

# 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 V)

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

We, in this message, wish to continue our study of God by considering, first of all, His goodness. I believe an increased knowledge of God's goodness will increase our appreciation of Him.

God, according to Psalms 119:68, is goodness itself.

"Thou art good, and doest good; teach me thy statutes."—Psalms 119:68.

It is not only that God is good today, but the fact is that He has always been good and always will be good.

"... the goodness of God endureth continually."—Psalms 52:1.

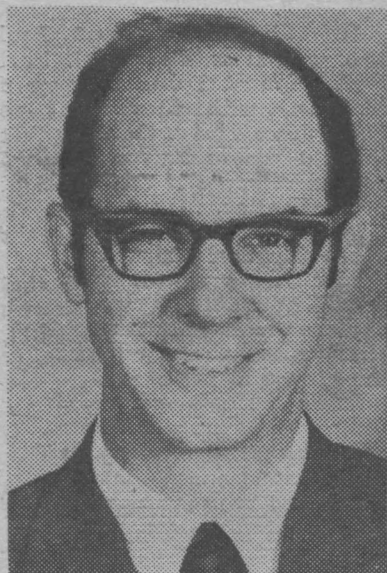
All that God has ever made has been very good; yea, all that comes from our God is very good.

"And God saw everything that He had made, and, behold, it was very good."—Gen. 1:31.

The "everything" in this verse may include God's decrees, His

creation, His laws, His providences. These cannot be otherwise than good.

The creation of our bodies is an excellent example of the good-



WILLARD WILLIS

ness of God. God has made our hands so that they are suited for working. He has made our feet so that they are suited for stand-

ing, walking and running. He has made our ears so that they are suited for hearing and our nose so that it is suited for smelling, being immediately above the mouth. God is so good that He has even arranged our tongues so that they carry the food to our throat and has arranged muscles in our throat so that we can swallow our food. He has blessed us with the ability to sleep so that we can rest our bodies. Must we all not shout loud and clear that our God is very good?

It is not only that God is good to man, but He is good to all of His creation.

"The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing."—Psalm 145:15, 16.

The needs of the birds in the air, the beasts of the field, and the fish of the sea are supplied by our great God.

"Who giveth food to all flesh." (Continued on page 6, column 5)

## Why I Cor. 12 Does Not Refer To The Universal Church

By ELD. ARTHUR W. PINK

For almost ten years after his regeneration the writer never doubted that the "body" spoken of in I Cor. 12 had reference to "the Church Universal." This was taught him by those known as "Plymouth Brethren," which is found in the notes of the Scofield Reference Bible, and is widely accepted by evangelicals and prophetic students. Not until God brought him among Southern Baptists (a high privilege for which he will ever be deeply thankful) did he first hear the above view challenged. But it was difficult for him to weigh impartially an exposition which meant the refutation of a teaching received from men highly respected, to say nothing of confessing he had held an altogether erroneous concept so long, and had allowed himself to read I Cor. 12 (and similar passages) through other men's spectacles. However, of late, the writer has been led to make a prayerful and independent study of the subject for himself, with the result that he is obliged to renounce his former view as utterly untenable. (Continued on page 8, column 3)

## Bro. Halliman Tells Of His Return To New Guinea Work

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

Greetings to each of you once again from New Guinea. This is the first report, as such, that I have been able to get out to you since I left America to come back.

I will try to bring you up to date as near as possible since the day I left America. I left Paducah, Kentucky, on September 26. There were a few close friends and one Uncle besides my immediate family that met with me at the airport at Paducah to see me off. The goodbys were not easy and only folk who have experienced such partings can really understand how it hurts to give up loved ones like this. To the casual observer it might appear that it does not hurt very much when we as a family have to part; however it is a mutual agreement between us as a family that as near as possible we will save the tears until after we have been separated in order to make it as easy as possible on each member of the family. I must say that we have had enough experience along this line to have a fair measure of control over this situation.

I had only a short wait at the Paducah Airport and we arrived at the airport at Memphis on schedule. After about a 30 minute wait there I boarded the 727 Jet for Los Angeles.

Not long after takeoff from Memphis we were flying over Benton, Arkansas and I was reminded of my good friend Brother Joe Shelnutt down there somewhere. We passed on over Arkansas and was not too far

from Henderson, Texas at one point and then my thoughts were directed to Brother John W. Reynolds and all the dear saints around there where I had not too long before had such a grand time at their Bible Conference.

Time passed on and hardly before we realized it we were almost directly over Tulsa, Oklahoma. At this point my thoughts were with Brother Joe Wilson



FRED T. HALLIMAN

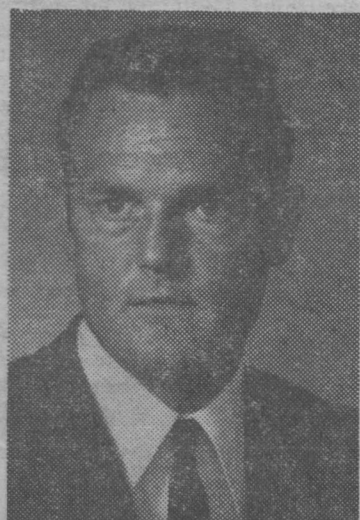
and the church of which he is pastor. On my way back from Arizona a few days previous to this I stopped off for a couple of hours visit with Brother and Sister Wilson. I wished that somehow I could do the same now but hardly before I had time to think long upon this the pilot announced that we were nearing Oklahoma City.

With Oklahoma City behind us the next announcement was that we were now flying between Tucson and Phoenix, Arizona. To the north Phoenix could be seen and to the south Tucson could be seen. At this point my heart went (Continued on page 4, column 5)

## A Timely Warning As To A Perverted Translation

DWAYNE GILLILAND  
Bowling, Oklahoma

Recently in the Baptist Examiner there appeared an article about the Paraphrased Living Bible compared with the King James Version, and I would like to point out some more from REACH OUT — The Living New Testament paraphrased by the same Ken Taylor. This edition is developed by the editors of Camfreed from all its allure and



DWAYNE GILLILAND

pus Life magazine, Youth for Christ International.

Our youth is in serious trouble today and what they do not need is a perverted translation of the Bible to further deceive.

I

How does this translator handle the Word of God, generally? He makes Scripture contradict Scripture. Rom. 6:7, "For when you are deadened to sin you are power over you." Then in Rom. 7:14, "The law is good, then, and the trouble is not there but with me, because I am sold into slavery with sin as my owner." Here is a clear contradiction, when of course, the truth lies in Rom. 6:7, "For he that died has been justified from sin" — not freed

from its power.

We will notice many more contradictions later, but who would say God contradicts Himself? No one, but to cast doubt on inspiration, or rather, to show the Scriptures can't be inspired by their contradictions.

The Popery paraphrase. This is nothing else but dogmatic interpretation incorporated in the Word of God, and just as surely as man is fallen such interpretation goes against Scripture instead of with it, which always leads to contradiction, discrepancies, and untruth. "For the carnal mind is enmity against God" (Rom. 8:7). Why would a man paraphrase God's Word? putting his words with God's? This is far different from God-called preachers explaining Scripture with Scripture.

In his footnotes he will have "Implied" to further propagate his errors — see Heb. 5:7 where he thinks Christ prays for deliverance from premature death. (Taylor doesn't remember Jno. 10:17 and 19:11); and so in many, (Continued on page 7, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "The Word Of Salvation"

"Men and brethren, children of the stock of Abraham, and who-soever among you feareth God, to you is the word of this salvation sent."—Acts 13:26.

There is an expression abroad in the world today, "Doing your thing," and, seemingly, in the light of most young people's conversation, they use this expression again and again — "He is doing his thing" or "She is doing her thing." The idea is, as I gather it, that there is a revolt against established things, and

that people today are doing what they want to do.

I was impressed sometime ago when I saw a cartoon in one of the papers. A little boy about eight years old was standing in front of his father in a very adamant position. He was standing like a stone and defying his father. He said, "I think it is just about time that we had an understanding around this house. I want to stand on my own two feet and make my own decisions, only I can't do it on my present

allowance."

I couldn't help but smile when I saw it, and I said to myself, "That is about like the majority of Adam's descendants. We want to do our thing, but we want to do it on God's allowance. We want God to 'up' the allowance. We want Him to give us more, and more, and more, but we want to do our thing. We are not willing to be under submission to Him."

As I saw that cartoon in the (Continued on page 2, column 1)

## A Review Of Blasphemous Book Opposing Use Of Wine

By JOE WILSON  
Tulsa, Oklahoma

I have before me a book entitled "The Use Of The Word 'Wine' In Scripture," by Kirtley Jolly, pastor of First Baptist Church of Independence, Kentucky. I have read this book through. It is the most vicious attack I have ever read, and probably was ever printed, on the use of wine in the Lord's Supper. Mr. Jolly spares no depth or height of violent and abusive language against those who use wine in the Lord's Supper. Those of us who seek to obey the Scripture as to the proper liquid element in the Supper are treated as the lowest of men, as the off-scouring of society by Mr. Jolly.

I thought when I began the book that I was to read the work of an educated man. After reading a brief way into the book, I had to read the flap of the jacket again, and sure enough it says that this man is a college graduate and has done graduate work in Louisville and Cincinnati. Wow, would you believe that? It is difficult to believe that an

educated man could write such a book — so violent in its denunciation of others, and so stupid and senseless in its argumentation.

Mr. Jolly says:

"Those who will desecrate the scripture to condone the use of wine in the Lord's Supper would no doubt lie or accuse Christ of any thing which might cross their filthy minds."

"Let all wine sippers at the Lord's table die as God has an-



JOE WILSON

nounced they shall. If you use wine, then I Scripturally pray for your death, that this unscriptural, ungodly practice might be removed from so-called Baptist churches."

