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**Those Who Hold
A-Millennialism
Are So Very Wrong****BILL FARMER**
Lincoln Park, Michigan

Once again the awful fact must be faced regarding heresy of the perversion of the wonderful second coming of our Lord Jesus Christ.

In a recent letter received by the writer from an a-millennialist, that person tried to classify

**BILL FARMER**

as pre-millennialists, Billy Graham, Herbert W. Armstrong, and Jehovah Witnesses. Lorraine Boettner makes Pre-millennialism the cause of over-emotionalism and less intellectual thought. Let us set the record straight. Billy Graham is now no longer pre-millennial and dispensational in (Continued on page 5, column 5)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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*

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ASHLAND, KENTUCKY, SEPTEMBER 9, 1972

WHOLE NUMBER 1755

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

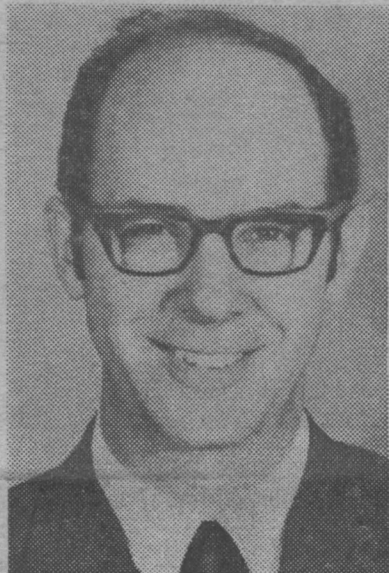
"Likewise, ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting your care upon Him; for He careth for you."—I Peter 5: 5-7.

An humble person is a lowly person. He is one who knows that he is as weak as water and fragile as a spider's web when it comes to measuring up to the Scriptural standard. He is one who says with the Apostle Paul, "When I would do good, evil is present with me." The eyes of the humble look to God and seek knowledge, encouragement and strength from Him. The humble person knows that he is ignorant and in dire need of knowledge from God. He is aware that the natural man cannot receive the

things of God; yea, he knows that he is without strength.

"For when we were yet without strength, in due time Christ died for the ungodly."—Romans 5:6.

I doubt that there is a more difficult lesson to learn than that of humility, for we are all prone to flex our own muscles. There are even believers who are prone

**WILLARD WILLIS**

to say, in essence, "listen to how well I can pray." This attitude reminds me of a man in a deep pit with no way out, and yet he flexes his muscles for all to see. May we all know that prayer is not a means to declare our strength, but to confess our need. May it also be true that we, in our preaching, will never point to ourselves, but to the Lord Jesus Christ.

One will find from the Scriptures that even the Lord's apostles were very slow in learning humility. It was very difficult for them to hear and heed the Lord's words when He said, "Without Me ye can do nothing." We all as a rule, must be shown that we cannot outdo the next person. A person must outrun us in a race, or we will not believe that he can do it. The Apostles had to be shown that they were as weak as water and the same is true of us.

It will be found from the

Scripture that an humble person is a strong person, or we may say that a weak person is a strong person.

"We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised."—I Cor. 4:10.

"Therefore I take pleasure in infirmities, in reproach, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—II Cor. 12:10.

It is very interesting to note the reason, that our Lord has asked us to learn of Him. You will find this reason not to be because He is all wise and all powerful, neither does He ask that we learn of Him because He could walk on the water and raise the dead. Why, then, does He ask that we learn of Him? The answer is recorded in Matthew 11:29:

"Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

(Continued on page 8, column 1)

**Bro. Fred Halliman
Writes On Eve Of
Departure To Field****FRED T. HALLIMAN**
New Guinea Missionary

Dear friends,

This will be my first report to you since I have been in the states and it will be the last one I will get to you before leaving for New Guinea. Just one week from the time this is being written I will be on my way back.

When I leave here on September 26, I will have been back home just about three and one-

**FRED T. HALLIMAN**

half months. This is not very long after four and a half years on the mission field. On the other hand it seems to me like a long time. When your heart is in a work like mine is in the work of New Guinea anytime more than a few days away from it seems quite long.

I have especially enjoyed being home with my family for these three and a half months (Continued on page 5, column 3)

**Why All Baptists Especially
Must Teach Predestination****WAYNE GREGORY**
Windsor, Illinois

"And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:17-28).

This passage is commonly known as Paul's farewell charge to the Ephesian elders. The Ephesian church was the first of Paul's earlier ministry, and this church was begotten after many birth-pangs.

The heathenistic worship of the goddess Diana was so widespread and accepted in the city of Ephesus that it was no small thing for an individual to believe in the Lord Jesus Christ. And yet, beloved, these Ephesians evidenced a great faith in the Lord Jesus Christ, for we can behold them as they gather the books which they possessed of worldly wisdom, worth approximately 50,000 pieces of silver and burn them before the inhabitants of Ephesus and forsake all to follow the Lord Jesus Christ.

Now, no doubt, the Apostle (Continued on page 6, column 1)

**Spiritual Refreshing Came
At Tulsa Bible Conference**

"As the days of heaven upon the earth." Deut. 11:21b.

The above Scripture was surely applicable to the recent Bible Conference of the Grace Missionary Baptist Church of Tulsa, Okla. These were days of great blessing for the Church there and for all in attendance.

The conference began on Friday evening and continued through the Sunday Evening service. There were over two hundred who attended the conference. There were over thirty-six preachers in attendance. Folk came to the conference from twenty or more States. The physical aspects of the conference were all that could be desired. The lodging for the visitors was all one could ask for the expense involved. The church provided lodging for the visiting speakers. The ladies of the church did a

magnificent job in preparing and serving the noon and evening meals. Surely, such an undertaking as this conference would be a colossal failure without the work of the women in the church. Thank God for godly women in the Lord's churches.

The spiritual blessings of the conference were beyond human calculation. It was so very good to meet old and dear friends and have fellowship with them once again. How I praise God for fellowship with those of like precious faith. Then, there was the meeting of new friends. I rejoiced at the privilege of meeting those I had not met before — those who rejoiced in the same precious truths as I did. Surely, there have been few such meetings where the fellowship was so warm and harmonious. There was scarcely a discordant note throughout the entire conference. It was a time of harmony and sweet rejoicing in precious truths.

Let me interject a thought here. When we gather in these Bible conferences, we are in the main, in one accord on Bible Doctrine. Why don't we take advantage of these times — times which are so brief and so few in this world — Why don't we rejoice over those precious truths we all believe? There are some differences among us. We agree on what is often called the fundamentals. We agree on the Doctrines of Grace. We agree on Church Truth. Why don't we rejoice in these things, and leave in the background those few things we differ on? Let the host pastor assign the subjects. Let the subjects present the beliefs of the host church. Let the rest of us rejoice and fellowship in (Continued on page 7, column 3)

The Baptist Examiner Pulpit**A Sermon by Pastor John R. Gilpin****"SEEING JESUS"**

"And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus."—John 12:20, 21.

Sometimes we are tempted to allow those who are enemies to the truth to use a verse without us ever using it. In other words, sometimes because the enemy quotes a verse of Scripture or preaches from some particular subject we just steer shy of that

verse or subject. Take for example the doctrine of sanctification. To me, it is one of the great doctrines of the Word of God, yet the majority of Baptists steer shy of it for the simple reason that the Holy Rollers have carried it to an unscriptural extreme.

The same is true relative to many texts. There are texts in the Word of God, when misunderstood and wrongly applied, can be used very definitely by the Arminians. Because of the fact

that Arminians use certain texts, taking them out of their context and setting, we steer shy of them and don't use those texts at all.

Here is an example in the text that I have read to you. This is one of the favorite texts of Arminian preachers. The preachers who preach sovereign grace and who believe in the doctrines of grace as taught in the Bible steer shy of this text usually because it is a text that the Arminians use over and over again. I am (Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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NEW CHURCH IS ORGANIZED IN CLEVELAND AREA

ELDER PAUL TIBER
Cleveland, Ohio

On Wednesday evening, September 6, 1972, the New Testament Baptist Church of Cleve-



ELDER PAUL TIBER

land Hts., Ohio held an ordination service.

Brother Walter Cook was ordained to the Baptist Gospel Ministry.

Participating in the service were, The New Testament Baptist Church of Elyria, Ohio, Brother Melvin Thompson, pastor and The New Testament Baptist Church of Goshen, Indiana, Brother Dan Stepp, pastor.

Brother Thompson delivered the charge to the candidate and Brother Stepp charged the members of the home church which would leave to assist Brother Cook in the establishment of a new work. Bros. Thompson and Stepp examined the candidate after which they and Brother Paul Tiber, pastor of the home church, laid hands on Brother Cook as visible sign of his ordination.

Pray for this new pastor and this new Baptist Church.



"Seeing Jesus"

(Continued from page one)

not willing to allow an Arminian or a Holy Roller or any heretic to monopolize a verse of Scripture, either to take it away from its context or away from its setting. I am not willing to allow them to take a verse or a subject and thus keep me from sharing the joy and study of it with you people.

So it is that I come to preach to you, using the text, as I say, that the Arminians often use, but expecting to bring you a message

which I think will be blessed of the Lord.

