

# The Baptist Examiner

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"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

Vol. 24, No. 20

ASHLAND, KENTUCKY, JUNE 15, 1974

WHOLE NUMBER 1974

## A Scriptural Study Of Divine Healing

By THOMAS HOUGHTON  
Editor The Gospel Magazine, 1925

"I am the Lord that healeth thee"  
—Exodus 15:26.

1. First, we would point out that the Lord as the Healer often exercises His power in preventing disease.

One of Jehovah's titles is "I am the Lord that healeth thee." When the Lord uttered these words He said to His people Israel, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" (Exod. 15:26). It is plain from this passage that all disease is under Divine control, and that God may in judg-

ment visit diseases upon nations and individuals because of sin. If we obey His voice, and walk in His ways, it may please Him to exercise His power in preserving us from attacks of illness. There can be no doubt that health of body is a Divine blessing.

All temporal blessings come from Him. "He giveth to all life, and breath and all things." "In Him we live and move, and have our being." If, therefore, we enjoy good health we owe it to His goodness. He may, as in the case of Job, test the faith of His people by allowing them to be attacked with disease. He may, on the other hand, grant prolonged health to ungodly persons, but normally it would seem that if His people walk in His ways, and do His will, He will display His power on their behalf in preserving them in health.

We can hardly, however, be said to be obeying His voice if we ignore the laws of health. We know that regular and nourishing food, regular exercise, regular rest, and fresh air and sunshine are all needed if we would keep in a healthy condition. We cannot, therefore, expect God to preserve us in health if we neglect the means which He has appointed for our bodily well-being.

2. Secondly, we are taught in Scripture that the Lord as the great Healer often exercises His healing power in relation to disease.

Sickness is one of the consequences of sin. Because of sin the Lord God said to the woman, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children" (Gen. 3:16). The birth of children is associated with much pain and suffering. A woman cannot be said to be in health when she is passing through much bodily pain and anguish. All this sorrow and pain are due to sin. The Lord God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground" (Gen. 3:17, 19). All the sorrow from which every man more or less suffers during his life is due to sin.

The many diseases which visit himself and his family are traceable to sin. They are God's judgment upon man for sin. Death is the wages of sin, and death is always the result of bodily disease, bodily decay, bodily ill-health. It is true that God may sometimes, as in Job's case, try the faith of His people apart from any special sin, but it is evident from Scripture that had there been no sin there would have been no disease and no death. When disease comes the natural thing for a Christian is to look to the Lord for the putting forth of His healing power. As in other troubles, so in this the child of God cries unto the Lord, and seeks His delivering mercy. The psalmist was suffering from disease when he cried, "Have

## Here's Scriptural Proof For Associational Meetings

By FERRELL KENNEDY  
Normantown, West Virginia

For years I have doubted the usefulness of church "associations." For years I searched for Scriptural authority for their existence. For years I sought to learn if God ever commanded, advised, recommended, or even suggested that such organizations be formed. I found nothing. I sought out ministers and asked them for book, chapter, and verse that authorized such an institution. Invariably, they said, "The Bible teaches it." When I asked where such teaching could be found, they invariably replied, "Lots of places." When I asked for a specific instance, they would invariably reply, "It's taught by inference." When I asked where it was inferred, they would invariably reply, "Lots of places." So, here again, I was totally unsuccessful in my search.

Time passed. I continued to watch for signs of an association's existence in the Holy Scriptures, but none appeared. The Bible was strangely silent on this widely accepted institution. I was certain that if God required us to belong to anything beyond His church He would not have forgotten to mention it. I was certain that He left

no essential matter up to the inventive genius of a wayward, fallible people. So as I continued to study, I continued to doubt.

Now, I am still without proof of an association's Scriptural authority, but I have found a passage of Scripture that would indicate the former existence of an assembly, whose conduct closely resembled that of the associational meeting I once attended, and those of whom I receive reports. Of course, this assembly was not composed of true worshippers of God, or true followers of Christ, but their behaviour was quite similar. So much so, in fact, that I was constrained to mention it. So, to the exponents of church associations I would make this concession. If there is any Scriptural evidence of the existence of an association in Bible times, it must be in Acts 19:32. Let us read: "Some there cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together."

Ed. Note — Now that Bro. Kennedy has found a Scripture to justify associational meetings, we are asking him to seek further and find a passage that will justify mission boards. There must be such or else a lot of preachers have lied on the Lord.

## Bible Study Of Marriage Divorce And Re-Marriage

By JOSEPH WILSON, SR.  
Gladwin, Michigan

"And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry, another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9).

The following Scriptures should be studied for a full and clear understanding of this important subject: Matt. 5:31,32; 19:3-12; Mk. 10:2-12; Lk. 16:18; Rom. 7:2,3; I Cor. 7:10-16,27,28,39; I Tim. 3:2,12; Titus 1:6. These Scriptures will fully sustain the position set forth in this message.

In the early years of the Ashland



JOE WILSON

(Calvary Baptist Church) conferences, there was a young preacher in attendance who took a very decided stand against the possibility of Scriptural divorce and remarriage. I received his paper in which he set forth his views on this subject. Then, one day, his wife left him and their children. Shortly after this, I received this preacher's paper, and he was setting forth reasons why one could remarry. I am glad he came to see the truth on this subject, but it will be hard for him to convince others that he did not just take his present position because of his personal situation. This is most emphatically not the case with me, and I would deeply resent any one so accusing me. This is one thing upon which I have never changed

in all my ministry. I held this position and performed the wedding ceremony for two couples where divorce was involved before I ever dreamed that I might have problems along this line. I take the position set forth in this article because I believe — yea, I know — that it is taught in Scripture, and not because of any personal reasons.

I would ask every reader of this article, and especially every preacher, to give close attention, careful study, and prayerful consideration, to what I say herein. This is a very important subject. It is important especially that preachers know the truth on this subject, as almost without doubt, they will have to deal with it in their ministry. Preachers may face this in their own lives. They may face it in the lives of loved ones. They will face it in the lives of some to whom they will minister. They will face it as it relates to the preachers they will fellowship, use in their services, and support in missionary work. I do most earnestly intreat for a fair and careful hearing on this matter. Preacher, you will face this issue. You will help or hurt others by the attitude you take and counsel you give on this subject. You will answer to the Lord if you hurt others needlessly by your wrong attitude and counsel.

(Continued on page 5, column 4)

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## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "THE NEST STIRRED UP"

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: So the Lord alone did lead him, and there was no strange god with him"—Deut. 32:11,12.

I rather imagine that your knowledge of an eagle and its habits is about as limited as mine. In view of the fact that we live in an area where the eagle is almost nonexistent, I am sure that

you know very, very little about an eagle. I'll go further and say that while I have seen eagles at least twice in their wild estate, when I was in other states, and have seen them in the zoo, my knowledge on the subject of eagles is very, very limited. However, I do know this, that an eagle has a habit of flying high. They soar aloft, and they fly seeking to get as close to the sun as possible.

Just like the ox is the king of

domestic animals, and just like the lion is the king of wild, ferocious animals, so the eagle is the king of all birds.

I think of the eagle, king of all birds, soaring aloft, flying high, reaching upward toward the sun as a good and a perfect illustration of Almighty God. Beloved, we need to realize anew and afresh the fact that God lives on high, and that God is far above us. While the

(Continued on page 2, column 1)

thou shalt go up unto the house of the Lord." But under the direction of the inspired prophet Isaiah, means were employed for his recovery. The prophet said, "Take a lump of figs. And they took and laid it on the boil, and he recovered" (II Kings 20:1,5,7).