Pray on, brother, pray on. Those who practice the Biblical teaching of using wine in the Lord's Supper have nothing to fear from the unscriptural praying of an unscriptural heretic. When we come to die, it will be because a sovereign God has finished His purpose for us on the earth, and not because of your heretical praying.

Mr. Jolly goes on to say:

"I believe that the table in these churches could be identi- (Continued on page 6, column 1)



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JOHN R. GILPIN.....Editor

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## "Word Of Salvation"

(Continued from page one)  
paper, I thought of the Scripture  
which says:

"Look not every man on his  
own things, but every man also  
on the things of others. Let this  
mind be in you, which was also  
in Christ Jesus."—Phil. 2:4,5.

Notice, it says, "Don't look on  
your own things. Instead of do-  
ing your own thing, think about  
others. Think about the Lord  
Jesus Christ."

I think about this in the light  
of my text, when Paul, preaching  
at Antioch on the subject of  
"Justification by Faith," said, "To  
you is the word of this salvation  
sent."

### WHAT IS THE WORD OF SALVATION?

If you will read the verses be-  
fore and following my text, you  
will see that Paul is talking about  
the Lord Jesus Christ. Jesus, I  
say, is the word of salvation.  
There is no salvation in church  
membership. There is no salvation  
in the waters of the baptism.  
There is no salvation in the bath  
of remorse. There is no salvation  
in the keeping of the law. The  
only word of salvation is the  
Lord Jesus Christ.

Let's notice some verses about  
salvation.

"And she shall bring forth a  
son, and thou shalt call his name  
JESUS: for he shall SAVE HIS  
PEOPLE from their sins."—Mt.  
1:21.

Before He was ever born, when  
Jesus was yet being carried in  
His mother's womb, the Word of  
God says that His name shall be  
Jesus, that she will give birth to  
a boy baby, and that He has a

task. That task was to save His  
people, the elect, from their sins;  
not in their sins, but to save  
them from their sins. That is the  
word of salvation.

Notice again:

"For mine eyes have seen  
THY SALVATION."—Luke 2:30.

When the Baby Jesus was  
brought into the temple for His  
first presentation there, Simeon  
took Him into his arms and bless-  
ed God, and said, "I am ready to  
die now, for mine eyes have seen  
thy salvation."

What is salvation, beloved? Sal-  
vation is not a creed. It is not  
something that you do. Salvation  
is a person — the Person of the  
Lord Jesus Christ Himself. As  
Simeon stood there in the temple  
with the Baby Jesus in his hands,  
he said, "Lord, now lettest thou  
thy servant depart in peace, for  
mine eyes have seen thy salva-  
tion."

Notice another Scripture:

"And Jesus said unto him, This  
day is SALVATION come to this  
house, forasmuch as he also is a  
son of Abraham. For the Son of  
man is come to seek and to save  
that which was lost."—Luke 19:  
9,10.

Jesus had come to a man named  
Zacchaeus. He was passing  
through the city of Jericho. He  
wasn't stopping there — just go-  
ing through. There wasn't any-  
body in that town for Jesus to  
deal with, but just as he got out  
to the edge of town, he looked up  
into a sycamore tree and saw  
Zacchaeus. Zacchaeus was so  
small he couldn't see over the  
crowd, so he had climbed up into  
the sycamore tree that he might  
see Jesus. Jesus looked up and  
said, "Zacchaeus, make haste,  
and come down; for today I must  
abide at thy house." Zacchaeus  
fell down at the feet of Jesus  
Christ, made a profession of  
faith, and took Jesus home with  
him for a big dinner that day.  
He renounced his former life,  
gave back the money that he had  
stolen from the people, and made  
a public confession of his faith in  
Jesus Christ; and the Word of  
God says that salvation was come  
to his house. What had come to  
his house? The Lord Jesus Christ.  
Then Luke adds the expression  
that "the Son of man is come to  
seek and to save that which was  
lost."

Listen again:

"This is the stone which was  
set at nought of you builders,  
which is become the head of the  
corner. Neither is there SALVA-  
TION in any other: for there is  
none other name under heaven  
given among men, whereby we  
must be saved."—Acts 4:11,12.

The Apostle Peter is preaching  
to the Sanhedrin in the city of  
Jerusalem, and he says, "Neither  
is there salvation in any other."  
In other words, salvation is only  
in the Lord Jesus Christ.

When I am preaching to you  
and say that salvation is in Jes-  
us, I am preaching not just a 20th  
century doctrine, but I am preach-

## We Proudly Present A Young Preacher Who Is Blest By TBE

It is a joy to us to present  
Bro. Bill Burke, Jr. of Lexington,  
Kentucky to the readers of The  
Baptist Examiner that you might  
know of his availability for the  
preaching of the Word of God.

Brother Burke works at the  
post office in Lexington, Ken-  
tucky and it was there, by the  
Providence of God, he first read



BILL BURKE, JR.

The Baptist Examiner. He mere-  
ly picked up a copy of the paper  
as it passed through the post of-  
fice where he worked with the  
result that he was so impressed,  
even with the first issue, that he  
became a subscriber immediat-  
ly. He says that TBE has been  
responsible for his doctrinal be-  
liefs and he thanks God for the  
day the first copy fell into his  
hands.

Brother Burke has been saved  
about four years, is married and  
has two children. I am unusually  
impressed by him to the extent  
that I would like to see him busy  
in the service of the Lord each  
Sunday. What a joy it would be  
if we might bring together some  
sound church and Brother Burke  
to be their pastor.

ing a 1st century doctrine. I am  
preaching the same thing that  
Peter preached in the first cen-  
tury when he preached to the  
Sanhedrin, for he said, "There is  
no other name other than the  
name of Jesus Christ."

Notice another Scripture:

"For I am not ashamed of the  
gospel of Christ: for it is the pow-  
er of God unto SALVATION to  
every one that believeth: to the  
Jew first, and also to the Greek."  
—Rom. 1:16.

In Romans 1, Paul is express-  
ing himself personally. In verse  
14, he says, "I am a debtor." In  
verse 15, he says, "I am ready." In  
verse 16, he says, "I am not  
ashamed." So personally, Paul  
was saying, "I am a debtor. I am  
Paul the debtor. I am ready. I  
am Paul the ready. I am not ash-  
amed of the gospel of Christ. I am  
Paul the unashamed." What was  
he a debtor to? What was he re-  
ady to do? What was he not  
ashamed of? The gospel, which is  
the power of God unto salvation.

It doesn't say that funny stor-  
ies or any kind of stories are un-  
to salvation, but he says that the  
gospel is the power of God unto  
salvation. The story of Jesus who  
died, was buried, and rose again  
is the gospel. Paul says that that  
gospel is the power, and the word  
for "power" is the word from  
whence we get the word "dyna-  
mite." He says the gospel — the  
death, the burial, and the resur-  
rection of Jesus Christ — is the  
dynamite that God used in bring-  
ing salvation to us.

Notice another Scripture that  
talks about salvation:

"For I delivered unto you first  
of all that which I also received,  
how that Christ died for our sins

according to the scriptures." —  
I Cor. 15:3.

Beloved, that is salvation; that  
is the gospel.

I met a man sometime ago who  
said that the gospel is the whole  
Bible, starting from Genesis and  
going to Revelation; that if you  
believe it all, that is believing the  
gospel. I said, Oh, no; the Word  
of God is truth from Genesis 1:1  
to Revelation 22:21, but so far as  
the gospel is concerned, the gos-  
pel is the death, the burial, and  
the resurrection of the Lord Jes-  
us Christ from the grave.

My text says, "To you is the  
word of this salvation sent." What  
is the word of salvation? The fact  
that Jesus Christ died, was bur-  
ied, and rose again from the  
grave.

Notice another Scripture of  
like nature:

"In whom ye also trusted, after  
that ye heard the word of truth,  
the gospel of your salvation." —  
Eph. 1:13.

What brings salvation? Paul  
says that it is the gospel, Paul  
says, "You at Ephesus, whom I  
have dealt with and whom I have  
led to Jesus Christ, the thing that  
brought you to Him and caused  
you to be saved is the gospel of  
your salvation."

Paul, in writing to Titus, speaks  
about salvation. Listen:

"For the grace of God that  
BRINGETH SALVATION hath  
appeared to all men."—Titus 2:11.

You are not saved because of  
the magnetic personality in the  
pulpit. You are not saved be-  
cause of any work on the part of  
the preacher, or on the part of  
any personal worker who comes  
to you and "buttonholes" you and  
drags you to the front to get a  
"corkscrew" confession pulled out  
of you. You are not saved on that  
basis, but rather, it is the grace  
of God that brings salvation.

Notice again:

"And that from a child thou  
hast known the holy scriptures,  
which are able to make thee  
WISE UNTO SALVATION  
through faith which is in Christ  
Jesus."—II Tim. 3:15.

How do you become wise about  
salvation? How do you know any-  
thing about salvation? Paul says  
here, "You have known the holy  
Scriptures from a child, and those  
holy Scriptures are able to make  
you wise unto salvation." All the  
illustrations and the sad stories  
in this world that preachers can  
put out will never cause a man  
to be wise unto salvation. The  
only thing that will give him a  
knowledge of salvation is the gos-  
pel of the Lord Jesus Christ. It  
is the grace of God that brings  
salvation.

Listen again:

"Salvation is of the Lord." —  
Jonah 2:9.

Whenever I come to this text  
of Scripture that talks about the  
word of salvation being sent to  
this group in the city of Antioch,  
in Pisidia, then I realize that that

salvation that was sent to them  
is the same salvation that Jonah  
said was of the Lord, when he  
declared, "Salvation is of the  
Lord."

