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Infidel Educator Lectures To Baptist Related School

By JOE WILSON
Tulsa, Oklahoma

"If ye believe not that I am he, ye shall die in your sins . . . whither I go, ye cannot come."
—John 8:21,24.

An infidel educator, a rejector of the Word of God, a blasphemer



JOE WILSON

mer of Jesus Christ, a man who is headed for hell, recently lectured to the University of Richmond, which is a Southern Baptist related school. I assume that he was paid out of money contributed in Southern Baptist Churches in Virginia, if not throughout the South.

I have before me a copy of an (Continued on page 5, column 4)

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The Baptist Examiner

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"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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DISCIPLESHIP

DAN PHILLIPS
Bristol, Tenn.

The word discipleship suggests, at once, two persons: one a teacher, the other a learner; the one a leader, the other a follower; one a master, the other a servant. To be a disciple of Christ means to be a pupil of Christ, a follower of Christ, and a servant of Christ.

Jesus saw a man named Matthew. "He saith unto him, Follow me and he arose and followed him." Two persons demand our attention: Jesus and Matthew. Jesus calls; Matthew responds and becomes a disciple. One by one, men are called, and one by one men respond. One by one they follow Christ, and one by one they are conducted into His fellowship here, and into His presence where there is fulness of joy hereafter. We see the Divine Sovereignty of Christ in His calling out the elect in His early ministry. We see the effectual call put into effect. There was no rebellion what-so-ever.

I
LET'S LOOK AT THE CHALLENGE OF DISCIPLESHIP.

It Is Authoritative:

Notice the word Master so often used by His disciples. It sounds the note of authority; it suggests the idea of supremacy. The commands of Christ come from the "King of Kings and the Lord of



DAN PHILLIPS

Lords." We have governmental authority, parental authority, and obedience to these is recognized as righteous and expedient. Beyond all these stands Christ. He occupies a seat at God's right hand, the throne of power. The Scriptures give to Him the place of pre-eminence. His Incarnation, Transfiguration, Crucifixion, Resurrection, Ascension, In ercession, prove His authority to speak the

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final word. He raised Him from the dead, and set Him at His own right hand in the heavenly places, "far above all principalities, powers, might, dominion and every name that is named, not only in this world, but in that which is to come. Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto Him."

It Is Gracious:

It is the "Grace of God that brings salvation." Sinful by nature and by practice, we have no claim on Christ. The privileges of mercy and forgiveness are with our Sovereign God, and these are the shining elements that glisten on the standard of the Cross. Sinful man is unable to devise the plan or to dictate the plea that makes effectual approach to God. Jesus Christ steps into the breach and by a perfect righteousness satisfies the demands of God and makes His obedience unto death, the basis of reconciliation. He be- (Continued on page 7, column 4)

Bro. Halliman Now In America For Needed Rest

FRED T. HALLIMAN
New Guinea Missionary

Greetings to each of you from New Guinea. I trust that this finds each of you enjoying the rich blessings of God. We, here in New Guinea, continue to enjoy His presence and daily mercies.



FRED T. HALLIMAN

While buffeted by Satan from time to time, the work here continues to grow under the leadership of the Holy Spirit. We have been having the best attendance here at the church on the Mission Station for the past few months that we have had for years.

Since returning from America last September I have been teaching and preaching from the Gospel of John three times a week here at the church on the Mission Station and this has created an unusual interest among the Chris- (Continued on page 5, column 2)

The King James Version Is Still The Best By Far

W. J. FARMER
Flat Rock, Mich.

I realize that when one defends, with any zeal, the King James Version, he is headed for much criticism. For one thing, we must say only that it was good "for its day" or "considering what the translators had to work with,



BILL FARMER

it is a fair translation." The excellent defense of the King James Version by Dean Burgeon, Edward Hills, Peter S. Ruckman, and D. O. Fuller certainly leaves no doubt that God inspired one Bible and that is the King James Version! Now for a moment, let us forget the manuscripts and think of some simple facts.

One of the first steps into modernism is discrediting the King James Version. Ask the brilliant

Southern Baptist scholar what translation he uses; he will say the A.S.V., R.S.V. or any of the other million "Bibles" now in print! Now ask the brilliant individual what he believes about the virgin birth, deity, and second coming; more than likely he's a heretic on one or all! A church in this area (S.B.C.) has voted to no longer use the 1611 King James Version. This same church has changed from a sound church to grave-gross modernism. Is this just a coincidence or a calculated move?

There can be no equal to the King James Version. This includes (Continued on page 7, column 2)

God's Charge Against The Universal Invisible Church

By MILBURN COCKRELL
Fulton, Mississippi

"But they are altogether brutish and foolish; the stock is a doctrine of vanities"—Jeremiah 10:8.

I shall use this verse as a basis for exposing one of the most cherished and prevailing heresies of our day. The belief in a universal invisible church is truly a doctrine of vanities.

Among Protestants and not a few Baptists there prevails the concept of a universal invisible church. It is almost universally assumed by Protestant commentators, with an ax to grind, and by misinformed Baptists, with

their noses on the Protestant grindstone, that there is such a monstrous thing.

This utterly untenable and unscriptural view is plainly stated on page 1304 of the Scofield Reference Bible which says: "The



MILBURN COCKRELL

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SHOES"

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." — II Tim. 3:16, 17.

This text declares that all Scripture is profitable. Beloved, I believe that. I don't think that there is a verse in the Bible that isn't profitable for you and me. If we understand it, if we rightly divide it, if we rightly relate it

to other texts, then I am sure that there is not one verse in the Bible but what is profitable for us.

I know there are brethren who say that we shouldn't study the Old Testament. Of course the Campbellites say to even leave off the Gospels of the New Testament and begin with the second chapter of the Book of the Acts. So far as they are concerned, they would be willing to completely tear away, and tear out, everything that precedes the sec-

ond chapter of the Book of the Acts.

However, I take this text literally when it says that all Scripture is not only given by inspiration, but it is profitable. I do not think there is one verse in the Bible but what is profitable for us.

We have a number of isolated verses that I want to call to your attention — some in the Old Testament and some in the New Testament. I believe that we can (Continued on page 2, column 1)

true church, composed of the whole number of regenerated persons from Pentecost to the first resurrection (I Cor. 15:52), united together to Christ by the baptism of the Holy Spirit (I Cor. 12:12-13), is the body of Christ of which He is the Head (Eph. 1:22-23)." Its essence can further be seen in article VI of a statement adopted by the Southern Baptist Convention in 1962, which reads: "The New Testament speaks also of the (Continued on page 6, column 2)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

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ABSTRACT OF SYSTEMATIC THEOLOGY AGAIN IN PRINT

We have just received from Baptist Republications Society (R. L. Crawford, Hayward, Calif. and R. E. Pound II, Gladwin, Mich.) a review copy of J. P. Boyce's "Abstract of Systematic Theology."

It goes without saying that we are delighted to see this book again in print. The original publication was in 1887. This is the first time that the book was ever reprinted and it was originally published with over 500 pages. I think it was Kerfoot who brought out an abbreviated edition a few years ago, but the one now offered by Brethren Crawford and Pound is an exact reproduction of the original.

It is the only complete work of a Five Point Calvinist of Systematic Theology written by an American author.

Mr. Boyce's discussion of Election, Reprobation and the Atonement has never been equaled.

We would surely urge all of our readers to order a copy of this book immediately. The book sells for \$10.00. If you have to sell your shirt to buy one, just remember that summertime will soon be here; and you might get along without the shirt, but you can't get along without this book.

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"Shoes"

(Continued from page one)

see that they are profitable to us. I am preaching to you on the subject of "Shoes." I am not asking you how many pairs that you have. I am not telling you to sell your shoes. I am not telling you to give your shoes away. But I am talking to you on the simple commodity that you have on your feet called shoes.

Of recent date, I heard a song, which I have heard many times in the past, "All God's Children Got Shoes." Thinking of it, these Scriptures came to my mind.

I

SHOES OF WORSHIP.

God said to Moses:

"Draw not nigh hither: put off THY SHOES from off thy feet, for the place whereon thou standest is holy ground." — Ex. 3:5.

Moses' life was divided into three sections of forty years each. The last forty years was leading the children of Israel from Egypt to Canaan. The first forty years was his birth, education, and maturity in the land of Egypt. The

second forty years was spent out in the wilderness learning God. Near the end of that second forty years, Moses saw that which would cause him, or you, or me, to pause and study carefully. I can easily understand why Moses inspected that burning bush. Certainly, it was an unusual thing — a bush that was on fire, that burned, but it wasn't consumed.

If you were to see a fire today, especially a bush, that was aflame, don't you think you would pause to look at that, even if it were consumed? However, in this case, the bush was not only on fire but it wasn't consumed: rather it continued as it were. When Moses saw it, it naturally excited his curiosity. He came up near to that burning bush and stood looking at it. Of course, God was teaching Moses that the children of Israel in Egypt were just like that burning bush — they were having a hard time, but they couldn't be destroyed. They were enduring just like the bush was not being consumed. When Moses drew near to that burning bush, it was then that God spoke to him and said, "Moses, take off thy shoes from thy feet, for the place whereon thou standest is holy ground."

I can see Moses as God made a revelation unto him that day, as to his future, as to the future of Israel, and as to the future of the people of God that came out of Israel. I like to see Moses as he stands there, and God says to him, "Moses, you are on holy ground. You are in my presence. Take off your shoes. This is a time for worship."

I think that whenever you and I come into the presence of God, we ought to realize that we are in the presence of the matchless, omnipotent, sovereign Being who created us and who created this world. I have a feeling that whenever we come into His presence, it ought to be with an air, and an attitude of worship.

