

## Wine, Only Element That Can Be Used In Lord's Supper

By MILBURN COCKRELL  
Mantachie, Mississippi

The majority of Baptist churches in all ages have used wine and unleavened bread as the proper elements in the observance of the Lord's Supper. History confirms the truthfulness of this statement. In the second century account of the memorial supper Justin Martyr wrote: "There is



MILBURN COCKRELL

brought to the president of the brethren bread and a cup of wine mixed with water." The Waterland Confession of the Baptists of 1580, Article XXXIII, says on the holy supper: "We partake of bread and wine."

To this I would add the testi- (Continued on page 4, column 5)

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# 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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## GOD APPRECIATION

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

(Part IV)

"... the people that do know their God shall be strong, and do exploits."—Dan. 11:32.

We, if we are acquainted with God's power, will be strong. We will be strong in faith, believing that He is able to perform all that He has promised.

God, in the Scripture, has demonstrated His power again and again. It will be found from the Scripture that He has never been defeated. He, in fact, has never tried to accomplish His will. He, rather, has always done exactly as He pleased. He did not try to heal the leper — He did heal him. He did not try to raise Lazarus from the dead — He did raise him. He did not try to still the angry wind and waves — He did still them.

"God hath spoken once; twice have I heard this, that power be- longeth unto God."—Psalms 62:11.

God hath spoken once. It is not necessary for Him to speak twice to accomplish His purpose. Heaven and earth may pass away, but

His Word abideth forever.

God's power was demon- strated in a dynamic way when He hung the hot sun in the heavens and yet, He hung it there, in a sense of speaking, with one hand tied behind His back.

"Thou hast a mighty arm: strong is thy hand, and high is thy right hand."—Psa. 89:13.

Man must have tools and ma-



WILLARD WILLIS

terial to work with, but God made all things from nothing. There was no light until God said, "Let there be light." There were no human beings until God spoke them into existence.

"For He spake, and it was done; He commanded, and it

### "Here's One—Where Are The Nine?"

One of the most challenging records in the Bible is given in the seventeenth chapter of Luke, verses eleven through eighteen. It is the account of Jesus' cleansing of the ten lepers. Of the ten that were cleansed by the power of God, only one returned to give thanks to the Lord Jesus.

Jesus asked, "Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

Oh, how many of us, like the nine lepers, fail to give thanks to God for His blessings upon us. How we so often fail to thank Him for His manifold goodness to us! How we fail to do His work, (Continued on page 8, column 5)

stood fast."—Psalms 33:9.

God's power was not only demon- strated in creation, but it is also demonstrated in the preser- vation of that which He has created. There is nothing that can preserve itself, except God.

"Can the rush grow without mire? Can the flag grow without water?"—Job 8:11.

God preserves His living crea- tion by supplying them with food, air and water, and this feat is just as great as creation.

"Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast."—Psa. 36:6.

We would all die if God were to raise the air above our heads, rather than keeping it against the ground. A car will not operate without gas, and we will not operate without water; therefore, water is one of God's means of preserving us and this feat is accomplished by His power.

Why doesn't the temperature ever get up to 200 degrees? It is because that our God has placed the sun at a proper distance from the earth. The distance of the sun (Continued on page 8, column 3)

## First Letter From F.T.H. After Return To New Guinea

FRED T. HALLIMAN  
New Guinea Missionary

Dear Brother Gilpin:

I am writing this from the Mission Station. I arrived here Friday night about 8:30. The trip was tiring but otherwise I had a good trip all the way.

I had unusual success in get- ting from Australia to the Mis- sion Station — I made it all the



FRED T. HALLIMAN

way from Sydney to the Mission Station in the same day, I have never done that before.

I had notified the airlines that I usually charter out from Mount Hagen, a couple of weeks before I left to have some supplies ready for me just in the event it was a suitable day to get out after I arrived up from Australia.

Usually anytime after midday planes cannot come out from Hagen to Koroba due to weather conditions. However, the day that I arrived was one of those un- usual days and thirty minutes af- (Continued on page 5, column 2)

## An Exhortation To Put All Our Trust In Our God

By JULIUS D. WISHON  
Baltimore, Maryland

"I looked on my right hand, and behold, but there was no man that would know me: refuge failed me; no man cared for my soul." Psalm 142:4.

"The Lord is on my side; I will not fear: what can man do unto me?" Psalm 118:6.

The above are two great Scrip- ture texts. In these Scrip'tures we see two kinds of people, or we should of said people with two



JULIUS D. WISHON

different views of things: First, we see the man looking for help from another man just as he. We hear him saying, there was no man would know him. If this is not a picture of a poor lost sin- ner, looking unto another lost sinner for help, pray tell me just what it is? This man realized he was lost, because he said, "Refuge failed Me." That is the way of the lost sinner. He must see there is no refuge in the world, nor in man the creature of the world. To become one of the children of God, we must be born of God. Read John 3:3-5; I Peter 1:23; I John 5:1-6.

Most all of us think at times of our parents, and our friends, and in any kind of distress we will turn unto them. When it comes to our soul's salvation, they are helpless, and we are bound to confess refuge fails us. A mother loves her children and even for- gets the almost pangs of death she suffered to bring us into the world, for the joy she can foresee of having her very own child, but even with this great love, she can not give us a life that is everlasting. We, as fathers, many times will do without things in order to let our children have things we never had when we were growing up. Even we as fathers can not give our children an everlasting life. Children, we hope you can get this picture. If you have, you too, will admit "refuge failed me." No man knows our lost condition. Every one of us were conceived in sin, shapen in iniquity. Yes, in sin did our mothers conceive us. See Psalm 51:5.

We learn from this that we are natural-born sinners. We (Continued on page 6, column 3)

## The Holy Character Of God Vindicated In Reprobation

R. E. POUND  
Gladwin, Michigan

Introduction: Free-will rejects the idea that God has condemned anyone. It claims that if God has condemned any He would be un- just. But the Bible teaches that God has, from the beginning, from before of old, condemned the ungodly, the wicked. In theo- logy, this doctrine is known as REPROBATION.

To explain this Bible doctrine we will determine the meaning of reprobation, the Biblical Fact, and then the causes of reproba- tion and damnation.

Even though the world is against this doctrine we must stand for the honor and holiness of God in His judgment upon sin and sinners. Calvinists simply ask that God be seen in the fulness of His character as the Bible pre- sents Him. Is it possible that many who claim to be Christians do not take the entire Bible as their Book? Are there some who name the name of Christ, and who deny certain doctrines and truths? We shall see!

The character and nature of

God is such that He does not al- low sin to go unpunished (Gal. 6: 7). And, also, His being is such that He does not plan His work as He acts. We must accept eter- nal condemnation and eternal reprobation or else deny that God has eternal knowledge and deny that He planned every work and act from the beginning. Or else, we could, like modern Arminians, say that "God does not condemn anyone, only their sins." For if God condemns any then He has done it from the beginning (Acts



R. E. POUND

15:19). And if God does this, it is sure to stand and never be changed (Eccles. 3:14). The Bible teaches both the eternal reproba- tion and the eternal condemna- tion of the wicked.

Before this Biblical truth can be accepted, the Arminian ideas of the carnal mind must be aban- doned and the seeker of Truth determine to stand for the Truth even if it goes against that which he believes. The Gospel is a two- edged sword, eternal election and predestination, with eternal reproba- tion and damnation. It has been so dulled that the modern preacher and Christian, in most (Continued on page 7, column 2)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "MORE EXCELLENT"

"The righteous is more excel- lent than his neighbour."—Prov. 12:26.

The Bible is a book of contrasts whereby God contrasts for us, saved people and unsaved peo- ple. There is a tremendous dif- ference between saved people and unsaved people. There is a dif- ference so far as their birth is concerned. There is a difference in the way in which they live. There is a difference when saved people and unsaved people come to die. There is certainly a dif-

ference at the judgment. Truly, there is a tremendous difference throughout eternity. As I say, all the way through the Bible, we have one contrast after another relative to the saved and the lost. This text, I think, expresses that contrast about as completely as any verse in all the Bible, when it says, "The righteous is more excellent than his neighbour."

I  
LOOK AT HIS BIRTH — A CHILD OF GOD.

A righteous man is a child of

God. Not every person in this house of God is a child of God. Every individual outside of Jes- us Christ is a child of the Devil. Jesus said:

"Ye are of your father the dev- il."—John 8:44.

As far as a child of God is con- cerned, every saved person is a child of God. Listen:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which (Continued on page 2, column 1)



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JOHN R. GILPIN.....Editor

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### "More Excellent"

(Continued from page one)  
were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John 1:12,13.

In the light of this text which tells us that the righteous is more excellent than his neighbour, I would say, first of all, look at his birth. A righteous man is a child of God. That is much more excellent than an unsaved man, because he is a child of the Devil.

### II

#### LOOK AT HIS DIGNITY — A KING.

A saved person has a dignity that an unsaved man doesn't have. We read:

"And hath made us kings and priests unto God and his Father."—Rev. 1:6.

Beloved, do you realize that if

you are saved you are a king? Talk about dignity, there is a dignity concerning a child of God that a child of the Devil knows nothing at all about. If you are saved, you are a king.