As you read my text which  
says, "To you is the word of this  
salvation sent," I ask you, what  
is the word of salvation? I have  
read you ten Scriptures to show  
you that the word of salvation is  
Jesus Christ. There is no salva-  
tion apart from the Lord Jesus  
Christ. He came into this world  
to save His people from their  
sins. Beloved, when the Lord Jes-  
us Christ poured out His blood on  
the cross of Calvary, was buried  
and rose again, it was to save His  
people from their sins. When I  
tell you about that, I am bring-  
ing to you the word of salvation.

### II

### IN WHAT MANNER IS THE WORD OF SALVATION SENT?

There is a general commission  
that is given, when Jesus said:

"Go ye into all the world, and  
preach the gospel to every crea-  
ture."—Mark 16:15.

Certainly, beloved, that is one  
manner in which the word of  
salvation is brought to you, in  
that general commission that is  
given. In the providence of God  
that brought you here to hear  
the Word, in this manner is the  
word of salvation being sent to  
you. It was only the providence  
of God that brought you to church  
tonight. Had it not been for the  
providence of God, you might  
have been in Africa, or you might  
have been born in New Guinea.  
It could have been that you  
would have been born and suck-  
ed the milk of an Indian mother  
that never heard the gospel of  
Jesus Christ. I tell you, beloved,  
if you ask me in what man-  
ner is the word of salvation sent  
to you, I'll say not only through  
the general commission that was  
given, but in the providence of  
God that has brought you here  
this night to hear this message  
that I am preaching to you. In  
that providence of God, the word  
of salvation is sent to you.

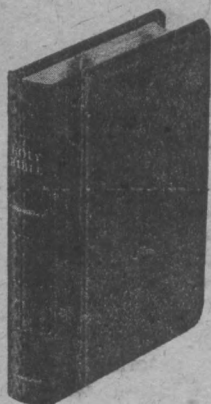
You might just as well have  
been sick tonight and stayed  
home. You might just as well  
have decided that you had some-  
thing to do and stayed away from  
the house of God. No, beloved,  
the providence of God brought  
you here, and I say to you, the  
word of salvation has come to  
you tonight in the providence of  
God that brought you here to-  
night to hear this message.

### III

### IN WHAT POSITION DOES THAT PUT YOU?

If the providence of God has  
brought you here to hear this  
Word, in what position does that  
place you? Certainly, it places  
you in a position of favor before  
the Lord, because surely the  
Lord has been good to you in  
bringing you here to hear the  
(Continued on page 3, column 1)

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first and the last."

wh. 1. 8.  
x ver. 7.  
y a Tim. 4. 8.  
z Mt. 29. 17.

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THE BAPTIST EXAMINER

OCTOBER 14, 1972

PAGE TWO



## "Word Of Salvation"

(Continued from Page Two)  
Word of God.

When some people go to church, they think they are honoring the preacher with their presence, or when they drag their filthy carcass unto the house of God, they think they are doing something as a favor to the preacher, by coming to the services. I say to you, not so! The very fact that you are allowed to come into the church building to hear the Word of God puts you in a position of singular favor, because you are doing something that multiplied thousands of people have never been able to do — you are hearing the word of salvation. Thousands of people have never heard it.

Just think for a moment's time of the Jews who have lived and died since the days of the Lord Jesus Christ. Would you believe me when I say that there is scarcely a Jew that has been born since Bible times that has come to know Jesus Christ as his Saviour? Only a very, very few here and there have come to know the Son of God as their Saviour.

You, tonight, hear the Word. You are in a position of singular favor. The word of salvation has been sent to you, but multiplied thousands and millions of Jews have died and gone to Hell that never heard of salvation one time. There are Jews right here in the city of Ashland who know not the meaning of the word of salvation. There are Jews all over America who have no knowledge as to the word of salvation. Talk about you, yourself. In what position does this put you, in that you have heard the word of salvation tonight? I tell you, beloved, it puts you in a position of singular favor — a position that multiplied thousands and millions have never enjoyed.

Just think of the people over in New Guinea where Bro. Halliman has labored. Those people for years, decades, and centuries have lived in those jungles of New Guinea and gone to Hell without any knowledge of Jesus Christ. Just think of the individuals here in America who know not the story of the Son of God. Think of those nations down in South America, and in Africa, and in India, and in China, and in Japan, and in Russia, and in all the world — people who have never heard the gospel unto salvation. I tell you, beloved, you are in a position of singular favor — the fact that God, in His providence, brought you here tonight so that you could hear a preacher tell you that salvation is in Jesus Christ — not in you and not in the church, but in Jesus Christ.

Brother, sister, I say to you, you are standing in a position of singular favor tonight. God has been so good to you. He has favored you, and now you know about it.

We read:

"But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." — Mt. 13: 16, 17.

Many prophets and many righteous people have desired the message that you are getting tonight. They haven't seen the truth. They have never heard the truth. Oh, what a favor God has bestowed upon you to allow you to hear the Word of God! Can I impress it upon you more when I say that God has been so good that you ought to fall upon your face before Him and thank Him for His goodness that He has told you tonight how to be saved? He has favored you from the multiplied millions that have lived and died and never had this favor.

I might go further and say it does not only put you in a position

tion of favor, but it puts you in a position of responsibility. There is a responsibility that falls upon you, that didn't fall on you until you came here to this house of God. The Psalmist very definitely speaks about the responsibility of the sinner, for he says:

"If he turn not, he will whet his sword." — Psalms 7:12.

Listen again:

"Except ye repent, ye shall all likewise perish." — Luke 13:3.

Talk about a responsibility, beloved, you have a responsibility now that you didn't have thirty minutes ago. Thirty minutes ago you hadn't heard the gospel, the word of salvation, as you have heard it these last thirty minutes. Now you know that salvation is in Jesus Christ. Now you know that you can't be saved in any other way except by and through the Son of God as your Saviour. Oh, what a favor God has bestowed upon you in allowing you to hear it, and what a responsibility is yours in view of the fact that you have heard it!

#### IV

### HOW WILL YOU TREAT THIS WORD OF SALVATION?

As I have said, the word of salvation is Jesus. The manner of salvation that has come to you is primarily the providence of God in allowing you to hear about it. The position that it puts you in is one of favor and responsibility. I ask you, how will you

treat this word of salvation?

Some of you at the end of the service will get up and walk out apparently unconcerned. You will treat the word of salvation ghastly and foolishly. I say to you, any man who walks out of this service tonight rejecting Jesus Christ, and procrastinating and refusing to turn to the Son of God — any man who refuses to do so walks out of this service acting foolishly and ghastly in the sight of God.

I recognize the fact that God has a time and place for every man to be saved, but I also recognize the fact that that same God says that you are a responsible human being. You are responsible for the way in which you react to this message. How will you, I say, treat this message of salvation that is sent to you tonight? Foolishly? Ghastly? Or will you accept it with delight? That word of salvation that has come to you this evening has told you about the Lord Jesus Christ. That word of salvation ought to thrill your heart. You ought to leap for joy. You ought to accept it with delight. You ought to rush forward and say, "Thank God that Jesus Christ came into this world to save me from my sins, and I rejoice that I can confess my faith in Him and begin to live my life for His glory." Oh, would to God that you might accept the word of salvation tonight with delight and joy!

When Jesus said, "Go ye into all the world, and preach the gospel to every creature," I rather imagine that Simon Peter, who oftentimes spoke up too soon and kept silent too seldom — I rather imagine that Simon Peter might have taken Jesus off to one side and said, "Now, Master, that is all right to say to go into all the world and preach the gospel to every creature, but how about those men who crucify you? Shall we preach to them?" I think Jesus would say to him, "Simon Peter, look upon every one of them. Those men who drove the nails into my hands, those men that nailed me to the cross, those men that mocked me, those men that brutally abused me in Pilate's judgment hall, look them up. Preach the gospel to every creature."

Then I can hear Simon Peter say, "Lord, how about that man that put the crown of thorns on your head?" Jesus said, "You go to that man and tell him that if he turns to me and is saved, I'll put a crown on his head — a crown of everlasting joy."

I think, beloved, that Simon Peter must have argued still further and said, "But, Master, how about the man that drove the spear into your side?" Jesus said, "You look up that Roman soldier that drove the spear into my breast as I was hanging there on the cross and tell him that there

is a nearer way to my heart. He can enter in by trusting me into the full appreciation of me as his Saviour."

Beloved, I say to you, the word of salvation is to go out to the world. It is our business to give it to the world. It is our business to let God's Word have a free course in the world.

#### CONCLUSION

My text says, "To you is the word of this salvation sent." Beloved, this word of salvation is a word of liberty to the captive. It is a word of healing to the diseased. It is a sword of direction to the bewildered. It is a word of refreshment to the weary. It is a word of drawing to those who are totally unable to turn to Jesus. It is a word of strength to those who are desperate in their strength.

Oh, might it please God to take those of you who are Satan's captives, who are diseased with sin, who are polluted with the things of this world, who are bewildered and don't know which way to go, who are weary with the things of this life, who are totally unable to turn to God, who are destitute of strength — might it please God to send the word of salvation to you to give you liberty, healing, cleansing, direction, refreshing, drawing, and strength. "To you is this word of salvation sent."

May God bless you!

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# The Baptist Examiner FORUM

"Please explain Rev. 22:18-19."

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



I don't think I could make these verses any plainer than they are, and I don't feel that I should try. I recall the time when I came across them, and they disturbed me very much for they didn't seem to fit into the rest of the teachings of the New Testament concerning salvation. Here we have the threat of one's part in the Book of Life being taken away, and we have no teaching to that affect elsewhere. In my disturbance I began to browse around to see what translators and commentators had to say. I found that portions of these verses are not found in some of the ancient manuscripts. Perhaps the solution of the problem lies in this fact.

