

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"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

VOL. 41, No. 22

ASHLAND, KENTUCKY, JULY 8, 1972

WHOLE NUMBER 1746

THE LIMITED ATONEMENT

By WILLARD WILLIS

Pastor Northland Baptist Church
Abington Road
Columbus, Ohio

There are many who believe that our Lord died for the sins of all men without exception. These same people believe that some of the ones for whom our Lord died will not reach Heaven. It is my sincere prayer that those of you who hold to this belief will give me a few minutes of your time in an effort to examine this doctrine in the light of the Holy Scriptures.

Those of you who believe that our Lord died for everyone also believe that our Lord loves every one. However, we know from Romans 9:13 that our Lord does not love everyone.

"As it is written, Jacob have I loved, but Esau have I hated."

Those who believe that our Lord died for everyone must be-

lieve that He died for Esau, even though He hated him; therefore, the case of Esau presents a very large obstacle in the path of those who hold to this doctrine. These people, when confronted with this obstacle, refer to John 3:16: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

It is thought that the word "world" in this verse refers to the world without exception, but a close study of this word, as it is used by John, will prove otherwise. The original word, as used by John, was "kosmos" which means "mankind in general" rather than "mankind without exception." This fact is proven beyond the shadow of a doubt by the following verses which were also spoken by John:

"For there is no man that doeth any thing in secret, and he him-

self seeketh to be known openly. If thou do these things, show thyself to the world (kosmos)"—John 7:4.

"The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world (kosmos) is gone after Him."—John 12:19.

I also refer you to Luke 2:1, Acts 10:18, 17:6, 19:27, 24:5, Romans 1:8 and Col. 1:6. It is very clear that these verses do not have reference to the world without exception, but to the world in general; that is, all classes of people. Why then do people be-



WILLARD WILLIS

Subtle Hypocrisy On Part Of Leaders Of SBC Exposed

By JOE WILSON

Tulsa, Oklahoma

I have before me clippings from a daily newspaper, copies of the "Western Recorder," a Kentucky Baptist State paper, a copy of a letter from a Baptist pastor to other pastors. These articles tell the story of another success story in the Southern Baptist Convention's efforts to rule over the local churches, and to promote that which is contrary to the Word of God.

At the start, let me say that the whole principle of conventions and associations is wrong and unscriptural throughout. The Bible teaches that Christ started His church, that these churches are to start other churches and that each true church is completely independent of all outside authority, being subject only to the headship of Jesus Christ. When these churches join something else, they are going contrary to the Bible. Then this thing that they join is contrary to the Bible. It then comes to pass that this thing they join (S.B.C.) begins to lord it over the churches. This S.B.C., being contrary to the Scripture to begin with, becomes worse and worse, and carries the churches with it into the

slimy pits of moral and doctrinal corruption. Honesty compels one to admit that the S.B.C. was not always as wicked as it is today. But it was always unscriptural. And it is the tendency of that which is unscriptural to become



JOSEPH WILSON

worse and worse, and this has happened to the S.B.C.

At the S.B.C. convention this year, there was brought up the motion to stop the publishing and sale of the "Broadman Commentary." This motion was brought by a Gwin W. Turner of California. He was professedly backed

(Continued on page 6, column 3)

lieve and declare that the word "world" in John 3:16 means all without exception?

We can put the lid or the seal on this argument by consulting John 1:29:

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (kosmos).

You will note that this verse goes further than John 3:16. John 3:16 declares that He "so loved the world," but John declares that "He taketh away the sin of the world" or guilt of the world. It becomes very obvious that there would be no one in Hell if the word "world" here means all without exception. I say this in view of the fact that John 1:29 would read, in essence, "He taketh away the guilt of every person upon the earth."

A close study of the Scriptures will show that the Scriptures speak of two worlds. The world of believers and the world of unbelievers. The above verse (John 1:29) refers to the world of believers, while II Peter 2:5 refers to the world of unbelievers.

"And spared not the old world, but saved Noah the eighth person, a preacher of righteousness," (Continued on page 7, column 3)

Why The Word "Baptist" Is So Important To God

By WIL BANG
Raleigh, North Carolina

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent; for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet, Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Matt. 3:1-3.

Not too many days ago I received a letter from a man who took issue with me on an article I had written in The Baptist Examiner. He made a number of statements (Arminian, most of them), a number of accusations (silly, all of them), and near the end of his letter he asked a question that seemed rather out of place for a man that claimed to be a Baptist.

His question was — "Tell me, Mr. Bang, why is the word 'Baptist' so important to God?"

This question would have been ignored if it were asked by a Methodist or one of her harlot sisters. I would have passed it off easily if there were but one so-called Baptist that asked the question, but brethren, sad, oh so sad, is it that there are so many people that wear the name Baptist and are members of so-called Baptist churches that ask the same question. Brethren, if I did not think that it was important

to God which church I belonged to, I would go join up with as many different kinds as I could. If you are ashamed of the title, don't buy the book. In other words, if you don't think that the word "Baptist" is important to God and what it means in



WIL BANG

truth, why wear the name? Let us with the help of God look into the importance of this word Baptist and see if there be any.

First, it might be wise to point out that this word has not only a definition, but also a belief and (Continued on page 5, column 3)

The Great Importance Of Bible Doctrine To Churches

By ROY MASON

Aripeka, Florida

One hears it said rather often today, "The important thing is not what you believe, but how you live." Such a statement will not bear study and investigation, for several reasons:

1. Because wrong beliefs will produce a wrong life. There must be right thinking and right beliefs if one is to live the right kind of a life.

2. Because the notion that beliefs don't matter is contrary to the Word of God. "As a man thinketh in his heart, so is he," says the Bible. The man who holds the doctrine of "free-love" will be loose in his morals. Communists have repudiated all standards of right as commonly conceived by civilized people. They murder, lie, steal, and do every evil, and all because of the belief they hold that there is no God, and consequently no one to whom they must answer. Wrong living — wrong treatment of others, grow out of their wrong belief.

What Lack of Doctrine Does

Among Baptists — and doubtless among others as well — the supreme emphasis is on organization, activities, social life, and things of the sort. There is comparatively little doctrinal preaching and teaching. The result is

most Baptists don't know what they believe. What is the practical consequences of this state of affairs?

1. Baptists fall easy prey to various false sects and cults. Seventh Day Adventists, Jehovah's Witnesses, and other such groups don't recruit their ranks to any extent from the unsaved world. They grow by proselyting from the older denominations, and they do it because these older denominations don't teach their people their doctrines. Baptists and others, like Methodists, Presbyterians, appeal to people largely with their social and recreational programs. "Come and have a good time with us," is their appeal. The Adventists and Jehovah's Witnesses appeal to people upon the basis of DOCTRINE. They are out to conquer the MINDS of people. And when they have done this, they hold people, while those recruited by Baptists and others for their play programs can readily be led off, for there is nothing but the pleasure of the moment to hold them.

2. The people of the great denominations in size, are lacking in stamina and depth of conviction. More of their adherents are absent from church every Sunday (Continued on page 8, column 4)

GOD CARES FOR US TO THE END

"Cast me not off in the time of old age; forsake me not when my strength faileth." Psalm 71:9

An old Chinese Grandpa, too feeble to work, was considered by the family an unwanted burden — just another mouth to consume the meager supply of rice. Therefore the father of the home decided to put the old man on a wheelbarrow and take him up to the mountains to die. The little eight-year-old grandson went along, full of curiosity and questions. The father explained that the grandfather was old and helpless, and that there was nothing else to be done with him. Then the little chap had a happy thought: "I'm glad I came along, Daddy," said the youngster, "because when you get old I'll know where to take you!" The daddy (Continued on page 8, column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"OPENED EYES"

"And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."—II Kings 6:17.

This is a very precious portion of God's Word to me, and has been throughout the entirety of my ministry. I remember reading it when I was just a boy preacher, and I recall the tremendous impression that it made upon me

even then.

The king of Syria was warring against the king of Israel. Every time the king of Syria went out to battle, his plans go awry, for instead of being able to take the king of Israel by strategy, the king of Israel escapes out of his hands.

This happened not once nor twice, but it happened a number of times. Finally, the king of Syria said, "Somebody is telling our secrets. Somebody knows what is going on here and is let-

ting out the secrets of my campaign so that the king of Israel is able to escape out of my hands."

One of his servants said, "No, my Lord, we didn't tell. There is a man by the name of Elisha in the land of Israel, and he knows exactly the things you think in your bedchamber. We are not traitors to you. We are not giving away the secrets. Instead, Elisha, the man of God, knows the things you think and he tells the king (Continued on page 2, column 2)

DO YOUR GIVING WHILE LIVING

"Of a truth I say unto you, that this poor widow hath cast in more than they all." (Luke 21:3).

A rich man said to a friend, "Why is it that everybody criticizes me for not giving, when everyone knows I have made provisions to leave everything I possess to charity when I die?"

"Well," said the friend, "Let me tell you about the pig and cow. The pig was lamenting to the cow about how unpopular he was. Said the pig, 'People are always talking about your gentleness and kind eyes. Sure, you give milk and cream, but I give even more. I give bacon and ham and I give bristles, and they even pick me up. But nobody likes me. Why is that?'"

The cow thought a minute, then said, "Well, maybe it is because I give while I'm still living."

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

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Special Weekend For All Of Calvary Baptist Church

Though ordinarily we do not say anything about the happenings of Calvary Baptist Church — the church which makes this paper possible — once in a while, we do have an unusual experience we would like to share with our readers. Such a weekend was ours July 15, 16 and 17.