When Isaiah came into the temple, he saw the Lord high and lifted up, and His train filled the temple. The seraphims were there. The seraphims, as you know, are one of the orders of God's celestial beings. The word "seraphim" means "a burning one." They are so holy that they burn in their own holiness, yet those seraphim, when they came into the presence of God, covered their faces, and cried, saying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." As Isaiah stood there and saw a thrice-holy God, revered and adored by the seraphim in such a manner, he cried and said:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the Lord." — Isa. 6:5.

I tell you, beloved, whether you are in church, whether you are at home, whether you are reading your Bible in the backside of the desert, when you are in a place of worship, I say to you, you and I need to be mighty careful when we come into God's presence that we realize, as did Moses, that we are on holy ground.

II

SHOES OF HYPOCRISY.

As Joshua was leading the children of Israel over into the land of Canaan, taking possession of the land of Canaan, he was defeating and destroying every nation which he came against. There was one group who lived just over the hill, we might say, who came to Joshua, and the Word of God tells us something about how they came. Listen: "And old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy" — Josh. 9:5.

These were the Gibeonites. As I say, they just lived over the hill from where Joshua and Israel were encamped. However, these Gibeonites came. They had old clothes and old shoes clouted on their feet. Their bread was all mouldy and musty. These individuals came, as if to say, "We are from a far country. When we left home, this bread was taken fresh out of the oven." They pointed to their shoes and said, "When we left home, these shoes were brand new — they had just come from the shoemaker. These clothes had just been manufactured by the tailor. Look at us; we have traveled so far that our bread has spoiled — it has gotten old and spoiled — we are eating moulded bread. Our clothes are worn out. Our shoes are worn out. We want to make a league with you." So without prayer, without study, without pondering, Joshua and the children of Israel made a league with these Gibeonites and spared them.

A few days later, they learned that the Gibeonites just lived around the corner, down the road, over the hill in the next valley. Those were the shoes of hypocrisy.

I look at people on Halloween, how they dress up. One dresses like the Devil, another dresses like a cowboy, one dresses like a Negro "Mammy," and they come around to your door, pretending to be something they are not. I think of these Gibeonites as well as the folk on Halloween who pretend to be something they are not, and I think of lots of professing Baptists that fit in that same crowd. They are hypocritical. I say to you, a genuine Baptist believes the doctrines of grace — the five cardinal truths of grace. A genuine Baptist believes that Jesus Christ established a Baptist church when He was here in the days of His flesh, and that that church has continued year in and year out, and it has had an unbroken line of continuity and succession and perpetuity from the days of Jesus Christ down to this very hour. A true Baptist believes that Jesus Christ is coming back to this world some day when the Lord Jesus has finished His work with His church here within this world. A true Baptist believes these things. Oh, I think how many today are wearing shoes of hypocrisy — that are claiming to be Baptists, but it is a hypocritical claim on their part.

All the crowd that are entering into Key 73, and all the crowd of Baptists who are having a part, and have taken a part thus far in the ecumenical movement, are in the same class as this crowd of Gibeonites that deceived Joshua and the children of Israel.

I think how many people there are today who wear the shoes of hypocrisy. They claim to be Baptists, but they are Baptist in name only. Some claim to be saved, but they are professors and not possessors. They have churchanity, but they have not Christianity. They have their name on the church record book, but their name never was inscribed in the Lamb's Book of Life. Beloved, these shoes of hypocrisy that the Gibeonites wore, whereby they deceived the children of Israel, should certainly be a warning to every Baptist, to every Baptist preacher, and to every Baptist church in the world today.

III

UNTOUCHABLE SHOES.

There were shoes in the Bible that were untouchable. We read:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear" — Mt. 3:11.

These are the words of John the Baptist. The One about whom he is speaking is the Lord Jesus Christ. John the Baptist said, "He wears shoes that I ought not to touch. I am not worthy to even pick up the shoes of my Lord." Certainly, it would look like that anybody ought to pick up a pair of shoes and move them about from place to place, but John the Baptist said, "I'm not worthy to even touch my Lord's shoes."

How many people I meet today who never have seen the glorious truth of depravity as taught in the Word of God. They have never seen themselves as demoralized and musty. These individuals came, as if to say, "We are from a far country. When we left home, this bread was taken fresh out of the oven." They pointed to their shoes and said, "When we left home, these shoes were brand new — they had just come from the shoemaker. These clothes had just been manufactured by the tailor. Look at us; we have traveled so far that our bread has spoiled — it has gotten old and spoiled — we are eating moulded bread. Our clothes are worn out. Our shoes are worn out. We want to make a league with you." So without prayer, without study, without pondering, Joshua and the children of Israel made a league with these Gibeonites and spared them.

GREAT LESSONS GROWING OUT OF . . .

THE INCARNATION

E. FINKENBINER, Pastor
Maranatha Bible Baptist Church
Marion, Ohio

"Ye know that ye were not re-deemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot. — I Peter 1:18-19.

Truth is the product of Heavenly inspiration; tradition is the result of human invention. So said Solomon!

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." — Eccl. 7:29.

David provided this commentary about the inventions of men:

"They provoked him to anger with their inventions, and the plague brake in upon them." — Ps. 106:29.

No incident in all the Holy Scripture has suffered so much from the defilement of tradition as Matthew's account of the incarnation. Many sincere believers cling to cherished traditions which have origin in this chapter. May it please the Lord to liberate many who are slaves of tradition!

The account begins with exact historicity and chronology (Matt. 2:1). Surely the Lord will have all men to realize that heaven keeps accurate records of all men, and their conduct in this world. John warned his readers in (Rev. 20:12) that "the dead shall be judged out of those things which are written in the books!" Let every soul be aware of the fact that each moral intelligence shall give an account to God for the stewardship of his/her life. In the historic period specified in (Matt. 2:1):

THERE CAME WISE MEN FROM THE EAST TO JERUSALEM — Dispersed Jews had been carried away into Babylon which is due east of Judaea. Thus Jewish captives in Babylon would mount a watch to scan western skies for a sign given by Balaam:

"There shall come a star out of Jacob" — Num. 24:17.

The Greek word PHREN is usually translated "wise" in our New Testament, but in this instance the Greek word translated "wise" is Magos! The word is descriptive of magicians, scientists, or such men as commanded attention in heathen courts. So we are prompted to engage in careful study, seeing the Divine author announced in (Prov. 1:7) "the fear of the Lord is the beginning of wisdom!" Thus it is unlikely that He would refer to unsaved oriental fakirs as wise men.

We do some research in the Old Testament to learn how our young men who had lived 600

years earlier, were very good witnesses. The record of those four young men is found in Daniel. These boys made The Who's Who of Heaven, even Hebrews eleven where they are credited with "stopping the mouths of lions and quenching the violence of fire." On one occasion these four young men saved the magos from mass execution (Daniel 2:12), because they were able to interpret a vision which troubled the king. Then in Daniel five the magos were saved from humiliation when Daniel and his friends interpreted another vision which troubled the king; the result of those two incidents was two de-



E. FINKENBINER

crees by the king (Daniel 2:29) and (Daniel 6:25-28) ordering the entire kingdom to honour Daniel's God. So 600 years later the faith and fearlessness of Daniel and his cohorts were reflected in the lives of these wise men who came to worship Jesus. Like Abel, they being dead "yet speaketh!"

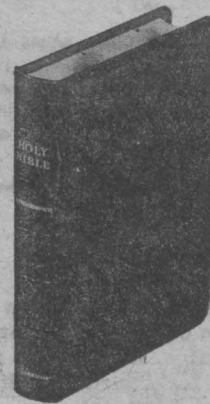
They were men of great faith, and not mere political dignitaries coming to pay homage to another dignitary. In Matt. 2:2 the alert Bible student will find at least six proofs of their faith; so let us consider the verse for such benefits as await us.

Their first inquiry was "Where is He?" Who could have known the sex of a child before seeing him? Only persons familiar with Old Testament record could have enjoyed such an advantage. Verses like (Genesis 3:15) and (Numbers 24:17) could have caused them to come seeking a male child.

Their inquiry continued thus, "where is he that is born?" Instantly our minds turn to the record found in (Isaiah 9:6) where it is written, "unto us a child is born!" But Daniel was (Continued on page 3, column 4)

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THE BAPTIST EXAMINER

MAY 26, 1973

PAGE TWO

"Shoes"

(Continued from page two)

praved human beings in need of the gospel of Jesus Christ to save them. They have never understood how depraved they are. Would to God that everyone who is here, might realize today his utter depravity before God, to the extent that you would realize that you are not worthy of anything so far as Jesus Christ is concerned.

John the Baptist said, "I am not worthy to even pick up His shoes." Don't tell me that you are worthy of salvation. The best boy here, the best girl here, the best man and the best woman aren't worthy of being saved. If we got our just deserts, everyone of us would spend our eternity in a Devil's Hell. We are not worthy of salvation. We are a depraved lot at best. Certainly, we are not worthy of anything so far as Jesus Christ is concerned, and as John said, I'm not even worthy of picking up His shoes.

IV

SHOES OF REPENTANCE.

We read:

"And the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and SHOES ON HIS FEET"—Luke 5:22.

This is a part of the parable of the fifteen chapter of Luke — the three S's: the lost sheep; the lost silver; and the lost son. The lost sheep emphasizes the work of Jesus Christ. The lost silver emphasizes the work of the Holy Spirit. As the woman worked within the house, so the Holy Spirit works within us. The lost son represents the work of God the Father. I think this chapter is therefore a combined parable of three parts to teach us that the entire Trinity is interested in our salvation. As I have often said, what the Father did for us was eternal, what the Son did for us was external, and what the Holy Spirit does for us is internal. All three are concerned about our salvation.