The inspired Apostle enjoined Timothy to use means for his bodily health. Timothy was evidently suffering from a delicate stomach and from frequent bodily weakness. In reference to his case, therefore, the Apostle said, "Drink no longer water" (possibly "as a habit," as Fausset suggests), "but use a little wine for thy stomach's sake and thine often infirmities" (I Tim. 5:23). Here, again, means were to be resorted to for the sake of health.

In the account of Paul's shipwreck, given in the Acts of the Apostles, we find that Apostle saying to his fellow-passengers, "Wherefore I pray you take some meat: for this is for your health" (Acts 27:34). They had been fasting fourteen days (verse 33), and the Apostle doubtless felt that they had gotten into a low state physically. Hence he advised food as a means of preserving their lives. Our Lord said of the four thousand, "If I send them away fasting to their own houses, they will faint by the way." Hence He fed them. He used means to prevent their getting into a weak condition of body (Mark 8:3). When He raised the daughter of Jairus from the dead "He commanded to give her meat" (Luke 8:55). He thus used means for her bodily health. One of the great remedies which a physician advises in cases of sickness is appropriate food and sufficient nourishment.

Moreover, our Lord said, "They that be whole need not a physician, but they that are sick" (Matt. 9:12). He was justifying His conduct in eating with publicans and sinners, but at the same time He suggested His recognition of the fact that sick people normally need a physician to prescribe remedies for their restoration to health.

4. Fourthly, we are taught that the Lord has occasionally exercised His healing power miraculously.

It is important to emphasize the word "occasionally." The time occupied by the history in the Old Testament according to the received chronology is about 4,000 years. During that long period, we only read of miracles taking place

(Continued on page 7, column 3)



## The Baptist Examiner

The Baptist Paper for the Baptist People

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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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## "Nest Stirred Up"

(Continued from page one)

eagle is king of the birds, our God is sovereign over all creatures and all creation. All of us are creatures of His creation.

I think of Isaiah, good man that he was — and I rather imagine that he was doubtlessly the best man of his day — for God had chosen him especially to be God's man and God's prophet. Isaiah, good man that he was, came into the presence of God and was humbled at the thought of God's loftiness, so much so that we read:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, HIGH AND LIFTED UP, and his train filled the temple"—Isa. 6:1.

As he describes the Lord in this chapter, he tells how the seraphim stood in the presence of God. Listen:

"And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory"—Isa. 6:3.

While the eagle, as king of all birds, soars aloft on high, so God as the King of all creatures and all creation, fills the universe with His glory, for when Isaiah described Him he said, "The whole earth is full of his glory."

### I

SOMETIMES GOD CARRIES US SMOOTHLY AND COMFORTABLY.

It was thus that the Lord led the children of Israel when they left the land of Egypt and came out all the way to Mount Sinai without a single difficulty. I don't mean that they didn't have any problems, but

the problems vanished in the presence of the Lord. They needed water, and God gave them water out of the rock. They needed food and God sent food down from Heaven so that all they had to do was to pick it up early in the morning. They had enemies that arose against them, but God miraculously closed the Red Sea upon the enemies. While the Red Sea was as smooth as a concrete pavement to the children of Israel that they might pass over, it became boggy and the Egyptians in attempting to follow the Israelites sank down in the mire in the bottom of the Red Sea, and were covered over by the waves to their destruction and death. I say that they had difficulties, but God took care of them. He fed them, He watered them, He led them, He fought for them, and He directed them so that we can literally say that the Lord carried them along smoothly. Six months after they had left the land of Egypt and were encamping at Sinai ready to receive the law from God, it was then that God said to them:

"Ye have seen what I did unto the Egyptians, and how I BARE YOU ON EAGLES' WINGS, and brought you unto myself"—Ex. 19:4.

I say, beloved, sometimes God deals with His children in that manner. Just as an eagle sometimes bears its brood upon its wings and takes that brood for a ride through the skies so that they have not a care, in like manner God sometimes provides for His children and in a smooth manner carries us along. It was thus with Israel, and it is thus with us today.

I am sure that there isn't a one of us but what have had seasons when it looked like everything just went our way. We had no illness. We had very few problems. We had very few difficulties. As I look backward across my ministry, I can remember many, many times in prayer that I have been impressed with the fact of asking God if there were something wrong with my ministry, that He was giving me too easy a time, that things were going too lightly for me, that He was carrying me along on eagles' wings, and that I was enjoying life too easily. I am sure, beloved, that what has been true of me is true of you — that you have had those experiences when seemingly everything moved perfectly for you. Oh, you have your ups and downs and your little problems that don't amount to a great deal, but God takes care of them, just like He took care of Israel's enemies. Just like He provided food and water for them and those problems for Israel amounted to nothing, so our problems that arise amount to virtually nothing. God, I say, many times seemingly carries us along, smoothly, easily, and

effortlessly on our part, on His wings.

### II

SOMETIMES GOD STIRS UP THE NEST.

The Scripture that I have read says that the eagle stirreth up her nest. Sometimes things get too soft for the little eagles, and they would stay within that nest forever if the mother eagle did not take drastic steps to prevent it. I imagine that it must feel almost perfect to that little eagle to sit there within that nest that had been built with sticks and lined on the inside carefully by the parent eagle. I am sure it must be most pleasant to that little eaglet to make its home within that nest, and as it grows I am most sure that little eagle must feel how wonderful it is to be within this soft nest that has been prepared for it. But, beloved, that little eaglet was not hatched to stay within that nest. It just isn't the nature of an eagle to stay within the nest. It is the nature of an eagle to stretch its wings, and to soar aloft, and to fly toward the sun, but it is so much more pleasant to stay within the nest than it is to exercise the wings. It is so much more pleasant to stay within that soft, warm nest than it is to get out and fly toward the sun. Sometimes that parent eagle notices the tendency on the part of the little eaglet to remain within the nest and therefore that parent stirs up the nest and pulls out the lining, in order to make the little eaglet de-

HERE'S WHY WE NEED T.B.E. AS A . . .

## TEACHING MEDIUM

A black man felt himself called to enter the ministry. He was told that he would have to appear before a committee and be examined. He said that he was willing. He was brought before the committee. They asked:

"Sam, can you read?" and he answered, "No, sir, but my wife can read pretty well." Then they asked: "Sam, do you know the Bible?" Yes sir, I knows it from kiver to kiver." They asked what part of the Bible he liked best and he said, "The New Testament, sir." "What part of the New Testament do you like the best?" "The Book of the Parables, sir." When asked what parable he preferred, he said, "The parable of the Good Samaritan." When asked if he could give it, he said, "I sure can," and he began:

Once upon a time a man went down from Jerusalem to Jericho and fell among thieves, and the thorns grew up and choked that man, and he had no money, and he met the Queen of Sheba who gave him a thousand talents of gold and

a hundred changes of raiment, and he jumped into a chariot and drove furiously, and as he went under a great oak, his hair caught in one of the branches and left him hanging. So his wife, Delilah, came and cut off his hair and he fell on stony ground, and it began to rain and it rained forty days and forty nights, and he hid himself in a cave; when he came out, he met a man who said, "Come in and have supper with me," and he said, "I can't for I've married a wife and therefore I cannot come." And the man went out into the highways and hedges and compelled him to come in and have supper with him; and he went on to Jerusalem and there he saw Queen Jezebel sitting high up in a window, and she laughed at him, and he said, "Throw her down," and they threw her down seven times. And he said "Throw her down some more," and they threw her down seventy times seven. Then they took up the fragments, 12 basketfuls. Now, whose wife shall she be on the day of Judgment?

eaglet and never become an eagle. If we always had an easy time, and if life were always a bed of roses to us, we would never grow or be what God wants us to be.

