

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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WHOLE NUMBER 1784

Further Exposition Of Epistle Of James

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

"Ye have condemned and killed the just; and he doth not resist you" — James 5:6.

The charges grow stronger and stronger until they have now reached to that of murder. The guilty ones may not have killed the "just" with a knife, but they have held back their rightful wages until they starved, or became ill and died because of a poor diet or a cold house. Our laws would not consider such to be an act of murder, but we, at the close of life, must answer to God and not man.

"... and he doth not resist you."

He, perhaps, did not ask for a raise when he had one coming, or he didn't press for the wages that were rightfully his.

James, when saying, "he doth not resist you," is not saying that the believer is to take all manner of insults without resisting. We are not to take the law into our own hands, but this does not mean that we cannot resist by way of the courts if someone burns our house or changes our

deed. James, I'm sure, is referring to the path of disciples, rather than the government of a state or nation. We, as far as the law of the land is concerned, must resist evil. We, in fact, must prove to criminals that crime does not pay. We can be sure, therefore, that the reference James is making is to private revenge.

Are we as Christians to endure all wrongs done to us and never resist evil? It is obvious from Matthew 18:15-17 that this is not what is intended.

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican"—Mt. 18:15-17.

The above verses, without a doubt, advise us to resist evil. These verses advise us to challenge the evil doer and to punish him if he does not repent. It, in fact, must be remembered that

our Lord resisted evil and attacked wrong doers.

"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when He had made a scourge of small cords, He drove them all out of



WILLARD WILLIS

the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables"—John 2:13-15.

We are admonished to bring offenders before the church. It stands to reason, then, that we also have the right to summon a law breaker before the judge, since the judge is God's means of preserving order in the community. We would be guilty of abetting evil doers, if we did not resist them in a lawful way.

We are only to bear evil (turn the other cheek) when it is private and personal, so long as we are not encouraging the evil doer. The Scriptures do advise us to turn the other cheek, but it is to be remembered that a slap on the cheek and a knife in the back are two entirely different things. We may go further and say that "turning the other cheek" does not mean for us to literally turn (Continued on page 8, column 1)

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the "Ten Virgins."

May it please the Holy Spirit to direct our thoughts as we discuss this teaching of the Kingdom of Heaven, which the Lord likens to ten virgins, who are separated into two groups of five wise and five foolish.

In the outset, I deem it necessary to discuss with you the meaning of the Kingdom of Heaven. Unless we understand what this kingdom is, we can never come to a true understanding of the Lord's teachings concerning it. There are many and varied interpretations as to its meaning. One interpretation is that it refers to Israel. Others picture the ten virgins as representative of all mankind without exception; while others expressly interpret it to mean the realm of all the saved (regeneration) out of which one can fall because of sin in their lives; and others interpret the kingdom to mean the Lord ruling through the Spirit in the church. I believe that the lat- (Continued on page 6, column 1)



AUSTIN FIELDS

that all may read and come to a better understanding of the great things Jesus was teaching His church (Baptist) when He spoke the parables of Matt. 25.

To this one who objected to the views that were in answer to a question in the Forum, may I state I appreciate your concern and comments, though I disagree with them. If we had no opposition to our views, then one would become careless and slothful in the things of the Lord. Opposition causes one to study to show himself approved of God. Your comments have caused me to re-study the parable with the result that I am all the more convinced that what I wrote at that time was the true meaning of the parable of

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" — Gen. 6:1,2,3.

May I say first of all that I ordinarily read everything that

is printed in THE BAPTIST EXAMINER. It used to be that I read it two or three times because I read it for proof. Any more, on account of the condition of my eyes, I don't read too much of the proof after the type is set, but I always read the copy before the type is set for it. However, of recent date, there was one article that appeared in THE BAPTIST EXAMINER that I did not read, and that was the Forum for the week in which they answered the question, "My Spirit

The Beginning Of A Series Of Recent Mission Patrol

FRED T. HALLIMAN
New Guinea Missionary

Dear friends:

Greetings to each of you from New Guinea. Trusting that as you read these lines, you all are enjoying the blessings of our mighty God. One of the greatest joys in my life is to know that I am serving a God that is sovereign and always accomplishes His purpose regardless of my weakness and failures. Were it not for this knowledge of His blessed truth, I would give up in despair.

Things here at the Sovereign Grace Baptist Mission are coming along fine and we are pleased to note that the Christians continue to grow in grace and the knowledge of our Lord Jesus Christ. At present we are making ready for a Conference to be held here on the Mission Station starting next Tuesday, March 20. I am expecting at least 30 Baptist preachers to be here for the Conference. I hope to be able to give a report on this later.

This article is the beginning of a series of articles reporting on a mission patrol that I have only recently completed. It was planned to report on this patrol from the bush, or at least to start the report, but due to my typewriter developing trouble, this had to be postponed. To say the least, this patrol was long overdue. However, due to the famine that has swept New Guinea during the last half of 1972 and up until recently, it was not practical to make the trip before. Let me say at the outset, and I believe the articles to follow will reveal, that this was one of, if not, the busiest patrol that I have ever made. Below and in the articles to follow,

I will try to give you a day by day report and then a summary of the patrol with the final article.

February 12. Upon many occasions when I plan a patrol of any length I seldom get away on the day planned. Seemingly there are always last minute things that crop up, apparently, if left undone would be disastrous. Things like this have delayed me as much as two or three days. For once, however, on this trip I was



FRED T. HALLIMAN

able to leave on schedule, as planned, and almost to the minute. From that point of view I would say we got an excellent start.

At 9:00 a.m. on February 12, I left the Mission Station by vehicle and my first stop was to be the Kelabo Baptist Church about 30 miles from the Mission Station. Other than rough roads we made the trip without any difficulty, arriving there about noon. An average of 10 miles an hour is good time for these roads. This church is about 40 minutes walk off the road, and, so we had to (Continued on page 4, column 5)

Look! Rome Is Being Helped Along By Southern Baptists

By W. J. FARMER
Romulus, Michigan

"And, behold, there was lifted up a talent of lead: and this is a woman that sitteth in the midst of the ephah. And he said, This is wickedness. And he cast it into the midst of the ephah: and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings: for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base." — Zechariah 5:7-11.

In this portion of Scripture, we are confronted by a woman. There are three women pictured in Revelation as the nation of Israel, the Bride of Christ, and the Great Whore of Rev. 17. The above description fits only the

Great Whore who is also the woman of Matt. 13:33. So this woman who is in the center of the ephah is the hellish Roman Catholic Church! If you want further proof of this fact, read verse eleven again. The woman makes her headquarters in "Shinar" which is the location of Babylon! Now, if that means nothing to you, read what Peter called the city of Rome (I Pet.



BILL FARMER

5:13). Now read the words of Rev. 17:5, "Mystery Babylon the Great, the mother of harlots."

O. K., so this is the same woman, the Roman Catholic Church, so what? Well, I'm glad you asked! Look with me at verse number nine. Here are two other women, handmaids of the Great Whore! It says, "they lifted" her, "between the earth and the heaven." Now these are the two sweet, young things I want you to think on.

First, you'll notice there are two of them. Two is the number of witness and testimony in the Scripture and according to the law. So, these ladies will bear the harlot on their shoulders and in (Continued on page 8, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MY SPIRIT SHALL NOT ALWAYS STRIVE"

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" — Gen. 6:1,2,3.

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Shall Not Always Strive With Man."

I had a reason for not reading it. I was preparing at that time a sermon on the text. The question came in from someone as to what the text meant, and I didn't read the copy on it for two reasons. First of all, I didn't want it to influence my message. In the second place, I didn't want the brethren to think that I was copying from them in regard to what they had to say. Therefore, (Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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"My Spirit"

(Continued from page one)

for the first time that I can remember, I printed the answers that the members of the Forum gave this question relative to Genesis 6:3 as to its meaning without knowing what they were saying; nor have I read it yet, because, as I say, I didn't want to be influenced by what they were saying, nor did I want them to think that I was copying from them when I preached.

For several weeks I have been thinking very seriously in terms of Genesis 6:3. I know that there is a lot of controversy concerning it, and I know that there is a lot of difference as to the opinion of what the text means. While I was in the hospital (November, 1972) the verse was called to my attention, and I was made to think about it very seriously and to consider it very closely at the time that I was sick myself. Consequently, the sermon that I have this morning has evolved over the last several months, and I am happy now to give you my message concerning this verse where God said, "My spirit shall not always strive with man."

I

THE ARMINIAN INTERPRETATION.

The usual Arminian interpretation of this Scripture is that God will go along with you so long. He'll knock on your door and He'll deal with you so long. But after while, God will just turn you loose and thus the Scripture is fulfilled, which says, "My spirit shall not always strive with man."

As I say, that is the usual Arminian interpretation of this pas-

sage of Scripture, and the majority of Southern Baptists, as well as the majority of the religious heretics within the world, believe and teach that this is the meaning of this text of Scripture. In other words, the majority of the brethren will say that this passage of Scripture means that a man can sin away his "day of grace." He can go so far that he can't come back to the Lord. God won't have him. I don't know how many times I have seen books that had sermons from this passage of Scripture and always they have been on the basis that a man can sin away his "day of grace." God will get to the place that He won't have anything to do with the sinner, and he will go so far that God won't call him. He'll go on to Hell then, because he has gone too far and has thus sinned away his "day of grace."