I imagine that you would like to say that you are the son of the Governor or the son of the President. You would like to be able to point to various individuals of high official prominence in this world and say that you were related to them. But I want to tell you, as a saved person, I am a king and if you are a child of God, right now in the sight of God, you stand as a king, for this text says that He "hath made us kings and priests unto God and his Father."

Talk about dignity, beloved, you and I have a dignity that this world knows nothing at all about. No wonder Solomon said, "The righteous is more excellent than his neighbour." He is more excellent at his birth, and he is much more excellent at his dignity, because he is a king.

### III

#### LOOK AT HIS CONNECTIONS — A MEMBER OF THE FAMILY OF HEAVEN.

People like to boast about their connections. They know the judge, or they know the governor. They know various individuals of prominence. Beloved, I have connections, and my connections are these: I am a member of the family of Heaven. Listen:

"But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect."—Heb. 12:22,23.

Beloved, that is some connection I have. It talks about mount Sion, which is the city of the living God, the heavenly Jerusalem, and an innumerable company of angels. It talks about the general assembly and the church of the first-born. It talks about God, the Judge, and the spirits of just men made perfect. Beloved, I have connections.

Of recent date, a man in South Carolina called me. He had been doing some advertising in the State of Kentucky. It was good legitimate advertising, but it just happened that it wasn't exactly legal in the State of Kentucky. He called me and told me that he understood that I had some pretty good connections at Frankfort by way of the governor, the secretary of state, and some other individuals. I told him that I did know these folk. What he was wanting was, that I would use my connections to save him from a tremendously heavy fine that actually wasn't justifiable because of ignorance on his part in the ads that he had been running.

I was glad when this man called me. I was glad to be able to be of some little help to him, and I was glad to tell him that I did have some connections with those individuals that he was asking about. But, beloved, I have better connections than I have at Frankfort. I have connections in Heaven. What connections! An innumerable company of angels, the living God, the general assembly and the church of the

first-born, and the spirits of just men made perfect. I would rather have connections in Heaven than have connections any place in the world.

My text says that "the righteous is more excellent than his neighbour." Look at his birth; he is a child of God. Look at his dignity; he is a king. Look at his connections; he is a member of the family of Heaven.

### IV

#### LOOK AT HIS INHERITANCE — A TITLE TO BOTH WORLDS.

If you are a child of God, do you realize that you have a title to two worlds. Listen:

"Blessed are the meek: for they shall inherit the earth."—Matt. 5:5.

Beloved, you have a title to this earth. The unsaved men are your servants. They have no title to this earth. Saved people will inherit this earth.

You say, "When is that going to take place?" I don't know exactly when it is going to begin, but I know one thing: Some of

the bread of everlasting life, which is Jesus Christ. You can go to a big banquet or maybe one of these fund-raising dinners where you pay from \$50 to \$100 to \$500 a plate. You may have good food for the flesh, but I tell you, it can't begin to compare with the food that the child of God has. A child of God has food the like of which this world knows nothing about. Our food, I say, is the bread of everlasting life.

### VI

#### LOOK AT HIS CLOTHING — THE RIGHTEOUSNESS OF CHRIST.

If you are saved, you have the kind of clothing that this world knows nothing at all about, for you are clothed in the righteousness of the Lord Jesus Christ. We read:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."—Isa. 61:10.

He is saying, "You are dressed up for a wedding." How are they dressed? As a bridegroom or a bride.

Beloved, they couldn't be dressed to equal the way you and I are dressed as God's children, for we are clothed in the robe of His righteousness.

Notice another Scripture which tells us the same truth:

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

What does it say, beloved? God took my sins and put them over on Jesus Christ and He bore them. Now God takes the righteousness of Jesus Christ and puts it over on me. So Jesus bore my sins on the cross and got my sins at Calvary and I get His righteousness every day. So when God looks at me, He doesn't see me as the dirty, filthy, repulsive sinner that I am. Rather, He sees me clothed in the righteousness of His Son.

I tell you, beloved, it thrills my soul when I know that I have clothing the like of which this world knows nothing at all about. Doesn't that help you to know that you are clothed in the righteousness of God's Son? Whenever God looks at you, He doesn't see you as you really are, but He sees you with imputed righteousness covering you. My sins were imputed to Jesus. I haven't a single sin left on me, because all my sins, from the time I was born to the time that I shall die, were all laid on Jesus Christ. They were imputed to the Son of God. He died for my sins. The day I saw Jesus as my Saviour was the day God took the righteousness of Jesus and put it over on me, so that I am clothed now in the robe of Christ's righteousness.

Beloved, I tell you, a righteous man is better than his neighbour. He has better clothes — a robe of Christ's righteousness.

### VII

#### LOOK AT HIS PROSPECTS — EVERLASTING JOY.

There isn't any of us that has had everlasting joy in this world. You have had joy, but it has been

## A Most Appreciated Letter From An Arkansas Reader

Dear Pastor Gilpin:

I was saved at the age of seventeen and have read God's Word for myself, most of the time since. I used to wonder why three-fourths or two-thirds of the human race do not, or cannot understand God's plan of salvation, as simple as it is? Why the majority of the human race travel the broad road?

I could not fail to see Predestination taught in the Scriptures, also, that no one could come to Jesus, except the Holy Spirit draw him or her. I understand the finite mind of man cannot fathom the Infinite mind of God. I could see how futile the efforts of many Baptists, at soul winning, visitation, mission work and teaching without the accompaniment of the Holy Spirit.

Twenty-eight years ago, I saw several small struggling Baptist churches, confounded and torn apart by the Pre-Millennial, Post-Millennial controversy. For ten or twelve years thereafter, I eked out a miserable existence, spiritually, without a sound, true church to attend.

Believing, Jesus' Appearance for His Saints, to be very near, last winter, I said, "I'm going back thru time and find out what the Apostles and Apostolic churches eschatological beliefs were." I ordered one of Dr. J. R. Graves books from Texarkana Baptist Book Store which had on paper jacket the name and address of Calvary Church. By writing, Calvary Book Store, found The Baptist Examiner! Then, I read my first sermon on Predestination!

I am almost 67 years of age, never heard preached in a church, or elsewhere, or on radio, a sermon on Predestination, Total Depravity or Irresistible Grace. Shame on Ark. and Okla. Associational Baptists! How different life could have been, had I been privileged to hear the whole Counsel of God preached. I know, we are called and predestinated to trials and persecutions; but a saved soul cannot help but repent of naivety and ignorance of Great Bible Doctrines.

Again and again, thank Missionary Halliman! Thank Calvary Church! Thank The Baptist Examiner! Most humbly and prayerfully yours.

Mrs. Ellen Pinkerton  
Fayetteville, Ark.

transient joy. You have had joy that has lasted for a little while. But our prospects are different. We have the prospect of everlasting joy. Something is going to happen some of these days that is going to make us happy from now on. Listen:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. 35:10.

You go to funerals and weep (Continued on page 3, column 1)



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these days, saved people are going to inherit the earth. I expect, some of these days, to live right here within this world after this life comes to an end.

We also have a title to the other world, for we read:

"For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; And ye are Christ's; and Christ is God's."—I Cor. 3:21-23.

Beloved I say to you, if you are saved, you have an inheritance which gives you a title to two worlds. The meek are going to inherit this world, and you, likewise, have a title to a mansion yonder in the sky.

### V

#### LOOK AT HIS FOOD — THE BREAD OF EVERLASTING LIFE.

I live better than the unsaved man does. I have better food than he has. The Word of God tells us something about the food that we have. Listen:

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

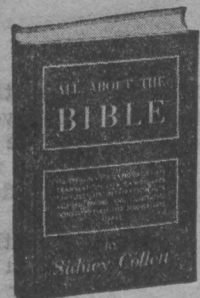
"I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."—John 6:48-51.

Beloved, a child of God has food the like of which this world knows nothing at all about —

THE BAPTIST EXAMINER

OCTOBER 7, 1972

PAGE TWO



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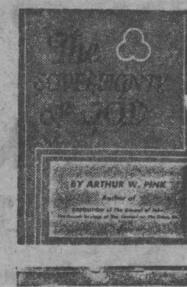
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## "More Excellent"

(Continued from Page Two)

over your dead. You go to the cemetery and you weep because your dead have been taken from you. You think about this life and there is so little joy that comes to us. But some of these days, sorrow and sighing are going to flee away. Then we are going to have everlasting joy throughout eternity.

So I say, look at the righteous man's prospects—the prospect of everlasting joy. He is better than his neighbour. The unsaved man isn't going to have everlasting joy. He is going to have everlasting shame and eternal contempt away from the presence of God. But a child of God has the prospect of everlasting joy.

### VIII

#### LOOK AT HIS HONOR — A TEMPLE OF THE HOLY SPIRIT.

A child of God, or a righteous man, has an honor right now. Do you know what that honor is, beloved? Right now he is a temple of the Holy Spirit. Listen:

"What? know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God?"—I Cor. 6:19.

Beloved, if you are saved, there is an honor that is attached to your salvation. You are a temple of the Holy Spirit.

I am ready to grant that God only has one residence for the Holy Spirit in the sense of the church, and that is the church that Jesus built — a Missionary Baptist Church. But everyone of us as individuals have the indwelling of the Holy Spirit in the sense that we are a temple of the Holy Spirit. He is in you if you are saved.

