

## God's Own Are Not To Continue In Sin

By MEDFORD CAUDILL  
Hanover, Michigan

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" (Romans 6:1,2).

Today many sovereign grace, Landmark, Missionary Baptists are living in sin. They are orthodox. They believe the doctrines of



MEDFORD CAUDILL

grace and church truth right down the line, yet they fail to live Godly lives. It is a shame that this condition has come upon us. The preachers in our churches have failed to sound the warning trumpet as our people fall deeper and deeper into the ways of the world. We realize that we cannot escape the world. We must live our lives here. However, there is no reason why we must join ourselves to the world's standard of living.

(Continued on page 5, column 3)

# 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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## THE PRECIOUS BLOOD OF JESUS

By WILLARD WILLIS  
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Columbus, Ohio

"Forasmuch as ye know that ye were not redeemed 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: who verily was foreordained before the foundation of the world, but was manifest in these last times for you"—I Peter 1:18-20.

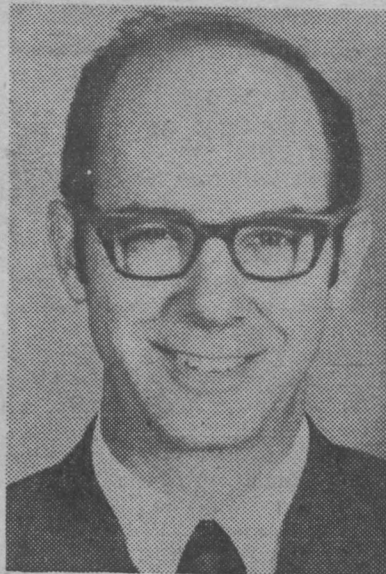
We have entered an era in history when many who call themselves ministers of the Word, refuse to make mention of the blood. This is their custom even though blood is referred to about seven hundred times in the Holy Scriptures. The Bible, in fact, would become a dead book if the blood were removed from it. Remove the blood and our hope would be removed with it, since our eternal hope rests upon the blood; yea, regeneration, justification, sanctification, peace, joy, rest, resurrection, and heaven all are obtained through the blood.

We learn from Leviticus 17:11 that the life of the flesh is in the blood.

"For the life of the flesh is in

the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul"—Lev. 17:11.

You will note that the verse before us declares that "the life of the flesh is in the blood." There was a time when this fact was not accepted by the medical



WILLARD WILLIS

profession. You may recall that it used to be the custom of doctors to bleed people as a means toward a cure for a particular disease. They did not realize that they were draining out the very life of the body. George Washington, our first president, received this treatment.

There are five quarts of blood in our bodies. These five quarts of blood are in liquid form so that it can be in constant movement throughout our entire body. This movement enables it to come in contact with every cell. The cell, in turn, is nourished by the blood. The purpose of the blood is also to carry off the waste products and ashes resulting from the activity of each cell, a process which is called "metabolism." The heart pumps our five quarts of blood throughout our bodies every twenty seconds. The body dies once the blood fails to reach the cells and the various members of

the body, however, no one ever dies until the blood ceases to circulate. This fact shows clearly that "the life of the flesh is in the blood."

We see, then, that our physical body depends upon its five quarts of blood for life. It is also true that the new nature depends on blood for life; yea, it depends entirely upon the blood of God's Son.

It is interesting to note from Acts 17:26 that all earthlings have the same blood.

"And hath made of ONE BLOOD all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation"—Acts 17:26.

This verse informs us that the blood of all people upon the earth is the same. This fact becomes very obvious when a person needs a transfusion. The doctor, when seeking blood for the transfusion, doesn't question the color of a person's skin. He only questions the type of blood that is in the veins of the person giving the transfusion.

The reason the blood of all men is the same is because we are all the children of Adam, and the fact that we all have the blood of Adam means that each of us have five quarts of corrupted (Continued on page 7, column 3)

## Characteristics Of Real Independent Baptist Churches

By W. J. FARMER  
Flat Rock, Michigan

Each year there is at least one article that comes across the desk of this writer which tries to define Independent Baptists. These articles have much merit; however, they sometimes give a soiled view of Independent Baptists. The reasons seem to be these: (1) They include among Independent Baptists, churches affili-



BILL FARMER

ating with the two Baptist Bible Fellowships, the General Association of Regular Baptists, the Conservative Baptist Association, the American Baptist Association, etc., etc., etc.

(2) They attempt to make doctrinal differences among Independents (real independents) as though it were absolutely nothing. We may solve the first part by simply leaving out all churches that are involved in those "voluntary" (?) groups mentioned (Continued on page 5, column 2)

## Women's Lib—A Defiance Of God And God's Word

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

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives (not virgins), they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."—



E. FINKENBINER

(Luke 17:26-27).

A modern women's liberation movement is an obvious fulfillment of the prophetic statement uttered by the Lord Himself! Earth's Earliest Ages is a fascinating volume authored by George Pender, and in this book he devoted a whole chapter to "the days of Noah." Seven things were cited as causes for the apostasy in Noah's time, and the second of those seven reasons was "and undue prominence of the female sex in public affairs, and flagrant disregard for the sanctity of marriage!" Consequently it is natural for such vacuous vanities as wom-

en's lib to flourish in this licentious generation.

Our understanding should be fuller if we consider some passages which develop the subject of order among the sexes, and we should be profited to learn what judgments may come upon earth for disobedience to the revealed will of God. The first passage we shall consider deals with

(I) The Office Of Women — (I Tim. 2:9-15) — Paul's great love for the young man Timothy prompted him to record some specifics with respect to order in the churches. And the inspired apostle devoted an entire chapter to this theme. In I Timothy 2:1-8 the young man was acquainted with the position assigned to women in God's created scheme. In Vs. 9-10 the woman was to dress modestly, and maintain good works; (Vs. 11-12) she was to be in subjection to her own husband; (Continued on page 6, column 2)

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## Calvary's New Building, A Monument To Faithfulness

By JOE WILSON, SR.  
Tulsa, Oklahoma

While visiting the city of Ashland, Ky. recently, it was my privilege to see and examine a beautiful new building in the city. I refer to the building which is the meeting place of Calvary Baptist Church, pastored by John R. Gilpin. What a beautiful and well-designed building this is! Sitting on 13th Street, not too far from downtown Ashland, it invites the inhabitants of Ashland and surrounding communities to come and sit in its quiet, comfortable beauty as they listen to the truths of God's Word propounded from its pulpit.

The building is well designed and well constructed. It is a beautiful brick building. The auditorium is large and beautiful. It is 40 by 80 feet, and will seat approximately 500 people. The auditorium is 32 feet high in the

center, and has beautiful exposed beams bracing the roof. The floor is covered with a lovely red carpet. There are 34 solid oak pews with red upholstery in the auditorium. The pulpit area is spacious and attractive. There is a piano and organ to assist in the songs of praise by the congregation. The baptistry is an extra special addition to the beauty of the auditorium. At the back of



JOSEPH M. WILSON

the baptistry, instead of the usual picture, there is a beautiful waterfall constructed of rock from the pastor's farm. It is so designed that there is a constant waterfall over this rock during baptismal services. The flowing water brings out the beautiful colors of the flintstone rocks.

There is a full basement which is the same size of the upper building. There is space to the back and side of the auditorium which measures about 30 by 40 feet. This gives room for rest rooms, a nice library, and space for class rooms. The basement (Continued on page 3, column 5)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "REDEMPTION"

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

A few years ago, I took my family on a little vacation trip over into Canada. We crossed back into the United States at Detroit, late on Saturday afternoon. On Sunday morning, we went to a church in Detroit. I do not know who was pastor. There

is only one thing about the service that stood out, and it was so prominent that I remember it right down to this very hour. Just before the pastor spoke that morning, a beautiful young girl, whom I would suppose was a beautiful Christian character by all appearances, arose and sang one of the most marvelous songs that I ever heard. She sang that old hymn about the angels and redemption. They say it is so old that most folk today don't even know it. The first verse is some-

thing like this:

"There is singing up in Heaven such as we have never known, Where the angels sing the praises of the Lamb upon the throne; Their sweet harps are ever tuned and their voices always clear, O that we might be more like them while we serve our Master here! Holy, holy is what the angels sing (Continued on page 2, column 1)



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JOHN R. GILPIN, .....Editor

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## "Redemption"

(Continued from page one)

And I expect to help them make the courts of Heaven sing; But when I sing redemption's story, they will fold their wings,

For angels never felt the joys that our salvation brings."

I wish you would notice that expression. "When I sing redemption's story, they will fold their wings." Well, beloved, I want to sing to you, not literally, but figuratively, for I want to preach to you redemption's story.

### THE ORIGIN OF REDEMPTION.

Mark it down, beloved, redemption didn't originate with men. Redemption never had any origin so far as man was concerned. Listen:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." — John 3:16.

It was God who thought up the plan of redemption. You would think that man would be sufficiently interested in salvation that he would seek to work with God in planning it, but, beloved, before man was created, the plan of redemption was already fixed in the mind of Almighty God. Before the angels ever clapped their hands with celestial joy at the creation of this earth, or as Job tells how the angels — the morning stars sang together — before creation, God had already planned for our redemption. Before the wings of a seraph had ever fanned the air of the ethereal spaces, and before that one single melody of the angels had gone up unto God, God had already planned for your redemption and mine. I would remind you, beloved, before anything had ever taken place in this world, before the world was, before time was,

a way back yonder in eternity, God had already planned for our redemption.

"According as he hath chosen us in him before the foundation of the world." — Eph. 1:4.

This would tell us that before this world was, before God had ever laid down one rock in this world, before God had spoken and brought this world into existence, God had already planned our redemption. As I often say, you are older than creation, spiritually speaking. I tell you, beloved, redemption began with God.

