

The Safest Of All Safe Things Is Security In Christ

C. H. SPURGEON

I do not know what may be the peculiarity of my constitution, but I have always loved safe things. I have not, that I know of, one grain of speculation in my nature. Safe things — things that I can see to be made of rock, and that will bear the test of time — I lay hold of with avidity. I was reasoning this is my boyish spirit: Scripture tells me that he



CHARLES H. SPURGEON

that believeth in Christ shall never perish. Then if I believe in Jesus, I shall be safe for time and for eternity, too. There will be no fear of my ever being in Hell; I shall run no risk as to my eternal state; that will be secure for ever. I shall have the certainty that when my eyes are closed in death, I shall see the face of Christ, and shall behold Him in glory.

Whenever I heard the doctrine of the final preservation of the saints preached, my mouth used to water to be a child of God. When I used to hear the old saints (Continued on page 6, column 3)

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it is because there is no light in them."—Isaiah 8:20

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VERBAL INSPIRATION

By ARTHUR W. PINK

Not only does the Bible claim to be a Divine revelation, but it also asserts that its original manuscripts were written "not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth" (I Cor. 2:13). The Bible nowhere claims to have been written by inspired men — as a matter of fact some of them were very defective characters — Balaam for example — but it insists that the words they uttered and recorded were God's words.

Inspiration has not to do with the minds of the writers (for many of them understood not what they wrote — I Peter 1:10, 11), but with the writings themselves. "All Scripture is given by inspiration of God," and "Scripture" means "the writings." Faith has to do with God's Word and not with the men who wrote it — these are all dead long since, but their writings remain.

The Bible IS God's Word;

Does Not CONTAIN His Word

A writing that is inspired by God self-evidently implies, in the very expression, that the words are the words of God. To say that the inspiration of the Scriptures applies to their concepts and not to their words; to declare that one part of Scripture

is written with one kind or degree of inspiration and another part with another kind or degree, is not only destitute of any foundation or support in the Scrip-



ARTHUR W. PINK

tures themselves, but is repudiated by every statement in the Bible which bears upon the subject now under consideration.

To say that the Bible is not the Word of God but merely contains the Word of God, is the figment of an ill-employed ingenuity and an unholy attempt to depreciate and invalidate the supreme authority of the Oracles of God. All the attempts which have been made to explain the rationale of inspiration, have

done nothing toward simplifying the subject, rather have they tended to mystify. It is no easier to conceive how ideas without words could be imparted, than that Divinely revealed truths should be communicated by words. Instead of being diminished, the difficulty is increased. It is as logical to talk of a sum without figures or a tune without notes, as of a Divine revelation and communication without words. Instead of speculation, our duty is to receive and believe what the Scriptures say of themselves.

The Scriptures CLAIM
Verbal Inspiration

What the Bible teaches about its own inspiration is a matter purely of Divine testimony, and our business is simply to receive the testimony and not to speculate about or seek to pry into its modus operandi. Inspiration is as much a matter of Divine revelation as is justification by faith. Both stand equally on the authority of the Scriptures themselves which must be the final court of appeal on this subject, as on every question of revealed truth.

The teaching of the Bible concerning the inspiration of the Scriptures is clear and simple, (Continued on page 5, column 3)

Learn What The Old-Time Religion Is, And Is Not

By W. J. FARMER
Flat Rock, Michigan

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jer. 6:16).

The "old-time religion" is a wonderful expression denoting a



BILL FARMER

belief that goes all the way back to an old-fashioned book!

I. HERESIES ABOUT THE OLD-TIME RELIGION

1. The old-time religion is not Holy Rollerism. My, how some folks love to talk about being old-time but most are only willing to be as "old-time" as Hovie Lister, Roy Acuff, Red Foley, or "Little Jimmy" Dickens. All forms of Arminianism, including the rock-n-roll, "country gospel" sound, came much this side of Jesus (Continued on page 5, column 2)

A Limited Atonement For None But The Elect Of God

By LUTHER S. HILTON
Winston-Salem, N.C.

"Neither by the blood of goats and calves, but by HIS OWN BLOOD he entered in once into the holy place, having obtained eternal redemption for us." (Heb. 9:12).

On a recent night of visitation, my pastor and I came in contact with a doctrine that the precious blood of Jesus Christ was SUFFICIENT FOR THE SINS OF THE WHOLE WORLD, but that it was ONLY EFFICIENT FOR THE SINS OF THE ELECT PEOPLE OF GOD. This was new to me and it brought me to much meditation on this matter. After a recent trip to some of the Lord's churches, I found that many of my Christian brethren had sat under his teaching in seminars, but had rejected it. So, apparently it is not a new matter.

First of all, let me present a question: "Is it, or, has it ever been, as far as we know, God's purpose to save all mankind, or to make His salvation possible?" Any scholar of the precious Word of God must admit that God does not work, nor purpose a matter that does not come to reality. What God purposes to do, He does it, and accomplishes whatsoever He is pleased to do.

Now, "How sufficient is the blood of Christ?" Surely, one must say and admit that apart from GOD'S PURPOSE there is no value to such a precious element as the blood that came from the veins of the blessed LAMB OF GOD that was of VIRGIN BIRTH, having not spot nor blemish. But our subject regards the sufficiency and efficiency of this PRECIOUS BLOOD in regard to the salvation of lost men's souls. Now, NOTE this, IF it were God's purpose (we know God does not

work by ifs) to provide for the salvation of all mankind, then He would most certainly save them all. The Spirit of God would most certainly quicken (make them alive) and give this salvation unto LIFE unto all mankind. For me to present that the blood of Jesus Christ is sufficient to REDEEM all mankind, but efficient to save and redeem only the elect of God is to say that God made salvation possible and the Holy Spirit is too lazy to apply it to them all. God forbid such doctrine.

Man in his finite mind thinks that he is taking away from the value of the blood of Christ if he takes the position of a LIMITED ATONEMENT. But, in all actuality, if man lays a sufficiency upon the blood of Christ that does not conform to the Bible teaching in regard to the REDEMP-

(Continued on page 8, column 4)

IS GOD DEAD?

"At one time I was sorely vexed and tried by my own sinfulness, by the wickedness of the world, and by the dangers that beset the church. One morning I saw my wife dressed in mourning. Surprised, I asked her who had died."

"Do you not know?" she replied: 'God in Heaven is dead.' 'How can you talk such nonsense, Katie?' I said: 'How can God die? Why, He is immortal, and will live through all eternity.' 'Is that really true?' she asked."

"Of course," I said, still not perceiving what she was aimed at; 'how can you doubt it? As surely as there is a God in Heaven, so sure is it that He can never die.'

"And yet," she said, 'though you do not doubt that, yet you are so hopeless and discouraged.'

"Then I observed that a wise woman my wife was, and mastered my sadness."—Martin Luther.

The Ministry Of Satan In Behalf Of God's Saints

By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"



"Then Satan answered the Lord and said, Doth Job fear God for nought?" — Job 1:9.

"Simon, Simon, behold, Satan hath obtained you by asking that he may sift you as wheat." — Luke 21:31.

"To deliver such an one unto Satan for the destruction of the flesh that the spirit may be saved in the day of the Lord Jesus." — I Cor. 5:5.

"Of whom is Hymenaeus and Alexander (i.e. have made ship-

wreck of the faith); whom I have delivered unto Satan, that they may learn not to blaspheme. — I Tim. 1:20.

These four passages set forth the four-fold ministry of Satan to and for the saints. Note them; he tests; he sifts; he destroys the flesh in them; he teaches them not to blaspheme. We do not say that any of these are Satan's purposes in his dealing with the saints; but they are what God works out as the results of Satan's attacks, temptations, wiles, snares, devices and efforts to devour. What Satan does to us is among the all things that work together for our good. He does not intend it for our good but for our hurt; but God's overruling Providence defeats Satan's devices and makes them work His glory and our betterment.

In his work Satan has two mighty allies — the world and the flesh. The world includes the children of "disobedience," fallen angels, demons, the spiritual host of wickedness in the heavens, principalities, powers and everything that belongs to this age and the spirit of it, for Satan is the "god of this age." The flesh includes not only the body, but the mind, including the intellect, the affections and the will, and the soul. The Master said "that which is born of flesh is flesh." Everything we get by the natural birth is included in what the Lord Jesus calls the flesh. That is all evil — so evil that it cannot be reformed or improved; but self (religious self as well as wicked self) has to be crucified, while to be Christ's we have to have a new nature, born from above, implanted in us by the Holy Spirit at the new birth. That new nature is holy—in it the Holy Spirit dwells and abides; (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"EMMANUEL — GOD WITH US"

"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." — Mt. 1:23.

I want to use these last few words as the basis for my message this morning, "Emmanuel, which being interpreted is, God with us," and I especially invite your attention to those three words, "God with us."

In the course of my ministry I have had lots of correspondence by way of questions. I think the

question that has impressed me most of all of recent date was one that I was asked growing out of the death of an only child. The father wrote, telling me about the death of the child, and then he asked this question: "Where was God when my boy died?"

How would you answer that question? Knowing that he was heartbroken and realizing that the family needed comfort, I tried to write them a letter that would encourage them and comfort them in their suffering and in their

sorrow. Then I began to meditate on the question: "Where was God when my boy died?" That led me to this truth, as expressed in my text, "God with us." God is with us at all times. God is with us when we have sickness. God is with us when we are well. God is with us when there is death. God is always with us. I would like for us to consider this some few times when we can know especially that God is with us.