Here we have the picture of the old father. I wouldn't be a bit surprised but that he has wandered many a time out to the gate, and looked down the road, and up the road to see if maybe his son is coming home. Yes, his son had left home. He had said, "Father, I'd like to have a division of the property. Divide up the property and I'll take my share and go elsewhere." I can see him as the son leaves.

After the son was gone for awhile, the Word of God tells us that one day, when the old father visited the gate, looking up the road and down the road to see if the son were coming back, that the father's visit to the gate was rewarded. The father saw him afar off and he ran. The only time that we have God ever pictured as being in a hurry, in the Bible, is when God sees a repentant sinner coming home. He ran to meet the son. And he gave some orders, and one of them was, "Get the calf killed. Let's be merry. Get the best robe." He didn't say to get a robe, but He said, "Get the best robe."

Beloved, the day that God saved you, He put the best robe in this world on you. He put the robe of righteousness — the robe of His Son's righteousness on you.

I tell you, beloved, this thrills my soul when I remember that I am clothed in the robe of Christ's righteousness, so that when God sees me, He doesn't see me as a depraved, filthy, carnal sinner — He sees me as Jesus Christ, clothed in the righteousness of the Son of God.

Then the father said, "Put a ring on his hand." That ring was the sign of sonship. Then he said also, "Put shoes on his feet."

I like to think that when God saves a man, He puts shoes on his feet. I don't mean literal shoes, but I mean that when God saves a man, He sends that man forth to serve Him. It is mighty interesting to me as I remember how when the Jews in the Old Testament went forth to serve the

Lord, their shoes didn't wear out. And when God saves you, He puts the kind of shoes on you that don't wear out. He gives you everlasting life.

V

ENDURING SHOES.

We read:

"I have led you forty years in the wilderness: your clothes are not waxen old upon you, and THY SHOE IS NOT WAXEN OLD upon thy foot"—Deut. 29:5.

These were the closing admonitions of Moses. In just a little while, he is going upon Mount Nebo to die, and the children of Israel are going to cross over the Jordan River. In the last thirty-two days of his life, he delivered the Book of Deuteronomy. This is one of the exhortations. He said, "Look at your feet. God has led you forty years in the wilderness, and your shoe isn't waxen old upon your foot."

Wouldn't you like to be able to buy shoes like that — shoes that wouldn't get old for forty years — shoes that wouldn't wear out for forty years? Well, that's the kind of shoes that God gave to Israel. Now there's a reason for this.

When the children of Israel were coming out of the land of Egypt and were getting ready to build a place of worship, God asked them to give to Him gold, and silver, badger skins, and all kinds of good things that they might use in the building of the tabernacle. What did the Jews use for their footwear? Badger skins. God asked them literally to give the shoes off their feet. They haven't a badger skin left on hand. They have the shoes on their feet. They haven't an extra pair. They haven't an extra badger skin with which to make a pair of shoes. God says, "Give me your badger skins." What is the result? They give as God asked them to give. Forty years later, God points to their feet and says, "Look, your shoes have not waxed old."

Beloved, we have a God who provides for His children. Our God asked these Jews to give to the extent that they gave the shoes off their feet. You talk about giving the shirt off your back, God asked them to give the shoes off their feet, and God made the shoes that they had to last for forty years.

I tell you, beloved, we have a God who takes care of us. He knows how to look after us. Don't tell me that God can't take care of His children. He knows how to do so. Look at those shoes. How long had they lasted? Forty years. From the time they left Egypt until they got to Canaan, they lasted throughout all that wilderness wanderings.

Now, get the spiritual application. When God saved you, God put shoes on your feet for service, and there's no wearing out to it. You are going to live and serve Him throughout all your wilderness wanderings from the time you leave old spiritual Egypt, the day you are saved, until the time you get to Canaan. Your shoes are going to endure. In other words, God is going to make your salvation last.

Beloved, you don't make it last. You don't hold out faithful to the end. I have heard people say, "I want you to pray for me that I might hold out faithful to the end." I have never asked anybody to do that for me. I know I can't hold out faithful to the end. I know you can't hold out faithful to the end. However, I do know one that can hold us. He holds us. I thank God for the enduring shoes that He gives us. He makes us endure.

Jesus said:

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one"—John 10:28-30.

I tell you, beloved, God saves you, and He is going to hold you.

Paul said:

"For I am persuaded, that neither death, nor life, nor ang-

els, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. 8:38,39.

Thank God, there's nothing that can separate you from the love of God. When God saves you, there's nothing that can take you out of the hand of God. Once you are saved, you are saved for time and eternity. Paul mentions nine agents and agencies — infernal, internal, and external — and he said that none of these nine, nor any other creature, shall ever be able to separate us from the love of God, which is in Christ Jesus our Lord.

Come on, old Split-foot! Let all the devils of Hell rise up against my soul. You may wreck my life, but you can't take a saved man out of the hand of God.

Those Jews had shoes that lasted throughout the wilderness, and you and I have a salvation, which is prefigured by those shoes, that is going to last forever.

VI

SHOES OF BRIDAL TROTH.

When I speak of the bride, that ought to make you happy. Weddings are a time of joy. We have some shoes in the Old Testament that are connected with bridal troth. Listen:

"Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi"—Ruth 4:8,9.

In Old Testament times, they signified a transaction differently than we do. Today, if you buy an automobile, someone goes to the courthouse and records it. But in those days, all business was transacted in the city gate. When Boaz bought from the nearer kinsman the property that belonged to Elimelech and his two sons, Chilion and Mahlon, of the hand of Naomi, he took off his shoe and handed it to the nearer kinsman. Instead of putting a seal on it — a notarial seal as we do today, a man plucked off his shoe and gave it to his kinsman. We are told that in the Book of Ruth, when Boaz bought the property, he took off his shoe and handed it to the nearer kinsman, as if to say, he had bought Ruth to be his wife. I can see him (as that little Moabitess girl stands there beside him), take off his shoe and hand it over to the nearer kinsman and say, "I have this day purchased her to be my wife."

I like to read that and then close my eyes and look down the avenues of time unto that day when you and I, who make up the bride, stand in the presence of Jesus, and He, likewise, says, "See, I have purchased you to be my bride."

Due to a lack of time, I am not entering into a discussion as to who makes up the bride. I think you know my position. I think that there will be nobody in the bride but Baptists, who have been Scripturally baptized. I think there will be a lot of people there that will be saved who will be guests at the wedding, but there will not be anybody in the bride but Baptists who have been Scripturally baptized. I don't think a lot of Baptists will be in the bride. Even those who have had Scriptural baptism, I don't think a lot of them will be in the bride. I think the bride is going to be made up of a very, very select number. I don't know who is going to be in the bride exactly. I say that I know there will be nobody in it but Baptists, nobody but baptized Baptists, and I think that won't make it. They'll be guests, too, at the wedding. But my, what a day it is going to be!

Can you imagine anything that could have made that little girl happier? Ruth, over there in the land of Moab, said to her mother-in-law, "I am going to go with you. Where you live, I'll live; where you die, I'll die, I am going to stand by you every day."

She came with that mother-in-law from her homeland and began to dwell in the land of Canaan. You remember the story, how she went out into the fields of Boaz and gleaned grain. You remember, I am sure, how her mother-in-law, the perfect matchmaker of the Bible, made the match whereby Boaz and Ruth were ultimately married. I can see her now as she stands there. Don't tell me that there weren't tears of joy streaming down that little Moabitess girl's face as she heard the richest man in all the land say, as he pulled off his shoe and handed it to the neighbor, "I purchase Ruth to be my wife." Don't tell me that there's not going to be tears of joy streaming down your face up yonder, in eternity, when the Lord Jesus Christ says, "I purchase this woman to be my bride."

CONCLUSION

Yes, there were all different kinds of shoes in the Bible: the shoes of worship, in the case of Moses and the burning bush; the shoes of hypocrisy on the part of the Gibeonites; untouchable shoes of which John the Baptist said, "I'm not worthy even to pick up my Lord's shoes; shoes of repentance that were worn by the son who had gone away from home and came back; enduring shoes that the children of Israel wore for forty years and didn't wear out; and the shoes of bridal troth. Oh, what a precious, precious truth this presents to us.

I come back to my text that says, "All Scripture is profitable." I believe it is. I think that you and I have profited from this study. I think we have all been made better Christians as a result of it. I trust that some lost one has profited from it, to the extent that you'll step out on God's side and say by your coming, "I want to be in the bride of my Lord when He comes."

May God bless you!

Incarnation

(Continued from page two)

also a student of Jeremiah (Daniel 9:2), so he would have learned from that prophet a truth found in (Jeremiah 31:22) where it is revealed that the Lord would do a new thing in earth, "a woman shall compass a man!" Consequently these wise men were

looking for a male child recently born.

They understood His office, a fact manifest in their further inquiry, "where is he that is born KING?" Old Testament scholars would be looking for a great king, even one David spoke about in (Psalm 2, 8, 24 89) along with (Isaiah 2), both David and the prophet wrote about such a magnificent ruler.

Even His nationality was known, a fact revealed in their continuing inquiry, "where is that is born king of THE JEWS?" Balaam had declared that the "sceptre should rise out of Israel" (Num. 24:17), but Isaiah put it all together when he recorded this commentary on Israel's coming ruler, "unto us a child is born, unto us a son is given; and the government shall be upon his shoulder."