Notice again:

"Whose names are not written in the book of life of the Lamb slain from the foundation of the world." — Rev. 13:8.

When was Jesus slain? You say two thousand years ago, but, beloved, if you will go back to the time when the Lord Jesus Christ put down this earth, it was then that the Lord Jesus Christ was slain. In the mind of God, He was a Lamb slain from the foundation of the world. No wonder that Jonah said:

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

I say to you, beloved friends, redemption did not begin with man. It is not something that evolved out of the brain of man, but rather, salvation is something that began in the mind of Almighty God. It had its origin with God before this world began.

### II

### THE OBJECT OF REDEMPTION.

"According as he hath chosen us in him before the foundation of the world." — Eph. 1:4.

Beloved, man is the object of God Almighty's redemption. God might have redeemed four different groups. He might have redeemed angels, for angels sinned a long time ago. The Word of God indicates that one-third of the angels of Almighty God sinned at the same time that Lucifer sinned, and that they are bound in chains until the day when God shall loose them and shall consign them to Hell. Beloved, God might have effected a plan where the angels might have been redeemed if He had so decreed and so desired, but, beloved, God didn't do it. The object of redemption was not angels. God passed the angels by and chose to redeem sinful man.

Then, beloved, there was the Devil himself. I believe that the Devil was God's highest created being. I believe from the study of the book of Ezekiel and the book of Isaiah that the Devil was an angel — that there was a time when the Devil was the anointed angel, when he was the highest of the angels of Almighty God. One day he said, "I will be like God. I will sit upon the throne of God." Beloved, when the Devil sinned, he fell, and was an angel of God no longer, but became a fallen angel. God might have redeemed the Devil. It would be just as reasonable for God to have contrived to work out some scheme whereby the Devil might be redeemed and brought back to God, but the Devil was not the object of God's redemption.

I might go so far as to say that God might have redeemed the animals. I do not know whether you realize it or not, but the animals need redemption just the same as all the rest of creation, and I might remind you that the animals are not like they were when God put them in the Garden of Eden. When Adam sinned, the fall of man not only extended to man, but even unto the animals, which is the reason that the animals today are not what they were originally in the Garden of Eden. God might have even chosen to redeem the animals if He had cared to have done so, but He didn't.

Beloved, the object of God Almighty's redemption was man. You and I are the objects of His redemption. How it ought to thrill your heart! How it ought to thrill you to know that when God planned redemption, you were in the mind of God. The object of redemption was not the Devil, it was not the angels who had sinned, it was not the animals who had been affected by the sin of man, but rather, beloved, the object of God's redemption was man, the fallen descendants of Adam.

### III

### THE PRICE OF OUR REDEMPTION.

If you will turn to the Word of God, you will find that God gave His Son to be the price of our redemption.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" — Rom. 8:32.

"In whom we have redemption through his blood, even the forgiveness of sins." — Col. 1:13.

Individuals have been redeemed in many ways in this world. A man is taken captive by an invading force and he may be redeemed by paying a ransom. He may be redeemed by the payment of a sum of money. Sometimes a gangster will kidnap a lad — a child of a wealthy family, and will demand a huge ransom to be paid. When that sum is paid, that child is redeemed back into the family. Let me tell you, beloved, there is only one way whereby you and I can be redeemed back to God and that is by the ransom that was paid by the Lord Jesus Christ.

Listen:

"Forasmuch as ye know that ye were not redeemed 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 Pet. 1:18,19.

What does it tell us? Silver and gold that might be used to release a captive from men, are valueless in the realm of redemption. What does it tell us? The sacrifice of an angel or a multitude of the heavenly host could never effect our redemption. How are we redeemed, beloved? God has never had but one way, and that was that His Son was to go to Calvary and pour out His blood. Peter says that we are redeemed by the blood of His Son.

You know how it hurts a father to see his son go away from home, whether he gives his son in marriage, whether he sees his son go away to work, whether he gives his son to fight in war, or whether he sees his son die. There is a breaking of family ties and it hurts for a son to be given. Beloved, before this world ever was, God gave His Son, Jesus Christ, and the price of our redemption was the blood-shedding of God Almighty's Son, the Lord Jesus Christ Himself.

Whenever I think of this, my mind goes back to those days in World War I, when I was just a wee lad. I remember when I used to walk by houses and see those flags and stars in the windows — maybe one star or maybe two, and sometimes I would see a gold (Continued on page 3, column 1)

## A Different Approach In Studying The 23rd Psalm

By FRANK B. BECK  
Now In Mansions Above

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

There is a relationship between Psalm 23 and Psalms 22 and 24. Psalm 22 is the Psalm of the Cross. The opening cry of Psalm 22 was uttered by Christ on the cross (Matt. 27:46), and there are Bible scholars who think that Christ quoted the entire Psalm. In this Psalm are the graphic descriptions of crucifixion. It is, therefore, the Psalm of the Cross.

Psalm 24 is the Psalm of the Crown. In it the Lord God is the Owner, and the Founder of the earth and its fulness, the world, and they that dwell therein. He is King of Glory. The Psalm especially expresses the glory and power of Christ's ascension, or His return from Heaven at His second advent, or both. It is the Psalm of the Crown.

Psalm 23 is the Psalm of the Crook, the Shepherd's crook. Therefore, Psalm 22 is the Psalm of the Cross; Psalm 23, the Psalm of the Crook; Psalm 24, the Psalm of the Crown.

Jesus Christ our Lord is the shepherd of the Psalms. In Psalm 22 He is the good shepherd who giveth His life for the sheep (John 10:11). In Psalm 23 He is the great shepherd brought again from the dead (Heb. 13:20). In Psalm 24 He is the glorified Shepherd who shall appear in Glory (I Pet. 5:4).

Hence, in Psalm 22 we perceive the grace of God, in Psalm 23, His guidance, and in Psalm 24, His glory.

To this apply Hebrews 13:8: "Jesus Christ the same yesterday (Psalm 22, Christ our suffering Saviour), and today (Psalm 23, Christ our risen Redeemer), and forever (Psalm 24, Christ our conquering King)."

### I

There is a likeness between Psalm 23 and the Lord's Prayer in the Sermon on the Mount (Matt. 6:9-13). Compare the two.

1. "The Lord is my shepherd," "Our Father."
2. "Hallowed be thy name," "He leadeth me in the paths of righteousness for His name's sake."

3. "Give us this day our daily bread," "Surely goodness and mercy shall follow me all the days of my life."

4. "Give us this day our daily bread." Thou preparest a table before me . . . my cup runneth over."

5. "And forgive us our debts," "He restoreth my soul."

6. "And lead us not in temptation," "He leadeth me in the paths of righteousness."

7. "But deliver us from evil," "I will fear no evil."

8. "For thine is the kingdom, and the power, and the glory for



FRANK B. BECK

ever," "And I will dwell in the house of the Lord for ever."

There is a similarity between Psalm 23 and the parable of the lost son, in Luke 15. Both the sheep and the son appear in Psalm 23. The Psalm opens with the sheep in the field with the Shepherd, but closes with the son seated at the table in the house with the Host.

Representative persons appear in Psalm 23. Surely you appear in one or more of them. Here is: The Shepherd to be obeyed (v. 1), the traveler to be rested (v. 2), the wanderer to be restored (v. 3), the timid to be comforted (v. 4), the warrior to be feasted (v. 5), the priest to be anointed (v. 5), and the pilgrim to be housed (v. 6) (Inglish).

The revelation of God is discovered in His names. When God would reveal His glory in nature, He spread the sky out like a canvas, painted it with darkness, spattered it with stars like diamonds, and, with one last stroke, cleaned His brush across the masterpiece and left us the Milky Way.

But when He would reveal Himself in grace He told us His name. He is Jehovah-Jireh (Gen. 22:14), which means "The Lord will provide." Because of this "I shall not want" (Psalm 23:1). He is Jehovah-shalom (Judges 6:24), which means "The Lord send peace." So "He maketh me to lie (Continued on page 3, column 1)



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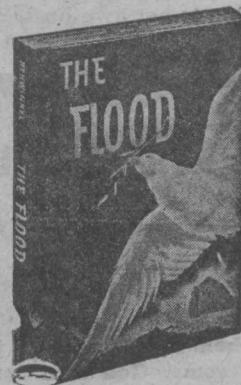
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THE BAPTIST EXAMINER

JUNE 30, 1973

PAGE TWO



## "Redemption"

(Continued from page two)

star, which would indicate that one son in that home had been killed in the country's service. I can remember a father and a lad that walked along one day, and as they looked at the houses the lad said, "Look, Daddy, there is a home that has given one son to the war," and then they would see two stars in the service flag and he would say, "There is a home that has given two sons." Then he saw a gold star, and he said, "Daddy, there is a home where a son has been killed in the war." They went on down the street and came to a vacant lot and the lad looked off in the distance and saw the evening star in the sky, and he clutched his daddy's hand and said, "Daddy, God must have given His Son, too."

Oh, let me tell you, beloved, that is exactly what God did. God gave His Son, too. The price of our redemption was the blood of the Lord Jesus Christ.

### IV

#### THE MEANING OF REDEMPTION.

There are three words that are used in the Bible that are translated "redeemed." The first of those words is the word "agorazo."

"Christ hath REDEEMED us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. 3:13.

Notice, Christ hath redeemed us from the curse of the law. That is the Greek word "agorazo." It means, "to purchase in the market." Just like a man would go to a grocery store, a hardware store, or an automobile shop, to see an object that he likes and purchases that object for himself. "Agorazo" is the Greek word that is translated which means "to purchase in the market."