(Continued on page 2, column 1)

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JOHN R. GILPIN.....Editor

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"God With Us"

(Continued from page one)

GOD IS WITH US IN THE TIME OF SUFFERING AND SORROW.

If I had nothing else but the Word of God in this respect, I would know that this is true, for God certainly has manifested the fact that He is with His saints in times of suffering and sorrow.

I read the story of Paul how he suffered. Beloved, surely Paul was a sufferer for the cause of Christ. I will not take time to read it to you, but I would suggest that when you go home that you read I Corinthians 11, which tells us how many times he was whipped; how many times he was beaten and left for dead; how many times he himself was stoned. When you read it, beloved, you will come to this conclusion, that Paul truly was a sufferer for the cause of Christ.

The one thing that stands out in the Word of God about Paul suffering is that there was never a time that he suffered that God wasn't with him. Listen:

"And he said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." — II Cor. 12:9.

Isn't it wonderful to know that this man Paul, who suffered and sorrowed doubtlessly as no man we know of in the Bible for the cause of Christ, could realize as he suffered, that God was saying, "My grace is sufficient for thee?"

Then I think about that great

man of God that we read about in Genesis, Joseph by name. Joseph suffered. There isn't any question about it. I am satisfied as can be that when Joseph told his father and brothers about the dreams that he had as a child that his telling of those dreams and his interpretation thereof—I am sure, beloved, it was of the Lord. I am certain that God planned through those dreams to do exactly what God did ultimately, so far as Joseph was concerned.

Notice that when these brothers came to see about Joseph that they said:

"Behold, this dreamer cometh." Gen. 37:19.

We see him as they put him down into the pit and left him to die. We see him as they lifted him up and said, "It is better that we get a little money for him than it is to kill him. So they sold him for twenty pieces of silver—scarcely the price of a slave. He was just a boy. He wasn't quite old enough to be sold for the full price of a slave. So they sold him scarcely at the price of a slave to the Ishmaelites, who in turn carried him down to Egypt and resold him.

In the providence of God, he got into the household of Potiphar. I can see him as that woman, Mrs. Potiphar, cast designing eyes at him, and later when she lied concerning him. She had a mighty good case. She holds that garment that Joseph left as he fled away. She surely had all the evidence to make a mighty good case. She holds that garment that Joseph left as he fled away in her hands and said, "See, this Hebrew came in to mock me. I cried and he ran." I can see Joseph as he was put down into that dungeon for two long years. You talk about suffering, beloved. He suffered when Mrs. Potiphar lied on him. He suffered as a consequence of her lying by being put in a dungeon for two years' time. Beloved, the Bible says that in all that time that God was with Joseph.

When he was in the home of Potiphar as a slave, God made the home of Potiphar to prosper and God caused Joseph to be elevated to the position that he himself managed the entire household of Potiphar. The only thing that was held back to him was Potiphar's wife.

Then when he was put in prison, he became the leader in the prison. I tell you, beloved, in spite of all the suffering that Joseph went through, God blessed him. God was with him in that suffering.

I know it was a terrible thing to spend two years in the dungeon. I know it was a terrible thing to be down there in prison for two years' time, with no hope of getting out. I know it was a terrible thing when he befriended the servant of Pharaoh and said to him,

"You remember me to Pharaoh," and that servant got out and forgot all about his promise. He never one time remembered his promise until two long years passed by, and then he said to Pharaoh, "I remember the promise I made to the servant there in the dungeon who told me the meaning of my dream."

Ah, my brother, I say to you, Joseph suffered, but God was with him.

I don't believe that there was ever a sorrow that comes our way or a suffering that we have to undergo, but that God knows all about it. God is with us. As my text says, "Emmanuel, God with us." He is with us in all of our sufferings and sorrows.

II

GOD IS WITH US IN THE TIME OF PRAYER

I don't believe that there is a single person that has ever prayed but what God was with him in that prayer. You may not have gotten an answer to the prayer just like you prayed. The Lord may have shaken His head negatively and not given you an answer at all. However, the time will come that you will know that God was with you.

In Rev. 5, we read of the time when the Lamb is looked upon and is seen to be the Lion of the tribe of Judah, and when He takes

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that book, which is the title deed to creation, and He opens the seals thereof, the Word of God says:

"When he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, WHICH ARE THE PRAYERS OF SAINTS." — Rev. 5:8.

Notice, some of these days, all these prayers that you have been praying, that have been accumulating up yonder in Glory, and have been put into golden vials—some of these days, when the Lamb is known and recognized as the Lion of the tribe of Judah—when that takes place and He takes possession of this world as having accepted the title deed of creation with this book, then all those vials full of odours are going to be made clear that day.

Mother's prayers, father's prayers, and pastor's prayers, and sweetheart's prayers, and brother's prayers, and sister's prayers, and prayers of all the martyrs, and prayers of the saints of all ages are going to be made clear then. I tell you, beloved, God is with us when we pray.

We may get the answer now. We may not get an answer now. But God is with us when we pray, and out yonder, in the sweet bye-and-bye, all those prayers that have seemingly, to us, gone unanswered, are going to be shown to us in the light of the will of the Lord in regard to each of them.

It seems to me that God shows that He is with each of us when we pray, even in this life.

Every once in a while, I find myself thinking back over experiences of the past. One thing that (Continued on page 3, column 1)

Announcing The Conference Program Of Tulsa Meeting

Grace Missionary Baptist Church of Tulsa, Oklahoma will have a Bible Conference Labor Day weekend, God willing. The church is pastored by Joseph M. Wilson. The services will begin on Friday night. There will be three services on Saturday and Sunday. The conference date is August 31 - September 2nd. All services will be held in the Letter Carriers Union Hall at Second and Denver Sts. in downtown Tulsa. Lodging and meals will be provided for invited speakers and their families. Noon and evening meals will be provided for all who attend.

The church desires to invite all who read this paper to attend this conference and share with us in the blessings of God. We further ask you to pray much for this conference. Anyone who desires to attend may contact Joe Wilson at 2750 So. 53rd West Ave., Tulsa, Oklahoma 74107, or call 918/583-8261. The pastor will be glad to help anyone in the securing of lodging during the conference. We would like for you to let us know if you are coming, but it is not necessary, just come on. We do desire so much to see you at this conference. Following is the program for the conference:

FRIDAY NIGHT — 7:00 P.M.

"Heathen Holidays and Baptist Churches" Wil Bang, Tucson, Ariz.
"The Fiery Furnace and The Faithful Friend" Wayne Gregory, Windsor, Ill.
"Bible Examples of The Providence of God" Willard Pyle, Chesapeake, Ohio
"Heaven or Hell" Joseph C. Wilson, Winston-Salem, N.C.

SATURDAY MORNING — 9:30 A.M.

"For Whom Did Christ Die" Jim Everman, South Shore, Ky.
"The Place of Prayer in the Knowledge, Life and Service of the Believer" Charles Souder, Memphis, Tenn.
"The Power That Brings the Soul to Christ" Jim Washer, Hollywood, Fla.
"The Holy Spirit and the Child of God" Walter Herrin, Orange, Tex.

SATURDAY AFTERNOON — 1:30 P.M.

"When Did the Church Begin and How Long Will It Last" Mike King, Oblong, Ill.
"Tithing" Medford Caudill, Lexington, Ky.
"The Missionary Responsibility of True Churches" W. W. Wilkerson, Tampa, Fla.
"The Eternal Safety of the Blood-Bought One" Don Pennington, Covington, Ky.

SATURDAY NIGHT — 7:00 P.M.

"Total Depravity and Its Consequences" Oscar Mink, Crestline, O.
"Blessed Assurance of Eternal Salvation" Jimmy Davis, Fulton, Miss.
"How To Be in The Bride of Christ" Dan Phillips, Bristol, Tenn.
"When We Had Nothing To Pay" Fred Halliman, New Guinea

SUNDAY MORNING — 9:30 A.M.

"The Resurrection of Jesus Christ" James Hobbs, McDermott, O.
"Rich Rewards For Faithful Followers" .. Joe Shellnut, Benton, Ark.
"The Proper Observance of the Lord's Day" Wayne Cox, Memphis, Tenn.
"The Nature and Purpose of the Gospel" Joseph M. Wilson, Host Pastor

SUNDAY AFTERNOON — 1:30 P.M.

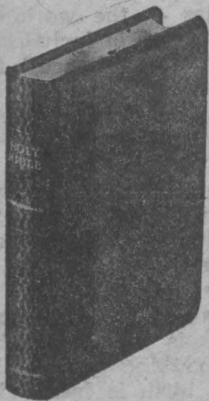
"Profitable Usage of the Blessed Book" Rick Perdue, La Habra, Calif.
"The Gospel of Jesus Christ in the Ordinances" M. C. Hughes, Houston, Tex.
"The Earthly Behaviour of the Heavenly Heir" Gene Hensley, Stockdale, Tex.

SUNDAY NIGHT — 7:00 P.M.

"David and Goliath" Richard Farnham, Noblesville, Ind.
"Characteristics of Election" Bill Jackson, Rome, Ohio
"Looking For The Blessed Hope" Milburn Cockrell, Fulton, Miss.
"Glory to God in The Church" John R. Gilpin, Ashland, Ky.