Years ago I spent a night in Memphis. The next morning I left the hotel and walked out to the levee and there was a trifling, worthless Negro sitting there sunning himself on the levee. I can never forget as long as I live as I engaged him in conversation, in a slow, Southern drawl, so lazy that he could scarcely speak, he said, "Do you know what I wish? I wish the Mississippi was 'lasses, and I wish that this levee was batter cakes, and I wish them bales of cotton was cakes of butter, and I wish ole Sam didn't have anything to do but just sit here and eat dem batter cakes smothered with butter and dip 'em in the Mississippi River for 'lasses."

You know, beloved, if old Sam hadn't had anything to do but just lie there, in six months time he would have been the most trifling, worthless Negro that God's sun ever shone upon. Sometimes we wish, like old Sam, for the things of ease, for a life that would have no problems, but six months time, with no problems, with God merely blessing us, we would be the most worthless, trifling Christians in all the world. Just as the eagle stirs up the nest to teach the young, so sometimes God has to stir up our nest, in order that we might learn some of His lessons.

I would like to remind you that God knows what is best. Just as that eagle knows what is best, so

whatever God does in your life and mine it is for the best. We may not like it, but God knows best. Our flesh may rebel, and it is possible that you and I might falter and halt. It is possible that you and I might be just as reluctant as the little eaglet to get out of the nest, but God knows best. Listen:

"Even so, Father; for so it seemed GOOD IN THY SIGHT" — Mt. 11:26.

Do you remember the story in the old McGuffey Reader of the teacher who visited the school and asked the children to answer certain questions by a verse of Scripture? Who created the world? "In the beginning God created the Heaven and the earth." Why did Jesus come to the world? "Christ came to seek and to save that which was lost." In this story all the students in the school were students who had physical handicaps. This teacher after asking a number of questions of like nature, said, "And can you tell me why it is that I was born with a perfect body whereas you were born afflicted?" After a long pause, one of them said, "Even so, Father; for so it seemed good in Thy sight."

I tell you, beloved, as that old eagle knows what is best for those little eaglets, so God knows what is best for you and me. Not only is it true that God knows what is best, but nothing God does for us is but the best for us. We don't think so sometimes. I am sure that your flesh rebels at God's providential (Continued on page 3, column 1)

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sire to get out of the nest and to stretch his wings and soar aloft. Sometimes even then the parent eagle may look upon that little eaglet to realize that thus far he has failed to stretch his wings and soar aloft, and therefore the eagle takes the little eaglets upon his own wings and flies off in the distance supporting and upholding his own young and then dropping them and allowing them to fall, and then fluttering under them to keep them from breaking themselves to pieces on the ground. Thus that parent eagle teaches the little eaglet that he is not to remain an eaglet, but become an eagle, and that little bird learns the hard way some of the lessons that nature would intend that little bird to learn.

As I think of this, I am reminded that the eagle as king of the birds is a good and apt illustration of God. I think sometimes God does with us, and for us, exactly as the eagle does with, and for its young. I am rather of the opinion that God deals with us in precisely the same manner. When you go along for a season of time and you don't have any big problems or any heartaches or any burdens, life is mighty pleasant, and there isn't a one of us but what would like for it to be that way. I tell you, there isn't a one of us but what would like to stay with the soft nest just like the eaglet, but, beloved, we don't learn and we don't grow when we have an easy time. If that little eaglet had stayed within that soft nest, and never ventured over the precipice of the cliff, he would have remained an

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PAGE TWO

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## "Nest Stirred Up"

(Continued from page two)  
dealings just as mine does, but I would remind you that there isn't anything that God does but what is best for us. We read:

"And we know that **ALL THINGS** work together for **GOOD TO THEM** that love God, to them who are the called according to his purpose"—Rom. 8:28.

"In **EVERYTHING** give thanks: for **THIS IS THE WILL OF GOD** in Christ Jesus concerning you"—1 Thess. 5:18.

To be sure, many times we find it hard to give thanks for the providential dealings of God, but this is the will of God concerning you.

I tell you, beloved, it is mighty comfortable to rest upon the fact that whatever God does is best.

"I do not know, I cannot see, What God's kind hand prepares for me,

Nor can my glance pierce through the haze Which covers all my future ways;

But yet I know that o'er it all Rules He who notes the sparrow's fall.

I know the hand that hath me fed, And through the year my feet hath led:

I know the everlasting arm That hath upheld and kept from harm.

I trust Him as my God and Guide,

And know that He will still provide.

So, at the opening of the year, I banish care and doubt and fear, And, clasping His kind hand, essay

To walk with God from day to day, Trusting in Him who hath me led.

I know not where His hand shall lead, Through darkest wastes, o'er flowery mead: Mid tangled thicket set with thorn,

Mid gloom of night or glow of morn;

But still I know my Father's hand Will bring me to His goodly land."

I would like to remind you that as the eagle stirs up the nest, that parent eagle is teaching the little eagle what it needs to learn. As I said, the eagle is a bird that loves to soar on high. It is not his nature to fly low. It is the nature of the eagle to fly high, to soar aloft, and to fly toward the sun, and that parent eagle must needs teach the little eagle this needed lesson.

Beloved, there isn't a providence that comes into our lives but what **God is teaching us thereby**. Sometimes the lessons are hard to learn. Sometimes we are exceedingly dull pupils. Sometimes there are lessons that we don't want to learn any more than the little eaglet wants to learn to fly, but, beloved, what a blessing it is to know that as the eagle teaches the eaglet to fly, so God by His providence is teaching us. We read:

"For our **LIGHT AFFLICTION** which is but for a moment, **WORK-ETH FOR US** a far more exceeding and eternal weight of glory"—II Cor. 4:17.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"—Rom. 8:18.

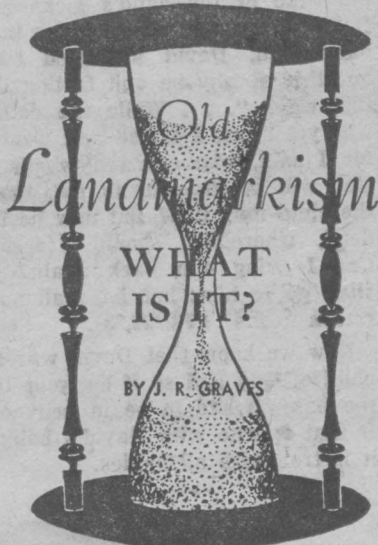
Here is a mathematical formula that Paul was reasoning, and he uses the word "reckon" which means that he has calculated with mathematical precision and accuracy. He has compared the sufferings on the one hand, with the glory that shall be revealed hereafter, and he has come to this conclusion that the sufferings are not to be compared with the glory that God is going to reveal in us.

Yes, beloved, I would remind you, as I have reminded myself many times within the past few days, that as the eagle would teach the little eaglet lessons that are needed to be learned, so God by His providences teaches us the les-

sons that we too need to learn in life.

In this connection, may I remind you that the best thing that could happen to that eaglet was resignation to the desires and the dictates of the parent bird, and the **best thing that can happen to you and me is resignation to the leading and the will of God**.

I read in the Old Testament of David, how that David's baby was sick, and how he prayed and besought the Lord that God might spare the life of that little baby,



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and for days David continued in prayer. Presently, when the child had died, the servants whispered among themselves, and when David learned the sad news of the child's death, he arose, ate, and went about his work. Then the servants were more perplexed with him than ever, and they said, "Why is it that you fast and weep while the child is alive, and now that he is gone, you go about your tasks?" David said:

"While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring

him back again? I shall go to him, but he shall not return to me"—II Sam. 12:22,23.