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There are some lessons in this portion that are very positive. One is that it is a very dangerous thing to add to the word of God. Of course, these verses are warning against adding to the Revelation of Jesus as given to John in particular, but the underlying idea is that it is dangerous to add to any of God's word. There are those who add to the word by teaching salvation by works, others add to the word by claiming that we have to keep our salvation through our works. Another lesson is that it is just as dangerous to take away from the word of God. Many do this by not teaching the truths that are found in the Bible. Many people refuse to teach such truths as Election, Eternal Security, Total Depravity and similar doctrines and this is very bad.

I'm sure that the question is mainly, what is the meaning of the punishment. Frankly I'm not sure; however, I know what it is not. I know that this does not mean that a person who has been saved will have his name removed. God, who does not lie and who cannot change, has promised that we will never be lost after we have been saved. This is clearly taught in the Bible and God does not contradict Himself. There are some passages that we cannot understand but let us never make such verses contradict other clearly taught verses. "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27,28). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of

God" (I John 5:13).

God will never break His promise. We have eternal life. This is ours. Christ paid for our sins and He cannot charge them to us. Now as to what is meant by taking away the part from the book of life. I assume that it must mean that those who hope to have a part but do not because they add to or remove part of God's word. I don't know for sure but I trust the other three will answer more clearly.

E. G.  
COOK

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Birmingham, Ala.



If you believe there can be no contradictions in the Bible, if you believe that a saved person can never fall away and be lost, if you believe that all saved people are in the bride of Christ, if you believe the book of life contains the names of all the saved, and if you believe that the holy city is the dwelling place of all the saints, our authorized translation of the Scripture before us presents you with an insurmountable problem. This would create a situation even worse than the trilemma that J. R. Graves wrote about.

If the holy city is the future home of all the saints, and the person under consideration in V. 19 is expelled from that holy city, he has nowhere else to go except to the lake of fire. If his name is taken from the book of life he is no longer one of the saints. He had to be, in the mind and purpose of God, a saint at one time or another in order for his name to be in the book of life. And his name had to be in that book before it could be taken out of it.

It is self-evident that we have an impossible situation before us. And I pray that none of us will blame the original Bible for that situation. Here in V. 19 we see "the book of life," but in the original there is nothing said about the book of life. The word "book" in verses 7, 9, 10, 18, and the last word in 19 comes from the Greek word BIBLION. But the word "book" in the expression "book of life" comes from XULON which is the Greek word for tree. In V. 2 of this same chapter we see the word "tree" twice, and in each case it is XULON in the original. In V. 19 we see the same word XULON being translated book when it does not mean a book any more than it does a cow or a horse. Every other version that I know of puts it "tree of life" as it should be.

This does not solve our problem by any means, but as I see it, it does remove one obstacle. We see in V. 2 that the tree of life which bears a different kind of fruit each month is in the holy city. So all these different kinds of fruit are for the pleasure of those who dwell in this wonderful city. And if a person is removed from the holy city he automatically loses the pleasure of enjoying the wonderful fruit from the tree of life.

Now the question arises, If a person is removed from the holy city, and thereby loses the privilege of enjoying the tree of life, is there no other place for him to go except to the lake of fire? We know that if all the redeemed dwell in the holy city there would be no other place for him to go, and John 10:28 would be contradicted outright.

So in this case we would be forced to say that this person fell from grace and ended up in the lake of fire. But are you real sure that all the redeemed will dwell in the holy city?

In Jno. 14:2, our Lord said, "In my Father's house are many mansions." We want to notice that He said those many mansions were already there at that time. And it goes without saying that those many mansions were put there for somebody to dwell in. But in this same verse our Lord goes on to say, "I go to prepare a place for you." Those many mansions were already there, but He was going to prepare another place for those disciples to whom He was talking, and for those whom they represented.

In Revelation 21:9 an angel said to John, "Come hither, I will shew thee the bride, the Lamb's wife." But when John looked in V. 10 he saw the holy city. This holy city was spoken of as the bride simply because it is the home of the bride, and for no one else, except for the glorious Bridegroom. The Old Testament saints along with those of this age who are not in the bride will dwell in those wonderful many mansions that were already there when our Lord said He would go to prepare a place for, what I fully believe, is His bride.

In Rev. 22:14 we find that the tree of life is reserved for those who do His commandments. Most translations say "who wash their robes." But how can we wash our robes except by believing and accepting all the doctrines found in the Bible, not just those that suit our fancy. If we refuse to believe anything that is taught in the Bible we leave a dirty spot on our robe. I have a tract on "The Wall That Encloses the Bride" that I will be glad to send to anyone who might desire it.



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To explain these two verses, we must first establish to whom they are written for I do not believe we can ever understand them if we do not know to whom they are addressed. I am aware that the popular interpretation contends they were spoken to all mankind without exception, but such a view cannot answer the many questions surrounding these two verses. Others argue that they are spoken to all of God's children without exception. I cannot agree with that theory either for as I read these verses, I am made to know that the Spirit is speaking to those who are eligible to enter into the Holy City through the gates. Verse 19

warns us of the taking away of our part out of the Holy City (New Jerusalem). One of the qualifications for entrance into this city is to be a commandment keeper.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

These commandments are not the 10 commandments, rather they are commandments given to the Lord's church, such as baptism, the Lord's supper, love

He (Jesus Christ) will deny them the right to reign (live) with Him in the new city. Not only will He deny them this right, He will also be ashamed of them before the Father and His holy angels. Thus, we can be sure if one adds to the Scriptures, or takes away from their truth, he shall in no wise receive a full reward.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." II Tim. 4:8.

I would have you notice the grounds for Paul's hope of the crown of righteousness, "I have kept the faith." Because Paul kept the faith (words of the Scriptures), God will not take away His part out of the New Jerusalem.

I would also have you to note that the part which is taken out in verse 19 is not out of Heaven, that is, loss of spiritual life, rather it is out of the city, thus these two verses deal with rewards, or loss of rewards.

To you who believe that it doesn't make any difference as to what one believes or what one follows, may you ponder and consider very seriously the words of the Spirit when he states that one's part shall be taken out of the Holy City.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." II John 8.

Fred T. Halliman

(Continued from page one)  
out to the precious saints of God that only a few days before, at Tucson, I had been privileged to lead them in the organization of a Baptist Church. How I thank God for these people!

It would be interesting to know if any of you folk that I have mentioned at any of these places, providing you can remember, were thinking of me on the afternoon of September 26 between the hours of 4:30 C.S.T. and 5:00 M.S.T.

After we passed the Tucson-Phoenix area I spent the remainder of the time that was required to fly to Los Angeles, studying the first chapter of the Gospel according to John. Hardly before I realized it, it was announced that we were approaching the airport at Los Angeles.

At Los Angeles I had a three hour wait before boarding the 747 jet with the first stop at Honolulu. The 747's are so large you have the feeling that you are walking into an apartment building rather than an aeroplane. In fact, on two different occasions when I would be boarding one of these huge aircraft, upon entering it, I thought that I was passing through another building in (Continued on page 5, column 2)

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one toward another, and not forsaking the assembling of ourselves together. These are some of the commandments one must keep in order to be eligible to enter the Holy City. Therefore, verses 18 and 19 are written to commandment keepers (true Baptists) warning them of the importance of abiding in the truth (Scriptures) as it is written.

The Comforter is therefore warning each true Baptist (members of the body of Christ) that if they add to His word He will add plagues, and if they take away He will take away their part out of the Book of Life and Holy City.

To me personally, the greatest sins that any man can commit (if sin could be placed in a category) is to contend that God said something when He didn't say it — declare that God did not say something when He had spoken it. Because of these two great sins of omission and commission concerning the inspired word, God has promised us Baptists plagues (chastening) and to remove our part (rewards) out of the Holy City (New Jerusalem).

"If we suffer, we shall also reign with him: if we deny him, he also will deny us." (II Tim. 2:12).

"But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:33.

From these two verses, we can safely say that those who deny the Lord by taking away from the words of His prophecy, or add to His inspired word that



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## LETTER TO A FRIEND

Dear Joanna:

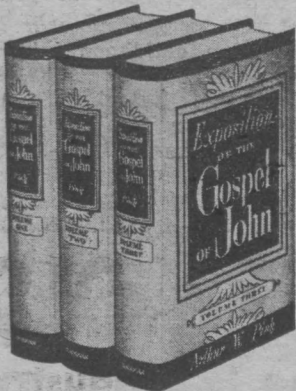
Please excuse my presumption in writing to you this way. Since we have never met, my name would mean nothing to you. We do have mutual friends, however, and they have told me about you and I feel as though we have been friends for years. Matthew tells me that your husband, Chuza, was a steward in the home of Herod. Your husband must be an honorable man to hold such a trusted position. I remember our Lord telling about the lord of the vineyard calling his steward to pay the laborers. This, no doubt, is only one of your husband's many responsibilities. Do you find living in Herod's home exciting? Were you in the group of servants that Herod confided to when he said that he thought Jesus was really John the Baptist risen from the dead? (Matt. 14:2). Herod must have been pretty shaken up by the things he heard about our Lord.

Dr. Luke told me you were one of the women healed by our Lord. He didn't mention if you were possessed with demons like Mary or if it was some other illness. (Luke 8:1-3). What a marvelous testimony you have had for Jesus. Forgive me for being just a bit envious. But when I think of your privilege of traveling with the Lord Jesus personally, touching Him, speaking with Him, hearing Him preach, my whole being yearns for His return when I too shall see Him face to face. And then I think of you being there at the cross and witnessing His agony. I must confess, I find myself pulling away from that dreadful scene. It is too terrible, too awesome, too holy, to be witnessed by sinful eye. Do you suppose that was one reason the Father caused the darkness that day? I am glad you were there with the Lord's mother. I'm sure you were a comfort to her.