It is rather conspicuous that Jesus' ministry was growing at this time. Ordinarily, the ministry of Jesus only had a few periods when apparently it grew. Near Capernaum He fed five thousand men, not counting women nor children. His ministry was growing then. When He entered the city of Jerusalem in the last week of His life, the crowd scattered palm branches and flowers in His path, and they shouted, "Hosanna to the King." His ministry was flourishing then.

In this particular incident, His ministry was also flourishing. Apparently, the crowds were pressing about Him. His ministry expanded to the extent that His influence went outside of Judea and outside of the Jewish people, for now there were certain Greeks that came up to worship at the feast. These individuals came to Philip and said, "Sir, we would see Jesus." It may be that they were of the same section of the country that Philip was. It may be that they had some point of contact with him. However, for some reason they came to Philip and said, "Sir, we would see Jesus," with the result that Philip then came and brought the message to the Lord Jesus Christ that these Greeks desired to see Him. In reality, they were asking for an audience. Actually, they were asking that they have a conference with the Lord Jesus Christ when they said, "Sir, we would see Jesus."

The majority of Arminian preachers say that that is true so far as the world is concerned, that the world at large is looking at us and saying, "We would see Jesus." That is not so. I don't think the world at large gives a "hoot" about seeing Jesus. I don't think the majority of people care a thing about seeing Jesus Christ. But in the world God has some elect. Here and there is one who is God's elect. I think those who are God's elect would like to see Jesus. I think that we can find there are a number of ways whereby that these who are God's elect can see Jesus.

I

WE CAN SEE JESUS IN THE BIBLE.

I have often said that history is His story. I might say that the Bible is His story. In fact, the first prophecy that is given in the Bible is a prophecy concerning the birth of Jesus Christ, to be born of a virgin. It was then that God the Father, speaking to the serpent, said:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

You and I came into this world as a result of the combined seed of man and woman. Jesus Christ was purely the seed of woman—not the seed of man. This is the fountainhead of all prophecy. It is the first prophecy given, four thousand years before the birth of Jesus Christ, and this first prophecy presents to us the Lord Jesus Christ being born of a virgin. I say, beloved, He was the seed of a woman, and you will find it here in the Bible.

If you want to see Jesus, then come to the last book of the Bible. We read:

"Surely I come quickly. Amen. Even so, come, Lord Jesus."—Rev. 22:20.

This is the last promise, the last prayer, the last message of the Bible. Of whom is he speaking? The Lord Jesus Christ.

I say then, beloved, if you want to see Jesus, look in the Bible. Go back to the early chapters of Genesis to the first prophecy and you see Jesus. Come to the last chapter of the last book in the Bible and you see Jesus. Likewise, if you will turn to the Word of God all in between those two extremes, you will find Jesus in the Bible.

If you want to see where He is going to be born, even before He was born, and even years before He came into this world, turn to the Word of God and you will find that it tells us that He is going to be born in Bethlehem.

How wonderful it is, as we turn through God's Word, to find that even the very place of His birth was recorded. We read:

"But thou, Beth-lehem Ephra-tah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."—Micah 5:2.

There wasn't but one of whom it could be said that He had been from everlasting, and that is the Lord Jesus Christ. This verse tells us that He is to be born in the city of Bethlehem.

Do you want to see Jesus as to where He was born? Then come to Matthew 2 and you will find that He was born in the city

Bro. Wilson To Be With Three Churches In Revivals

Elder Joe Wilson, of Grace Missionary Baptist Church, is to be in revival meetings in the following three churches:

He will be with the church in Gladwin, Mich. of which Brother



JOSEPH WILSON

Pound is the pastor, October 7th through the 13th.

He is to be with the Mt. Pleasant Baptist Church of Chesapeake, Ohio which is pastored by Willard Pyle, October 14th through the 20th.

He will then travel to Windsor, Ill. to be with the Windsor Baptist Church which is pastored by Wayne Gregory. He will be there Oct. 21 through the 27th.

Brother Wilson requests that the readers of TBE remember him and these churches in these times of special services. Brother Wilson would be most happy to meet any of his friends and any readers of TBE in the area of the churches during these meetings.

of Bethlehem, fulfilling the prophecy of Micah 5:2.

I say, beloved, if you want to see Jesus, read about Him in the Bible. If you want to see Him, study the Bible. If you want to see Jesus, you will find Him in every page of the Bible.

I have been told that in England there is not a hamlet, nor a town, nor a city that has one road leading out of it but what that road leads to London. The English have a proverb: "All roads lead to London." Why? Because it is the greatest city in England.

I'll say this to you, as all roads lead to London, so all texts lead to the Lord Jesus Christ. You will not find any portion of the Word of God but what leads to the Lord Jesus Christ.

Years ago, when I was pastoring another church, a little boy came to Sunday School. We were studying at that time in the book of Genesis about Jacob. When he went home after services, his mother said, "What did you learn about Jesus today?" He said, "Oh, we didn't study about Jesus. We studied about Jacob. Jesus is in the other end of the Bible."

I contend that a teacher failed that day in teaching. Jesus is not in the other end of the Bible. Jesus is in the same end of the

Salvation Is In Jesus Christ Alone, Apart From Baptism

By ROY MASON
Aripeka, Florida

There has always been a tendency to exalt rites and ceremonies and to give them saving significance. The Sabbath among the Jews who lived in the time of Jesus had been exalted, and all sorts of artificial restrictions had been placed around it, until the whole thing became an end in itself. Jewish leaders utterly condemned Jesus for healing on the Sabbath. When the disciples, passing through a wheat field on the Sabbath rubbed out some grains of wheat in their hands, they were charged with carrying on threshing operations, and thus violating the Sabbath.

In the early centuries the Catholics came to exalt baptism — making of it a saving rite. A person who was desperately sick could make a Christian profession and he was deemed unsaved if he died unbaptized. Often such persons were so very sick that they could not be baptized by immersion. So (as Cardinal Gibbons says in "Faith of Our Fathers") for the sake of "convenience" the Catholic Church changed the form of baptism to sprinkling or pouring. Thus a dying person could be "baptized" in this way, and thus could go on to Heaven. Also it was taught by the Catholics that a child dying in infancy unbaptized was lost, and this new form of baptism by sprinkling made it easily possible to baptize infants with a minimum of exertion. So sprinkling and pouring originated out of the belief that baptism is necessary to salvation.

Today, the Church of Christ people — no different from the Catholics in many respects, join with them in the doctrine of baptismal salvation, holding that one must be baptized in order to be saved. However, of course, they demand immersion for baptism.

It matters not who teaches that baptism is necessary to salvation, IT IS NOT SO! How do we know that baptism has nothing to do with salvation?

1. — Because Jesus saved apart from baptism. To the sinful woman who came repentant, He said, "Thy faith hath saved thee, go in peace." (Luke 7:50). He didn't even mention baptism to her.

2. — Because the Scriptures

teach clearly that salvation is apart from baptism. In Acts 16: 30-31 we have the question asked "What must I do to be saved." Baptism is not mentioned in the answer. It is true that Acts 2:38 would give some support to the idea that baptism is necessary to salvation, were it not the same man. The apostle Peter, makes it clear in Acts 10:43 that faith in Christ alone secures the remission of sin. Evidently Acts 2:38 should be translated (as it is elsewhere) "because of the remission of sin."

3. — Because we have definite examples of persons being saved who were not baptized. The penitent thief was saved. We know he



ROY MASON

was because Jesus promised to take him where He was going that day. He was not baptized. He could not be baptized. Baptismal regenerationists try to perform some wonderful tricks of interpretation on this passage, but their very frenzied efforts betray the skulduggery of their motives. There is no need to try to do any juggling or explaining, for the meaning is simple. A penitent man turns in faith to Christ, and Christ saves him apart from even the mention of baptism.

Cornelius and the believing members of his household were also saved BEFORE they were baptized. This is perfectly plain. (See Acts 10:44-48). The Holy Spirit does not come in power into the lives of unsaved people — and He DID come before they

(Continued on page 7, column 3)

Bible that Jacob is in. Jesus is in the same end of the Bible that Isaac and Abraham are in. I say to you, all the Bible is His story. All the Bible presents Jesus Christ. Beloved, if you want to see Him, you can see Him in the Bible.

II

WE CAN SEE JESUS IN HIS CHURCH.

When Jesus came into this world, He said:

"I will build my church; and the gates of hell shall not prevail against it."—Mt. 16:18.

You will notice that He talks about "my church." There are over two thousand religious denominations in the United States at the present time, registered in Washington, D. C. Many of them are quite small. Many of them only have one particular congregation. The Lord Jesus Christ didn't say that He was to be the founder of these organizations. He didn't say that He was going to build these organizations. Rather, He said, "I will build my church."

I contend that the Lord Jesus Christ built His church when He was here in the days of His flesh, in the land of Palestine. He didn't wait two or three hundred years for it to come into existence at Rome. He certainly didn't wait until the days of Martin Luther and the other reformers that rose near the end of the Dark Ages. Instead, Jesus said, "I will build my church."

I contend that He built His church, and for any organization

to be His church, it has to have three characteristics. It had to be built in His lifetime. It had to be built in the land of Palestine. It had to be built by Jesus Christ Himself and not by some other man.