This was perfect resignation to the Father's will. It isn't hard to say that is what every Christian ought to do, but it is hard for every Christian to do it. It isn't an easy task to be resigned to the will of the Father, but it is the thing that God would have to characterize every one of His children.

I am reminded of the Shunamite woman who became a great benefactor of one of God's great men in days gone by. I am reminded that as the man of God, Elisha, passed through that area time after time going about his work, that this woman had a room built on her house in order that Elisha might stay at her home, and this room became what was known as the prophet's chamber. It was the place that the prophet of God could rest from his travels when he passed through the area. One day her boy died. Immediately she thought of the man of God. She went to see him. There was a husband at home who had apparently not accepted the burdens of the home, and there was a dead child at home who was not yet buried, and she herself was brokenhearted. We read:

"Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, **IT IS WELL**"—II Kings 4:26.

Though her husband at home apparently had shirked his responsibility, and though a child lay dead at home, and though her heart was broken, she answered the questions that were put to her and said, "It is well."

The best thing that ever happened to the little eaglet was the stirring up of the nest that he might learn to fly, and by his resignation, he thus learned the lesson that the parent bird would teach. I would to God as problems might arise in our lives that we might learn the lesson of resignation to the Father's will.

I would remind you also that while learning the lesson, that lit-

tle eaglet doesn't understand all that parent bird is doing. I rather imagine that little eaglet wonders why, and I am sure that you don't understand all the ways that God would lead us to that blessed happy land. I am sure that you don't understand all the things that God does in your life, but I rejoice for this fact — someday we will understand.

"Not now but in the coming years, It may be in the better land; We will read the meaning of our tears, And there, up there, we'll understand."

Jesus said to the Apostle Peter one day:

"What I do thou knowest not now; but **THOU SHALT KNOW HEREAFTER**"—John 13:7.

If you would compare life to a voyage, then I would say that we sail under sealed orders every day. If you would compare life to the things of this world, to nature itself, then I would remind you that we know not what is around the corner, whether there is a belching volcano or a beautiful landscape. As I have often said, we know not whether there is a little crib or a little casket out before us.

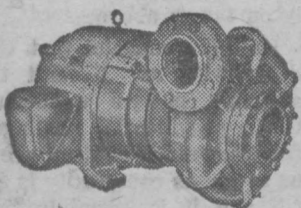
It is a blessed truth to know that God knows best, that He is teaching us, and that what He does is for our best. Though we don't understand it, out yonder, perfectly, completely, we shall understand God's way.

I am sure that the experience through which that little bird passes ultimately brings him nearer to the sun and nearer to the heavens. When that little bird is tossed off the rocky precipice and he falls and thinks he has fallen to his death, the parent bird swoops under him with his wings and picks him up and keeps him from falling. Little by little that little eaglet is learning, and ultimately, some (Continued on page 4, column 4)

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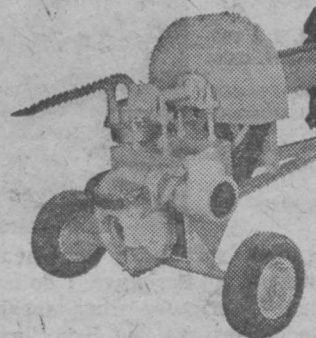


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## The Baptist Examiner FORUM

*"Will there be any babes in Hell? What Scriptures and arguments can you produce that all babies that die go to Heaven?"*

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
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Ohio



Where Scripture is silent, we must remain silent. We don't know if there will be any babies in Hell. We also don't know if all babies that die go to Heaven.

There is a Scripture which indicates that at least one baby went to Heaven when he died — the first son of King David and Bathsheba (II Samuel 12:23).

We who believe in the sovereignty of God should be content in knowing that "He doeth all things well."

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER  
Aripeka, Florida



There is not much Scripture that deals with these questions here asked. One Scripture seems to me of great significance. It is found in II Samuel 12:23 in these words:

**"Can I bring him back again? I shall go to him, but he shall not return to me."**

Here we have the story of the birth of a child, the result of David's marriage to Bathsheba. The story of how David obtained the wife of another man, is a shameful story. The prophet told him plainly that the child would die, and David fasted and prayed hoping that God would spare the life of the child. But the child died. David quit his fasting and mourning and after properly dressing, he went to the place of worship. When servants were surprised at his behavior, and wanted to know the why of his change of attitude, David reminded them that after the death of the child, there was no more that he could do. God had manifested His will. He reminded them that he could not bring back the dead child, then he said, **"I SHALL GO TO HIM."**

Did David mean that he was going to Hell? Of course not, for David didn't expect any such fate.

Did David mean that he was going to Heaven? Of course he did, for despite his sins and failures, David was a man who knew the Lord in a most intimate way. Now if David expected to go to Heaven, and said, "I shall go to him," what else can that Scripture mean other than that the child had gone to heaven? (I am not arguing the question as to whether or not there was an intermediate place to which

the saved went before Christ's resurrection. I mean Heaven, or wherever the saved went back there before Christ arose).

Now if David's baby went to the place of the saved, do not other babies go there too? If David's baby went to the place of the saved, then why should other babies go elsewhere?

There is another Scripture to which I should like to call attention. It is found in Luke 18:15-17, as follows:

**"And they brought unto him also infants, that he would touch them; but when the disciples saw it, they rebuked them. But Jesus called them unto him and said, Suffer little children to come unto me and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever will not receive the Kingdom of God as a little child, shall in nowise enter therein."**

Note that these were not big children — they were infants — babies. Such were welcome in the presence of Jesus. Had breath departed, would these infants have gone to Hell? Would this attitude toward babies, lead you to believe that babies who now die would not be welcome in His presence?

There has been a lot of theological blabbering about "original sin" and how God must go about ridding babies of this in order to receive them. I don't know anything about all that.

I wonder — there are whole nations that have gone for centuries without the gospel, and whose people have poured in a constant stream into torment. I wonder — could it be that there will be thousands in Heaven from such nations, because they died as infants? Maybe that was God's way of saving His elect — taking them in infancy. This is only my conjecture. Yours is as good as mine!

JAMES  
HOBBS

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RADIO SPEAKER  
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Kings Addition  
Baptist Church  
South Shore, Ky.



I am not sure what you mean by "producing" Scripture. I do not "produce" Scripture when speaking God's message, but I do "present" the Scripture that God has given us.

I do not believe that there will be babies in Hell. I believe that the God of the Bible not only has an elective purpose in our lives, but I also believe that He has determined the time of death. "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die . . ." (Eccl. 3:1,2). I do not believe any babies die, except those who have been chosen

to be saved.

I have one passage of Scripture that proves this to be true. How many Scriptures do we need? If God tells us once that is enough and He tells us once.

In II Samuel, chapter 12 we have the account of the birth of David's child by Bathsheba. Nathan tells him that it will die. "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die" (v. 14). After the baby was born it got very sick. During the time of the child's sickness, David fasted and prayed. After the baby died, David answered the question of why he quit fasting in this way: ". . . While the child was yet alive, I fasted and wept: for I said, who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore, should I fast? Can I bring him back again? I shall go to him, but he shall not return to me" (Vs. 22,23).

Now we know that David was a child of God and so if he went to the baby it had to be in heaven. If that is true with David's baby, it is true with all babies.