Oh yes, before I forget it, I want to say "Thank you" for

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your service of love in the burial of our Lord. I deeply appreciate every kindness you rendered to Him. Certainly the multitudes had heaped the abuse upon Him. The preparing of the spices and ointments for the burying purposes was thoughtful of you. Somehow, I feel you were representing me in this act of love. Just wanted you to know that if it had been possible for me to have been there, I would have. Even after all these years my heart breaks as I think of your tears mingling with the spices as you prepared this ointment. (I've shed some of my own as I think of the part my sin played in His death.) Dear Joanna, we do have so much in common, don't we? Although we are separated by many years and different cultures we have a bond that cannot be broken.

Oh yes, I've been wanting to ask you, what did you think when you saw the tomb was empty? (Luke 23:55-24:10). I can almost picture you standing there with your mouth wide open in amazement. And those two men. The ones in the shining clothes. Were they really angels? Had you ever seen an angel before? I haven't but I am looking forward to it someday, soon. Dr. Luke told me about the men asking you, "Why seek the living among the dead?" I'll bet you were speechless, weren't you? Dr. Luke said that when the men told you what our Lord said about His being delivered into the hands of sinful men, to be crucified, and the third day rise again, that you remembered the Lord saying those things. Sometimes our memory needs a little jogging, doesn't it? Sometimes I am prone to forget how empty it was before I was saved. I tend to forget the huge price that was paid for my salvation. The shame, agony, and blood. Sometimes I'm prone to forget the need of prayer and take most of my blessings for granted. Yes, our memory needs much improvement.

I am also thankful that the Lord blessed you and your husband financially and then gave you a generous spirit. It encourages me to know that there were those with the Lord who gave Him of their physical things. (Luke 8:3). It is good to be reminded that the Lord saves folks from all walks of life. The rich as well as the poor. Isn't He wonderful?

One more thing before I close. Was it you and your husband that witnessed to Herod's foster brother, Manaen? Dr. Luke told me that after Manaen was saved, the Lord called him to teach in the Baptist Church at Antioch. (Acts 13:1). In fact, he was one of the men the Holy Spirit spoke to when He called Paul and Barnabas to the mission field. (v. 3,4). Of course, I know you know all about this, but if you are like me, you never tire of sharing them again with a friend.

Guess I'd better close for now. It has been so nice visiting with you via this letter. I am looking forward to seeing you soon.

Under the Same Wing,  
A Co-laborer

**Fred T. Halliman**

(Continued from page 4)  
order to reach the aircraft.

At Paducah no questions were asked when I was ready to board the plane. At Memphis my hand bag that I was carrying was searched. When the passengers were ready to board the international flight at Los Angeles a line was formed and one at a time marched down a gangway lined with fully armed guards. At a given point each was relieved of hand bags or luggage of any kind and that was opened, searched and then passed through a detecting device and if no bells rang or lights went on, your bag

was handed to an officer at the end of the line.

With nothing in their hands each individual had to pass through a device that would detect any kind of weapon that might be used in skyjacking. If anything showed up on this device the person was led out by two armed guards while a third went over the individual inch by inch with a hand detecting device until the object was discovered that caused the larger machine to indicate potential trouble. The man just ahead of me was having to go through this extra search. I was waved on through as the large machine showed nothing on me and I collected my hand bag and went on. I turned to see what was happening to the man that had been in front of me, and just as I entered the aircraft, I could see that they were still searching him with his hands high in the air. I do not know what ever happened to him but I never did see him board the aircraft.

We finally were airborne again at Los Angeles at about 9:30 p.m. Insofar as man-made things are concerned I believe Los Angeles is the most beautiful sight at night as observed in an aircraft at high altitude that I have ever seen. However, I could not help but think that with all its beauty insofar as the eye is concerned, it is a modern Sodom.

About four and a half hours elapsed and we were over Honolulu. As the huge aircraft circled for landing at the airport the entire group of islands could be seen with lights flickering from them from below us. As I had seen everything there was to see at the Honolulu Airport I elected to remain on the aircraft for the 40 minute stay there, a few others likewise remained on board.

After the plane had been refueled those passengers that were traveling on came aboard again and several new ones joined the flight there. It was about midnight when we got airborne again at Honolulu. It had been nearly 13 hours since I had left Paducah, Kentucky, and at that time it was 5 a.m. in Paducah. Those that had just boarded the plane at Honolulu found it just right for

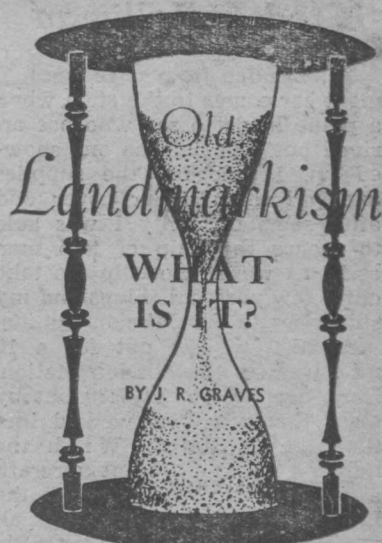
them to go to bed at the midnight hour, however for myself and a few others it was the time of day that we were normally getting out of bed; at least, that was so according to our built in clock.

Our next stop was at Nandi, in the Fij Islands. Nandi, is an international airport and a refueling stop; however there is not much there for the through traveler to see so I decided not to get off the aircraft at this stop either. While we were there the sun came up here at Nandi, but it was not Wednesday — it was Thursday morning. Should this sound confusing it is easily cleared up when you consider that Paducah had gained 7 full hours by the sun; however due to the International Date Line just east of Nandi a full 24 hours had been lost there when we crossed it.

After leaving Nandi our next stop was Sydney, Australia and we landed there about 9:30 a.m. on Thursday morning. When I stepped off the plane in Sydney I had covered 10,500 miles and had been on the same plane about 17 hours since leaving Los Angeles. This was the longest time in duration or mileage that I had ever been on any plane without disembarking.

Being early springtime in Australia the morning was cool and crisp. I had until 7:30 a.m. on Friday morning to wait over here before I could get a plane going to New Guinea. I got situated in a hotel for my stay there and then spent several hours looking around the city. As it turned out I might as well have stayed at the airport insofar as sleep was concerned, for by now my built-in clock was so confused, even with all the adjustments that I tried to make on it, I found that I was completely unable to sleep that night. About three a.m. I finally got up and read until five, and then checked out of the hotel and went to the airport to await the time when I would be boarding the plane for New Guinea.

About 7:45 a.m. we were airborne and our next stop would be Brisbane, Australia. After about an hour there we were off again and this time we would make our next landing at Port Moresby, in New Guinea. There was a 40 min-



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ute wait here in between planes and then we took off for Goroka in the Eastern Highlands and then on to Mount Hagen, in the Western Highlands.

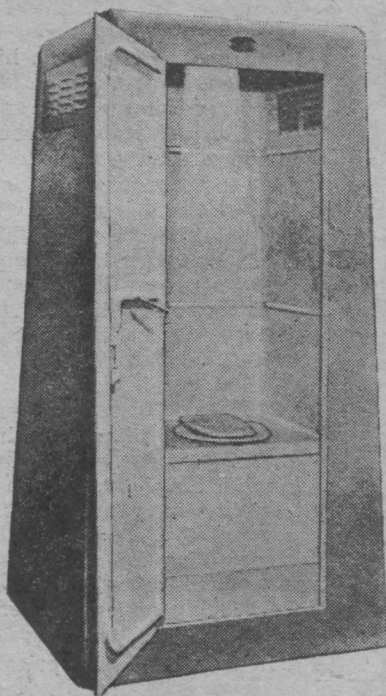
About two weeks before I left Paducah I had written to the airlines that I usually use from Mount Hagen to Koroba and had instructed them to have ready and waiting at the airport a load of supplies less my personal weight just in case it was one of those unusual days where one can fly from Hagen to Koroba after mid day. To my surprise it was one of those unusual days and I landed at Mount Hagen at 3:45 and by 4:15 the small aircraft was loaded with my supplies, myself and the pilot and we were on our way to Koroba, in the Southern Highlands.

We landed at the Koroba airstrip at exactly 5:00 p.m. After having been on the huge jets for the past two days the small Beechcraft Barron seemed to be tossed about continually as we went over the various mountain passes and at times it seemed that we would be pushed right into the side of the mountains by a strong gust of wind. I somehow was happy to have my feet on the ground at Koroba once again.

By the time we landed at Koroba all the airstrip help had already gone. Usually a govern-

(Continued on page 6, column 1)

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OCTOBER 14, 1972

PAGE FIVE



## Fred T. Halliman

(Continued from page five)

ment car comes to the strip when a plane lands to see who has arrived but this time no one showed up. I unloaded the supplies and put them under cover and after some difficulty I was able to secure the help of two men and two women to help me take out a few personal things and my suit cases to our Mission Station.

At 5:30 we set out for a 10 mile walk to the Mission Station. Dark overtook us at 7:30 but by eight that night we walked into the Mission Station. With the help of three different aircraft, a pair of strong legs and the Lord's blessing I had come all the way from Sydney, Australia to the Mission Station in a single day — a feat unheard of before. Next week I will report on the work and other situations here in New Guinea.



## Wine

(Continued from page one)

fied as the table of the devil and much more fittingly."

"At the same time, men will sip the devil's cup or brew and yet claim to be serving the Lord. If hypocrisy could be spoken of as being personified, then it is present when the fermented wine users gather in the name of the Lord, but sip from the devil's cup."

"However, religious groups gather in pious reverence, pour out the devil's brew, and drink in the name of Christ, yet never admit that they are, to some degree, drunkards."

"It is plain, ungodly sinning and direct mockery to bless fermented wine for the church to pass around for the people to drink."

"Men who use fermented wine, have not asked counsel at the mouth of the Lord, but can be assured of one thing, and that is, judgment from God's hand."