Brother Halliman and family visited with us, preaching and conducting the services Sunday, July 16. This was the first time we had had an opportunity to see him and be with him since he came home from New Guinea. It was certainly a blessing and we are most grateful to God for His goodness in the services.

It is a joy to us to have Bro. Halliman and family as members of our church, and to sponsor him and the work he is doing. Truly we thank God for all the churches who have a part in this work and in a special way we thank God that He has honored us by having the Halliman family as members of our church. Sunday evening Brother Halliman baptized his son, Peter, into the fellowship of our church.

Brother and Sister Hugh Upchurch of Raleigh, North Carolina were our guests for the weekend. To know these people is to love them, especially in view of their stand for the truth, and particularly in view of what they have endured coming out from another church organization to be members of a true New Testament church in Raleigh.

Brother Upchurch ordered a set of John Gill's Commentaries after they had gone out of print. I traded with another bookstore and got a set for him. When he came to see us this past weekend he brought me a North Carolina country ham which he said was

to show his appreciation for getting the books. It smells most good and looks delicious and I am anticipating some fried ham with brindle ("red eye") gravy. This gave me a new idea to sell books. At any time you want special service on any book just include a country ham, and I will guarantee you service. All seriously it has been a real joy to have these dear ones with us to share in fellowship with the Hallimans.

Saturday, our church had the evening meal in Central Park so that every body could be together. Truly this was a delightful occasion. Speaking for one, there was a lot of fried chicken that entered the ministry that evening.

This was a weekend that was especially enjoyable, and we truly thank God for it, especially as we reflect over God's goodness to us.



"Opened Eyes"

(Continued from Page One)

of Israel, to the extent that the king of Israel is prepared for every battle that you bring against him."

The king of Syria said, "If that be true, the thing to do is to arrest this man Elisha. We need to get him out of the way. Go out and get him. Take a big army. Take horses. Take chariots. Take a great host."

This was all for one prophet of God, but he caused so much damage to the king of Syria that he said, "Go get him." So a great number of horses, and chariots, and a great host of the Syrian army encamped against the city of Dothan, that they might capture Elisha and bring him to the king of Syria.

The next morning the servant of Elisha looked out on the mountainside and saw all that host coming together. Apparently, Dothan was in a basin, the hills surrounding it. When the servant of Elisha looked upon the hills and saw all that host, it scared him so that he cried out to Elisha and said, "Alas, my master, how shall we do? This great army, this host of Syrians, has compassed this city about? What are we going to do?"

Then it was that Elisha said, "Don't be afraid. They that are for us are more than they that are for them. It looks like there is a big army out there, but remember this, God is on our side." Then Elisha prayed and said, "Lord, open his eyes and let him see what I see. Let him understand as I understand."

The Word of God tells us that when Elisha prayed and said, "Open his eyes," that God opened this servant's eyes, and he looked out on the hill and saw a mountainful of people — the angels of God who were there in the defense of Elisha.

The Word of God says:

"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psa. 34:7.

I have a feeling that you and I are surrounded by angels every day. I don't think there is a

We Are Assisting Bro. Fred Halliman As To Itinerary

When Brother Halliman was visiting with us the week end of July 16, we began to make plans for his itinerary which will take him to all of the supporting churches all over the United States. He plans to begin these travels just after Labor Day weekend.

Due to the fact that he has an exceeding great amount to do and since we desire he get as much rest as possible while he is here, he has asked me to make the arrangements, and plan his itinerary. Therefore, let me suggest that all churches that desire him to visit them please write me at once so that we can plan accordingly. We expect to finalize the itinerary by the middle of August, so we would suggest that you immediately write me—that is if you expect to have him visit you.

I realize that all churches would like to have him for the Lord's Day, but this would be impossible. When writing please give your preference as to time of week, and also state how many services you would like to have.

Please understand that I am not a "pope" to send him around, merely a servant of our Lord, Brother Halliman and His churches. It is my desire to assist Bro. Halliman and we will appreciate a letter from you at once as to when you wish to have Brother Halliman with you.

day that the angels of God are not all about us. The Word of God teaches us that the angels go to church to learn, and I know they are here with us this morning to learn the truth of God's Book.

I don't think they go to Arminian churches. Once, at least, would be enough. I am sure they would not go back a second time. I am satisfied they don't go to the Protestant and Romanist churches. Once would be enough for them. But I believe the angels of God worship with us at Calvary Baptist Church to learn the Bible. I feel a tremendous responsibility when I come to preach every Sunday, because I not only feel I have a small congregation that I can see in front of me, but that I have a tremendous congregation of angels that I cannot see, who are here to learn the Word of God.

Thus it was that Elisha prayed and said, "Lord, let this young man see." When his eyes were opened, he saw that the hills were full of people. The angels of God were there in defense of Elisha and his servant.

Without pursuing the story any further and just using this portion of it, I would say it would be well if you and I would take the words of this text and would pray every day for ourselves, and for our Christian friends, and for our unsaved friends: "Lord, open his eyes that he might see."

Man has had a lot of trouble with his eye sight ever since the Garden of Eden. The old wily serpent crawled into that garden and made a tremendous promise unto Adam and Eve, for he said:

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

That was Satan's promise that he gave in the Garden of Eden. He told that first pair that their eyes would be opened and they would be as God, knowing good and evil, if they would just listen to what he had to say.

The sad thing is, that just has not been proven true. Man has had eye trouble from that time on. Naturally and spiritually, that is true. I think you recognize the fact that from that time on man has used artificial eyes. He has

MR. AND MRS. TIMOTHY PIETSCH



This is a picture of Mr. and Mrs. Timothy Pietsch who are missionaries to Japan. We know very, very little about Brother Pietsch and his work, but all that we do know is very favorable. I would certainly urge our readers to correspond with him and become better acquainted.

This picture was made on May 14, 1972 which was the anniversary of his 59th birthday.

My personal opinion of him is that he is a very fine, high-type gentleman and it would be a blessing to everyone of our readers to have more fellowship with him.

used spectacles. He has used telescopes, magnifying glasses, contact lenses, colored glasses to enable him to see with even his natural eye. What a lie the Devil told, for man has had eye trouble, naturally, from that time down to this, and certainly man has had spiritual problems, for no man sees the Word of God and understands it like he should until the Lord opens his eyes.

THE NATURAL EYE IS BLIND TO HEAVENLY THINGS.

God is everywhere. God is omnipotent, omniscient, and omnipresent. When I say that He is omnipresent, that means He is everywhere. The Psalmist realizing this, said:

"O Lord, thou hast searched me, and known me. Thou knowest my down sitting and mine uprising, thou understandest my thought afar off.

Thou compassedst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord thou knowest it altogether.

Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, Even there shall thy hand lead me, and thy right hand shall hold me."—Psa. 139:1-10.

Notice, God sees your down-sitting and your uprising. God un-

derstands your thoughts afar off. God compassed the path that you followed coming here to the service. God saw you last night when you lay down to sleep. God is acquainted with all your ways. There is not a word that is formed on your tongue, whether you speak it or not, but what God knows that word. God is behind you and God is before you. God has His hand laid upon you to the extent that the Psalmist said, "This knowledge is too wonderful for me. It is so wonderful that I realize if I go to Heaven, or if I go to Hell, or if I dwell in the uttermost parts of the sea — wherever I am, You will be there also."

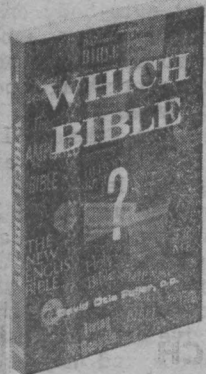
I say to you, when you consider the fact that God is everywhere, surely you ought to see him, yet sin-blinded eyes see Him not. He is everywhere. He is all about us. He goes before us. He follows behind us. He walks by our side. He leads us, yet sin-blinded eyes never see Him. The fact of the matter is, there is evidence of God everywhere, yet men fail to see God. Those sin-blinded eyes prevent men from seeing Him even though there is evidence of God everywhere.

When you awaken at morning, and look out toward the east, and see the sun as it comes up as a ball of fire over the horizon, and when you see that same ball of fire go down in the west at night, do you tell me that you fail to see God therein? When you look at the moon by night and the sun by day, and when you see the rainbow, do you tell me that you fail to see the evidence of God therein?

The Psalmist says: (Continued on page 3, column 1)

A TRULY GREAT BOOK

This is a second edition — revised and enlarged — which actually is a defense of the King James Version.



I am not saying that the King James Version is perfect, but I do believe that it is by far the best version of God's Word. I do not care for the modern versions as they merely indicate the rising tide of modernism.

I would urge everyone to buy and read this paper bound book which contains almost 300 pages and sells for \$2.95.

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THE BAPTIST EXAMINER

JULY 8, 1972

PAGE TWO

A Farewell Message to Our Pastor

Who was it came when we were ill
With cheerful words and right good will
And lingered gently then to pray
And soothe our souls and fears away?

Our Pastor.

Who was it came when sorrows strode
So ruthless into our abode,
And told us of the Mansions fair
And that sweet Home, "Just over there?"

Our Pastor.

Who was it shared our happiest hours,
When life was crowned with wedding flowers
And to the scene lend added grace
By reverent voice and kindly face?

Our Pastor.

Who was it that on the Lord's Day
To Heaven pointed us the way
And brought a message from God's Word
Until our hearts within were stirred?

Our Pastor.