E. G.  
COOK

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



I wish I could answer this question in such a way that no one would ever need to ask it again. It may be due to my lack of knowledge on the subject, but for some cause or other I cannot give just one Scripture that says anything at all whatever about the eternal destiny of all infants. I am familiar with II Sam. 12:23, but this verse applies only to one particular infant. And to be fair with you, I am not too sure that I know just what David meant in this verse. Did he mean he could go to his child in Paradise, or did he mean the grave? If he meant Paradise, did that of necessity mean that all infants go to Paradise?

I saw an article on this subject recently by Steve Garrett of Middletown, Ohio. I knew this question was coming up, so I read the article hoping to get some help. But by the time I had finished the article I got the idea that Steve and I are in the same boat. He quoted from Elder Claude Cayce to the effect that it was like someone choosing apples. Half of the apples were red, the other half were yellow. The fellow chose all of the red ones and as many of the yellow ones as he wanted. That according to the article is the way God deals with infants. But the sad part of it is that neither Elder Cayce nor Steve thought to give us the reference, and I have not been able to find it.

Then Steve quoted Job 21:7 to prove that all the non-elect live, and grow old. But when I read Job 21, I got an altogether different idea from it. To me Job is asking why it is that the wicked prosper as they do. In verse 9 he says, "Their houses are safe from fear, neither is the rod of God upon them." I am unable to see any connection between this verse and the destiny of infants. It does not say that all of the wicked live, and grow old.

In II Cor. 5:10, "We (the saints) must all appear before the judgment seat of Christ: that every one may receive the things done in his body, (the individual's body)." The infant has not done anything to be judged for. In I Cor. 3:11-15, we find that if the saint's works abide he shall receive a reward.

## Do You Have Concern Like This, Relative To The Lost?

A. G. Blackburn, a well-known Christian worker, tells of the concern of a little seven-year-old girl for her unsaved father. This little girl was dying, when God's servant went to see her. She lived in a back street. When Mr. Blackburn got there, a woman showed him where the child was. He sat down, then asked, "What do you want, darling?"

"I want to see you before I die," she said.

"Why?" he said, "are you dying?"

"Yes, sir."

"Wouldn't you like to get well again?"

"I hope not, sir."

"Why not?"

"Why, sir," she said, "ever since I became a Christian, I've been trying to bring my father to hear you preach, and he will not come. And I think if I die, you will bury me, won't you?"

"Yes, darling," the kind man said.

"Well, if I die, Father must go to the funeral: then you will be able to preach the Gospel to Him. And I would be willing to die six times over for him to hear the Gospel once."

Just as she was to have been

buried, God's good man was seriously ill himself. He thought of the poor little thing — and wanted so to bury her.

Time passed on, and a tough-looking fellow called on God's servant. "You don't know me."

"No, I do not."

"I am the father of Mary, the father she died for; for I heard of how she said she would die for me six times, if I could only hear the Gospel once. It nearly broke my heart . . . and I want to learn the way of salvation."

And he was brought to a personal knowledge of Jesus.

Many of our friends and many loved ones would be brought to a saving knowledge of Jesus — if only we had the concern that held captive the heart of this little seven-year-old girl — if only we would let God's fire melt the ice in our hearts and the lead in our feet and consume the dross in our lives.

Yes, **unspeakably unthinkable** from the standpoint of Christ's Cross is **unconcern** for those who have never been brought out of their bondage, sorrow and night into Christ's freedom, gladness and Light!

—R. G. Lee

But if his work is burned, he suffers a loss. The infant can neither receive a reward, nor suffer a loss, because he has done no work. In Rev. 20:12-14, the wicked are judged according to their works. The infant has no works by which to be judged.

I know of absolutely no Scripture that deals with the eternal destiny of all infants. And I want every one to know that I am not arguing a Catholic limbo. I am just admitting that I do not know. In Deut. 29:29 we read: "The secret things belong unto the Lord our God." I believe with all that is within me that the eternal destiny of infants is one of those secret things that belongs unto the Lord our God. After all, what could we do about it if we knew their destiny? We cannot preach the gospel to them. And if we baptize them by means of an instrument in the mother's womb, it would be worth no more than when Catholics do it.

I have two sisters and a granddaughter who died as infants. And I can assure you that I am not the least bit worried about their destiny. I am fully persuaded that the Judge of all the earth will do the right thing concerning them, and all other infants. Who of us should ask for more than that?

### "Nest Stirred Up"

(Continued from page three)  
day, when those wings become strong, that little eaglet will fly off toward the sun, and the experience through which he has passed

ed, has only brought the sun and the heavens a little nearer.

May I remind you, beloved, that the experiences through which each of us pass only bring us nearer Heaven. We read:

**"Lay not up for yourselves treasures upon earth, where moths and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in Heaven, where neither moths nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also"**—Mt. 6:19-21.

As that little bird eventually learns to soar toward the sun and the heavens, as a result of the experiences through which he passes at the hands of a parent that would teach it, so God teaches us through the experiences of this life and His providential dealings with us that we ourselves might be drawn closer toward the heavens — closer toward Heaven itself, that we might set our affections completely on things above.

Isn't it wonderful that God thus deals with us? I can't think of anything more wonderful than God's providential dealings. It is true that many of them are beyond us so far as complexity is concerned, and it is certainly true that many are beyond us so far as understanding is concerned, but isn't it wonderful that God thus leads us in order that we might be drawn closer toward Heaven itself?

This past week I was reading God's Book, and in the course of my meditation upon it, I read these (Continued on page 5, column 2)

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# ADAM'S RIB

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## "PHEBE"

"I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Rom. 16:1,2).

There are only 50 some words concerning this woman, Phebe. Such a short synopsis of her life, yet we can learn much. She was a Greek and bore the name of the Moon-Goddess. This may give us an insight to her background. Her parents were no doubt very fond of this name, and so passed it on to their little girl. Phebe means "radiant as the moon." If the moon reflects the light of the sun then this truly is a wonderful name for Phebe because she did indeed reflect the light of the Son.

### Phebe Was a Sister

Phebe was a believer in Jesus Christ and therefore is called "sister." Paul calls the husband and wife "the brother and sister." Young Timothy was his "son in the faith." Phebe, then, was a member of the spiritual family of faith. She was a sister in Christ. We don't know when she was saved, so evidently that isn't what is important. Her labors of love, unselfish giving, and concern for the saints are the things noted here.

### Phebe Was a Servant

Phebe was not only a Christian but she was a member of the Lord's church at Cenchrea. Phebe was not just a "pew-warmer," she wasn't one to let the other person do the work. She was a SERVANT of the church. Paul stayed for awhile at this church in Cenchrea, and while there wrote the letter to the Roman church. Imagine the trust Paul had in this woman to give the letter to her to deliver to the saints in Rome. It is doubtful she realized she was carrying the very words of God — that the letter she took with her would bless the hearts of believers for hundreds of years later. But, Paul knew the value of that letter and he trusted Phebe to deliver it. It was a long journey from Cenchrea to the city of Rome. It not only meant a long trip by land, but on the sea is well. Traveling by caravan and small boat is not the luxury of travel today. The fact that Phebe made such a long trip indicates she was a woman of wealth. She no doubt had business in the city of Rome. Paul asked the saints of Rome to assist her in any way she had need of.

Phebe reminds me of the women who ministered to Christ. Jesus went preaching from city to city. His disciples were with Him, and certain women "who ministered unto Him of their substance." And that's the way a servant is. She gives what she has. Willingly, freely without thought of reward, faithfully.