"A Baptist Church pretending to observe the Lord's Supper with fermented wine is only having a drinking party, because God is not there."

"No true New Testament churches shall go into the tribulation, but I am sure that most, if not all, fermented-wine sipping churches will be in the tribulation."

Well, I could go on and on showing some of the terrible things Mr. Jolly says about those who use wine in the Lord's Supper. But why continue? Surely this man has betrayed his stupid-

ity in the realm of argumentation, and his hatred of those who practice according to God's Word on this subject. I have been accused of using strong language in condemning heretics, but I am kind and gentle Joe, compared to Mr. Jolly.

Now, what is the basis for Mr. Jolly's book? How does he get around the clear and repeated teaching of the Word of God? One must wonder what men do with the Word of God when they oppose real wine in the Lord's Supper. Well, here is Mr. Jolly's method of interpretation. He takes the Hebrew and Greek words for wine. He says that when these words are used relating to something good and right, they mean grape juice. When these same words are used relating to something bad or condemned, they mean wine. My, my, how convenient. I have studied somewhat in the field of Hermeneutics. I have yet to discover this practice as a sound hermeneutical principle. Hermeneutics is the science of interpretation. There are certain hermeneutical rules or principles which are set forth in this study. Now Mr. Jolly has taught me a new one, which I have been unable to find in all my other studies. Here is Mr. Jolly's rule of interpretation. I can make a word mean anything I want it to. I can attach to a word the meaning that fits my pre-conceived theory. Brother, by this rule of Mr. Jolly's we can make the Bible mean anything we desire. The no-hellers can do away with Hell. The modernists can do away with the virgin birth. The Arminian can do away with election. Why we can make up our own beliefs, whatever we desire them to be, and then find verses in the Bible, give our own meaning to the words in those verses, and prove what we believe. I think the supreme court of our land must have adopted Mr. Jolly's principle of interpretation in their decisions by which they have gone contrary to the Constitution of the United States, and made the laws they wanted to make.

Now please understand this very clearly. Here is a well educated preacher. He is opposed to the use of wine in the Lord's Supper. He knows that the Bible teaches that something referred to by the same word as something which makes men drunk is to be used in the Lord's Supper. So how can he get around that. For instance, I Tim. 5:23 says, "Use a little wine for thy stomach's sake," and Eph. 5:18 says "be not drunk with wine (same Greek

word)." Now in order to get around this, Mr. Jolly says that the word in Eph. means fermented wine, but the same word in Tim. means grape juice. Mr. Jolly says that the same word, when used in one case means grape juice, in another case, it means wine. And how kind it is of Mr. Jolly with his inspired wisdom to go through the Bible and tell us which is which. You see, the Holy Spirit in inspiring the Bible left this part undone, and if it were not for Mr. Jolly's inspiration, you and I would not know what the Holy Spirit meant when we read the Word. Brethren, what will this principle of Mr. Jolly's do to the precious Word of God? It will destroy whatever part of the Bible it is used upon. Away with this method of understanding the Bible that would require an inspired man today to tell us which was which.

Now Mr. Jolly's whole book is made up of this hogwash. He goes through the Bible, taking

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instances where the word wine is used. He tells us whether it means wine or grape juice, and then moves on to the next passage. Along with telling us what the word means in each passage, he adds strong, insulting portions against those who use wine in the Lord's supper. This is the whole of his book.

Mr. Jolly uses the command in Lev. 10:9 that the priest was not to drink wine when he entered the tabernacle. He says this means we are not to use wine in the church. Does the command to take blood into the tabernacle and put it on the mercy seat mean that we are to do that in the church? Mr. Jolly ignores the fact that the command to not use wine when going in the tabernacle implied that they could use it at other times. Mr. Jolly uses the Nazarite vow not to use wine to prove his point. He fails to point out that this vow that one took not to use wine, implied that those not under this vow could use wine. Look at this passage in Numbers. In 6:3, the Nazarite after the time of his vow has expired and he has made his offering, he may drink wine. Mr. Jolly says that this means grape juice. Brother, this is surely the height of inconsistency. God says in the same passage of Scripture: This man cannot drink wine while the Nazarite vow is upon him, but when that vow has lapsed as to time, he may drink wine. God says that what he cannot drink for a time, he may drink after that time. But Mr. Jolly in his wisdom that is above the wisdom of God, informs us that God meant wine the first time and grape juice the second time. Ha, Ha, Ha, Mr. Jolly, I laugh at your stupidity in your efforts to get around the word of God. This one portion of the book alone is enough to disqualify such a man from being an expounder of the Bible.

In Lev. 10:9, the priest is not to drink wine when he enters the tabernacle. In Num. 28:7, the priest is to pour out strong wine as a drink offering to the Lord. Mr. Jolly informs us that the first of these is wine, and the second is grape juice. Jolly old Mr. Jolly, how good it is to have him around

to tell us what the Bible means, for we would have never guessed it for ourselves. Although he condemns it, Mr. Jolly admits that "Baptists of old used fermented wine." Well, let us stick with the old time Baptists instead of following this new breed of "make the word mean what you want it to" (so-called) Baptists.

Now the Bible is very clear on the wine question. It is clear that Jesus drank wine, else they would not have accused him of drinking too much wine and having been a wine bibber Lk. 7:34. John 19:30 informs us that "Jesus received the vinegar." Vine, on Greek words, tells us that the vinegar here denotes sour wine. I know no Greek authority that does not say that this vinegar was the sour wine which was the common drink of the soldiers, and we are plainly told that Jesus received the vinegar. The Bible is clear in John 2, that Jesus turned water into wine. The Governor of the feast would never have been deceived into calling grape juice the best wine of the whole feast. It is clear that the Jews used wine in observing the passover, and that Jesus used this wine in instituting the Lord's Supper. All the vile, terrible things Mr. Jolly says about those who use wine in the Lord's Supper, he says about the Lord and His eleven disciples among whom he instituted this supper. The Bible is clear that the church at Corinth was using wine in the Lord's Supper, because they got drunk from using too much, I Cor. 11:21. And you can't use enough grape juice to make you drunk. It is clear that Paul told Timothy to use a little wine for his stomach's sake. Mr. Jolly says grape juice, but God says wine. Mr. Jolly says wine is destructive, but it is a fact that alcohol is used in many medicines, and has medicinal value. It is clear that there is a leavening agent in grape juice (else it would not ferment) and when it is fermented, this leaven is worked out of it, and it is unleavened drink. It is clear that to use grape juice (a drink that has leaven in it) at the Lord's supper is to symbolically teach that there was sin in the blood of Jesus Christ. Away with such heresy as that.

Now all these things are very clear in the Bible. Mr. Jolly's desperate attempts to do away with the Biblical teaching on the liquid element to be used in the Lord's supper, will not change the clear teaching of the Word of God. And Mr. Jolly must give account to God for his violent attacks and deceitful handling of the Bible. My children worked up a little game at our table to confuse me and the good wife. They agreed among themselves that when they said salt they meant pepper, and when they said pepper they meant salt. They would then confuse us as to what we were passing them at the table. We soon stopped that game. Mr. Jolly has worked him up a game. When the Bible says wine, sometimes it means wine and sometimes it means grape juice,

and Mr. Jolly is the one to tell us when it means which. Mr. Jolly's game is quite confusing if you play it with him. But sound Baptists who desire to go by the Book will not play his little game, and God will one day put a stop to it.

Well, let us bid farewell to jolly Mr. Jolly and his little book of confusing and mystifying word games. Let us stand by the Old Book with the Old Baptists, be true to the Word and seek to glorify our Saviour by a proper representation of His sinless blood in our observance of the Lord's Supper. God bless you all.



## God Appreciation

(Continued from page one)

for His mercy endureth forever." Psalm 136:25.

It becomes very obvious that the earth is full (not half full) of the goodness of the Lord.

"He loveth righteousness and judgment: the earth is full of the goodness of the Lord." Psalm 33:5.

God has also revealed His goodness to us by supplying us with a great variety of good things to eat. I, in fact, ate at a table last Sunday where there was every good thing to eat. We had beans and potatoes fixed in many different ways. We had corn, salads, meats of various kinds, tomatoes, various kinds of pies and cakes and many kinds of soft drinks.

It is true that there is a lot of misery in the world, but, in the main, Man's good times outweigh his bad times. We, in fact, are well much more than we are sick.

The goodness of God was revealed most of all when He sent forth His Son to die for us poor mortals.

"But when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons"—Galatians 4:4-5.

God, then, is very, very good to us and we should say so. Let us praise the Lord for His goodness.

"O that men would praise the Lord for His goodness, and for His wonderful works to the children of men."—Psalms 107:8.

The patience of God is another one of His attributes which should cause us to appreciate Him more and more. Patience, in fact, is one of God's titles.

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus."—Romans 15:5.

God has been very patient with all of us. A parent is very patient with his children as he leads them from childhood into manhood or womanhood. The parent knows that his children have much to learn. He knows that an old head cannot be placed on a small child, so he governs his leadership accordingly. God, in

(Continued on page 7, column 1)

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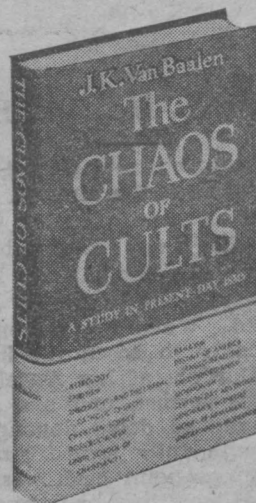
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PAGE SIX



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## God Appreciation

(Continued from page 6)

like manner, deals with us patiently, because He knows our frame. It is not that He lowers His standard because of our inability, but He leads us with His gentle hand, chastening us when needful.

"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. For they (parents) verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness." — Hebrews 12:6, 10.

