

## Regeneration In Christ, A Reversal Of Adam's Fall

By A. W. PINK

Two things are absolutely essential in order to salvation: deliverance from the guilt and penalty of sin, and deliverance from the power and presence of sin. The one is secured by the mediatorial work of Christ, the other is accomplished by the effectual operations of the Holy Spirit. The one is the blessed result of what

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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

Vol. 41, No. 35

ASHLAND, KENTUCKY, SEPTEMBER 29, 1973

WHOLE NUMBER 1988

## GLEANINGS FROM RUTH

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

"So they two went until they came to Bethlehem. And it came to pass, when they were come to Bethlehem, that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? So Naomi returned, and Ruth, the Moabitess, her daughter in law, with her, which returned out of the country of Moab: and they came to Bethlehem in the beginning of barley harvest." — Ruth 1:19-22.

Naomi and Ruth had nothing when they arrived back in Bethlehem. Their situation was made worse in that they had no means to obtain their daily bread. They, in fact, were in dire need of employment and it was only natural that this responsibility would fall on the shoulders of Ruth, since she was the younger of the two. Ruth, however, was a stranger to the commonwealth of Israel, therefore, there was only one

thing that she could do—this being to glean in the fields behind the reapers.

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of the field, neither shalt thou gather the gleanings of the harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the Lord your God." — Lev. 19:9, 10.

The stranger (Ruth) had no inheritance in the land, but, God, through His marvellous grace, made provision for the stranger; yea, He granted the stranger the privilege of partaking of the harvest.

The stranger, of course, is a type of us poor mortals who were strangers to the common-

when he entered into the presence of the Lord, said, "Woe is me! for I am undone; because I am a man of unclean lips." Paul, in Romans 7:24, said, "O wretched man that I am! who shall deliver me from the body of this death?"

We see, then, that the attitude of Ruth corresponds (Ruth 2:10) with that of God's other children. May God grant us the ability to see ourselves in the same light.

We find that the work assigned to Ruth was that of gleaning in the fields. A gleaner is one who follows the reapers and gathers up the stray stalks of grain that are left after the reapers have tied the sheaves into bundles. The reapers, by the use of their sickles, would cut the grain, handful by handful, until they had accumulated enough for a bundle or a sheaf. The bundle or sheaf would then be tied and carried to the threshing floor. The harvest, of course, was not ended until all the grain reached the threshing floor. We know from Matthew 13:39 that the harvest typifies the end of the world (age).

"The enemy that sowed them is the devil; that harvest is the end of the world; and the reapers are the angels."

(Continued on page 6, column 1)

## Bro. Fred T. Halliman Tells Readers Of Visits With Churches

FRED T. HALLIMAN  
New Guinea Missionary

Dear friends:

This is one of those rare times that I have a few minutes on my hand since I have been home this time so I will try to spend a little time with you by way of letter. As I write this I am in the home of Brother Frank McCrum of Orchard Lake, Michigan.

Since I visited many of you in May through July and have had the opportunity to get out only two news letters, I am sure



FRED T. HALLIMAN

that some have wondered just what has become of me. Well, I am still on the road visiting churches that support the New Guinea Mission work. All of that time, however, has not been spent in visiting churches.

About August first I had to cancel some appointments to get moved, and those of you that have gone through that experience, I am sure are not envious of me of that job. Lest we get the first last and the last first in this report, I would like to go back and try to bring you up to date

(Continued on page 5, column 3)



ARTHUR W. PINK

the Lord Jesus did for God's people, the other is the glorious consequence of what the Holy Spirit does in God's people. The one takes place when, having been brought to lie in the dust as an empty-handed beggar, faith is enabled to lay hold of Christ, God then justifying from all things, and the trembling, penitent, but believing sinner receiving a full and free pardon. The other takes place gradually, in distinct stages under the Divine blessing of regeneration, sanctification and glorification. In regeneration, sin receives its death-wound, though not its death. In

(Continued on page 8, column 4)

## Good Books, One Of Most Blessed Assets Of A Saint

By MEDFORD CAUDILL  
Hanover, Michigan

"The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments" (II Timothy 4:13).

Paul thought it an important thing that he have his books. I am afraid that among our Baptist people today feelings run



MEDFORD CAUDILL

very high in some cases against the use of books.

Books are mentioned throughout the Bible. In the Old Testament the book of Jasher, the book of Nathan, and the book of Gad are referred to. These books were by no means considered inspired but were helpful records of events that had taken place. We would by no means elevate any book written by man to a position of infallibility. The Bible and the Bible alone is the inspired word of God. Yet we realize that books are useful helps in Bible study.

Many of those who are "anti-books" actually use books them-

selves without thinking in various forms. For instance no one would say that it is wrong to write a letter, stating your belief on a certain doctrine. That is exactly what a book is. It is a letter from the author to the reader stating the author's belief.

With the aid of books we can study not only what great Baptist preachers and churches of our time believe, but also what preachers and churches of the past believed and stood for.

The Baptist Examiner is a miniature book published each week. We might consider the different articles as separate chapters. Books should be picked for the truth they contain — just as I would recommend TBE, but would say to stay away from the Sword of the Lord, so there are certain books we would recommend while condemning others.

There are many sound Baptist

(Continued on page 8, column 5)



WILLARD WILLIS

wealth of Israel. God, by way of His marvelous grace, has made provision for us, so that we too are heirs to the land of promise.

"Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a stranger" — Ruth 2:10.

The attitude of Ruth, as set forth in the above verse, is the attitude that every believer in Christ should have. Abraham, for example, when he walked with the Lord, declared, "behold now I have taken upon me to speak unto the Lord, (which am but dust and ashes)." Job, when he came face to face with God, said, "Behold I am vile," and again, he said, "I abhor myself." Isaiah,

## Six Witnesses Testify To The Deity Of Jesus Christ

By MILBURN COCKRELL  
Fulton, Mississippi

In the first epistle of John we are introduced to six witnesses to the deity of Jesus Christ. The Divine Record reads in verse 6 of chapter 5: "This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood."

The coming of Jesus Christ into human history was characterized by water and blood. He came in this fashion to fulfill Old Testament typology. Persons and things were purified by water and blood in the old ceremonies. When the soldier took his spear and pierced the side of Christ, there immediately issued blood and water (John 19:32-34).

The expression, "came by water," looks back to the time when Jesus inaugurated His ministry by baptism in Jordan at the hands of the first Baptist preach-

er. At that time Christ received the Father's testimony to His Messiahship. The Baptist said: "And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and



MILBURN COCKRELL

bare record that this is the Son of God" (John 1:33-34).

Christ came by blood as well as water. This points to the blood of His cross. Hebrews 9:12 declares: "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." The expression, "not by water only, but by water and blood," distinguishes Christ from John the Baptist who came baptizing in water. Christ commenced His earthly ministry by His baptism in water and closed His ministry

(Continued on page 6, column 3)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "GOD'S GARBAGE DUMP"

Of recent date, out at my farm, we had a small fire. One of our buildings was destroyed. It had had a tin roof on it, and, of course, when the building burned, the tin was lying all around—twisted in every direction and ruined. I asked one of the boys who works for me what we were going to do with it. He said, "Let's take it over to the sanitary land fill." So we loaded it on a wagon and my truck—we had two loads of it—and started. I did not know where we were

going, for I had never been there before. I had never been to such a place.

I can remember a few years ago in another town that there was a place called the dump, and all the garbage and things of that type were taken there to be destroyed.

Then I remember sometime ago that there was a place they called a garbage fill off of Skyline Drive. I have taken junk that we have wanted to get rid of over there and destroyed it.

I had heard of a sanitary land fill, but didn't know just what it was. It so happened that this place that I went to, to dispose of this burned tin, was an old mine. In other words, it was where they had been doing strip mining years ago. It must have been two hundred feet from the top, where I was, down to the bottom—an exceedingly deep gorge, and I suppose there was enough room there for the residents of Aid and Symmes Town—

(Continued on page 2, column 1)



## The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN.....Editor

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

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## "Garbage Dump"

(Continued from page one)

ships to dump their garbage for the next several years and then it wouldn't be filled up. When I drove out to this place, I found they had a man stationed there to watch after it, to see to it that things were properly disposed of, and thrown over into this hole. We unloaded our two loads of burned, ruined tin—threw it down into this hole as far as we could.

Then I looked around. There was every kind of furniture that you could imagine. The fact of the matter is, I don't know any place that you could go and find all the things that were in that sanitary land fill. If you had a store that sold everything that had been discarded there, you would truly have a store the like of which only Sears, Roebuck and Company possesses today. It would amaze you if I were to tell you—hardware, furniture, clothing, everything of every description had been thrown over into that hole, and they called it a sanitary land fill.