### Phebe Was a Succourer

A succourer is "one who stands by in the case of need." In the classical Greek this word is used to describe one who stood by the athletes to see that they had all the things needed for their race in the Olympics. Paul said in the race he was running, if he had a need, this woman, Phebe, was there. It wasn't only Paul she was a help to. Many people like to do something nice for the "visiting preacher." But Paul says she is a succourer of many. It was her customary practice to be there when needed. Not pushy, not bossy, but just there. Quietly helping when needed — so dependable that Paul entrusted to her the original manuscript of the Word of God.

## "Nest Stirred Up"

(Continued from page 4)

verses:

"Whither is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? that we may seek him with thee. My beloved is gone down into HIS GARDEN, to the beds of spices, to feed in the gardens and TO GATHER LILIES"—Song of Solomon 6:1,2.

Notice Solomon says that it is His garden, and His lilies, and he has gone into His garden to gather His lilies. Several years ago, one of my little grandsons died and went to be with Jesus. It almost crushed me, being the worst blow that ever came to me in life. As I read this Scripture, I thought to myself, why should we grieve, and why should not we be resigned to His will? It is God's garden and little Stephen was one of God's lilies. How precious it is to know that we serve a God who owns the garden and who owns the lilies.

I remember reading years ago of one of the English monarchs who came into his garden one day and plucked one of the rarest of the plants. The gardener himself had bestowed great care upon that flower, and had most cautiously and carefully cultivated it. When he found the flower had been plucked, in anger he said, "Who plucked it?" When he learned that the master himself had plucked the flower he held his peace, glad that the flower would please the master enough to pick it.

Beloved, I am happy to know that God has had His way, and that God's will has been done, and that God's providence is working all things after the counsel of His own will. If He chooses to come into His garden and pluck His lilies,

it is but that we might learn from His hand just the same as the eaglet learns from the parent eagle. To me, as I think of this, Heaven is just a little more real. God is just a little closer and eternity is not as far away.

I will never forget years ago that I was reading a story of a father who was a fisherman, who lived alongside a stream of water where he made his living fishing. Every night his little girl would place a light in the window that he might see to guide his boat into the shore. As she was being taken in death, she said, "Papa, I'll place a light in the window of Heaven for you."

Beloved, I think that that is the way that God deals with us in the taking of our loved ones. It is in order that there might be a light placed yonder to guide our affections and direct us toward Heaven itself.

### III

## GOD'S PROMISE FOR TOMORROW.

We read:

"But they that wait upon the Lord shall renew their strength; THEY SHALL MOUNT UP WITH WINGS AS EAGLES; they shall run, and not be weary; and they shall walk, and not faint" — Isa. 40:31.

It is good to know, beloved, that God renews our strength and that we are able to mount up as eagles.

## Recipe For Child Care

1 cup of Proverbs 22:6  
2 tablespoons of Proverbs 19:18  
Dash of Proverbs 23:13  
1 teaspoon of Proverbs 3:5  
½ cup of Titus 2:3 through 7

Mix all ingredients, add pound of persistence, one cup of love, and whip until right consistency. This recipe is recommended by the Creator of mankind. Please add a pinch of Ephesians 6:4.

The lesson is learned. The experience is passed through. Our strength is renewed. We learn to run and not be weary. We learn to walk and not be faint.

I come back to this fact that there is much that we don't know and don't understand, but it is good to look upon a sovereign God, and know that all things are well.

Here then are three great texts concerning the eagle—all of which vitally affect us as God's children. In Exodus 19:4, we learn that God sometimes carries us smoothly along. In Deut. 32:11,12, we learn that God sometimes stirs up the nest in order to teach us His lessons and truths we need to learn. In Isa. 40:31, we learn the promise of God's strength which He gives us day by day as a result of the experiences through which we pass.

He knows it all — the winding path,  
The steepness of the mountain-side,  
The roughness of the way;  
He knows it all — the haunting fear,  
The doubtings that distress,  
The wond'ring and perplexities,  
And all the strain and stress.  
He knows it all — each troubled thought,  
Each anxious wave of care,  
And every burden, every grief,  
Or cross that thou dost bear;  
He knows it all — thy weight of woe,  
Thine often tear-dimmed eye,  
The stabbing pain, the slow, dull ache,  
And sorrow's broken cry.  
He knows it all — be His to choose,  
And thine to take His choice!  
He knows it all! He planned it so!  
Then trust Him, and rejoice!  
May God bless you!

THE BAPTIST EXAMINER  
JUNE 15, 1974  
PAGE FIVE

## Joseph Wilson

(Continued from page one)

Now, there are some super-sweet, super-humble, super-holy preachers who take a strong stand against a remarried preacher. One of them told me he would never let a divorced preacher in his pulpit. I reminded him that he did not mind letting all kinds of heretics in his pulpit. I knew he did not want me in his pulpit. But I do not think it was my divorce. I think it was my strong preaching of doctrinal truth. Brethren, I have been stabbed in the back more by these super-people than any other kind. I get suspicious of people who are so sweet, humble, and holy — that is, in their outward show. Watch out for the man that is so sweet he wants to just hug and kiss you on the cheek. He might be another Judas. Joab is not the last person to take one aside, speak quietly to him, and then smite him under the fifth rib. Cf. II Sam. 3:27. I have observed that it is not the divorce men really object to, it is the strong doctrines some men forcibly proclaim.

When I left the great church in Winston-Salem, I told them that many of the people there had said they objected to Grace Baptist Church because of the attitude of Joe Wilson, Sr., because of the language he used, and because of his divorce. I told the church they would now learn that this was not true, but that these folk objected to the strong doctrines I preached and the boldness and frequency with which they were preached. This has proven true.

### I

Marriage ought to be one woman and one man for as long as they both shall live. This is clearly taught in Scripture and no one of us would deny this.

"What therefore God hath joined together, let not man put asunder" (Matt. 19:6).

"For the woman which hath an husband is bound by law to her husband so long as he liveth" (Rom. 7:2).

Now this is how marriage ought to be, and all God's people should endeavor to see that marriage is set forth and encouraged as a lifetime matter. But, my brethren, things are not always what they ought to be, and we must know what God teaches in such situations. I do most solemnly affirm that where a marriage is not for life, that sin and disobedience is always involved, on the part of one or both parties.

Since marriage should be for life, and since the marriage bond can only be dissolved prior to death, by sin and disobedience to God, one should give much thought, and, if saved, much prayer to the matter of marriage. Wrong marriages are the major reason for divorce. I urge you to be most sure and certain that God is leading in your marriage. Let it be clearly understood, that in this article, I am not advocating divorce or seeking to justify or to increase

the divorce rate in America. As much as any man, I insist that marriage should be for life. But I do want to know what God says about the possibility of Scriptural divorce and remarriage.

### II

Are there any grounds for a Scriptural divorce? Matt. 5:32 and 19:9 are very clear on this matter. They both declare clearly, and beyond honest controversy, that fornication is a ground for a Scriptural divorce. "Saving for the cause of fornication" in 5:32 and "except it be for fornication" in 19:9 make this very plain. Few would dare to dispute the clearly taught truth that fornication gives ground for a Bible divorce. The question may be asked as to what constitutes fornication. Some run to an English dictionary, and say that fornication is sex between single people. They then take the position that if you marry a person believing such to be sexually pure to that time, then learn that such a one had sex before marriage, then you can get a divorce. But that, no matter what one does after marriage, you cannot get a divorce. How utterly stupid is such an argument! The dictionary: Webster says, "In the Bible, any unlawful sexual intercourse including adultery" in defining fornication. Under "fornication," Funk and Wagnalls has this: "In Scriptural use, adultery, incest, prostitution." The word "fornication" is used in I Cor. 5:1 when certainly one of the parties was married. The Greek word which is translated fornication is used to refer to harlots. It is used for prostitution, and for a house of prostitution in Greek usage. The Scriptural usage of fornication and adultery give us the following distinction. Fornication is the word used for sex sins of all sorts including incest, adultery, homosexuality, and so on. Adultery, is the word used for the one sex sin of sex between married persons. So, sexual sins on the part of one party to a marriage is a ground for a Scriptural divorce.

