Texas stated in his *Baptist Church Perpetuity*:

"These views (Calvinism) are the Bible teaching. Calvin held some extreme views on this line which Baptists have never believed or professed. But as 'Calvinism' has come to be the term by which the views of Baptists on divine sovereignty, atonement and election are commonly known, I use the term."

page 432 (1894)

We could take a trip in history from now back to Christ and find that the great majority of Baptists have been what are now called Calvinistic Baptists. History proves that John Calvin obtained his theology from the Baptists of Italy and France, the Waldenses and Albigenes. But, where are we today? Most modern Baptists deny the historic Baptist doctrine of predestination.

Among most Missionary Baptists there is a new breed of Baptists on the doctrines of the gospel and work of Jesus Christ. They are neither historic nor are they Biblical. But they hold to the current and modern position. And if they are crossed, then they set out to ruin the preacher who holds to the old, historic position of the Baptists. I speak what I do know by experience. But, even if we must stand alone, by God's grace, we shall stand alone! The question is . . . DOES THE BIBLE TEACH PREDESTINATION? Let the entire world of God's people answer in no uncertain terms "YES!" Again . . . DOES THE BIBLE TEACH MAN'S RESPONSIBILITY? Again let God's own answer, "YES!"

### Human Responsibility For Sins

That men are responsible for their sins and commanded to repent and come to Christ is beyond doubt. Consider the fact from Acts 17:23, 24. There are no exceptions, all men everywhere are to repent, there are none (Continued on page 8, column 1)

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PAGE SEVEN

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## Predestination

(Continued from page seven)  
who are out of this area of Divine Command, except the irrational. And all men could do so if only they would do so. The fault lies in them, they WILL NOT COME TO CHRIST, John 5:40. The entire human race is commanded to look to God and be saved, Isaiah 45:22. Note well, it did not say "see" but only look. The entire human race is able to obey this command. There were many in Israel when Moses exposed the brazen serpent who were too far away to see it, and many were blinded, they were not commanded to see the object, but only to look! The same is true today with sinners. Only the pure in heart will see God, but all are commanded to look unto God. For,

there are no exceptions, all are guilty sinners, Romans 2:1-6. And this is sure, no person who comes to Christ Jesus will be cast out, John 6:37. Human responsibility is a fact, and those who come to Jesus shall be saved by Jesus. No one will be cast away. Man is given the means in the gospel, but he lacks the will, he does not want to come. But the lack of will is no excuse for his not coming anymore than a man who is in bed, who wants money, but is too lazy to work, is to be given money because he wants money but does not want to work for it. The fault in man is that he is unwilling to come to Christ! This does not excuse him!

### Is Predestination A Bible Doctrine?

We notice well that God commands, and all should obey His

commands. But, the fact is, due to man's will and evil desires, no person will obey the Lord, until the Lord does a work of grace within him, John 5:40; Psa. 10:1-4; Romans 3:11,12; Deut. 30:6 with Ezek. 11:19, 20.

Had God simply commanded and then did nothing more, the entire human race would have perished in hell of its own will; but, God did not stop there, He predestinated unto salvation certain ones because of His own purpose and will, Ephesians 1:1-11.

God has prepared vessels unto salvation or mercy, they are previously prepared, or afore prepared, unto glory, Romans 9:13-22. Those whom God foreknew . . . not foreknew what they would do, nor their faith, but them, those He also predestinated, called, justified and glorified in His will and plan.

And in the process of time, God executes that plan and purpose. In Acts 13:48, we are told that "as many as were ordained to eternal life believed . . ." This is not, as many as believe were ordained, but the ordaining comes first, and is unto eternal life, and the believing comes as a result! In Ephesians 1:3-11, all spiritual blessings are presented to us as coming from God who has ordained or predestinated unto holiness, or salvation, simply because of HIS OWN WILL AND PURPOSE WHICH HE PURPOSED IN HIMSELF! Paul tells Timothy, II Tim. 1:9, that we receive grace and mercy in Christ Jesus ACCORDING TO HIS OWN PURPOSE BEFORE THE FOUNDATION OF THE WORLD!

How it is that the enlightened, renewed mind can deny what the Holy Spirit has made plain is beyond me. I feel that most saved people do, in their hearts believe in predestination, but they are in fear of it coming out due to the false ideas that are associated with the glorious fact of predestination. If only they could understand the truth, they would establish themselves in the truth, and become fruitful for the honor and glory of Jesus Christ! Let's not rob our Saviour of any part of our salvation and His glory. All who believe unto the saving of the soul, because they were "ordained unto eternal life." To deny that our Lord turns us unto Himself, is to deny the major part of the glory of salvation. Man cannot mix with God in salvation, it is all of God, or all of man . . . Romans 11:1-6; Jonah 2:9.

### BOTH DOCTRINES SEEN BY BIBLICAL CONVERSIONS

In Acts 10:34-48, we find the example of Cornelius who seeks after the Lord, and in due time finds Him. But, the point is, even this seeking after the Lord is a work of grace, for no person, will, of himself, seek after the Lord, Romans 3:11, 12 with Psa. 10:4. The work of grace in the hand of God takes different forms. No two persons are converted in the same way. In some cases, there is life before birth. In many cases, the same is true with those who are saved. There is a form of spiritual life before the spiritual birth. But, it is not independent of its agent, the Holy Spirit. It is not in the power of men to develop and when a person seeks after the Lord, he is showing life in forms before birth.