As I got back in the truck to drive away, I thought, this reminds me of God Almighty's eternal garbage dump. All the refuse—all the waste of Aid and Symmes Townships had been cast into this place — worthless, useless, valueless — there to rot, and to perish, and to be of no value to anybody or for anything. Then I got to thinking about the fact that God has a garbage dump likewise, into which all of the unregenerate are going to be cast—to burn, to suffer, to be useless, to be wasted throughout a never-ending

eternity. As I thought of it, my mind went to the Word of God and I remembered a number of Scriptures that would tell me this.

I

"The wicked shall be turned into HELL, and all the nations that forget God."—Psa 9:17.

This is the verse that the Russelites fall back upon to prove there is no Hell. They say that the word that is translated "Hell" here is the word for "grave," and that it literally says that the wicked shall be turned into the grave.

Well, beloved, if we are going to turn the wicked into the grave, what about the righteous? Are we going to leave their bodies on top of the ground? That would be the indication. If it is only the wicked that go into the grave, then the righteous will all have to be left unburied. How foolish can a man be when he starts to misapplying the Word of God! I think it means exactly what it says, that the wicked are going to Hell.

Furthermore, all the nations that forget God are going there too. Just think of the people by the countless thousands who forget God. How many people have given God a tumble today? Or I might ask, how many people are there who have not given God a tumble today? This has been a day for sports. This has been a day for fun. This has been a day for relaxation. This has been a day for visitation. This has been a day for anything and everything except the worship of Almighty God. Where are those individuals going that forget God? This text says, "The wicked shall be turned into hell, and all the nations that forget God." There is just one place—God's eternal dump.

II

"Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of HELL FIRE."—Mt. 5:22.

Some people say that hell is only a figment of the imagination, but our Lord talks about Hell fire. That doesn't sound like imagination to me. Some people say that Hell is your conscience—when you are happy, your conscience doesn't bother you, but when you have sinned and done wrong, then your conscience hurts you; and that is your Hell. Beloved, my text doesn't at all sound that way, for it says, "Thou fool, shall be in danger of hell fire."

Somebody may say, "Brother Gilpin, do you believe in the fire of hell as literal?" I certainly do. Just as you put your hand into the fire and that hand is burned, I believe that the individual who goes to Hell will suffer in the



"He's talking about Daddy!"

same kind of fire. The only difference is, unsaved people are going to have imperishable bodies that will suffer eternally in an unending lake of fire.

I tell you, beloved, I believe that the fire of Hell is literal fire, and I am satisfied that every man who is there today would verify it if he could stand up here and say so.

III

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in HELL."—Mt. 10:28.

The majority of people are afraid of man, for man can kill the body. The majority of people are not afraid of God, but God can kill both body and soul in hell. Oh, how depraved human beings are! How depraved you are that you would fear man, who might be able to kill your body, but you ignore God, who is able to kill both soul and body in Hell.

IV

"And thou, Capernaum, which art exalted unto heaven, shalt be brought down to HELL: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."—Mt. 11:23.

Capernaum was one of the chosen, favored cities of Jesus' day. Many of His mighty works had been done there. He had healed on the shores of the Sea of Galilee nearby. He had caught fish; He had fed the multitudes; He had fed the disciples on the shores of the Sea of Galilee. Many of Jesus' mightiest miracles and work had been done in the city of Capernaum. Now Jesus pronounces a woe upon that city. He says, "You are going to be brought down to hell." Then He offers a comparison. He compares Capernaum with Sodom. He says, "You remember that city of Sodom that was burned with fire and everybody within the city was burned. The only persons that escaped were Lot and his wife and his two daughters, and even Lot's wife was turned into a pillar of salt, so in reality, only Lot and his two daughters escaped from the city of Sodom. You remember how wicked, how immoral, how sinful the people of Sodom were." Then He said, "If the mighty works which had been done in you, Capernaum, had been done in Sodom, old wicked Sodom would have remained until this day."

What a city, this city of Capernaum was! They had had opportunity after opportunity to hear the Word of God, to witness the teachings and to observe the miracles of the Lord Jesus Christ, but they had ignored them—they had passed them by. Now Jesus says, "You are going to be brought down to hell, to complete destruction."

V

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the

child of HELL than yourselves."—Mt. 23:15.

These people were religious people. They were proselytizers. They believed in what we call soul-winning. But when they would make a proselyte or an adherent to what they believed, Jesus said they had merely made that individual twofold more the child of Hell than themselves. They were children of Hell. Their converts were children of Hell.

There's many a church today that is a church of the Devil. There's many a preacher who is a preacher of the Devil. There's many a church and preacher today going through services, that are children of Hell, and their converts are likewise children of Hell. Jesus said to this crowd:

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Mt. 23:33.

Here was a crowd that Jesus finally sums up in this scathing statement. He said, "You look like a bunch of snakes to me—serpents, generation of vipers. How are you going to keep out of hell?"

Sometime ago, the Holy Rollers at Newport, Tennessee, had a big meeting with a boa constrictor, some rattlesnakes and some copperheads. A man brought those snakes to Huntington and they turned them loose in the pool of the Holiday Inn and demonstrated them. But before they got through the demonstration, one man—the man who had brought them for demonstration purposes—was bitten and they had to put him in the Intensive Care ward at St. Mary's Hospital. I don't like snakes. I would hate to be called what Jesus called this crowd. He said, "You look like a bunch of snakes — a generation of vipers. How can you escape the damnation of hell?"

I say to you, unsaved man or woman, you look like a snake in the sight of God. God surely isn't very complimentary to you as an unsaved person when He says that you look like a snake. The question is, how can you escape the damnation of Hell?

I go back to that sanitary land fill and I think of the individuals who have cast all kinds of garbage and rubbish there. I went to the man who was looking after it—seeing to it that the rubbish was properly thrown overboard,

and I asked him, "Does anything live around here?" He said, "Nothing but snakes."

Beloved, God said long ago, "You look like a bunch of snakes. How are you going to keep out of hell?"

VI

And if thy foot offend thee, cut it off: it is better for thee to enter into life, maimed, than having two hands to go into HELL, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into HELL, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched.

And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into HELL FIRE: Where their worm dieth not, and the fire is not quenched."—Mark 9:43-48.

This has reference to the physical body of man. Our Lord said to man, "You had better perform a drastic operation upon yourself. You had better pluck out your eye. You had better cut off your hand. You had better go into life maimed with only one leg. It would be better to enter into the kingdom of God with a maimed body than go into Hell whole—where their worm dieth not, and the fire is not quenched."

I ask you, can you see what Hell is? Our Lord is saying, "Pluck out your eye, cut off your hand, cut off your leg—do anything to keep out of hell."

VII

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate full of sores, And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

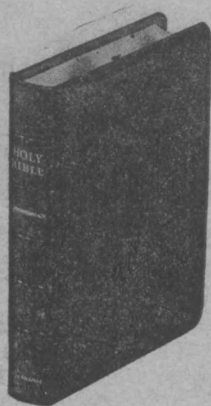
And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried: And in HELL he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue: for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence."—Luke 16:19-26.

If ever there was a solemn warning in all the Word of God, (Continued on page 3, column 3)

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ch. 1, 8  
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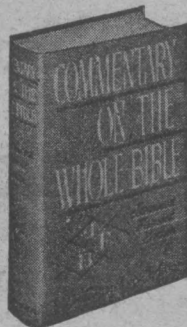
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SEPTEMBER 29, 1973

PAGE TWO



# Our Sins Put Away, Not By Praying, But By Jesus' Death

By T. T. MARTIN  
Now in Glory

When one faces the question of his sins, and realizes that they deserve just punishment, one of the first impulses is to pray and beg of God to be let off, to be forgiven; and, alas! much of the religious instruction to the sinner is to the same effect. Jesus to Nicodemus gave no such instruction (John 3:14-16); Philip to the Eunuch gave no such instruction (Acts 8:29-39); Paul and Silas to the jailer gave no such instruction (Acts 16:30, 31); Peter to the household of Cornelius gave no such instruction (Acts 10:42, 43); the gospel of John, the one book specially given to lead a sinner to be saved (John 20:30, 31), gives no such instruction.

But the objection is at once brought up that in the Lord's Prayer we are taught to pray, "Forgive us our sins." That prayer begins "Our Father," and God is not the Father of sinners ("Ye are all the children of God by faith in Christ Jesus." — Gal. 3:26); and the prayer was given by the Saviour to disciples (Luke 11:1, 2), and not to sinners.