### III

Is there any other ground for a Scriptural divorce?

"But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases" (I Cor. 7:15).

Here we learn that causeless, determined desertion on the part of one party to a marriage breaks the marriage bond and is a ground for a Scriptural divorce. The words "not under bondage" make this very clear, and are susceptible to no other interpretation.

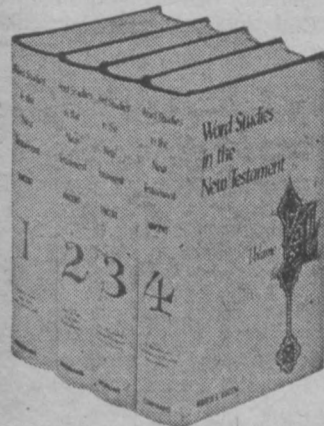
Marriage is a bond which gives certain privileges and involves certain responsibilities. When a party deserts the other, they rob the other party of the privileges of marriage, they fail to fulfill the responsibilities of marriage, and God declares that the marriage bond is broken. It might be asked how this can be reconciled with the "except" of Matt. 19:9. Jesus (Continued on page 6, column 1)

## WORD STUDIES

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# WHAT THE BIBLE TEACHES ABOUT BAPTISM

By PASTOR R. NELSON  
Thornwood Baptist Church  
Ada, Michigan 49301

## I The Importance Of Baptism

Baptism will not take you to Heaven, neither will the lack of it prevent one from entering Heaven. Salvation is a gift of God's sovereign grace through faith in Jesus Christ (Eph. 2:8,9).

Because baptism does not have saving merit, some declare it to be non-essential with the result that they even scorn and neglect this sacred ordinance. In light of this attitude consider the following matters:

Jesus set an example by being baptized Himself. He said, "It becometh us to fulfill all righteousness" (Matt. 3:15). Would you suggest that Jesus Christ erred in being baptized?

Christ also said, "Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven" (Matt. 5:19). Here is one of the Lord's commands (Matt. 28:19,20): Make disciples of all nations, then baptize these disciples, and then teach them. "Jesus made and baptized more disciples than John" (John 4:1).

The early disciples commanded new converts to be baptized the moment that they gave evidence of conversion. This matter was not optional or the choice of the new believers, but an imperative (Acts 10:48).

It was the common practice of the early church in their evangelistic campaigns not merely to preach the gospel and have people converted, but to baptize the new disciples. Look up these accounts of such evangelism: (Acts 2:40,41,47; 8:12; 8:36,37; 16:15; 16:30-34; 18:8).

## II The Proper Subjects Of Baptism

The Bible lays down two requirements before any one can be baptized: **repentance and faith**. Notice what preceded baptism: Acts 2:41, "gladly received his word;" Acts 16:15, "whose heart the Lord opened;" Acts 16:32-34, "believing" was baptized; Acts 8:12, "believed and were baptized;" Acts 18:8, "hearing believed and were baptized;"

Acts 8:36, "What doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest;" Acts 2:38, "Repent and be baptized."

The Bible is absolutely silent on the baptism of infants. It is not commanded, inferred, nor is there any example of such. You will look in vain for just one verse of Scripture to give proof.

An infant cannot think, let alone repent or believe. Thus, we conclude that infant baptism is not Scriptural.

## III The Proper Mode Of Baptism

The word "baptize" found in the Greek New Testament comes from the word "baptizo" meaning to "immerse" or "dip." Check any Greek lexicon. The English translators of the Bible failed to translate this word but transliterated it. There are other Greek words "rhantizo" meaning "sprinkle" and "cheo" meaning "pour." These last two words are never used with the church ordinance of baptism.

Look up these **baptismal services** held in the New Testament: Jesus "was baptized of John in the Jordan and straightway coming UP OUT OF THE WATER" (Mark 1:9-11). Why go into the water for a few drops?

"John was baptizing in Aenon near to Salim because there was MUCH WATER THERE" (John 3:23). "Philip and the eunuch went down INTO THE WATER" (Acts 8:36-39).

The picture that baptism presents. Baptism is to portray a burial and resurrection.

"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" (Romans 6:4).

The historical testimony of church leaders shows that immersion to be the practiced mode.

Cardinal Gibbon (Catholic) said, "For seven centuries after the establishment of Christianity, baptism was usually conferred by immersion."

Martin Luther said, "They ought to be entirely immersed and immediately drawn out." (Sacrament for Baptism by Luther).

Luther had all his children immersed.

John Calvin (Reformed) said, "Baptize signifies to immerse and it is certain that immersion was the practice of the early church" (Institutes, B IV, ch. 15, sec. 19).

## IV The Purpose Of Baptism

This ritual is an outward testimony of an inward work of God's grace. Baptism symbolizes our **identification with Christ** in His death, burial and resurrection. "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Colossians 2:12).

It also symbolizes the **effect of our union with Christ** whereby we walk in newness of life.

"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" (Romans 6:4).

It also symbolizes our **discipleship** to Christ in that we have put on Christ.

"For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26,27).

## V Some Alien Baptisms

The Catholics and the Lutherans hold to almost an identical view of baptism as taught by Augustine: "Baptism is the sacrament for removing the guilt of the sinful condition with which man is born."

With baptism, the Spirit is received for the beginning of a renovation in a continued life of forgiveness of the daily sins, in which this morbid leaning is more and more reduced" (Churches and Sects of Christendom" J. Neve, p. 95).

The Reformed and Presbyterian view of baptism is related to their theological theory called "covenant theology." This doctrinal system is based upon the idea that both the physical and spiritual promises given to Abraham belong to the Christian Gospel (referred to as the New Covenant, Heb. 10:16,17; I Cor. 11:25). As one reads of this Abrahamic covenant (Gen. 12:2,3; 17:1-14), he can see the physical blessings of the

Jews being multiplied, a land called Canaan given, but also the spiritual blessings of promised salvation through Jesus Christ who was the distant seed of Abraham (Gal. 3:14-16). The Reformers will not separate these physical and spiritual promises. As a result they Christianize the Old Testament and Judaize the New Testament with some strange results:

They say baptism takes the place of the circumcising of the males, yet they baptize both male and female. They do not baptize the stranger and slaves in their houses like Abraham did (Gen. 17:12).

They claim that when children of their church members are baptized, they are given the "sign and seal of the covenant of grace," thus declared to be a regenerated child of God and a church member until they prove to be otherwise. This results in unconverted church members, children with false hopes, and salvation by "blood and flesh" (John 1:13), rather than by the regenerating power of the Holy Spirit (Titus 3:5). We note that Galatians 3:6-9, 26-29 makes it clear that only true believers are of the seed of Abraham and not physical seed.

If there is no distinction between the physical and spiritual promises of Abraham, then the covenant theologians ought to take a trip to Palestine and claim the land as their promised inheritance.

Infant baptism turns salvation by grace into a mockery. The great Calvinistic theologian, Charles Hodge says: "Those parents sin grievously against the souls of their children who neglect them to God in the ordinance of baptism. Do let the little ones have their names written in the Lamb's Book of Life, even if they afterwards choose to erase them; being thus enrolled may be the means of their salvation" (Systematic Theology, Vol. 3, p. 388).