Years ago, I remember our dear brother, T. T. Martin, whom I knew and loved, who had a sermon on the subject, "Crossing the Deadline." That is a good subject. He said that a man can be called of the Lord so long and finally God will quit calling him. The man will go across the deadline. In other words, there is a point beyond which a man can go and God will never have anything more to do with him. It was a powerful sermon. It certainly moved lots of people to join the church. I don't know how many of them were saved, but it moved lots of people to make professions of faith all over the Southland.

I remember a young preacher preaching several years ago in a church just a short distance from us, in which he told about a young man who had been in the services sometime before. He told how he had been very definitely under the influence of the Holy Spirit. Another young man had sat there, and when the invitation was given, this boy had made a profession of faith. The other lad had gone out and had rejected, so this preacher said, the Holy Spirit's plea and call.

He said that these two lads got on their horses and started to ride home that night. When they came to the forks of the road, one went one way and one went the other. Presently, the one who was saved heard the other one calling, "Come back! Come back!" He hurriedly wheeled his horse around in the road and rode back to the forks of the road and on down the road to where this other boy was. When he got there, the other boy said to him, "I didn't call for you. The Holy Spirit has left me and I was calling Him to come back into my life."

That preacher, as I say, told that story in a Baptist church, just a short distance from here. When he told that story, there were 17 people who made a profession of faith for fear that might be their experience — that

the Holy Spirit might leave them and never come back into their lives again.

I can remember, years ago, another man preaching on the subject, "When the Lights Go Out on the Road to Hell." Now that's a good subject. I have a sermon on that subject. It is a good subject if properly treated. When this man preached this sermon, he said, "As you turn down the Holy Spirit's pleadings with you, one by one a light goes out; first one light, then another light, and a third light, and a fourth and a fifth. Finally, you are left in darkness. There is nothing left out there for you but Hell. God will not save you. You have sinned away your 'day of grace.' God would have saved you, but the lights went out on the road to Hell. God would have saved you, but you crossed the deadline. Now there is no hope for you."

I say, beloved, that is the usual Arminian interpretation of this passage of Scripture. I could stand here and tell you dozens of instances wherein I have heard this text preached from, and mutilated abundantly, by preachers who did not believe the doctrines of grace. Every one of them took this attitude, that a man can sin away his "day of grace" — that he can drive the Holy Spirit out of his life. Whereas God would have saved him, the time comes when God will not save him, and

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God won't have anything more to do with him. He has completely sinned away his opportunity of being saved.

I met a man on the streets of Russell, Kentucky, a short time ago. The sad thing about it was that it was just a short time before he died. When I stopped to speak to him and question him as to his spiritual status, he said he was still unsaved. He said, "One night, in West Virginia, I was in service and I felt the presence of the Lord. I didn't go forward. I didn't make a profession and I have never felt Him since. I am satisfied that I'll never be saved." Though I tried to show him the error of his way and the wrong of his thinking, he still walked away from me. He walked across the bridge to Ironton to get his drink for that morning. As he walked away, he said, "I'll never be saved. I am satisfied that I have sinned away my 'day of grace.'" In spite of all that I could say to him, I couldn't change his mind one particle. That, as I say, is the usual Arminian interpretation.

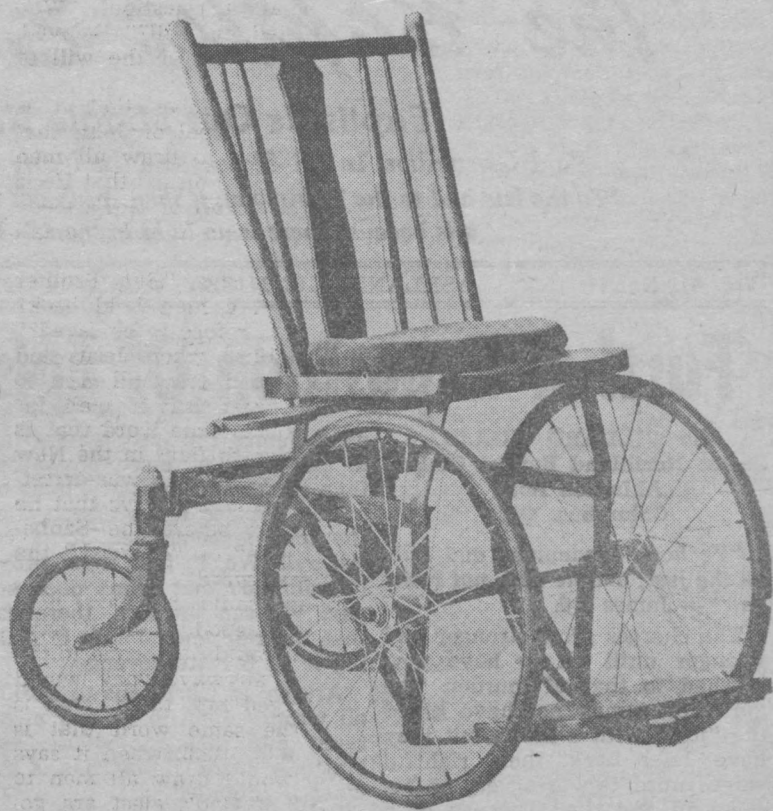
II

THE USUAL INTERPRETATION.

Then, there is the interpretation that our Calvinistic brethren put on this text of Scripture. They may be right. I don't think they are, but they may be. There is the usual interpretation that the best friends I have, put on this verse of Scripture. They say it refers only to the flood, and that God determined He was going to send the flood of waters in 120 years. He was just telling them that they had 120 years in which to repent before the flood came.

To me, that is not much different to the Arminian interpretation. The Arminians say that the Lord will come to you and then He will leave you. Our Calvinistic brethren say that the passage

F.D.R. SAT HERE



At the age of 39, Franklin Delano Roosevelt contracted polio. He went to bed one night feeling ill, and in the morning he couldn't get up. He couldn't walk.

He had a handicap. And yet, seven years later, he became governor of New York. Eleven years later, President of the United States.

He led the country out of the dark days of the depression, and still in a wheelchair, through the bitter years of a world war.

He was obviously as smart sitting down as he was standing up. And he was willing to work hard enough to prove it to himself and to the people of America.

Today, there are lots of Christians that are handicapped — some more grievously than others — and all these are handicapped because of sin.

Often some brother falls in sin which he may turn from in penitence, and still it will remain a handicap to him the rest of his life. Some churches and individuals will even hold one sinful escapade against a man for the balance of his life. Brethren, this ought not to be.

I know one preacher who about a year ago, when he was overworked and sick, started taking a little whiskey as a stimulant which resulted in a few months in him becoming a drunkard. He has since been able to overcome this habit, but many brethren will undoubtedly hold it against him and use it as a club over his head for the balance of his life. He is a good man and a good preacher. I insist that if God has forgiven him, God's people ought to do likewise.

Yes, F.D.R. rose above his handicap. I feel that every preacher and Christian who has the unfortunate experience of falling in sin should be encouraged to do likewise. May God help our brethren to feel likewise so far as any fallen brethren are concerned.

means within 120 years the Lord is going to bring a flood of waters and destroy everybody. There is really not too much difference between them. One is just saying that the Lord is going to judge you in 120 years, that you have just 120 years to get right with God. The other says that you can sin away your "day of grace." So there is not too much difference in their opinions.

III

MY INTERPRETATION.

Personally, I differ with both of these. I think the actual meaning of this passage of Scripture is that because of the entrance

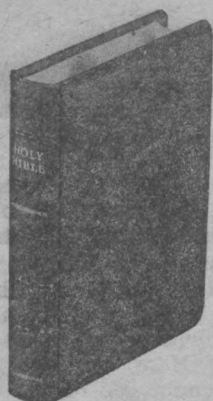
of sin into the human family, God is going to shorten the life span of individuals so that it will not be more than 120 years.

If you read carefully, you will find that the men in the Old Testament, prior to this, lived a long, long time. For example, we read in Genesis 5 that Adam lived to be 930 years old. That was the first man. Then the Word of God talks about Seth and he lived to be 912 years old. Then Cainan lived to be 910 years old. The next man that is referred to is Mahalaleel and he lived 895 years. After him came Jared who

(Continued on page 3, column 1)

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2 ch. 1, 8.
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z Mt. 29, 17.

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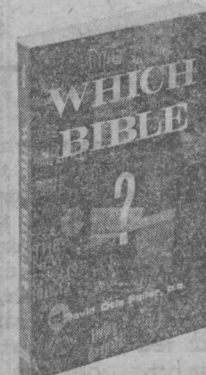
THE BAPTIST EXAMINER

APRIL 14, 1973

PAGE TWO

A TRULY GREAT BOOK

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



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

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"My Spirit"

(Continued from page two)
lived 962 years. Then came Methuselah and he lived to be 969 years old. As you will notice, all these men prior to the flood lived a long, long time. They enjoyed a tremendous longevity of life.

Right after the flood, you will notice that the life span began to drop. If you will look at the Word of God closely, you will find that Abraham lived to be 175 years old. Isaac lived to be 180. Jacob lived to be 147. From then on, the life span dropped down until not a man in the Word of God, to my knowledge, ever lived to be much over 120 years of age. Moses died when he was 120. A life span from then on was around 120.