You ought to be mighty careful how you live, how you walk, where you go, what you say, and what you do. You ought to be mighty careful because the Holy Spirit is living within you. Talk about an honor. Isn't that an honor to know that we are a

temple of the Holy Spirit? My **IC PALLBEARERS.**

text says that the righteous is more excellent than his neighbour.

### IX

#### LOOK AT HIS ATTENDANTS — THE ANGELS OF GOD.

Right here in this world are angels of God. Do you believe that God's angels look after us and take care of us. Do you believe what is called the theory of the guardian angel? Well, I don't. I believe in guardian angels — not one, but many of them. Jesus said:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."—Mt. 18:10.

We have more than just one angel looking after us. Instead, we are told that we have millions of the heavenly hosts to serve us every day. Listen:

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"—Heb. 1:14.

Beloved, I have angels working for me. Every day they are ministering to me. They are taking care of me. I am satisfied that angels have done for me what I couldn't do for myself. I am satisfied that there have been many times when angels have gotten me out of a "jam" that I couldn't have gotten out of myself. They are ministering spirits sent forth to minister to the heirs of salvation.

The rich man has his butler. He has his upstairs maid and his downstairs maid. He has his kitchen maid and his cook. He has all kinds of attendants, but, beloved, I have something better than that. I have angels looking after me. Yes, the righteous is more excellent than his neighbour. He has more excellent attendants, for his attendants are angels.

### X

#### LOOK AT HIS PROSPECTS FOR THE FUTURE — ANGEL.

If he has angels now to attend him, what is his prospect when he comes to die? The Word of God says that he is going to have angelic pallbearers. Listen:

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried."—Luke 16:22.

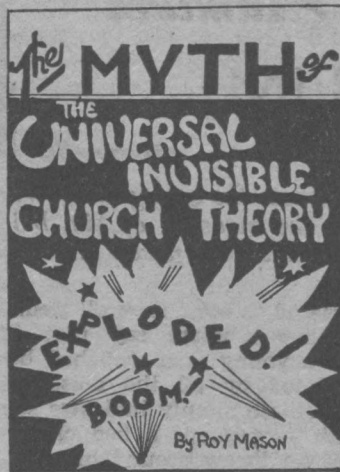
I don't know who the pallbearers were for the rich man. I dare say they were lodge buddies. I dare say they were bankers, lawyers, and professional men around town. I don't know who they were. The Word of God doesn't say. It just says that "the rich man also died, and was buried." He died, and I am sure that somebody carried his costly coffin out to the cemetery and deposited it with great pomp and ceremony. I don't know who it was, but I know one thing: when Lazarus died, the angels came down and picked up his soul. He had angelic pallbearers to take his soul home to glory.

I don't think it makes much difference what happens to this old body. I don't know that it makes any difference at all. I have told Mrs. Gilpin several times in life that so far as I am concerned, when I die, I hope she gets a barrel and just stuffs me down in it, puts some cement in it so it will hold me in, and take me out to the bridge and drop me off and bury me in the water. I'll make one big splash in life, anyway. Even if it is the last one, I want to make one big splash. That would be one way to do it. It would save all that expense, for it would by-pass the undertaker, the florist, and the cemetery, and it would accomplish the same thing. The only trouble is, they would get her for polluting the river.

When I think about it, beloved, I say this, I don't care what happens to this old body of mine. It doesn't make a particle bit of difference.

When I was a boy preacher, I had great ideas about the future.

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I drew up some instructions as to what I wanted done. I wanted So-and-So to sing, "Oh, Come Angel Band." I wanted a Negro friend of mine to sing a certain song at the funeral. I wanted a certain text used for my funeral text. I wanted certain things done. That passed a long time ago. I don't care what happens, because I know now I am going to have some angelic pallbearers to take my soul. What you do with this old body won't make a bit of difference.

Yes, I say look at the prospects that we have of the future. Certainly, the righteous is more excellent than his neighbour.

### XI

#### LOOK AT HIS FUTURE — THE JOY OF THE LORD.

We read: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."—Mt. 25:21.

As for our future, there is going to be some joy there — the joy of the Lord. The more faithful you have been here, the more joy yonder. The better you serve Him here, the more you are going to have joy yonder. This text tells how this man who has used his talents wisely and well is told to enter into the joy of the Lord. Yes, the righteous is more excellent than his neighbour.

### XII

#### LOOK AT HIM ETERNALLY — ON CHRIST'S THRONE, WITH HIM, NEAR HIM, AND LIKE HIM.

He is going to be on Christ's throne. He is going to be with Christ. He is going to be near Christ. He is going to be like Christ.

We read: "To him that overcometh will I grant to sit with me in my throne."—Rev. 3:21.

Notice, every saved person is going to be on Christ's throne. In a department store some few years ago, at the heathen season that we call Xmas, I saw a little child snug up to Santa Claus and whisper certain things in Santa Claus' ear. I stood there in disgust to think of the hypocrisy of the whole thing. When the little child got off of Santa's knee, I saw that little child run over to its mother and say, "I sat on his knee." Oh, what an honor it was to that child! I turned away and I said, "That is nothing short of hypocrisy."

Someday, I am going to sit down with Jesus Christ on His throne. Beloved, that is honor. Just think; I am going to sit on the throne that Jesus Christ Himself sits on.

I was in Canada one day several years ago on one of the several trips that I have made to that country, and I went into one of the houses of government where very seldom did royalty come. I saw a chair where only one individual was allowed to sit. I thought to myself, "Wouldn't it be an honor if I could sit down in that chair?"

Beloved, I am going to have an honor greater than that some-

day. I am going to sit on my Saviour's throne.

Not only am I going to sit on His throne eternally, but I am going to be with Him. Jesus said: "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:2,3.

Beloved, we are going to be with Him.

Also, we are going to be near Him. Listen:

"Therefore are they before the throne of God, and serve Him day and night in his temple."—Rev. 7:15.

If you are saved, where are you going to be? You are going to be on His throne, you are going to be with Him, and you are going to be near Him.

Above all else, we are going to be like Him. We read:

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

Right now, I am a son of God. Someday I am going to see Him, and I am going to be like Him. I am going to be made to look like Him, the Lord Jesus Christ.

Where is each child of God eternally? He is on Christ's throne, he is with Christ, he is near Christ, and he is like Christ.

### CONCLUSION

My text says, "The righteous is more excellent than his neighbour." Look at his birth; he is a child of God. Look at his dignity; he is a king. Look at his connections; he is a member of the family of Heaven. Look at his inheritance; he has a title to both worlds. Look at his food; he has the bread of everlasting life. Look at his clothing; he is clothed in the righteousness of Jesus Christ. Look at his prospects; he has everlasting joy, and his sorrow and sighing have fled

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away. Look at his honor; he is right now the temple of the Holy Spirit. Look at his attendants — the angels of God. Look at his prospects for the future — at his death, angelic pallbearers. Look at his future; he has nothing but the joy of the Lord. Look at him eternally on Christ's throne, with Christ, near Christ, and like Christ. Is it any wonder that Solomon says that the righteous is more excellent than his neighbour?

That you might believe this and that I might clinch this thought with you, may I show you his neighbour? May I show you that you are the neighbour of the righteous man? Hurriedly, may I show you your future?

"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Mt. 25:41.

Unsaved person, neighbour to a child of God, may I show you what your position is?

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

No man ever goes there willingly. He has to be cast there. Where is he cast? Into the lake of fire.

Neighbour, that is your position. Unsaved man, you are my neighbour. That is your future. Solomon says that "the righteous is more excellent than his neighbour." Unsaved one, I hope God enables you, by the Holy Spirit, to grasp this truth, that the only happiness in this life, or in the life to come, is in Jesus Christ — not in the church, not in church membership, and not in baptism, but in Jesus, and in Jesus Christ alone.

May God bless you!

THE BAPTIST EXAMINER

OCTOBER 7, 1972

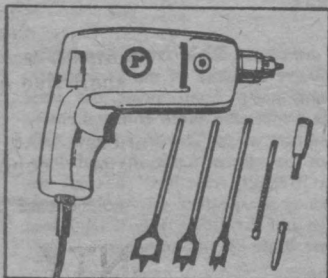
PAGE THREE

## For The Man Of Your Life...

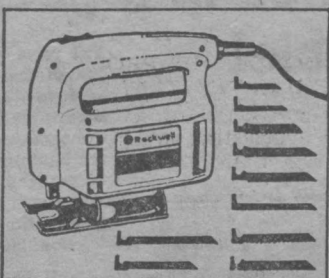
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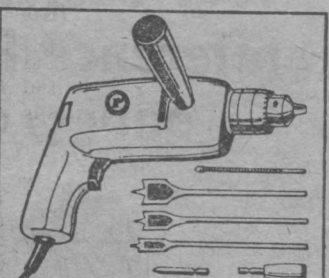
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# The Baptist Examiner

## FORUM

"Explain Mark 14:51 and 52. Who was the young man? What did the linen cloth signify? What is the meaning of him being naked? In this connection why did Isaiah walk naked and barefoot?"