Whose memory lingers in our heart
E'en though our ways are far apart,
And for whom shall we often pray
And ask for him God's grace alway?

Our Pastor.

These verses appeared on a church bulletin when the Pastor, having served the church for sixteen years, was about to leave. We thought someone might have occasion to make use of them.

"Opened Eyes"

(Continued from Page Two)

"When I consider thy heavens,
the work of thy fingers, the moon
and the stars, which thou hast or-
dained; What is man, thou thou
art mindful of him? and the son
of man, that thou visitest him?"
—Psa. 8:3,4.

I say, beloved, all about is evi-
dence of God, yet men fail to see
Him. Those sin-blinded eyes that
have come down from the Garden
of Eden to be a part of every one
of Adam's children, fail to behold
Him. Though He is everywhere
and there is evidence of God ev-
erywhere, still men fail to see
Him.

The fact of the matter is, men
do not see their own sins, their
wounds, their bruises, their put-
refying sores. Men do not see
them as they should. You see the
sins, the wounds, the bruises, and
the putrefying sores in your pas-
tor, but you fail to see them in
yourself. Why? Because of your
sin-blinded eyes.

I say, beloved, we can see the
wounds and sin in one another.
It is an easy enough matter to
see the sins on the part of peo-
ple that you commune and as-
sociate with every day, but it is
a different thing in that you fail
to see the same things in your-
self. I say to you then, the na-
tural eye is just blinded to heav-
enly things.

I go back in the Old Testa-
ment and read the story of the
judge of Israel by the name of
Samson. What an athlete he was!

Wouldn't he have been a football
team all by himself? Wouldn't he
have been some fellow on a track
squad? When they locked the
gates of one city and thought
they had him captured, he got up
at midnight, pulled the posts that
held the gates out of the ground,
threw the gates over his shoulder
and carried them six miles up to
the top of the mountain. Then he
put them down and yelled, "Hel-
lo, boys, here's your gates. Come
over and get them."

What a man Samson was! What
a man of God he was! There is no
question in my mind but that
Samson was a giant physically,
and a giant spiritually as well.

Then I see him when he goes
not to a barber shop, but when a
barber calls on him and he
gets a haircut. As I have often
said, his strength was not in his
hair, but his hair was a sign of
his separation unto God; and
when his hair was cut, the sign
of his separation was gone — God
was no longer with him.

He said, "I'll shake myself and
I'll be just like I always was."
He shook himself, but the power
wasn't there. Something had hap-
pened. He had lost his power.

I see them when they take this
great man Samson and he be-
comes a slave to the Philistines.
No longer is he the judge of Is-
rael, but now he is a slave of the
Philistines. I see him when they
gouge his eyes out and the old
blind man is put to work as a
slave. What a contrast! From the
position of judge of Israel and the
mightiest man in all the land

physically and spiritually, he is
now one of the weakest men in
all the land of the Philistines.
They have gouged out his eyes
and have put him to work grind-
ing at the mill.

Beloved, I look at him and I
say that that is exactly the status
of every individual. This man
Samson, the judge of Israel, who
sank to the position of a slave to
the Philistines, is certainly a mar-
velous example and a wonderful
picture of every unsaved person,
because we are blind to spiritual
things. We have sunk mighty low.
It is true that Satan said through
the serpent to Adam and Eve,
"Your eyes will be opened," but
from that time on, our eyes have
been in a terrible state spiritually,
to the extent that the natural eye
is blind to spiritual things and
we are just exactly like this old
blind judge of Israel when he
became a servant of the Philis-
tines.

Let's notice some other verses
from God's Book that tell us the
same truth.

"They know not, neither will
they understand; they walk on in
darkness."—Psa. 82:5.

"Hear not this, O foolish peo-
ple, and without understanding;
which have eyes, and see not."—
Jer. 5:21.

"In whom the god of this world
hath blinded the minds of them
which believe not, lest the light
of the glorious gospel of Christ,
who is the image of God, should
shine unto them."—II Cor. 4:4.

Beloved, I say to you, the na-
tural eye is blind to heavenly
things. You say, "That is being
strange, Brother Gilpin. That is
depressing to think that I am
blind to spiritual things." I would
to God that it would cause you
to be discouraged and depressed
to the extent that you would
realize you are utterly depraved
in God's sight. As long as you
think you have spiritual sight, as
long as you think you are living
partially in darkness and par-

IF YOU ADMIRE,
OR IF YOU DESPISE—

**BILLY
GRAHAM**

You Need To Read

**THE
PASTOR'S
DILEMMA**

85c

tially in the light, and as long as
you think by your spiritual tele-
scope or contact lenses you are
able to see some truth — as long
as you believe this, you are de-
ceived. I tell you, beloved, the
natural eye is blind to heavenly
things.

II

**RELIGION DOESN'T CHANGE
THIS CONDITION.**

You can get all the religion you
want to, and you will find that
it does not change this condition.
We read about religious groups
that the Lord God Himself said
was blind. He said to the church
at Laodicea:

"Because thou sayest, I am
rich, and increased with goods,
and have need of nothing; and
knowest not that thou art wretch-
ed, and miserable, and poor, and
BLIND, and naked."—Rev. 3:17.

They had religion but God
looked at them and said, "You
are blind." I tell you, religion
doesn't change this spiritual con-
dition. The natural eyes are blind
to heavenly things and even re-
ligion doesn't change this condi-
tion.

Listen again:

"Woe unto you, ye BLIND

THE BAPTIST EXAMINER

JULY 8, 1972

PAGE THREE

**GUIDES, which say, Whosoever
shall swear by the temple, it is
nothing; but whosoever shall
swear by the gold of the temple,
he is a debtor!"—Mt. 23:16.**

These people were the religious
leaders in Jesus' day. They were
the leading, outstanding Phari-
sees of the days of Jesus, but Je-
sus said, "Ye blind guides." They
had religion but they were still
blind.

Notice again:

**"But their MINDS WERE
BLINDED: for until this day re-
maineth the same vail untaken
away in the reading of the old
testament; which vail is done
away in Christ. But even unto
this day, when Moses is read, the
vail is upon their heart."—II Cor.
3:14,15.**

What does he say? He prefaces
this great statement by saying
that their minds are blinded to
the extent that even when Moses
is read, there is a vail over their
heart. These Jews of the Old
Testament that Paul refers to
were religious people, but in spite
of their religion, their condition
was unchanged.

Notice another Scripture in this
respect:

**"Let them alone: they be
BLIND LEADERS of the blind.
And if the blind lead the blind,
both shall fall into the ditch."—
Mt. 15:14.**

Beloved, listen, the natural eye
is blind to spiritual things and
even religion can not change that
condition. Here were religious
leaders in Jesus' day, and Jesus
said that they were nothing but
blind men, and they were leading
blind men.

I ask you, would you want to
cross Winchester Avenue here in
Ashland about 5:00 o'clock in the
afternoon with a blind man as
your guide? If I were blind, I
would want a man to lead me
who had keen eyesight and a
quick ear, so he could not only
see, but he could hear and be
perceptive so far as danger was
concerned.

The man that goes to church
where there is an unsaved preach-
er in the pulpit, that man is a
blind man sitting in the pew, with
a blind man in the pulpit. What
is the result?

Out yonder, in the gaping jaws
of Hell itself (the Word of God
speaks of it as a ditch, but it is
nothing more than Hell itself), I
can see that blind preacher lead-
ing blind people by the multiplied
thousands and all of them falling
into the pit of Hell. Beloved, the
natural eye is blind to heavenly
things, and even religion can't
change that condition.

III

**GOD ALONE CAN OPEN
MAN'S EYES.**

We who are saved can lead the
blind, but we can't make them see.
We can put truth before them,
but we can't open their eyes.
That is God's work. I want you
to see something that will thrill
your soul if you are a child of
God and that is how helpless and
dependent you are upon God.
Even in your witnessing and tes-
tifying for Him, what a depend-
ent person you are! You can even
put truth before an unsaved man,
but you can't open his eyes to

see it. He is blind and only God
can open blind eyes.

In John 9, we read the story of
the man who was born blind yet
comes to see, because Jesus work-
ed a miracle. Then we read:

**"Since the world began was it
not heard that any man opened
the eyes of one that was born
blind."—John 9:32.**

Notice he said, "It has never
been heard that a man could
open the eyes of one that has
been born blind."

Beloved, if man can't, then it
was God that did it. I say to you,
only God can open man's eyes.

Sinner friend, you get farther
from God every day. Every day
means another day's sins to be
repented of. Every day you live
without Jesus Christ means an-
other day your sins cling heavily
to you. It means another day of
blindness.

I am trying to impress upon
you that only God can open those
blinded eyes to heavenly truths.
Listen:

**"The hearing ear, and the see-
ing eye, the Lord hath made even
both of them."—Prov. 20:12.**

Mark it down, beloved, that
seeing eye that I have whereby
I can see spiritual truth, I didn't
get it by any goodness or any re-
ligion on my part. That seeing
eye that I have came as a gift
from Almighty God, and if you
can see anything in the Bible —
if the Bible brings to you any
revelation of truth, it is because
God has given you a seeing eye.

That ought to make a man
realize what a dependent person
he is upon God. That ought to
make a person realize how much
he owes God and how thankful
he ought to be for what God has
done for him. You didn't see one
thing in the Bible spiritually un-
til God opened your blinded eyes.
All praise and honor and glory
go to Him!