Come on down through time and you will find David in the Old Testament and Solomon who lived to be about 50 years of age. The average life of man in the Old Testament and in the New is about 50 years. The Word of God even indicates life may be about 70 or 80 years. (Ps. 90:10). As I say, when God says, "My spirit shall not always strive with men," it means that he is going to have a life span that is shortened to be no more than 120 years.

There are three interpretations. The Arminian says that God will leave you; that God will call you for a while and then He will turn loose of you and let you go to Hell. My good Calvinistic brethren say that God was going to give these antediluvians 120 years to repent; if they don't repent, He is going to wipe them out. Then there is my position whereas I say that it simply means that a man's life span was going to be shortened so that man was not going to live as long as he had before, which was because of the entrance of sin into the human family.

III

WHAT THE ARMINIAN INTERPRETATION DOES.

The Arminian interpretation certainly brings in lots of things that are false when they say that you can sin away your "day of grace."

First of all, the Arminian interpretation denies the irresistible power of God. Mark it down, beloved, if God calls you today, and you resist, and you sin away your "day of grace," you'll die and go to Hell. God will turn you loose and let you go. If the Arminian is right in his interpretation, then this denies irresistible grace.

Beloved, I want to tell you, I don't believe it. I believe in a grace that cannot be resisted so far as the unsaved is concerned. I think that when God puts His hand upon a man to save him, that man is going to be saved. There isn't a way in which the individual can refuse or reject or spurn the grace of God to the extent that God will not save him. We read:

"Thou wilt say then unto me, Why doth he yet find fault? For

who hath resisted his will?" — Rom. 9:19.

Oh, what a question! "Who hath resisted his will?" Beloved, you just can't resist the will of God.

Do you remember that it is said in the Gospel of John that Jesus is going to draw all men unto Him? That means that He is going to draw all of God's elect. Not one of them is going to fail to be saved.

Somebody says, "But, Brother Gilpin, can't a man hold back? Can't a man refuse to be saved?"

In John 12:32, where Jesus said that He would draw all men to Him, the word that is used for "draw" is the same word that is used relative to Paul in the New Testament when Paul was arrested in the temple. It says that he was dragged before the Sanhedrin. "Drawn" — "dragged," the same Greek word.

Beloved, could he have held back? What good would it have done? He would have gone to the Sanhedrin anyway. They would have dragged him there. That is exactly the same word that is used in John 12:32 when it says that He would draw all men to Him. All of God's elect are going to be drawn to him. Mark it down, there's not going to be a single one of them that is going to fail to be saved. No man can resist the power of God.

Oh, it may look sometimes as if men resist that power. It may look sometimes as though men are holding back, that they just won't let God save them. But mark it down, God works with an irresistible power, and when God's time comes for that individual to be saved, he is going to be saved.

The Arminian interpretation of Genesis 6:3 denies the irresistible power of God. It says you can resist it, but you can't. There is not a verse in all the Bible, properly interpreted, but what will show you that the power of God is irresistible. You just can't resist it.

The Arminian interpretation denies the doctrine of election. Listen:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" — John 17:3.

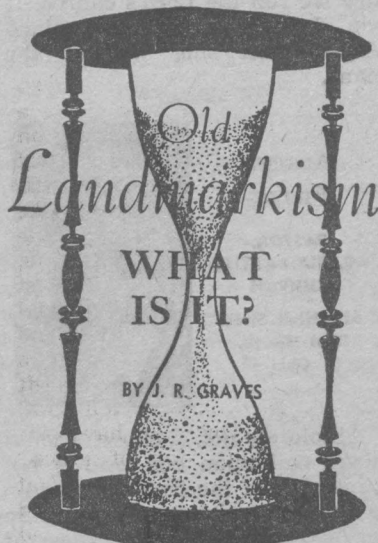
"While I was with them in the world, I kept them in thy name: those that THOU GAVEST ME I have kept." — John 17:12.

"Father, I will that they also, whom THOU HAST GIVEN ME, be with me where I am." — John 17:24.

Here are three verses that talk in terms of eternal life. They talk in terms of election that we are the gift of God the Father to God the Son, and He said, "I will that they also, whom thou hast given me, be with me where I am." Beloved, the man who says that Genesis 6:3 means that you can sin away your "day of grace" is denying the doctrine of election. He is simply denying that God elects men to salvation.

We read:

"Being confident of this very thing, that he which hath begun a good work in you will PER-



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FORM IT until the day of Jesus Christ" — Phil. 1:6.

What does this say? It says that if He begins, He is going to finish. I have said repeatedly that there is no such thing as God beginning to save a man then turning him loose and letting him go to Hell.

A few years ago, in Carter County, a weeping prophet of this area was holding a meeting and he hadn't gotten along too well. In spite of his tears and his pleadings, and in spite of all of his exhortations, he still hadn't gotten any "jinners." Thursday night of the second week of the meeting came, with just one more night to go. He stood there in the presence of the congregation, with tears streaming down his face, and he said, "You just won't let God save you." Poor, pitiful God. Man just wouldn't let God save him. Oh, how pitiful to have a God like that — a God who can't do anything unless you let Him. He stood there and made that remark in the presence of the congregation. "You just won't let God save you."

Beloved, you may think that you are keeping Him from saving you. You may think that you are holding back. You may think that you are holding out on God. You might have the idea that you can go on as you are, but Philippians 1:6 says that if He begins a good work in you, He'll finish it until the day of redemption.

To use an illustration that I have used before, I will say that there is no such thing as a spiritual miscarriage with the Lord. I was over in West Virginia preaching a short time ago and a young married lady came to the service that night. While I was preaching, she had a miscarriage there in the church building. It tore up the service. It wrecked the service that night. After the service was over, I was happy. I knew it didn't make any difference to the Lord on His throne. I knew whatever He did was all right. I took it as a good illustration as I talked to the people. I said, "There is in the process of nature that which we call a miscarriage, whereby a woman will not be able to carry the child which has been conceived within her womb. While that is true of nature, there is never a spiritual miscarriage with God. What is conceived of the Lord, it is going to come to birth."

Mark it down, beloved, it is the sweetest thought on earth. If you are conceived of the Lord, ultimately you are going to be saved. There can be no spiritual miscarriage because "he which hath begun a good work in you will perform it until the day of Jesus Christ."

Notice again:

"All that the Father giveth me SHALL COME to me" — John 6:37.

How many will be saved? "All that the Father giveth me shall come to me." It means just exactly what it says. All that God gave Jesus Christ as a love gift before the foundation of the

world, without an exception, are going to come to Jesus Christ and be saved.

That is election. God elects men to salvation. When God elects men to salvation, they are going to come to Him.

Sometimes it is a strange way whereby God brings men to Him. I remember Saul, in the New Testament, who one day was on his way to Damascus carrying letters of authority unto that city whereby he was going to bring bound unto Jerusalem all that were believers in Jesus Christ. As he went toward the city of Damascus, the Word of God says that a light shined out from heaven above the brightness of the noon day sun and it caused Saul to fall to the ground. When he got up, God said, "Saul, Saul, it is hard for thee to kick against the pricks." They took this old blind man Saul and led him into the city where he was blind for three days till his sight came back. I look at Saul as he can see naturally, and I say, "Saul, what happened out there on the road to Damascus?" He says, "I then got to see spiritually." What happened, Saul? "Up to that time I thought I was doing God a favor in the persecution of Christians. I thought I was helping the Lord out in persecuting Christians. Instead, I found that Jesus Christ was my all in all." Why? "All that the Father giveth me shall come to me."

Saul wasn't going to Damascus on a religious pilgrimage. He was not going to Damascus hoping that he would be saved. He was not going to Damascus because they were having a big revival meeting there and he wanted to attend that revival. He wasn't going to Damascus because of anything relative to his spiritual life. He was going there to persecute Christians. When he got there, he was a saved man. Why? Because "all that the Father giveth me shall come to me." God has a time, a place, and a way whereby His elect are going to be saved.

The Arminian interpretation of Genesis 6:3 denies depravity. If you say that a man can be saved and yet he won't, because he turns away from the Lord, that just denies man's depravity and the fact that he has to be drawn to God to be saved.

The Lord Jesus Christ said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Mt. 11:28-30.

Notice, He is talking to the people that are labouring and heavy laden, and He is saying to those individuals, "You come to me and you'll be saved."

Listen again.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard,

and hath learned of the Father, cometh unto me." — John 6:44,45.

You can be certain of one thing, to teach that men will want to be saved but they can't be saved, is nothing short of blasphemy. Men are depraved, and so depraved that they don't want to be saved. They won't want to come to God apart from the drawing power of God.

I heard a preacher say over the radio sometime ago that if the doctrine of election were true and depravity were true, then nobody could be saved, that salvation wouldn't be a matter of justice at all. He said that men couldn't be saved; that they would want to be saved and God wouldn't save them. He made it appear that God was a terrible monster if the doctrines of election and depravity were true.

I tell you, beloved, God's salvation is not a matter of justice. If it were, you and I would go to Hell. Salvation is a matter of the grace of God. Were it not for the grace of God, every last one of us would spend eternity in Hell. We are depraved. We are so depraved that we can't come to God unless God draws us. For a preacher to say that Genesis 6:3 means that you could be saved but you won't, and you'll keep on rejecting until God won't save you, for a preacher to say that, is just a denial of the depravity of man and the fact that God elects and God draws unto salvation. I say it is a denial of election, it is a denial of depravity, and it denies the irresistible grace of God.