**ROY MASON**  
RADIO MINISTER  
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From the context we learn that this was the crucial time of the arrest of Jesus. The disciples, who had gone to sleep in Gethsemane, were wide awake now, and scared almost stiff, such that "they forsook him and fled." (v. 50). We know very little about "the young man" mentioned in verse 51. It has been widely conjectured that he was Mark, the author of this gospel. What was he doing out there? We don't know, and we won't know until we get over into the next life. Maybe — and this is only an opinion — maybe he somehow learned that the enemies of Jesus were after him, and without taking time to dress, he threw what we would call a "sheet" over himself and hurried to the place where Jesus was placed under arrest. When the climax came and Jesus was arrested, and the disciples started to run wildly, he started running too. Somebody grabbed at him, and got hold of the cloth (or "sheet") and he just let them have it, and kept on running without clothing.

I don't think there is any spiritual significance to be attached to the linen cloth, and as to the meaning of his being naked — it just means that he was without clothes; that's all. In other words, there was no symbolic meaning such as obtained in the other instance mentioned by the questioner, and found related in Isa. 20:2-4. In this instance, the meaning can be obtained by reading the rest of the verses of the chapter. (Verses 3-6). In substance, the Lord said that as his servant the prophet, walked naked, so the king of Assyria and his forces, would take over as captives the Egyptians and the Ethiopians, and they would be marched off in a state of nudity. It seems that the Jews had been considering alliance with Egypt and Ethiopia, and when they saw the Egyptians and Ethiopians marched away in such abject captivity, they were made to realize what a foolish alliance it would have been.

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We have a portion of Scripture that is not referred to in any of the other three gospels, nor do we have any reference to this in any of the other books. Any interpretation to these verses have to be just that, an interpretation. We can't base a doctrine or a practice on an interpretation which has no other Scripture reference. Some scholars believe the young man to be Mark himself. I do not know how they can arrive at this conclusion. I am inclined to think not because

verse 50 tells us they all fled. Other scholars say that this was a young man who had been attracted by all the noise. The linen cloth simply indicates some cloth — perhaps a bed cloth — that he threw around himself to go see what all the confusion is about.

The only meaning I can see about him being naked is that in the confusion someone grabbed his cloth and he became scared and ran off without it. I'm sure that there will be some who will read all sorts of "spiritual" lessons in this. They may be right, but I think that it is dangerous to try to spiritualize everything.

I can't see any connection between this passage and Isa. 20:2-4. Isaiah was simply doing what several of the prophets of old did. Many of them acted out the lesson that they were trying to teach. Hosea, for instance, married a whore to teach Israel that they were playing the harlot with God. (See Hos. 1 and 2). Later (chap. 3) he purchased a harlot and had her to abide with him 15 days to teach Israel that they would be without a king so many days.

Isaiah was teaching a lesson. He was to show that Egypt and Ethiopia would be captured and led away naked and barefoot. "And the Lord said, like as my servant Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia: so shall the kings of Assyria lead away the Egyptians prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with their buttocks uncovered, to the shame of Egypt."

You can see that the lesson is that nakedness is shameful. I wonder how the young ladies of today who reveal a great portion of their buttocks when they wear their disgusting shorts and body shirts, should feel.

**E. G. COOK**

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Oftentimes when you need help on a difficult passage in the Scriptures and you reach for a commentary on it you find that the writer of the commentary also needed help on that same passage. That is exactly what our querist is finding in this case, so far as I am concerned. I, too, need help on this passage. I simply do not know who this young man was. Some men have proffered a guess as to who he was. Olshausen said, "To me, it appears most probable that here Mark writes concerning himself." This could very well be true, but who can really know that it was he.

Even though Mark's name does not show up on the pages of the precious Book for some ten or twelve years after this event took place, still in all probability he was living in Jerusalem at this time, Acts 12:12. But, since there were many other young men living there at that time maybe we should deal with it as the weather man does the rain. When he says there is a fifty per cent chance that it will rain he also implies that there is another fifty per cent chance that it won't rain. In that way the weather man does not get out on a limb. So,

in order not to get myself out on a limb, let me say there is a chance that this young man was Mark, but there is also a chance that it was some other young man.

I am sure that this event was recorded for some purpose, but I am also sure that I do not know what that purpose was. It is true that our Lord, speaking to the Jews in Jerusalem said in Mt. 23:38, "Behold, your house is left unto you desolate." But whether this young man's having to flee without his linen garment prefigures their coming desolation I simply do not know.

Isaiah's walking naked and barefoot was a sign to the Egyptians that they were to be carried away to Assyria as captives naked. We are told that Isaiah walked naked and barefoot for a sign to Egypt, but so far as I am able to know we are not given any reason for the young man in Mk. 14 having to flee naked. I am sorry that I am such little help on this question, but I had rather say I do not know than to just guess.



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Mark 15:51-52 is a part of Mark's record of the arrest of Jesus by a mob and the beginning of a long night of interrogation, which was characterized by cruelty, mockery and injustice for the one whom they had arrested as He had not led an army in an insurrection against the Roman government. In fact, He had taught that His kingdom was not of this world. Read John 18:36. Yet, they believed Him not. The reason of their lack of faith, was they were not of His sheep; therefore, they could not understand His speech.

"Why do ye not understand my speech? even because ye cannot hear my word. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:43 and 47.

Because they were not of God, they arrested Jesus on Tuesday evening. Throughout the night, He endured six mock trials, which ended somewhere near daybreak for they crucified him at 9 a.m. Thus, these enemies of the truth aroused Pilate early, in order to persuade him to give orders to crucify the Son of Man.

After His arrest and the beginning of the long night of injustice, Mark tells us of a certain young man who followed Him. May I point out that this young

man was not following the mob, but Him (Jesus). Read v. 51. He must have been a disciple of Jesus because Mark's description of this young man leads me to believe that Mark knew him. After reading the account of his narrow escape, I believe that this man could be no other than the writer (Mark) because it was he whom they tried to seize. He refers to himself as a certain young man.

This man could not have been one of the apostles for verse 50 reveals they all forsook Him, though John returned after the crucifixion. Mark would have been a very young man at this time, and instead of fleeing with the apostles, he followed the Lord, and eventually was recognized as a disciple of Jesus. Brethren, I cannot see any other motive for attacking him other than being a follower of Him (Jesus) whom they had seized. Because of Mark being a disciple of Jesus, they seized him, but he turned and ran, leaving his linen clothes in their grasp and ran away naked. This reveals how close Mark came to death at the hands of those who crucified the Saviour.

There is indeed a significance in this teaching for there is the picture of the similarity between the time of Mark's following Jesus and you and me. As in Jesus' and Mark's day, the religious world was governed by mob rule, so it is in our day. Protestantism with all her traditions and commandments of men is still opposing those who are followers of Jesus. We (true Baptists) are constantly being attacked by the mob (Protestantism), who would take from us our linen clothing (righteousness of the saints, which include the doctrines of sovereign grace) which covers our naked body (depravity). They would take from us our rights to witness for the Lord, especially the right to tell all that God has declared the end from the beginning, and that all things come to pass according to the eternal decree of a sovereign God.

This same group took off the garments of Jesus Christ, stripping Him of the things that signified Him as the High Priest. Though they (mob) would strip us; we think oftentimes surely have silenced them, yet by their very action, they bring to pass the counsel of God even as the crucifixion of Christ was but men performing the will of God. Read Acts 4:26-28.

In Isa. 20:2-4, we listen as God tells Isaiah to take off his clothes and shoes as a symbol of what He will do with the enemies of Israel. Their enemies are to walk naked and barefoot, and it will also be true of the enemies of the church for they shall be stripped and stand naked and barefoot before God, having no righteousness to cover themselves before Him.

## Wine

(Continued from page one)

mony of the Baptists in the Second London Confession of 1677, Article XXX, part 3: "The Lord Jesus hath in this ordinance, appointed his ministers to pray and bless the elements of bread and wine." The Orthodox Creed of the Baptists of 1678, Article XXXIII, says: "And the outward element of bread and wine, after they are set apart by the hand of the minister, from common use, and blessed, or consecrated, by the Word of God and prayer, the bread being broken and wine poured forth, signify to the faithful, the body and blood of Christ."

Then I would add to this the New Hampshire Confession of 1833 to which more Baptists in America subscribed to in the early days of this country than any other. Article XIV says: "... the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ." It goes without saying that many Baptist churches of fifty years ago used wine in the Lord's Supper in America. Fifty years ago many Baptist churches in Itawamba County used wine. But in recent time there has arisen an idea, among more than a few Baptists that grape juice should be substituted for wine. These innovationists have so confused the mind of gullible people that many have become grape juice Baptists. The switch from wine to grape juice is a departure from the old landmarks of the Baptists.

I believe wine is the only element which can be Scripturally used in the observance of the Lord's Supper. This view is strange to many and they wonder why I take this position. Today I seek to answer this question. I seek to give Scriptural and logical reasons for the Union Grove Church and myself using wine in the Lord's Supper.

### Excessive Use Only Forbidden

The excessive use of wine is forbidden in the Scriptures. Proverbs 20:1 reads: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." The wise man again said: "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Prov. 23:29-33).