Beloved, there is only one church organization in this world that can fulfil those three qualifications and characteristics. All others were built outside Palestine. All others were built by someone other than by Jesus Christ. All others were built much later than the first century, in the days of the Son of God. I contend that the only church that could say today that Jesus Christ was its Head and Founder is Missionary Baptists. Beloved, if you want to see Jesus, you can see Him in His church.

We read: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

If you want to see Jesus, you can see Him in His church. You will not find Jesus in a P.T.A. You will not find Jesus in a bar-room. You will not find Jesus in a political organization. You will not find the Lord Jesus Christ in any worldly organization. I say to you, if you want to see Jesus, you will find Him in His church.

I rather imagine that the week ahead will be a week wherein the airways will be cluttered with one steaming epithet after another hurled at the opposing political party. I wouldn't be a bit surprised but what the plagues (Continued on page 3, column 1)

"Seeing Jesus"

(Continued from Page Two)

of Pharaoh are blamed upon President Nixon this coming week at the Democratic Convention. I wouldn't be a bit surprised but what every sorrow and difficulty that has ever come to this world will fall on Nixon's shoulders this next week. The airways will be cluttered. But there is one thing that you will not find in that political convention in Miami and that is, you will not find Jesus Christ there.

I say then, beloved, if you want to see Jesus, you can see Him in the Bible and you can see Him in His church.

III

WE CAN SEE JESUS ON THE CROSS.

What did Jesus come to this world to do? As a lad, He met within the temple with the doctors of the law and heard them and asked them questions. He confounded those doctors to the extent that they didn't understand how it was that a lad of His age could have the wisdom, the intelligence, and the knowledge that He had.

Do you realize the Lord Jesus Christ had that knowledge and wisdom as a gift from God, from the very beginning of His life? The Word of God tells us how from His very youth that He had looked forward to this. He looked

forward to the cross. The Word of God tells us that He was slain from His youth. I say then, when you come to Calvary, Jesus Christ is to be seen.

In the beginning of His ministry, in speaking to Nicodemus, He speaks about being lifted up on the cross. In the middle of His ministry, in talking to a crowd, He says, "When ye have lifted up the Son of man." Near the end of His ministry, He talks about being lifted up: for He said, "And I, if I be lifted up from the earth, will draw all men unto me." Finally the hour came.

Beloved, if you want to see Jesus and the purpose for which He came into this world, stand at Calvary and see the Son of God when He was crucified. I believe that Jesus Christ was crucified on a cross of wood. I follow the tradition of the Jew that Jesus was crucified on a cross, just as we ordinarily think of the cross. Some of my dearest friends in the ministry believe otherwise. Some of them believe that He was merely nailed to a post. But I contend that the Son of God had His feet nailed fast to a cross of wood and His hands were outstretched on a similar piece of wood that was turned in the opposite direction, and that Jesus Christ died there.

When I think of it, I say to you, I am not one bit ashamed of the cross of Calvary. Jesus Christ died on it. I don't worship the

cross. I worship the Christ who died on the cross. When I come to the cross, I see Jesus Christ who died there for my sins.

When I hear the crowd as they mock Him, and when I see Him as His lips begin to move and He begins to speak for the first time, I look at Him and I wonder what He is going to say. He hasn't spoken since He has been nailed to the cross. What is He going to say? Will He hurl out a malediction upon this crowd? Will He cast the last one of these, His enemies, into Hell? What is He going to say? What is He going to do?

At I listen, I strain every fiber of my being to catch the words as they fall from His lips, and I hear as He says:

"Father, forgive them; for they know not what they do."—Luke 23:34.

If you want to see Jesus, look at Jesus hanging on the cross.

As He hangs there, He remembers that there was one of those Scriptures that was so precious to Him that was just about to go unfulfilled. As He hangs upon that cross, remembering that Scripture, He says, "I thirst." Do you want to see Jesus? Then look at Him on the cross.

A little later, I see Him as He shouts the cry of victory and says, "It is finished."

Some people say that Jesus just barely lived through the crucifixion — that He was swoon-

ing, and that He was suffering to such an extent that finally His head dropped on His chest and He expired.

No, no, beloved, the Son of God lived through the crucifixion. The Word of God says that He endured the cross. He didn't die because He was crucified. He endured it.

Finally, with His head erect, without any failing and fatigue showing on His part, the Son of God lifted His voice and cried with a shout of triumph, "It is finished." Then He bowed His head, dismissed His spirit, and passed back to God. Beloved, if you want to see Jesus, look at Him on the cross.

IV

WE CAN SEE JESUS IN THE ORDINANCES.

Every time you come to see a person baptized, you see that person buried in the water and raised up from the water. This is a picture that the person has died to sin, has buried the old life and been raised to walk in newness of life. It is also a picture of the death, the burial, and the resurrection of the Lord Jesus Christ. I never baptize anybody but what I see Jesus in that baptism, for I see in the baptism of an individual that Jesus Christ died, was buried, and He Himself rose again. He gave to us a picture that we will have the same experience when we rise from the dead.

I turn to the second ordinance — the ordinance of the Lord's Supper, and I see Jesus in it. That wine pictures to me His blood that was spilled, and that bread tells me about His body that was broken. Yes, beloved, I see Jesus there. I see the Jesus who died on the cross, and I hear Him as He says, "This do in remembrance of me."

He doesn't say, "Do it if it is convenient for you." He doesn't say, "Do it if you are qualified to do so." He doesn't say, "This do because you want to do so." Rather, He said, "This do." Beloved, it is a commandment from the Lord Jesus Christ.

Do you want to see Jesus? Then look at Him in person when He is buried in baptism and raised. See the death and burial of Jesus Christ. Go to the ordinance of the Lord's Supper and see Him as the wine is poured and the bread is broken. See His body as it was to be broken and His blood as it was to be spilled for our sins. When you come together in the Lord's Supper, you ought not come together for any other purpose except to see Jesus Christ.

Some people refer to the Lord's Supper as a communion. Some call it a sacrament. To me, it is the Lord's Supper. We don't come together for a sacrament, because a sacrament means that grace is conferred thereby. We don't come together for communion one with another, as the Campbellites teach. It is not a communion. It is not a sacrament. It is the Lord's Supper, for we see Jesus Christ in the elements thereof.

V

WE CAN SEE JESUS IN THE SECOND COMING.

Come with me a little further in the Word of God and hear that trumpet that is going to blow that hasn't been blown for many, many years. See Him as He bursts the sky and puts in His appearance at the time of His second coming.

I turn to God's Word and I hear John as He says:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as he is."—I John 3:2.

Do you want to see Jesus? You can see Him when He comes again.

A long time ago the trumpet was an important thing for the Jew so far as worship was concerned. The trumpet would be blown and the people would gather to worship. Long ago, that trumpet was put aside. It hasn't been blown now for many years. But one of these days that trumpet is going to sound.

Where is that trumpet? I think it is up in Heaven. I think the same trumpet that they had to blow for the worship service in the tabernacle, just like all the balance of the pieces of furniture, God has taken them up to Heaven. I think some of these days that trumpet is going to sound again. That trumpet that has been silent all these many years is going to sound again and we are going to see Him come in the sky. Do you want to see Jesus? As John says, "We shall see him as he is."

VI

WE CAN SEE JESUS IN THE LIVES OF THE BELIEVERS.

We, the believers, are the only Bible this careless world will read. We are the sinners' Gospel. We are our Lord's last message given in deed and word.

I have contended through the years that the world is reading much more of the Gospel according to you than it is the Gospel according to Matthew, Mark, Luke and John. The world is reading much more of the acts of your life than they are the Acts of the Apostles. The world is reading much more of the let-

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The Baptist Examiner FORUM

"What is wrong with the Baptist preacher that would make the statement that there is nothing to election until one is saved?"

**ROY
MASON**

**RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida**



The answer is: HIS THEOLOGY IS WRONG. HIS TIME ELEMENT IS WRONG. HIS UNDERSTANDING OF THE BIBLE IS WRONG.

In Rev. 13:8 we are told that when Anti-Christ comes, the world will go off after him, such that all shall worship him except those "whose names were written in the Lamb's Book of Life from the foundation of the world." Be sure and get the right translation of this passage, and you will find that that is exactly what it says. That can only mean that those who are saved, were elected to salvation back before the world was created. No use for anyone to try to tell me that there was nothing to election before I was saved, for I was saved because I was elected to be saved and my name written in the Lamb's Book of Life before there was any world save in the mind of God.

Election is not just something that is believed by a few cranks. The great Bible scholars of days gone by were staunch believers in election. Great preachers like Charles H. Spurgeon, were strong electionists. It is in this loose day of loose doctrine that so many object to election. I think of two schools for young ministers where the question of election is not allowed to be discussed in the class room. (That is what students have told me). No wonder people make such remarks as the one reported by the questioner. They just haven't studied the subject with any care.

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It is rather hard to diagnose this preacher's trouble, or should we say his ignorance of the Scriptures concerning this subject? There is something radically wrong somewhere. He may have been taught the wrong thing concerning election and has just been content to swallow what he was taught without checking it as the Bereans did Paul's teaching. On the other hand, he may prefer decisions to new births, because you can get so many more of them. And every one knows you do not get a lot of decisions by preaching election.