I rejoice for this truth, that we have hope in Jesus Christ. The Lord Jesus Christ has had a certain number given Him by God the Father and every one of those who are the love gifts of the Father to the Son are going to ultimately be saved and come to a saving knowledge of the Lord Jesus Christ.

Isn't it wonderful to know that we have a Saviour who will save? He didn't come to try to save. He didn't come to partially save. He didn't come into this world to hope that He might be able to save. Rather, He came to save those whom God had given Him.

To me, this is precious. I am glad to know that we have a Saviour in Jesus Christ. It helps me and makes me to rejoice whenever I think about it — whenever I remember that on the Cross of Calvary He paid the penalty of our sins. That is what has to happen, our sins have to be removed; they have to be taken care of.

Of recent date, I was reading that in the country of Greece they had a number of cases docketed for court. Before those cases came to trial, the mice got into the archives where those cases were on record, and the evidence was destroyed. The records were destroyed so that those people couldn't come to trial. When I read that, I dare say that there were lots of men who were on trial there that thanked the Lord that the evidence was eaten up and there was no way to ever bring them to trial.

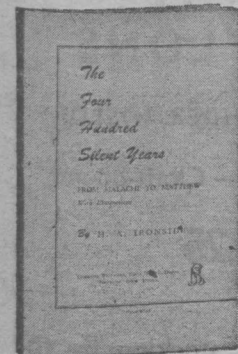
(Continued on page 4, column 4)

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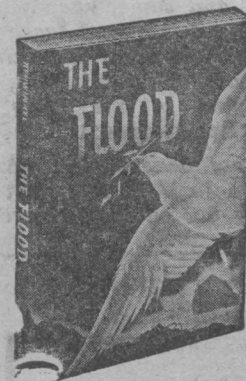
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The Baptist Examiner FORUM

"Should a church allow a person who is not a member of the church and is lost — to teach, preach, lead singing, play piano or be a deacon?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, a church should not allow such, and to do so is unmitigated foolishness. There are several good reasons for saying this:

1 — We don't read in the New Testament that they allowed such. To be sure, Judas managed to get in among the apostles, but look what he did, and look at how it ended!

2 — It is bad for such persons to be given positions in a church. It serves to make them think they don't need salvation, and they are liable to go on to the devil under the impression that they are all right.

3 — It is bad for a church to have such persons in leadership. It is an abomination to God, and it keeps people from being saved. They can't see why they need salvation when a church leader doesn't even profess conversion. An important business concern would not put persons in office who are not even identified with the business. They would have more sense than to do such a thing.

There is no limit to the stupidity of some churches and some church people, and about the most stupid of all things would be to put persons in leadership who were not even members of the church, and who were rejecters of Christ. But the devil is not stupid. He has sense enough to slip over such things on some churches. If he ever laughs, he must really go into loud guffaws when he slips over a thing of that kind.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



A lost person, whether a member or not, cannot teach or preach God's Word. He cannot understand it according to I Cor. 2:14. So how can he teach or preach something he cannot understand? He can make a lot of noise. In fact, he may be an eloquent speaker. But, remember, an empty wagon always makes more noise than one that is loaded. So when you hear someone teaching or preaching a social gospel, it is a pretty good sign that he does not understand the gospel of grace.

According to Acts 6:3, one of the qualifications for a deacon is that HE must be filled with the Holy

Spirit. That, of itself, would disqualify a lost person as a deacon. He could be a member of every church in town, but if he does not have the Holy Spirit dwelling in him he cannot be a scriptural deacon. There is just no way for a lost person to qualify as a teacher, preacher, or deacon.

But when it comes to the song leader and the pianist I know of no qualifications given in the precious old Book for them. However, a saved person should have more discernment in the matter of selecting songs that are scriptural. For that reason the few churches in the world today who want their singing, as well as their teaching and preaching, to be true to the Word would do well to use a saved man to lead the singing. But since the pianist plays no part in the matter of molding the teaching of the church, I see no reason why a lost person should not be permitted to play the piano, provided he or she is a clean living person, with a good reputation in the community.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
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No!! Definitely and positively, no. Why would anyone knowingly do such a thing? The church is the body of Christ. Those who serve God in it should fear God. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Corinthians 6:14, 15)

We have certain qualifications for preachers and deacons, and unsaved persons can't meet those qualifications. When Paul spoke of the gospel in I Corinthians 15, he said: "For I delivered unto you FIRST OF ALL THAT WHICH I ALSO RECEIVED . . ." (vs. 4). How can a man tell of Christ if he doesn't know Christ? In II Timothy 3:5 we are told to turn away from such false teachers. "Having a form of godliness, but denying the power thereof: from such turn away."

All workers in the church should be there for one purpose, and that is to give God the glory and strengthen the church. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Ephesians 4:11, 12).

The song leader and piano player are just as important in what they do. Let us be careful

how we run the Lord's church. If you don't have a saved piano player then sing without the piano.

AUSTIN
FIELDS
PASTOR,
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610 High Street
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Absolutely not. A church should never call upon one who is not a member of the church and who is lost to assist in the worship service, and this is regardless of what position needs to be filled. If one cannot be found who has been regenerated and saved, it would be better to leave that position open rather than to use an unsaved person. Those who are lost are dead in trespasses and sins, and this condition of total depravity reveals that the lost have no capacity to worship God, for they can't talk to, walk with, or praise Him.

When we come together in church capacity to worship, our purpose for so doing is to commune and fellowship with the Lord. The Lord has revealed to His church that those who worship Him, "must worship in spirit and in truth." For a church to use spiritually dead people as teachers, preachers, song leaders, piano players and deacons, and may I add to lead in prayer, in church capacity is to defeat the very purpose for which we are gathered. Those who are lost do not have the Spirit or the truth, thus that part of the service led by the lost would be vain and useless. In fact, we (Arabia Baptist) do not call upon those who have made professions of faith, but have not been baptized by a true Baptist Church, to assist us in our worship. Such a one is disobedient to the Lord's command and is therefore out of fellowship with God.

I am very much aware that some who are lost have great talents. Some are great speakers, while others have a wonderful voice for singing, and others are gifted with musical instruments, and these sound good to the ears of the natural man. Their talents oftentimes cause the natural man to shed tears, or to be lifted out of a state of sorrow and depression, but brethren, it is not the ears of the natural man that must be pleased, rather it is the ear of God which we must satisfy. Since our worship is directed toward His throne, our service should be conducted in such a fashion that will meet the approval of Him whom we serve. Cain came to worship at the appointed time and offered up his services unto God and they were rejected and condemned.

The only kind of service a lost man can offer God would be of the same nature of Cain's. Cain did not have the leadership of the Spirit, thus he was unable to offer God an acceptable sacrifice. Sinners in this age do not have the Spirit as the Comforter to lead in offering up spiritual sacrifices either. Thus it is definitely wrong for a church to offer unto God worship which is no more holy (without the Spirit) than was Cain's; therefore, one would be guilty of this sin were he to invite sinners to teach, preach, lead in singing or prayers.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" Rom. 8:26.

When we come to worship, we in reality, gather to dine. Jesus, after the resurrection, gathered the apostles around Him saying, "Come and dine." John 21:12. The Comforter exhorts us to come and dine as He (Spirit) set the table with the good things from Heaven

(doctrine). This food is not acceptable to the lost for they have no desire or taste for it, neither can they receive it. The reason they can't dine with us (Baptists) is that the food on the Lord's table consists of spiritual dishes, which they do not comprehend.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" — I Cor. 2:14.

In II Cor. 4:1-7, the Spirit reveals that the gospel (food for God's saints) is hid to the lost. They are blind and cannot see any thing other than fleshly gratification. Their teaching or taking part of our worship service would be only to gratify the flesh, and the Lord has declared, "They that are in the flesh cannot please God" — Rom. 8:8. Therefore, regardless of what part a lost person takes in our worship service, it would not be pleasing unto the Lord.

"My Spirit"

(Continued from page three)
Beloved, I got to thinking about that. There's some bad records against me, and there's some bad records against you. Every sin of your life is on file. What are you going to do about it? You can't destroy them. You won't be as fortunate in the sight of God as those prisoners in Greece were. Your record is going to stand. Beloved, I thank God for this fact, the Lord Jesus Christ on Calvary's cross died that we might be saved, and on the Cross of Calvary He paid this penalty that our sins deserved. Now he bids us to come to Him for full and final forgiveness. Listen:

"Repent ye therefore, and be converted, that your sins may be blotted out." — Acts 3:19.

"As far as the east is from the west, so far hath he removed our transgressions from us" — Psa. 103:12.

It doesn't say a thing about that you had better hurry up or you are liable to lose out. It does not say a thing about you had better quit resisting God or you will sin away your day of grace. It doesn't say that, but it does say, "As far as the east is from the west, so far hath he removed our transgressions from us."

Listen again:
"But thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." — Isa. 38:17.

"And thou wilt cast all their sins into the depths of the sea" — Micah 7:19.

Beloved, I am glad that nothing depends on me. I am so happy just to know that I can't sin away my "day of grace." I haven't any "day of grace" to start with. I have a day of wrath. Beloved, it is wrath, real wrath, resting upon my soul. Had it not been for Jesus Christ who knew me be-

fore the foundation of the world, chose me and in time, died for me — had that not taken place, nothing but wrath, the wrath of God, could have rested upon me. I am glad I can't sin away my "day of grace." I am glad you can't, too.