The New Testament is in accord (Continued on page 5, column 3)

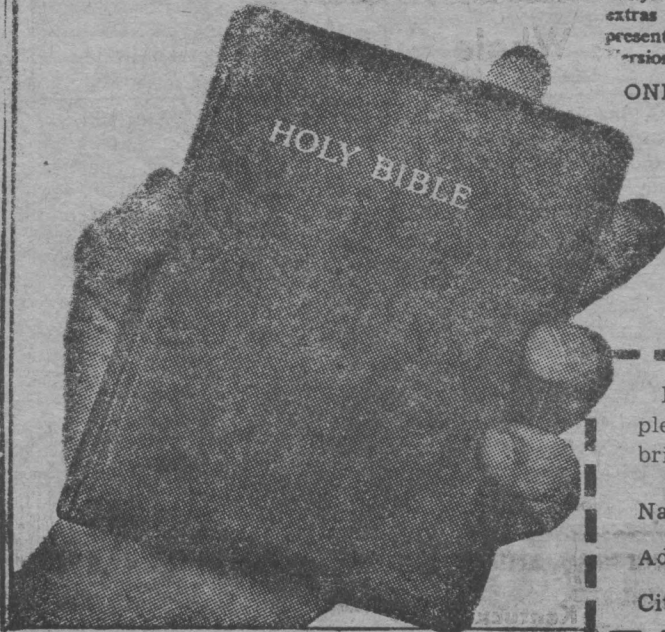
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# ADAM'S RIB

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AND FOR WOMEN

## ASTROLOGY

"And he put down the idolatrous priests; whom the kings of Judah had ordained to burn incense in the high places in the city of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven." (II Kings 23:5).

Astrology is big business in America, today. Astrologers have their own magazines and books. Every major newspaper in the country has the horoscope as one of its features. Jewelry, clothing, and home furnishings are embellished with the signs of the zodiac. Over 88 per cent of the adherents of astrology are women. Many times Christian women find themselves caught up in propagating this evil without realizing it. How many times have we looked in the paper and read our own horoscopes just for fun? Or the times we have bought something with the sign of zodiac because we thought it was pretty?

What is astrology? The word astrology comes from a contraction of two Greek words, "astra" and "logos." Astra means star and logos means word. Astrology, therefore, means "the word of the stars." Those who study it believe that the position of the stars in the heavens tell the destiny on men. Astrologers are in the same class as fortune tellers and witch doctors. We, as Christian women, should abhor it and shun it like the plague. Let's see what the Lord's attitude is and follow it.

In our text, Josiah was a godly king and did that which was right in the sight of the Lord (v. 2). We see that he put down all those who worshipped the stars or looked to them for guidance. The worship of the stars goes hand in hand with idol worship. We hear Stephen say in Acts 7:41,42, "And they made a calf in those days and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, and gave them up to worship the host of heaven." Because Israel worshipped the stars and idols, God gave them over to be captives in Babylon. Astrology is serious with God. It is not something to toy with. It is wicked.

The children of Israel were much like professing Christians, today. Isaiah relates it like this: "For thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall befall thee; thou shalt not be able to put it off; and desolation shall come upon thee suddenly, which thou shalt not know. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast labored from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee." (Isaiah 47:10-13).

In heathen Babylonia, star-worshippers consulted the heavens for guidance in the affairs of men. In pagan Rome, the Caesars made their decision, by the counsel of those who "read" the stars. Adolph Hitler would hardly dress for the day without asking counsel of his astrologers.

Astrology is a false religion. The Bible repeatedly condemns it. Those who place their faith in astrology, believe their destiny is determined, not by a sovereign God, but by the sign under which they were born. They give to the stars and planets attributes that belong to the most holy Jehovah. There is of course no gospel in this religion. It denies man's responsibility for sin. (After all, it was written in the stars). It offers no hope.

The devil likes to see the Lord's people wittingly or unwittingly propagating his abomination. Let us be careful not to be caught up in this. I personally believe that astrology is a direct attack upon our Lord Jesus Christ. This is obvious from its name. Astrology — the word of the stars. Jesus is the Word. "In the beginning was the Word and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:1,14). The Scriptures also declare that Jesus Christ is the "Sun of righteousness" (Mal. 4:2). And John speaks of Him as being the "Bright and morning star" (Rev. 22:10). Christ is called "the star out of Jacob" (Num. 24:17). Yes, Christ is our Sun and our Star. Let us worship Him. May it please the Lord to hedge us round about and protect us from the idolatries that are so prevalent today. May we have boldness to denounce these abominations, and worship in spirit and truth.

## Fred T. Halliman

Continued from page one, I landed at Mount Hagen I was loaded up and on my way out to Koroba.

I arrived at the Koroba airstrip at 5 p.m. but from there on in the pace slowed down considerably. There was no Government vehicles around so I walked the 10 miles from the airstrip to my house. I got home that night at 8:30, tired but glad to be here.

I have found everything around the Mission Station in excellent shape considering that everything was left in the native's hands.

Insofar as I have been able to determine at this point the spiritual side of things here have

not slackened but the Christians seemed to have grown tremendously. I am more pleased with this than I am with finding the material things in such good order. I believe having this time alone has helped the natives to grow more in the sovereignty of God than any other thing that could have happened to them for the same length of time. They seem to have grown a lot also in church truth. Most of these natives that have been saved for any length of time know more right now about church perpetuity than the average Baptist back there will ever know under the present teaching.

The situation that prompted my quick return does not look near as bad from this end as it did from there, however, I know just as sure as I do that I am writing to you that the Lord directed my coming back at the time that I did. Actually, at this writing I do not know to what extent or what plans may have been made to bring all religious

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groups under one head. The member of the House of Assembly that represents this area has not been available for any talks as yet. The House has just closed a session and he will be returning to Koroba soon and I will then talk to him. Until then I will make no further comments. I will only say now from what I can piece together from hearsay the situation does not look bad right now. I hope this proves to be true after I have made a more thorough investigation.

I trust that all of you are well. I continue to pray for each of you daily and appreciate the prayers offered up in my behalf.

I will be looking forward to receiving my first letter from you and some papers.

In about another week and a half Luke and his family will be going away for a few months to visit with their people. It has been just about six and a half years since Luke was home. He will probably be away for six months or more.

Sincerely,  
Fred T. Halliman

P.S. The weather conditions here are very unusual. We have had frost here in the Tangi Valley for the past four nights. The Levani Valley is two thousand feet higher than we are and their gardens and food supply has been completely wiped out. There has been extensive damage here in this area. My citrus crop has been damaged and I am afraid my young coconut trees have been completely ruined.



## Wine

(Continued from page 4) with this teaching. Ephesians 5:18 declares: "And be not drunk with wine." The Bible goes so far as to say that excessive drinkers are Hell-hounds. In the first Corinthian letter Paul mentions "drunkards" and discloses that they "shall not inherit the kingdom of God" (I Cor. 6:9-10).

It is permissible to use wine for medicinal purposes. Proverbs 31:6 declares: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." In Luke 10:33-36 the Good Samaritan went to the injured man and "bound up his wounds, pouring in oil and wine." In I Timothy 5:23 I read: "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." Timothy evidently had developed stomach trouble from drinking the polluted water in his day. Paul instructed this young preacher to not be a water-drinker. The Apostle told him to use a little wine, not a gallon a day. This passage reveals that Paul approved of the use of wine in small quantities to preserve health.

Christ's first miracle was to turn water into wine. This is probably why his enemies called him a winebibber (Matt. 11:19). I find these words in John 2:9-10: "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew); the governor of the feast called the bridegroom, And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now."

The Greek word which is translated "wine" in this passage is "oinos" which always has the meaning of wine. This same word is used in Ephesians 5:18 where it is seen to be intoxicating. The verse reads: "And be not drunk with wine (Gr. oinos)." In Rev. 17:2 the inhabitants of the earth are said to have been made drunk with the wine of the fornication of the Great Whore. The word "wine" in this verse is "oinos."

Wine was used in religious services under the Mosaic Law. It formed the usual drink offering that accompanied the daily sacrifice. Exodus 29:40 says: "And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine for a drink offering." Wine had a place in the presentation of the firstfruits (Lev. 23:13) and other offerings (Num. 15:5). The priest received the first fruits of wine (Deut. 18:4).

With these Scriptural facts before us, it is evident to all concerned that those who oppose wine in the Lord's Supper are trying to be holier than the Lord commanded. To suppose all drinking of wine is essentially wrong is false. Before Christ died He took wine or vinegar (Mark 15:36; Matt. 27:48; John 19:28-30). Vinegar according to Thayer, Broadus, Vincent and others was the sour wine which the Roman soldiers drank.

## The Cup Of Wine

Was the cup at the institution of the Lord's Supper filled with wine or grape juice? What did the Jews use in the Passover during the day of Christ? Inform- ed people know the Jews have been using wine and not unfermented grape juice in the Pass-

over for nearly 4,000 years. This truth is corroborated in the Jewish Encyclopedia. The Mishna — the first part of the Talmud, containing traditional oral interpretations of Scriptural ordinances compiled by the rabbis about 200 A.D. — says concerning the Passover that four cups of wine were poured out and blessed, and drunk by each of the company at the eating of the paschal lamb, and that water was also mixed with wine, because it was considered too strong to be drunk alone.

One cannot study the four gospels without seeing that Christ used the same elements in the memorial supper as in the Passover (Matt. 26:17-28). There is absolutely no reason for assuming Christ broke the Jewish custom and used grape juice.

The testimony of the leading scholars of all denominations are agreed Christ used wine when He instituted the Lord's Supper.

I will first quote non-Baptist authorities.