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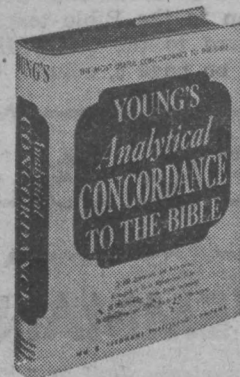
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13 "I am Alpha and Omega, the beginning and the end, the first and the last."
Rev. 22:13
Mt. 24:27

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THE BAPTIST EXAMINER
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PAGE TWO

"God With Us"

(Continued from page two)

has always impressed me is baseball. I loved baseball as a boy. I liked to play it. If I hadn't been a preacher, I would probably have played Big League ball. I loved baseball. Through the years I have been interested in it. I think the one man that has stood out in my opinion as the outstanding man of all baseball fame is Pepper Martin, of the St. Louis Cardinals. I remember one day a newspaper reporter stepped up to him at the dugout and said, "Pepper, what is your chief ambition in life?" He thought that he was going to say that he hoped to get a homerun that day in that World Series game that he was about to play. Pepper said, "Sir, my chief ambition as a Christian is to serve God and go to Heaven when I die." That newspaper reporter didn't expect an answer like that, but the thing that impressed me so much about him was his prayer life as I have been told. He was a member of the Third Baptist Church of St. Louis and they say that there was never a Sunday night but what he was in services if it was possible for him to be there.

One day a big Brewery in St. Louis offered him \$3,500 if he would put his testimonial over radio after each game — a testimonial in behalf of beer. He took the matter to the Lord in prayer. Then he said, "I couldn't do it. I am the idol of thousands of boys all over America and I couldn't think for one moment's time of saying anything in behalf of beer that would lead those boys astray." He and his wife went on their knees before God to ask God for direction as to how they might be able to turn that offer down and God gave them a revelation that he would take care of the money. That year His World Series share was \$4,000; he had turned down an offer for \$3,500. Don't tell me that God isn't with us when we pray.

Beloved, I could stand here and tell you experience after experience on my part when I know that God has been with me when I

prayed, and when God has given an answer that would convince me that He was with me. Beloved, I say to you, "Emmanuel, God with us." He is not only with us in times of suffering and sorrow, but He is with us in times of prayer.

III

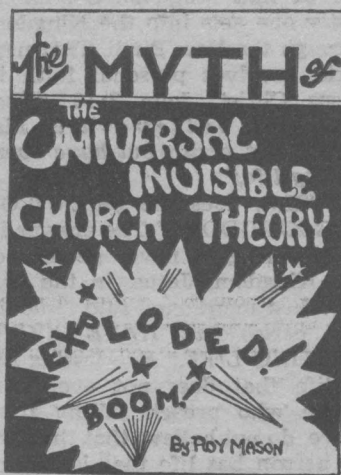
GOD IS WITH US IN THE HOUR OF DECISION.

Sometimes you have to make a decision. It is true that there come times when you have to make a decision. I am not talking about the "Hour of Decision," and I am not talking about you deciding for Christ. That is foolish language. But there come times in your life that you as a child of God must make a decision and God is always with you.

You remember Daniel that we read about in the Old Testament. There came a time in his life when he had to make a decision. "Am I going to drink wine, or no? Am I going to eat pork, or no? I'm five hundred miles away from home. I ought to be able to do anything I want to here and nobody would know anything about it." He had to make a decision, and his decision was that he would do the same there as he did if he was back in Palestine. There came another time of decision in Daniel's life when Daniel was informed that nobody was allowed to pray for thirty days to anyone but the king, and he knew that old king couldn't answer a prayer. Always Daniel had made it a habit of living in the light of the Scripture, and the Scripture said that when you go into captivity, always pray with your face toward Jerusalem. Daniel had always gotten down before his window, with his face toward Jerusalem, and prayed. Now they tell him that he isn't to pray to anyone for thirty days but the king.

Imagine such a foolish edict! Imagine such an edict as that being passed that you couldn't pray to anyone but the king for thirty days! Beloved, people would be trampled in the dust in thirty days' time unable to make a petition unto God. People would suffer for thirty days unable to make

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a petition to the Lord. But look at Daniel. He had prayed before that open window looking toward Jerusalem and he gets on his knees again.

You say, "Why doesn't he pull the shades and go on praying without anybody knowing anything about it?" That wasn't Daniel. Beloved, he had made a decision, and his decision was for the Lord, and he prayed.

They put him into prison. They dropped him down to the lion's den, but those lions didn't hurt him. I can see those lions now. One of them came around and said, "Daniel, I will be your pillow." Another lay down and said, "Daniel, you can put your feet upon me if you want to; I will be a footrest." Another said, "If you are cold, let me snuggle up to your back and keep you warm." Daniel didn't have anything to worry about. Those lions that would have killed him ordinarily, became the closest of pals and friends that night.

The next morning I can see, when they dropped those enemies down inside and took Daniel out, that the old lions grabbed them and chewed them up before they

hit the ground. How do you account for it, beloved? How do you account for the fact that the lions ate those enemies of Daniel before their bodies reached the bottom of the pit, but in the case of Daniel, the lions never touched him? I tell you how I account for it: "Emmanuel, God with us." Beloved, God is with us when we come to the place of making a decision.

There isn't a one of us but what has had to make some decision, and there isn't a one of us but what will have to make some decisions in the future. But remember this: "Emmanuel. God with us."

IV

GOD IS WITH US IN THE HOUR OF DEATH.

No Christian ever comes to the end of the way without the Lord being with him. David said:

"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;

Please Note!

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ies; 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." — Psa. 23:1-6.

It doesn't say that I am going to walk through death, but it does say that I am going to walk through the shadow of it. That is all that any child of God gets — just the shadow. Death has already spent its fury on the Lord Jesus Christ. He took the sting out of death for the child of God, and when we face death, all we have there is the shadow of death.

The shadow of a dog can't hurt you, but the dog can. The shadow of a coyote or a wolf can't hurt you, but the coyote or the wolf can. The shadow of death can't hurt you. David said, "Though I walk through the valley of the shadow of death, I will fear no evil: FOR THOU ART WITH ME."

Beloved, listen. "Emmanuel, God with us." He is with us in the hour of death.

I like to think about Paul in this respect. After all of his busy manhood and after all of his experiences as a preacher, organizer of churches, missionary, writer of most of the New Testament, after all of his busy experiences — Paul comes down to the end of the way and says, "I am ready to be offered."

I guess he could hear them building some method of execution for him. Maybe he heard them sharpening a sword with which to cut his head off. He said:

"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." — II Tim. 5:6-8.

Beloved, He is with us when we come to die.

Every time I think of this I am reminded of so many experiences of the past. I have seen people die many times. I have seen some

people die a hideous death because they knew not the Lord Jesus Christ, but I have also seen some of God's saints die—folk who were saved. The sweetest experiences of my life are experiences like that. I saw the daughter of a Baptist preacher die here in King's Daughters' Hospital several years ago. When I went to the hospital, the father said, "You go in and stay with her; I can't." I walked in the room and she said, "Brother Gilpin, I am glad to see you. Daddy sent you in, didn't he?" I said, "Yes he did." She said "He can't stay in here with me. I am dying and he knows it. I am glad you came in." I sat down by her bed and saw that young soldier of the cross pass out of this life into eternity—the happiest person that you can imagine in this world. Beloved, the Lord Jesus was with her.

I was in Chicago many years ago as a boy preacher and I went over to the Moody Church. A man by the name of Philpott was pastor at that time. He was a Canadian. He had come back that afternoon from a funeral — the funeral of his eighth son who was eight years old. I was stumbling around in the building trying to find somebody and trying to see the building, but nobody was there. Finally, I stumbled into the office and this pastor was sitting there, heart-broken because he had buried that afternoon his little boy. He said, "It was a blessing in one sense. As I stood by his bedside, he looked up into my face and said, 'Daddy, am I dying?' I said, 'Son, are you afraid to die?' He said, 'No, Jesus is with me'."

Beloved, I say to you, "Emmanuel, God with us," even in the hour of death.

V

GOD IS WITH US IN THE TIME OF SALVATION.

If He were not with us you wouldn't be saved. He is the One that chose you unto salvation. Listen:

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

He is the One that makes us willing. We read:

"Thy people shall be willing in the day of thy power." — Psa. 110:3.

He is the One who gives to us faith. He is the One who gives to us repentance. Not one of us would ever repent of our sins if repentance had not been given to us by the Lord. He is the One, I say, who died for us.

You say, "God is with us?" Yes, God is with us in time of salvation. If He hadn't saved you, you would never have been saved.

Those of you who are here and know the Lord Jesus Christ as Saviour, if the Lord hadn't been with you, you would never have been saved. Those of you who are here who are unsaved, if God doesn't save you, you will never be saved. That is why I give Him all the glory for my salvation. That is why I give Him all the glory for the salvation of anyone else. That is why it is that I sing:

"My hope is built on nothing less

Than Jesus' blood and righteousness."

Thank God for the blood and righteousness of Jesus Christ! May His blood wash away your sins and may His righteousness cover you, and may you leave this place this morning as a child of God and go out today saying, "Thank God! Emmanuel, God with us."