But the objection is further raised that the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." That is from the first epistle of John, and was not written to sinners, but to believers. John says (1 John 5:13), "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." (R. V., 1884). God can and does forgive the believer on confession, because the believer is a child of God. With the sinner it is a question of law, of justice, or right. Hence, the Lord Jesus said, "Till heaven and earth pass away, one jot or tittle shall in no wise pass away from the law" (Matt. 5:18). "Every transgression and disobedience received a just recompense of reward" (Heb. 2:2); but there is no "just recompense of reward" at all if God lets the sinner off from the just penalty of his sins because he prays, begs and cries to be let off or because priests or preachers pray and beg for him to be let off. "It is impossible that the blood of bulls and goats should take away sin" (Heb. 10:4), because there is no "just recompense of reward" in such cases. Much less can the sins be taken away when there is no recompense of reward at all in the case, but simply the praying and begging of the sinner to be forgiven, to be let off, and the praying and begging of some priest or preacher that the sinner be forgiven, let off. God has given a plain warning, "Apart from shedding of blood there is no remission." — Hebrews 9:22. Among what are called evangelical denominations it would be looked

upon as worse than folly for a Jew, a Unitarian or a Universalist, who had asked God to forgive his sins, or had confessed the sins, to claim that therefore he was forgiven and was sure to go to Heaven. But it is just as fatal a delusion, among others as among Jews, Unitarians and Universalists. Every transgression must have "a just recompense of reward," however sorry the sinner may be, however much he may pray for him to be forgiven, to be let off. A man who has violated the state law falls on his knees



T. T. MARTIN

before the judge, confesses his sin and begs the judge to forgive him, to let him off; and he calls men from the audience to come and help him beg. The judge replies, "If I should yield to these petitions I would be a perjurer; I would trample on law. Every transgression must receive a just recompense of reward." Would that all could realize that every prayer from sinner, priest, or preacher, for a sinner to be forgiven, let off, is a prayer to God to become a perjurer. If sinners could realize that, after all their kneeling every night and confessing their sins, and praying to be forgiven, to be let off, every sin ever committed is still there, and that "Apart from shedding of blood there is no remission," they would then realize their real need of a Saviour, a Redeemer.

One question for the reader: If God forgives, lets a sinner off, simply because he is sorry and cries and prays and begs to be let off, or because the priest or preacher cries, prays and begs for him to be forgiven, to be let off, why did Jesus die?

The word translated forgiveness in the Bible means simply to send away without reference to how sin is sent away; but God's Word states plainly that sins are forgiven, sent away, by Christ bearing them. "Behold the Lamb of God that taketh away the sin of the world." — John 1:29. "Who his own self bare our sins in his own body on the tree."

—I Peter 2:24. "Christ died for our sins." — I Cor. 15:3.

The prayer of the publican, in the old version, "God be merciful to me a sinner" (Luke 18:13), has misled many. If that was really the prayer of the publican, how could the Saviour have said, "This man went down to his house justified"? The margin of the Revised Version (1884) gives what the Greek says, "Be thou propitiated." It is the same Greek word that in Hebrews 2:17 is translated, "to make reconciliation for the sins of the people." President Strong of Rochester Theological Seminary gives the exact meaning of it when he renders it, "Be thou propitiated to me the sinner by the sacrifice whose smoke was then ascending in the presence of the publican while he prayed." And Jesus shows what the publican said when He added, "This man went down to his house justified."

God's Word states plainly how our sins are put away; not by, or because of, the praying and weeping and confession of the sinner, nor the praying and weeping and interceding of others for the sinner, for God to forgive him; "but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." — Heb. 9:26. "Believe on the Lord Jesus Christ and thou shalt be saved." — Acts 16:31.

## "Garbage Dump"

(Continued from page two)

It is this passage of Scripture. You tell me that there is no Hell — a literal burning Hell. Russellites say that this is only a figure of speech. They have as much right to say it is a figure of speech as they have to spiritualize all the balance of the Word of God, as they always do. I tell you, beloved, we need to take the Word of God literally for what it says, and believe it for what it says. The first interpretation, the obvious interpretation, is always the best interpretation.

Here Jesus tells about two men. They lived, they died, they lived on — one of them in an angel's Paradise, the other in a devil's Hell. One of them said, "I would like to have a drink, not something that would slack all my thirst, but just let Lazarus dip his finger in water, and all the water that will cling to his finger, let him put that on my tongue." This request was denied. Then he was reminded of the fact that between him and Lazarus, there was a gulf fixed. God had fixed it. He was told, "You can't come across it. Nobody can cross it. You can't come east nor west so far as this gulf is concerned."

Years ago, I knew a man who was unsaved, but whose wife was saved. He came to church occasionally. One night he was in the services and heard this passage of Scripture read and it troubled him. It troubled him enough that he went home and couldn't sleep. You know, I like to see people get to the place they can't sleep, and they can't rest, because they are troubled by the Spirit of God. This man was so troubled that he couldn't sleep that night. Along early in the morning, he awakened his wife and said, "How can you sleep when your husband is going to hell?" I'll never forget when they sent for the pastor. This man was saved and made a profession of faith that night. I'll never forget how he said, "Thank God, I'm on my wife's side of the gulf now."

Beloved, I say to you, there is a gulf fixed between saints and sinners — between the saved and the lost, and you can't pass from one to the other. The Word of God says that this rich man was in Hell.

VIII

"And to you who are troubled

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PAGE THREE



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rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." — II Thess. 1:7-9.

You talk about an unsaved man suffering. This Scripture says that our Lord is going to be revealed from Heaven in flaming fire. Why? To take vengeance on them that know not God.

Do you know God? Are you acquainted with Him? Is the Lord Jesus Christ your Saviour, and are you acquainted with God through Jesus Christ? If not, there is a day coming when God is going to visit you with flaming fire, to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction. How much destruction? Everlasting, unending, never-ceasing destruction.

IX

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." — Rev. 14:10, 11.

This is the doom of the beast worshippers. This is the doom of the crowd that follow the Antichrist. It says that they are going to be punished with the wrath of God poured out upon them without mixture (it is not going to be diluted, but it is going to be poured upon them undiluted). They are going to be tormented with fire and brimstone.

For how long? Forever and ever. "And they have no rest day nor night." How did you sleep last night? Did you have a good night's sleep? Did you close your eyes last night and float off on a fleecy cloud to rest? If you did, then thank God for it, for it may be the last one you'll ever have. If you were to die tonight, you would never have a night's rest. You would never be able to sit down in an easy chair. You would never be able to lie down to rest or to sleep. This text says that they have no rest day nor night.

## CONCLUSION

I tell you, beloved, Hell isn't a place that is inviting. There is nothing about it to invite a man to come there.

As I turned to leave this sanitary land fill, I looked down far over the side and there was a cabinet of a television set. It looked like it might have been a pretty good set. From where I was, I would imagine that once upon a time it was the pride of some home. I don't know whether it was colored television, or whether it was black and white. I don't know what kind of a set it was, but it looked, from a distance, like it had been a good set.

But what is it now? Wasted, worthless, useless, and in the dump. It has come to the end and is in the dump — never again to be used, never again to be played, never again to be of any value, never again to speak in any wise at all. As I say, once upon a time, it had probably been the pride and joy of some home — but no longer.

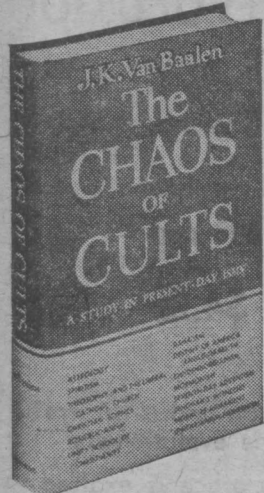
As I drove along, my mind floated off to eternity, and I thought about the boys and girls that I preach to, the men and the woman that I minister to, and I thought, you may be the pride of your mother or father, you may be the pride of your husband or wife now, but someday when you reach God's eternal garbage dump, what are you going to be then? You are going to be wasted — cast off — useless.

There is only one way that this can be avoided. Jesus said:

"I am the way, the truth, and the life: no man cometh unto the Father, but by me." — John 14:6.

You tell me that you can join a church or be baptized and that you can live a good life. No, no, beloved! Jesus said, "I am the way . . . no man cometh unto the Father, but by me." The only way that you are going to be able to live, the only way you are going to be able to escape God's eternal garbage dump is to trust Jesus Christ as your Saviour. Might it please God to help you to see this truth, and might you realize that you either have to go to Hell to suffer for your sins, or else trust Jesus Christ who suffered for them on the cross. May it please God to look down upon you and to save you for Jesus' sake.

May God bless you!