"We have no evidence as to whether the wine used by Christ was pure, mixed with water, fermented, or unfermented; although general practice, as well as other facts would lead to the conclusion that it was fermented" (Unger's Bible Dictionary, page 667).

On the expression of Matthew 26:27 — "And he took the cup" — the noted commentator Albert Barnes says: "That is, the cup of wine which was used at the feast of the Passover, called the cup of 'Hallel' or praise . . ." (Notes on the New Testament, Matthew to Mark, page 283).

"At the Last Supper, after pronouncing a blessing over the bread and wine, Christ said to his disciples, 'This is my body. This is my blood. Do this in remembrance of me.'" (World Book Encyclopedia, Vol. V, page 2401).

M. R. Vincent says on "the cup" in Mark 14:23: "The wine was the ordinary one of the country, only red" (Word Studies in the New Testament, page 121).

Matthew Henry says: "The blood of Christ is signified and represented by the wine" (Commentary on the Bible, Vol. V, page 390).

Among the noted Baptist scholars I mention C. H. Spurgeon. In his sermon on "The Ordained Memorial" he says: "... bread broken and wine poured out" (My Sermon Notes, page 662).

The learned John Gill wrote: "It is a question whether the wine used at the first institution of the ordinance was red or white. I cannot but be of the opinion, that the red, called the blood of the grape, is most expressive of, and bears a greater resemblance to the blood of Christ" (Body of Divinity, page 918).

Augustus Strong says: "... the wine which Jesus poured out was doubtless the ordinary fermented juice of the grape . . ." (Systematic Theology, page 960).

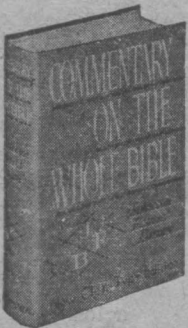
J. R. Graves goes to great length in his book, "What is it to Eat and Drink Unworthily?" to show that wine should be used in the Lord's Supper.

(Continued on page 6, column 1)

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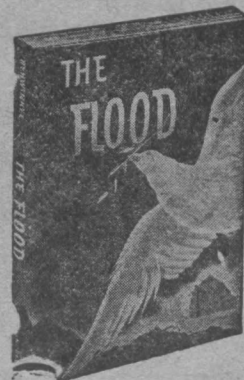
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## AN OLD QUESTION . . .

# Did Jesus Have Long Hair?

The June, 1971 issue of *Tomorrow's World* carried an article with this caption — "Did Jesus Wear Long Hair." The article was illustrated with authentic busts from the ancient world of the Roman Empire leaders proving that short hair was the accepted mode in Roman-occupied Judea.

The busts of General Pompey, Julius Caesar, C. Augustus, Emperor Trajan, and King Herod Agrippa — all showed that short hair was the style. The article stated:

"For example, on pages 126-127 of Avi-Yonah's work (*A History of the Holy Land*) are found busts of Pompey, Augustus, and one believed to be Herod—all with short hair. All statues and carvings of Roman le-

gionnaires show them with closely cropped hair. A Roman with long hair was an oddity as it used to be the case for men in our society. In fact, all Roman emperors before, during, and after the time of Christ, from Julius Caesar to Trajan, wore short hair. And the emperor was the individual who set the pattern in style and mode of dress for the whole empire."

Here is solid evidence from the ancient world which undercuts the degenerate idea abroad today that Jesus was a welfare case, an itinerant saboteur, a pious hobo, a shiftless character or a hippie with a halo. If anyone can find any Biblical evidence that Jesus had long hair, please send it along.

—The Blu-Print

## Wine

(Continued from page five)

The noted Primitive Baptist Historian, Sylvester Hassell, said: "The bread used by Christ was 'artos' — a pure unleavened wheaten loaf; and the wine was 'the fruit of the vine,' the pure fermented juice of the grape. Unfermented juice of the grape is but a mass of leaven — it is 'must' and not wine; fermentation is the natural clarification of the juice" (*History of the Church of God*, page 286).

The Jewish Passover was observed in the spring of the year when there was no fresh grape juice. The only fruit of the vine available in March and April was the fermented juice preserved in a leather bottle of goat-skin from the previous year (Matt. 9:17). Christ without a doubt used wine in the cup when he engaged in the last supper.

The Corinthian Church used wine in the observance of the Lord's Supper. In I Corinthians 11:21 Paul condemned them for getting drunk at the memorial supper. It would have been different indeed for them to have gotten drunk on grape juice. Paul did not condemn the members of the church for using wine, but he did reprove them for getting drunk. The word "drunken" in I Corinthians 11:21 means just what it says. The American Commentary says on this: "The word itself means drunk and nothing softer. The passage is conclusive as to the wine used by them at

the Lord's Supper."

### Wrong To Use Grape Juice

The Lord's Supper is a symbolic ordinance. The symbols are very important and must be strictly adhered to. To corrupt the symbol is to corrupt the ordinance and to corrupt the lesson which it teaches. To use the wrong elements in the supper is as bad as to use the wrong mode of baptism. We believe that sprinkling is not only the improper mode of baptism, but that it destroys the symbolical meaning of baptism — the burial and resurrection of Christ.

The symbolism of the Lord's Supper demands wine. Unfermented grape juice is full of leaven. If it did not contain leaven, it would not ferment. "The Bureau of Plant Industry of the U.S. Dept. of Agriculture says that grapes naturally contain a leavening agent and that it is present in the juice. The leaven is used up in the process of fermentation so that the finished product, or wine does not contain any" (T. P. Simmons in *A Systematic Study of Bible Doctrine*, page 359).

But why all the fuss about leaven in grape juice? Leaven is a symbol of evil in the Bible (Ex. 12:15; Matt. 16:6-12; I Cor. 5:7-8). When we use the unleavened bread we teach by symbol that the body of Christ was sinless. When we use unleavened juice of the grape we symbolize the sinless blood of Jesus Christ. To use leavened grape juice is to symbolize the sinful blood of

Christ. Grape juice with leaven in it cannot symbolize the sinless blood of Christ (I Cor. 11:29). It is highly inconsistent to use unleavened bread and leavened grape juice. It is as bad to use leavened bread. If one is not going to do just what Christ commanded, then why do anything He commanded. If any way will do, why would nothing at all do just as well?

### A Final Word

Perhaps by now someone has called me a winebibber or a wino. But I assure you I am against the excessive use of alcoholic drinks. I abstain from all alcoholic drinks except for sacred or medical purposes. I could not oppose alcohol in every form. If I did I could not take many medicines like cough syrup. I could not buy a bottle of pure vanilla extract which is thirty-five per cent alcohol.

Some object to the use of wine in the Lord's Supper because they say it might injure the weak. This argument sounds very much like the argument against immersion for baptism on the ground that it is inconvenient and indecent.

Others object by saying they have promised and vowed not to ever drink wine. But Scriptural consistency and the proper com-

was at work his wife hurt my feelings. A little child of six years can still have feelings you know. I put what little earthly things I owned in an old grass sack, and left. This was in the country on a farm and soon I was lost in an old pasture field. I could not remember which way I had come and I did not know which way to go. There was a mighty thunder storm then coming up, which produced an awfully bad feeling.

It has been more than sixty years but I will never forget that dark day for me. I gave up, refuge failed me. I thought within myself the God I have been hearing them talk about will perhaps do something. I just laid down waiting for the end whatever that might be. It turned out this large pasture field I was in, belonged to my uncle and an unmarried aunt. She raised turkeys, so when she saw this storm coming up, she went out looking for her turkeys and found them and also me. We want to show how this compares unto God and the lost sinner. I was looking for a refuge, but it is not possible for the sinner to find what he needs. Through his efforts, the farther the sinner goes, the more lost and confused he gets. Refuge will completely fail any lost sinner that is trying for salvation. Let us remember God chose us before the foundation of the world.

"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." Ephes. 1:4.

This being so, we cannot help but believe that even when I was only six years old, God caused this old aunt to find me. As one of God's elect ones He was watching over me, and when it pleased Him to call me by His grace, that I might reveal unto others His Son, He regenerated me by His mighty power. That is your case also. When God wants you, He will call you by His grace, and give you faith to believe the gospel that He has caused you to hear. See Romans 10:17.

This would bring us to our second Scripture text:

"Through many dangers toils and snares, I have already come; 'Tis grace hath brought me safe this far, And grace will lead me home.

These are the words of John Newton, and this has been the testimony of every weary pilgrim that has gone on before us, and at this time are still contending for the faith once delivered unto the saints.

Just now I am thinking about Elder John R. Gilpin, pastor of Calvary Baptist Church of Ashland, Kentucky, and the editor of *THE BAPTIST EXAMINER*. I am thinking of all my preacher brethren that write a message and it is printed from time to time, such as Eld. Joe Wilson, a pastor of Tulsa, Oklahoma, Eld. Austin Fields, pastor of a church in Ohio, Eld. James Hobbs and

Eld. E. G. Cook and many others.

If we do not mention you by name, we are still thinking about you, and we also believe you can say along with me, "The Lord is on my side; I will not fear: what can man do unto me?" Psalm 118:6.

We all know we are living in the darkest time we have ever seen. We have read about the sufferings of the saints. Until we began to study the Scriptures, we thought that times would get better, but in the light of the Holy Scriptures, they will get worse and worse, until it is time for our heavenly Father and His Son, our Saviour, to rapture the saints out of this old sinful world, but first this must happen.