Well, beloved, that is exactly what Jesus Christ did so far as you and I are concerned. He looked down from Heaven even before you and I were fashioned and created and placed here, and God saw us here in the market of sin, and God sent His Son that He might redeem us, that He might purchase us in the market for Himself.

There is a second Greek word which when translated means "redeemed" and that is the word "lutroo."

"Being justified freely by his grace through the REDEMPTION that is in Christ Jesus."—Rom. 3:24.

The word that is translated "redemption" in this verse of Scripture has a little different meaning than the word "agorazo," which means "to purchase in the market." The word "lutroo" is a far stronger word, which means "to loose." In other words, it means not only to purchase, but "to turn loose."

Suppose a man were to see a big fine eagle that had been caught and had been chained, and

put into captivity. He sees that eagle as he sits upon his perch, not being able scarcely to lift his wings nor fly. The man walks up and lays down the price that is asked for that eagle, and when the eagle is sold to him he turns it loose. The eagle still sits there, thinking he is chained. The man waves his hat to frighten the eagle that he might fly away. Then the eagle lifts his wings and finally raises himself up into the air. After a while, you can see him as a little speck going out of sight.

Beloved, that is exactly what Jesus Christ did for you and for me. He came down to Calvary and paid the price of our redemption when we were chained with sin, and thank God, He set us free. God not only bought us in the market, but He redeemed us to the extent that He set us free.

Then there is a third word in the New Testament that is translated "redeemed" and that is the word "exagorazo."

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

The word that is translated "redeem" here is the word "exagorazo," which means "to buy out of the market." In other words, it means that he is bought out of the market and that he will never again be exposed to sale.

Beloved, that is exactly what the Lord did for me at Calvary. He sent His Son down to this world and that Son died for my sins to buy me back to God—but more than that, to buy me, a peculiar treasure, to God, with the thought in mind that I would never again be exposed to sale.

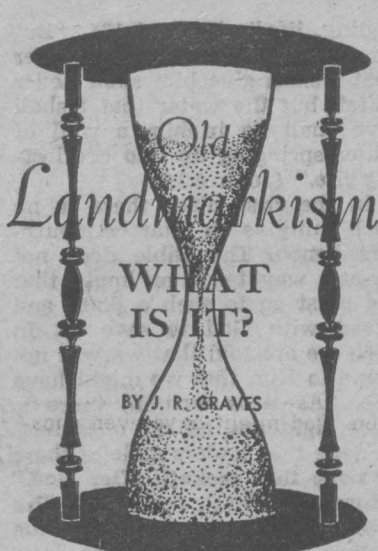
Oh, talk about the Devil taking a man out of the hand of God when once he has been saved! Talk about a man losing his salvation! Talk about a man falling from grace after he has been saved! Beloved, God didn't save a man to let him fall from grace. When God saves men, He redeemed them from under the law. He redeemed them with the thought in mind that they would never again be exposed to sale. My brother, there isn't a possibility of a man being lost again after he has been saved, because God has redeemed him with the thought in mind that he is to be a peculiar treasure from then on, never again to be exposed to sale.

### V

#### THE PERFORMING OF REDEMPTION.

"If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it; Then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it; that he may return unto his possession."—Lev. 25:25-27.

This is talking about the redemption of an inheritance in the



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Old Testament. If you will go back and study it carefully, you will find that a man could only sell his property for fifty years. In other words, the land of Palestine was partitioned among the various tribes, and the land that was partitioned to the various tribes of Israel was, in turn, repartitioned to the families of each of those tribes, and each man got a particular inheritance for his own family. If a man got into a hard place and wanted to sell his property, he could only sell it until the year of jubilee. Every fiftieth year was the year of the jubilee, and when that fiftieth year came, all property had to revert and be returned to the original owner, at the jubilee year. If a man would get in a tight place, one of his friends or relatives could offer to buy that property, and pay the difference from that time unto the jubilee year, so that a man's friend or one of his kinsfolk might redeem his property.

It also tells us in this same chapter that a man might be in a position himself that he could redeem his own property. Maybe a man would have a hard year and his crops would fail and he would have to sell his property. Perhaps next year everything would work just right and he would have the money to redeem the property back to himself.

Beloved, that depicts exactly the story so far as our redemption in Jesus Christ is concerned. Oh, brother, listen, for an inheritance to be redeemed in the Old Testament, somebody would have to pay the price of redemption. Either a man's kinsfolk had to pay it, or he had to pay it himself—but somebody had to pay the price of redemption. Property couldn't be redeemed unless the price of redemption was paid.

Let's come down to Calvary and stand beside the Lord Jesus Christ as He hangs there. Let's notice those hands that have been pierced through, and let's notice those feet that have had the spikes driven through them. Let's notice that forehead that has borne the crown of many thorns, until it is bruised and mangled because of the thorns. Let's see His face that has had the beard pulled from it until His face is nothing but a mass of gore and blood. See His back that has been beaten already until it is gory. Look upon Him, beloved, as He hangs there upon the Cross. I ask you, why is He suffering there? There is just one answer:

"Christ hath REDEEMED us from the curse of the law, being made a curse for us."—Gal. 3:13.

In the Old Testament, if a man were to sell his property, somebody could buy it back. Maybe he could buy it back, or maybe a relative or a friend, but somebody had to pay the price of redemption to get that property back. Beloved, Adam sinned unto the entire disenfranchising of the human family, and for us to come back into covenant relationship with Almighty God, somebody had to pay the sin debt. Some-

body had to redeem us back to God. Man couldn't redeem himself. No friend could redeem him. No church would be able to effect a man's redemption. No preacher, priest, or rabbi could ever redeem one back to God, but thanks be to God, He gave His only begotten Son, who came down to Calvary and on the Cross paid the price, and redeemed us back to God. Oh, beloved, doesn't it bless your soul to know that redemption was performed, not by what you did, and not by what I might do, nor by what any church or preacher might do, but redemption was performed by what Jesus Christ did on the Cross of Calvary.

### VI

#### THE PURPOSE OF REDEMPTION.

What was God's purpose of redemption? You may say, "Bro. Gilpin, His purpose, first of all, was to save us from Hell." Well, that is true. God did give His Son to redeem us, that He might save us from Hell. John 3:16 tells us that one of the purposes of redemption was that we should not perish. God had an elect number whom He chose unto Himself from the foundation of the world, and God gave His Son that He might come to the Cross of Calvary and that He might die for our sin debt. Beloved, if you are saved, you are saved, first of all, because you are one of God Almighty's elect; and you are saved, in the second place, because Jesus Christ came down to the Cross of Calvary and thereby paid the price of your redemption to keep you out of Hell.

Furthermore, the purpose of redemption was not only to keep you out of Hell, but to give you eternal life. God's plan of redemption does not include good works, nor the joining of a church, nor baptism, nor morality, nor giving the preacher your hand. It doesn't include the mourner's bench. It doesn't include testing itself. It doesn't include any good works that you might do. Beloved, God's plan is "Jesus Christ, plus nothing, minus nothing"—just Jesus and Jesus only. Beloved, God gave His Son to die for your sins, not only to keep you out of Hell, but to give you eternal life.

The biggest purpose in redemption was not man, but God. The big purpose of redemption was that it might bring honor and praise unto the name of the Lord Jesus Christ Himself.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To THE PRAISE OF THE GLORY OF HIS GRACE, wherein he hath made us accepted in the beloved."—Eph. 1:4-6.

Beloved, when you get to Heaven, you will get there primarily for one purpose, and that will be for the praise and the glory of His name. When you

walk down those streets in the New Jerusalem, you will point to the Lamb of God and will say, "I'm here because Jesus Christ died for my sins," to the praise and the glory of His great name.

Several years ago, I used to listen to a radio program entitled, "Why I Knew My Prayer Was Answered." Different people would tell how their prayers had been answered. One time a woman was telling her story, how that her little girl, Rose Marie, was sick and that the doctor had told her that she would only live for just a few hours. In order for the little girl to live, they had to find a person who had had that same disease and get blood from such an one. The mother, telling the story over the radio, said, "The doctor said that Rose Marie would only live a few hours." She said, though, "It is never too late to pray," so they prayed that God might spare their little girl. A man in Chicago was going to catch a plane going to Los Angeles for a business trip, but he missed his plane. Just as he turned around and started to leave the airport, he heard on the radio about the little sick girl. He happened to be one of the three individuals who had recovered from that sickness. He rushed to New York and gave the little girl some of his blood. In a few days, little Rose Marie was well. The mother stood up before that microphone and said that she knew her little girl was living, because that she had prayed, and God had answered her prayer, and her little girl was living because of the blood of another.

Beloved, I listened to that and I thought that up in Glory was the One who had given His blood that I might be redeemed. That little girl lived because a man had given his blood. Beloved, I live spiritually in Jesus Christ because Jesus Christ gave His blood for my redemption on the Cross of Calvary.

May God bless you!



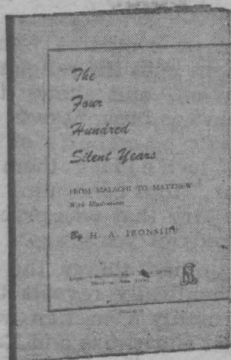
## A Monument

(Continued from page one)

provides plenty of room for Sunday School classes. The building is well lighted, and has an excellent heating and air-conditioning facility.

This lovely building is worth well over \$150,000. Yet, the majority is already paid, and the balance will be paid off within five to six years at the present rate of payment. Calvary Baptist Church purchased the land for this building for \$15,000 some years ago. A basement was built and used for a few years as the meeting place for the church. The building was finished and furnished this year, and now furnishes a wonderful meeting place for Calvary Baptist Church.