But, here is where the Arminian must stop. He can go no further! He cannot see beyond the fact that some seek after God and find Him. Only from here on can the Calvinist advance. I can testify of the Calvinistic position by experience. I did not want to be saved before I was brought to Christ. I did not seek the Lord, nor did I open my mouth when grace worked within my heart.

All Calvinists admit human responsibility and preach it, but

only the Calvinist can go on. Here the Arminian must stop and Here we see eternal predestination unto salvation in full force for those who have eyes to see and their understanding enlightened by the Lord.

### Examples Of Sovereign Conversions

First, the Bible plainly states that some find God who do not seek Him, and He is manifested unto some who DO NOT CALL FOR HIM! Romans 10:19-21. Also, Jeremiah is an example of the many sovereign conversions found in the Bible, Jeremiah 1:4-10. See the fact from John the Baptist, Luke 1:13-17. Notice Paul the Apostle, and his own understanding of his conversion, Acts 9:1-7; Gal. 1:13-16 with I Tim. 1:12-16. King David is also an example in the Old Testament, grace from birth, Psa. 71:5-7. One would do well to remember the conversion of Samuel, read I Samuel, chapter three and note verse three also. Consider all the prophets and the work of Grace in the Old Testament.

There used to be much preaching on "wait upon the Lord" but now it is all man, man, man! But still "THE LORD is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the LORD." Lamentations 3:25, 26.

### Conclusion

Predestination is the cause of all gospel blessings, Eph. 1:3-5, had we not been predestinated or chosen, there would have been no blessings for us, we would have simply been sinners! Had we not been ordained unto life, we would not have believed, Acts 13:48. Had God left it up to us, we would have gone into hell. Romans 3:11, 12; Psa. 10:4. If man were left to himself, he would never come to Christ, John 5:40, therefore God gave certain ones to Christ, John 6:37, and Christ saved them, Matt. 1:19-22; and John 17:1, 2. If He failed, then His name will be taken from Him, for the name "Jesus" was given because "He shall save His people from their sins!" His people will come to Christ, John 6:37 and Romans 4:16. They will be given power to become God's sons according to God's will. John 1:12-14.

### Objection

Some will object and say . . . "I cannot explain why this is done, and if God is willing to save all, and doesn't, how can it be that He chose to save some and left the others in their sins?"

ANSWER: I am not God and therefore, I cannot explain why

this is done. But, the points I want to make are:

Is predestination as I have presented it in the Bible? Did God choose some unto salvation from the beginning, II Thess. 2:13? Is this what the Bible teaches? All these questions must be answered YES! Therefore, predestination is a Biblical doctrine! It makes no difference WHAT THE MODERN BAPTISTS OF THIS AGE THINK AND BELIEVE! OUR FAITH IS THAT OF THE HISTORIC BAPTISTS AND THE OLD WAYS OF GOD AND HIS WORD . . . Jeremiah 6:16.

Observe well, God is incapable of doing anything wrongly, the causes of God's works are good and well, though known only to Himself, and if God told us why, then we would have acted in sight and not faith. We are not to serve God according to our understanding! If we could see the reasons and all about it, it would not be an act of faith that accepts the great doctrines of God, Hebrews 11:1, Romans 8:

### EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH ? ? ?

23, 25. The only point is, is this A BIBLICAL DOCTRINE? If so, you are to accept it by faith in God and know He cannot do wrongly? Your understanding of it has nothing to do with it!

"Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths. Be not wise in thine own eyes: Fear the LORD and depart from evil." Proverbs 3:5-7.

It will do no good to say that "God predestinated that all men be saved in Christ!" as the modern Arminians among Baptists cry, and feel that they have answered the doctrine. They add unto the Word in this, as in all other objections, for if all men were predestinated, then they are all called, and they are all glorified and they are all justified, Romans 8:29-30, hence universal redemption is right. God has not cast away His people whom He did foreknow, because only the elect were foreknown, Romans 11:1-6. May God help us to get back to a pure gospel, a gospel that starts and ends with God, and places man as God sees him, a condemned, hell bound sinner with no ability whatsoever, and if man is saved, his salvation is of the Lord, Jonah 2:9, and not of himself, Eph. 2:8-9; but only of God, and not of man's will, John 1:12, 13.

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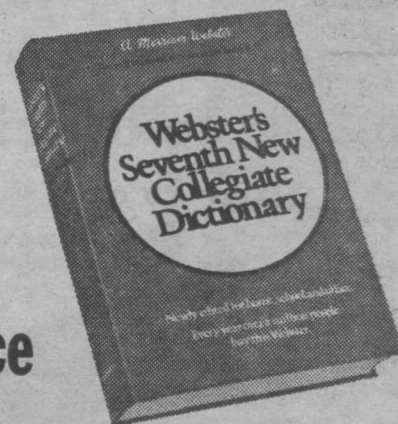
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