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." I Thessalonians 4:15-17.

Paul believed with all his heart the Lord was on his side. The reason he believed this was the fact that at one time he thought he was on the Lord's side, and fighting for him. When Jesus was ready to reveal Himself unto old Saul of Tarsus, he did so, as we read:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Acts 9:1-6.

The Lord had been on the side of Saul, not in his persecution of the saints, no, but He too, was one of the elect of God. Becoming a believer in Jesus Christ was the farthestest thing from his mind as he walked this Damascus road, but at the very time God was to reveal His Son unto old Saul, who was to later become Paul, he came face to face with Jesus and called Him Lord. He asked Him just what He would have him to do and right there and then Jesus gave old Saul a command, but before Jesus (Continued on page 7, column 1)

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memoration of the Lord's death should come before a vow made by a person, Christ does not hold one responsible for keeping a pledge which hinders him in obeying His command.

The testimony of God's Word, the statements of scholars and common sense teach us to use wine in the Lord's Supper. If Christ commanded this, then it is the best way and the way with the fewest evils to arise from it.

## Trust In God

(Continued from page one)

might have been a very pretty baby when we were born, nevertheless we were a sinner. This being so, we were born with sin to such extent, that there is nothing in us to cause us to care for anyone's soul. We then can also say with David, "No man cared for my soul." Just think of all the different kinds of programs we read about in our papers, and hear about on our radios, yet we can actually see some of this on television. Ninety-nine percent of them are to do some help in different things in this life. Some are programs to help the blind and crippled and disabled people. We are not saying this is not a very good thing, but we make this declaration a comfortable life here upon earth will not have any effect upon us in the world to come. What good will a healthy body do us, if we leave this world lost without the birth from above, which is of God?

It is an awful feeling to know you are lost. When I was only four years old my father died and two years later, my mother died, leaving me an orphan in this cruel old world. For a while an older half brother took me to live with him. One day while he

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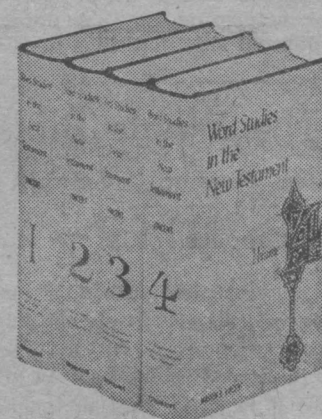
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## Trust In God

(Continued from page 6)

gave any authority unto old Saul to preach, or teach, Jesus sent him on into the city of Damascus. There was a Baptist church there, not only that but, this church had a servant (pastor) by the name of Ananias. Jesus sent Saul into this city and then this man who had church authority to search out and find Saul. At first Ananias did not want to go near him, but Jesus assured him that He had chosen Saul for a great work among the Gentiles. Some of these radio preachers may have been trying to encourage you to forsake attending your Missionary Baptist church, and to support them. Be certain that they are sponsored by a sound Missionary Baptist church, because if not, the Lord that Paul knew, and the Lord I know, does not prosper any religious program outside of the true Missionary Baptist faith. It was a must with him, for Jesus said so. Read Acts 9:6, and dearly beloved friends, if you have faith in Christ Jesus my Lord, you are a son or daughter of God, but if you want to be in the bride of Christ, you should go to the first sound Missionary Baptist church you can find, and ask to become a member. Saul did that. I did that in the year

1926 in June when I heard the gospel message, and believed it. I went unto the pastor of the first Missionary Baptist church where I lived and asked that I might be baptized as a member of the Lord's church, and on the 11th day of July 1926 I was planted in the likeness of the burial of my Lord and Saviour Jesus Christ, and raised up like unto His resurrection.

"The Lord is on my side; I will not fear: what can man do unto me?" Psalm 118:6.

I believe the Lord is on my side in what I am going to say right here: If you want a good religious paper, why not subscribe for THE BAPTIST EXAMINER! Next to my Bible it has been the best help to me for more than twenty-five years. It contains real food for the soul, and Calvary Baptist church sponsors two of the greatest missionaries this side of Paul. Why not send a missionary offering, and also an offering to help with the expenses of editing the paper! God bless you.

## Reprobation

(Continued from Page One)

cases, has little or no fear of God before his eyes. But, there is no excuse for the Calvinist to fail in the work in which God has placed him, and if the Bible teaches reprobation, we must be faithful to the Bible and God. This doctrine, like all Biblical doctrines, is profitable and is to be preached and believed when understood properly (2 Tim. 3:16-17). I can testify that I have seen it awaken grown men to concern and they rested not until they found out that they WERE NOT OF THOSE WHO COULD NOT COME TO CHRIST and be saved!

### Definition Of Reprobation

Cruden defines reprobation as: "... the decree and purpose of God, to abandon the wicked to the greatest of evils, by not delivering them out of that mass of corruption in which all mankind are involved by nature, and in not affording them the graces necessary to their arriving at eternal happiness; God does not reprobate men by making them wicked, but by not granting them the benefits of His gratuitous mercy.

Cruden's Dictionary of Bible Terms, pps. 239,240.

Reprobation does not make men sinners. Men are damned because of their sins. While we do not deny, but affirm, unconditional reprobation, we do not believe in UNCONDITIONAL DAMNATION! I will use theologians to show the difference in a few moments.

We of the supralapsarian order of theology deny that reprobation is the cause of damnation and realize the difference between supra and intralapsarianism on this point. We also hold that there is as much difference between reprobation and condemnation as there is between predestination and election, though in a very different way. We also join with the infras and/or subs to affirm

that men are only damned because of their sins. The problem is to enable men to see that the reprobates are damned, but that the cause of their damnation is not in THEIR REPROBATION. Men can see that the elect are holy, not because of their own merits, and they also admit that their holiness is not the cause of their election. And in this manner, we must see and realize a divine paradox. These points are not equal, and we can show the divine paradox by the Scriptures: "But NOT as the offense, SO ALSO IS the free gift..." (Rom. 5:12). And again Paul stated: "And NOT as it was by one that sinned, SO IS the gift..." (Rom. 5:16). Reprobation is only due to the sovereign pleasure of God, while damnation is always due to sin and rebellion.

The Analytical Greek Lexicon defines reprobation as: "unable to stand the test; rejected; refused, worthless." And according to the Englishman's Greek Concordance, the term is used in Rom. 1:28; 1 Cor. 9:27; 2 Cor. 13:5-7; 2 Tim. 3:8; Titus 1:16 and Hebrews 6:8. In each of these cases you will note that sin and ungodliness characterize the reprobates, but you will also note that sin and ungodliness are not caused by reprobation but by self-desires and self-actions. The reprobates are condemned by God from the beginning, but the point is, this does not occur to their reprobation but due to their sins. Our question now must be:

### Does The Bible Teach Reprobation?

While the Free-willer will answer "we cannot tell" the Calvinist is duty-bound to express the answer here in Scriptural terms. If the Bible be considered, then the above question must be answered clearly YES! But, if hu-

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man reasoning be the final guide, then we might have a different answer. So the point becomes, are we going to guide our faith by the Scriptures, or guide the Scriptures by our faith? The Calvinist can only give one answer! Yes, so long as the Bible stands as the Word of God, we are bound to believe in reprobation, sovereign and eternal reprobation.

Romans 1:28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

II Corinthians 13:5-7: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

II Thess. 2:11,12: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Proverbs 16:4: "The LORD hath made all things for himself; yea, even the wicked for the day of evil."

Also please turn and read from Proverbs 1:24-30 with the above and note that the Bible does teach REPROBATION! I never cease to marvel at a certain group of Christians (c) who will close

their eyes and not observe some points in the Bible, and by their not recognizing these things, seem to feel that they cease to be truths in the Bible.

### Sovereign Reprobation Is Not Unconditional Damnation

In this section of inquiry we will present the statements of two theologians, Charles Hodge, Presby, and J. P. Boyce, Baptist, first and then conclude with the statements of C. H. Spurgeon and John Calvin, Baptist and Presby.

Mr. Hodge was not a supralapsarian, and in some ways, did not present their faith very clearly. But we both agree on this one point:

It is a clearly revealed Scriptural principle that where there is no sin there is no condemnation. Therefore there can be no foreordination to death which does not contemplate its objects as already sinful. — London Ed. Systematic Theology; v. 2; p. 318.

Mr. Boyce, a supralapsarian, stated the position clearly in these terms:

The Scriptural statements as to reprobation are that God, in eternity, when he elected some, did likewise not elect others; that as resulting from this non-election, but not as efficiently caused by it, he passes by these in the bestowment of the special favours shown to the Elect, and as in like manner yet further resulting, condemns men because of sin to everlasting destruction, and while they are in the state of sin and condemnation, he effects or permits the hardening of their heart, so that his truth is not appreciated, but actually rejected. — Abstract of Theology, page 356.

Note well that the non-elect are simply "passed by or passed over" as the old Philadelphia Confession states. Also observe that the reprobates are not damned only because God passed over them, but because of other efficient causes, i.e. their sins. Dr. Boyce, with others of the supra position agreed that God "condemns men because of sin to everlasting destruction."

The beloved Spurgeon stated: "But we are next met by some who tell us that we preach the wicked and horrible doctrine of sovereign and unmerited reprobation, 'Oh,' say they, 'you teach that men are not damned because of sin, not because of unbelief, but because of some dark decree with which God has stamped their destruction.' Brethren, this is an unfair charge again."