Might it please God to reach down and touch your heart, save your soul, and cause those of you who are here to trust Jesus Christ as your Saviour. How happy I would be, if in the providence of God, He would speak to some heart and cause that individual to realize that the only hope we have is in Jesus Christ. He is the one who takes care of the records. He is the one who chose us and who died for us. Beloved, I am glad to turn my case over to Him, that He might handle my record completely. Thank God for such a Saviour!

May God bless you!

Fred T. Halliman

(Continued from Page One)
park the car and walk, carrying the supplies and we finally arrived at the church about one p.m.

The people were expecting us and were preparing food when we arrived. We were warmly greeted, and after having rested for awhile from the tiresome 40-minute walk, we set about to prepare our quarters for a two-day stop with this church. By about 2:00 p.m. the people had the food on to cook which consisted of the inevitable three P's, pig, pumpkin and potatoes.

After the food was put into the ground to cook, and while it was doing so, we assembled at the church building for our first service of the patrol. The house was filled almost to capacity and we got off to a fine start on this first service. About a month previous to this I had spent about a day with this church and at that time there was considerable disturbance among this group of people, but the church had since been purged from the old leaven and now there was harmony and happiness. They were ready for a real season of fellowship around the Word of God, and with us, and each other.

After the services were over, in due time, the food was unearthed and large portions served to each individual with plenty to take home for the next day. Everyone enjoyed the fellowship until late afternoon, when the evening rain set in, and then it was time for each to go to his respective thatched hut where they would sit around a big fire, and reheat their triple-P meal and enjoy it in the privacy of their home.

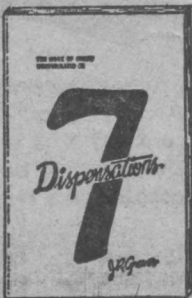
Likewise, I in my humble little hut that had been built for me, was enjoying a warm fire and roasting some pig and potatoes over the open fire, while the water for my tea was boiling. (Continued on page 5, column 2)

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"JOB'S WIFE"

There isn't much said about Job's wife. Actually just 10 words. And yet, if we look closely, we can tell much about her. We may be surprised to find that she was not much different from most of us. Strange, isn't it, that we are given the names of Job's daughter and not that of his wife. Perhaps that is so we can identify more closely with her. Most commentaries have her living before or during the time of Abraham. She apparently was the only wife Job had. We have no record of her death so she is probably the same wife that bore him ten children in chapter 42.

She was married to a deeply religious man. He often spoke of God, and with God. He believed in the resurrection of Jesus Christ and was longing for that day when he would be like Him. He ruled his house well. He was deeply concerned lest his children should sin. He was a wealthy man and had a prominent place in society. All these things about Job give us some knowledge of the life his wife had. It is evident they had many friends and were well thought of.

Then the calamities began to happen. Imagine the horror of this woman as these things began to pile up this day. There is a knock on the door and a servant tells them that all their oxen and asses have been stolen and the servants that were with them murdered. Before he can finish his story another servant comes running up and tells her that lightning has started a fire that has burned up all their sheep and the servants that were tending them were burned to death. Before she can recover from the shock of all this, another servant arrives with the news that all the camels have been stolen and those servants murdered also. And then the hardest blow of all. Another servant comes rushing up to say that a tornado had destroyed their son's house killing all of her children who were there having a party. Why wasn't she and her husband at the party? Perhaps they had intended

to go but were providentially hindered. Anyway, surely this was enough to cause any of us to ask, "Why did this have to happen to me?" Haven't you and I wondered when a lot less than this happened to us? This woman watched her husband as he received these blows. She watched him as he fell down and worshipped the Lord. She listened as he praised God for giving and taking away. Yes, she heard her husband bless the name of the Lord.

Before she can recover from the onslaught of these things, her husband is stricken with boils. He had them all over his body, even on the soles of his feet. He is hideous to look at. The pain was sheer torment. He took a piece of broken pottery to scrape off the scabs to get a little relief. Is it any wonder this woman began to doubt? Where was their God now? Why had he deserted them? Is it any wonder she encouraged her husband to commit suicide in view of the stench of his rotting flesh, the repulsiveness of the sight of him, and the seeming hopelessness of it all.

Her husband must have loved her greatly because his rebuke is gentle. "You speak as one of the foolish women speaketh." She was not one of the heathen women, but she spoke as they did. They worshipped many gods. And when one did something that displeased them, they would denounce him and go on to a new one. Job reminds his wife that both good and bad happen to believers and come from the hand of their great Jehovah. They can trust Him.

When we look at Job's wife, we have little to complain about. If we lose a possession, she lost every possession. If we lose a child, she lost all her children. Let us not despair. Let us look to the end of this woman. We see her once again a wealthy woman. She is at peace with her husband and the mother of ten children. So the end of her was greater than the beginning. Would it be stretching the imagination too far to suppose that she matured much in the faith? She became a true helpmeet for her husband. She bore his children, kept his house, and worshipped his God.

Fred T. Halliman

(Continued from page 4)

After my meal I got what I thought was an ideal spot next to the fire and decided to read and relax while the rain beat upon the thatched roof. About

30 minutes later as the rain got a little harder I had to move from where I was sitting due to the water coming through the grass roof. By about 9:00 p.m. I had had to move several times due to rain coming through the roof. However, other than having to dodge the leaks, these houses are quite comfortable. There were times when I had to take my tent with me everywhere I went, but now I have my own house at almost every place I have to spend the night. There are at least fifteen places where the people have built a house especially for my benefit. At some locations there is a house that has been built for the government officer near by, and in that case I use that house.

February 13. We awoke to a cold foggy mist hanging low over the valley, on this day. We had three services scheduled for the day and one of them was to be a baptismal service. It was about 9:00 a.m. when the people began

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to assemble and by 10:00 o'clock we met at the church building for our first service of the day. By the time this service was over, the mist had left the valley and the sun had begun to warm things up, which would make it much better for the baptismal service. At some of these places it is quite difficult to find a suitable place to baptize. With an average of about 14 inches of rainfall a month in this part of New Guinea, many people have a hard time of understanding how there could be a shortage of water to baptize in. However, this is easily understood when you stop to realize that all this part of New Guinea is nothing but hills and mountains with small valleys here and there, so as this vast amount of rain falls, it quickly drains off again and in this particular area where we were, there just aren't any catchments.

The people had searched for a place where there would be enough water to baptize, and finally wound up digging a good sized hole where a very small stream would flow into and fill with water. This location was right at the bottom of a little valley, possibly 200 yards across. The church sits on top of the mountain on the east side of this valley. In order to get to the place where the baptizing was to be held we had to descend about 2,000 feet which, at times, was so steep that I had to hold on to whatever I could grab in order to keep from plummeting to the bottom. In most cases I had rather climb these mountains than to try to go down them.

In due time we reached the pool, and then preached again before baptizing seven people into the church. There were lots of people from other denominations that had come to observe the baptismal service, and so this gave us an excellent opportunity to preach the gospel, as well as to demonstrate it in baptizing.

Going back up that mountain did not seem nearly as long as it did coming down, but it was more tiring. By that time, it was midday, and there was not a cloud in the sky. The sun seemed to cut right through your

body.

About mid-afternoon we decided to have the final service of the day which was to be the Lord's Supper. This was a beautiful service and again we had an excellent opportunity to present the truth to several from the Protestant denominations that were visiting the services. Most of the Protestant groups over here use either bananas or sweet potatoes for the bread, and various things for the wine, which is supposed to represent the blood of Christ. It is indeed a novel event for them to see the Baptist folk observe the Lord's Supper with the scriptural elements of unleavened bread and fermented, which is unleavened, wine.

By late afternoon we had finished out services with this church and had once again settled down for the night. By now I had a pretty good idea where the leaky spots in the roof were, and did not have to move more than once in order to miss the drips.

February 14. We got up on this day with the same situation of low hanging foggy mist over the valley. I wanted to get an early start as I had quite a distance to travel by car, and then quite a long walk through the bush to my next stop. As food was still short, I only took two natives with me and was going to rely on getting help from each place to help with the carrying of my supplies. Therefore, we had to wait for some help to come that morning to get my gear out to the road. On mornings like this, it is hard to get folk out early as it is cold and wet. After about an hour's wait, some help came, and we started back to the road. We had a good ministry with the Kelabo Baptist Church.

In due time we reached the road and the car and drove on to Lake Kapiago, about six miles away. I stopped in at the Sub District office and attended to a little business and was soon on our way again. In about an hour's time after leaving Kapiago we had reached the place where we were once again to park the vehicle and walk through the bush to where we would spend the next couple of days. At all the places where we were to visit the folk had been notified well in advance of our coming so we would have help at each stop with our supplies.

About an hour's walk through rough bush we reached our destination, a place called Horaia. I first visited this place on my last patrol just before returning to America in 1967. We established a preaching point there at that time with four people. After returning to New Guinea in 1968 I made another patrol through the area and visited the people there again and there were six people that were attending at that time. We soon, after that, established a mission of the group and have had services there each week thereafter.

The folk at Horaia are in somewhat of an isolated place and they always seem especially happy to see me. Most of the folk embrace me as if I were their father, and they had not seen me in years! This also happens at many of the other places. Several

people were on hand to greet me upon arrival, and others came later on. Due to a meeting that had been called by the local government counsellor, there were several people that could not get there until in the afternoon, so we elected to wait until they could all get there before having our first service. About 50 people were in attendance for the first service and our ministry at that location got started off in a good way. Food had been brought in by various individuals during the afternoon, and not too long after our afternoon service was over, the rains set in, and the people began to start for their homes in the bush after we had scheduled there services for the next day.