Listen again:

**"But the natural man receiveth
not the things of the Spirit of
God: for they are foolishness un-
to him: neither can he know them,
because they are spiritually dis-
cerned."—I Cor. 2:14.**

Why is it the natural man can't
receive spiritual truths? Why is
it the natural man can't see the
truth? The natural man, I say, is
blind to heavenly things, and
only God can reveal the truth.

Sinner friend, only God can
open man's eyes, and God does
open man's eyes to spiritual
things. Listen:

**"The Lord openeth the eyes of
the blind."—Psa. 146:8.**

You that are saved, isn't it
wonderful to know it was the
Lord that saw you in all your
sinful condition, with your eyes
blinded to heavenly things, and
God opened your eyes? As this
text says, "The Lord openeth the
eyes of the blind." Religion can't.
You can't. I can't. But, thank God,
the Lord opens the eyes of the
blind. I appeal to those of you
who are unsaved, the only hope
I have is that God shall open
your eyes.

IV

**WE SHOULD PRAY HIM TO
OPEN MEN'S EYES.**

I say to the child of God, we
surely ought to pray to God to
(Continued on page 6, column 1)



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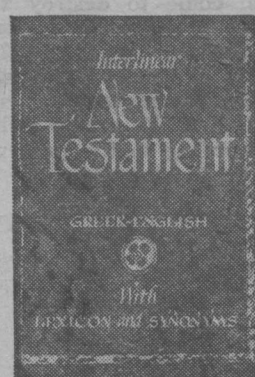
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"Explain Matt. 5:18 — 'Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled.' We consider that the law that Christ came to fulfill was finished when He died on the cross. But heaven and earth did not pass away, and this is my question. This is one of the verses that Sabbath keepers use to prove that the Sabbath (sixth day) should still be in effect. Please clarify."

AUSTIN
FIELDS

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Ohio



It is a definite fact that Jesus Christ came into this world to fulfill the demands of the law, which the elect could not fulfill. It is equally true that He finished this task when He died on the cross. There was not any part of the law remaining to be fulfilled, neither were there any prophecies or promises which needed to be fulfilled when He died, for His work was a complete work. Thus there was absolutely nothing left for His children to finish as to the law and prophets (prophecies).

In Matt. 5:19, we hear the fulfiller of the law say these words: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven."

The commandments mentioned in this verse are contained in the law and prophets referred to in verse 17:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

This is the Mosaic law and verse 18 asserts that not one jot or tittle of it will fail for fulfillment. The least commandment referred to in verse 19 would be the jot and tittle of verse 18. The Lord had spoken through the law and prophets of the coming of the Redeemer to redeem His people from the curse of the law, and it would have been easier for Heaven and earth to have fled away than for these prophecies to fail to come to pass.

"And it is easier for heaven and earth to pass, than one tittle of the law to fail."—Luke 16:17.

The Lord did not state that earth and heaven would pass away when the law was fulfilled; rather He was teaching the impossibility of His word to fail, for it would be easier for His creation to fail and cease to be, than His word and promises given in behalf of His children.

"Remember this, and shew yourselves men: bring it again to mind. O ye transgressors. Remember the former things of old: for I am God, and there is none like me. Declare the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. 46:9-10.

From these verses, we understand that God's counsel shall stand. If His counsel shall stand,

then it would be easier for heaven and earth to cease to be than for God's counsel (predestinated program) to be wrong and His word lack for fulfillment.

"The LORD bringeth the counsel of the heathen to nought; he maketh the devices of the people of none effect. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations."—Ps. 33:10-11.

The law, which was given by Moses, was done away or abolished at the cross; this included the sabbath day with its severe penalties. I realize that many state that the sabbath day was changed, but brethren I find no such teaching within the Scriptures. The sabbath day is still the 7th—not the 1st. The 7th day is Saturday, but we worship on the 1st day of the week which is Sunday, the Lord's day, and it should never be referred to as the sabbath, for the sabbath connects us to the law which was done away with. Those who would try to justify the theory that we are under the rule and penalties of law by referring to Matt. 5:18 are not led by the Spirit, for He tells us in no uncertain terms that the law has come to an end to the believer, and it has lost its power to accuse.

Let us read II Cor. 3:3 to show to you the teachings of the Spirit relative to the law which Christ fulfilled at Calvary:

"Forasmuch as you are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God: NOT IN TABLE OF STONE but in fleshly tables of the heart."

In this verse, the Comforter tells us that the church is the epistle of Christ, but not written in tables of stone (law), but in fleshly heart (grace). Then in verse 11 and 13, we read, "For that which was done away was glorious (law), much more that which remaineth is glorious (grace), and not as Moses (law) which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which was abolished."

Therefore, the law was done away with — abolished, fulfilled in Jesus Christ, and heaven and earth were used by our Lord to assure us that it was impossible for His promises to fail. In fact, easier for these to pass away than for Him to fail.

Christ has never taught that the law or any other part of the Bible is destroyed. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Matt. 5:17). We must not try to say that the law no longer has a purpose. It has. We are to strive to live according to the precepts of the law. Most people try to

put the law in the wrong place. The law has nothing to do with salvation. "Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:27,28). But we are told that this does not destroy the law. "Do we then make void the law

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through faith? God forbid: Yea, we establish the law." (Rom. 3:31).

The law is given to show us how to live godly. When Christ was delivering the sermon on the Mount to the disciples (see verses 1 and 2), He taught them regarding the law. After He spoke about the law being fulfilled He then taught them regarding the law. After He spoke about the law being fulfilled He then said, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." (Matt. 5:20). We are to keep the law, not because it is necessary to in order to be saved, but because we love God and strive to live righteously. Christ explains the law so that it can be applied to our life under grace. For instance when the law says, "Thou shalt not commit adultery," Christ says that to lust after a woman is to commit adultery in the heart.

The sabbath day was the day of rest that God gave after the work of creation. The Christian worships the first day as his sabbath because Christ rose from the dead — signifying that He had finished the work of salvation.

We have the example of the churches in the book of Acts meeting on the first day of the week. We are obligated to keep the sabbath and keep it holy, only we keep the first day rather than the seventh.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



Some of the Hippie outfit of today are seeking to make Jesus a revolutionist. They would have Him repudiating most everything of the past, and the then present, with a view to the establishment of a new order entirely. But Jesus did not come to destroy the law and the prophets, but rather to bring them to fulfillment. He utterly repudiated the idea that he had come to bring the law to naught, and moreover he declared that the law would be fulfilled beyond question. Nothing was more stable than the heavens and the earth, but he declared that even these would pass away ere the law should fail in its fulfillment. However, it did not take that long for the law to be brought to fulfillment. He lived up to the requirements of the law, he kept the law perfectly, and brought it to complete fulfillment in his death on the cross. Heaven and earth did not have to pass away, for within a few months Jesus meant to bring the era of the law to completion, having kept it perfectly.

Yes, Sabbath keepers quote this passage. They quote anything and everything that will seemingly bolster up their theory that

Christians must keep the law. What such need is a good, double dose of Galatians. Paul wrote Galatians as a rebuke to those who were trying to hang the yoke of law keeping around the necks of Christians. The first convention (if you want to call it that) that was ever held, was for the purpose of dealing with the question as to whether or not Christians were under obligation to keep the Jewish law. Carefully read Acts 15 and you will find that it was decided that Christians are not required to come under the bondage of the law. Verse 28 not only says that such was the decision of this group of saved people — it says also that the Holy Spirit led them to this decision. The law was preparatory to the gospel; it was preparatory to the coming of the Messiah; it was preparatory to the New Covenant. How foolish are they who "entangle themselves with the yoke of bondage."

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It is true that the law that Christ came to fulfill was fulfilled to a jot and tittle while He was here on the earth. When He said in John 19:30, "It is finished" everything that had been prophesied concerning His earthly ministry up to His death had come to pass. But still there are so many promises that He made Himself, and so many prophecies that He has given us through His prophets that have not yet come to pass. "The law" simply means all of God's Word.

In Gen. 17:8 God said to Abraham, "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession." In Gen. 48:3-4, "Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession." Unless we are willing for the Jews to tamper with our everlasting life, maybe we should not tamper with their everlasting possession. I can see no difference in the length of these two things.

In Ezek. 37:21 God says, "I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land." The land of Canaan is their own land because God gave it to them as an everlasting possession. In verse 22 He says, "And they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Then in verse 25 He says, "And they shall dwell

in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children for ever." According to God's precious Word the Jews are to possess the land of Canaan and live in it for a mighty long time. In fact, if you can see any end to it, your vision is far better than mine.

All these prophecies along with a great host of others still await fulfillment. And they must come to pass whether some people believe they will or not. What you and I believe about God's Word does not affect the Word in the least, but it does affect us. Every student of the Bible knows that the children of Israel were divided into two kingdoms after the death of Solomon. And it would be the height of stupidity for anyone to say they have already been reunited into one kingdom. In the light of Rom. 11:25, Mt. 19:28, Lk. 22:30 along with a host of other Scripture references, it is worse than stupidity to say that God is through with the Jews. In order for anyone to believe that God is through with the Jews he must deny outright a great part of the Bible, and then he must have very serious doubts about most of the rest of it.