Beloved, He will not only be with you today to save you, and be with you tomorrow to keep you, but He will be with you throughout all the days, down to the last day of this life; and thank God, He will be with you forever out yonder in Eternity. "Emmanuel, God with us."

THE BAPTIST EXAMINER

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FORUM

"How does one get into and out of the Kingdom of Heaven? Specifically, does God control this or man? Does baptism and/or church discipline have anything to do with it? Does Matt. 16:19 teach anything about this?"



AUSTIN
FIELDS
PASTOR,
ARABIA BAPTIST
CHURCH
610 High Street
Coal Grove,
Ohio

To answer this question, we must first determine what this kingdom is. John the Baptist, in introducing the Messiah (Jesus Christ) said, "The kingdom of Heaven is at hand." — Matt. 3:2. From his words, I understand that the Kingdom of Heaven had not yet begun but would very shortly. Also, we know that John was referring to Jesus when he stated, "The Kingdom is at hand." Therefore, the kingdom began with Jesus Christ, particularly at the time of His baptism and the calling out of the charter members of the First Baptist Church. The Lord stated in Matt. 16:18, "Upon this rock I will build my church." Seeing as how the church and kingdom both began with Jesus, I believe that we could use the two phrases, Kingdom of Heaven and church interchangeably, for they mean the same thing. Thus, the Kingdom of Heaven is referring to this age.

To strengthen this position, I would have you note that God's peculiar treasure (Israel) is hid in His field (world) while the kingdom is being made up. Read Matt. 13:44. Israel as the wife of the Father is set aside while the Son who is selecting His wife (Baptist) in the age of the Kingdom of Heaven.

As this kingdom began with baptism of Jesus, so you and I enter this kingdom by being baptized. Let us again refer to the introduction of this kingdom by John the Baptist when he stated, "Repent and be baptized for the kingdom of Heaven is at hand." From this statement, we can gather that baptism is essential for one to become a member of the kingdom. Our Lord, after creating His body (church - Baptist) gave to that body the keys to the kingdom. See Matt. 16:18. Keys signify authority to lock, unlock, open or close. Therefore, the church with her keys (authority) can loose one as to the doctrines of Satan, or she can bind him in his sins (false doctrines), and the Lord will ratify her action at the judgment seat of Christ. Those whom the church loosed from error by leading them to repentance and baptism through the preaching of the Gospel will be made a part of His bride. Whereas, the ones the church bound in error through preaching shall be rejected and cast out of the kingdom of reigning.

It is the Father who controls this kingdom, not man. Brethren, I do not believe that man con-

trols anything, rather God controls all things for man is nothing more than a grasshopper in his sight. Read Isa. 40:22. Therefore, the keys were not given to us as grasshoppers, but to Christ's body, the church, through which He controls the Kingdom of Heaven. I am aware that Satan has sown tares (Satan's children) into this kingdom, but the church was not given authority to root them out. The Lord promised to do that in the end of the Kingdom age on earth.

"The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." Matt. 13:41.

The Father controls this kingdom so that at its climax on earth, He will have selected from among the members of the kingdom a beautiful bride for His Son. In our Lord's parabolic illustrations, we learn that when He returns there will be a separation, and those chosen to be the bride will be separated from those who were unfaithful in not contending for the faith once delivered unto the saints. In our Lord's exposition of this kingdom in Matt. 22, He tells us, "Many are called, but few are chosen." Out of the true Baptist churches, the invitation to the wedding is given, but not all these elect ones are chosen to be a part of the bride. Rather, God has chosen a certain number from these to be married to the Son. The rest are cast out and rejected as unfit for the marriage. This parable does not refer to regeneration (spiritual life) but to the Kingdom of Heaven. Thus, God is absolute in his control of it as well as all other things.

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I presume that the questioner in using the term "Kingdom of Heaven" means the Kingdom of God. The term "Kingdom of Heaven" sometimes refers to the sphere of Christian profession. . . . Such use is found in the parables in Matt. 13. In my comments concerning this question, I shall refer to more than the mere realm of profession. I shall refer to the kingdom into which real believers are privileged to enter. Let me take the questions in order:

1. "How does one get INTO THE KINGDOM?" The answer is found in many places in the Scriptures. I mention one Scripture — the words of Jesus. In John 3:3 he says, "Except a man

be born again he cannot see the Kingdom of God." But evidently if one is born again he is a member of that kingdom. So, manifestly one gets into the Kingdom through the New Birth. That new birth involves personal faith in Jesus Christ. John 3:16, "That whosoever believeth in him should not perish but have everlasting life."

2. "How does one get OUT OF THE KINGDOM?" The answer is, the born again never get out of the Kingdom. Jesus, in the passage just mentioned said, "should not perish but HAVE EVERLASTING LIFE." Everlasting life is life that does not ever end. Those who preach falling from grace, do not believe that the saved person has life that lasts forever. They believe in installment plan salvation. Jesus pays the first installment, but the individual must by his good works, keep up the installments. How absurd!

3. Does God control this, or man? Foundationally God controls it. He foreordained us unto eternal life before the world began. Ephes. 1:4 says, "According as he hath chosen us in Him before the foundation of the world." That God controls the destiny of the believer is shown in the words, "They shall never perish, neither shall any man pluck them out of my hand."

4. No, neither baptism or discipline have anything to do with the salvation or the security of the believer in Christ.

5. No, Matt. 16:19 has nothing to do with it.

JAMES
HOBBS
Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
AND MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.



In Matthew 16:18, 19, the Lord is teaching us a lesson about His church. First of all, He is showing us that the church is built upon the solid Rock, meaning Himself, and that it will remain until He is finished with it. Nothing can prevail against His church.

Verse 19 is a continuation of the lesson about His church. He directs His remarks to Peter who is the pastor, and says, "I say also unto thee . . ." In other words, He says, Peter, you are the first pastor, the forerunner of those who will lead my flocks in years to come, you must understand your authority and responsibility. "I give unto you the keys . . ." The keys or authority are in the church and used by the pastor in a special way. Now brethren, let me remind you that a key will not work unless it is used properly or turned in the right direction. Even though the church (and its pastor) has the key to open and shut the door to the kingdom, it does not mean that we can save or not save as we choose. If the key is used properly, under the leadership of the Lord, then the door will be opened to those who will be saved under God's elective purposes and closed to those who are not to be saved.

Peter in this manner used the keys to open the door for the Jews in Acts 2. Notice verse 14, "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell in Jerusalem, be this known unto you, and hearken unto my words." As a result 3,000 were saved at that one service. In Acts 10 we see where Peter used the keys to open the door to the Gentiles. We read verses 34 and 35. "Then Peter opened his mouth, and said, Of a truth I perceive that God is no

respector of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

The binding and loosing is still another use of the keys — opening and shutting. Remember, a key that is not used properly does not work. A church that uses exclusion in a malicious manner is not using the keys properly and God does not honor such actions. God controls all proper actions of the church in the use of the keys whether it is in salvation or discipline.

As we go forth, remember we must go with the leadership of God or it is no use. We can't save or unsave, open or shut the doors ourselves.

E. G.
COOK

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



Every great doctrine in the Bible has been distorted. Old Satan has not overlooked a single one of them. He had two objects in view when he started all this distorting. He did it to fool his own followers, and to confuse the Lord's saints. And most certainly he has not overlooked the doctrine of the kingdoms. As a result of his operation on this doctrine most people seem to believe the kingdom and the church are one and the same thing. If all saved people are in the church, and all saved people are in the kingdom, what's the difference?

In Jno. 3:3 we learn that a person who has not been born again cannot even see the kingdom of God. And in verse 5 a person cannot enter this kingdom apart from the new birth. And since, according to Jno. 1:13, the will of man has nothing to do with this new birth, therefore, man has nothing to do as to his entering this kingdom. Just as salvation is of the Lord, Jonah 2:9, in the same way our getting into this kingdom is of the Lord. And since there is no way for a person to become unborn, whether in the physical realm, or the spiritual, therefore there is no way out of it. In fact, no one in it can even want out.

The question has to do with the kingdom of Heaven. However, I have said all this in order to say that the kingdom of Heaven that John the Baptist preached in Mt. 4:2, that our Lord preached in Mt. 5:17, and that we are to sit down in with Abraham in Mt. 8:11, and the kingdom of God in Jno. 3:3, 5 are one and the same kingdom. To me they are identical.

BUT in Mt. 11:12 we read, "And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force." This certainly does not mean that our Lord could not keep this kingdom from being taken by force. This statement here in this verse is in the

passive voice which means that the kingdom of Heaven had no more to do with its being taken by force than the rabbit had to do with its being shot. In Lk. 16:16 we read, "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Here the statement "every man presseth into it" is in the middle voice which means these people are pressing themselves into it. They go into it by means of their own way rather than by God's way.

In Mt. 13 we see all this set forth so vividly. In verse 24 we see good seed being sown. But in verse 25 we see the enemy sowing tares. As a result of this the kingdom of Heaven came to be made up of wheat (the Lord's saints) and tares (Satan's host) all growing together. And as a result of all this host of tares pressing themselves into this kingdom, we see in verses 31-32 that which was originally intended to be a very small plant, becoming a tree large enough for the birds of the air to roost in. In verse 4 we see the word "fowls," and in verse 32 we see the word "birds." However, both words come from the same Greek word PETEINON, and in verse 19 they are called "the wicked one." So it is really old Satan that is roosting in the mustard tree.