It rained most of the night but fortunately this roof did not leak so I did not have to move around so much to avoid getting wet. If these grass roofs are constructed right and with quite a steep pitch they will last for four years and not leak. Perhaps a minimum of maintenance will be needed during that time if there have been several strong winds. This house is nearly five years old and is still in good shape.

February 15. We woke up this morning to a fine day and the people began to come in quite early. This was to be a very special day for this group and they were bringing their three P's to celebrate the occasion with an afternoon feast. As mentioned above, this group has been a mission and had regular services since late 1968 after having started out with four people in 1966. The group had requested to be organized into a church upon my visit this time.

Our first service for the day was a church organization service. The Takibu Baptist Church has sponsored this mission over the years, since becoming a church. Upon assembling in the building the first thing they did was to give an offering to the Lord. This was before the organization service began. Fifteen people had previously been baptized upon authority of Takibu Baptist Church, and these voted to be constituted into a church. They called their pastor and elected to authorize a young man of their group who has been called into the ministry as their missionary. When the business end of the service was completed I preached a sermon and then the new church opened her doors for membership. There were five that had made professions of faith several months ago, and these were authorized by the church to receive baptism and full membership.

About noon we held the baptismal service baptizing the five candidates making the membership 20 in all, so our labors in this place since late 1966 has resulted in a Baptist church with 20 members. After the baptismal service we enjoyed some barbecue pig with plenty of wild ginger.

Our final services for the day, and with this group, was the Lord's Supper late in the afternoon. We enjoyed our stay and ministry at this place. With this we will leave you until the next issue of TBE where we shall continue with the report on this patrol.

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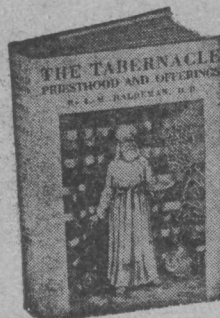
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PAGE FIVE

Ten Virgins

(Continued from page one)

ter view is the correct one.

Brother, let us take up the starting point of the Kingdom of Heaven for it is a definite fact that it had a beginning. If we can determine the time this kingdom began, we can appreciate all the more the teaching and points emphasized by our Lord. This kingdom is first mentioned by John the Baptist for we hear him tell his listeners these words:

"In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand" — Matt. 3:1-2.

From these verses, we conclude that the Kingdom of Heaven was not at hand before this time. I am aware that the Kingdom of God is an eternal kingdom; therefore, the Baptist in referring to it would not have said it was at hand. Rather, he was referring to a kingdom which had not yet come into existence, but was at hand, or very near. Also we know that John was a forerunner of that which he declared was at hand. Thus, when he declared the Kingdom of Heaven was at hand, he was pointing to Jesus Christ as the Lamb of God. The Kingdom of Heaven is therefore associated with Christ, and his earthly ministry. To further substantiate this view, we learn in the study of the parables that the Kingdom of Heaven did not go back beyond the coming of Christ and His ministry. I can find no Scripture to indicate its existence before the time John referred to it.

Since the Kingdom of Heaven had its beginning on earth, it will also come to an end as to its earthly position. This is very evident in that the parable teaches an absent Lord, and then His returning to judge those in whose hands He had left His goods (Word of God). He left His goods in the hands of His church which He instituted and authorized to carry on His work. She shall continue this until He comes, and at which time, the Kingdom of Heaven will come to an end on earth.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" — Matt. 16:18-19.

The keys in verse 19 refer to the authority to open or to close,

and He told His church (Baptist) that the keys He gave her were the keys of the Kingdom of Heaven; thus the Kingdom of Heaven refers only to the church age which began with Christ's personal ministry and ends with His personal return to gather His redeemed unto Himself. Israel is mentioned in Christ's parabolic teaching as a treasure which He found at first event, then He hid them in His field (world) while He selected a people from among the Gentiles for His name sake. The Lord did not possess the treasure (Israel) though He bought the field in which it was hid. The reason Israel is not a part of the Kingdom of Heaven is that she shall be God's peculiar treasure after the Kingdom of Heaven (church) is raptured. Israel, as of now, is hid among the nations and will remain there as His treasure until the Lord regathers them after the Kingdom of Heaven comes to an end. Thus, Israel has no part in the kingdom that our Lord is explaining in Matt. 25.

Furthermore, the word virgin or virgins could not be used in reference to Israel, for she is married and has brought forth a son. She (Israel) is married to the Father of Jesus Christ. Her Son is therefore Him whom we know as our Saviour and Lord. We read in Jer. 3:14 these words, "Return, O backsliding children, saith the Lord; for I AM MARRIED UNTO YOU." Not only did God claim her as His wife, but He also prophesied that she would have a Son. Let us listen as the Father promises Israel a Son who shall rule the nations.

"I shall see him, but not now: I shall behold him, but not nigh; there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly" — Num. 24:17-18.

Thus, Israel is looking for her Son as king, not as a bridegroom. Through the prophet Isaiah, He tells Israel, "Unto thee a child is born" — Isa. 9:6.

There are many other verses which I could refer to to prove that Israel could not be referred to as a virgin, but the ones I have used should suffice as positive proof that the ten virgins are not Israel.

The word virgin means one who is pure, beautiful and holy. In this parable, it is used to show forth the separation from idolatry, or whoredom, and to express the love and concern of these pure

ones (true Baptist churches) for the coming of the bridegroom, who is Jesus Christ. Therefore, the Lord pictures the Kingdom of Heaven (church age) as ten virgins, or that which is pure, beautiful and holy. You may object and state that five of them were foolish. Of course, I will agree, but may I point out that the five foolish were as much virgins as were the five wise. Their foolishness did not in any way cause them to lose their virginity. They were as much virgins at the end of the parable as they were at the beginning. The parable, dealing with ten virgins, is dealing only with true Baptist churches, which are pure, beautiful and holy in the sight of the bridegroom (Jesus Christ). Brother, may I point out that the Lord is dealing only with a marriage. Regeneration is not in view. Those who are eligible to be married to Christ are those who have been regenerated and baptized as He (Christ) was by the Baptist; they are members of the true church or virgins.

In this parable, the Lord designates a specific time that the church will be likened unto ten virgins, for He starts the parable with the word, "then." To find

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the time that the kingdom will come to be like these ten virgins, it will be necessary to go back to the last portion of chapter 24, for the word "then" connects Chapter 25 with Chapter 24. After a careful reading of Chapter 24, we find the saints being brought before the judgment seat of Christ to be rewarded (or loss of rewards).

"Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" — Matt. 24:42-44.

We can determine that "then" will be when the Lord comes to judge His servants and appoint them their portion whether it be a reward or appointing their portion with the hypocrites or unbelievers (doctrinally). Therefore, the parable of the ten virgins is a description in parabolic illustration of the end of this age and the judging of the deeds done in the body (Christ's church). Having revealed the time of the Kingdom of Heaven (church age), our Lord then proceeds to reveal the basis of this judgment, and He does this by dividing the ten virgins into two groups which He calls wise and foolish.

"And five of them were wise, and five were foolish" — Matt. 25:2.

I have heard men objecting to the belief that the five foolish were saved, stating "God would never call one of His children foolish." Brother, may I point out to you a Baptist church in which a number of her members had drifted from the truth, and God called them foolish.

"O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth before

whose eyes Jesus Christ hath been evidently set forth, crucified among you?" — Gal. 3:1.

A man is a fool to think that by not contending for the truth it will make no difference. Some seem to think that it really doesn't matter, even though the Lord has commanded that we, "Contend for the faith, once delivered unto the saints" — Jude 3. Some even think it wise to go along with the crowd though they do not agree. The Lord would have us know that such a one is considered to be very unwise and thus foolish. Even though all of us are going out to meet the bridegroom, the Lord declares some are wise and some are foolish. Now let us notice the basis of His judgment which separates the virgins into the two classes of wise and foolish.

"They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps" — Matt. 25:3-4.

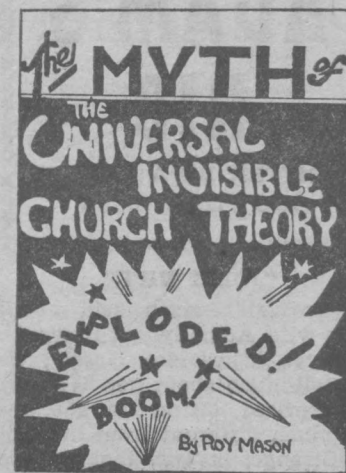
You will notice that all ten virgins took up their lamps, and went out to meet the bridegroom. It is at this point that many stumble and fall. Perhaps, it is because they have not sincerely examined these Scriptures, for they are following the popular interpretation, which teaches that the lamps these virgins took with them were salvation or spiritual life. Brother, no one picks up or takes eternal life like it was a lamp. Eternal life is the work of the Spirit planting within the elect the nature of God, and the recipient of that life have no part in it. But, here in the parable these virgins took their lamps. It is something they did, and not something done for them. Furthermore, the foolish took up the same thing as did the wise. Thus, both groups are alike at this particular point. Because both groups had the same thing, we must discard the popular theory that the five foolish were only professors not possessors of eternal life. In order to be consistent, we would have to teach that the five wise were in the same category for they both had the same thing.