As to the 7th day Sabbath keepers using Mt. 5:18 to bolster their heretical teaching, it reminds me of some literature I received a few days ago. A friend (I hope he is my friend) way up in the state of Maine sent me a bundle of booklets and tracts in an effort to refute my teaching in our little church paper, Scripture Notes. One booklet is entitled, "Does the Bible Teach Millennialism?" When I had read a little way into this booklet I began to wonder if by any chance the author of it was the man Paul was talking about in I Cor. 2:14. Another of his booklets was entitled "Scofield Or The Scriptures." I want to hasten to say that Scofield's notes on the church should turn a buzzard's stomach. But these notes are not the ones Paul Cisco, the author, is fighting. On page 40 he quotes a number of references that contain the word "thousand" in them in an effort to prove that the word "thousand" in Rev. 20 does not really mean a thousand. There is absolutely no connection or reference to the word "thousand" in Rev. 20 in his references. His reasoning sounds just about like someone reciting "Mary Had A Little Lamb" in an effort to prove that Humpty Dumpty did not have a great fall. That is just about the way the Sabbath day keepers sound when they use Mt. 5:18 to prove their teaching.

It seems to me that our Lord is tying the faithfulness of His Word in with the continued existence of Heaven and earth. The implication seems to be that when Heaven and earth cease to be, God's Word might cease to be true. But that will never be. We have already seen that God has given a portion of the earth to the Jews, and has said that they are to live in that portion for

(Continued on page 5, column 2)

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"RACHEL'S REFLECTIONS"

"In His neck remaineth strength, and sorrow is turned into joy before Him."—Job 41:22.

Many lives are touched with sorrow. But there is one particular person in the Scriptures who's life seems to be extremely sorrowful. She is Rachel, the wife of Jacob. As we reflect on the life of Rachel, one thing we see emerge is her weeping over children. Let's start at the beginning and see if we can have a little more sympathy for her. Rachel was probably the baby of the family and enjoyed all the spoiling and privileges of this position. She was also outstandingly beautiful. Very pretty children seem to excel in getting their own way most of the time. Rachel seems to have been this kind of girl. As the youngest, it was her responsibility to take care of the sheep. We see her being divinely directed to the water hole at the same moment the Lord brings Jacob there. Jacob takes one look at her beauty and it is love at first sight. During the conversation, they discover they are cousins and Rachel takes him home to meet the family. Jacob lets it be known to Rachel's father of his overwhelming love for Rachel. He agrees to work for the father for seven years (without pay) to win her hand in marriage.

Leah and Rachel had to be knowledgeable of their father's plan to substitute Leah for Rachel on that wedding night. We wonder what they must have thought Leah being pushed off on a man who didn't want her, and Rachel being denied the first place in the life of the man who did want her. After all, Rachel may have thought, she was the pretty one. She was the one Jacob loved and wanted. And in seven years a girl isn't getting any younger or prettier. The Scriptures say that it seemed but a few days to Jacob. They are strangely silent about Rachel's feeling toward Jacob. We are not told if she returned his great love or not.

We first see Rachel weeping at her own barrenness. It is a reproach to a woman not to be able to have children. What a turbulent household this must have been. Rachel taunting Leah because Jacob loved her more than Leah. (Gen. 29:30) and Leah finding revenge in the barrenness of her sister. This rebuke is almost more than Rachel can bear. She cries out to Jacob, "Give me children or else I die." (Gen. 29:30). Jacob is caught in the middle

again. He gets out of it by reminding Rachel that it is God who gives life. Then — the Lord remembers Rachel. Isn't that blessed? No matter how weak and faithless we are, He ever remaineth faithful.

Although Rachel is the wife of the heir of God's promises, she still is a believer in the idols of her father. We find her stealing her father's gods and hiding them in her wagon. She must have thought they could help her or prosper her on her trip as she leaves her father's house with her husband. Yes, she needed images. Aren't some of us that way? How many Christians do you know who have a Catholic image of some man that they say is our God? There are more pictures, statues, and relics of Christ than there are people to use them. Many of God's people fall into the snare of them, even as did Rachel.

We see Rachel weeping again as she travails in birth-pangs with her second son. Rachel dies giving birth to this son. This is the first time the Scriptures record a woman dying in childbirth. Facing death, she called her son "Benoni" which means "Son of Sorrow." (Jacob later changed it to Benjamin).

Rachel's life as reflected in the Scriptures, seems very empty. Although she is greatly loved, there is no evidence that she was capable of loving in return. The last cry that Rachel uttered as she dies was Benoni — sorrow. That cry has echoed down through the history of Israel and is a warning to us women today. May it please the Lord that our life might count for Him. That when (if) we die, it might be in triumph and joy and not be in "Benoni" — sorrow.

The Forum

(Continued from page 4)

ever. That is all the proof I need for me to believe the earth will exist for ever. But I know of some people who turn up their nose and scorn the precious Scriptures I have already quoted. So let us find some other Scriptures these people do not believe. In Psa. 104:5 we are told that God "laid the foundations of the earth, that it (the earth) should not be removed for ever." In Eccle. 1:4 we are told that "One generation passeth away, and another generation cometh: but the earth abideth for ever."

Time which is made up of day and night, months and seasons belong to the earth. So far as we are able to know these things were made for the benefit of the earth. And in Rev. 20:10 we learn that old Satan is to "be tormented day and night for ever and ever." So as long as Satan is tormented there will be day and night. In Rev. 22:2 we see there will be months even in that new earth, that is, new in quality. So

it seems to me that this earth, day and night, and months are to be here for ever. And since the earth is to abide for ever, our Lord uses that fact in Mt. 5:18 to show us that His Word will never fail.

Yes, I know about II Peter 3:10. But, beloved, when we find one verse of Scripture that flatly contradicts a dozen others it is high time for us to get busy and find the error in translation. The Holy Spirit never contradicts Himself, in fact, He cannot do so. So if we seek we shall find that II Pet. 3:10 can also be translated laid bare, or it can be translated discovered. In this way it does not contradict a great host of other Scriptures.

The Word "Baptist"

Continued from page one
practice. You can very easily define the term Baptist without truly being one. It is not the name of a denomination or cult as is the term Lutheran or Seventh Day Adventist. The Lutherans are a people who believe the teachings of Martin Luther, or at least years ago they did. Luther would no doubt vomit at the things most Lutherans do today. Still, dear Martin Luther started no more than a denomination that for some sixteen hundred years after the death and resurrection of Christ was never even heard of. If Luther was to do right by church membership, he would have found a true church of Christ (Baptist) and joined that instead of starting his own organization! So if we define the term Lutheran, we say a denomi-

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nation that follows the teachings of Martin Luther. Let us enlarge a little more on the subject of organizations.

In the middle eighteen hundreds, there was a cult started by an enthusiastic old hen who claimed that she had visions from heaven and the Lord told her to start the Seventh Day Adventist church. This old bag and those that follow her teachings, claim that every saved person from the time of Christ and the Apostles until Ellen G. White came along, worshipped the Lord on the wrong day and in the wrong way. They pay no attention to the Scriptures that teach that a woman should learn in silence with all subjection (I Tim. 2:11). Paul said in that same chapter of Timothy, verse 12, the following: "But I suffer (permit) not a woman to teach, nor to usurp authority over the man, but to be in silence." Now contrary to what sayeth the Word of God and the teachings thereof, Miss White and all her followers would have us to believe that Paul was wrong—much more God's Holy Word is in error and her so-called visions are correct! This is nothing more than Satan at work. Brethren, Paul said in Galatians 1:8,9 the following:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received (Continued on page 6, column 1)

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JULY 8, 1972

PAGE FIVE

Where Jesus Is, And What He Is Doing For Us Today

By I. M. HALDEMAN

Bro. Haldeman was pastor of the First Baptist Church of New York City for almost fifty years.

Hebrews 6:20: "Whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

Three lines of thought are here presented:

1. Jesus Christ has entered within the veil.
2. He has entered there as our forerunner.
3. As our High Priest.

Let us look at the first proposition.

1. Jesus Christ Has Entered Within The Veil

The language carries us back to the types. In the wilderness Israel had a tabernacle as their gathering center for worship. This tabernacle was an oblong, box-like, wooden construction, about fifty feet in length, some fifteen feet high and broad, covered with curtains of skins. The affair was divided into two parts. One part, the outer, called the Holy; the other, the inner part, called the most Holy. Between the two hung the veil, made of fine-twined linen, blue, purple and scarlet, worked together with needle work into the form of cherubim. The inner place represented within it, the throne of God.

Once a year the High Priest, with the blood of a victim, entered there, and this was typical of a man entering into Heaven into the presence of God. In fulfillment of this type, Jesus our Lord, after His resurrection, entered into Heaven. So said the angels to the sorrowing disciples who watched Him ascend. So said Stephen when he cried out in the Sanhedrin, that he saw Heaven opening and Jesus standing at the right hand of God. So says Jesus Himself, speaking to John in Patmos. The great truth for us, then, to hold is, that Jesus Christ, a real man, in bones and flesh, is in the Heaven of heavens, on the throne of the most excellent glory, robed in the shekinah light, and waiting until His enemies be made His footstool.

II. He Has Entered Into Heaven As Our Forerunner

A forerunner is one who goes before — a pledge that others are coming and that the others will be like Him. No believer, since the resurrection and ascension of Christ, has entered Heaven in bodily form. Those who die, depart in spirit to be with the Lord, and are blessed; but they rest in union with His Person — His very body unmanifested to the Father or in the glory. They are called asleep in Jesus, because their bodies are folded away in death, and themselves are not in the activities of the kingdom. Their manifestation and glory will take place at the coming of the Lord, when their bodies will be raised and united to their spirits. Until that time Jesus Christ is in Heaven, the witness, and pledge to the Father on their behalf, saying, "Behold in me, Father, the first sheaf of the great harvest of the resurrection; as I am they will be when I descend to receive thy church unto myself."