God, according to Psalms 103:10, has been very patient with us, in view of the fact that "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." We also know from Romans 9:22 that God is even patient with the vessels of wrath who are fitted to destruction.

"What if God, willing to show His wrath, and to make His power known, endured with much long suffering the vessels of wrath fitted to destruction."

We, then, should appreciate our great God because He is very patient with us. We should also appreciate Him because of His being the God of all grace.

The mercy of God, like the

rain, is "over all His works" (Psalm 145:9), but the grace of God is only for the elect. It is by His precious grace that His glorious salvation flows to those of His choosing.

It is very important that we point out the fact that God's grace cannot be bought, earned or won. Grace, in fact, would cease to be grace if a person could lay claim to it by way of his or her own efforts. Paul emphasizes very strongly in Romans 11:6 that grace would cease to be grace if works enter into it.

"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."

We should appreciate and praise our God because of His grace and especially because His grace is eternal. God's grace, in fact, was planned back in the council halls of eternity. God, in the council halls of eternity past, ordained the ones on which His grace was to be bestowed.

"Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus BEFORE the world began." — II Tim. 1:9.

We should appreciate our God because His grace is not only eternal, but it is also free. This fact is stated very clearly in Romans 3:24.

"Being justified freely by His grace through the redemption that is in Christ Jesus."

God's grace, then, is eternal and free. It is also sovereign, in view of the fact that God only bestows it upon those of His own choosing.

"Even so then at this present time also there is a remnant to the election of grace." — Romans 11:5.

"Grace is a provision for men who are so fallen that they cannot lift the ax of justice, so corrupt that they cannot change their own natures, so averse to God that they cannot run to Him, and so dead that He himself must open their graves and lift them into resurrection." — G. S. Bishop.

God the Father is the fountain of all grace in view of the fact that He has purposed the everlasting covenant of redemption. God the Son is the only channel through which God's grace flows. God the Spirit is the one who bestows grace upon those who were ordained before of God to receive it. The Gospel is the publisher of God's glorious grace.

We, then, because God is the God of all grace, should appreciate Him. We should also appreciate Him and say so, because of His mercy.

"O give thanks unto the Lord: for He is good; for His mercy endureth forever." — Psalms 136:1.

God has been merciful to us all of our days, therefore, we should say thanks to Him continually by word and by action.

The Scriptures speak of God's mercy as being great, plentiful, tender, abundant and everlasting; therefore, let us never cease expressing our appreciation and

praise; yea, let our appreciation be great, plentiful, tender, abundant and continual.

One phase of God's mercy is to all of His creation. It is even to the person who does not believe on Him.

"His tender mercies are over ALL His works." — Psalm 145:9. "He giveth to ALL life, and breath, and all things." — Acts 17:25.

There are unbelievers who eat more fried chicken than I do. They have a better house, better clothes and a better car than I have (mine has over 200,000 miles on it). The reason being that God's general mercy is over all His creation.

"For He maketh the sun to rise on the evil and the good, and sendeth rain on the just and the unjust." — Mt. 5:45.

There is, on the other hand, the sovereign mercy of God, which is a reserved mercy. It is reserved only for the elect, or the heirs of salvation. It is this kind of mercy that is referred to in Romans 9:15.

"For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have com-

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passion" — Romans 9:15.

The mercy which God bestows upon the wicked lasts only so long as their physical bodies last. This mercy will not be extended beyond the grave. God will show no favor or mercy to the lost beyond the death of the physical body. These shall be cast into hell and tormented day and night for ever and ever.

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

There may be those who believe that God is too merciful to cast anyone into hell, but this idea has no Scriptural foundation to rest upon. You would be on safer ground if you were to place a rattlesnake inside your clothes and expect it not to bite you.

"Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, unto the third and fourth generation." — Exodus 34:7.

"The wicked shall be turned into hell and all nations that forget God." — Ps. 9:17.



## Timely Warning

(Continued from Page One) many cases something is "implied" to him that is contrary to Scriptures.

Again, his footnotes will have "Many ancient manuscripts omit . . ." but he doesn't give these MSS. Why? Is he ashamed of them? If they disagree with the received or majority text, I would be also. And what purpose do these notes serve, but to cast doubt on Scripture — he still paraphrases the verses omitted by the ancient MSS such as the Vaticanus, Sinaiticus, Alexandrinus, Etc. that came out of the

vast darkness of Romish monasteries and Papal dungeons, secluded in that darkness surpassed only by Rome herself, can hardly be called the true Scriptures, because the Word of the Lord is living (Acts 7:38); it abides with the Lord's Churches (Jno. 14:16); which only preach the truth (Jno. 14:17, I Tim. 3:15); it endureth forever (I Peter 1:25); it will not pass away (Lk. 21:33); so, unless you are a Mormon or like character, you don't believe the Word of the Lord has been lost for 1500 years, then brought to light to clarify existing Scripture — not at all — you believe the Word of the Lord has been where He said it would be — in His churches; and the Waldenses all through the Dark Ages had the Received Text (see "Which Bible" by Davis Otis Fuller). So away with the "ancient MSS", let them go back to that darkness from whence they came.

Then again, in his footnotes he gives the literal rendering or supposed rendering — why, I don't know unless he wishes to impress upon his readers his scholarship or supposed knowledge of the Greek, because his paraphrase isn't helped at all by his literal footnote — but in many cases ignored. Why should we read them if he doesn't? Note Eph. 5:26, "To make her holy and clean, washed by baptism and God's Word." He gives in the footnote, literally "having cleansed it by washing of water with the word." There is no truth in either statement! The Greek says "having cleansed (it) by the washing of water in (the) word." These clauses are datives, means — the last explaining the first; not baptismal regeneration (his text); Not baptismal regeneration plus the word (his footnote); but the Word only; and so Christ prayed "Sanctify them by the word" (Jno. 17:17). If he isn't affected by his literal renderings, and he shouldn't be, as they contain errors also — why would he want us to look at them? (!)

II

Particularly? The doctrines of grace.

In Acts 2:37 he says "These words of Peter moved them deeply." They were moved by a much greater power than Peter's words, "They were pricked in heart," passive, doubtless the Holy Spirit working with the Word. Why take the heart religion from the Bible, and effectual calling?

Acts 11:18 "—God has given to the Gentiles, too, the privilege of turning to Him and receiving eternal life." According to him, no longer does God give repentance, but a mere privilege to turn to Him! A terrible lie!

Acts 13:48, "— and as many as wanted eternal life believed," men doing the action here — just the opposite from the perfect, passive, participle "were appointed" in the Greek.

Romans 8:29, look how he handles "foreknew." "For from the

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very beginning God decided that those who came to Him — and all along He knew who would . . . "About the only thing true in this passage is his capitalizations of the personal pronouns referring to God. Foreknow means:

"On whom He set His heart beforehand" — Williams.

"Whose destiny He Himself appointed" — Phillips.

"Knew His own before even they were" — New English Bible.

"Predestinated" — Moffatt.

"Had marked out from the first" — Goodspeed.

"Foreordained" — Wuest.

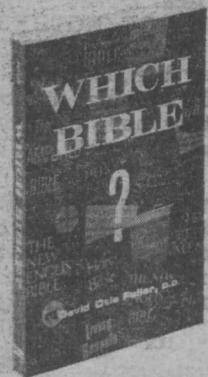
God certainly didn't know something about some — He knew them as sons beforehand.

Romans 9:13, "I chose to bless Jacob, but not Esau." He isn't translating, but imagining. The Greek says "Love" and "Hate."

II Peter 3:9, "He isn't really being slow about His promised return, even though it sometimes seems that way. But He is waiting, for the good reason that He is not willing that any should perish, and He is giving more time for sinners to repent." Here he deliberately omitted the pronoun "US" which refers to the ones to whom Peter was writing (Continued on page 8, column 1)

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(Continued from Page One) many cases something is "implied" to him that is contrary to Scriptures.

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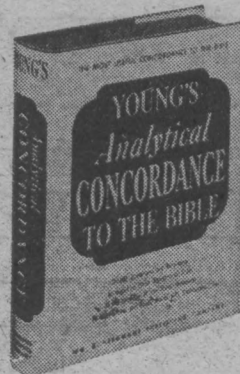
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## Timely Warning

(Continued from page seven)  
— the elect. Does he wield the same pen-knife as Jehudi? Same character? And many, many times he has Christ dying for "All Mankind." See II Tim. 2:6; II Cor. 5:19 and Heb. 5:7.

### III

The doctrine of the church. Heb. 12:23, "And to the church, composed of all those registered in heaven . . ." This is as big as you can get. This is Satan's big lie about the church. No longer is the church the local congregation of Scripture, such as the Ephesian, Colossian, Philippian, Roman, Thessalonian, etc., but everyone written in Heaven! Heb. 12:23 gives no hint of such a monstrosity — nor does any other passage in the Bible (the true Bible).

Evidently Mr. Taylor thinks his church was built on Peter because he doesn't capitalize Rock in Matt. 16:18, but does in Luke 20:17 and I Cor. 10:4 in reference to Christ, and then in his silly logic he puts Peter in Rome in I Pet. 5:13! Science fiction could use this author.

According to Taylor God no longer gets His glory through the church in Eph. 3:21, and the

church no longer is the pillar and ground of the truth in I Tim. 3:15, but that is no wonder since the church isn't built on Christ and is non-existent!!

So far we've noticed things he doesn't teach — inspiration, grace and the church, now let's see what he does teach —

### IV

Behold, Baptismal regeneration.

He leans toward it in John 3:5, accepts it in Acts 2:38, expounds on it in Rom. 6:3 and Gal. 3:27, and then gets somewhat hysterical with it in Eph. 5:26. But that is logical since he denies grace in salvation, he needs something. And after developing sinless perfection in Romans 6, 10, he hints in a footnote on I John 5:17 that the eternal life of a believer may be a very short eternity — one may fall from grace!