I am not trying to minimize the importance of the lamps for they definitely are important. What I am trying to get you to see is that the popular interpretation is not the correct one. Now let us look into the Scriptures to identify the lamps which the virgins took up.

"Thy word is a lamp unto my feet, and a light unto my path. . . . The entrance of thy words giveth light: it giveth understanding unto the simple" — Ps. 119:105, 130.

From these verses, we learn that the lamps or lights are the Word of the Lord which each true Baptist is to take up and go out to meet the bridegroom. It is a definite fact that one without the Scriptures is walking in spiritual darkness and does not know the bridegroom as such. They are not going out to meet Him since they have no lamps (Scriptural knowledge — thus no faith). The lamps which all ten virgins took was

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the Word of God which is used to reveal Christ as the bridegroom. The Lord commanded His church (Baptist) to go into the world, but she doesn't go empty handed; she takes the lamp (Word) with her to lighten the way to the bridegroom to whom she is espoused. I believe that the Lord gave to His church (Baptist) and her only the authority to go forth with lamps (Scriptures). This, of course, leads to the great truth of a Baptist bride for one must have the truth in order to go forth and meet the bridegroom, and this truth is found only in the church where Jesus placed the Comforter to lead into all truth. This parable and its teaching also reveals that even among the Baptists, there are some who are foolish and are not worthy to walk with Jesus in white (wedding dress).

This brings us to the point of difference between the wise and foolish, which on the surface would seem to be an insignificant one, but we shall find that it is very important, yea, vital as to the marriage with the bridegroom. The difference we find to be the lack of oil, or in other words, the wise took an extra vessel of oil with them, but the foolish did not think it wise. Brother, this is the only difference between the virgins. All ten had lamps; all ten had lights, but the five wise prepared themselves so if the bridegroom tarried they would be equipped to wait until such a time as He should come. Oil is a symbol of the Holy Spirit, and in this teaching, He (Spirit) is pictured as the Comforter who energizes the church (Baptist) or empowers her in her journey toward the coming of Christ. He, the Spirit, is the one who leads into all truth. No one else can lead the church into truth. Furthermore, no one else can lay claim to Him for the Lord promised Him only to His church.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not (Continued on page 7, column 1)

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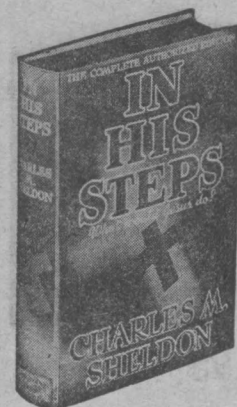
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Ten Virgins

(Continued from page 6)

Speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" — John 6:13.

From this we can begin to understand that the five foolish had not prepared themselves for the delay in the coming of the Lord, whereas the wise did. Brother, would you please return to the last portion of chapter 24 where we have the same teaching by our Lord. Here is one servant, with two possibilities: one in verse 45 which our Lord calls faithful and wise servant. Then in verse 48 the Lord says, "But and if that evil servant (still a servant) shall say in His heart, My Lord (still his Lord) delayeth His coming", then verse 50 the Lord tells us of the coming of the Lord to that servant. "The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of." That, brother, is the same picture we have portrayed in the ten virgins. People unprepared for the coming of the Lord, not in respect to eternal life, but in respect to works, or taking up the cross and following Jesus.

One may be a member of a Baptist Church and not believe in the coming of Jesus, thus his work is not energized by the Comforter and he would be without oil. By leaning to his own understanding and becoming care-

less and indifferent, he becomes foolish with the result that he is without oil (works energized by the Spirit) when His Lord comes.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps" — Matt. 25:5-7.

In these verses, the Lord tells us that all ten virgins slumbered and slept. Notice again the similarities between the wise and foolish. There are seasons of work, seasons of rest (sleep), but once more the five foolish were not condemned because they slumbered and slept, rather because they did not have extra vessels of oil. It is only natural that we slumber and sleep waiting for the coming of the Lord. The picture is that it was a long walk and then a long wait until the bridegroom came, yet they did not lose completely their zeal for the coming of the bridegroom. Because the bridegroom tarries in His coming, there is need of rest. This is true of us all for there must be seasons of working and seasons of just simple rest and reliance in Christ and His promises. Thus, the church works in the vineyard of her Lover (Jesus Christ), then rests in His promise that He will come and take her to be with him.

It was then that they (virgins) heard the cry, "Behold, the bridegroom cometh; go you out to meet him." Only those who are the children of God will hear His voice when He comes, and His children are the only ones who will arise to meet Him. I would have you notice that the five foolish heard the cry. Not only did they hear, but they, with the five wise rose to meet Him. This is the rapture of the saints which will take place at the end of the world (church age). Thus, the Kingdom of Heaven to which the ten virgins is likened is removed from the earth.

After the rapture, the saints must appear before the judgment seat of Christ, and also immediately after the ten virgins rise to meet the bridegroom, we find them trimming their lamps. The trimming of their lamps is but the cutting away of that which gave no true light. The wick charred and burned, thus our dead works which are not energized by the Comforter will be cut off and destroyed at this judgment.

"For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" — II Cor. 5:10.

May I also point out that it was not until after the virgins arose and trimmed their lamps that the five foolish became aware that their lamps were going out, and they needed oil to make it burn its brightest. It will be here that the saints shall come to the knowledge of their rewards and position with Christ in the Millennium age. Many, like the five foolish virgins, will be made to know that their failure to be true witnesses of Jesus will result in their lamps going out — saved yet so as by fire.

The time of truth has come to

the five foolish virgins. They have now realized that the only things that will count at the judgment are the things that one does for Christ. Oh, that the Spirit might use this lesson to teach the children of God that it does make a difference as to what one believes and contends for in this life. Those who suffer and sacrifice for the cause of Jesus will find their lives, after the rapture, for their works will then be made manifest that they were wrought for Jesus Christ, their life's work saved with the bridegroom taking them to be with Him as His beloved bride. The preparation for the coming of the bridegroom paid off for the five wise, and so it shall be with all those who love Him and labor for Him. Coming to the knowledge that there was a difference between them, the five foolish asked the five wise for their oil.

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves" — Matt. 25:8-9.

In thinking relative to the request of the five foolish virgins, I assume that it would only be natural for them to ask oil of the

and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" — Isa. 55:1-2.

That which we are to buy is the truth, and we are not to buy that which is not bread, which refers to the doctrines contrary to the truth. Thus, the five foolish virgins are instructed to buy the truth, and they are instructed to go to the church where the truth is stored. Verse 10 of the parable reveals that they left hoping to secure additional oil, but while they were away the bridegroom selected His bride from those who were ready.

"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" — Matt. 25:10.

Once more we need to pay particular attention to the actual words so as to better understand the Lord's teaching. First, the ones who went in were ready or qualified because they had the extra vessel of oil (works, under the leadership of the Comforter). Having entered with the bridegroom, the Lord closed the door to the marriage. This was not the door to spiritual life, but to the marriage. We need to keep in mind that the five foolish virgins were not prepared for that event (marriage) though they were resurrected with the wise. They (foolish) lost the honor of reigning with the bridegroom over the nations of the earth. They did not lose eternal life.

Now let us examine their return to the door of the marriage pleading for entrance:

"Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" — Matt. 25:11-12.

This at one time was a mystery to me for when they came back they were still without oil and had nothing which the bridegroom would accept. Were the places where they went sold out; why didn't they secure this oil? The answer is the stores were closed. Verse six tells us it was midnight. The day (church age) was over, and the storehouses (New Testament Churches) were raptured — thus they were closed as to buying and selling. In fact, our Lord has told us to "Work while it is called day, the night cometh when no man can work." Since this was night time, it was too late to produce works, and they came back empty handed. Once more, the Lord emphasizes the importance of our work in this life for it will be too late to produce the works that would qualify one to be a part of the bride after the resurrection.

Because of the late hour, and there being no storehouses (Baptist churches) open, these five foolish virgins (still virgins) were turned away from the marriage door with these words, "Verily, I say unto you, I know you not." Once more we need to be very careful for the popular interpretation tells us that these five fool-

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ish virgins were sent to Hell; whereas, the truth of the matter is the bridegroom sent them nowhere, all He did was deny them the right to enter the marriage door. I am aware that He told them, "I know you not," but may I ask the question, He knew them not as what? It is the voice of the bridegroom, and He told them I know you not as my bride. Brother, I personally know many women, but to everyone of them with the exception of my bride, I can say, I know you not. I do not mean that I do not know them in any sense of the word, rather I am speaking of a certain capacity, which is being my wife. So, it is with the bridegroom for He knew them as to regeneration for they were raptured (arose), were called virgins, had lamps, but their lights were going out. The only difference in them and the five wise was the extra vessels of oil. Therefore, all ten were regenerated, all were looking for the coming of the bridegroom, all ten trimmed their lamps, but the five wise, because of preparation for the coming of Jesus as the bridegroom, were granted the honor of being married to the Lamb — thus worthy to walk with Him in white (wedding dress).

"He that overcometh, the same" (Continued on page 8, column 5)

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wise after seeing the blessing bestowed upon them. They desire to be partakers of their works, but the Scriptures affirm that each one of us is to give an account of his own deeds, as each one must answer for themselves. The wise refused their request telling them to go to them that sell, and buy for themselves. Evidently, this is the method by which the five wise secured their extra oil. Buying it from those who buy and sell. May I point out that the oil which the five wise had and which the five foolish desired was not eternal life. Neither did they ask for life for they had that, and the wise would never have answered their request for spiritual life by telling them to buy and sell, rather they would have done as the first Baptist did — point them to the Lamb of God that taketh away the sins of the world (elect). To buy and sell indicates works. Eternal life does not come to us by works.