Beholding Him, therefore, as a

glorified man, in the full splendor of the divine presence, we may read our magnificent future, for "when he shall appear we shall be like him" (I John 3:2).

III. He Is Within The Veil As Our High Priest

The office of the High priest was three-fold.

1. To present the people before God free of judgment.

This is the work of Jesus now. He is there to present us, as it is written, "faultless before the presence of His glory with exceeding joy" (Jude 24).

2. To intercede.

Not for aliens, but for the commonwealth of Israel. So Jesus intercedes not for the world, but for the household of faith, the Sons of God, the divine family: intercedes for us not as rebels, but as children who sometimes err through the weakness of the flesh. He says unto the Father, "they are thy children; I come to plead for them as such; forgive them, for when I died, I died to cancel all their guilt and make them thine."

Thus, God looks on them through the intercession, as a Father and not as a judge.

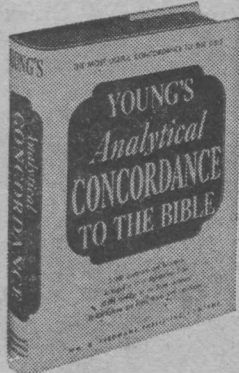
3. To advocate claims.

It was through the priest that Israel presented their worship to the Lord and sought His blessing. So, through Jesus Christ must ascend our prayers and our worship. Through Him, within the veil, we must present our heart's desire. He says, "No man cometh unto the Father but by me."

He does not wait for us to ask. He knows our wants and advocates them even before we know or can express them. Take Peter's case. He wanted faith, and did not know it, but the Lord knew and prayed for him that his faith might not fail. So with us; blessings come to us and we wonder. We need not; up there within the veil is One who loves us, who has walked through all the way of trial in which we go, knows our needs; feels for us; can even yet drop the sympathizing tear, and in the power of His redemption-merit, advocates our cause, and sees that angel-messengers come freighted from celestial heights, to help and bless us.

When the High Priest entered within the veil, the people waited outside for His return; then, having confessed the sin upon the head of the live goat, the animal was led away into the wilderness to die. The people in silence faced about and waited till the man should come back the second time, without the sin of- (Continued on page 8, column 5)

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"Opened Eyes"

(Continued from page three) open the eyes of men who are blind. When we realize that we can't open them, when we realize they can't open them themselves, and when we realize that our eyes have been opened and that we know some things spiritually just because God has opened our eyes and made a revelation to us, surely we ought to do a lot of praying that God would open the eyes of the blind spiritually, that they might come to Jesus today, and thus have their eyes open to spiritual things.

May God bless you who are saved and draw you closer to Him and cause you to pray more, and much, for the unsaved that God would open their eyes.

May God bless that unsaved one who is here and help him to realize unless God opens his eyes they'll remain closed fast forever in Hell. May God bless you, and may God save you!



The Word "Baptist"

(Continued from page one) ed, let him be accursed."

This puts Ellen G. White in rather an odd spot wouldn't you think! Brethren, any church started by man, even if it calls itself Baptist, is an abomination to God Almighty! This is enough said about denominations and cults. Let us now with God's help prove that the word Baptist is truly important to God.

"In those days came John the Baptist" (Matt. 3:1). We see that this man came and preached in the wilderness. From whence did this man come? "There was a man sent from God" (John 1:6). He came from God according to the Scriptures. What was the name of this man sent from God? Was his name John the Baptist? The Bible says "No" to that question. God's Word in John 1:6 says, "Whose name was John." God called him John because that was his name. God called him the Baptist because that is what he was.

Brother Wayne Cox said in a taped message I heard one time, "When God wanted a man, he created Adam. When God wanted a Baptist, he created John," or words to that affect.

According to Matt. 3:1-3, if God had not sent him, Isaiah's prophesying would have been false. However, God did send him, so it must have been very important to God. The Lord likewise iden-

tified the man by name — John. His church with people that had received John's baptism. It should be quite clear that if I am baptized by a Baptist preacher into a Baptist church, that that would make me a Baptist.

When Jesus said in Matt. 16:18 that He would build His church and the gates of hell would not prevail against it, He was talking to Baptists who had received John's baptism. The Baptists are the only ones who were started during Christ's earthly ministry. We are the only ones who have Jesus as our Head, and we are the only ones that the promise in Matt. 16:18 was made to. All other denominations were started by man and they sin greatly against the revealed will of God.

Why then is the word Baptist so important to God? Because Jesus started a Baptist church. Because the only way one can become a Baptist according to Acts 2:41 is first we "must gladly receive his word, then be baptized and the same day be added unto the church." The Baptists are the only people that claim

"John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace." (John 1:15,16).

Jesus is first. He is the all and in all, and our Blessed Saviour was baptized by John, not because He repented or needed to, for He was perfect — not because this was the only way He could be a Baptist, because He is the Head and Chief Cornerstone of all true Baptists. Why then was He baptized by John? Matt. 3:15, "And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him."

Not only was Jesus baptized by John, but also were the twelve. Acts 1:21,22, "Wherefore of these men who have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Now if these men had received John's baptism, it goes without saying that they likewise were Baptists. That wonderful word Baptist becomes even more important when we see that Jesus started His church with those that had received John's baptism.

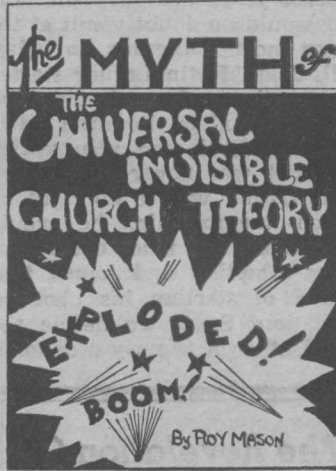
Jesus built a Baptist church. John was a Baptist and all the disciples that he baptized likewise became Baptists. Jesus built

His church with people that had received John's baptism. It should be quite clear that if I am baptized by a Baptist preacher into a Baptist church, that that would make me a Baptist.

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Christ as their Head.

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Eph. 1:22,23).

Now friends, if you're not part of the Body (the church), you surely can't claim Christ as your Head. He is the Head over all things. TO THE CHURCH WHICH IS HIS BODY. Christ, brethren, has a Baptist body. He likewise will one day take to Himself a Baptist Bride for Baptists alone can claim to have made themselves ready for the marriage of the Lamb. (Rev. 19:7). Beloved, is not your wife important to you, and her name one that you love? So it is with the church. Paul said unto the church at Corinth:

"For I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ." (I Cor. 11:2).

Saints of God, Jesus will not marry a harlot, but a chaste virgin. A denomination is a harlot started by a man, a prostitute that hath intercourse with strangers. Be a Baptist, for that Word in truth is important to God for it is the Bride of His Holy, Holy Son.

May the Lord richly bless you all.



Subtle Hypocrisy

(Continued from page one) in this effort by a group called "The Fellowship of Conservative Southern Baptists. This effort, being known of beforehand, was attacked in many Southern Baptist papers, and by many S.B.C. leaders. The effort was defeated on the convention floor. This defeat was hailed by the hierarchy leaders as a great victory. It was

a great victory. It was another victory for the S.B.C. hierarchy. It was another defeat for what little of Baptist doctrine and principle might be left among Southern Baptists.

Wyman Copass is a Baptist pastor in Kentucky. He is a young man who was brought up under the influence of Boyd W. Manion. Boyd W. Manion is an associational missionary.

Now, the associational missionary is the hatchet man for the big boys in the association and convention. It is his job to act as spy, informant, and executioner on those pastors who do not conform to S.B.C. specifications and demands. He is to visit the pastors, find out if they meet the requirements. He is to warn the pastors who do not conform to convention specifications that they will lose their church, or at least, will never get another church in the convention. Young S.B.C. preachers learn to show proper fear and respect to the wishes of the associational missionary rather speedily.

Now, Mr. Copass learned his lessons well from Mr. Manion. For I have here a copy of a letter which Mr. Copass sent to other S.B.C. pastors, relative to the coming convention vote on the Broadman Commentary. How deceitful and subtle these men are. They remind me of that beast which the Genesis writer said, "was more subtil than any beast of the field."

Mr. Copass says: "We are a denomination of the people. Hierarchy, power groups . . . do not find favor with the majority of Southern Baptists." What a joke. What a deceitful use of language. Here is a member of the hierarchy, using the tactics of power groups, influencing other S.B.C. pastors to go along with the hierarchy and the power groups. And yet deceitfully pretending to oppose hierarchies. The Southern Baptist Convention, related State Conventions, and related Associations, are nothing more nor less than a hierarchy with its power groups, and woe to the little man who does not go along. Mr. Copass is making a "power play" to force other pastors to go along with the hierarchy, while he pretends to oppose such things. Methinks he speaks with a forked tongue.

He admits that maybe the Sunday School Board did err in the selection of the Genesis writer. Now, either they did or did not err. Why can't Mr. Copass tell us which. Of course that book was previously rejected and another writer selected. This man can speak so dogmatically about going along with the Convention, but can't tell if the Board erred

or not. It sounds like Mr. Copass is afraid to take a stand on anything except loyalty to the Convention.

Mr. Copass says, concerning the commentary as it stands now, "We should either accept them or toss our entire seminary program out the window." Now, that makes sense. Surely Southern Baptists should toss their entire seminary program out the window. With some of the teachers they have, and some of the speakers they invite to their seminars, I would say, out the window and on the garbage heap is the place for the seminary program. If Mr. Copass would just go further and suggest tossing the Cooperative Program, the Convention, and the Associations all out the window, he would be saying the very thing that is needed.