What is he? He resembles the Freewill Baptist, Methodist, and Holy Roller by man doing the action in salvation, and in sinless perfection, and falling from grace; the Campbellite in Baptismal regeneration; the Catholic on Peter; the Mormon on I Cor. 15:29; and all of them combined in his omissions. Is he of the "Father of lies" John 8:44? The Scripture is a clear, harmonic, inspired Truth—God is not the author of confu-

sion, contradiction, and discrepancies. The "Scripture cannot be broken." John 10:35.

The Scriptures tell us "Some men's sins are open beforehand, going before to judgment . . ." I Tim. 5:24, and since "Forever, O Lord, thy word is settled in heaven" Psa. 119:89, how wicked and presumptuous is the man who would change it on this earth!

But you say — isn't there any good at all in his translation? Well, since he has dropped salvation by grace, translated away the church of God, teaches baptismal regeneration, omitted true Scripture and endorsed so much error, what is left to praise? And since this edition is for the young of our land, who want to love every thing but God and God's way, this is the most wicked thing that could be given them. They need salvation — they need to "search the Scriptures" John 5:39, not a mutilation of it. They need to stop the craze of self-will worship and see themselves as hell-bound sinners as the true Scriptures see them — they need to see they need a righteousness they do not have and Christ Jesus is that righteousness.

Volumes could be written against this translation, but I trust enough has been written to warn future readers of it that they are fooling with a very deadly and dangerous thing. In our age of intellectual sophistry — where about any child you can find can read — when we pride ourselves as an educated nation — why can't we understand "Old English" — the King James version of the Bible? We can, but we would rather read the common vernacular like some trash we would pick up on the bookstand. Something we can just scan over — something that doesn't deserve learning. May the Lord help us not to do this with the Scriptures. Let's return to the King James Version — the only version representing the "received text," or, the Scriptures the Lord has always had in His churches.



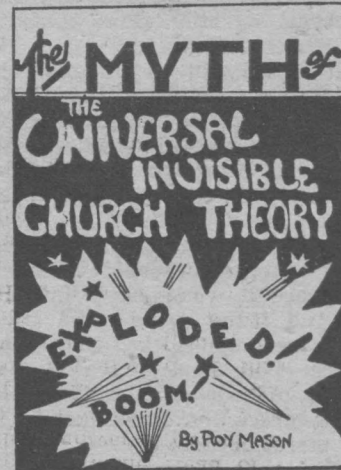
## Universal Church

(Continued from page one)  
and unscriptural.

The A. V. of I Cor. 12:13 reads as follows: "For by one Spirit are we all baptized into the body" — concerning this we shall have more to say later on. On I Cor. 12, Scofield, in his Reference Bible, has this to say: "Chapter 12 concerns the Spirit in relation to the body of Christ. This relation is twofold: (1) The baptism with the Spirit forms the Body by uniting believers to Christ, the risen and glorified Head, and symbol of the Body thus formed is the natural, human body (vs. 12), and all the analogies are freely used (vs. 14-26). (2) To each believer is given a spiritual enablement and capacity for specific service," etc. In capitalizing the word "body," Bro. Scofield unquestionably has in mind "the Church Universal." Should there be any doubt upon this point it is at once dispelled by a reference to the notes of Scofield on Heb. 12:23: "The true Church, composed of the whole number of regenerate persons from Pentecost to the First Resurrection (I Cor. 15:22), united together and to Christ by the baptism with the Holy Spirit (I Cor. 12:12, 13), is the Body of which He is the Head." It is to be noted that in both places the brother speaks of "the baptism with the Spirit," but in I Cor. 12:13 there is no mention made at all of any baptism "with" the Holy Spirit, either in the English or in the Greek; such is merely a figment of his imagination.

The R. V. of I Cor. 12:13 reads thus: "For in one Spirit were we all baptized into one body." We believe this is much better and a more accurate translation of the Greek than the A. V. rendering. But we have one fault to find with the R. V. rendering

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too. The capitalizing of the word "spirit" (pneumati) is utterly misleading, and while it is well nigh impossible to get at the real meaning of the verse, for the benefit of those who do not read the N. T. in the Greek, we may say that in the language in which the N. T. was originally written there are no capital letters used, except at the beginning of a book or paragraph. Pneuma is always written in the Greek with a small "s," and it is a question of exposition and interpretation, not of translation in any wise, whether a small "s" or a capital "S" is to be used each instance where the word for spirit is used. In many instances it is translated with a small "s" — spirit (Matt. 5:3, etc.). In others, where the Holy Spirit of God is referred to a capital is rightly employed. Furthermore, the Greek word pneuma is used not only to denote sometimes the Holy Spirit of God, and at others the spirit of man (as contra-distinguished from his soul and body), but it is also employed psychologically; we read of "the spirit (pneuma) of meekness" (I Cor. 4:21), and of "the spirit (pneuma) of cowardice" (II Tim. 1:7), etc. Again, in Phil. 1:27, we read "stand fast in one spirit." Here "spirit" has the force of oneness of thought, accord, object. Note that in Phil. 1:27, even the translators of the A. V. have used only a small "s" for "spirit" — as they most certainly ought to have done in I Cor. 12:13. One other point concerning the Greek: the preposition translated "by" in I Cor. 12:13 is "en," which is translated in the N. T. "among" 114 times, "by" 142, "with" 139, "in" 1,863 times. Comment is needless. "In one spirit were we all baptized" should be the rendering of I Cor. 12:13. The "baptism" here is not Holy Spirit baptism at all, but water baptism. Note: Whenever we read of "baptism" in the N.T. without anything in the verse or context which expressly describes it (as in Gal. 3:27; Eph. 4:5, etc.), it is always water baptism which is in view.

"In one spirit were we all baptized into one body." Into what body? The "Church Universal" — or a local church of Christ? We submit that a careful study of I Cor. 12 can furnish only one possible answer — a local Baptist church. Note the following points:

1. The head of the "body" described here in I Cor. 12 is seen to be on earth — vs. 16, 17. Now it would be utterly incongruous to represent the Head of the mystical, universal church (supposing such a thing existed, which as yet it certainly does not) as on earth, for the Head of that church which, in the future, will be the universal church of Christ, is in Heaven, and it is in Heaven the universal church will assemble (see Heb. 12:22-24). But it is perfectly fitting to represent (in the illustration of the human body) the head of the local church as on earth, for wherever a local N. T. church assembles for worship or to transact business for Christ, He is in their midst (Matt. 18:20).

2. In I Cor. 12:22, 23, we read of members of the body which

seem to be "more feeble," and of those "less honorable," and of "uncomely" parts of members. Now such characteristics of members of the human body accurately illustrates the differences which exist between the spiritual states of various members in a local assembly, but the illustration of the "body" here fails completely if the "Church Universal" is in view, for when the Church Universal meets in heaven every member of it will be "like Christ," "fashioned into the body of glory," and such comparisons as "more feeble," "less honorable," "uncomely members" will forever be a thing of the past!

3. In I Cor. 12:24 the apostle speaks of what God has done in order that there should be no schism in the body (vs. 25). Now let any individual reader ask, In what body is a schism (division) possible? Certainly not in the Church Universal for that is solely of Divine workmanship, into which human responsibility and failure do not enter. When the church of the First-Born assembles in heaven, glorified, "not having spot or wrinkle or anything," there will be no "schism" there. But in the church which the apostle is contemplating in I Cor. 12 there was "schism" (see I Cor. 11:18, etc.). Therefore it is proof that it is the local church, and not the Church Universal, which is in view in I Cor. 12.

4. In I Cor. 12:26 we read "and whether one member suffer, all the members suffer with it; or one member is honored, all the members rejoice with it." Now is this true of a Universal Church? Certainly not. Is it true that whenever a believer in Christ in India or China (of whom I have never heard) "suffers" that "all the members," all the believers in America "suffers" with it or him? Certainly often in experience, that when one member of a local church "suffers" all the members of that local church suffer, too. We must refrain from adding further arguments.

Sufficient has been advanced, we trust, to prove that the "body" referred to in I Cor. 12:13 is a local church, and that the "human body" is here used to illustrate the mutual dependence and relationship existing between its members. From this established and incontrovertible fact several conclusions follow:

First, the "baptism" by which one enters "into" a N. T. church is water baptism, for the Holy Spirit does not "baptize" anybody into a local assembly.

Second, no matter what our nationality — Jew or Gentile — no matter what our social standing — slave or freeman — all the members of the local church have been baptized "in one spirit," that is, in one mind, purpose, accord, and there is therefore oneness of aim for them to follow, oneness of privilege to enjoy, oneness of responsibility to discharge. Furthermore, they are said to "drink of one spirit," that is, they one and all appropriate symbolized by "drink" this oneness of spirit.

Third, there is only one way of entrance into a local church of the Lord Jesus Christ, and that is by "baptism" Scripturally performed by a Scripturally qualified and Scripturally authorized administrator, for we read "in one spirit we all are baptized into one body." IT THEREFORE FOLLOWS THAT NONE SAVE THOSE WHO HAVE BEEN SCRIPTURALLY "BAPTIZED" HAVE ENTERED "INTO" A N. T. CHURCH, ALL OTHERS BEING MEMBERS OF NOTHING BUT MAN-MADE INSTITUTIONS. Hence the tremendous importance of "keeping the ordinances" as they have been delivered by Christ Himself to His churches.

The writer would apologize for writing at such length (he has condensed as much as he possibly could) but cherishes the hope that his own personal confession with which he began this article will exercise others to search the Scriptures more diligently and to "prove all things" for themselves, not accepting the teaching of any man, no matter who he may be. Brethren, let us covet to be "Bereans."

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