The wise in answering the foolish virgins also reveal that there were storehouses where this oil could be bought. The answer of the wise would be ridiculous if there were no places for the product to be secured. But, brother, there are storehouses on earth full of oil. These storehouses are known as true New Testament Baptist Churches where the Holy Spirit lives, having taken up His abode with them on Pentecost. The oil in question in the parable is the works of the Comforter through the church. This is the only place on earth that the oil can be secured. God gave it to His church and her alone.

The answer as to buying and selling is answered by the Lord through the Prophet Isaiah.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy

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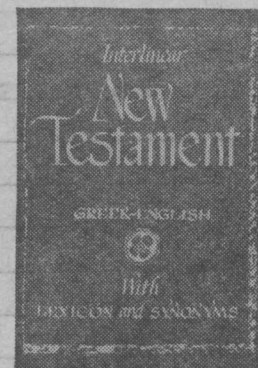
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Epistle Of James

(Continued from page one)

the other cheek. We, if we did such, would be tempting the evil doer to commit further wrong. The meaning is that we are to meekly bear those insults that are no more damaging to us than a slap on the cheek. The same meaning applies to the one who would take our coat or compel us to go the extra mile; however, if our house is involved, rather than our coat, or if ten miles are involved, rather than one; then, we must reconsider the matter. It boils down to the fact that a slap on the cheek is not equal to the loss of an arm or leg, and the loss of a coat is not equal to the loss of a car, and the one extra mile will not harm our bodies. We, if we miss these points, miss the entire message.

We, in our land today, are observing as the courts in our land refuse to resist evil with any force. Those who commit murder, in many cases, are resisted with only a few years behind bars, rather than being resisted with the electric chair, or some other

means of capital punishment. It is argued today, on the basis of Exodus 20:13, that our courts do not have the right to take life; however, these bleeding hearts fail to read and hear Genesis 9:6 and Exodus 21:12.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man"—Genesis 9:6.

"He that smiteth a man, so that he die, shall be surely put to death"—Exodus 21:12.

Let it be remembered that He who said, "thou shalt not kill," also inspired the above verses to be written. He who breaks God's commandment as recorded in Exodus 20:13 ("thou shalt not kill"), should expect to find himself in Exodus 21:12 ("he that smiteth a man so that he die, shall be surely put to death").

The man who hung on the cross beside our Lord acknowledged that his death was the proper penalty for his crime. He, in fact, believed in capital punishment.

"And we indeed justly; for we receive the DUE REWARD of our deeds: but this man hath done nothing amiss"—Luke 23:41.

The murderer kills what belongs to God (Ezekiel 18:4), therefore, God has set the penalty as death and man is not at liberty to change it.

"Be patient therefore, brethren, unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" — James 5:7.

"Be patient therefore, brethren . . ."

It will be found that a person who has very little patience also has very little faith, in view of the fact that patience is the fruit or product of faith. The believer is to believe to see the goodness of the Lord, rather than see to believe His goodness.

"I had fainted, unless I had BELIEVED TO SEE the goodness of the Lord in the land of the living"—Psalm 27:13.

We believe that our Father will never lie to us, therefore, we completely rely on every word He has spoken. The Red Sea may be before us and Pharaoh's army behind us, but we are patient, because He has promised that He will never leave us or forsake us. We, in fact, believe that our Father has never made a mistake, therefore, we are patient.

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

We peel potatoes so as to get at the best part. God also, in a sense of speaking, peels us by adversities so that we will be better Christians. Let us, then, not think and talk so much about the peelings in our lives, but may our conversation be on the result of the peelings. Let us be as patient as the potato; knowing that the end result will be good.

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"—Hebrews 12:11.

"Be patient therefore, brethren, unto the coming of the Lord . . ." James 5:7.

How long are we to be patient? Will one hour, one day or fifty years of patience be enough? The answer, of course, is no! We, according to the passage before us, are to be patient "unto the coming of the Lord." There is no place this side of our death or the coming of the Lord to say that it is enough. We, in fact, must never expect the patience we had yesterday to suffice for today. We, if we are under a heavy trial, must never throw up our hands and quit.

"Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed"—Hebrews 12:12,13.

"... and hath long patience for it . . ."—James 5:7.

It is not always easy to wait for the garden to produce new potatoes and peas, since these fixed together makes a dish fit for a king; yet we must wait until the earth and sun have done their work. The same applies to many other phases of our lives. It, for example, is not easy for a boy or girl to remain in college four years so that he or she might obtain a degree; nevertheless it usually requires four years to earn the precious degree. The farmer and the college student are patient because they know the process cannot be hurried up. This, of course, is more true of the farmer than it is of the student. It even requires patience to make a cake. I recall the first cake my daughter, Peggy, baked. I recall that it was very difficult for her to wait until the fire had done its work.

We, in our lives, must wait for God's plan to be realized for each of us. You will recall that Abraham and Sarah had great diffi-

culty waiting for God to give them Isaac — God's promise to them.

"... until he receive the early and latter rain"—James 5:7.

The farmer has "long patience." What kind of patience do you have? Is it long or short patience? The person with "long patience" is he or she who take God at His Word. Long patience says with Job, "though He slay me, yet will I trust in Him."

"... until he receive the early and latter rain" — James 5:7.

The farmer waits until the earth, sun and rain have done their work. The lady who bakes a cake waits until the fire has done its work. May we too, spiritually speaking, be willing to wait until the Lord has finished His work in our lives.

You may remember that Job had great difficulty in waiting for God to remove the boils from his body. He went so far as to question God's action in the matter of his many calamities. God, however, proved to Job by asking him many hard questions which he could not answer, that he was to trust God and never question any of His actions. God, in fact, asked Job where light came from, why the ostrich laid her eggs and left them laying in the sand, who set the wild ass free and why a unicorn was not a trustworthy animal. Job didn't know the answer to these questions plus a host of others. God, therefore, in essence, said to Job, "if you don't understand the workings of nature, then, on what basis do you question the workings of My providence?" We should take a lesson from Job and be patient; knowing that our God does all things well.

"... until he receive the early and latter rain"—James 5:7.

God has appointed rain as a means of bringing forth the harvest. He has also appointed trials in our lives, as a means of making us mature in Him.

"That no man should be moved by these afflictions: for yourselves know that we are APPOINTED thereunto"—I Thess. 3:3.

May the Lord richly bless you with the message He has set before us.

Rome

(Continued from page one)

Second, these two ladies carry the filthy old whore up into the sky! Now, does that remind you a little of the World Council of Churches and The Southern Baptist Convention? Well, it should! Imagine, if you will, Baptist taking "mass" together with Catholics! I have a picture

of one such event. The soundest big shot in the convention, W. A. Criswell, has plopped into the sickening bed of fornication, as well!

Third, what an awful sin it is to lift up this wicked old hell-bent prostitute as the Southern Baptist Convention has done! They have become a handmaid to the church that brought you Hitler, Karl Marx, Lenin, Stalin, Fidel Castro, Napoleon, the Mafia, 95 percent of the world's liquor industry, and the soon-to-appear Anti-Christ! Now, I begin to hear the big shots squirm and say, "We're opening dialogue with Catholics so that the cause of Christ will be furthered." Well, let us not joke with (scholar's talk for "kid") ourselves! No longer does the Convention claim to be Biblical and very few even claim to be Baptists! Indeed, they have become the handmaids of the harlot.

To any reader who belongs to a Southern Baptist Convention church, how long are you going to help carry the Great Whore around? It is surprising sometimes to see how ignorant the average Southern Baptist Convention church member is, of what is going on in their marvelous cooperative program. At least you know this much now!

Zechariah did not ask about the woman being carried (vs. 10), but he did ask who those carrying her were. In vs. 11, we find that they are the builders of the harlot's house. I wonder just how long many "Baptists" will help establish Catholicism in the world!



Ten Virgins

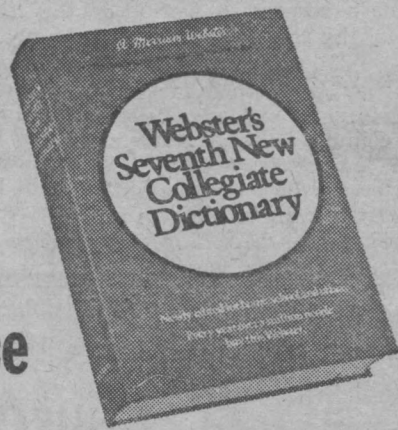
(Continued from page seven)

shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my father, and before his angels"—Rev. 3:5.

May God grant to you and me faith which comes by hearing the Word of God, that we may be counted in the great throng which the five wise typify, and that we shall not hear the words "I know you not" as my bride. Faith will cause us to watch for the coming of the bridegroom for we know neither the day nor the hour that He may come. Because of the lack of knowledge of the day of His return, let us hasten to make ready by having sufficient oil to light us to the marriage chambers. With this oil (Comforter) with which our lamps (Word of God) burn, may we, "Let our light so shine before men that they may see our good works and glorify our Father which is in Heaven"—Matt. 5:16.

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