As you know, John R. Gilpin is the pastor of this church and the editor of The Baptist Examiner. A few months back, when the building was almost complete, (Continued on page 5, column 4)



## "The Four Hundred Silent Years"

By H. A. IRONSIDE

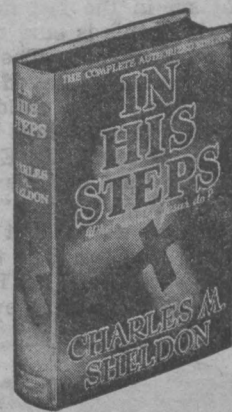
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THE BAPTIST EXAMINER

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PAGE THREE



# The Baptist Examiner FORUM

"Please discuss that which the Holiness people call 'the second work of grace.'"

ROY  
MASON  
RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



As I understand it, the Holiness people don't believe that one receives all that they should have in connection with conversion, but that there is a second experience that may be had, in which one is "baptized" by the Holy Spirit. This is obtained through wild praying and begging and beseeching at an altar, and is characterized by breaking out into tongues. I wish to say several things about this:

(1) The New Testament does not teach that salvation and its benefits are received on the installment plan. Read it and you will find that people were saved—truly, fully, wonderfully saved without need of bawling and hollering and begging for something else to finish it off.

(2) Nowhere in the New Testament are we told to beg and pray for the baptism of the Holy Spirit. Such a baptism does not occur in relation to believers. The baptism of the Holy Spirit was given to those of the first church, in the "upper room" to empower them to witness. They did so and three thousand were added to the church that already existed. Later the Spirit was given in similar power to those of the household of Cornelius who believed, to prove and demonstrate that Gentiles can be saved as well as Jews. Speaking in tongues characterized both of these occasions.

Incidentally, neither salvation nor any second work of grace comes through moaning and groaning and praying and taking out an "altar." Nothing is more unscriptural than an "altar" in this day. The last altar was the cross on which Jesus gave himself as an offering for our sins. All of the altars associated with the Law passed out when the Son of God was offered for our sins. How awful that so many independent Baptist pastors drag an altar into their church and have people come forward and pray and cry for salvation.

Salvation does not come through either praying or crying, but through receiving Jesus Christ as atoning Saviour—the One who by His death paid the penalty for every sin. The "altar" is like the old time "mourner's bench" to which people went to atone for their sins through prayers and tears. I think of the pastor who had a bunch of people at the mourner's bench, and who said, "Keep on mourning! Keep on mourning!" That was his way of salvation—to mourn your way into the Kingdom. The devil never invented a more devilish bosh than that!

(3) Nowhere in the Scriptures are we told to pray for the bap-

tism of the Holy Spirit. Instead, we are told (Ephes. 5:18), "Be filled with the Spirit."

Every true believer receives the Holy Spirit when he is saved. None of us need "more of the Spirit." What is needed is that the Holy Spirit have more of us. The extent to which we are conscious of the Spirit's presence and power is determined by the extent of our yieldedness to the Spirit's leadership and control. This is indicated by such Scriptures as these: "Quench not the Spirit" (1 Thess. 5:19), "Praying with prayer in the Spirit" (Ephes. 6:18), "We have access through one Spirit unto the Father." (Ephes. 2:18).

There is no Scripture which tells us that salvation and consecration is not enough, but that we need a second work of grace. Moreover, we are not told how such a work could be obtained. Since we are not told of a second tremendous experience, or how to obtain it, we had better let such stuff alone, and consent to be guided by the Word of God.



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I am not able to give you a definite interpretation of what they believe regarding this subject. I have never heard one of their group explain it. I have heard, however, what others have said about it.

My understanding is that those who believe this say that a person who has gone to the "altar" once receives forgiveness for his past sins and then goes back later to receive additional gifts such as sinless perfection and ability to speak in tongues along with other such gifts.

Paul, under inspiration of the Holy Spirit, said in Ephesians 1:3: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Nowhere do we read that a person only receives part of the gift of salvation at one time and then the other part later. (This excludes the definite teaching that our salvation consists of three definite stages: i.e., deliverance from the penalty of sin upon deliverance from the power of sin daily, and deliverance from the presence of sin in the last days. Of course, all of this is ours now in God's eternal purpose. The instant that a person is saved he has eternal life and is a child of God. (Actually these things are his before he is saved by Eternal decree, but they become his experimentally upon belief). "For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have ever-

lasting life." (John 3:16). "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life." (John 4:14).

In the first place there is no such thing as an altar or mourner's bench. The Bible does not in any way teach or imply that we must go to such a place and plead with God to save us. In fact, we are told that we will not come to Him that we might have life. "As it is written, there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God." (Romans 3:10,11). Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at

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the last day." (1 John 6:44). According to the example of the Bible, an altar is a killing place—the place where an animal was killed for a sacrifice. The only altar we have is the Lord Jesus Christ. "We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." (Hebrews 13:10-12). Our altar is Jesus and His sacrifice for us. It is not necessary to go to many altars or even go to THE ALTAR more than once. When we are drawn by the Holy Spirit and the Word we are saved for eternity and we have all the blessings that we need then and there.

E. G.  
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From all outward appearances it would seem that these people have a rather severe case of religion. There is a world of difference between Christianity and religion. I realize that the two terms are used interchangeably by many people, but I am persuaded this should not be done. Most of us, no doubt, have heard the song about the old time religion. The rhythm is such in that song that it will almost sing itself. But there have never been more lies put in any one song. As you may already know, it was the old time religion that crucified the Lord of glory. It was the old time religion that stoned Stephen to death, and stoned and left for dead that great missionary Paul.

As I understand the two, Christianity is a revelation through which God gives His people eternal life. Religion is a system of works whereby a person tries to earn that which is a free gift of God. The best kind of religion in all the world can save no one. Jas. 1:27 says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Surely if any kind of religion could save a person it would be pure and undefiled religion. But you and I know no one is saved in that way.

In Isa. 32:17 we see that "the effect of righteousness is quietness." When the Holy Spirit has done His work in a poor sinner

it leaves that poor sinner in the dust, so to speak, at the feet of the Master with all his struggling gone. In Mk. 5:15 we see the man out of whom our Lord had cast the demons, sitting, and in his right mind, but these people when they get this so-called second blessing seem to go completely out of their mind.

When I was about 17 or 18 years old a friend of mine and I rode our mules some seven miles to a brush arbor meeting just to satisfy our curiosity concerning these people. And since we went there to see and hear what went on in that meeting we sat down in the amen corner up front. When the preacher came in and stood before the improvised pulpit, even before he opened his Bible, pandemonium broke loose. Before you could say jack rabbit three times, just about everybody on that big hill was shouting except the preacher who just stood there and laughed at them. Before too long a huge, three hundred pound woman, with a voice like a lion, happened to notice we weren't shouting, so she started our way. I had already seen her pounding others on the back. And since I had no desire to have her try to knock the first and the second blessings into me at one blow, I nudged my buddy with my elbow and said, "Shout, brother." We both let out a few yells and she seemed to get the idea that we had already "got it," so she began to look for other prospects. To be fair with you, we had "got it," that is, we had gotten the idea we had no further business on that hill. So, amid all the utter confusion that prevailed under that arbor, we slipped out, got on our mules and headed for home. After we had gone about a mile we stopped and listened at all that conglomeration of noise for sometime.

I dare not go beyond what the Word of God says in my judging those people. But since Isa. 32:17 tells us that the effect of righteousness is quietness, I can say without any fear of contradiction that there was absolutely no effect of righteousness on that hill that night. I am fully convinced that the workings of the Holy Spirit produce the exact opposite effect to that which was manifested in that meeting.

I am glad indeed that since I made a mockery of Christianity that night that it took place before God saved me. When He saved me He blotted out that transgression along with the millions of others. And according to Isa. 43:25, He did it for His own sake.



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In discussing that which "Holiness" call "The second work of grace," may I state that the holiness(?) may call it a second work of grace, but the Bible knows no such teaching. It is their belief that by one going to a mourner's bench the second time, he receives additional power whereby he becomes sanctified—body, soul, and spirit, thus eradicating sin from his life, making the individual perfect as to the flesh. Because this power cannot be secured the first time at the mourner's bench, they call it the second blessing, and after praying through the second time, they call themselves holiness. In taking to themselves the title, holiness (perfection), they have become guilty of taking a name that only God can wear in truth.

"Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy: For all nations shall come and worship before thee; For thy judgments are made manifest"—Rev. 15:4.

I bow before God as to His Holiness, but brethren, I bow before no man who calls himself

holy or states that he is like God in that he is without sin. The truth of the matter is that all those who go by the name holiness could not produce enough holiness or righteousness to save one soul. The Creator of all things demands perfection which no man in the flesh can produce, and the Lord has made it clear that no man working by fleshly energy can please Him.

"So then they that are in the flesh cannot please God"—Rom. 8:8.

The Holy Spirit knowing some would boast of their perfection in the flesh had the Apostle Paul write concerning his fleshly activities relative to its perfecting, or as holiness call it, "second work of grace." The Spirit's purpose was to reveal the foolishness of contending that sin is removed from these fleshly bodies.

Read Phil. 3:3-8.

After reading Paul's testimony concerning himself, it should convince all of God's children that they cannot become righteous by actions of their own. Were it true, surely the Apostle would have been a holy man. Sin does not die within us, but will remain in these bodies until the resurrection. Therefore, no man is holy when speaking of the flesh.

I am aware that one must be holy to see God, and to commune with Him. Since no man has this holiness, God provided holiness for His people when,

"God sent forth His Son, born of a woman, made under the law, to redeem them that were under the law that we might receive adoption of sons" Gal. 4:4-5.