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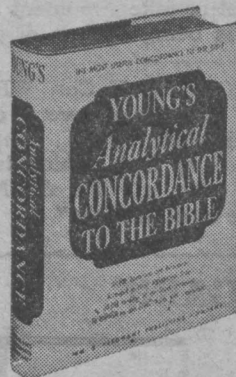
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# The Baptist Examiner FORUM

"Please explain II Cor. 5:14-15."

AUSTIN  
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To explain these 2 verses, we must first understand to whom they were spoken. In studying the context, we find that they were written to the church at Corinth. I believe very firmly that this was a Baptist Church. The primary purpose of these verses was to reveal the great love of Christ for His church, and upon realizing His love for her, it caused her not to live for herself, but unto Him who loved her and gave Himself for her.

Therefore, verse 14 reveals that it is the love of Christ that constrains us (church), and it is definitely not something that we work up in the flesh. Many believe when they consider themselves to be good, and that they do good deeds, and that they suffer in the flesh or sacrifice many fleshly things that these things constrain us, but brethren, it is not fleshly energy that causes us to worship and offer up praise to our Lord, rather it is His love. We Baptists are people who have no confidence in the flesh and its work. Read Phil. 3:3. We have confidence in the love of Christ which constrains us.

The Spirit does not leave us in the dark as to how Christ's love is manifested toward us. He reveals that we were dead, but Christ died for us. By telling us that we were dead, the Spirit pictures our hopelessness and helplessness in our flesh. Dead men cannot work, dead men cannot resurrect themselves. If life comes to the dead, it must be by a power outside themselves. Having established the fact of our death spiritually, He (Spirit) tells us that God is love, gave His Son to die for us, and since He died for us, we should no longer live unto ourselves, but unto Him who died for them and rose again. Because it is the love of God that constrains us, we (Baptist) should search the Scriptures so we might understand how to live for Him and how to walk uprightly and godly in this present age. Brethren, men do not become Godly or walk righteously by becoming good in the flesh. We walk Godly and righteously when we are contending for the faith (Scriptures). This is the only way a church can live for Jesus Christ, and there is nothing that will cause a church to labor and offer up praises more than the knowledge that God loves her and gave His son as a sacrifice for her and sent the Spirit to lead her into all truth.

There are some who try to take away the joy that these two verses, bring to the Lord's church

(Baptist) by teaching that these verses teach the Lord died for all men. Were such an argument true, then we would be serving a faltering, failing shepherd. The reason for that statement is if Christ died to save all men without exception, and we know all men are not saved, then we cannot keep from becoming doubtful about the power and ability of the one who died to save all men, but is powerless to fulfill His will of purpose. This would cause us to lose confidence in our Master, but praise be unto God, the Spirit did not say He died for all men, rather he said, "He died for all," and this "all" are the sheep, all sorts of people, and this verse is in harmony with many other Scriptures dealing with limited atonement.

In verse 14 when the Spirit says, all were dead, He was not referring to all men as being dead, rather to those for whom Christ died and rose again. May I point out that the ones He died for, He also rose for, and the purpose of His resurrection was to justify them before God. Thus, everyone for whom He died and rose for, are the ones whom He justifies.

This leads me to the conclusion that if Christ died and rose for all, then all are saved. If He meant all mankind without exception, then there would be no one in Hell, for no one could go to Hell who was justified by the resurrection of Christ. Therefore, the Spirit was referring to the elect, and particularly His church, for which He gave Himself that He might present her to the Father without spot or blemish.

ROY  
MASON  
RADIO MINISTER  
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In reading and studying the Bible, it is always important to ascertain about whom, or to whom a given passage is addressed. Arminianism is largely based on disregard for this principle. They often make "all" a term with universal meaning, when the context makes plain that such meaning was not, and is not intended.

In this passage under consideration, it is very important to know who is referred to. If "one died for all" (v. 14), does that mean for every person who lives, has lived, or ever will live? By no means. Let us take a moment and see who is being spoken of just here.

1.—WHO WAS II Cor. WRITTEN TO? Chapter one, verse one, makes this clear. "Paul . . . unto the church of God, which is at Corinth, with all the SAINTS which are in all Achaia."

That's plain, isn't it? Paul was writing to saved people.

2 — Note 4:17 "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Who is Paul speaking about here? The only answer is, he is speaking about SAVED people.

3 — Note also 5:1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Who do these words refer to? Unmistakably, the reference is to saved people and saved people only.

Now let us come to the verses referred to by the questioner. (v. 14) "one died for all." Who are the "ALL?" They are the saved. Verse 15 says, "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" Who did Christ die for? He died for those who are under consideration — those who are being mentioned — the saved.

Paul has been dealing with the afflictions that beset saved people. In their faithfulness to God they are often made to groan in the earthly tabernacle, and to long for "our house which is from heaven" (5:2). In the midst of our troubles we are, according to verse 14, constrained to bear it because of the love of Christ for us. And He died for all of us (the saved of whom he speaks) to the end that we should not live selfish lives, dedicated to self, but "unto him which died for us, and rose again."

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We have a very interesting passage of Scripture here. Verse 14 begins by giving us assurance. "For the love of Christ constrains us . . ." The word for constraineth is *sunecho* which means to hold together. The love of Christ holds us together. This is true because we are dead in Christ. "For if one died for all, then were all dead."

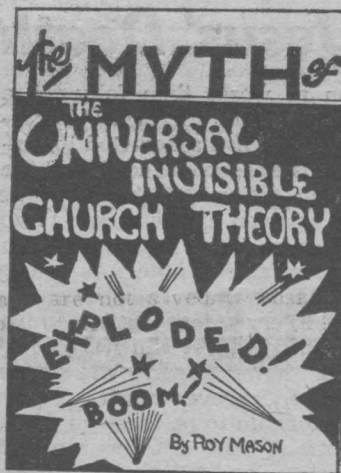
Verse 15 goes on with the lesson by giving us the emphatic truth that Christ did die for all. Now if we died in Christ, then it is also true that we rose from the dead in Christ. In other words our life in Christ presupposes our death in Christ.

The question that many have is the word "all". The answer is clearly shown in the rest of verse 15 and verse 17. Note verse 15, ". . . that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Verse 17 goes on to say, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

As we can see there is a limit to the "all" here. It simply means all for whom Christ died, or all who live in Christ. We must always let the Bible be its own commentary. If a word has a general meaning, we can use it in this way unless it is limited in other passages. God does not contradict Himself at any time.

As we consider this subject, let me point out that I do not believe my Saviour failed. I believe that everyone for whom He died will live forever. If those who believe He died for everyone in the world want to believe this, they will have to admit that there are people in Hell whose sins were paid for on the cross. I can't accept this, nor does the Bible

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teach it.

In other words, God chose before the foundation of the world all who would be saved, Christ died for them, and the Holy Spirit through the Word quickens them. All the rest are left to die in their sins and be judged for them. If you object to this, all I can do is say with Paul: "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to Him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonour?" (Romans 9:18-21).

E. G.  
COOK

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It is so easy for us to take a statement out of its context and give it a meaning we want it to have in order for it to support our pet beliefs. In fact, it is so hard for us to keep from doing that. If we build a doctrine on what we think God has done, or should do, it becomes absolutely essential that we do just that. That is true because the Bible just will not support a doctrine based upon what we think. God says in Isa. 55:8, "My thoughts are not your thoughts." And all true doctrines are based upon His thoughts, not upon ours.

With that in mind, let us consider the Scripture before us. It is true that verse 14b says, "if one died for all, then were all dead." This can only mean that the "all" Christ died for are already dead (to sin) in the person of their substitute. And in verse 15 we learn that He died for this "all" in order that they might live unto Him. Please notice that, it does not say that He died for all in order that some of them might live unto Him. That is the way I read it in my younger days. And I fear there are those even today who still read it that way. But, beloved, the true teaching here is that all He died for will live unto Him.

When we desire the true teaching of any portion of Scripture, it is always necessary for us to determine who the writer has in mind, or to whom he is writing. II Corinthians is not a general epistle. It is not written to everybody by any means. In the first verse of the Book we see that Paul is writing "unto the church of God which is at Corinth with all the saints which are in all Achaia." So when he says "we" in this epistle he is speaking to the saints at Corinth, and in all Achaia. To be sure this epistle is applicable to every one of our Lord's churches. But it was written to the above mentioned saints, and to no one else.