He has caused so many of his tares to press themselves into this kingdom that he is now able to just move in and be at home in it. The letter to the church at Pergamos in Rev. 2 is a prophecy concerning this very thing. And in verse 13 our Lord says He knows "even where Satan's seat is." This word "seat" comes from THRONOS which means a throne, or a seat of authority. Not only is

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Satan roosting in the mustard tree, he has set up his throne in his false churches. He holds the same position in his churches that our dear Lord holds in His. Still people are being told that one church is just as good as another. And the sad part of it is, most of them believe it.

So the Lord's saints still enter the kingdom of Heaven by means of the new birth, and they never even want out of it. But the devil's tares press themselves into it by means of a false profession. In other words, they climb into it by means of another way other than the one we see in Jno. 14:6. And I assume that since they get into it by means of their own volition, they can fall from grace (as they call it) and get out of it. Really I think they are better off if they do.

The kingdom we see in Mt. 16:19 is the same one that our Lord and John preached. Peter had no more to do with the tares pressing themselves into it than they did. The tares and their activities are both the product of Satan, the arch imitator.

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ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

FOR SUCH A TIME AT THIS

"... and who knoweth whether thou art come to the kingdom for such a time as this."

Queen Esther was in a dilemma. The king had proclaimed that all the Jews were to be executed, not realizing that his queen was a Jew. Now Mordecai, the queen's cousin, had instructed her to go in to the king and plead for her people. This might not seem like a difficult task except that no one, not even the queen, dared to go to the king without first being invited by him. And the king had not desired to see Esther for more than thirty days. To go to the king unbidden might well mean the guillotine. What was she to do.

This story is a fascinating one. Although the name of God is not mentioned in the book of Esther, we see His providence all thru the book. Why would the king divorce his first wife on a mere drunken whim? Most commentators believe she was married to him at the time he became king. And — out of all the young virgins in the land, why was Esther chosen as the most beautiful? The Jews were not particularly an attractive people. And when the king could not sleep that momentous night why did he call for the chronicles to be read to him? And why that particular place where it mentions Mordecai? The book of Esther is filled with many events that could not have been chance, but shows the directive hand of an Almighty and Sovereign God. The Scriptures say that the heart of the king is in the hand of the Lord and we see this in action as King Ahasuerus chooses Esther as his Queen.

Mordecai was like a father to Esther. Notice her quiet obedience to him even though she is now an adult and also his queen. He tells her she must go in to the king. He gives no alternative plan. This is it! And then he encourages her with the words, "Who knoweth whether thou art come to the kingdom for such a time as this." Perhaps, Esther, this is the reason behind the sovereign working of the Lord in

placing you as queen so you will be able to help your people in their time of need. This is not mere chance but it is purposed. "To every thing there is a season, and a time to every purpose under heaven." (Ecc. 3:1). If you will continue to read this story, you will find that this proved true. Queen Esther's answer to Mordecai's command has echoed down thru the ages. "If I perish, I perish." What pathos of love is encompassed in those few words.

What about you and me? For what purpose have we been brought to this particular time? Surely we are not to just cumber the ground. Do we have a purpose to fill in God's plan? I can only speak for myself. But I believe that first of all my purpose is to be an help to my husband. (Oh, the times I've failed at this have been legion.) Also, I'm to be a faithful witness. As far as I know I'm the only Christian that works at the hospital or that is in my neighborhood. If I fail to witness to them about my Lord, who will? Will the Catholics? The Modernists? The Arminians? The Cults? Who knoweth whether I am come to this place for such a time as this? I'm also to fulfill my responsibilities in the Lord's church. If I am not there, there is no one that can fill my place. The others have their own places to fill. Their own purpose to fulfill. Their own prayers to pray. Yes, we have each been brought to this particular time for a purpose. To be godly mothers. To care for our homes. To pray much. To raise our children in the admonition of the Lord. Yes, there are many purposes for which each of us have been brought to this particular time. Let us not think that because it is not a big momentous occasion that we are exempt from obedience. Let us fulfill our purpose that we might be an encouragement to other Christian women even as Esther has been to us.

Old-Time Religion

(Continued from Page One)
Christ and, therefore, is not the old-time belief.

2. Biblical belief is not the fake Bible verses quoted every day by many. Have you ever heard that verse that reads, "It is better to spill your seed in a whore's belly than on the ground," or "Thou shalt not sell a dog." Both of these verses can be found somewhere in the book of second Campbellite (chapter 3, I believe) but not in the Bible! "God helps those who help themselves," and "Let moderation be in all things" are a couple more. The people who think Red Foley (or folly) was a great Christian quote these "verses." Isn't it interesting how so many people have blamed God's book for their own stupidity? How can anyone possibly think they're pleasing the Lord by singing about the "Old Mountain Dew" and in the next breath "The Great Speckled Bird"?

3. The old-time religion is not the magnification of some man (any man)! The way some people talk, their pastor or favorite "radio pastor" is the greatest since John the Baptist. No, that's not so, John prepared the way of Jesus Christ and this should be the desire of preachers today. "Doctor (pronounced doc-tore!) John R. Rice," or "Garner Ted," "Oral Roberts, Donald Duck or A. A. Allen.

4. Old-time religion is not affiliation with the "Cooperative Program"! Many older church members are staying in the Southern Baptist Convention because they've swallowed the idea that to leave the convention is to leave the truth. Their "associational missionary" has assured them that those ugly rumors of heresy can't be true, "but if they are, our convention will not tolerate heresy." Oh yeah! How about the ordination of women as deacons and

preachers or those "pillars of orthodoxy" Frank Stagg, Dale Moody, Clyde Francisco, Nels Ferre — or maybe these heretics are just "rumors" also.

II. WHAT THE OLD-TIME RELIGION IS.

1. It is first of all believing and attempting to do all of God's commands that are in His Word. The neo-orthodox scholars love to use the expression "The Bible contains the Word of God" but, my friend, the Bible (King James Version, 1611) is the Word of God. Old-time religion is believing and doing every verse as commanded, including Mark 16:15.

2. It is the genuine love and magnification of Jesus Christ who is the pure, perfect Son of God, whose splendor and power is without description. Without whom there is no bread for hunger, no water for thirst, no grace for guilt. He is the center of God's Word and thus the center of all true worship. In this day of great apostasy there is a great need

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for all Baptists to climb on this hobby horse and "go-to-seed" on the person and work of Jesus Christ!

3. The old-time religion is always Baptist. Where do you find truth taught? In Baptist churches and no where else. Although James Robinson Graves, A. C. Dayton, H. B. Taylor, T. T. Eaton, T. T. Martin will never be as popular as Joe Namath or Teddy Kennedy, they were men of truth. Yes, you'll find old-time religion no where but in the Bible. (James 1:27).

Inspiration

(Continued from page one)
and uniform throughout. Its writers were conscious that their utterances were a message from God in the highest meaning of the word.

"And the Lord said unto him (Moses), Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:11, 12).

"The Spirit of the Lord spake by me, and His word was in my tongue" (II Samuel 23:2).

"Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth" (Jer. 1:9).

The above are only a sample of scores of similar passages which might be cited.

What is predicted of the Scriptures themselves, demonstrates that they are entirely and absolutely the Word of God. "The law of the Lord is perfect, converting the soul" (Ps. 19:7). This altogether excludes any place in the Bible for human infirmities and imperfections.

"Thy word is very pure" (Ps. 119:140), which cannot mean less than that the Holy Spirit so su-

When J. R. Graves Preached For More Than Three Hours

We come to our Southern Baptist people and think of that up-east Yankee, J. R. Graves. B. H. Carroll said of him: "Up until that hour no man had ever meant as much or done as much for Southern Baptist people." And I could not help but think of it the other day out at Waco when I saw the very church in which this took place. They were to have a battle of the giants; and Baptists are always interested in a fuss! And they were really going to have a fuss and a debate that afternoon, and the giants were going to do battle. The folk crowded in while all the delegates were at lunch, or dinner they called it, and when it came time for the Southern Baptist Convention to assemble, the house was full of folks who were not delegates, and somebody said something had to be done. Bro. Mell, who was president said "Something has to be done."

Somebody got an announcement about it, said Bro. McCurry will preach down at the First Methodist Church in fifteen minutes. And McCurry was an eloquent preacher, head of the Peabody Foundation, and a congressman, and a mighty man of God. But there were fifty people who got up and left. They were going to hear the verbal battle.

And after a little bit somebody else got up and said, "In fifteen minutes, J. B. Hawthorne will preach down at the First Metho-

perintended the composition of the Bible and so "moved" its writers that all error has been excluded.

"Thy word is true from the beginning" (Ps. 119:160) — how this anticipated the assaults of the higher critics on the Book of Genesis, particularly on its opening chapters.

The teaching of the New Testament agrees with what we have quoted from the Old. "Take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Spirit shall teach you in the same hour what ye ought to say" (Luke 12:11, 12) — the disciples were the ones who spoke, but it was the Holy Spirit who "taught them what to say." Could any language express inspiration? And if the Holy Spirit so controlled their utterances when in the presence of "magistrates," is it conceivable that He would do less for them when they were communicating the mind of God to all future generations on things touching our eternal destiny? Assuredly not.