There is one thing we can be sure of. He did not get this teaching from a study of Rom. 9:11-13. There God said He loved Jacob and hated Esau even before they were born. And He says He did it in order "that the purpose of God according to election might stand." Here we learn that God loves His elect ones even before they are born. That fact means something to the Lord's people.

The noun "choice" and the

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noun "election" both come from the same identical Greek word EKLOLGE. So for God to choose certain ones is the same as for Him to elect them. And in Eph. 1:4 we read, "He hath chosen us in Him before the foundation of the world." It seems to me that this choosing took place long before we were saved. Then in II Thess. 2:13 we read, "God hath from the beginning chosen you to salvation."

The word "chosen" in Eph. 1:4 comes from EKLSGO which means to pick out, or to select. But this same word "chosen" in I Thes. 2:13 comes from HAIREO which means to take. So God not only picked out the ones He wanted for Himself, He took them. And all that took place long before any of them were ever saved.

Let us all pray that it may please our dear Lord to open up some of these precious Scriptures to the preacher who made the above statement, and that it may also please Him to give him an understanding of these Scriptures. We are dealing here with something that we do not learn all by ourselves. It takes a revelation from the God of Heaven.

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J. R. Graves gives a good answer as to what is wrong with such a preacher in *The Seven Dispensations*. "All men are by nature Arminians; and the absolute sovereignty of God is a doctrine hateful to the natural and depraved heart. False teachers have taken advantage of his natural feeling and have for ages inflamed the prejudices of Christian men and women against the experience of sovereignty on the part of God."

An Arminian is any one who thinks God does not have control over man but rather puts man's destiny under his own control. When God's power is placed under man in any way, including salvation, His sovereignty is denied. If I were saved because I believed without the help of God, then I could boast that I saved myself. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: NOT OF WORKS, LEST ANY MAN SHOULD BOAST." (Eph. 2:8, 9). This idea denies not only God's sovereignty, but also man's depravity. "As it is written, THERE IS NONE RIGHTEOUS, no, not one: there is none that understandeth, THERE IS NONE THAT SEEKETH AFTER GOD." (Rom. 3:10, 11).

We cannot deny, nor can we explain away, the positive teaching of God's word. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: whereunto HE CALLED YOU BY OUR GOSPEL, TO THE OBTAINING OF THE GLORY OF OUR LORD JESUS CHRIST." II Thess. 2:13, 14. It is so clear that any but the prejudiced (see opening paragraph) can see it. God chose before the foundation of the world all who would be saved and called them

by our gospel. Jesus said "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." (John 6:44). He also said in verse 37, "All that the Father hath given Me shall come to Me; and him that cometh to Me I will in no wise cast out."

Then the Lord prayed His great prayer. He mentioned God's eternal election. "... Father the hour is come; glorify thy Son, that thy Son also may glorify thee: as Thou hast given Him power over all flesh, THAT HE SHOULD GIVE ETERNAL LIFE TO AS MANY AS THOU HAST GIVEN HIM." (John 17:1, 2).

What is wrong with a man who will deny these truths? He is proud and will not accept the fact that God is sovereign. He denies the Word of God and sets man up above all else.



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There are a great many things wrong with the Baptist preacher, and one thing in particular is he has taken to himself the name Baptist, but he is not preaching Baptist doctrine. The first Baptist church was created by Jesus Christ, and from the time of her creation, she has faithfully preached that election was not in time rather was God's choice of a certain number of Adam's race, and this choice was made from before the foundation of the world. Had this preacher studied the Scriptures with an open mind, he would have known it is not a matter of time, or man's choice (which I am assuming he taught) which completes election. Of course, such a theory not only would put election in time, when the sinner chose God, but it would be the sinner choosing himself; whereas, the Scriptures very emphatically declare that it is God who does the choosing.

"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.

This verse should satisfy everyone as to when election became a reality, and it is easy to see that it was not when we were saved. Rather, election was the work of the God head before time began, back before there was man or worlds. Before God made anything, he had completed the Lamb's book of life. Every

TOMORROW

He was going to be all that a mortal should be Tomorrow.

No one would be better than he Tomorrow.

Each morning he stacked up the letters he'd write Tomorrow.

It was too bad indeed he was too busy to see Bill, but he promised to do it Tomorrow.

The greatest of workers this man would have been Tomorrow.

The world would have known him had he ever seen Tomorrow.

But the fact is he died and faded from view,
And all that was left when living was through
Was a mountain of things he intended to do—
Tomorrow.

page and every line was filled with the names of His chosen; therefore, He did not write their names down at the time they were saved.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." Rev. 17:8.

This view is substantiated by the teachings of the good shepherd (Jesus Christ) for He says, "I am the good shepherd, and KNOW MY SHEEP" John 10:14. May I ask each of you this question, "When did the shepherd herd become acquainted with his sheep? Was it in time (when they were saved) or was it in eternity?" The Lord answers our question:

"And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Jn. 10:16.

In this verse, the Shepherd claims other sheep (among Gentile nations). These did not become His sheep at the time they were saved, rather they were His sheep in eternity, having been chosen unconditionally by Jesus Christ as His own. This is also borne out by the fact that He (Jesus) calleth His sheep by name and needs no introduction to them because it was He who wrote their names in the Book of Life. When He met Zaccheus in the sycamore tree, He called to him by name. Read Luke 10:1-10. The same was true with Saul of Tarsus on the road to Damascus. Read Acts 9. These two are typical of all of God's children who are known (elected) before the

foundation of the world. To those whom He knows (sheep), he has declared, "I must bring." Brethren, God has plenty of bringing power, and thus all of the elect are brought to him by the irresistible power of the Holy Spirit. Their being called and brought to the Father does not make them His sheep, rather it is God-given evidence that they are the sheep of the Shepherd's pasture.

"But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me." John 10:27-28.

The conception, birth and name given to Jesus Christ by the Father is concrete evidence that the statement, "There is nothing to election until one is saved" is false. After Mary was found with child, the angel of the Lord ap-

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peared unto Joseph telling him that which was conceived in her was of the Holy Spirit, and that he is to call the child Jesus, and then he tells him why.

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Matt. 1:21.

Jesus had a people before He was born, and at the end of His earthly ministry, He calls His people, "those whom thou hast given me." John 17:9. These whom the Father had given Him were the elect ones, and for these He was born, lived, died, was resurrected and ascended. Therefore, there is much to election before one is saved.



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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

(Part II)

"THE YOUNGER WOMEN"

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

The younger women are to be discreet, chaste, keepers at home, good. . . These somehow all seem to fit together and are the result of each other. Discreet means to be careful, cautious, watchful or wary. Let's use wearing apparel for an example and see how these all go together. If a young woman dresses modestly and her actions are discreet she will be chaste. Because she will be pure in mind as well as body, she is content to say at home. She is interested in her husband and pleasing him.

Then she is to be good. I was impressed when I looked up the word good and found so many synonyms for it. Here are just a few: righteous, upright, true, virtuous, moral, chaste, unspotted, honorable genuine, pleasant, and reliable. That's a big order for a woman whatever her age. Certainly these are virtues that all of us continue to learn till the day we die or go to be with the Lord. And yet, we are to teach the young women these things. It is needful.

Lastly, the young women are to be taught to obey their husbands. It is not enough just to love them, we must obey them. Our nature rebels at this perhaps more than anything else. And

yet, our obedience pleases our Lord. Even as Christ is the Head of His church, the husband is the head of the wife. One place in the Scriptures it says we are to obey them in "everything." That is all inclusive, isn't it? When we marry there are a lot of adjustments to make. Then along come the children and we find more adjustments. We find that our emotions will run from one extreme to another. Age has a marvelous calming effect. We learn that the things we used to rebel against, really aren't all that important. It isn't worth the anger of our husband, the misery of a divided home, or the chastening of the Lord. And so, being older and perhaps learning from experience many of these lessons, the older women are to teach the younger women to obey their husband in everything.

Many times we make the excuse that we have to make the decisions, rule the home, etc. because our husband will not. Permit me, if you will, to relate a personal experience I had along this line. When my husband and I first saw the Scriptures concerning our positions in the home, he immediately took over the budget. I had always handled these things. I took the paycheck and paid all the bills. I argued that I had more time than he. I liked to do it, and he didn't. I thought that I was better at figures than he. None of these excuses would satisfy the Lord. So with fear and trembling, I yielded the checkbook, fully confident, that we would end up in the poor-farm. Would it surprise you to hear that he did a beautiful job? We have prospered ever since. My husband didn't need me to do his job at all. But he does need me to do my job. Many times we think because our husband won't — we must. Not so. It is not our responsibility to teach our husband his duty. That's the Lord's job. We are to obey. Fill our own position well. You might be amazed how strong and masculine your husband would be,

if you would yield in obedience to him.

All these things that are listed in the Scriptures for us to teach and learn have a purpose behind them. They are not said to make us miserable or to make slaves of the women, etc. All of these are for our good. That the Word of God be not blasphemed.

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble." (I Peter 5:5).

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and forever. Amen." (II Peter 3:18).