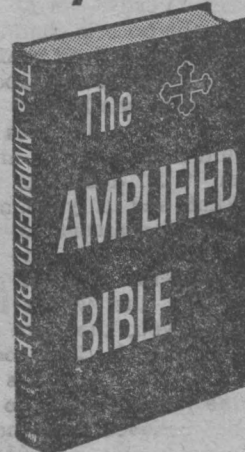
His star prompted their pilgrimage from Babylon to Jerusalem, for said the wise men "we have seen his star in the east!" No part of Matthew's record of the nativity has been so carelessly handled as this part about the star. Obviously the star appeared two times. The wise men had seen His star in the east, and that was their signal to begin the long trek from Babylon to Jerusalem. Question! If they had followed the star, as traditionalists insist they did, they would never have gone to Jerusalem! The star would have guided them to Bethlehem.

The context enables us to learn how this company traveled by faith for more than one, but less than two years. Irrefutable evidences is found when we consider how Herod "enquired of them diligently what time the star appeared" (Matt. 2:7). Then the king used that information to slay "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men" (Matt. 2:16). Men walking by faith would proceed to Jerusalem because (Matt. 5:35) "Jerusalem is the city of the great king." Surely the company consisted of more than three individuals, because "all Jerusalem was troubled," (Matt. 2:3) when the wise men came into the city.

Their purpose was simply stated, "we are come to worship Him!" Once again, only an avid student of Old Testament could have known that "the son given . . . the child born . . . was the mighty God, the everlasting Father" (Isaiah 9:6).

As was previously suggested, this company traveled for more than one year, but less than two years, because Herod's slaughter (Continued on page 4, column 4)

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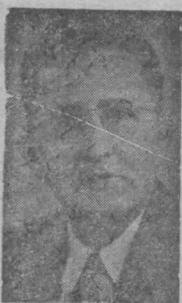
PAGE THREE

The Baptist Examiner

FORUM

"In John 6:66 we read of disciples 'who went back and walked no more' with Jesus. Were they true or false?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I could be wrong about this, but I believe the plain indication given in the Bible is to the effect that these "disciples" were false. We read that "Whosoever endureth unto the end shall be saved." This passage would lead us to believe that true believers will stick with Christ — will endure with Christ — unto the very end.

Further, let us remember that Jesus said, "Not everyone who saith Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father." And what is that will? It is expressed in these words, "That ye believe on him whom he hath sent."

Churches are filled today with people who have made professions of faith, been baptized and taken into the church, but rarely attend church, show no interest in the things of God, and live for and serve the devil. After a shallow profession, they went back and walked with Christ no more. Are these true disciples? No indication of such whatsoever!

We have a good illustration of the saved and the lost in the case of Judas and Peter. Peter, a saved man, backslid for the moment and denied Jesus. He was reminded of his sinful deed when the cock crowed and he was led to remember what Jesus had said. What did he do? He went out into the dark and "wept bitterly." Later he endured all sorts of things for Christ's sake, Judas betrayed the Lord — sold him for money. He didn't repent, he didn't weep bitterly. He committed suicide.

The true disciple — the genuine believer, may stumble and fall, but he will get up and will follow Christ. Those who turn back and walk with Jesus no more are not among the truly born again.

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Our first impulse would be to say these disciples were false. And we can probably prove it to our own satisfaction by quoting Jno. 10:27 where we read, "My sheep hear my voice, and I know them, and they follow me." And we might go so far as to say, That's all the proof we need to say these disciples were false. And I want to say before leaving this precious verse of Scripture that I believe that if true, born-again Christians are taught the whole counsel of God in the way that is prescribed in the Book, they will eventually believe it.

But in I Cor. 3:1-2 Paul said to the Corinthian saints, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto

ye were not able to bear it." Here Paul was showing us how to feed the sheep, first give them milk. In Jno. 6 our Lord was giving them strong meat, but He left it up to Paul to instruct us as to how, and when to serve the meat.

In Jno. 16:12 our Lord Himself said to His disciples, "I have yet many things to say unto you, but ye cannot bear them now." He went on to say that when the Holy Spirit was come He would guide them into all truth. But our Lord never intended for the Holy Spirit to replace the teacher and the preacher. He told Peter to feed His sheep. And that is what He is telling His preachers today. The function of the Holy Spirit is to help the sheep to digest their food after they have been fed. Woe to the preacher who fails to feed the Lord's sheep. And a double woe to those who feed them goat food rather than real sheep food which is the Word of God.

We know from John 6:64 that some of those disciples were false, but whether all of them were false I simply do not know. Strong meat will drive some of the true disciples away for a while at least. So let's give them milk first and then the meat. But let us never stop until the meat has been served.

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The word "disciple" is used sometimes to speak of a believer and sometimes to speak of a follower who may or may not be a believer. The word translated in John 6:66 is the Greek word "mathetes" which means "a learner or pupil."

In the group that is involved in this particular event we find both groups. Let us examine it and see. We get an insight in verse 60. "Many therefore of His disciples, when they had heard this, said, This is an hard saying; who can hear it?" The clue is in the question of those disciples, "Who can hear it?" Only the unsaved cannot hear. When He was asked why He taught in parables, His answer included this statement. "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand." Matt. 13:13. The gift of hearing is necessary before a person can be saved. "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." (John 5:25). When these disciples asked who could hear it, Jesus answered them, "... doth this offend you? What and if ye shall see the Son of Man ascend up where He was before? It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But some of you believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him. And He said, Therefore said I unto you, that no man can come unto me, except it were given him of my Father." (John 1:61-65). John spoke of this kind of people in this way. "They went out from us, but they were not of us, they if they had been of us, they would no doubt have continued with us: but they went out that

they might be made manifest that they were not all of us" (I John 2:19).

After the disciples left, Jesus turned to those who stayed and asked if they would go away. With these there is no doubt. Peter said, "... Lord, to whom shall we go? Thou hast the words of eternal life." He went on to say, "And we believe and are sure that thou art that Christ, the Son of the living God" (John 6:68,69).

These disciples were learners too, but they had the assurance of eternal life. They did not understand all things, but they trusted.

Many times we act like the first group. We don't understand and we leave. We should act like the second group. We don't understand but we trust.

The disciples of John 6:66 were false disciples.



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Those who went back and walked no more with Jesus were false disciples. A disciple means one who follows, and these had ceased to follow Jesus by turning from Him to follow after the inclinations of the flesh (false doctrine). Therefore, they were false disciples. By stating dogmatically that those who went back were false disciples, I do not mean to say that they were devoid of spiritual life. I am not able to judge as to who has spiritual life, for I believe that only God can judge as to one being alive or dead spiritually. I am not able to see the new nature, thus I could not be a competent judge as to the regeneration of one's soul. May I also add, one is not regenerated because he follows Jesus. This fact is borne out at the judgment seat of Christ, where it will be made manifest that many did not follow Jesus, but they shall be saved yet so as by fire.

These in John six failed the test which determines true disciples. This test was a doctrinal test which our Lord gave on this occasion. The teacher was Jesus Christ, and to me personally, the message He delivered at this time was the greatest sermon that ever fell from man's lips. Brethren, many times in my study of this chapter I have gone back to Capernaum and listened as the Lord spoke like no man had ever spoken before. I heard the false disciples as they murmured at his words (verse 41), and I watched as they strove among themselves (verse 52), and I listened and heard them say, "This is a hard saying, who can hear it." (verse 60). I observed them as they left the building in defiance of Him whom a few hours before they were ready to inaugurate, "King." What had He taught them, that revealed in such a convincing fashion that they were false disciples? People, He had taught them the five points of sovereign grace which are total depravity (verse 44), unconditional election (verse 37), limited atonement (verse 33), irresistibility of the Holy Spirit (verse 44), and prescience of Jesus Christ for His saints (verse 37). They didn't like it, and thus they failed to the test of a true disciple.

Brethren, it hasn't changed from Jesus' time until now, for many disciples fail the same test given by our Lord in John 6. They will walk with us shouting the praises of God, and outwardly they seem to be true disciples, but when we declare that God is a sovereign, and man is dead in trespasses and sins, and God unconditionally elected from among these dead ones (spiritually) a people for His name sake, and man's boasted free-will and free-moral agency had no part in this matter, it is then they begin to

criticize God declaring He has no right to choose one and not another. They strive among themselves and then finally walk out as they did with Jesus, and by so doing, they brand themselves as false disciples. True and false disciples are tried by the same doctrine, and as the result of this test, the Lord tells us, "By their fruit you shall know them." That is, we shall know the true disciples from the false by their doctrine. In fact, the Holy Spirit admonishes us to reject those who do not bring forth this doctrine.

"If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed." — II John 10.

Brethren, many in the days of Jesus failed the test, but I am thankful for the 12 who remained, even though one of them was a devil, for it teaches me that we should not expect large groups to pass the test, rather it is in the minority that we find the true disciples. To the small churches who are contenders for the five points of grace, may I encourage you to continue to be true disciples for to the little flock we hear our Lord say, "Fear not little flock, for it is the Father's good pleasure to give to you the kingdom." Thus, I am thankful for the little flock over which I am pastor, and I am looking forward to reigning with them in the millennial kingdom of my Lord, which will be the reward of true disciples.

Incarnation

(Continued from page three)
of the innocents was governed by information he had elicited from the wise men. Then Herod summoned the chief priests and scribes to advise him about this event, and they told how one prophet had predicted such a birth in "Bethlehem of Judaea" (Micah 5:2). Thus Herod sent them to Bethlehem (Matt. 2:8). It is an interesting observation that the religious community knew exactly where to find a right answer in century one; so do religionists in this late hour of our 20th century know exactly where to find the right answer! Tragically they will not honour the Word of God.