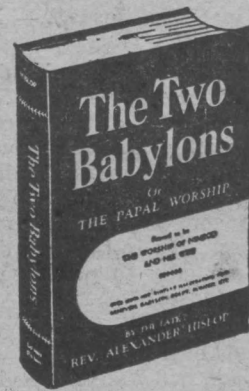
Not only is Jesus my Redeemer, but God hath made him unto us, "Wisdom and righteousness and sanctification" 1 Cor. 1:30. Seeing as how Jesus Christ is all of these things to me, I do not need another blessing for I am complete in Him. Salvation from its conception to its glorification is the continuous work of the Godhead; therefore, I do not need the second blessing for there could not be a second work of (Continued on page 5, column 5)

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THE BAPTIST EXAMINER

JUNE 30, 1973

PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "WE ARE WHAT WE EAT"

We often hear the statement made, "You are what you eat." Sometimes this is referring to a person who is overweight and needs encouragement to diet. It is also used to promote "health" foods, and the drinking of milk. Yes, we hear this saying often, but is it true? What would the Lord have us eat?

In Genesis we find man had different eating habits than he does now. He was strictly a vegetarian. When God made the earth, He made her with the seeds of all vegetation already in her. For He simply commanded her to bring forth and she did. "And God called the dry land earth; and the gathering together of the waters called He Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and the herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good." (Gen. 1:10-12). Later we see God fashioning the animals and man out of this same earth, when He created them. (1:25 and 2:7). Then the Lord told man and beast what their diet was to consist of. Man is to be a vegetarian and eat only those things that have seed in themselves such as apples, oranges, mustard, tomatoes, etc. The animals and birds were to eat the grasses of the land. They did not eat meat, either. The lion did not eat the lamb. The cat did not eat the mouse. The birds didn't eat worms and bugs, etc. All were vegetarians.

After the fall, we see man's diet is changed. Part of the curse was that now, man was to eat that which before was only fit for the animals to eat, the herb of the field. (Gen. 3:18). They were still vegetarians but now they were to eat such foods as spinach, broccoli, kale, parsley, etc. One wonders if this has any bearing on the fact that these are usually the foods we dislike most as children and have to cul-

tivate a taste for. Be that as it may, man continued this diet for 1600 years. After the flood, we see God giving man the right to eat meat (Gen. 9:3). It is true, in the physical realm, to say, "We are what we eat."

If this is true in the physical, it is more so in the spiritual. We are spiritually what we eat. Spiritually speaking, we are not to be vegetarians. We are to eat the meat of the Word. We are to "eat of His body and drink His blood." How can we do this? When we go to church and take in the Word that is preached, it is like eating a good meal. And when we go to a Bible Conference we have a two or three day feast. But you know, three or four feasts a year would not be enough to sustain our physical bodies. Not even if we bolstered it up with two or three meals a week. We need to eat every day. Most of us eat two or three times a day. We may miss prayer meeting, visitation, or a fellowship meeting but it is rare we miss a meal. How marvelous it would be if we would be as concerned for our spiritual diet. Someone said that 74 per cent of Americans were overweight. I seriously doubt if even 1 per cent of Christians are spiritual gluttons. Most of us are dying of malnutrition and know it not. We think because we look fat (talk a good story, attend church regularly, etc.) that we are spiritually healthy. Meanwhile, we feed on the leeks and garlic of Egypt (Modern Romances, Real Detective, TV, etc). It doesn't do much good to eat a hearty meal if we drink poison right after.

May it please the Lord to change our eating habits. Oh, that we would get up every morning and start the day with a good breakfast of biscuits and honey. Jesus said He was the Bread of Life and the Psalmist said the Word was sweeter than honey to his taste. And let us not skip lunch. Perhaps we can have some more "Bread" and a glass of the milk of the Word. For supper, let's have a large helping of meat. Jesus said His meat was to do the will of the Father. Let us have a well-balanced diet of the sovereignty of God, responsibility of man, Godly living, and for dessert a large helping of the expectation of the appearing of our Saviour and King, Jesus Christ. And it wouldn't hurt a bit if we had a little snack between meals.

"Oh, taste and see that the Lord is good" (Psalm 34:8).

## Independent Baptists

(Continued from page one) ed, because an Independent Baptist views any type of Fellowship or Associationship as merely secondary to the local church. The second problem gets most sticky. So, to eliminate a misrepresentation of any individual church, this article will briefly outline the characteristics of the church that the writer is the most familiar with — his own, the Flat Rock Missionary Baptist Church, which will more than likely represent a number of churches that are similar.

The first characteristic is a concern for lost souls. Yes, that's what I said! No, we are not Arminians! We believe in the full plan of grace, and for this reason, we earnestly desire to see folk saved. We strive to "preach the gospel to every creature." Since we believe the entire Bible, we believe that New Testament evangelism is the only evangelism.

This church is informal in its worship services. We believe that formalism is deadness! For this reason, we have a rousing song service and sing the old songs about Christ, God's grace, and blood. We have old-fashioned preaching and teaching right out of God's Book!

We use only the King James Version of the Bible (1611); since

God wrote only one book, we use only one book, no quarterlies, no modern versions, and pamphlets! We use the Bible! Most everyone attending has a Bible and we will give one to anyone who desires it.

We are strict in all our belief. Now this is the source of much of our criticism. We take the Lord's Supper closed, using only wine and unleavened bread. The men of our church run the church; women do not speak in our worship services! We're called "old fogies" by some because we stick by our guns with the Lord's help, we will continue to do so.

We fellowship with anyone we wish to. No one tells who we can get for revivals, which missionaries we support, or anything else that a true church has a right to do on its own.

A number of other things could be said, but briefly, the difference between Independent Baptists (real ones!) is the Bible itself. New Testament churches get full authority from the Book and they get all their beliefs from the Book! Yes, indeed, there really is a difference!

IF YOU ADMIRE,  
OR IF YOU DESPISE—

**BILLY GRAHAM**

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**85c**

God's Own

(Continued from Page One)

Our young people have become infested with the disease of worldliness, mainly because of the example which has been set for them by the older church members. Miniskirts abound in our assemblies. Now, I believe in a head covering. When the Lord's church assembles, a woman ought to have something on her head. But I am of the opinion that many of our women and girls would do well to take the scarf off their heads and use it to cover up their legs. If a girl does not wish to sacrifice her body on the altar of lust, she ought to take it out of the display case. In blunt language: if it's not for sale don't advertise it.

Many of our young men have long hair as it's now the style. But according to I Corinthians 11:14, "If a man have long hair, it is a shame unto him." Women have got so many "rights" now, most boys want to grow up to be like momma instead of dad. Long hair is a shame and disgrace for a man.

Our young people are not the only ones, however, who are steeped in sin. We have many of our older church members and even preachers who cannot get rid of the tobacco habit. How can all that dirty smoke and the coughing and spitting that goes with it be pleasing to the Lord? You know, if you had never heard of cigarettes and you landed on some remote South Sea island, where the natives rolled up some old dry leaves, set them afire and then stuck them in their mouth, what would you think? I imagine you'd figure they were going through some kind of a religious exercise to a heathen god. Standing in the mid-

dle of a pile of burning leaves just doesn't make much common sense, especially picking them up and sticking them in your mouth.

We could go on and on. We could easily write whole articles on drinking, dancing, card playing, the movies, television, and other worldly amusements. The point is if you are saved, you know these things are sin. You know they are wrong. Then, why do you persist in following the world and indulging your lusts upon these vices.

We need a true holiness revolution in our churches. We need Baptists who will live godly lives. We need those who will lay their all on the altar, and desert the world for the pleasures of suffering with God's people.

Brethren, our citizenship is in heaven. Let's live that way.

## A Monument

(Continued from page three) and when Brother Gilpin was in the hospital, a man visited him. The man told the following story in tears. "John, when you went into the basement, I said with others, that you had gone underground for good—that you would never get out of the basement—that you were through and done with. But God has brought you out, and I want to apologize for what I said about you." This story probably expresses—at least the first part of it—the sentiment of many of the enemies of John R. Gilpin. How they have fought against him. How they have slandered him, and charged him with so many deeds of infamy as one man could not do if he wanted to. How they have opposed him in every possible way. How they have secretly wished him complete and lasting failure. One of them told me in 1964 that John R. Gilpin was finished and would soon be in prison, and we were throwing money down a rat hole in supporting TBE. He was just one of many who were doing everything in their power to ruin the ministry of Brother Gilpin. Only God could count the enemies this man has, and only God knows the devious ways in which they have sought his downfall. Only God knows how many there are who have secretly—and some not so secretly—and vehemently wished his utter ruin.

YET THERE STANDS A BUILDING IN ASHLAND TODAY WHICH I CONSIDER TO BE A MONUMENT TO THE FAITHFULNESS OF JOHN R. GILPIN.

Many years ago, John R. Gilpin resigned the pastorate of the First Baptist Church in Russell, Ky. A small group were then organized into the Calvary Baptist Church of Ashland, Kentucky and called Brother Gilpin as pastor. This church was organized by the authority of King's Addition Baptist Church of South Shore, Ky. Then his enemies were filled with glee. They thought he was surely ruined and his ministry would die out. Calvary Baptist Church met for several years in

a room of the Ventura Hotel of Ashland. Finally God provided the aforementioned basement building for them. Yes, they had gone underground, but were predestined in the eternal purpose of God to rise from the basement grave (as their enemies would have called and desired it) to the beautiful building in which they now meet. Only our sovereign God knows what the future holds for this church and its faithful pastor. But the friends of God's truth sincerely desire and earnestly pray that God's rich and wonderful blessings will be on them, and they will be greatly used in this beautiful meeting place that God has given them.