Mr. Copass expresses the wish that the fellowship of Southern Baptists (Conservative) should go their way instead of withdrawing after they lose their battle. Well, now, suppose they should do that very thing. Would not Mr. Copass be willing to lead the battle in having the courts steal their property from the churches who withdrew, as they did in Rocky Mount, N.C., and Columbus, Miss.? Mr. Copass speaks of a principle involved. He speaks of Southern Baptists as being willing to accept points of view, without being forced to adhere to any group's position. He does not object to the S.B.C. and its organization, but does object so strongly to an organization within that group that does not want to go along with the convention. Mr. Copass is talking out of both sides of his mouth again. He talks about believing in freedom and not being forced. But he does not believe in freedom for those who oppose the high pressure tactics of the S.B.C. hierarchy. Yes, Mr. Copass has been well taught in the principles of the power play of the hierarchies in crushing all opposition, and he and his kind succeeded at Philadelphia.

Mr. Frank Owen, in "The Western Recorder," is close kin to Mr. Manion and Mr. Copass. He has an article entitled, "For Baptist Freedom In Philadelphia." The purpose of the article is to do away with "Baptist Freedom," and have everything run by the S.B.C. hierarchy. He talks of curtailing freedom. True Baptists do not believe in curtailing any man's freedom. They do believe in insisting that a man should not wear the name "Baptist" if he does not believe what that name has historically stood for. Why should Baptist people be forced to put their money into the Broadman Commentary if they do not believe what it teaches. Yet these men (Continued on page 7, column 1)

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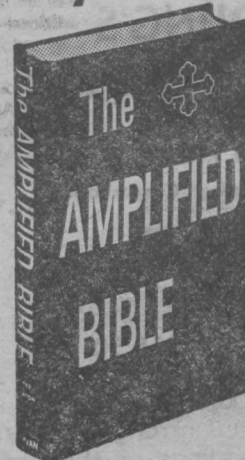
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Subtle Hypocrisy

(Continued from page 6)
teaching their blind loyalty to the program, would force all S.B.C. churches to blindly support anything the leaders of the hierarchy imposes upon them. And these people, paying the bill, are not to have anything to say about the matter. And they call this freedom! Mr. Owen and Herschel Hobbs, refusing to face the issue of liberalism in the commentary, endeavor to cover up the issue by pointing out that none can write a commentary that all Southern Baptists would agree with. That is not the issue at all, and these two men know it is not the issue. It is not a question of agreeing on every detail of interpretation. It is a question of whether or not the Bible is the Word of God, inspired and authoritative throughout. Why don't these men face this issue? Why don't they state their position on this subject, instead of creating a false issue and making lying pretenses as to what is at stake?

Mr. Owen then appeals for the sale of the commentary, on the basis that much of the Lord's money has been spent in printing it, and to throw it out now would be the moral issue of wasting the Lord's money. Ha! Ha! Ha! Since when have S.B.C. hierarchal leaders worried about wasting the Lord's money? What about money they gave infidel Nels Ferre to lecture in S.B.C. institutions? What about money given to Martin Luther King, Ralph Abernathy, and Dick Gregory to lecture at Wake Forest College in Winston Salem, N.C.? At least, they lectured there. What about money spent to print the B.T.U. literature advocating the reading of a book depicting interracial sex? No, Southern Baptists have not been careful how they spend the Lord's money, and for Mr. Owens to use this language smacks of rank hypocrisy.

Well, the hierarchy won. The opposition was overwhelmingly defeated. The Broadman Commentary is to be published and sold. I could have predicted this. The S.B.C. has long shown a tendency to liberalism. The leaders have perfected the ability to crush opposition, and to have their own way. This is not new and strange. This has been the way of Conventionism for many years. The convention controls its member churches. A little group controls the convention.

Why don't preachers and churches wake up? The S.B.C. is contrary to the teaching of the Word of God. The convention promotes much that is false and much that is wickedly opposed to the Bible. The standing test of the Convention as to one being accepted thereby, is not the Word of God, but loyalty to the convention. The co-op program is the idol god of the convention. A preacher may be as true to God's Word as can be. He may be a great and able preacher. But if he does not support the program of the convention without reserve, he is blacklisted and persecuted to the nth degree. A preacher can be anything he wants to be. He can oppose every doctrine of the Bible. He can say that Jesus had a human Father, he can laugh at the Bible and all its teachings, yet, if he will only support the program, he will be accepted and honored by the S.B.C. Brother, the S.B.C. does not care about the Word of God, they only want your money to support their program.

Now as to Mr. Turner of California. He brought the motion to withdraw the commentary. He was defeated. Yet, in some ways, his case is the saddest of all. He says, "I won't leave, and I won't encourage others to leave." Mr. Turner, if you don't have the courage to really stand for your convictions, why don't you just shut your mouth? Mr. Turner, were your charges against this

commentary true? Does its editor and many of its contributors really deny that the Bible is the Word of God? Did the Convention vote to go ahead with its publication and sale? Then, pray tell me, Mr. Turner, why you won't leave the convention? You, too, talk out of both sides of the mouth. You are as much to be pitied as the others. You have shown the true spirit of compromise out of which the Southern Baptist Convention is built and with which it is maintained. If I were you, I would either shut my mouth about the Convention, and go ahead and support it, or I would get out. I predict that we will not hear much more from

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you. It is your kind that keep the convention going. Most preachers know the convention is rotten to the core, but they won't leave. They will stay. They will give. When they are gone, their churches will get other pastors who will stay and give. The S.B.C., which you admit is wrong will go on living off the offerings of people like yourself who do not have the spiritual guts to get out and take a real stand.

Let those who believe in the convention support it wholeheartedly. Let its paid hirelings loudly sing its praises. But let men of integrity and conviction, who do believe the Bible is the Word of God and is authoritative, come out of the heretical hierarchy which is the S.B.C. Mr. Turner, do you believe that the Bible is authoritative? Then, tell me the chapter and verse which authorizes the S.B.C. and authorizes your staying in it? Brethren, it is time to quit talking and be doing. It is time to take a stand. And the only Scriptural stand for true and sound Baptists is one of uncompromising opposition to the Southern Baptist Convention. God bless you all.

Limited Atonement

(Continued from page one)
bringing in the flood upon the world of the ungodly."

You will note that Noah and his family were not a part of the world of the ungodly and neither do I belong to this particular world which is in existence today. Those who differ with me will

be quick to refer to Isaiah 53:6 where it is said:

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of of us all."

It is assumed that the word "all" in this verse refers to the whole human family, but those who advocate such have closed their eyes when they came to verses 8 and 12 of this same chapter. You will note that verse 8 declares the benefits of the atonement to the only for "My people" and verse 12 declares that "He bare the sin of many," rather than all without exception.

There are those who also refer to I Timothy 2:6 and Titus 2:11 in an effort to place their doctrine upon a solid foundation, but here again we will find these passages are no basis for this doctrine — the doctrine which declares that our Lord died for all without exception.

"Who gave Himself a ransom for all, to be testified in due time."—I Tim. 2:6.

"For the grace of God that bringeth salvation hath appeared unto all men."—Titus 2:11.

The thing to note about the word "all," as it is used in the Scripture, is that it can refer to a great number, or it may refer to all kinds of classes; for example, Matthew 3:5 and 4:27 refer to a great number while Luke 2:10, Romans 15:14, II Thes. 2:9 and I Tim. 6:10 refer to all kinds of classes.

The significant point is that the word "all" does not always refer to every one in the world. This is especially true relative to the benefits of the sacrifice of our Lord. We, by consulting John 12:32, can seal our argument.

"And I, if I be lifted up from the earth, will draw all men unto Me."

It is very important to note that the word "draw" in this verse is not speaking of an attempt to draw, but to effectual drawing. It is not, "I hope to draw," but "will draw all men unto Me." Thus, if you believe the word "all" refers to all without exception, then why do you believe in hell?

We can also cite II Cor. 5:14 for dynamic proof that "all" does not refer to all without exception.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then we are all dead."

Beloved, I admonish you to read this verse again and again until you are convinced that "if one died for all, then we are all dead" and not some are dead; that is, dead to sin.

Those of you who differ with me will appeal to II Cor. 5:19:

"To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

Beloved, there are two statements in this verse that we should note very carefully. The first is, "Reconciling the world unto Himself," and the other is, "Not imputing their trespasses unto them." Those who contend that our Lord died for all without exception do not say that He will not impute their trespasses unto them, that is, those who die in unbelief. It is argued that these will suffer in Hell for ever and ever. I hope that you can see that you and this verse are not in agreement, for this verse emphatically declares—"to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them..." Thus the "world" in this verse can only refer to the world (kosmos) of the elect.

I have found many well meaning people who appeal to II Pet. 3:9 in an effort to prove that our Lord loves everyone and died for every one and is trying to save everyone. This verse reads:

"Not willing that any should perish, but that all should come to repentance."