"But those things, which God before had showed by the mouth of all his prophets, that Christ (Continued on page 7, column 1)

dist Church." And some folks got up and left. He was one of the most eloquent preachers Southern Baptists have ever had. But something had to be done.

And somebody got up and said, "E. C. Gates, the young man from Tennessee, will preach down at the First Methodist Church in fifteen minutes. They have offered us their auditorium." And Broadus got up and said, "Brethren, I am very careful when I express my opinion of a man, but E. F. Gates is one of the most eloquent preachers in the nation and you must not miss this chance to hear him." And about 100 people got up. There was still something had to be done.

And Carroll leaned over to Burleson and said: "Where is J. R. Graves?" And Burleson said, "He is down at his house sick." Carroll said, "Send a carriage down and bring him over to the First Methodist Church."

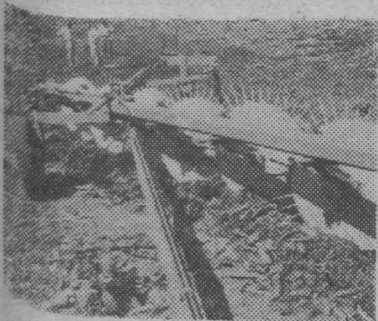
And then Carroll got up and announced, "In fifteen minutes J. R. Graves will preach down at the First Methodist Church." And then every man, woman, child jumped up and started outside, and they went down the streets as though they were fleeing from a cyclone for refuge. And Burleson pounded on the podium and said, "Let's let our delegates stay! Let the delegates stay!" But they had all gone. And they crowded in that church, around the walls and up on the platform, and after while Graves, on the arm of his son — who, by the way was a deacon in our church at Bellevue and who died at eighty-seven years of age, could sniff heresy five hundred miles away. Graves, pale and weak, was assisted by Burleson and they brought him up and lifted him up and put him in a little chair in front of a little table. Graves got out his watch and put it down on the little table and began to preach on the Fourth Chapter of the Book of Romans.

And there were fourteen preachers there who were very antagonistic and prejudiced against J. R. Graves. And in fifteen minutes many of the congregation were crying and those preachers crying with them. And he preached and he preached. And the only interruption to his preaching was the sob of some of the people.

And at last exhausted, Graves looked at his watch, and said, "My brethren, I have been preaching to you for three hours and fifteen minutes." And they cried, "Go on, if you can! Go on, if you can!"

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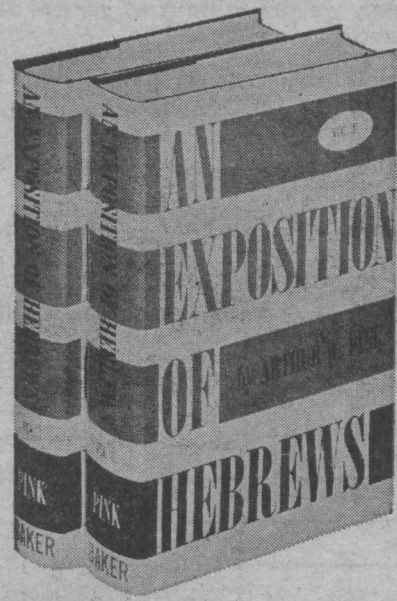
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THE BAPTIST EXAMINER

AUGUST 11, 1973

PAGE FIVE

False Notions About Sin Exposed By God's Bible

By ROY MASON
Aripeka, Florida

The Devil breeds false notions concerning sin, just as he does concerning everything else. Some of these are extremely deadly, and all are harmful. Suppose we take note of a few of these wrong notions:

1. There is the false teaching that there is no such thing as sin. With the plain evidence of our senses who would make such an absurd claim? There are two kinds of people especially.

(1) The first is the EVOLUTIONIST. The thorough-going evolutionist considers such appendages as tonsils and the appendix as what he calls "vestigial remains" of a beast ancestry. He likewise considers what we call sin as a sort of hangover from our animal ancestry. It is just the brute in us manifesting itself—and it will take a long time in the process of evolution for us to grow out of such. Belief in a personal devil, and in responsibility to a great Supreme Being is repudiated. The Loeb-Leopold case of a few years ago illustrates. Two young men, evolutionists, deliberately killed Bobby Franks and experimented on him. Their attitude was that he was just a form of animal life, and that it was no sin to do what they did.

(2) The CHRISTIAN SCIENTIST in reality denies sin. He eliminates sin by use of a lot of sweet sounding gobbledy gook. Likewise he denies the reality of sickness and disease. Better it is to say that he denies REALITY, period.

WHAT DOES THE BIBLE SAY? It declares that sin is a reality, and our observation and experience exactly coincides with what the Bible has to say about it. Note the following Scriptures for example: Romans 3:9; 5:12; 6:23; 1 John 1:8; 1 John 3:4.

2. There is the false notion that sin is excusable, except in instances where gross sin is engaged in. Many don't realize themselves as sinners because as they express it, "I haven't ever done anything very bad." They mean they haven't murdered or robbed or gotten in jail for some gross offense. Yet every day they have lived, they have sinned against God. That means that they have sinned by the thousands piled up against them.

3. There is the false notion that sins are only against men. Persons

who hold this notion don't consider any sins that they have ever committed against God. They have lived fairly moral lives, yet all their days they have never shown any appreciation toward the One who made them. They have ignored His Word, and have not considered that they have any obligation toward Him at all. The prodigal son spoke the truth when



ROY MASON

he said, "I have sinned against HEAVEN and in thy sight." David said, "Against THEE and thee only have I sinned." The man who ignores his Maker is an awful sinner.

4. There is the false idea that sin is relative. Persons holding this notion believe that things that were once wrong are all right today. Why? "Well, times have changed." In other words there is to their thinking no absolute right and wrong; sin is relative to the customs and habits of the time. This is the denial of a great Moral Governor of the universe. The truth is, God's standards are unchangeable. The things that were wrong in Adam's day are wrong now, this minute. "I am Jehovah, I change not," says God. "Forever O Lord, thy word is settled in heaven."

5. There is the false idea that the greatest sins are sins against one's fellow human beings. This is not true. The greatest sin a human being can be guilty of in the sight of God, is the sin of rejecting His Son. (See John 3:18). This sin is that of refusal of one's Maker. It is sin against mercy and love and grace. It is sin of base ingratitude. A bloody-handed murderer is regarded with horror and revulsion, yet the Christ-rejector is worse in God's sight, for he puts himself in the mob that nailed Christ to the cross. Only the Holy Spirit can bring the needed conviction concerning the sin of rejecting Christ. Note that that is one of the main purposes for which the Spirit was

sent into the world. (See John 16:8-11).

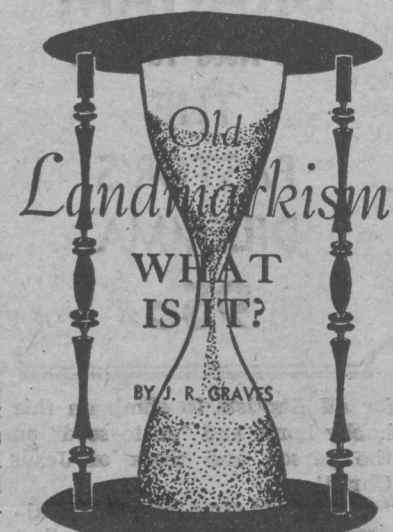
6. Then there is the false idea that sins, when they get far enough into the past, grow dim in the mind of God and hence will not be punished. Often children commit an offense and the parent doesn't find out about it for a long time. When finally it comes to light, it is brushed aside with no punishment. Some offenses are not punishable before the law after a certain length of time. There is a sort of "statute of limitation" that renders one immune to prosecution. Such is not true with God. Sin is not forgotten and sin is not excused. "Every transgression receiveth a just recompense of reward." — Heb. 2:2.

Security

(Continued from page one)
sing the hymn of Toplady's, which begins,

"A debtor to mercy alone,
Of covenant mercy I sing;
Nor fear, with Thy righteousness on,
My person and offering to bring,"

I thought I should never be able to sing it myself; it was too high



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doctrine, too sweet, too consoling. But when they came to the climax, in the last verse,

"My name from the palms of His hands
Eternity will not erase;
Impressed on His heart it remains
In marks of idelible grace:"

Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,

The glorified spirits in Heaven," my heart was as if it would leap out of my body, and I would cry to God, "Oh, that I had a part and lot in such a salvation as that!"

I distinctly remember having a meditation something like this: "Now I should not like to be a thief, or a murderer, or an unclean person." I had such a training that I had an abhorrence of sin of every sort. "And yet," I thought to myself, "I may even be hanged; there is no reason why I should not turn out a thief," because I recollected there were some of my school-fellows, older than I was, who had already become proficient in dishonesty; and I thought, "Why may not I?"

No one can tell the rapture of my spirit when I thought I saw in my Bible the doctrine that, if I gave my heart to Christ, He would keep me from sin, and preserve me as long as I lived. I was not quite certain whether that truth was revealed in the Bible, though I thought so. But I remember, when I heard the minister of some small "Hyper" chapel utter the same doctrine, my heart was full of rapture; I panted after

CAN TEACH THEOLOGY

Old Mr. Bunnell was a peculiar man. When a little child he was peculiar. He didn't want to rock, or creep, or walk like other children. He seemed to prefer to creep sideways or backward, rather than forward. And when a boy, no play suited him, no plan was exactly right. When other boys wanted to skate, he wanted to slide. When they wanted to slide down hill, he wanted to run on the ice. When they learned to read in the usual way, he turned his book bottom upwards, and learned to read in that way. Not that he was cross or morose, but peculiar. He wanted everything done his own way. When he became a man, and rode bare-backed when others used the saddle, and milked his cow on the left side instead of the right, and used an ox harnessed with the old horse, why, people said, "Mr. Bunnell is a peculiar man," and let it all pass.