Fred T. Halliman

(Continued from page one)

and we have been together all of it except about two weeks. My family will not be returning with me to New Guinea at this time. There are two reasons for this. One is because my son is having work done on his teeth. It will be another year to fifteen months before the Orthodontist is through with him. The other reason is due to the political situation there at present. For some time there has been considerable political and racial unrest in New Guinea and there are some indications that some of these things may be coming to a head.

It may be some time after I get back to New Guinea before I can tell you anything of importance, however, I will try to keep you informed.

Apart from enjoying this rich time of fellowship with my family in the past three and a half months I have also visited several churches and have had some rich fellowship with many of the Lord's choicest saints. The three things that were highlights of my brief visit back here was the Bible Conference at Henderson,

Texas, the Bible Conference at Tulsa, Oklahoma, and the organization of the Landmark Baptist Church at Tucson, Arizona.

I have been able to visit a few churches in the following states: Illinois, Kentucky, Indiana, North Carolina, Georgia, Florida, Texas, Mississippi, Oklahoma, Kansas and Tennessee. The churches that we visited in these states were not an official planned itinerary. My itinerary was to begin at Tulsa, Okla. on Labor Day weekend; however, as has already been explained in a previous article this had to be cut short.

In visiting friends, relatives and these various churches we have covered just over 15,000 miles. These miles covered have been pleasant ones not only because my family was with me for the most of the time, but it has also been due to the fact that several churches and some individuals have made it possible that we could have a good car to travel in. The new Ford Station Wagon that we were able to get for traveling was equipped with air and this made traveling very comfortable these hot summer months. For everyone of you that have had a part in this piece of transportation for us, I speak for the entire family in saying, "Thank you for being willing to be used of the Lord to be such a blessing for us."

Several have wondered what would be done with the car when I go back. The car will be left for my wife and family to use. I am sure that it will prove to be even more of a blessing to them after I have gone than it has been while I have been here.

In some areas that we have visited we have been put up in motels and in other instances we have been staying with friends, but regardless of the places provided for us they have always been more than adequate. We especially enjoyed staying in the homes of some very special friends in North Carolina, Florida, Texas and Kansas. These folk were not preachers but we were not entertained any better in any preacher's homes than we were in the homes of these friends. Apart from those mentioned above we had some very rich fellowship in a private home in Arizona.

Apart from visiting with individuals and a few churches our first great treat came when we were able to attend the Bible Conference sponsored by the Providence Baptist Church, Henderson, Texas. Brother John W. Reynolds is the pastor of this church and is not only a great preacher but one of the finest Christian men of my acquaintance.

Several preachers canceled out at the last minute as speakers at this Conference but nothing or all things combined was able to hinder a great time of fellowship and some very timely preaching. To the Providence Baptist Church I say thank you for making it possible for all of us to have such a wonderful time. I fellowshiped with preachers there that I would not otherwise have had the opportunity to do so.

The next great time of fellowship with lots of the brethren was at the recent Bible Conference sponsored by Grace Missionary Baptist Church, Tulsa, Oklahoma. Brother Joe Wilson is pastor of this church. Brother Wilson and I have been very close friends for many years and I count it a privilege and an honor to be so closely associated with such a great man of God as Bro. Wilson is. There were some great preachers at that Conference and some of the finest preaching to be heard anywhere, some of the sermons were outstanding. Most of the members at this church I have known for years, some for over 15 years, and it was truly good to be able to see them again and enjoy their sweet fellowship. This Conference, like the one at Henderson, Texas, gave me the opportunity to fellowship with many preacher brethren that I would not otherwise have seen.

After leaving Tulsa I visited two churches in Kansas and then headed southwest to Tucson, Ari-

zona where a group of people were waiting to be organized into a Baptist Church. I arrived in Tucson on a Saturday afternoon and in due time was in the home where I was to spend the night. I had never met these people before but from the very first moments in their home I was made to feel comfortable and was treated like a king my entire stay with them. Later in the evening we met in another home where several people were waiting and this is where the church organization took place. There were 13 people that were lettered out from Calvary Baptist Church of Ashland, Kentucky that formed this initial group. Later four more presented themselves to the new church as candidates for baptism.

We had a lovely time with this fine group of people and thank God for the privilege of being permitted to lead them in this organization service. This is a sound group of people and the entire group attribute their soundness in the main, to the fact that they are all readers of THE BAPTIST EXAMINER.

Beloved, before you read this I will have already been in New Guinea for some time. I will have already begun to feel the loneliness of being separated from my family and friends by more than half the distance around this globe. I would appreciate your prayers for me and my family, but if you have time for or can remember only one then let it be my wife and children that you pray for. The next time that I write to you it will be from New Guinea. May the Lord bless each of you in a special way.

A-Millennialism

(Continued from page one)

his belief. He may not even be a pre-millennialist of any type (Mr. Graham doesn't make any of his positions clear). Herbert Armstrong and the "Witnesses" both arrive at their non-premillennial positions by using a-millennial means of interpretation! The other criticism of Boettner may in some ways be true because any belief based on a literal interpretation is always "non-intellectual." The over-emotionalism may be true as well for Baptists holding to the pre-millennial truth realize the time is short, and that's enough to get one who loves the Lord "emotional!"

To make it a little clearer for the average church member, let us briefly define the two positions: A-millennialism is the belief in a general resurrection and judgment (saved and lost together), with no physical reign

EVER THOUGHT OF PRAYER CONDITIONING YOUR CHURCH

???

of Christ on earth. The pre-millennial position is that the Lord will come for His redeemed and take them off the earth, followed by a great tribulation on earth, the Lord's coming with His people and His 1,000 year reign on earth.

I

A-millennialism was a heresy from its beginning. First of all, it did not begin until the third century A.D. with Origen who began the "allegorical" means of interpretation. This shows A-millennialists to be 300 years too late! It is also interesting to see that it began in a seminary for preacher boys in Alexandria. How much heresy today is spread by "intellectual giants" in college and seminary environments.

II

A-millennialism was heresy even in the hands of its most outstanding spokesman, Augustine. Augustine was sent to England to make those Baptists there (Continued on page 7, column 1)

THE BAPTIST EXAMINER

SEPTEMBER 9, 1972

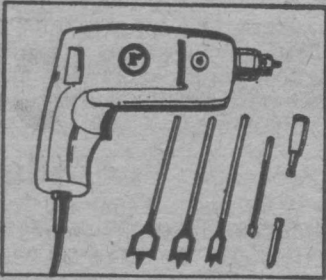
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For The Man Of Your Life...

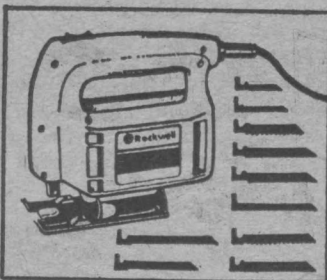
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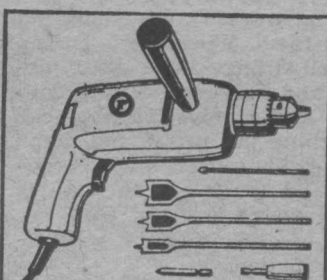
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"Seeing Jesus"

(Continued from page 3)
 ters of your life than they are the letters that were written by the men of the Word of God. The world is reading much more of the revelation of Jesus Christ as it is revealed in your life than it is the Revelation of John on the Isle of Patmos.

Beloved, the world is reading us. The world is looking at us. Does the world see Jesus in your life? I say, if elect individuals are looking for Jesus, they can find Him in the Bible, in His church, on the cross, in the ordinances, at His second coming, and in the lives of all believers.

CONCLUSION

I wonder about those of you who are saved. Can the world at large, and God's people in particular, see Jesus in your life? (Continued on page 8, column 5)



Predestination

(Continued from page one)

Paul would think of this great exhibition of faith as he thought about the church at Ephesus and the elders which the Holy Ghost had placed there. I am sure this played a part in his great desire to impart some spiritual gift unto this church, for even though he is hastening to be in Jerusalem by Pentecost, he stops at Miletus and sends for the elders of that church.

When they come, he reminds them of his previous ministry among them, and I am convinced he is using this as an example which they, as pastors or elders, are to follow.

In the course of this charge, Paul affirms that he kept back nothing that was profitable unto them, and therefore he could say, "I have not shunned to declare all the counsel of God." The word "counsel" which Paul employs, speaks primarily of, and is closely connected to, that well known doctrine of absolute predestination.

In Acts 2:23 the Scripture refers to the Lord Jesus Christ, "Who was delivered by the determinate counsel and foreknowledge of God."

Also, in the 4th chapter of Acts, it speaks of the church enduring persecution, and in the prayer of that early church, they recognize the counsel of God, for it said that Herod and all the Gentiles were gathered against the Holy Child Jesus "For to do whatsoever Thy hand and Thy counsel

determined before to be done" (Acts 4:28).

In that well known passage which we all love, Ephesians 1, it speaks of the God that worketh all things after the counsel of His own will.

"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. 1:11.

Now surely there is not the slightest doubt that absolute predestination is a Bible and a Baptist truth. This has been held by all faithful Baptists down through the ages, since the first Baptist, named John.

Beloved, there are many today who recognize the authenticity of this truth known as absolute predestination, but who would never dream of speaking of it or bringing a message concerning it.