Soon as the wise men left Herod's presence, the star they had seen in the east appeared the second time, a fact obviated in Mt. 2:9.

"When they heard the king, they departed; and lo, the star,

which they saw in the east, went before them, till it came and stood over where the young child was."

Yes, the star did guide them to Bethlehem, but not until the company had witnessed a good confession to Jerusalem. Israel's king had been born, and such news troubled the city and Herod! When their witness to Jerusalem was finished, then they were sent to Bethlehem by instruction from Herod. And, lo, soon as they had left the presence of Herod, the star they had seen in the east, reappeared to guide them to Bethlehem.

This has to be true, because the accounts of His incarnation as recorded by Matthew and Luke stand in sharp contrast. In Luke shepherds found the babe wrapped in swaddling clothes laying in a manger at the inn. But in Matthew the setting is very different:

"When they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped Him!" Mt. 2:11.

Only a lapse of time could satisfactorily explain the difference between the accounts of Matthew and Luke.

Another point of interest is the obvious determination to fix attention on the person of Jesus, and not on Mary. Every effort has been exerted in Scripture to de-emphasize Mary, and give Jesus the pre-eminence which is rightfully His. In (John 2:4) and (John 19:26) Jesus would not frame the word mother, rather he referred to Mary as woman! Then in (Luke 11:27-28) Jesus discouraged one who sought to exalt Mary. These wise men knew their ground, they came to worship Jesus, and not Mary.

Doubtless the description of their gifts has prompted some to believe that there was only three wise men. Their gifts of gold, frankincense and myrrh told far more about the man than it did about the number of persons in their company. Abler pens than mine have suggested that gold speaks of His deity, frankincense His priesthood, and myrrh his suffering. These wise men came prepared to worship a Divine human, destined to suffer, and become a great High Priest over the household of faith.

Alas, tradition has done irreparable harm to this account of the nativity, and the prayer of my heart is that this study will cause some to emulate the Bereans who "searched the scriptures daily, whether those things (Continued on page 8, column 1)

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"A WOMAN'S CHASTENING"

"I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" (Ruth 1:21).

What an awesome, sorrowful cry is this. It is uttered by Naomi, the mother-in-law of Ruth. What is it that has brought her so low? We'll find the answer in the first chapter of Ru.h.

"I went out full," she said. Yes, Naomi had everything to make a woman's life full. She had a good husband of the tribe of Judah. She had been blessed with two sons. She was pleasant to look at. She had a prominent position among her people and respect of family and friends. She lived during the early part of the Judges. We could sum up the conditions of those times thusly:

"In those days there was no king in Israel, but every man did that which was right in his own eyes" (Jud. 17:6).

Elimelech, Naomi's husband, means "God is my King." Yet, with a name like that, he, too, did that which was right in his own eyes. There was a famine in the land so he left his homeland, his inheritance, and ran to Moab. Fearing starvation, he hurried to Moab only to die soon after arriving. He was buried in a strange land among heathen people. Naomi's two sons marry heathen women. After ten years, they too die. Naomi is now a widow in a strange land without family or funds. No wonder she cries "The Lord hath brought me home empty." All she has to show for her ten year's absence is a Moabite daughter-in-law.

As Naomi and Ruth enter Bethlehem, the townspeople come to meet them. It is hard for them to believe that this is the same woman who left. "Is this Naomi?" they ask. Naomi makes no alibis nor excuses. She frankly confesses the chastening hand of the Lord. "Call me not Naomi, (sweet, pleasant) call me Mara (bitter): for the Almighty hath dealt very bitterly with me."

How different we are from Naomi. When the Lord chastens us, we don't want anyone to know. Our pride gets in the way of true repentance. I knew a woman once, who was dying of cancer. She had been sick for months. When anyone went to

see her, one of the first things she would say was, "One thing I'm sure of, this isn't chastening." I don't know if it was or not, but when the Lord chastens me, I never have to ask IF it's chastening, but try to discover which iniquity the Lord is correcting.

So Naomi returns. This is true repentance. Naomi is back with her own people serving the Almighty God. In this sin of Elimelech and Naomi, we see the sovereign God working all things for their good. From this heathen land, Naomi brings home a trophy of grace. Her daughter-in-law, Ruth, is to be in the lineage of Messiah. What glory is this!

Out of this dark picture of sin, chastening, and repentance, we get a glimpse of sunshine. "They came to Bethlehem in the beginning of the barley harvest." This is the spring of the year, when everything takes on new life. The barley was used in the wave-offering. It was before the Lord on the resurrection day. This is the promise of hope.

Let us not despair when the Lord chastens us. Let us boldly acknowledge it as did Naomi, and repent. We cannot serve the Lord in Moab. We must be in the place where the Lord hath put His name. Today, this is the church. This is where we offer our wave-offerings of praise and service. This is the place where we worship on the resurrection day. This is the place of fellowship, service, and hope.

Fred T. Halliman

(Continued from page one)

tian folk. Our attendance has been steadily increasing both in the two services that we hold during the week and also on Sundays. This past Sunday afternoon we had almost 400 in attendance. Praise God for the hunger that He gives His people to hear the truth.

This coming Sunday, May 6, we will have a baptismal service for our Sunday afternoon service. Several churches are joining in this service, and there will be some people from several churches to be baptized. I do not know the number at this time but will have something in a report about it later.

The main reason for this article at this time is to inform our readers and supporters, that I will have already been back in America for several days by the time you read this. I expect to arrive there, on or about May 10. Like last year it is not known at this writing how long my stay will be back there this time; however, I plan to be back here before December 1 of this year.

New Guinea is going through some crucial stages at this time and it is anybody's guess as to

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the outcome. By December 1, this year, the native people take over all functions of the Government except defense. It is my plans to be back here before that time in the event that entry permits are canceled.

Apparently the present government is desirous of several of the white people staying under certain conditions, but there is already a struggle for power, and this is expected to mount after self-government comes in. In the past four or five years there has been considerable racial tension here, and many of the coastal people are for expulsion of all pale faces, and if several of these gained power in the new government, chaos could come to the island.

There is a daily exodus of white people from Port Moresby to Australia. Most of these are people from various departments of the Public Service that no longer have jobs due to being replaced by local people. Some are leaving through fear, but these are in the minority. Several missionaries have left, not intending to return. Personally, I have no fear of any violence where I live, although I do not think I would want to be living on or near the coastal areas.

Not knowing just how long I

will be back this time, I do not know how many churches I will get to visit, but I plan to perhaps take up where I left off last year and visit as many as time will permit while home. My family will be traveling with me through July and part of August. I hope to see many of you while at home.

If you would like to contact me at my American address, send it to: 710 South 13th St., Paducah, Ky. 42001. My phone number is 502/4433-104.

May the Lord bless you all.

Infidel Educator

(Continued from page one)

article carried in the Louisville Courier-Journal of March 25, 1973. The article is about a lecture by a former Anglican Bishop, John A. T. Robinson. He has resigned that to return to academic life. He gave this lecture to an audience at the University of Richmond. Surely this report of this lecture would be enough to cause every member of the S.B.C. to immediately leave the convention and become independent Baptists — that is, if they were interested in being true to the Word of God, rather than true to the S.B.C.

The article quotes Mr. Robinson as saying:

"Jesus was a genuine human being who in his lifetime exhibited — and overcame — racial prejudice, probably had sexual hangups and may not have known who his father was."

Was ever a statement more blasphemous than this? Did a man ever show forth a more infidel spirit of rebellion against God than this? This hellish infidel dares to make these accusations against the lovely Son of God, our Saviour. Jesus knew who His Father was. He repeatedly told His audiences that God was His Father. I fear that it seems evident who Mr. Robinson's father is also. It would seem that he is in that group to which Jesus referred as being of their father, the devil.

No man can know Jesus Christ as his personal Lord and Saviour, and talk of Him as this infidel does. The article quotes Mr. Robinson as saying that, according to a careful study of the gospels, we have "every reason to believe that Jesus was a man of like passions with ourselves, sharing the same unconscious drives and libido, with a temper, intolerance, anxiety and fear of death as strong as anyone else's." The article refers to other things of

like nature which was taught by Mr. Robinson in this lecture. Mr. Robinson made a best-seller list with his book, "HONEST TO GOD" ten years ago.

He is preparing another book on which these lectures were based. This book will be entitled "THE HUMAN FACE OF GOD." Both are blasphemous attacks on the Word of God and the God of the Word. It is an utter impossibility that this man could be a saved man and write and speak as he does. No man, with any spiritual understanding at all, would even pretend that Mr. Robinson is a saved person. Brethren, when one is brought from death to spiritual life through the Holy Spirit using the gospel, such a one is thus given a life that is characterized by faith in Jesus Christ. He believes on, and loves the Lord Jesus, and could never speak of Him in the way this infidel has.

So, by the standard of the Word of God, we are compelled to conclude that this man is a lost man. He is an infidel. He is on the way to hell. No man with any spiritual understanding about him would argue this point. I tell you, if one has spiritual life, that one believes in Jesus Christ. That one believes that Jesus Christ is what He claims to be. The man who does not believe in Jesus Christ as the virgin born Son of God, who died for our sins, and was buried, and rose again — that one is not saved and does not have spiritual life. You cannot have spiritual life and not, at the same time, have saving faith in Jesus Christ.

This is not the thing that troubles me the most about this article in this paper. Please note this quote from the newspaper article:

"If the audience of the Southern Baptist related University of Richmond, where Dr. Robinson spoke recently, was distressed by the speaker's observations, few gave any sign of it."