But there were places where he found it hard to travel with other people. Especially was this so on the Sabbath. He never could enjoy the singing in the church, because the chorister always got hold of the wrong tunes and he could not enjoy the prayers, because they were too long or too short, to abstract, or too common. They were always out of joint. If the heathen were prayed for, he thought that the heathen at home might as well be remembered. If the nations were mentioned, he thought the Jews ought to be mentioned by name. In all cases, somebody was left out or put into the prayers that ought not to be. He didn't "mean to scold or find fault," he said, but he did "love to have things done right." Poor man! he never had them done right!

But a greater trouble was the

that kind of gospel. "Oh!" I thought, "if God would but love me, if I might but know myself to be His!" For the enchanting part of it was that, if I were so loved, He would keep me to the end. That made me so in love with the gospel that, boy as I was, knowing nothing savingly about the truth, I was all the more earnest in desiring to be saved, because, if saved, God would never turn me out of doors. That made the gospel very precious to me; so that, when the Holy Spirit showed me my guilt and led me to seek the Saviour, that doctrine was like a bright star to my spirit.

The Bible seemed to me to be full of this truth, "If you trust Christ, He will save you from all evil; He will keep you in a life of integrity and holiness while here, and He will bring you safe to Heaven at the last." I felt that I could not trust man, for I had seen some of the very best wan-

(Continued on page 8, column 5)

preaching. He professed to like his minister, and did like him as well as he could like anybody. But there were awful mistakes in his preaching. Sometimes a most important point, as he thought, was left out. Sometimes things were put in which nobody could understand. Sometimes things almost heretical were broached. What could he do? He gave hints and propounded queries to his minister, and his minister so gently and kindly passed them off, that it seemed like pouring water on a duck's back.

At length, when patience seemed about to give out and when he could stand it no longer, he went over to his neighbor, Deacon Wright and poured his troubles into his ear. Now Deacon Wright was a quiet man, said but little, but thought more. When he did speak, it was always to the point. He knew all about Mr. Bunnell, had great patience with him, and a great regard for him. He used to say, "Mr. Bunnell loves to growl, but he never really bites."

The Deacon was just going out to the barn to fodder his cattle, when Mr. Bunnell came up and bade him "Good morning — if I can call such a cold morning good."

"Now, Deacon, I've just one word to say. I can't bear our preaching! I get no good. There's so much in it that I don't want, that I grow lean on it. I lose my time and pains."

"Mr. Bunnell, come in here! There's my cow Thankful — she can teach you theology!"

"A cow teach theology. What do you mean?"

"Now see! I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick — you know how sticks will get in the hay — and see how she tosses it to one side and leaves it and goes on to eat what is good. There again! She has found a burdock, and she throws it to one side, and goes on eating. And there! She does not relish that bunch of daisies, and she leaves them, and — goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk."

There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed which she leaves. But if she refused to eat and spent the time in scolding about the fodder, she, too, would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, then turned away, saying, "Neighbor, that old cow is no fool at any rate." — Todd.

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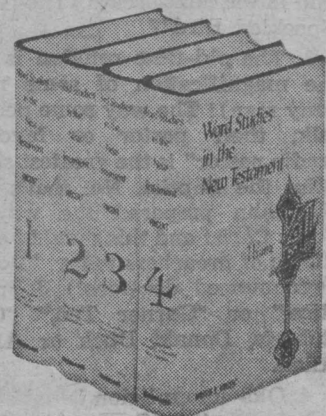
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Inspiration

(Continued from page 5)

should suffer, he hath so fulfilled" (Acts 3:18). Here the Holy Spirit declares through Peter that it was God who had revealed by the mouth of all His prophets that Israel's Messiah must suffer before the glory should appear.

"But that I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets" (Acts 24:14).

These words clearly evidence the fact that the Apostle Paul had the utmost confidence in the authenticity of the entire contents of the Old Testament. "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (I Cor. 2:4). Could any man have used such language as this unless he had been fully conscious that he was speaking the very words of God?

"The prophecy came not at any time by the will of man: but holy men of God spake as they were moved by the Holy Spirit" (II Peter 1:21). Nothing could possibly be more explicit.

Inspiration To The Very Letter

Mr. Gray has strikingly and forcefully started the necessity of a verbally inspired Bible in the following language: "An illustration the writer has often used will help to make this clear. A stenographer in a mercantile house was asked by employer to write as follows:

"Gentlemen: We misunderstood your letter and will now fill your order."

"Imagine the employer's surprise, however, when a little later this was sent before him for his signature:

"Gentlemen: We misunderstood your letter and will not fill your order."

"The mistake was only of a single letter, but it was entirely subversive of his meaning. And yet the thought was given clearly to the stenographer, and the words, too, for that matter. Moreover, he later was capable and faithful, but he was human, and it's human to err. Had not his employer controlled his expression, down to the very letter, the thought intended to be conveyed would have failed of utterance."

So, too, the Holy Spirit had to superintend the writing of the very letter of Scripture in order to guarantee its accuracy and inerrancy.

Many proofs might be given to show the Scriptures are verbally inspired. One line of demonstration appears in the literal and verbal fulfillment of many Old Testament prophecies. For example, God made known through Zechariah that the price which Judas should receive for his awful crime was "thirty pieces of silver" (Zech. 11:12). Here then is a clear case where God communicated to one of the prophets not merely an abstract concept but a specific communication. And the above case is only one of many.

Another evidence of verbal inspiration is to be seen in the fact that words are used in Scripture with the most exact precision and discrimination. This is particularly noticeable in connection with the Divine titles. The names Elohim and Jehovah are found on the pages of the Old Testament several thousand times, but they are never employed loosely or used alternately. Each of these names has a definite significance and scope, and were we to substitute the one for the other the beauty and perfection of a multitude of passages would be destroyed.

To illustrate: the word "God" occurs all through Genesis 1, but "Lord God" in Genesis 2. Were these two Divine titles reversed here, a flaw and blemish would be the consequence. "God" is the creatorial title, whereas "Lord" implies covenant relationship and shows God's dealings with His own people. Hence, in Genesis 1, "God" is used, and in Genesis 2, "Lord God" is employed, and all through the remainder of the Old Testament, these two Divine titles are used discriminatively and in

harmony with the meaning of their first mention. One or two examples must suffice.

"And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. And they that went in, went in male and female of all flesh, as God had commanded him" — "God" because it was the Creator commanding, with respect to His creatures, as such; but, in the remainder of the same verse, we read, "and the Lord shut him in" (Gen. 7:16), because God's action here toward Noah was based upon covenant relationship.

When going forth to meet Goliath, David said, "This day will the Lord deliver thee into mine hand (because David was in covenant relationship with Him); and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth (which was not in covenant relation with Him) may know that there is a God in Israel. And all this assembly (which were in

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covenant relationship with Him) shall know that the Lord saveth not with sword and spear," etc. (I Sam. 17:46, 47).

Once more: "And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, 'It is the king of Israel. Therefore they compassed about him to fight; but Jehoshaphat cried out, and the Lord helped him; and God moved them (the Syrians) to depart from him' (II Chron. 18:31). And thus it is all through the Old Testament.

The above line of argument might be extended indefinitely. There are upwards of fifty Divine titles in the Old Testament which are used more than once, each of which has a definite signification, each of which has its meaning hinted at in its first mention, and each of which is used subsequently in harmony with its original purport. They are never used loosely or interchangeably. In every place where they occur, there is a reason for each variation. Such titled as the Most High, the Almighty, the God of Israel, the God of Jacob, the Lord our Righteousness, etc., are not used haphazardly, but in every case in harmony with their original meaning and as the best suited to the context.

The same is true in connection with the names of our Lord in the New Testament. In some passages He is referred to as Christ, in others as Jesus, Jesus Christ, Christ Jesus, Lord Jesus Christ. In every instance there is a reason for each variation, and in every case the Holy Spirit has seen to it that they are employed with uniform significance.

The same is true of the various names given to the great adversary. In some places, he is termed Satan, in others the Devil, etc., but the different terms are used with unerring precision throughout.

A further illustration is furnished by the father of Joseph.

In his earlier life he was always termed Jacob, later he received the name of Israel, but after this, sometimes we read of Jacob and sometimes of Israel. Whatever is predicated of Jacob refers to the acts of the "old man," whatever is postulated of Israel were the fruits of the "new man." When he doubted it was Jacob who doubted, when he believed God, it was Israel who exercised faith. Accordingly, we read, "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost" (Gen. 49:33). But in the next verse we are told, "And Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel" (Gen. 50:2). Here then we see the marvelous verbal precision and perfection of Holy Scripture.

Christ Taught VERBAL Inspiration

The most convincing of all the proofs and arguments for the verbal inspiration of the Scriptures is the fact that the Lord Jesus Christ regarded them and treated them as such. He Himself submitted to their authority.