I have entitled this article A MONUMENT TO FAITHFULNESS. I consider this church building to be a monument to the faithfulness of John R. Gilpin. While in Russell, he was faithful to God's Word. When leaving there, he has yet remained faithful to the Truth of God. His enemies have done everything in their power to destroy him, but he has gone right along, being faithful to the Word of God. John R. Gilpin is often accused of being a hard and vicious man. But knowing him as I do—knowing much of the viciousness of the attacks of his enemies—I have been often amazed at the kindness of this man toward his enemies. How often have I watched him remain silent, when he could have used the pages of TBE to utterly crush some enemy of his. I have wondered sometimes at his reluctance to do battle with some foe. Had I not known him so well, I would have, at times, thought him a pantywaist and a sissy. Yet, he has so often ignored the charges of enemies, stood above them in their pitiful efforts to destroy him, and just plodded steadily along in the path of faithfulness to the Word of God. I have heard men at Bi-

(Continued on page 6, column 1)

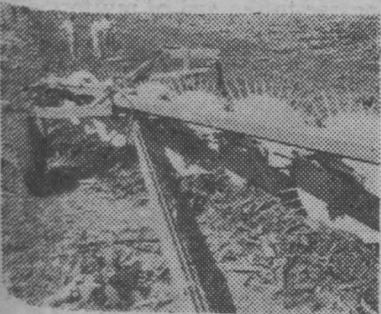
## The Forum

(Continued from page 4)

grace, for we read: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"—Phil. 1:6.

God's work is so complete that we have no need of a second work. In fact, I am still rejoicing over the first work, and it shall never come to an end. The more I study, and the more I learn, the more I see of the greatness of my Heavenly Father, thus the more I understand the words of Jesus when He said, "It is finished." If it is finished, then there is no need of a second work. As my faith increases, I am made to know that it is God who sanctifies. Those who advocate a second work teach that one must sanctify himself by going to a mourner's bench the second time in order to get something he did not get the first time. Such a theory disregards the Bible teaching of sanctification as to who does the sanctifying, and what it means to be sanctified.

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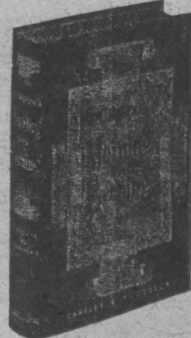
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THE BAPTIST EXAMINER

JUNE 30, 1973

PAGE FIVE



## A Monument

(Continued from page 5)

ble conferences valiantly set forth the great truths of God's Word. I have known some of those same men, who at home, and in other places were not nearly so valiant for truth. In fact, they seemed to be two different men. But in every place I have seen and heard John R. Gilpin — in every report that has come to me of his preaching in other places — there has been the constant note of faithfulness to the Word of God. He preaches the same great truths wherever he is privileged to sound forth God's Word. So, I say again, I believe the building in Ashland is a monument to the faithfulness of John R. Gilpin.

THERE IS A BUILDING IN ASHLAND TODAY WHICH I CONSIDER TO BE A MONUMENT TO THE FAITHFULNESS OF GOD ALMIGHTY.

Not only is the new church building in Ashland a monument to Brother Gilpin's faithfulness, but it is above and beyond that, a monument to the faithfulness of God. The devil was right when he charged that Job did not serve God for naught. Not that he was right in implying that was the reason Job served God. But the devil was right in implying, though he may not have meant it that way, that no one serves God for naught. God is faithful in the rewarding of His faithful servants. In the life and ministry of John R. Gilpin, I would say that the faithfulness of God has been shown again and again. How faithful God has been to His promises. He has given Brother Gilpin a long life. He has given Brother Gilpin the most useful ministry of any preacher of our lifetime. This man has remained faithful in the midst of violent persecution, and extreme discouragement. God has shown His faithfulness by being with Bro. Gilpin, by keeping doors open for his ministry — in spite of the multitude who sought to close every door. Thank God, that when He openeth, no man shutteth. God has used this man's ministry to bless untold thousands in the precious truths of God's Word. Yes, God has been faithful in His dealings with and His workings through John R. Gilpin.

Now, God has shown again — and in a way that all can see — God has shown His faithfulness in the providing of this beautiful church building in Ashland, as a meeting place of Calvary Baptist Church, and as a place where

John R. Gilpin can continue for as long as it pleases the Lord, in faithful expounding of the Word of God. When you are in the city of Ashland, go out 13th Street to this building. Stand awhile and gaze thereon. If possible, enter and look around you. If at all possible visit them during a time when they are meeting. Then think how that this building is a monument to the faithfulness of John R. Gilpin, and much more so, a monument to the faithfulness of God. God bless you all.

## "Women's Lib"

(Continued from page one)

(Vs. 13-15) she was never to forget her place in the order of this creation.

Both Paul and Peter used the word "subjection" when they spoke about woman's attitude toward her own husband (I Tim. 2:11) and (I Peter 3:1). Such instruction prompts one to go back to Genesis for a review of some facts relative to conditions in earth. At the time of original creation, man and woman enjoyed joint dominion.

"Let us make man in our image, after our likeness, AND LET THEM HAVE DOMINION." — Gen. 1:26.

Thus when Satan approached Eve in Gen. 3, she was a responsible individual, because she enjoyed joint dominion with Adam. After succumbing to Satan's seductive semantics, both Adam and Eve fell into sin, and the Lord revealed His displeasure toward their conduct by the judgments He imposed upon them after the fall. We consider Jehovah's address to the woman:

"I will greatly multiply thy sorrow and thy conception: in sorrow thou shalt bring forth children: and thy desire shall be to thy husband, AND HE SHALL RULE OVER THEE." — Gen. 3:16.

That judgment was never altered, because frequent references to the fact are found in New Testament Scriptures. Nor is this subject limited to Christian women, because Peter spoke clearly to the subject:

"The time is come that judgment must begin at the house of God: and if it begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" — I Pet. 4:17, 18.

Happy is the soul who applies the logic in (John 13:17) "If ye

know these things, happy are ye if you do them."

Having learned about God's fixation of woman in the order of His creation, we proceed to consider a second portion of Scripture which deals with

(II) The officiousness of woman — (Gen. 6:1-13) — When Jesus said, "as it was in the days of Noah," that is reason enough for us to learn what Genesis has to say about conditions in that period of time. The very opening statement in (Gen. 6:1) suggests the undue prominence of women:

"It came to pass, when men began to multiply on the face of the earth, and daughters were born unto them" — Gen. 6:1.

Since "all scripture is given by inspiration . . . and is profitable," we compare two passages in Genesis. Observe how the record indicated in (Gen. 5:4) that "Adam . . . begat sons and daughters." But here in (Gen 6:1) the Holy Spirit author avoids any mention of sons, and focuses our attention on the daughters of men. Immediately we learn about horrendous results in earth:

"The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." — Gen. 6:2.

That these Sons of God were

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not human beings is easy to prove, but that is for another paper. This writer agrees with many able expositors that the Sons of God in Genesis 6 were fallen angels, consequently the relationship is unnatural. Paul told how men turned from the natural use of the woman in Romans 1, and here in the Genesis record we learn how women turned from the natural use of man to gratify fleshly desires by cohabiting with mighty angelic beings, with the following result:

"There were giants (Nephilim, fallen ones) in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children unto them, the same became mighty men, which were of old, men of renown" — Gen. 6:4.

And the record of this historic period enables us to learn what the Divine attitude toward a woman's liberation movement was in the days of Noah.

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually . . . Vs. 11-13. The earth was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt, for ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence thru them." — Gen. 6:15, 11-13.

The term man is indicative of both man and woman as in Genesis 1:27.

Since all flesh had corrupted God's way upon the earth, it was easy for evil fallen spirits to command the situation. Thus the way of God was corrupted on earth, and the earth was flooded by evil practices. Therefore the deluge of

LET'S LOOK AT THE . . .

## Last Words Of Some Infidels

So many people will not be honest with themselves and face the facts squarely during their lifetime; but when they come down to die they see how they really stand with God. In the past, many infidels have spent their lives denying the very existence of God and continually blaspheming His Holy Name; but as they were dying they realized their mistake. In many cases they received such a fearful revelation of their impending doom that their family and friends fled from the scene.

We are indebted to Edgar J. Wrigley for compiling from various sources the last words of some of these infidels and other notorious unbelievers; and we herewith quote some of them.

"I would gladly give one hundred and fifty thousand dollars," said Charterers, "to have it proved there is no Hell."

"Until this moment," said Sir Walter Scott, "I thought there was neither a God nor a Hell. Now I KNOW and FEEL that there are both, and I am doomed to perdition by the just judgment of the Almighty."

"I am suffering the pangs of the damned!" exclaimed Tallyrand, the French statesman.

"I am taking a fearful leap into the dark!" said Hobbs.

"I'm lost! Lost Lost" cried Infidel Adams when dying. "I'm Damned, Damned, Damned forever!" His agony was so great

spiritism, mysticism, witchcraft and Devil worship rages in earth today, and women are prominent in these fanatical religious follies. The Fox sisters spawned spiritualism; Mary Baker Glover Patterson Eddy conceived Christian Science; Ellen White was founder of Seventh Day Adventism, and even in the use of tongues Paul charged women to be under obedience. Read I Cor. 14:33.

Therefore the undue prominence of women thru an unholy force in Noah's day, was not unlike Women's Liberation Movements in our licentious generation. And this surely is fulfillment of the prophetic demand found in the text for this paper. Finally, there is another very important passage having to do with the order of the sexes, and this one appears in connection with our observance of the Lord's Table. We prepare to consider

(III) The obeisance of women — (I Cor. 11:1-16) — Obeisance is defined as "a movement of the body expressing deep respect or deferential courtesy." Much has been spoken and written about what constitutes unworthiness at the Lord's table, yet so few saints seem to understand what it is all about. Interesting how the apostle spent 22 verses discussing four issues essentially important to triumphant sainthood. Paul did not begin to discuss the Lord's table until Vs. 23; the first 22 verses contained four profitable reminders about approach to the Lord's table. Those who have of Hell! O Eternity! Forever and

that he tore his hair from his head as he passed away.