Since our question concerns Scripture found in chapter 5, let us notice who Paul is writing to in this chapter. In verse 1 it is to those who "have a building of God, an house not made with hands." In verse 2 it is to those who desire to be clothed with that house from Heaven. In verse 7 they are a people who "walk by faith, not by sight." And in verse 10 we see that all the people Paul has been writing to "must appear before the judgment seat of Christ." This verse seems to be one of the "general judgments" pet Scriptures. But any one with an open mind should be able to see that Paul is still writing to the people he addressed in the beginning of the epistle. Had the Holy Spirit meant that everybody must appear before the judgment seat (throne) of Christ, He would have said so. There is no such thing as a general judgment taught in the dear old Book, Rev. 20:4-5 makes it very clear that the wicked are not resurrected until the end of the thousand year reign of our Lord. Since the saints are raised before that thousand years, and at least some of them have reigned with Christ during that time, how can anyone hold to a general judgment?

I have already tried to show that everyone Christ died for in verse 14-15 are people who live unto Him. But for the sake of the argument, let us assume that Christ did die for everybody. Just what predicament would that put God in? You and I know that the great majority of man-

(Continued on page 5, column 2)

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PAGE FOUR



# ADAM'S RIB

WRITTEN BY A WOMAN  
AND FOR WOMEN

## "HORRORS OF HELL"

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is being interpreted, the Christ. And he brought him to Jesus" (John 1:41, 42a).

There isn't much said in the Scriptures about Andrew, but the above verse has a particular message for women. Andrew FIRST witnessed to those in his own family. He was concerned that they be brought to the Saviour. John the Baptist brought Andrew and his friend to Jesus and they spent the day with Him. Then in this verse it says, the first thing Andrew did was to go and find his brother, and witness to him of the Messiah. He wasn't ashamed of the Gospel of Christ for he knew it to be the power of God unto salvation.

Often those who are the closest to us are the hardest to witness to. Our parents, children, immediate family know us so well they can readily tell us to be quiet and leave them alone. Since we desire their approval, many times we become "hard-shell" in our attitude toward them.

Perhaps we need to be reminded of the terrible consequences if our loved ones are not saved. Hell is a real place. Just as real as Chicago or Atlanta. In fact, more is said in the Scriptures about Hell than about Heaven. All who are not born again will most surely go there. What is Hell really like? The devil is a shrewd character. He has everyone laughing at a cartoon figure of a man running around in a red suit with pitch fork, horns, and tail. Who could possibly take him seriously? Satan is the great deceiver and he even has Christians laughing and making jokes about him.

Hell is weeping and gnashing of teeth. People will gnaw their flesh in pain and terrible anguish. The rich man in Luke 16 said he was tormented in those flames. Our children, parents and friends will not be shaking hands with old friends. There is no fellowship

in Hell. Hell will be total darkness. It is hard for us to understand what total darkness is. Penal institutions for centuries have had dungeons and cells of solitary confinement. Many stories have been told of the extreme agony of the mind of those who spend time there in complete darkness. Some have gone insane, tearing their hair out by the handful. Yes, Hell is a place of agony, gnashing of teeth and darkness. This, ladies, is what awaits our children, parents, and friends if they are not saved.

The horrors of Hell is not a scare tactic to frighten people into Heaven. It is not a whip. Neither is the Gospel a fire-escape from Hell. Lost people just laugh at the thought of Hell. They mock, and scoff, and giggle and joke all the way down to the bottom of the pit. The only thing that can help them is the quickening of the Spirit and the Gospel of Christ. God is Light and in Him is no darkness at all. Jesus suffered this agony and torment for His people. He died on the cross for our sins, was buried, and rose again the third day. Talk about good news—this is glorious! It is far more than just missing the horrors of Hell. Life in Christ is so wonderful. It gives meaning and purpose to this life and promise of rest, light, and peace forever.

May it please the Lord to give us grace to be faithful in witnessing to those in our family, that we, like Andrew, may bring our brother to Christ.

## The Forum

(Continued from page 4)

kind will end up in Hell. We also know that the object of Christ's death was to pay for the sins of those for whom He died. Now, if Christ paid everybody's sin debt and still God cast most of them into the lake of fire to suffer for their sins, would He not be collecting their sin debt twice? If you were to catch some company, or some individual, collecting a debt twice, you would call that company or that individual a crook. And most certainly they would be crooks. So just what does it make God if He collects people's sin debt twice? Please think on that. And if you can come up with an answer that will stand the test of God's Word, I would be glad to hear about it.

I have heard that one about the person must accept the fact that

Christ died for his sins before it avails him anything. Believe it or not, I once believed that junk myself. But when I saw that Saul of Tarsus did not accept anything before he was saved, and when I began to think back to my own salvation, I knew I was not even thinking about accepting anything until after I was quickened and made aware of my great need. So when I searched diligently for some Scripture to support that belief and found none, I just threw it over in the waste basket where it belonged.

The "all" that Christ died for in the Scripture before us included Paul, the writer, and the ones to whom he was writing. It is applicable to all the saints. But there is not a non-elect in a thousand miles of that "all".

## Fred T. Halliman

(Continued from page one)  
on my travels since last I reported.

My last report ended with our meeting with the Southside Baptist Church, Brother Tilden Garner, Pastor, in Paducah, Kentucky. This meeting ended on June 29, i.e., any part of it did, and early on Saturday morning of June 30 we were on our way

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## THE PASTOR'S DILEMMA

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headed west. We drove to De Soto, Mo., and spent the night with Elder C. C. McKinnon and on Sunday preached for them. It was a real joy and blessing to our entire family to have this time of fellowship with Brother McKinnon and the church there. The two nights that we were there, Brother McKinnon and his wife turned over their home to us and they went elsewhere to sleep. This was deeply appreciated and we felt that it was a real sacrifice on their part. Brother McKinnon is a Baptist preacher of the "old school" and loves and preaches God's Word in its entirety. We were able to go on the strength that we received from this dear family and church for many days, and the memories will follow us to our graves.

Early Monday morning we left De Soto and headed for Bowling, Oklahoma. By about mid-afternoon we had arrived at Bowling and had located the Bowling Baptist Church, Brother Dwane Gilliland is the pastor of this church. This was our first time to visit with this church and pastor. If I understand the situation right, this group of people came out of the Southern Baptist Convention, and were organized under the leadership of Bro. Gene Hensley a few years ago into an independent Baptist Church.

A couple of hours before preaching time that night, Brother Joe Wilson and several members of the Grace Baptist Church of Tulsa, Oklahoma came over to be with us, and it was a joy to see those folk and we appreciated greatly that they drove so far just to be in one service with us. We had grand fel-

lowship with the folk in Bowling in a real western atmosphere and setting, seasoned with real cow-boys and oil well diggers.

On Tuesday, July 3, we left, headed for Phillipsburg, Kansas, to be with the Bethel Baptist Church. Upon arriving in Phillipsburg we went to the home of our old friend, the John Ehms. I have known the Ehm family now for nearly twenty years and it always makes one feel just a little closer to Heaven, just to visit in their home. The Ehms are former Lutherans, as well as some other members of the Bethel Baptist Church that began to see the truth of God's Word, and came out of that heresy, but not knowing the full truth and not having a sound church to go to, they got into a so-called Baptist church that was fully as heretical as the mess they had just come out of. In due time the Lord delivered them completely, and they were organized into a true Baptist church.

The Bethel Baptist Church has been without a pastor for some time now and while Brother Loren Ehm is an excellent Bible teacher and is quite capable of taking care of the services, I am sure they would welcome any sound man who felt led to come their way. I can highly recommend them as being sound Baptists. We had wonderful fellowship with the church and enjoyed the best that Christians could offer while visiting in both the homes of Brother John and Loren Ehm.

By about 11 a.m. on July 4 we were on the road again, this time our destination being Sumas, Washington. I don't think that I have mentioned in this article, but have assumed that all of you understood that my family traveled with me on this trip. Upon leaving Phillipsburg, we headed due west as we wanted to see Denver, Colorado. All through that day we drove through wheat-growing country. We saw multiplied thousands of acres of the golden wheat fields and this being harvest time, the heads hung heavy and seemed to be bowing in adoration to the Great Creator of the universe. A few times we saw deer playing and feeding in the wheat fields as we drove by. By about mid-afternoon we had reached the Denver area and began to seek out a place to make camp for the night. It was quite late before we were settled for the night on the other side of Denver.

On the morning of the 5th of July we left Denver and took a route that led us in a northerly direction. Again that day we drove through wheat country and on into cattle grazing country, and the wide open spaces. This being the first time my family had ever traveled through the west and northwest, it was especially interesting for them. Sound Baptist churches through this part of America are as scarce as hen's teeth. Surely God must have a few of His elect out in this vast country. Why don't some of you brethren that have been called to preach, and can-

not seem to find any place to get started, head for some of the places with a determination to ride these ranges in search of some lost sheep.