We, in order to understand this passage, must study it in the light of the rest of the chapter. We will find that the expression

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"not willing that any should perish, but that all should come to repentance," is only a part of II Peter 3:9. The first part of the verse declares that "the Lord is not slack concerning His promise." You will note that the word "promise" is in the singular form and this is important in our getting to the bottom of the teaching. What promise is our Lord referring to? Is it God's promise to save every one? Where is there a Scripture which promises salvation to every one? We can be sure that there is no such promise. What promise, then, is Peter referring to? The answer, beloved, is to be found in II Peter 3:4:

"And saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

The promise, then, according to this verse, is to the Lord's return to the earth. The context refers to God's promise to send back His Son. However, many long years have passed and His promise has not been realized. God, however, informs us that the delay is not due to any slackness on His part, but it is due to His "longsuffering to us-ward" (II Peter 3:9). Who are the "us-ward"? Do they refer to the entire human race or the elect out of the human race? The answer is very clearly stated in II Peter 3:1:

"This second epistle, BELOVED, I now write unto YOU..."

The "us-ward," then, in II Pet. 3:9 are the "beloved" in II Pet. 3:1. They ("us-ward") are the ones the epistle is addressed to. Let us now read II Peter 3:9 again.

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

It is very clear that this verse has reference to the fact that the Lord will not return until all the elect are gathered in. He will not return until the "other sheep" spoken of in John 10:16 are gathered in.

"And other sheep I have, which are not of this fold: them also I (Continued on page 8, column 1)

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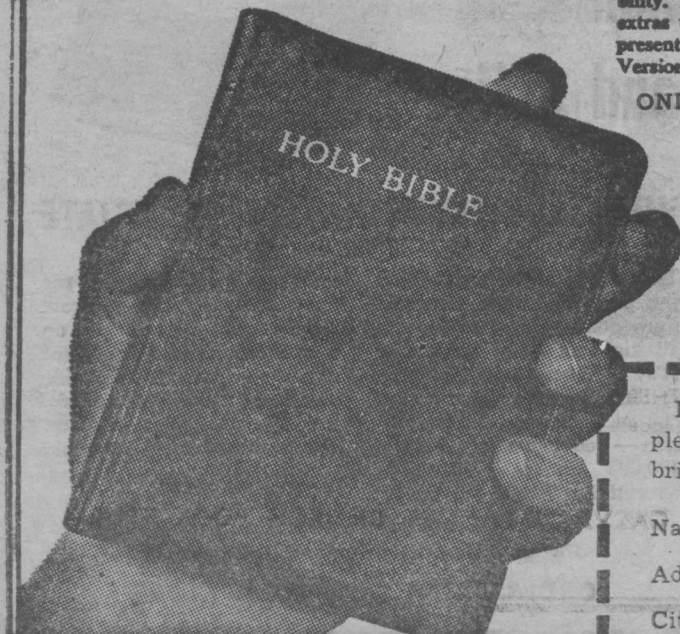
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Limited Atonement

(Continued from page seven)
must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."

Those who teach otherwise from the above have God's will being defeated, because the verse declares that He is "not willing that any should perish." Let all know that our God does as He pleases. He does all that He wills and wills all that He does.

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will."—Eph. 2:11.

The teaching that our Lord died for all without exception, but only saves some of them, is equal to throwing ropes to ten drowning boys, but only pulling four of them from the water. I say this because salvation de-

pends not only on the rope being thrown to the sinner, but it also depends on the Holy Spirit drawing the sinner to embrace Christ or pulling him from his watery grave of sin. This fact is confirmed by John 6:44:

"No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day."

Why would the Lord die for all without exception and then only draw some of them to Himself? Would I build a house on the other side of the river for my son Gary or daughter Peggy and not build a bridge so that they could inhabit their new home? Beloved, if I built a house on the other side of the river, I would also prepare a way to that house. The same is true of the Lord's salvation. We can be sure that those for whom Christ died will be provided means to receive and embrace Him as their Saviour and

Lord.

"All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."—John 6:37.

Let us now go back to John 3:16 and note this verse very carefully, since this is the verse that many use as their basis for the doctrine which says that Christ died for all men without exception.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The key that unlocks the mystery in this verse is the fact that the Lord is speaking to Nicodemus, a man who believed that God's mercies were confined to his own nation, Israel. The Lord, in using the word "world," was saying to Nicodemus that God's love extended beyond the borders of Israel. The Lord, when He said, "God so loved the world," was declaring that God's love is international rather than national in its scope. We can verify this fact by carefully considering John 6:33:

"For the bread of God is He which cometh down from heaven, and giveth life unto the world."

The word "giveth" in this verse implies acceptance. It is not that He offers life to the world, but He "giveth life unto the world." The word "giveth" refers to a transaction that is accomplished. Therefore, the "world" spoken of here cannot mean the world without exception. It can only refer to the world of the elect.

One of the best passages we can use to show that our Lord did not die for all without exception is Romans 8:32:

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

A close look at this verse will reveal that those for whom Christ died have nothing to worry about, in view of the fact that the verse states, "Now shall He not with Him also freely give us all things."

Beloved, God by the death of Christ, did not throw salvation out into the world like one throws corn to the chickens. The Scriptures teach that before the Son died, it was already determined for whom He would die.

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will."—Eph. 1:4,5.

Beloved, it is true that "God so loved the world," but it is also true that God did not love Esau. He was in another world — the world of the non-elect.

"As it is written, Jacob have I loved, but Esau have I hated."—Rom. 9:13.

Why is it that God hates one and loves another? The answer is found in the doctrine of election. God placed certain ones in the Lord Jesus Christ before He made the world. These are the ones He loves, for He loves them in Christ. Jacob was placed in Christ before he was born, but Esau was not. Therefore, God loved Jacob and hated Esau. This fact is shown by the following verse:

"... the love of God which is IN Christ Jesus our Lord."—Rom. 8:39.

Those who differ with us will wave I John 2:2 before us and declare that here is proof that our Lord died for all without exception. One, when he cuts a tree down by way of its roots, must cut nearly every root before it will fall. The same is true of man. If the source of his doctrine is cut in one place, he will appeal to another and I John 2:2 is another one of his roots which he hopes will support him.

"He is the propitiation for our sins: and not for ours only, but

also for the sins of the whole world."

John, when he says, "and not for ours only," is referring to Jewish believers, and when he speaks of the "sins of the whole world," is referring to the Gentiles. It is the same language as is found in John 11:51,52.

"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also He should gather in one the children of God that were scattered abroad."

One must keep in mind when reading I John 2:2, that John was an Apostle to the circumcision or Israel (Galatians 2:9). This fact is also shown in I John 1:1 where John says, "... which we have seen with our eyes and our hands have handled." The Apostle Paul could not have begun his message to the Gentiles in this manner.

May God richly bless us with this message that He has set before us.

Bible Doctrine

(Continued from page one)

than are to be found in all the places of worship. Why is this? They don't have any strong convictions; hence, their religion does not hold any place of primacy in their lives.

How Important Is Doctrine Really?

Is any great stress placed on doctrine in the Bible? Let's take a look and see.

1. The vigorous, victorious early church "continued in the apostles doctrine" (Acts 2:42).

2. A young preacher is exhorted to "give attention to the doctrine" (I Tim. 4:13).

3. Preachers who labor "in— doctrine" are to receive special honor (I Tim. 5:17).

4. The preacher is to show "incorruptness in doctrine" (Titus 2:7).

5. A sign of the depravity of the last days of this age is to be

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the refusal of people "to receive sound doctrine" (II Tim. 4:3).

The Lord commanded Israel that upon their entrance into the Promised Land, they should assemble together periodically for the reading of the Law of God in order that they might know the Divine teachings, and that their children might know them. (See Deut. 31:11-13). The thing that is wrong with the youth of this day is the lack of moral and

spiritual education, coupled with the wrong instruction that they often receive in school. The Word of God is not read and taught in homes, and very little is taught in Sunday School and church. The result is juvenile delinquency. So little emphasis is placed on even the fundamental doctrines of Christianity that denominational schools and colleges and seminaries can deny the fundamentals and can get by with it, while churches and pastors who protest are branded as trouble raisers and disloyalists. The main thing is thought of as denominational solidarity. It might "hurt the denominational program" to let people know the truth and have a clean up!

Denominational papers — the "iron curtain press" pays comparatively little attention to doctrine. They are in the main denominational bulletins to boost "our work." When any group departs from sound doctrine, it is on the toboggan slide.

God Cares For Us

(Continued from page one)

stopped dead in his tracks, thought better of the whole situation, and brought the old gentleman back home.

Old age is beset with many such fears of being unwanted and cast off when youthful strength has departed. David too was not immune to such thoughts, and therefore he cries out to God to remember him in his declining years. God's answer to David comes ringing from the portals of Heaven through the mouth of the Prophet Isaiah: "Even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." (Isaiah 46:4).

Where Jesus Is

(Continued from page five)

fering. Jesus, our High Priest, has been led forth to the land not inhabited — to the land of death and darkness. But He has risen within the veil, and we wait for Him to come forth the second time, not as a sin bearer, but as our resurrection and our life. Wherefore it is written:

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation" (Heb. 9:28).

Let us therefore learn that our place of worship is within the veil. Our walk outside the camp, bearing His reproach.

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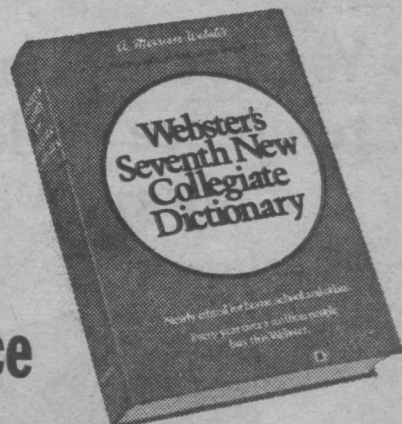
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