"I am damned to all eternity!" exclaimed Edwards.

"O Christ!" cried Voltaire, "O Lord Jesus! I must die—abandoned by God and of men." For his condition had become so frightful that his infidel associates were afraid to approach his bedside. After he passed away, his nurse said repeatedly, "For all the wealth of Europe I would never see another infidel die."

"Stay with me," pleaded Paine. "Stay with me, for God's sake! I cannot bear to be left alone!"

"I would rather lie on that stove fire," said M. F. Rich, "and broil for one million years than to go into eternity with the eternal horrors that hang over my soul! I have given my immortality for gold; and its weight sinks me into an endless, hopeless Hell!"

"The devils are come! The devils are come! Hell and damnation!" cried Freedom as he passed away.

The anguish of Volney, the atheist, concerning the future was something awful to behold. Nothing could calm his fears. He kept crying out, "My God! My God! My God!" until he fell back dead.

"Give me more laudanum," pleaded Mirabeau, "that I may not think of ETERNITY!"

"I can see the old devil in the bedroom!" exclaimed A. T. Adams as he passed away.

"Devils are in the room," cried Brown, "ready to drag my soul down to Hell! It's no use looking to Jesus now; it's too late!"

When Kay was dying he cried, "Hell! Hell! Hell!" with a terror which no pen can describe. It was more than his family could endure and they fled from the house until every thing was quiet.

"O Thou blasphemed, yet indulgent Lord!" prayed the dying Altamont. "Hell itself is a refuge if it hide me from Thy frown!"

"What argument is there now to assist me against matters of fact?" asked Sir Francis Newport. "Do I assert there is no hell while I feel one in my own bosom? That there is a God I know, because I continually feel the effect of His wrath. That there is a Hell, I am equally certain, having received an earnest of my inheritance already in my own breast."

Lest his friends should think he was going insane, he said to them: "You imagine me melancholy or distracted; I wish it were either; but it is part of my judgment that I am not. My appreciation of persons and things is more quick and vigorous than when I was in perfect health. O! that I was to live a thousand years upon the fire that never is quenched to purchase the favor of God, and be reunited to Him again! But it is a fruitless wish. Millions and millions of years will bring me no nearer to the end of my torments than one poor hour! O Eternity! Eternity! Eternity!" As death seized him, he uttered a groan of inexpressible horror and cried out, "O! the insufferable pangs of Hell! O Eternity! Forever and

(Continued on page 7, column 1) 'forever!'

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## "Women's Lib"

(Continued from page 6)

spent time in the volume of God realize that the Divine author is never ambiguous. When He establishes a premise in some passage of Scripture, we shall find an explanation in the context. Thus these four subjects are dealt with before Paul mentioned one word about observing the table.

First, the believer is admonished to become a "follower" of God; then in (Vs. 2-3) incisive directions are recorded about the order of the sexes; Second, the length of hair worn by both men and women came in for a rather lengthy discussion; Third, the reaction of believers to heresies (Vs. 17-19); and finally, saints were warned to keep the observance holy, and not permit it to become an orgy (Vs. 20-22).

Now back to the opening statement in First Corinthians eleven, and the reminder about order amongst the sexes as saints approach the Lord's Table.

"Be ye followers (Greek imitantes, imitators, mimics) of me, even as I am of Christ. Now I praise you, brethren, that you remember me in all things, and keep the ordinances, as I delivered them to you. But I would have you to know, that the head of

every man is Christ; and the head of the woman is the man; and the head of Christ is God." — I Cor. 11:1-3.

In modern times we are plagued by she-men who yield to he-women; Obviously impropriety in the order of the sexes is one thing which constitutes unworthiness at the Lord's Table. And said Paul, this is one of the things that can bring sickness thru judgment to a believer (I Cor. 11:29-30). Continued the apostle:

"The man is not of the woman; but the woman is of the man. Neither was the man created for the woman; but the woman for the man." — I Cor. 11:8, 9.

Paul amplified this truth when he advised Timothy that:

"Adam was first formed, then Eve, and Adam was not deceived, but the woman being deceived was in the transgression, notwithstanding she shall be saved in childbearing if they continue in faith and charity and holiness with sobriety." — I Tim. 2:13-15.

No right thinking believer would be so naive as to think Paul suggested that women can be saved by bearing children, perish the thought! He was teaching Timothy how God would give His son to earth as seed of the woman, and by that childbearing the woman would be saved.

Nor does the theme change when we move into the spiritual ecstasy of Ephesians, for both men and women are advised to hold each other in highest regard and warmest spiritual esteem. It is a beautiful relationship Paul describes:

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything." — Eph. 5:21-24.

It is certain that no woman would have difficulty complying with the admonition of Paul when her husband deports himself after this manner:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it . . . so ought men to love their wives as their own bodies; he that loveth his wife loveth himself . . . let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband." — Eph. 5:25-33.

What a testimony to this present evil world, saints would be if men and women would manifest such devotion to each other. There would be no reason for a women's lib movement. Tragically, some men presume to exercise dictatorial dominion over their wives, and some females turn to women's liberation for release from enslavement. But Christian women are further benefited with the content of these verses:

"Let the aged women behave themselves as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, KEEPERS

AT HOME: good, obedient to their own husbands, that the Word of God be not blasphemed." — Titus 2:3-5.

The Women's Liberation movement, as we know it in our 20th century, is a bad thing as women seem to have lost all sense of personal decorum. Evidently they are oblivious to the fact that their conduct becomes a literal fulfillment of prophetic demands found in the statement made by Jesus, and which is the text of this paper. The Women's Lib movement is but another harbinger which alerts an instructed believer to anticipate the imminent return of our wonderful Lord. Though the movement is a bad one, the message is clear enough to prompt use of this benediction recorded by Paul in his letter to the Hebrews:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, thru the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ! to whom be glory for ever and ever. Amen." — Heb. 13:20, 21.

## Precious Blood

(Continued from page one)

blood flowing through our veins. This is the meaning of Isaiah 1:6:

"From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment."

You will note that this verse declares that there is no soundness from the "sole of the foot even unto the head." Our blood is from the sole of our foot even unto our head, therefore, the corruption lies in our blood.

We learn from Romans 5:12 that we have inherited sin and death from our father Adam.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

The reason for the truth declared in this verse lies in the fact that we have all inherited the blood of Adam — the blood that carries with it the sentence of death. The life of the flesh is in the blood, therefore, it becomes obvious that Adam's fall necessarily resulted in polluted blood — the blood that is the life of the body. We may add that the life of a tree is in its sap and the life of man is in his blood.

Adam, when he sinned, contracted a dreaded disease — the disease of sin — sin that can only result in a sudden or slow death. We, in fact, began to die the moment we were born. It may take one hundred years for death to come to some, but death eventually comes to all. This fact was not true before Adam sinned.

It is not stealing and drinking that makes us sinners. These are only the fruits of a sinful nature — the sinful nature we received from our father Adam. Apples on an apple tree do not make the tree an apple, they only prove it to be one. Sins, in like manner, do not make us sinners, they only prove that we are such.

It should be very, very obvious as to why it was so necessary that our Saviour be born of a virgin. He, in fact, would have been no better than I if He had inherited the blood of Adam. The branch of a pear tree will be like the pear tree and a branch from Adam can only be like Adam. Our Lord, therefore, would have been a sinner from birth if He had had five quarts of Adam's blood circulating through His precious veins, yea, if He had had one drop of Adam's blood circulating through His precious veins.

The whole plan of redemption rests upon the blood of our Lord, therefore, the importance of that

which we are advocating cannot be measured.

We have stated that our blood carries away waste that is produced by our cell activity. It is also a fact that the precious blood of the Lord Jesus has carried our sins far away.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." — Isaiah 1:18.

"But if we walk in the light, as He is in the light, we have fellowship one with another, and the BLOOD of Jesus Christ His Son cleanseth us from all sin" — I John 1:7.

We, at this point, wish to point out that the sin of Eve does not affect us. This fact is true even though Eve sinned before Adam. This is because sin is transmitted from parent to child by way of blood and the transmittal of blood is by the male rather than the female. This is why we are called Adam's seed rather than the seed of the woman. A part of the curse has come to us because of Eve, but not the transmittal of sin.

The fact that the female does not transmit one drop of blood to her infant child is confirmed by the following books: Howell's Textbook of Physiology, second edition, Williams' Practice of Obstetrics, third edition and Nurse's Zabriskie, R.N., fifth edition, page 75.

The fact that the female does not transmit blood to her infant child is clearly illustrated by the egg of a hen. The unfertilized egg, according to one doctor, is simply an ovum on a much larger scale than the human ovum. One, according to the doctor, may incubate the unfertilized egg of a hen, but it will never develop until it is fertilized with the introduction of the male sperm. The egg, after this introduction, will develop red streaks. The red streaks declare that blood is present, and "the life of the flesh is in the blood."

"For the life of all flesh is in the blood thereof." — Lev. 17:14.

The Scripture's advise us that the Lord Jesus is the seed of the woman rather than Adam's seed. This is because he was born of a woman, yet He did not have one drop of human blood in His veins. It, therefore, becomes very obvious regarding why it was that our Lord was born of a virgin.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us" — Matthew 1:23.