By late afternoon we decided to camp for the night, and we found a nice spot overlooking a large valley with what looked like thousands of cattle grazing. Several head of deer were also visible but one thing we noted, God's law of segregation was strictly observed and practiced by both the cattle and deer. We could not help but wish that all the intergrationists could see and take a lesson from these dumb beasts that were perfectly observing the law of their Creator.

The next day we drove on through this vast country observing the beauties even of wasteland, for here we could see country as yet untouched by bulldozers and sky scrapers. As we looked at these huge rocks and mountain peaks undaunted by time, unimpressed by the hustle and bustle of modern man, we were reminded of Psalm 90:1-2:

"Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

How old those mountains and rocks are that you see as you drive through the northwest I do not know, but one thing I do know, before there ever was a mountain or a single rock God knew me and loved me.

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" Jer. 31:3.

About mid-afternoon on that day we had arrived at Yellowstone National Park, and while camping space is limited inside the park, we were fortunate in getting a spot for the night almost in the center. We enjoyed much of the scenery that is available for tourists to see, but this night will long live in our memories as we were camped near the summit of a large mountain. As we tossed and turned through the night trying to keep warm, we could not help but think that Isaiah must have had us in mind when he wrote, "... and the covering narrower than that he can wrap himself in it"—Isa. 28:20. Our blankets had been more than adequate up to this time, but now it felt as though we had no cover at all.

The next day we arose quite early and drove on through Yellowstone observing many sights and wonders. By now we were traveling on the very northern rim of the United States, and so we headed west again and was soon traveling through the beautiful and fascinating state of Washington. While we were having breakfast that morning, I called Bro. Blair on the phone and decided on a location where we could rendezvous. Not too long after that we had reached the home of (Continued on page 7, column 1)

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PAGE FIVE



## Ruth

(Continued from page one)

The stalks of grain typify the souls of men. The field typifies the world. The Lord Jesus is the Lord of the harvest and Ruth typifies the Lord's Church whose work is to glean the field (world).

The Lord's Church (Ruth) has been gleaned in this world for over nineteen hundred years. Most of the grain (souls) have now been gathered in and the end of the harvest is very close at hand.

Ruth, due to her heavy burden, grew very weary with her work, but the Lord provided the grace needed to sustain her and we can be assured that He will do the same for us.

"And Boaz said unto her, At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left" —Ruth 2:14.

The work of Ruth was despised by many, but hers was a necessary task and one that resulted in an abundant reward. She (Ruth) was not noticed in the field, but she was noticed later, for in Ruth 2:14, we find her sitting at the table with Boaz. We even read that Boaz (type of Christ) passed her the corn.

"And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly and uncovered his feet, and laid her down. And it came to pass at midnight, that the man was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid; for thou art a near kinsman. And he said, Blessed be thou of the Lord, my daughter: for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now my daughter, fear not; I will do to thee all that thou requirest: for all the city of my people doth know that thou art a virtuous woman. And now is it true that I am thy kinsman; howbeit there is a kinsman nearer than I. Tarry this night, and it shall be in the morning, that if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the

part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth; lie down until the morning. And she lay at his feet until the morning: and she rose up before one could know another. And he said, Let it not be known that a woman came into the floor" —Ruth 3:7-14.

Naomi was the one who suggested to Ruth that she do that which is recorded in the above verses. It may appear, at first glance, that Naomi's suggestion was completely out of place; however, a close study of the particulars will reveal a depth of faith that would surely be honored.

The sheaves, after the harvest was ended, were brought to the threshing floor to be winnowed. The winnowing was done at night so as to take advantage of the breezes which were much greater at night in that country. The breezes were needed to fan the grain and help separate it from the chaff. The grain was beaten out of its husk first and separated from the chaff. The grain that had been beaten out of the husk was then picked up and cast into the night breeze, the result being that the heavier grain would fall back to the threshing floor, while the chaff would blow away. This work was completed about midnight when the wind subsided, at which time a sumptuous meal was served before the workers retired. The owner of the grain would then lie down for the night beside his grain so as to protect it from thieves.

Naomi was familiar with the winnowing process, therefore, she instructed Ruth to slip on to the threshing floor, uncover the feet of Boaz and lie down. She was to do such only after the lights were out and all was quiet.

It may appear, at first glance, that the action of Ruth was immoral and very daring, however, the truth of the matter is that she was acting entirely within her legal rights. Naomi knew this, since she was familiar with the Word of the Lord concerning God's redemptive plan for poor widows such as Ruth.

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put

out of Israel" — Deut. 25:5, 6.

Boaz was a near kinsman, probably a brother to the husband of Naomi, and, according to the law, it was his duty (since he was still single), to marry Ruth, the widow of Mahlon. It will be found therefore that Ruth was only taking the initiative in order to remind Boaz of his obligations to her. We learn from Ruth 3:8 and 9 that Boaz understood the intentions of Ruth.

Ruth, at the feet of Boaz, is a beautiful picture of the Lord's people at His feet during the dark night of the tribulation that is to follow the end of this age. There is to be a time of threshing when the Lord shall separate the grain from the chaff. The grain shall be gathered unto the Lord while the chaff shall be burned. The day, in fact, is swiftly approaching when Christ, the mightier than Boaz, shall return to this earth to be joined to His bride. The signs that are recorded in the following passages indicate that the return of our Lord is very close at hand.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

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without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof; from such turn away" — II Tim. 3:1-5.

### Six Witnesses

(Continued from Page One)  
by His baptism in blood (Luke 12:50).

#### THREE WITNESSES IN HEAVEN

I John 5:7 mentions the trinity of heavenly witnesses: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Some scholars doubt the genuineness of verse 7. They say it is not in many old Greek manuscripts. I reject this idea largely promulgated by anti-trinitarians. I believe I John 5:7 is connotative and worthy of all acceptance.

#### THE WITNESS OF THE FATHER

God the Father is the first which is mentioned of the heavenly witnesses. The Father set His seal upon Christ in a proclamation at His baptism. Matthew tells us: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

Secondly, the Father confirmed the character of the Son at the transfiguration. Moses and Elijah, as well as Peter, James and John, heard this. Matthew informs us: "While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well

## Some Fundamental Truths Concerning God's Kingdom

By ROY MASON  
Aripeka, Florida

The wildest confusion exists concerning the church (considered as an institution), and the confusion concerning the Kingdom of God is just as widespread. Let us note some fundamental truths concerning God's Kingdom:

1. Spiritually speaking, one enters the Kingdom of God through



ROY MASON

the new birth (John 3:3-7). Every born-again person is a member of God's Kingdom.

2. Jesus taught to pray "thy kingdom come, thy will be done on earth as it is done in heaven." He did not teach us to pray for the impossible, hence the time will come when God's Kingdom will come on this earth.

3. So far as God's Kingdom on this earth is concerned, it is at present in its spiritual phase. God has many members of His Kingdom on earth, but the usurper ruler, the god of this world, the Devil is now in charge of things. He offered to make Jesus the ruler of this world if He would bow down before him and worship him. He did not offer that which he didn't have to give either — he had the world in his grasp. John realized this when he wrote, "the whole world lieth in the evil one."

4. Daniel foresaw the setting up of God's Kingdom on this earth (Dan. 2:44). Also see Dan. 7:25-27. This kingdom will manifestly be a literal Kingdom. There is no other way in which these passages can be interpreted.

5. John on Patmos also foresaw the Kingdom of God established here on this earth (see Rev. 11:15). Note from the context that this is to occur in connection with the following things:

(1) The "Times of the Gentiles" and their end.

(2) A time of wrath and disturbance among the nations (11:18,19). This time is none other than the Great Tribulation.

(3) The resurrection of the pleased; hear ye him." (Matt. 17:5).

Thirdly, the Father testified of the Son by investing Him with miraculous power to accomplish His work on earth. In John 10:37-38 Christ declared: "If I do not the works of my Father, believe not on me." (Continued on page 7, column 3)

dead (11:18). We know from other Scriptures that the dead in Christ shall rise at the return of the Lord. All of these things show unmistakably that the Kingdom of God shall come on this earth following the Lord's return, the resurrection of the dead, and the termination of the Great Tribulation.

Why Must The Kingdom Of God Come On Earth?

1. Because otherwise Satan would win, but Satan got hold of this earth when he accomplished the fall of man. He must be overcome, jailed, and the earth must pass completely under the rule of Christ, for the Lord to succeed with this earth. I Cor. 15:24-27 foretells the time when Christ shall have brought the revolted province of this earth completely under law until the prayer, "Thy Kingdom Come" is completely fulfilled.