Now, you members of the SBC, you supporters of and defenders of this unscriptural and anti-scriptural organization — what have you to say to this? Here is a rank infidel — an unsaved man — on his way to hell — speaking against the Bible and against Jesus Christ — and speaking at a Southern Baptist related school. Give me your defense. Write and tell me why you stay (Continued on page 6, column 1)

THE BAPTIST EXAMINER

MAY 26, 1973

PAGE FIVE

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HOLY BIBLE

Infidel Educator

(Continued from page 5)

in an organization that is as hellish and rotten and black and vile and wicked as the S.B.C.? Why is it that in a school related to the S.B.C., there was not an outcry against such vile heresy as this? I'll tell you why The S.B.C. is rotten as hell and black as sin. That is why.

I have long sought to defend some men who are in the S.B.C. I will do so no longer, God being my helper. I have tried every way I could to find some excuse for the men who remain in this organization. I excuse them no longer. All the evidence that anyone would ever need has been given, and given again and again. There is absolutely no excuse for a man who pretends to be a lover of the Lord Jesus Christ, to remain in an organization that will tolerate and support in its schools such vile blasphemy as this infidel spouted to the Richmond audience. I say, in all honesty and sincerity, to any man or woman who thinks he or she might possibly be a saved person, you must immediately get out of the S.B.C., or you will have to answer to God Almighty for your support of an organization which supports such blasphemy against the person you say is your Lord and Saviour. I challenge you to even pretend to defend your membership in a church that is related to the S.B.C.

Brethren, these are dark days. Who would have thought that an organization calling itself by the time honored name of "Baptist," would ever have listened to such filth as this Mr. Robinson gave out to the University of Richmond? It is enough to make one weep. Yet the Ashland Avenue Baptist recently ran an article which seemed to defend membership in the S.B.C. Yet many who say they are saved through the precious blood of the Virgin born Son of God remain in churches associated with the S.B.C. Preachers who claim to be Bible preachers still remain in, support, and defend the S.B.C. May God have mercy on some and bring them out.

I thank God that I am a southerner. I thank God I am a Baptist, but, oh, how I praise my God that I am not in the S.B.C. I would not want to answer to God for being a part of an organization which will support such vile heresy as I have pointed out in this article. Every man, woman, boy, and girl who puts one penny in the offering plate in a S.B.C. church is guilty by

association, guilty by silence, guilty by remaining in — guilty of the vile, infidel blasphemy of Mr. Robinson. Thank God that He has preserved many of us from having part in such terrible sin. God bless you all.

Invisible Church

(Continued from page one)

church as the body of Christ which includes all of the redeemed of all ages."

The view that there is in the Scriptures an invisible church which is to be distinguished from the local church is quite common among "Fundamentalists" and "New Evangelical" Protestants and many Baptists. It is this erroneous idea that I purpose to thoroughly expose in this message.

The universal invisible church theory has

A Detestable Origin.

This belief was first promulgated by Jovinian in the fourth century. After this, very little is heard of this dogma until the Reformation. When Martin Luther withdrew from the Catholic church and started his own church, he found himself in a dilemma. He had been teaching that there was only one church; now he had started another. So he invented the idea of a universal invisible church. The other Reformers adopted Luther's neo-orthodoxy. Thus it can be seen that in the main this theory is a Protestant Pedobaptist concept of the church which was conceived by the Protestant Reformers to combat the equally erroneous view of a universal visible church.

Baptists, throughout their history, have always stood for a literal assembly of immersed believers. A study of their confessions of faith and their congregational life prove that they have courageously and persistently emphasized the church to be a local, visible body of baptized believers. This is their greatest contribution to Christian history in the field of Ecclesiology.

But it cannot be denied that some Baptists were influenced by Pedobaptists during the Reformation, and in consequence, many American Baptists never got back to the local church until the New Hampshire Confession in 1833. Within the past half-century there has come a resurgence of emphasis upon a universal invisible church. This theory is the very heart of the Ecumen-

ical movement. The present Baptist-Catholic movement existing among some Baptists originated some years ago among liberal, supposed-to-be, Baptist scholars who tarried too long in Pedobaptist schools.

This doctrine of vanities Confuses The Church and Kingdom.

The advocates of the invisible church theory contend that the church and the kingdom are one and the same. But such a dogma is not founded upon an honest interpretation of the Scriptures, but upon a figment of their imagination. Such a doctrine exists only in the mind of a heretic.

The church and the kingdom are not one and the same. The kingdom includes all the saved on earth at any given time (Col. 1:13; John 3:3, 5; Mark 10:13-15), while the church is composed of baptized believers. One enters the kingdom by the new birth, yet one enters the church by profession of faith and baptism (Acts 2:41). One's place in the kingdom is eternally secure (John 5:24; II Tim. 4:18), but he can be excluded from a church (I Cor. 5). The kingdom is universal and invisible, while the church is local and visible (I Cor. 1:2). Lost people cannot enter the kingdom (John 3:3), yet they can enter the church as Judas did. The kingdom is a monarchy over which Christ is the King; the churches are democracies over which Christ is the Head. The dominant use of the word "kingdom" is singular in the New Testament. The dominant use of the word "church" is singular and plural, but both emphasize many.

This theory Makes Two Bodies and Two Baptisms.

A popular view concerning I Corinthians 12:13 teaches that by a Holy Spirit baptism all believers are put into the universal invisible church. They would have us believe that saved people receive two different kinds of baptism — one in water and another in the Holy Spirit. Of course, this would put believers in two different kinds of churches — one an invisible, spiritual, universal church and the other a particular local church in a particular place. The glaring inconsistency of such a concept is seen in Ephesians 4:4-5 where Paul says that there is "one body" and "one baptism." If the one body here is the mystical body, the invisible church, then there is no local body. But, if the body here refers to the church in the institutional sense, then there is no such thing as the mystical body of Christ. If the baptism in Ephesians 4:5 is Holy Spirit baptism, then water baptism is not needed. But, if water baptism is meant, then Holy Spirit baptism is not needed. Which horn of the dilemma will the Scofieldites take?

Those who hold the invisible church theory treat lightly the place of believer's baptism in the realm of obedience and minimize the importance of church membership. Undue emphasis upon it has led to non-denominationalism and anti-denominationalism of the worst kind. Baptists have never been encouraged and aided in being better and stronger Baptists by advocating the view of an invisible church. It leads one to look lightly and indifferently upon the errors of non-Baptists. If the Devil could get all Christians to believe the church is some kind of universal thing, he would soon destroy Christ's church.

The invisible church theory makes

Church Membership and Being In Christ Synonymous.

The Bible tells us that the church is Christ's body, and this is true of every local New Testament church. The Corinthian church was Christ's body. I Corinthians 12:27 says:

"Now ye are the body of Christ, and members in particular."

Christ is also the head of the church abstractly (in thought), generically (as to kind) and institutionally (as to a mental concept of it). By Christ the Head of the church I understand that each church is subject to Christ's authority and rule. But the church is not literally Christ's body, nor is Christ literally the head of any church in the literal sense as a human being's head and body are joined together. To literalize the metaphors, body and head, is gross materialism.

Each church is under the authority of the Lord Jesus Christ as a human body is under the authority of its head. But to enter one of these bodies is not to be in Christ, for the body as such is not literally Christ nor a part of Christ. The false apostles of II Peter and Revelation were in the churches, but they were not in Christ. The thief on the cross was in Christ, although he was not in the church. The saints of the Old Testament were in Christ, but they were not in the church.

The proponents of this theory sometimes teach that there is no salvation outside the church. Thus they hold a view similar to the Campbellites concerning the church. They deify the church until they would render John 3:16 this way: "For God so loved the world, that he planted the church in the world, that whosoever unites with it should not perish, but have everlasting life."

The Bible teaches that the church is the body of Christ, and it also teaches that Christ is "the saviour of the body" (Eph. 5:23). Hence He and His body, the church, are not one and the same, seeing He does not save Himself!

The concept of it is contrary to the primary and literal meaning of the term "church" and its predominate use in the New Testament.

The Greek word "ekklesia" which is usually translated "church" is found one hundred and fifteen times in the New Testament. Ninety-two times of the hundred and fifteen the word has the common meaning of assembly. Generally all scholars accept the ninety-two uses as meaning assembly. But the remaining twenty-three times it occurs is the ground of a theological debate. Some contend that the word takes on a new meaning in these remaining

twenty-three occurrences. They twist and turn the word "ekklesia" to mean a universal invisible church. This new definition of "ekklesia" is contrary to the literal meaning of the word.

From history it is known that the Greeks were organized into city-states. Each city had its own government. The power to govern was entrusted to certain qualified citizens of the city. These were called out for legislative assemblies. These called out assemblies were called "the Ekklesia." The term referred to a body of persons having definite qualifications, assembled to carry out certain organized aims on democratic principles.

Christ and His Apostles did not coin the word "ekklesia." It was already in use when they came on the scene, and they merely carried its etymological meaning over into Christian literature. A careful examination of "ekklesia" before the New Testament in the Classical Greek and the Septuagint reveals that the word meant only "assembly." It had no other meaning at this time. The word could not have ever referred to a never assembled group, yet the invisible church has never assembled. If I can give a word a new meaning so as to fit my creed when the common meaning makes good sense, I can change the entire Bible to suit my fancy and the next person can do the same!

I maintain that "ekklesia" is used twenty-three times abstractly, not referring to any particular organization at any definite place, but to the church as an institution. When a concrete application of the word is made it must be to a particular local church somewhere.