Many people whom I have met, delight to call you off into a corner and talk to you on the subject of predestination, but do not raise your voice too loud. This is something that should not be promulgated openly. I do not believe such nonsense! I believe that the doctrine of absolute predestination must be preached by the Baptist Churches in our present day. I admit that I have often, and I am sure we all have, been pressed upon to leave off preaching this strong truth of absolute predestination for the sake of brotherly unity.

Beloved, I would like for us to search for the Scriptural answer to this question, "Why preach predestination?" To whom should it be preached; should it be preached only to mature Christians, or should it be preached to all, without discrimination?

We shall examine the passage which I read, and may we all learn afresh and anew the good of preaching absolute predestination.

Now, may I preface this discourse with a word. If we must preach predestination — and we should — we must preach it only as it has been revealed — clearly revealed, in God's Word.

Many men seem to delight in making predestination a harsh doctrine, but it is not an enemy to God's people. It is one of the great and glorious truths that is revealed in the Word of God.

I

Predestination ought to be preached for it is a profitable doctrine. I gather this thought from verses 20 and 27, for the Apostle was quick to proclaim that he kept back nothing that

was profitable unto the Ephesian church, and in the same charge, he can boast of the fact that he proclaimed and kept back nothing and shunned not to declare all the counsel of God. So I affirm from that, brethren, that the counsel of God is a profitable doctrine which the Apostle Paul diligently and militantly taught unto the Ephesian church.

The words "kept back" in verse 20 and the word "shunned" in verse 27 are the same Greek word. Now if the Apostle Paul kept back nothing profitable, and then boasted that he faithfully proclaimed all the counsel of God, then I think we are allowed to assume that the counsel of God is profitable unto the people of God.

When predestination is preached by the Baptist churches (who are the only ones who have any right to preach anything) the way the Bible proclaims it, I am persuaded that it promotes genuine humility in God's people. I am convinced that it makes the saints of God to go down before the feet of the Lord Jesus, prostrate

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upon their faces, and makes them come away more dedicated and humble individuals.

The Apostle Paul, who was the one who could say, "I shun not to declare all the counsel of God" could also say in verse 19, that he served the Lord with all humility.

I look at this great man, the Apostle Paul, and think that he was the greatest apostle that ever lived, but Paul didn't think that. He said that "I am the least of the apostles and not meet to be called an apostle because I persecuted the church of God."

I think he was a great apostle, but Paul expressed humility, in that it taught him that he was nothing but a worm and a wretch in the sight of God. I am convinced, in reading the Word of God, that Paul was one of the greatest and most noble of the saints of God, but yet he wrote to this same precious church and he said,

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

The truth of the counsel of God is profitable for the people of God, in that it works genuine humility within them. When we tell them that all things have been decreed and predestined by a sovereign and a holy God, they can do nothing but praise and thank Him for that salvation which they have and for everything which they have. It is all of God, because of the truth of absolute predestination.

It is profitable for those elect who haven't found the Lord Jesus Christ yet and the experience of salvation. I tell you, brethren, I get sick and tired of folk that give a limp profession to the doctrine of absolute predestination. They say, "Hold on now. We don't want to preach it if there is anyone lost in the church. We don't want to preach it if there is someone here that might not know the Lord Jesus Christ." These brethren have become wiser than God and tell us the way

to preach, and what to preach.

I don't believe that you can hurt God's elect by preaching earnestly the doctrine of absolute predestination. It even does a lot of good, in some cases, to acquaint them at least with some of the truth of God's precious words.

When an old sinner, especially one of God's elect, hears that God has done it all, that is the sweetest note that could fall upon his ear. That the Lord God in the Person of His Son, the Lord Jesus Christ, has done it all, because of His purpose in grace, beloved, that is wonderful. It brings to the heart of that condemned sinner, joy unspeakable and full of glory.

The Apostle Paul, expressed and manifested when he taught this grand doctrine, that along with it he was an humble individual, and it worked and promoted divine and genuine humility within him.

It is profitable for God's people, in that it breeds holy boldness. The doctrine of absolute predestination teaches a man that he can be bold, when he goes out to do what God has told him to do, as clearly revealed in His Word that he ought to do, and he should be ashamed of himself if he fails to do it. When he realizes that he has been predestinated from all eternity, he can say, "What matter it what the world will say? What does it matter what men will do to me? I've been predestinated. What does it matter that men might speak evil of me, that things might be done that will bring reproach upon me, because I have been predestined by Almighty God."

The Apostle Paul said:

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

He had a course that was charted for him. He had been predestinated to run that course, and he had to fulfil it "with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Paul preached this doctrine and it brought within him and worked within him holy boldness. He knew he had a course laid out before him, and he believed in a sovereign God who had predestinated that he run his course, and I think what he wanted to do now was to be able to run it with joy in his heart and to fulfil that ministry.

God has told Baptist churches to witness, and He has given true Baptist churches the commission to tell people about the Lord Jesus Who loved sinners and gave His life on Calvary's cross for the whole elect family of God and rose again the third day for their eternal justification. They are the only ones who have the right and the authority to proclaim this truth, and if they are avid followers of the Word of God, they can know they have been predestinated and it brings joy and confidence and boldness in the Lord.

Those things that we do, we can do with boldness, because we serve a God like no one knows, except those that know Him in sovereign grace.

God is a God of predestination and may I say right here that I use the term "absolute predestination" for the sake of clarity. I believe that that is the only kind there is. Some folk come up with weaker type of predesti-

nation, and I am not sure they could give an explanation of what it means. Absolute predestination is the only kind the Bible talks about, and I merely use that as a term to qualify and to "put down" the heretical notions that have been invented concerning it.

The truth of predestination ought to be preached because it is a profitable doctrine for God's people.

II

I believe it needs to be preached, for in so doing, we as Baptist churches, ministers of Baptist churches, discharge a grave responsibility.

I want you to notice in connection with this verse 26 and 27:

"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

When we are faithful in proclaiming the truth of absolute predestination or the counsel of God, we discharge our responsibility unto God and men. It is our responsibility, as Baptist churches, to preach the truth of all of the counsels of God. I don't believe anyone else is going to do it, and I don't believe anyone else has got the right to do it. The Baptists, and Baptist ministers are the only ones who have the right to propagate any truth, and especially, as far as I know, they are the only ones that would even attempt to propagate the truth of absolute predestination.

It needs to be preached because it discharges a responsibility which is ours. I believe that there is going to be a lot of Baptist churches, so-called, that are not going to be able to say that "I am pure from the blood of all." I believe they are not going to be able to have that confidence that the Apostle Paul had in saying that "I am pure from the blood of all, and I want you to witness to this fact that I have not shunned nor kept back in proclaiming diligently the whole counsel of God."

Let me say that this doctrine is not only for the mature child of God, but it should be preached to all men indiscriminately.

As I said, there have been times when I have talked to men that gave lip service to the truth, and beloved, let me tell you right now, you can look me in the eye when you talk about predestination. You don't have to look away from me and act like you are scared that I might not agree with you, because predestination is too clearly revealed in God's Word and we don't have to go off into a corner to talk about this thing of predestination. It is our responsibility to proclaim it unto all — not only to those who manifest a mature Christian character.

Beloved, I hope that I can come to the end of my course and say with the Apostle Paul, that I can call you all into record that I haven't shunned to declare all the counsel of God.

Let me again state that if you preach predestination when lost folk are there, it won't hurt them a bit. I believe that if you are going to preach the gospel, if you don't get predestination into it, you are leaving most of it out. I believe the gospel is how that Jesus dies, not merely that He dies, but how He died for our sins according to the Scripture. Brother, that is saying a whole mouthful when you include how that Jesus died.

Let us be faithful, and let us be militant in proclaiming this, and in discharging this responsibility. (Continued on page 7, column 2)

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PAGE SIX

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A-Millennialism

(Continued from page five)
come under the cursed rulership of Rome. In attempting to accomplish his mission, he had many Baptists killed! This man was the most outstanding spokesman of A-millennialism! Augustine believed the thousand years he was living in was the thousand years of Rev. 20:1-8. So the wonderful Augustine was an eschatological dropout and an out and out heretic.

III

A-millennialism accuses the Pre-millennialist of being a sensationalist and an entertainer for preaching the events of the future. I would rather be called a sensationalist and preach the truth than be a "sin-sationalist" as is the A-millennialist with his dry, dead formalism and lack of good sense! The A-millennialist strives with his "scholarship" to destroy all the prophetic truth of God's Word.

IV

The A-millennialist openly cuts down the Pre-millennial belief but speaks friendly of the Post-millennialists and Post-tribulationists. This has always been a great mystery to me, but the reason is fairly obvious. The A-millennialists and Post-millennialists are all unscriptural and must gang up on what is truth. Much like the Campbellites and Mormons, and the friendship of the "Jehovah Witnesses" and the Armstrongites, or Sodom and Gomorrah, or Southern Baptists and just about anybody. The A-millennialist can take a strong dogmatic position or he can tone it down for his post-hole friends.