2. Involved in the triumph of the Kingdom of God is the millennium. The perfect rule of Christ brings the millennium, and far from being something fantastic, it is a necessity that this earth, marred and cursed by sin be ruled over perfectly and brought back to what God wants it to be. The idea that some have that there will be a big "General Judgment" with the earth burned and destroyed, is erroneous. Such would mean that the Lord has to burn up the world to get it out of Satan's hands. No — the redemption in and through Christ extends as far as the fall of man, and that fall involved a cursed and ruined earth. When redemption is complete, there will be a perfectly governed earth.

3. Because the prayer of Jesus must be completely fulfilled. As before stated, He prayed that God's Kingdom would come until His will shall be done as perfectly on earth as it is done in Heaven. We sometimes pray for impossible things, but Jesus didn't. For that prayer to be answered will mean for this earth to be brought back to perfection.

4. Because prophecy must be fulfilled. In Isaiah 11 we have portrayed a future time when men and formerly wild animals shall be at peace — when little children shall lead lions around as pets — when "they shall neither hurt nor destroy in all my holy mountain (kingdom) saith the Lord." This passage is usually spiritualized and evaporated away. This is either born of ignorance or wickedness, or both. Such a time will come. That time is hurrying in our direction with every passing minute. Never have there been so many signs of the near end of this age, and the coming of the "Kingdom Age" as now.

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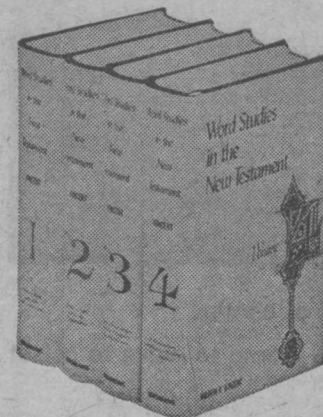
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## Fred T. Halliman

(Continued from page 5)  
the Blair's and was soon made to feel as though we were members of the family that had been on a trip and had come back home, therefore, we settled down for an enjoyable stay with them.

When you reach the Blair's home you are almost as far north as you can possibly go without being in Canada and you are about as far west as you could get without stepping into the Pacific Ocean, but there is one thing that I have discovered about folk who believe the truth of God's Word, whether they live in the far northwest or the extreme southeast or in any location in between, they love God's people and have a sense of security that other folk do not know nor indeed can understand.

Brother Blair is pastor of the Calvary Independent Baptist Church of Sumas, Washington. On Sunday we were scheduled to preach for them and to give a report of the mission work. This church has been a supporter of the New Guinea mission work down through the years and this was the first time that I had been able to visit the church and give them a first hand report of what God had done through us. This church stands for the whole coun-

sel of God, and our ministry was well received among them. Earthly departings are often sad and it was a sad parting indeed when on Monday morning we had to leave the Blair's; we seemed to be leaving behind more than just earthly friends.

Upon leaving Sumas we headed south, our next stop being the Friendship Missionary Baptist Church which is located near the Mather Air Force Base perhaps about 40 miles southeast of Sacramento, California. We were due there for a speaking engagement on July 11. We drove on through Washington, and part of Oregon that day before we decided to camp for the night. We had a lovely campsite along the banks of quite a large river where salmon and trout played as the rays of the setting sun bathed the waters with its golden streaks.

As I sat on the banks of that beautiful river that afternoon those fish were preaching a beautiful sermon to me. As I was looking up the river into the rays of the sun and occasionally see a fish leap up out of the water, a miniature rainbow would appear from the mist that the fish would create. There the fish were telling me that while God had once destroyed this earth and all living creatures except eight, by a flood, this little rainbow was their message that God would not do that again. But then as I looked beyond the rainbow into the fiery path of the blazing sun, this told me that one day God's judgment would come upon this earth again, and this time it would be by fire. What wonderful sermons God preaches to us through things of nature if only we will take the time out to just sit down and look and listen to the things of nature.

"Because that which may be known of God is manifest (made known) in them; for God hath shewed it unto them (mankind). For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse."

Tuesday we took our time driving through the state of Oregon and entered northern California and spent the night. There is not much beauty about northern California unless you like bare mountains, this also holds true for many parts of California.

On Wednesday we were scheduled to go to the home of Brother Charles H. Texter who lives with his family there on the Mather AFB. Brother Texter is not the pastor, but since they had been without a pastor for a while, we were scheduled to stay with them. The Mather AFB is a large place and has streets and stores, etc., just like any town. Of course all of this is for the benefit of the AF personal and not the general public.

When we arrived at the gate, we had to call Brother Texter and have him come meet us and take us to his home. Late in the afternoon we all went to the church building and there in the annex of the church we had fellowship, and the ladies brought our food. We had a good time of

fellowship with this church and enjoyed our stay in the home of the Texter's.

We left the Texter's and Mather AFB on the morning of the 12th of July and continued our journey south through California. We did not have an official scheduled date when we left home for that night, but by contact with Brother Gilpin on the phone, we learned that Brother Lawrence Crawford, of the Missionary Baptist Church of Hayward, California wanted us to come by for that night.

Those of you that know Brother Crawford know that he is a man of integrity and of deep convictions. Brother Crawford is one of the few remaining old time Landmark Baptists. He also is a strong contender for the doctrines of grace and their church has a great missionary program. Here is a combination that is lacking in most Baptist Churches today. As it has been our experience before, when in the Crawford's home, it is your home and you are made to feel that you are a definite part of it. In the

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church that he pastors, if you love all the truth you have complete liberty when preaching, in spite of the fact that you know that the pastor sitting in the audience has no peer. Our stay with the Crawford's was a lovely and memorable one and our lives were enriched because of our fellowship with them and the church that evening.

We had a meeting scheduled with the Sovereign Grace Baptist Church of Spring Valley, California but due to that being on Friday night, and many of the members having to work nights, and the distance involved from there to where our next appointment was to be in Tucson, Arizona, we decided with mutual agreement that the church cancel that appointment.

When we left Hayward we headed east to where the big redwood trees grow and there in the Sequoia National Forest we saw what is reputed to be the largest and oldest living rings on the earth today. As I walked around one of those trees, I stepped off 44 long steps, and as you would stand and try to gaze at the top, it would appear that you were looking straight up into the sky. This was one of the highlights of all the things that we were permitted to see on this trip. As time permits we will continue this report.

## Six Witnesses

(Continued from page 6)

lieve me not. But if I do, though ye believe not me, believe the works: that ye may know and believe, that the Father is in me, and I in him."

Fifthly, the Father declared Christ's Messiahship by raising Him from the dead. Romans 1:4 reads: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."

THE BAPTIST EXAMINER

SEPTEMBER 29, 1973

PAGE SEVEN

## THE WITNESS OF THE WORD

The "Word" here must be understood to refer to Christ's pre-existence with the Father. It is used in this manner in the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God." The eternal Son, the one "equal with God," bears witness to the man Christ Jesus.

First, the Divine Son witnessed to the son of man by the mighty works He wrought. Our Saviour said while on earth: "My Father worketh hitherto, and I work" (John 5:17).

Secondly, the Divine Son testified of the man Christ Jesus in conferring a glory upon Him at His transfiguration. John 1:14 reads: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Thirdly, the Divine Son declared the man Christ Jesus by raising him from the dead. "Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up . . . he spake of the temple of his body" (John 2:19, 21). Our Lord said in John 10:17-18: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."

## THE WITNESS OF THE SPIRIT

First, the Spirit witnessed of Christ's Messiahship by His virgin birth. I read in Luke 1:35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Secondly, the Spirit of truth testified of Christ's deity in His visible descent upon Him at His baptism. Luke 3:22 says: "And the Holy Ghost descended in a bodily shape like a dove upon him."

Thirdly, the Spirit vindicated His Messiahship by granting Him power over death, disease and demons. Jesus said in Matthew 12:28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Fourthly, the Spirit witnessed for Christ when He empowered the church to preach the gospel to every creature. I find these words in Acts 1:4-5: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Then chapter 2, verses 2 to 4, records the fulfillment of this: "And suddenly there came a sound from heaven as of a rushing mighty wind, and

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it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Fifthly, there is a very special sense in which the Spirit today witnesses of Christ (John 16:13-14). He does this through His gifts to the local churches. I Corinthians 12:7 reads: "But the manifestation of the Spirit is given to every man to profit withal."

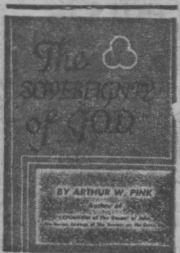
## THREE WITNESSES ON EARTH

These three heavenly witnesses are joined by a trinity of earthly witnesses. I John 5:8 reads: "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."

## WITNESS OF HUMAN SPIRIT

While the Holy Spirit is the last mentioned in the heavenly witnesses, the renewed spirit of man is the first mentioned in the earthly witnesses. I believe the spirit of verse 8 is unmistakably the spirit of the regenerated man. John 3:6 declares: "That which is born of the Spirit is spirit."