M.T.P. 1861, p. 300.

Of course the position of John Calvin and his ideas of reprobation have caused many to believe that he taught unconditional damnation. This is not true as anyone who will read Calvin can see. Calvin stated in relation to reprobation:

It remains now to be seen why the Lord does that which it is evident He does. If it be replied, that this is done because men have deserved it by their impiety, wickedness, and ingratitude, it will be a just and true observation... That the reprobates obey not the word of God, when made known to them, is justly imputed to the wickedness

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and depravity of their hearts, provided it be at the same time stated, that they are abandoned to this depravity, because they have been raised up, by a just but inscrutable judgment of God, to display his glory in their condemnation. — Institutes, V.2; P. 193; Phil. Sixth Ed. n.d.

Calvin is true when he contends that damnation is due to sins. God did not make him in such a condition and is just in his damnation because man made himself thus. Also, note that Calvin affirmed that the reprobates were raised up or permitted to exist because of a "just and inscrutable judgment of God..." This is the judgment upon fallen Adam and Eve.

But, now, we must ask... is reprobation sovereign or is it also conditional? I believe that reprobation is sovereign while at the same time I believe that condemnation and damnation is always due to sins. Once the Bible student realizes the difference between reprobation and damnation, a difference which it seems very few realize, then these doctrines can be understood properly.

### Sovereign Reprobation But Conditional Damnation

The Bible teaches that predestination and reprobation both occur with no view whatever to the character of the objects, but is simply found in the sovereign (Continued on page 8, column 1)



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THE BAPTIST EXAMINER

OCTOBER 7, 1972

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## Reprobation

(Continued from page seven)  
pleasure and purpose of God. This is presented in clear terms by Paul:

... For the children being not yet born, NEITHER HAVING DONE ANY GOOD OR EVIL, that the purpose of God according to election might stand, not of works, but of him that calleth; it is said unto her, the elder shall serve the younger. —Rom. 9:11-12.

The reprobation of Esau from the place of honor in the plan of God should not have caused his damnation. In fact, it did not. His damnation occurred because of his own sins and rejection of the gospel. But, he was reprobated "neither having done any good or evil." And this is only a sovereign act of God.

Why are the reprobates damned? Simply because of their sins. And they are damned because of their sins from eternity. This is what I will now prove.

"And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; WHEREFORE ALSO THEY WERE APPOINTED." —I Peter 2:8.

Is this verse true or is it not? But, even more is certain from Paul:

"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? —Romans 9:20-21.

These Scriptures are too plain to deny but the reason of their message must be understood. The reprobates are damned because of their sins. BUT THEY ARE RAISED UP BY GOD AS A JUDICIAL JUDGMENT UPON SIN AND ARE THE PLANTING OF THE DEVIL THROUGH THE SIN OF ADAM AND EVE! See Matt. 13:11-15; Rom. 11:7-8; Isa. 6:9; Job 17:4; Deut. 29:4. The holy dealing with men such as

Pharaoh, Ahab and the sons of Eli, falls into the division of God's judicial judgment upon the sin of man. They are permitted to exist, though not in the eternal purpose of grace in Christ, and given the space of repentance, and then, because of their sins and rejection of the gospel, hardened in their sins and condemned.

### Eternally Damned Due to Sins

The question arises now, are these sinners damned from eternity? I simply ask that the answer come from the Bible. Will you accept the Bible even though it goes against your belief? Notice the following statements well!

"For there are certain men crept in unawares, who were BEFORE OF OLD ordained to this condemnation, ungodly men, turning the grace of our God unto lasciviousness, denying the only Lord God, and our Lord Jesus Christ." —Jude 4.

The term here translated "ordained" is from *pro-grapho*. And means "to mark down or write off before" and Jude stated that this was done "before of old." And we simply ask who did it if not God? Take it with Proverbs 16:4, "The Lord hath made all THINGS FOR HIMSELF; YEA, EVEN THE WICKED FOR THE DAY OF EVIL."

We would delight to hear an Arminian preach from these texts! The reprobates are damned from eternity in the plan and purpose of God because of their sins. "Known unto God are all His works from the beginning." Acts 15:19. That which God does to any person in this life He planned in eternity either as a purpose of pleasure or purpose of judicial judgment. To conclude I will note two statements from outstanding Baptists of the past.

Tertullian, of the second century, stated: "... that the elect may be made manifest, and that the reprobate may be discovered." And, "... all flesh is grass, which is destined to the fire; and all flesh shall see the salvation of God, which is ordained to eternal life." *The Ante-Nice Fathers*; Eerdman, Vol. 6, pages 262 and 591.

Dr. John Clarke, founder of the First Baptist Church in America, stated: "A man in this life may be sure of this election, yea of his eternal happiness, but not of his eternal reprobation; for he that is now profane, may be called hereafter." —Isaac Backus, *History of Baptists*; Newton; 2 Vols. Vol. 1, page 206, 1871.

Reprobation is not damnation! It is simply rejection from the service of the Lord in His purpose of redemptive creation and glory. The reprobates are eternally damned due to their sins and rejection of Jesus Christ. They exist and are damned due to the judicial purpose and decrees of God.

The Philadelphia Baptist Catechism asks:

Q. 36. Did God also ordain some to everlasting condemnation?

A. Yes!

Scripture: "For there are certain men crept in unawares, who were before of old ordained to this condemnation." (Jude 4).

Jesus said:

"I go my way, — AND YE SHALL SEEK ME — and shall die in your sins; — WHERE I GO, YE CANNOT COME." —John 8:21.

### God Appreciation

(Continued from page one)  
from the earth is just as important as the sun itself. Those who teach evolution believe the sun is the product of evolution, but they fail to consider that the distance of the sun from the earth is just as great an accomplishment as the creation of the sun.

I heard a scientist on television declaring that there was everything on Mars that was needed to

produce life, and, because of this fact, there would eventually be life there. This idea is equal to believing that a pile of bricks, lumber, mortar, etc., will become a house if you leave them lay together long enough.

The earth and all that is here-in shows design and design necessarily involves a designer; that designer is God. He designed the sun so that we don't burn up. He designed the bird's wings so that it can fly. He designed man's legs and feet so that he can walk. He designed our ears so that they are on the sides of our head rather than on our feet. He designed our nose so that it is directly above our mouth, and our teeth so that they are properly arranged immediately behind our lips. Only a fool could believe that all of these are the result of change or evolution.

Our God has not only demonstrated His power in creation and preservation, but He has also demonstrated His power in judgment. There is no power that can resist God's strong hand in judgment.

"Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it." —Ezekiel 22:14.

God, on different occasions, has shown clearly that none can resist His power in judgment. This feat has been shown clearly by the great flood, Red Sea, and the destruction of Sodom and Gomorrah.

God, then, is all powerful; therefore, we should rest in Him.

"The Lord is the strength of my life; of whom shall I be afraid?" —Psa. 27:1.

"Now unto Him that is ABLE to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end, Amen." —Eph. 3:20,21.

It is not only true that our God is all powerful and able to do all that He has promised, but it is also true that He is faithful and will do all that He has promised. This fact fills me with appreciation for Him.

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." —Deut. 7:9.

One writer said that God never forgets, never fails, never falters and never forfeits His Word.

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good." —Num. 23:19.

God is faithful, therefore, we can rely on every word that He has spoken. He has said: "I give unto them eternal life," and we can rest assured that He will not be unfaithful to this promise.

It may appear at times, due to severe set backs in our lives, that God is not faithful; however, such is only an appearance. We, during trying times, should appeal to John 13:7 where our Lord said:

"What I do thou knowest now, but thou shalt know hereafter."

"Judge not the Lord by feeble sense,

But trust Him for His grace, Behind a frowning providence He hides a smiling face.

Ye fearful saints, fresh courage take,

The clouds ye so much dread, Are rich with mercy, and shall break

In blessing o'er your head."

It is good to know that even our afflictions are the result of God's faithfulness.

"I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me." —Psalm 119:75.

"Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless My lovingkindness will I not utterly take from him, nor suffer My faithfulness to fail." —Psalm 89:32,33.

I'm sure that we will appreciate our great God more and more as we delve more and more into the fact of His great faithfulness. Let us be assured in our hearts and minds that, due to His faithfulness, that He will never leave or forsake us even as He said:

"My Father's way may twist and turn, My heart may throb and ache, But in my soul I'm glad I know, He maketh no mistake."

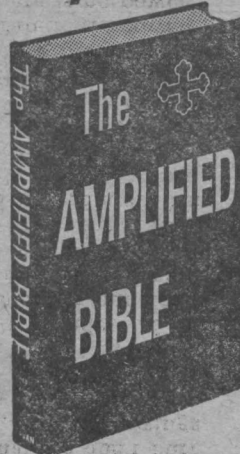
### "Here's One —"

(Continued from page one)  
though He has not spared His only Son.

May we not ask of many of the readers of this the Lord's paper, "Where are the nine?" Of those that are blessed by THE BAPTIST EXAMINER, how many will show their appreciation this Thanksgiving?

Often, as the burdens of publishing this paper press sore upon us, we wonder, "where are the nine?" May God grant that you, like this one leper, will express your appreciation for the work of the Lord.

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