V

The A-millennialist claims proudly to follow the position of the Puritans, but he forgets about the first "Puritans," the Baptists! The writings of Thomas Watson, A. Bonar, William Law, T. Goodwin, T. Brooks, etc. are wonderful regarding God's grace but there the value fades. These were Church of England Puritans but they were not (nor are those who fancy themselves their successors) after the order of N. T. Christianity. The Baptists are original Christians and original Puritans and have always been Pre-millennial in their belief.

VI

A-millennialism takes God's

permanent promises and makes them temporary. The A-millennialist takes God's promises to Abraham in Gen. 12:1-4 as only temporary. He finds no meaning in God's dispensational program. The present fulfillment of the prophetic signs mean nothing in the eyes of the A-millennialist.

VII

A-millennialism fits well into any system of heresy. Because of its vague ambiguous beliefs, it can work into Roman Catholicism, Campbellism, Methodism, ecumenism, universalism, humanism, neo-evangelism, neo-orthodoxy, and any form of heresy the reader would care to add. May the Lord deliver us from such as this!

May the reader weigh the facts and believe God's Word in its entirety.



Tulsa Conference

(Continued from page one)
the many truths we all believe, and leave differences behind us for another day, place, and time. The sermons—oh, the sermons! How God did bless the twenty-four men who preached to us at this conference. There was not a poor sermon in the lot. Some of the invited speakers were among the very best preachers in America today. God enabled them to preach in a wonderful and powerful way. Some of us who spoke could not be ranked among the greatest, but even here God blessed in a wonderful way.

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Some of the preachers were young in years and in the ministry. Yet even here, God gave great ability and power and the messages were a blessing to our heart. Very few statements were made from the pulpit with which one could not wholeheartedly agree. It seemed that God was blessing in a special way.

Our hearts were filled with spiritual joy. At times we laughed. At times we cried. At times we were filled to overflowing with the blessings of our sovereign and gracious God. Our church has discussed the question of the best sermons. We cannot agree who or which was best. We have agreed one hundred per cent that all were great and wonderful and a blessing to our hearts and lives.

The singing was a blessed addition to the conference. Jerry Caves, the songleader for the church and for the conference did a wonderful job. This part of the service ran so smoothly, and was distinctly a blessing. The congregation sang wonderfully well. Jerry could not be commended too highly on his contribution to the conference. We have a wealth of musical talent at the church here, for which we praise the Lord. Jerry and the Wilson girls singing together and separately were a real blessing to our hearts. Some of the visitors sang for us and did a great job, and we appreciate their contribution to the services. I should not say this. They were good, but they were not as good as the talent of our own church. But we thank God for them all.

I almost named some of the preachers that meant so much to us by being there. I will not, because they all meant much to us. We were glad to have each and every one of them. May God bless them in their fields of

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1. Quotations from the booklet, "This Was The Faith Of Our Fathers."

"Nobody who depends solely upon the Bible can claim to have Christ's complete truth. It is difficult to convince people of this who have believed in the Bible only theory all their lives, yet many are convinced when they take the trouble to study the facts" (p. 21).

"As a matter of fact, nobody can show the Bible to be of divine origin and inspired of the Holy Spirit unless he acknowledges the infallibility of the Cath-

olic Church" (p. 21).
"The New Testament is not a complete and orderly text book of religion. In places it is vague, fragmentary and difficult to understand. This is because its writers assumed that the people already had been taught Christian truth by preaching. The Bible was obviously intended to supplement the teaching of the church, not to replace it. If a person totally unacquainted with Christian tradition and teaching were to pick up a copy of the Bible, could he, without further aid, have Christ's complete plan of Christian life and a sure guide to eternal salvation?" (p. 22).

"The Sacrament of Penance, as practiced in the Catholic Church, is one of the features of Catholic faith which is most often criticized. 'The Bible,' some critics will argue, 'doesn't say that we must confess to a priest. We confess our sins to God.'"

"The very fact that the Bible does not say this demonstrates that the Bible could not possibly be the soul source of Christian truth" (p. 22).

"The Bible is, truly, the inspired Word of God. It is not, however, the full and complete Word. We must, to understand it properly, 'hear the Church,' as Christ commanded" (p. 22).

2. Quotations from the booklet, "The Bible is a Catholic Book."

"The plain truth which every sincere person must eventually face is the fact that you can accept the Bible only upon the word of the Catholic Church" (p. 4).

"If you can accept the Bible or any part of it as the Inspired Word of God, you can do so only because the Catholic Church says it is" (p. 4).

"There is nothing more important than to arrive at the genuine meaning of the Bible. The Scriptures are valuable, but only when what we learn from them is truth. The only certain source of correct interpretation is the Catholic Church" (p. 10).

"It is the Church, commissioned by Christ to teach us to observe all things whatsoever He had commanded, that gives every Catholic the assurance that the Bible is a divinely inspired book. The Bible itself does not give certain proof of its own inspiration."

"We cannot be certain that the Scriptures are inspired unless we learn it from some other reliable source" (p. 12).

"The same Catholic Church teaches us that the Bible is an inspired book and we believe it" (p. 13).

"To accept only the teachings of Christ as given in the Bible would be to act contrary to the precepts of the Bible itself" (p. 17).

"The New Testament writings were never meant to be the sole

labor and use them greatly to His glory. I have started thinking about a conference next year. Ah me! What shall I do? There are other great preachers whom I wish our church to hear. Yet, there is not one among this group which I wish to cut off next year? I do not know how I shall manage this. Thank God there are, even in this awful day, many great preachers of sound doctrine. May God bless them all.

—Pastor Joseph Wilson



Predestination

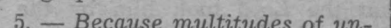
(Continued from page 6)

bility which is ours of proclaiming all of the counsel of God. God will not be slack and forget our work of faith and our labors. He will bless it, and I am convinced Baptist churches will one day reap the proceeds. I am also further convinced according to the passage before us, that predestination must be preached. I think it is the greite: guard that God has given us against doctrinal errors.

Here the Apostle Paul said, "Now brethren, I didn't shun to declare all the counsel of God." Notice in verse 28 he said:

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

What do you want to feed them with, Paul? "With all the counsel of God."



Salvation . . . Baptism

(Continued from page two)

were baptized. It is plain here that they were baptized because they HAD BEEN SAVED — and not in order to finish their salvation.

4. — Because it is evident from the Bible that the Gospel "is the power of God unto salvation" (see Rom. 1) not baptism. If some one wants to argue that baptism is a part of the gospel, let them read the words of Paul to the Corinthians, "For Christ sent me NOT TO BAPTIZE, but to preach the gospel."

5. — Because multitudes of un-immersed people of denominations that do not practice immersion bear evidence that they have been born again. Some men of that kind have preached the gospel with great power under the anointing of the Holy Spirit, and multitudes have turned to Christ. The Church of Christ people would consign all such to Hell because they were not immersed. Certainly they OUGHT to have been immersed — but not for salvation.

6. — Because the Bible says that "the blood of Jesus Christ . . . cleanseth us from all sin." Blood not water! If the blood cleanses from ALL sin then what sin is left for water to wash away? Baptismal regenerationists have an H₂O god. One part hydrogen, two parts oxygen. Just as well have a god of brass as an H₂O god!

Eld. Wm. C. Burket Missionary To Navajo Indians



WM. C. BURKET

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and final authority for Christ's revealed truth. They were never intended as the complete and only source of certain knowledge of Christian faith and duty" (p. 18).

"It is plain that Christ could never have intended to make the Bible as a whole, and the New Testament in particular, the final and only authority for the truths of Christian faith." (p. 20).

BUT WHAT DOES GOD SAY?

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." — II Timothy 3:16.

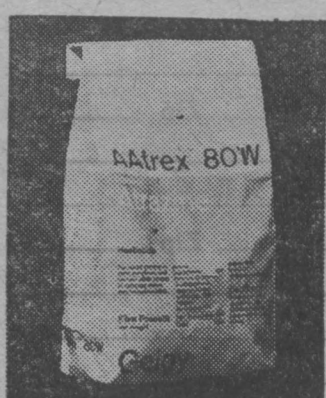
"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." — Isaiah 8:20.

"I Want Peace"

Many people, especially young people, think of the life of a movie star as very glamorous and greatly to be desired. We have just read of one high rating night club performer who confessed: "No one lives a more unglamorous life . . . Peace of mind — I still haven't found it . . . Peace of mind — that's all I want."

What would you tell him if he confided such an admission to you? Would you tell him to go traveling? He would tell you that is just what he has been doing. Would you think more money might satisfy him? He would tell you his salary is \$20,000 a month! Would you tell him to develop a hobby? He would tell you that music is not only a hobby with him — it is his life!

Do you say — "a hopeless case?" No, not hopeless — unless we refuse to acknowledge the Lord and His power. He can give peace in prosperity and in adversity. We are told in Colossians 1:20 that the Lord Jesus "made peace through the blood of His cross." So now, ". . . being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1). (Continued on page 8, column 5)



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THE BAPTIST EXAMINER

SEPTEMBER 9, 1972

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Humility

(Continued from page one)

We read of three men in the Scriptures who had shining faces and it will be found that all three of these men were noted for their meekness and humility. The first of these three was our Lord. You will recall that His face shone at His transfiguration. The second of these men was Moses. The Scriptures inform us of how his face lit up after he had been on the mount with God for forty days. We also read how that the face of Stephen lit up as he stood before the Sanhedrin on the day of his death. The faces of these men shone, because they reflected the glory of that other world.