When assaulted by Satan, three times He replied, "It is written," and it is particularly to be noted that the point of each of His quotations and the force of each reply lay in a single word—"Man shall not live by bread alone," etc.; "Thou shalt not tempt the Lord thy God;" "Thou shalt worship the Lord thy God, and him only shalt thou serve."

When tempted by the Pharisees, who asked Him, "Is it lawful for a man to put away his wife for every cause?" He answered, "Have ye not read?" (Matt. 19: 4, 5).

To the Sadducees He said, "Ye do err, not knowing the scriptures" (Matt. 22:29).

On another occasion He accused the Pharisees of "making the Word of God of none effect through their tradition" (Mark 7: 13).

On another occasion, when speaking of the Word of God, He declared, "The scripture cannot be broken" (John 10:35).

Sufficient has been adduced to show that the Lord Jesus regarded the Scriptures as the Word of God in the most absolute sense.

In view of this fact let Christians beware of detracting in the smallest degree from the perfect and full inspiration of the Holy Scriptures.

Satan

(Continued from page one)

from it as His seat the Holy Spirit directs our warfare against the world, the flesh (our self-life) and the Devil.

Self is one of Satan's mightiest allies. The "I" in all of us is on Satan's side; yet God uses Satan to destroy the flesh or the self

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or the "I," his own ally or spy in us, and wors our good and His glory. But note what the ministry of Satan really does for the saints.

1. He tests them.—Job 1 and 2. The Lord asked Satan if he had considered his servant Job. Satan's answer was that Job was not serving God because he loved Him, but because it paid him; God had put a hedge about him and prospered him. Just give me (Satan) a chance and I will make him curse you to your face. God said, he is in your hands just so you don't touch him. Satan tried in every way possible, destroyed all his children and took away all of his property. Job didn't curse God. Satan was the first preacher of apostasy. In that, as in all other things he says, he was a liar.

Then Satan said "Skin for skin; all that a man hath will he give for his life" — let me at him. God permitted him to do his worst. Job still held fast his integrity. Then his friends all turned against him. All the testing did for Job was to humble him, purge out some of the dross and selfishness and leave him better off for the testing Satan had brought upon him.

2. He sifts them.—Luke 22:31. (Continued on page 8, column 3)



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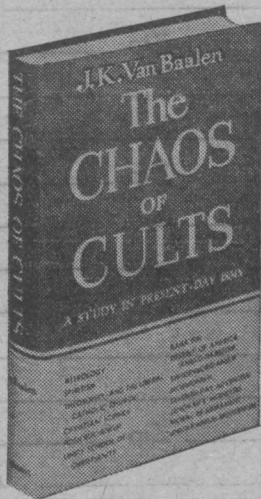
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PAGE SEVEN

Satan And A Butcher Lead The Victims To Destruction

Rowland Hill illustrated the folly of sinners by the story of a butcher who was followed by the swine right into the slaughterhouse. As pigs are not usually in the mind to go where they are wanted, it seemed a mystery how these animals were so eager to follow their executioner; but when it was seen that he wisely carried a bag of beans with which he enticed the creatures onward, the riddle was solved at once. Unsuspicious of impending death the hogs cared only for the passing gratification of their appetites, and hastened to the slaughter—and in the same manner ungodly men follow the great enemy of souls down through the

jaws of Hell, merely because their depraved passions are pleased with the lusts of the flesh and the pleasures of sin which the Devil gives them by handfuls on the road. Alas, that there should be such likeness between men and swine!

The joys of sin are so short and so unsatisfactory, that they can never be thought of for a moment as a fitting inducement for a rational being to lose his immortal soul. Will a few hours' foolery, gambling, drinking, or wantoning, compensate for eternal fire? Is the momentary indulgence of a base passion worth the endurance of flames which never can be quenched? To moan

in vain for a drop of water! to be tormented by the never dying worm! to be shut out from hope forever! to be eternally cursed of God! Is any sin worth all this? Can any gain make up for this?

O ye who delight in the poisonous sweets of sin, remember that though pleasant in the mouth for the moment, sin will be as wormwood and gall in your bowels forever. Why will you swallow the bait when you know that the hook is there? Why will you be lured by the Satanic fowler? Surely in vain is the net spread in the sight of any bird; but you are more foolish than the birds and fly into the snare when you know it to be there.

O you that were wise, and would consider your latter end. Let that word *Eternity* ring in your ears and drive out the giddy laughter of worldlings who prefer the present joys of sense. "The wages of sin is death, but the gift of God is eternal life by Jesus Christ." Jesus receives sinners. Go to Him and He will in no wise cast you out.—Sword and Trowel.



Satan

(Continued from page seven)

This language was used of Peter when he had just boasted about how loyal and true he was going to be to his Master. He was the biggest coward of them all. In the sifting process Satan even got him to cursing and swearing, but his faith did not fail. The sifting got out of him lots of pride and self-esteem and boasting and self-centeredness; but he landed all right. My, what a sermon he preached on Pentecost! Sifting did him good.

3. *Destroys the flesh*, i.e., the self, in them. — I Corinthians 5.

This language is used of the man whom Paul told the church to exclude. The purpose of the exclusion was to deliver him over to Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. Satan can destroy the baser self-life in us; he cannot touch our spirits. Read I John 4:4, 5:5, 3:9; John 10:27-29. The worst Satan can do for us is to destroy the outer man that the inner man may be renewed. The only thing he can destroy, mark you, is the flesh; and the purpose of God is that the spirit may be saved.

4. *Teach not to blaspheme*.—I Timothy 1:20.

Two men associated with Paul, Hymenaeus and Alexander, made shipwreck of the faith. Paul did not go on working with them. He was not a "Unionist." Men got wrong on the doctrine and he broke fellowship with them. He did them no harm; he let them alone and turned them over to Satan to teach them some things they would not learn from him. Experience is a dear teacher; but it is a patient and sure one for dull pupils. We all are sent back to that school many times after we think we have graduated.

There are lots of Baptist preachers who will be turned over to Satan to be taught not to blaspheme or compromise or deny the faith. There will be lots of Baptist laymen and elect women in that school, too. Satan is the teacher, to whom God's children, who compromise or oppose the faith are turned over to for instruction, that they may be taught not to blaspheme. That school will be full of overflowing, shortly with Baptist preachers and churches and seminaries and colleges that have made shipwreck of the faith during these times. They will come out sadder but wiser saints, after that experience. Painful process is that, for Satan has no love or compassion for any saint; but when Baptists line up with Jews and Romanists and Unitarians and High-Churchists and Higher-Critics and Scoffers and Disbe-

IT MAY BE TODAY!

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." — Titus 2:13.

While on one of his expeditions to the Antarctic, Sir Ernest Shackleton was once compelled to leave some of his men on Elephant Island, with the intention of returning for them and carrying them back to England. But he was unavoidably delayed, and by the time he could go for them he found to his dismay that the sea had frozen over and his men were cut off. Three times he tried to reach them, but his efforts ended in failure. Finally, in his final effort, he found a narrow channel through the ice. Guiding his small ship back to the island, he was delighted to find his men not only alive and well, but all prepared to get aboard. They were soon on their way to safety and home. After the excitement ended, Sir Ernest inquired how it was that they were ready to get aboard so promptly. They told him that every morning their leader rolled up his sleeping bag, saying, "Get your things ready, boys, the boss may come today." The return of the Lord Jesus to this earth is much more certain than Sir Shackleton's return to Elephant Island. Christ's promise to return to claim His redeemed is established upon His Word and His character. It is still "the blessed hope" of all who love Him—a hope that will not fail.

—S. S. Times

liens and Heretics and Protestants in any kind of religious work they will have to be taught not to be in fellowship with blasphemers, for all these are blasphemers, for they deny either Christ's deity or atonement or complete salvation by Jesus Christ.



Limited Atonement

(Continued from page one)

THE VALUE of the blood of Christ, he is the one that is guilty of taking from the blood of Christ, and the value thereof, and not one who holds the SCRIPTURAL position that it was shed to purchase those chosen out of fallen mankind by God the Father and given to God the Son before the foundation of the world. I see no need to keep going with this matter when it just leans toward the Arminian position and the desire not to chance unpopularity. We

therefore conclude that JESUS CHRIST "SHALL SAVE HIS PEOPLE FROM THEIR SINS." The Son of man (Jesus Christ) "came not to be ministered unto, but to minister, and to give His life a RANSOM FOR MANY." Matt. 20:28.

May God bless you all.



Security

(Continued from page 6)

dering far from the truth; if I trusted Christ, it was not a chance as to whether I should get to Heaven, but a certainty; and I learned that, if I rested all my weight upon Him, he would keep me, for I found it written, "The righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger." I found the apostle saying, "He which hath begun a good work in

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Elder Fred T. Halliman
Route 1, Box 153
Garrison, Kentucky
41141

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you will perform it," and such like expressions. "Why," I reasoned, "I have found an Insurance Office, and a good one, too; I will insure my soul in it; I will go to Jesus as I am, for He bids me do so; I will trust myself with Him."

If I had listened to the Arminian theory, I should never have been converted, for it never had any charms for me. A Saviour who casts away His people, a God who leaves His children to perish, is not worthy of my worship; and a salvation which does not save outright is neither worth preaching nor worth listening to.

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