My blood and your blood is corrupt. It carries with it the dread sentence of death, but the blood that flowed through the veins of our Saviour was very precious. We place great value on most everything that is precious. We, therefore, should place great value on the precious blood of our Lord, since there is nothing more precious than His blood.

"Forasmuch as ye know that

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we were not redeemed 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.

The precious blood of our Lord is still in existence today. It, in fact, is still precious and pure; yea, it is as it was when it was in the Master's veins since there is no way for it to have seen corruption.

"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption" — Acts 2:27.

The corruption referred to in this verse would also include the precious blood of our Lord. Our Lord presented His blood to the Father as a covering for our sins and that blood is still in existence today. It, in fact, is still before the Father.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these" — Hebrews 9:23.

We see, then, why it was that our Lord said to Israel, "When I see the blood, I will pass over you." It is not, "when I see your good works," but "when I see

(Continued on page 8, column 5)



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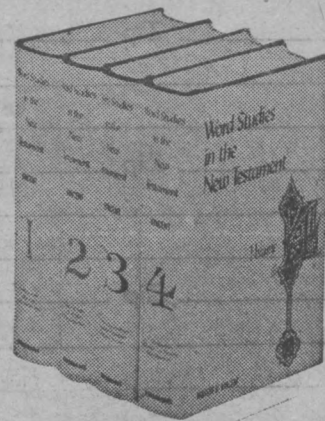
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## The 23rd Psalm

(Continued from Page Two)

down . . . (and leadeth me beside the still waters." (Psalm 23: 2). He is *Jehovah-rapha* (Exodus 15:26) which is translated, "I am the Lord that healeth thee." So "He restoreth my soul" (Psalm 23:3). He is *Jehovah-tsidkenu* (Jeremiah 23:6) which is translated, "The Lord our righteousness." So "He leadeth me in the paths of righteousness" (Psalm 23:3). He is *Jehovah-shammah* (Ezekiel 48:35) which is translated, "The Lord is there." Hence we can say, "Thou art with me" (Psalm 23:4). He is *Jehovah-nissi* (Ex. 17:15) which means "The Lord is my banner." So he exhibits His tender love before all of my enemies with table spread and anointed head (Psalm 23:5) (Suggested by Geo. Williams.)

### II

How positive, and how personal is David's declaration in verse one, "The Lord is my shepherd." This being true, "I shall not want." The Hebrew is emphatic, "I want nothing" (Fausset). There is no want to them who fear the Lord and who seek the Lord (Psalm 34:9,10). How can I

want when I have all this: with me — the Lord; "beneath me — green pastures; beside me — still waters; before me — a table; after me — goodness and mercy; beyond me — the house of the Lord? (Moody Monthly).

I shall not want PEACE, for He maketh me to lie down in green pastures (or, pastures of tendergrass — Heb.); He leadeth me beside the still waters (or waters of quietness — Heb.). Christ calls, "Come unto me . . . and I will give you rest" (Matt. 11:28-30). Christ is our peace (Eph. 2:14). He gives us His peace (John 14:27). He made peace by the blood of His cross (Col. 1:20), and being justified by faith, we have peace with God through Christ (Rom. 5:1). Peace now, and at death we enter into peace (Isa. 57:1, 2); the end of the perfect man is peace (Psalm 37:37). Meanwhile now and always, let us "rest in the Lord" (Psalm 37:7).

I shall not want PARDON, since "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake" (v. 3). This includes conversion, the Douay Version reads, "He hath converted my soul." Has this happened to you, Is the statement of I Peter 2:25 true of you? "For ye

were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls." This includes concern. "He leadeth me in the paths of righteousness." Pardon and purity are always together. And the cause of all this is "for His name's sake." Therefore, "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

### III

I shall not want PROTECTION. "Yea, though I walk through the valley . . ." Is that all death is to the Christian — a walk through the valley? And it is a walk through! Death is a tunnel, not a terminal. Death is an entrance, not an end. Death is "to be absent from the body, and to be present with the Lord" (II Cor. 5:8). What if it be the valley of shadows, the shadow of death? "Where a shadow falls there must be sunlight above to cast it." (A. MacLaren). It can't be too dark, for we will be able to say, "Thou art with me," and He is the "Sun of righteousness" (Mal. 4:2). That will be a good time to quote Psa. 27:1. With His rod He protects us from the hosts of Hell, and with His staff He supports us.

But there is a note of uncertainty here! "Yea, though I walk through the valley . . ." It may be that I shall not trod through its dreary depths. Enoch and Elijah escaped it (Heb. 11:5; II Kings 2). Christian, hear the good news! "We shall not all sleep" (I Cor. 15:51, 52). Christ may come at any moment, and if we are alive, then we shall be caught up alive to meet Him in the air (I Thes. 4:13-18). Hallelujah.

I shall not want PROVISION. "Thou preparest a table before me in the presence of mine enemies, thou anointest my head with oil, my cup runneth over" (v. 5). The Lord has given the Church a table where we eat the bread and drink the cup in the presence of our enemies (I Cor. 11:26). He anoints our heads with oil. As prophets (I Kings 19:16), priests (Lev. 8:12), and kings (I Sam. 16:13) were anointed, so we are anointed prophets to confess Christ (Acts 1:8), priests to commune with Christ (I Pet. 2:5), and kings to conquer with Christ (Rev. 1:6; 5:10).

"My cup runneth over." "What ever blessing is in our cup it is sure to run over. With Him the calf is always the fatted calf, the robe is always the best robe (Luke 15), the joy is unspeakable (I Pet. 1:8), the peace He gives passeth understanding (Phil. 4:7), and the grace He gives is upon grace (John 1:16)" (Russell Taylor Smith).

I shall not want PARADISE. "Surely goodness and mercy shall follow me all the days of my life," and then what? "And I will dwell in the house of the Lord for ever" (v. 6). "Surely!" You have the surely of Psalm 23:6, only because of the surely of Isaiah 53:4, "Surely he hath borne our griefs, and carried our sorrows."

"Goodness and mercy shall follow me" — the goodness of God that leadeth to repentance (Rom. 2:4); the goodness of God imputed to us, laid to our account, as in II Cor. 5:21, our justification, the goodness of God imparted to us, as in I Thess. 5:23, our sanctification; the goodness of God imputed to us from above, as in John 1:12, 13, our regeneration.

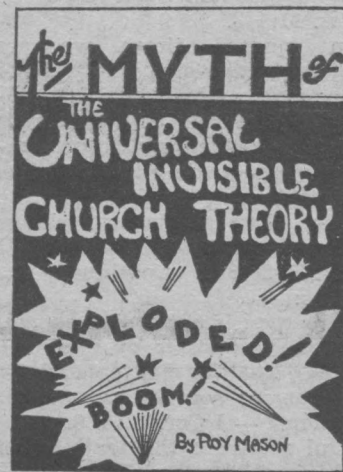
Mercy follows me — of which God is the Father (II Cor. 1:3), by which God saves our souls (Titus 3:5), which is "rich" (Eph. 2:4), and "abundant" (I Pet. 1:3).

Oh, have you ever cried to the Lord Christ, "God be merciful to me a sinner" (Luke 18:1)? Believe that He has heard you, and that "His mercy endureth forever" (Psalm 136).

### IV

The day when sudden accident comes, the day when you lose everything, the day when death droops its black wings around

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Home! At Home with God! Back with our loved ones — father, mother, our children. No tears, no hunger, no wars! Up on the hills of Heaven you will find Psa. 23 written all over again. Study, I beseech you, Psalm 23 and Revelation 7:14-17. "And I shall dwell in the house of the Lord for ever!"

You cannot say, "The Lord is my shepherd," if you cannot say, "The Lord is my Saviour." There is no door into Psalm 23 except

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through the sacrificial death of Jesus Christ in Psalm 22. May God cause you to come by Jesus' blood.

"This Psalm has flown like a bird up and down the earth singing the sweetest song ever heard. It has charmed more griefs to rest than all the philosophy of the world. It will go on singing to your children, and to my children, and to their children, till the end of time. And when its work is done, it will fly back to the bosom of God, fold its wings, and sing on forever in the happy chorus of those it helped to bring here" (Beecher, as quoted in H. H. Halley's *Bible Handbook*, page 231).

Amen.

## The Unkindness Of Infidelity

A famous newspaper tells the story of Washington McLean:

One terribly snowy, sleety day in Washington, he was sitting in the Riggs House reading room, looking out upon the dreary scene on Pennsylvania Avenue. Presently, in came Colonel Bob Ingersoll, the agnostic.

As he entered the apartment, he held out his hand, saying: "Hello, Wash, how do you do?"

Mr. McLean took his hand, and as he did so said: "Bob I wish you could have been here a little while ago. I saw a scene out there that made me wish I was twenty years younger. A poor, old, crippled soldier was limping across the avenue, when a young, lusty fellow ran by him, and, as he did so, kicked the crutch from him, and tumbled him down into the slush."

"The villain," said Ingersoll, "he should have been sent to the penitentiary."

"Do you really think so?" asked McLean.

"Why certainly!" exclaimed the colonel. "What else could I think?"

"And yet, Bob," said McLean, "that is what you are doing every week in the year. Here are poor, old, infirm Christians, with nothing to aid or support them but their belief in religion, nothing to keep them out of the mire of despair but faith, and yet you go about kicking the crutch from under them worse than even this young fellow did to this soldier."

Very true, with the one exception that our faith is a living thing, and not merely a crutch that can be knocked away! Bless the Lord."

## Precious Blood

(Continued from page seven)

Those who fail to emphasize the blood are making a dreadful mistake, since the Bible refers to the blood about seven hundred times.

"And almost all things are by the law purged with blood; and without shedding of blood is no remission"—Hebrews 9:22.

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