Humility is one thing that cannot be placed on display. A person is badly deceived the moment he becomes proud of his humility. You will recall that Moses did not know his face was shining.

It is difficult to detect mock love, or mock faith, but mock

humility stands out like a sore thumb. It is one of the blessed graces that cannot be counterfeited.

I've read that there is a saying in the East among the Arabs, that as the tares and wheat grow, they show which God has blessed. The ears that God has blessed bow their heads and acknowledge every grain, and the more fruitful they are, the more their heads are bowed. The tares which God has sent as a curse, lift up their heads erect, high above the wheat, but they, like fallen man, are only fruitful of evil.

Some one has said (writer unknown): "As the lark that soars the highest builds its nest the lowest; as the nightingale that sings so sweetly, sings in the shade when all things rest; as the branches that are most laden with fruit, bends lowest; as the ship most laden, sinks deepest in the water; so the holiest Christians are the humblest."

The humble person is one who will gladly remain in the shadow

until the Lord chooses to use him. He does not covet the applause of men. He hopes that when he has finished his message, men and women, boys and girls will applaud God and all His marvellous works.

John Bunyan said: "The truly happy man was born in the city of regeneration, in the parish of repentance. He owns the largest state in the country of Christian contentment: yet wears the plain garments of humility. He has 'meat to eat that the world knows not of.' He has Gospel submission in his conduct, due order in his affections, sound peace in his conscience, and sanctifying love and joy in his soul."

One of the humblest persons in the Bible was John the Baptist. You will recall that the Jews inquired of John as to who he was. John's reply, in essence, was, "I am nobody. I am to be heard, but not to be seen. I am only a voice crying in the wilderness. There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose." John proceeded to say, "He must increase, but I must decrease."

We don't find very many today with John's attitude, for they are offended if they are not addressed by their title. They are also unlike Paul, for he considered himself to be "the least of the Apostles." We may definitely conclude that both John and Paul were very humble men. May we strive to be more like them.

The humble see their need of God's strength and grace. They also see their need of the God given brethren. They see their own light as only a small candle and realize that they need the candles of others so that all together can make a bright light in this dark world. He, of course, is the light, and we are reflectors of His light.

It used to be in the prairie regions of this country that church was held at night in log school houses. The announcement regarding the meeting was given in the following manner: "A meeting will be held by early candlelight." The first man who came would bring a candle. It, of course, did not make a very bright light in the dark room, but the room was well lighted when all had arrived with their candles. The message is that we need each other as a trained army under Christ the Lord. Our orders are laid down in His Word and our commission is to go into all the world and preach the Gospel, yea, it is to baptize and teach those who are called by His grace.

One who is humble realizes that he is a tool in the Master's hand even as an ax is a tool in the woodcutter's hand. The ax can do nothing on its own. It must be swung by the experienced hand if it is to be of any value, otherwise, it will only rust away. The sinner, in like manner, will grow old and die if he is not used by the Master.

"I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing."—John 15:5.

David is a good example of how God uses His children even as the woodcutter uses the ax. David was used of the Lord in that the Lord took him by the arm and slung the stone that struck Goliath between the eyes. It was not that David was accurate, but it was that God was accurate. David could never be proud of what he had done, in view of the fact that he was the channel while God applied the direction and the power. May we learn to give God all the glory and thus be humble.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31.

The success of the woodcutter depends, to a great degree, on how sharp he keeps his ax; therefore, the ax is to be filed often. We are also to be sharp in that

IN THE MATTER OF HAIR . . .

HOW LONG IS LONG?

HOW LONG IS LONG? With long hair so prevalent on men and boys today, one wonders how long must hair be to be too long. Most proponents of long hair would readily admit that the Bible mentions that "If a man have long hair, it is a shame unto him." I Cor. 11:14-15. They answer this Scripture by asking, "Since long is relevant, how long is long and how short is short?" Then the profound theological expression follows: "Nowhere does the Bible measure hair nor tell in inches how long or short it must be."

The fact is, that the Bible does reveal the long and short of hair. Said simply, the Bible reveals that if a man's hair is long enough to resemble the hair of a woman, it is too long. Also, if a woman's hair is short enough to resemble a man's, it is too short.

The ordinary Greek word for hair is *Thrix*, which is used freely in the New Testament. However, in I Cor. 11:14-15, a special Greek word is used for hair. It is used three times in these two verses and it is never used again in the Bible. This word is *Koma*. In verse fourteen where it says: "If a man have long hair, it is a shame unto him," the word hair (*Koma*) IS A VERB! Now, in the English Language, hair cannot be translated as a verb. Therefore, to get the true meaning of the verse, one must picture in his mind the word hair as a verb. (If a man *hairs*, it is a shame unto him.) By doing this, the true meaning of hair as a verb is seen. It shows a man's hair growing and continuing to grow, which is a shame unto him.

In verse 15, the first use of the word hair is again a VERB. But this time it speaks of a woman. "If a woman *hairs* (verb) it is a glory to her." This shows that if a woman's hair grows and continues to grow, it is a glory unto her. The second use of the word in verse 15 is a noun. It refers to a woman's hair that has grown long. "For her (long) hair is given her for a covering."

A very important fact must here be realized: **THAT THERE MUST BE A SIGNIFICANT DIFFERENCE IN LENGTH BETWEEN THE HAIR OF A WOMAN AND THE HAIR OF A MAN.** A man may have relative long hair and a woman may have relative short hair; **BUT THERE MUST BE ENOUGH DIFFERENCE TO PREVENT SHAME FOR THE MAN AND TO BE GLORY TO THE WOMAN.**

we "study to show ourselves approved unto God." A sharp ax will accomplish many times over what a dull ax will accomplish. An intelligent believer, that is, one who is Spirit taught through diligent study, will also accomplish many times over the person who refuses to study, hear and heed the blessed Word. I am not saying that God cannot use ignorant Christians, I am only saying that He has chosen to bless those who apply themselves in His behalf and not those who neglect the Holy Word.

Our pride, then, is realized only to the degree that the Lord has chosen to use us as tools in His hand. Our humility rests in the fact that we look to God for power and strength even as the ax relies on the woodcutter. We know that we cannot pray, sing, preach, witness or do anything else without Him. It would be foolish for me to go up against an army tank with a stick in my hand and it is even more foolish for me to try to battle Satan in the energy of the flesh. Let us therefore be humble and say with the old song, "I need Jesus, my need I now confess. He is the sinner's friend in times of deep distress."

Not to the strong is the battle, Not to the swift is the race, Yet to the true and the faithful Victory is promised through grace.

In Chapter eleven, Paul explains the reason for this teaching. He explained that the head of the woman portrays the glory of the man and that the head of the man portrays the glory of God. Therefore, the woman with a covering of long hair conceals the glory of man, while the man with short hair will reveal the glory of God.

It is an act of blasphemy for a man with a covering of long hair to claim to be a Christian. His verbal testimony would be, "I'm saved," while his long hair would be saying, "I refuse to reveal the glory of God." It typifies not only rebellion toward God, but also a refusal to obey His word. Every child of God should be willing to reveal the glory of God, even if it requires a trip to the barber shop.

—ECHO

DETERGENTS IN RELIGION

Are you "Soft Soaping" God? "Duz" you "Drift" alone with the "Tide". Well, brother, if you want "Joy" the "Trend" is to "Breeze" along to church on Sunday. Too many "Woodbury" their heads in a pillow or work to make their lawns "Sparkle"! They forget that the Lord's Day was made for "Lestail".

The way the world "Lux" today you should "Wisk" yourself out of bed next Sunday, dress up "Spic and Span" and "Dash" like a "Comet" to God's own house, sing "Praise" to Him, get a "Cleanser" for your soul, and the "Dove" of peace in your heart, and more "Cheer" in your "Life-bouy"! Just "Dial" heaven in prayer, send an "S.O.S." for God's help, and connect with the "Ivory" palaces. You'll be "Glad" you did.

"Seeing Jesus"

(Continued from page 6)

Then I wonder about that individual who never has trusted in the Son of God as his Saviour. I wonder this morning, do you see Jesus? Does He mean anything to you? May I stand, like John the Baptist, to be a sign post, and may I point to Jesus, as did John the Baptist, and say: "Behold the Lamb of God, which taketh away the sin of the world."—John 1:29.

Look in the Bible, look on the cross, look in His church, look at the ordinances, look at the second coming, look in the lives of believers and behold the Lamb of God that takes away the sin of the world.

May God help you as an unsaved individual to trust Jesus Christ as your Saviour and to come out on God's side. May you see Jesus, and may you live for Him.

May the Lord bless you!

"I Want Peace"

(Continued from page seven)

And He Himself said, "... my peace I give unto you ... Let not your heart be troubled ... " (John 14:27).

Hebrews 7:25 tells us: "He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "To the uttermost" goes beyond the most extended view of the prospect of sorrow.

Isaiah 26:3 says: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." And a "peace that passeth all understanding" is ours if we will but make our requests known to Him by prayer and supplication with thanksgiving. (Philippians 4:6,7). Why not trust Him at all times and have this peace?

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