In regeneration one becomes a "new creature" (II Cor. 5:17). This (Continued on page 8, column 1)



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## Six Witnesses

(Continued from page seven)  
renovation of the inner man is a testimony to Jesus Christ the Saviour. It is a testimony on earth. The Holy Spirit bears witness with the child of God's spirit, for there is no reason to use the Holy Spirit twice. Romans 8:16 says: "The Spirit itself beareth witness with our spirit, that we are the children of God." In verse 10 of I John 5 the Bible says: "He that believeth on the Son of God hath the witness in himself."

### WITNESS OF BAPTISM

The water of verse 8 is baptism. I believe the water in verse 6 is also a reference to baptism as I have already stated. Even so in verse 8. I John 5:8 discloses water baptism to be a testimony to the deity of Jesus Christ, not a means of obtaining salvation. Baptism declares the death, burial and resurrection of Jesus

Christ by which believers are saved. In Romans 6:3-4 I find these words: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

When a person is baptized he declares by that very act his faith in Jesus Christ as his Saviour from sin. This is why we call it believer's baptism, for those who receive it believe the record about God's Son. Mark 16:16 says: "He that believeth and is baptized," showing that in New Testament times when a man believed he was also baptized. No one is a fit subject for baptism unless he believes the witness of Christ's deity. "And as they went on their way, they came to a certain water: and the eunuch

said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:36-37).

### WITNESS OF THE LORD'S SUPPER

"The blood" is a term used to refer to the Lord's Supper. The memorial supper bears witness to the shed blood of Jesus Christ. With the cup of wine in His hand, Christ said: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28). We partake of the supper in remembrance of Jesus Christ (I Cor. 11:25). "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26).

Baptism and the Lord's Supper reveals that Jesus Christ came by water and by blood. Then also observe the Divine order of the earthly witnesses: regeneration, baptism and the Lord's Supper. The "spirit" of verse 8 is the renewed spirit of the saved man. Even Arminians must accept this, for if it is the Holy Spirit, then they are wrong in teaching that the Spirit does no work with a lost man. After a man has the Spirit bearing witness with his renewed human spirit that he is God's child, he is a fit subject of baptism. After Scriptural baptism is received, this same person can partake of the Lord's Supper where he is a church member.

Much is being said today about witnessing for Christ while little is being said about baptism and the Lord's Supper. But baptism and the Lord's Supper are two of the ways we are commanded to witness for Christ. If some would get straight on baptism and the Lord's Supper, they could be better witnesses for Jesus Christ. If one is sincere in wanting to be a witness for Jesus Christ, he will not ignore these ways to witness to the Deity of Christ.

### MAKING GOD OUT TO BE A LIAR

I John 5:9 says: "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son." If we accept the witness of fallible men in a court of law on earth, much more ought we to accept the testimony of these infallible witnesses.

Verse 10 tells us: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." The believer has not only the outward evidence as others, but he has in his own heart a testimony for Jesus Christ. Christ has been formed in his heart. He has felt the power of the word and doctrine of Christ, wounding, healing, humbling, quickening and comforting his soul.

"He that believeth not God hath made him a liar." Those who credit not God's testimony are refusing to believe in the object of God's testimony — Jesus Christ. This is so because faith is an assent to something as credible upon the testimony of God.

### THE SUM OF THE GOSPEL

In verse 11 we have the sum and epitome of the whole record given by the aforementioned witnesses: "And this is the record, that God hath given to us eternal life, and this life is in his Son." God has given the believer eternal life. He gave it to us in His eternal purpose and covenant. He actually confers it upon those who believe in the deity of His Son.

This eternal life is not in the church, not in the law, not in baptism, not in the Lord's Supper, but in the person of Jesus Christ. He is eternal life in His essence and person. John speaks of Him in chapter 1 verse 2, of this epis-

tle as "that eternal life, which was with the Father, and was manifested unto us." He is the present spring of our spiritual life. Colossians 3:4 speaks of "Christ, who is our life." He that is united to the Son of God hath spiritual life. He has Christ as his Saviour and he has a title to eternal life even in his body in the resurrection to come.

Some may be saying by this time, "Oh, if I could be sure that I have eternal life, I could rest in peace at night!" Then study carefully verse 13: "These things have I written unto you that believe on the name of the Son of God; that ye may KNOW that ye have eternal life, and that ye may believe on the name of the Son of God."

He who refuses to believe these six witnesses about Jesus Christ is doomed and damned to Hell fire. He who rejects the One who is eternal life itself, provokes God to give him up to endless death for making Him a liar. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

## Regeneration

(Continued from page one)  
sanctification, the regenerated soul is shown the sin of corruption that dwells within, and is taught to loathe and hate himself. At glorification, both soul and body will be forever delivered from every vestige and effect of sin.

Regeneration is indispensably necessary before any soul can enter Heaven. In order to love spiritual things a man must be made spiritual. The natural man may hear about them, and have a correct idea of the doctrine of them, but he cannot love them (II Thess. 2:10), nor find his joy in them. None can dwell with God and be eternally happy in His presence until a radical change has been wrought in him — a change from sin to holiness; and this change must take place on earth.

How could one possibly enter a world of ineffable holiness who has spent all of his time in sin, i. e., pleasing self? How could he possibly sing the song of the Lamb if his heart had never been tuned into it? How could he endure to behold the awful majesty of God face to face who never before so much has seen Him "through a glass darkly" by the eye of faith? As it is excruciating torture for eyes that have long been confined to dismal darkness to suddenly gaze upon the bright beams of the midday sun, so will it be when the unregenerate behold Him who is Light. Instead of welcoming such a sight "all kindreds of the earth shall wail because of him" (Rev. 1:7); yea, so overwhelming will be their anguish, they will call to the mountains and rocks, "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16). And, my reader, that will be your experience, unless God regenerates you.

teth on the throne, and from the wrath of the Lamb" (Rev. 6:16). And, my reader, that will be your experience, unless God regenerates you.

That which takes place at regeneration is the reversal of what happened at the fall. The one born again is, through Christ, and by the Spirit's operation, restored to union and communion with God: the one who before was spiritually dead is now spiritually alive (John 5:24). Just as spiritual death was brought about by the entrance into man's being of a principle of evil, so spiritual life is the introduction of a principle of holiness. God communicates new principles, as real and as potent as sin. Divine grace is now imparted. A holy disposition is wrought in the soul. A new temper of spirit is bestowed upon the inner man. But no new faculties are created within him, rather are his original faculties enriched, ennobled, and empowered.

A regenerated person is a "new creature in Christ Jesus" (II Cor. 5:17). Reader, is this true of you? Let each one of us test and search himself in the presence of God by these questions. How stands my heart affected towards sin? Is there a deep humiliation and godly sorrow after I have yielded thereto? Is there a genuine detestation of it? Is my conscience tender, so that my peace is disturbed by what the world calls "trifling faults" or "little things"? Am I humbled when conscious of the rising of pride and self-will? Do I loathe my inward corruptions? Are my affections dead toward the world and alive toward God? What engages my mind in seasons of recreation? Do I find spiritual exercises pleasant and joyous, or irksome and burdensome? Can I truthfully say, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth" (Psa. 119:103)? Is communion with God my highest joy? Is the glory of God dearer to me than all the world contains?

## Good Books

(Continued from page one)  
books available. The Baptist Examiner Bookshop has many various titles available. TBE has printed several good books including "Marred Vessels" by Bro. Cox, "Campbellism, its History and Heresies" and many other excellent books, booklets, and tracts. The Baptist Republication Society has recently republished Boyce's "Abstract of Theology" and J. B. Moody's "Sin, Salvation, and Service."

Spurgeon said of those who would not use books, "We will not accept any light except that which comes in through a crack in our own roof. We will not see by another man's candle; we would sooner remain in the dark. Brethren, do not let us fall into such folly." I would urge each reader to be as Paul and desire good sound Baptist books.

# LEARNED MUCH FROM TBE

*I don't believe that any of the readers of The Baptist Examiner enjoy it more than I. I have learned so much from this paper and I always pass it on to someone else after I have finished reading it. One very rarely hears this type of preaching anymore. I have been a Christian for over 60 years — a poor one — but I know that I am saved and I am trying to live for the Lord.*

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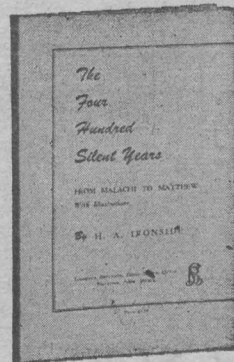
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