Permit me to illustrate what is meant by the abstract and concrete uses of a word. I might say that the automobile is a great invention. I have used the word "automobile" abstractly. I refer to no particular automobile. Now if I want to use the word concretely, I would say that Joe Doe has a beautiful black Ford automobile. Now I am talking about a particular automobile. But if I knew as little about automobiles as some religious leaders know about the church, I might try to make you believe that there is only one big invisible automobile. One would not entertain such an idea about automobiles, but when it comes to religion many forsake all reason and believe the silliest non-

(Continued on page 7, column 1)

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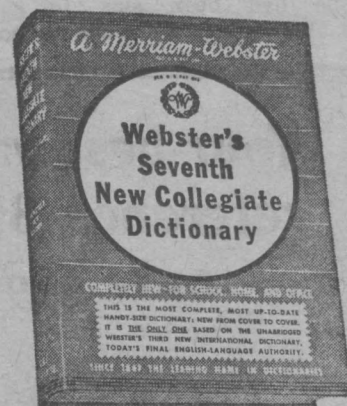
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PAGE SIX

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Invisible Church

(Continued from page 6)

sense. The invisible church theory

Is Without Scriptural Warrant.

This theory is well named the invisible church theory. It is certainly an invisible church to the New Testament, for there is no reference, implication, suggestion or hint in the Scriptures of it. You will search in vain in the Bible for a world-wide organization called the church. Always and everywhere in the Bible a church is a local body found in a given place. The so-called proof texts of the advocates of this theory prove everything but their fanciful theory.

One of the chief proof texts is Ephesians 5:23, which reads: "For the husband is the head of the wife, even as Christ is the head of the church."

The Apostle does not here introduce a new teaching about some invisible church. It would be exactly as sensible to argue from this verse for the existence of a universal invisible husband and a universal invisible wife as to argue for a universal invisible church. One is just as Scriptural as the other.

Look at the verse: "The husband is the head of the wife." Does this mean that there is a great big universal wife who includes all the little wives? Our opponents would say, no. But then they turn around and say that the rest of the verse, "Christ is the head of the church," means that there is a universal invisible church. But they ignore the word "even" which means in the same way. Our opponents must believe in a universal invisible wife and a universal invisible church to be consistent.

Another passage often misconstrued which refers to the church is I Corinthians 12:13:

"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

This passage means no more than the realm and environment of and under the leadership of the one Holy Spirit, the Corinthian believers, and all others

who have united with particular churches, were baptized into their respective churches. There is no reference to the baptism of the Holy Spirit here. The baptism of the Holy Spirit was a special and manifested phenomena during apostolic times only. There are only four accounts of it in the New Testament. It was demonstrated on Pentecost at Jerusalem among the Jews (Acts 2:1-8); at Samaria among Samaritans and Jews (Acts 8:14-24); at Caesarea to Cornelius' household and other Gentiles (Acts 10:44-48; 11:15-17); and at Ephesus presumably upon more Gentiles (Acts 19:6). After this account, there is no record in the New Testament of such a baptism. Believers are "born of the Spirit" (once) and are "filled with the Spirit" (many times) today, but none are "baptized with the Spirit" in this age.

This doctrine of vanities is utterly impractical in promoting and propagating Christianity in this present Gospel Age.

Since the organization of the Antioch congregation, and the scattering of the Jerusalem congregation, the emphasis in Christianity has been upon "churches." This is the only way in which the congregational life of the Christian faith can be expressed. Even the most pronounced advocates of the invisible church are forced by stark realities to organize multitudes of congregations to meet the needs of their constituencies.

If there be a universal invisible church, its membership is known only to God. It has never met, assembled, nor congregated anywhere at anytime; that is, the supposed assembly has never assembled. Its fellowship is imaginary. It has no ordinances whatever, for these are for local churches. It has no organized existence. It has and exercises no earthly authority. It has no periods of worship, hence it never prays, praises, or preaches. It has no mission in the world; no message for the world. It has no house of worship. It cannot be opposed or persecuted. It cannot carry out the great commission. It takes up no collection nor pays its pastor, since it has none. It never sends out missionaries to preach the gospel. It cannot receive nor exercise discipline. It never holds any revival meetings nor witnesses to anyone about Christ.

I would not want to attend an invisible church, would you? Imagine sitting in an invisible pew, singing out of an invisible song book and hearing an invisible preacher preach about the invisible church! Brethren, imagine pastoring an invisible church, preaching to an invisible congregation and drawing an invisible pastor's salary! Those who can believe in such nonsense should be committed to an institution for the mentally enfeebled.

To say the least of it, I must say it is an inconceivable conception, an unsupportable supposition and an unspeakable superstition. Christians do not need it for it can do them no good. God does not need it for it cannot literally manifest His glory. The world does not need it for it cannot do the world any good, as it preaches the gospel neither by precept nor practice, nor does it perform any service. In the words of Edward T. Hiscok: "It represents a conception of the mind, having no real existence in time or place, and is not a historical fact, being only an ideal multitude without organization, without action, and without corporate being."

K. J. Version

(Continued from Page One)

the (holy) A.S.V., the R.S.V. (which is always good for a laugh), the Living (dead!) "Bible," Today's English Version (perversion), The Amplified "Bible" (it needs the amplifier turned up louder); now take the N.A.S.V. (please!).

Modern man uses the excuse of outdated K.J.V. words. Isn't it interesting how these new "Bi-

bles" (Babels!) all water down the doctrine of Hell! The A.S.V., R.S.V. and whatever other garbage you find on the market, all use "Hades" instead of Hell. Now you Greeks will recognize Hades as only one of the Bible words which designate the one place and the place is H-E-L-L — Hell! Not polite, dainty little Hades but Hell! Most moderns talk a lot about Hell, especially as a prefix for "yes" and "no." Their vain ravings and foul language indicate their contempt for the Bible and for Hell, but just a few seconds in Hell will change their minds about both! Modernists enjoy the doctrine of "sweet-little-Jesus" and the "lowly Jesus" but any verse about Hell contaminates their heresy. How Russellites (J.W.'s), Campbellites, and other grave sleepers will love the new versions!

Another reason for the rise of these wonderful pieces of lunacy is the desire of preachers to be classified as "scholars." As a S.B.C. college graduate, I can tell you first hand, any young preacher defending the King James Version is laughed at. The idea behind virtually all types of theological scholarship is to get you to say that the Bible does

SKEPTICISM

A little boy, after attending Sunday school, was asked by his mother what he learned.

"We heard about a man named Moses. He went behind the lines and rescued the Israelites. Then he came to the Red Sea, and called his engineers and they built a pontoon bridge. After they got across, he saw the enemy tanks approaching, so he got on his walkie-talkie and called headquarters, and they sent the dive bombers and blew up the bridge. Then the Israelites rode on."

"Now, son, it wasn't like that at all, was it?"

"Well, not exactly. But, if I told you how the teacher said it really happened, you wouldn't have believed it either!"

not really exist! By flooding the market with these paperback paradoxes, each of which "becomes a necessity for the modern worshipper," the scholars get you to deny that there is any one Bible! What the scholars don't tell you is that these new "Bibles" all come from Roman Catholic manuscripts which have been polluted by Origen, Calvin, Augustine, Westcott and Hort!

The modern versions have also spread because of the emphasis on the "now generation" with no thought to the "now re-generation." The new nasties all have the word "modern" in them somewhere, "Modern English," "Modern Man," "New Language," "New English." This appeals to the sinful flesh by making the King James Version look as though it were merely an outdated, dry, dusty, pile of papers. The modern reader is led away from the fire and thunder found only in the King James Version of 1611. No modern version (perversion) has even come close to the dynamic wording of the King James Bible. I was asked recently if our church gave copies of "Today's English Version"; I said then, and say now, that my church would not give a copy of T.E.V. or any other modern mockery to a dog!

Since the King James Version (according to the S.B.C. and the devil) is not the "closest to the original," there is no longer such a thing as God's Word; it has disappeared! It is lost in a tangled mass of German rationalism, rank Arminianism (and dead Calvinism), Catholic manuscripts, and a million "modern translations." "You mean, Brother Farmer, that I should throw away my A.S.V. and amplified versions?" You've got the idea, brother! "You mean you believe that Paul used the King James Version?" Now you expect me to say, "Why of course not," but Paul used a Hebrew Old Testament (not a Septuagint). He used and wrote the "original"

and the closest to that is the King James Version! Now you ask, "What about the words in italics in the King James Version which indicate words not in the original?" I am so glad you asked that. Did you know the King James Version translators were the only ones honest enough to italicize words inserted by them? Look through the garbage-can perversions and I'll guarantee they'll not point out their speculations! Read the King James Version preface; you'll never find one of these devil's delights with the humility these translators had!

I used to be, like most convention stooges, a real K.J.V. critic, cutting down its punctuation marks, verse divisions, etc., but these are merely ways of trying to show the average church member that he can't understand the Bible without his pastor or some Greek and Hebrew expert to tell them what he can believe. And if you think it over, you'll find that's just what the Great Whore has taught for years. The Roman Catholics have come a long way, baby! Their manuscripts have been exalted as "the better rendering," or "the best manuscripts leave this out." The "best" spoken of in the A.S.V. on up means Roman Catholic! It's impressive to say, "in the Greek" or "This word is present, active, indicative." Yet, there is a Bible. If it's just for preachers and scholars, then can it really be a Bible?

Since all you readers have now thrown your other versions away, I want to point out the fact that the evangelistic, soul-winning, growing, New Testament, Baptist churches of this age all use the King James Version. All half-way decent evangelists use the King James Version. You ask, "What about Billy Graham?" I said, "half-way decent!" Any person who loves God's Word should read the manuscript proof given by Ruckman, Burgeon, Hills, Fuller, Wilkinson, and you will see beyond a doubt that the King James Version is the one and only Bible that there is. Where the Greek says something different, the Greek is wrong! This is why the uneducated preacher need not hide his face from Dale Moody, Frank Stagg, Clyde Francisco and any other heretic "scholar" you want to list. If you listen to the S.B.C., A.T. Robertson, Augustine, Calvin, John R. Rice, or any who recommends the A.S.V., the Louisville Sluggers (seminary), they will snatch your Bible (K.J.V.) faster than you can say "Lottie Moon!"

The Ashland Avenue Baptist paper recently printed a little "goody-two-shoes" type article saying the King James Version isn't perfect and then proceeded to rip it up with the Greek, and generously approved it as the best we have. Well, it's all we have, brother, "Baptizo" and all. Yes, learn all you can, study the Greek (Textus Receptus only; not Nestle's or Westcott & Hort!), but mark in your study, that the King James Version is the only Bible that glorifies the pure core of the Bible, Jesus Christ! Not one of these modern mockeries translates Matt. 1:23 as "virgin" (some do, but apologize for it in the margin) the last 12 verses of Mark and the first eight verses of John 8. The Bible that is God's Word is the King James Version; forget all others (including the "New Scofield").

Discipleship

(Continued from page one)

comes our peace. Beloved, the genius of the call to discipleship is found in the compassionate heart of God, in the "quality of mercy that is not strained," in the love that is inseparable from the infinite Father's heart.

II.

LET'S LOOK AT THE COST OF DISCIPLESHIP.

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We must surrender our will to Christ. We must leave the choosing of our course to Him. However much we may think we know, we must allow our guide to go before us. The soldier submits his will to the commanding officer. The pupil submits his will to the teacher. The child submits his will to his parents. The Lord cannot allow His servants to do as the servant pleases. The will of the disciple necessarily merges into the will of the Lord. Jesus has His own terms: unconditional surrender.

Discipleship Costs Sacrifice:

The Bible says that the disciples left all and followed the Lord Jesus. Jesus said, "If any man will come after Me let him deny himself and take up his cross and follow me." Again He said, "Whoever he be of you that forsaketh not all that he hath, he cannot be My disciple." The simple, solemn teaching of these passages is that Jesus Christ is to be supreme in our thoughts, in our affections, and in our endeavors. No earthly tie, no earthly ambition, and no earthly affection is to hinder our loyalty to Him. We must see Him as Lord and crown Him Lord of all. Have we any idols? One that we love more than Christ; our companion, our children, our home, or our business? Do we find pleasure in giving to our family and to ourselves? Do we complain when we are called upon to give to the advancement of Christ's cause? What portion of our thought, our energy, and our means are we giving to ourselves and to our earthly loved ones? What portion are we giving to Christ, who gave Himself for us? How many times and how many ways have we actually denied ourselves and our loved ones that we might better serve Christ? How many trivial things have we allowed to exact our means and to absorb our attention? The great question is not how many things I can do and still maintain my right to be called a disciple, but how many things I can surrender and thus prove my allegiance to Christ. Not what harm there is in this, and that, and the other, but (Continued on page 8, column 3)

Incarnation

(Continued from page 4)

were so." When these wise men looked on Jesus "they rejoiced with exceeding great joy!" And why not, after 600 years their faith had become sight. This excites all who realize that "faith is the substance of things hoped for." Even doubting Thomas cried out, "My Lord, and My

God," when he saw the risen Lord, and using that incident the Lord uttered this beatitude intended to motivate unborn generations.

"Jesus said unto him, Thomas, because thou hast seen me, thou hast believed: Blessed are they that have not seen, and yet have believed" — John 20:29.

The fire of devotion burned fierce in Peter's heart, because

his pen could not stay when it came to sharing with us the apostle's reflections about His Lord. (I Peter 1:8):

"Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."

It is not possible to escape the inspirational power of faith, for as surely as the Lord did grace earth in answer to massive Old Testament prophecies, just so surely He will come a second time, because He has given us His word:

"I go to prepare a place for you, And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." — John 14:2, 3.

It was the prophetic word that prompted the wise men to scan western skies, and it is the same kind of prophetic truth which glues our eyes on the heavens. Our Lord Himself told us to be looking up, because ours is the blessed hope which prompted Paul to encourage his countrymen thus,

"Cast not away therefore your confidence . . . for yet a little while, and he that shall come will come, and will not tarry." — Heb. 10:35-37.



Discipleship

(Continued from page seven) whether indulgence in these things robs me of the joy I ought to have in following Christ, and does it lessen the sum-total of my Christian influence. Discipleship means sacrifice. We must experience what is involved in the language of the apostle Paul, "I am crucified with Christ," before we can honestly say "Christ liveth in me."

Discipleship Costs Service:

"Jesus went about doing good." He said, "My meat is to do the will of Him that sent me." He said, "My Father worketh hitherto, and I work." The first word of Christ is "Follow me." The second is "Go work in my vineyard." To be a disciple of Christ means to follow Christ in ministry to the sick, in sympathy with the sorrowing, in consolation to the afflicted, in kindness to the poor, in direction to the perplexed, in warning to the erring, in rescue of the lost, in prayer and purpose for all. How ignorant for a disciple of Christ to say, "There is nothing for me to do." There is every thing for you to do. You have a heart to sympathize, a tongue to speak, a hand to assist, feet to take you on errands of mercy, eyes to see, and ears to hear. Paul said in Romans 12:1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." No man can follow Christ without serving Christ. If we are not serving Christ, we are not following Christ. We cannot claim that Christ is our Master and we His disciples, unless we pray, "Lord, what wilt Thou have me to do."

III

LET'S NOTICE THE REWARD OF DISCIPLESHIP.

One Reward of Discipleship is Sanction:

The smile of God's approval falls with cheering radiance upon the pathway of the disciple of Christ. The Father said, "This is my beloved Son in whom I am well pleased." How much it means to have the approval of God. The approval of friends is wonderful. The approval of conscience is invaluable, but the approval of God is all sufficient. II Timothy 2:15 says, "Study to show thyself approved unto God, a workman that needeth not to be ashamed."

The Crowning Reward of Discipleship is Satisfaction:

From the manger to the throne is a long journey. The path is by

THE BAPTIST EXAMINER

MAY 26, 1973

PAGE EIGHT

The Whole Bible, Not Parts Of It, Is For God's People

I started out back in the foothills of the Blue Ridge Mountains. I did not know much. I have not learned a lot since, but I knew precious little in those days. However, I believed the Bible. I just took it and read it as it came. I started in Genesis and was having a great time, taking promises right and left, just like a boy picking apples off a tree in an orchard.

One day I was met by one of these Bible scholars and was told that those promises were not for me, that they were for the Jew. Well, that discouraged me a little bit, but I said, "I believe I will give it another try."

So I moved over into the New Testament and started down through Matthew, claiming promises right and left. Again I was interrupted and duly notified that those promises were all for the Kingdom Age, not for me. I had never heard of the Kingdom Age before, but since those things were not for me, I did not want to take them.

So I moved over into the Acts of the Apostles and was daring to claim some, not all the blessings that flowed from Pentecost. Once again I was interrupted and told that that was a transitional period, that we were not to press those promises too literally.

Well, that left me, by and by, with nothing but the Epistles and Revelation, and most of the Revelation was for the future.

By the time I had made allowances between groups and marginal references, and tried to look at the Bible through the spectacles of a dozen disagreeing expositors, bless your heart, I was afraid to put down my foot on any verse for fear some scholar would come along like a policeman and order me off private property and tell me, "This verse is not for you. Get going, Brother, somewhere

no means paved with flowers all the way. The road is often rough and steep, but this will seem nothing when we get to the end of the way. We should each be a faithful disciple and earn as many rewards and crowns as we can, that we might lay them at the feet of our dear Saviour. Look at I John 2:28, "And now, little children, abide in Him; that when he shall appear, we may have confidence, and not be ashamed before Him at His coming."

else."

All The Promises Of God Are "Yea" and "Amen" In Christ

II Corinthians 1:19-20

Finally, I said, "Lord, I have heard of a man without a country. If this thing keeps up, I am going to be a preacher without a Bible. If You will give me a verse I can stand on, I will have to have it in a hurry, because they are just about to take it away from me."

I got down to that one, "Let God be true, but every man a liar" (Rom. 3:4), and I have been standing on that one ever since! Brother, I tell you, I believe it is all for me, and I enjoy it.

We need just that childlike enjoyment of the Word of God. Today we have gotten to the place where people are taking the Bible apart and then are trying to put it back together, analyzing it, dissecting it — not enjoying it. There needs to be a childlike enjoyment of God's Word and a sweetheart love for Jesus.

—Vance Havner



How Spurgeon Answered A Fool

"Do you really believe that an ass ever spoke to Balaam?" queried a man who prided himself on his intellect.

Coleridge, to whom the question was put, reflected: "My friend, I have no doubt whatever, that the story is true. I have been spoken to in the same way, myself." The man of the inquiring mind retired for meditation.

He was answered according to his folly, which is often as good a form of reply as such quibblers deserve. Much of the beauty of the answer lay in the courtesy which said so little but meant so much. A hard word becomes all the harder by being softly spoken. To have called the man an ass would have shown great weakness, and betrayed warm temper, but Coleridge worded his remark well, and left the hearer to find out the sting for himself. Here is a lesson of practical common sense which those who deal with skeptics would do well to learn.—C. H. S.

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