## VI A Proper Administrator Of Baptism

As one reads about baptism in the Bible they soon realize that Christ gave the ordinance of baptism to the New Testament church. This means that the YMCA, Ladies Aid, summer Bible camp leader, or any other self-appointed religious person has not the authority to administer baptism. The local, visible church does the baptizing.

## Joseph Wilson

(Continued from page five)

gave only one ground for divorce. Paul adds another in I Cor. 7:15. But, really it is not another. When a person just will not live with their married partner, it is almost without exception the case, that there is somebody in the woodpile. Adultery has taken place, is taking place, or soon will take place. But, since this would be often hard to prove about the de-

serter, God sets forth the act of desertion as a ground for divorce.

## IV

Can a person with a Scriptural divorce, Scripturally remarry?

"Whosoever shall put away his wife, EXCEPT it be for fornication, AND SHALL MARRY ANOTHER, committeth adultery" (Matt. 19:3).

It is utterly stupid and ignorant beyond excuse to argue that a person can have a Bible divorce, but

he cannot remarry. If you can read plain English — if you can add 2 and 2 and get 4, you should know that a Bible divorce entitles one to a Bible remarriage. The word divorce means in Greek and in English: "To break the bonds." The Greek word means, "to loose away from," "to set free." Now there are men who are so thoughtless on this subject as to say — one is set free from the bonds of marriage with a Scriptural divorce — but he cannot remarry. What freedom is this, my brother? I well nigh lose patience with one who is so dull and dense in understanding. I challenge you, my brother, to use the common sense God gave you. How on earth can one have the marriage bond broken, and be set free from that bond, yet cannot marry again. You are in direct rebellion against the inspired Word of God ("divorce" and "not under bondage" are inspired) when you hold as you do. Come on now, face the facts. God gives a divorce. God sets free. Yet, some of you, in your hard-headed ignorance, teach that a man is still bound by that marriage and cannot marry again. Brother, does death break the bond? Can one then remarry? Well, God says that fornication and desertion break the bond. Yet you say one cannot remarry. Is this the freedom God gives? Free, yet still held fast by the bond? How can these things be?

Someone will say that Jesus gave the right to divorce, but not to remarry. Read Matt. 19:9 again. Did not Jesus say "and marry another?" Did Jesus in this verse not give the right to put a wife away and to marry another? Can't you read? It is as clearly spelled out in this verse as it possibly could be. The person who reads Matt. 19:9 and says that one can put

away his wife, but cannot marry another is unable to read, unable to understand the truth of the Bible. My brother, I warn you against your failure to receive what is so clearly written in God's Word.

Someone will then say that Mk. 10:11; Lk. 16:18; and Rom. 7:2 do not give any right to remarry. It is true that this is not mentioned in these verses. It is also true that the right to divorce is not mentioned in these Scriptures. Search and see. Yet men will admit that Matthew 19:9 gives the right to divorce when these other verses do not. But they refuse to see that Matt. 19:9 also gives the right to remarry. Furthermore, when we study a subject in the Bible, we must use the "rule of harmony" in our understanding thereof. If one denies the right to remarry, he cannot possibly harmonize Matt. 19:9 and Lk. 16:18. Try it and see. Let me know how you come out. But the harmonizing of these Scriptures teach us that the general rule is that marriage is for life, but that there is an exception to this rule. Now, by this interpretation, I believe both verses. But, if you say one

cannot remarry, you do not believe Matt. 19:9. Show me how you can.

## V

Can a man who is divorced and remarried hold the office of pastor or deacon? "A bishop then must be blameless, the husband of one wife, vigilant, sober . . ." "Let the deacons be the husbands of one wife . . ." (I Tim. 3:2,12).

"If any be blameless, the husband of one wife, having faithful children . . ." (Titus 1:6).

The above verses are perverted and abused, and then used to do great harm to some of God's called men. One man taught that a person could have a Scriptural divorce and could Scripturally remarry, but went on to say it might be best for him to stay in the background in the church, and not hold office, or do work in the church. Away with such rubbish! If they have a God-given right to divorce and remarry, they have a God-given right, yea, a God-given command, to serve the Lord in His church. Will we rob men of what God gave them and encourage them to disobey the Lord? One (Continued on page 7, column 1)

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## EVOLUTION???

Although there is nothing to this idea of evolution proposed by Dr. Charles Darwin, some church folk often seem stubborn as **mules** about church work, sly as a **fox** in their own business dealings, busy as **bees** in spreading the latest gossip, blind as a **bat** to the world's needs; quiet as a **mouse** in spreading the Gospel; but have eyes like a **hawk** to see the mote in their brother's eye. They are eager as a **beaver** about a bazaar or barbecue, but lazy as a **dog** about prayer meeting; mean as **snakes** when things do not go their way, but gentle as a **lamb** when they need the pastor's aid; noisy as **crows** for the church to advance, but slow as **snails** in visiting the unchurched. Many are **night owls** on Saturday night, but **bed bugs** on Sunday morning; slippery as **eels** on Sunday night and scarce as **hen's teeth** during revival.—The Message of Life.



## Joseph Wilson

(Continued from page 6)

might say that folk would look down on the church for using divorced persons. Let the pastor teach the truth about this to the church, and let the church be obedient to the Bible.

But men will say that the pastor and the deacon is to be the husband of one wife. Well, so what! Tell me if it is all right for the rest of the members to have two or a dozen wives. There is NO double standard set forth in the Bible as to the life of the pastor and deacon. There are not some things that the pastor and deacon should not do, but it is all right for the rest of the members to do them. Show me. The pastor ought not to have two wives. Neither should any other man.

Furthermore, if we are going to believe the Bible instead of the traditions of men, if a man has a Scriptural divorce from a woman, she is no longer his wife. Now chew on that a spell. Tell me how God gives a man a right to put away his wife, but some hardheaded preacher says she is still his wife. So if one has a Scriptural divorce, and marries again, he is the husband of one — and only one — wife.

It is strange how men make so much of this one thing. Titus 1:6 says the elder should have faithful children. Will these divorced preacher-fighters say that a man cannot be an elder unless all his children are saved? Why won't they? Titus 1:6 says, "the husband of one wife, having faithful children." Who gave some of you the right to tear this verse apart, and put men out of the ministry who do not meet your mis-interpretation of one part of it, but you never open your big mouth about the other part? Come on now. Let's do some study. Let's be consistent. Can a man preach if he is not

married? Can he preach if his wife is dead, and he has not remarried? Can he preach if he does not have children? Can he preach if his children are not all saved? You will say yes, yes, yes. Then tell me how it is, and why it is, that you pick out one thing, raise the very devil about that, and don't bother with the rest of it. A man can have been a murderer, a criminal of any sort, yet he can be a preacher. But if he was ever married and divorced and remarried, he can never be a preacher. What God is this? This God who forgives every sin of the deepest hue, and allows men to go on and serve Him, but not this one sin of remarriage — sin you say? — not God!

Men have been greatly hurt by preachers not knowing what they were talking about in this matter. Men and women, who have the God-given right to seek another companion, and have a good home, and a happy, God-honoring marriage, have had this stolen from them by ignorant and hard-headed preachers. Look out, my brother, lest God bring your sin against others upon your own head or the head of your loved ones. God says, "It is not good for man to be alone," and this applies as much to the person with the God-given right to remarry, as it does to those not yet married.

How many preachers have suffered over this. Many of God's preachers have been maligned, and fought against, over this. God has called them. God has used them. Yet, ignorant, hard-headed preachers who will not study, and will not admit their error, have sought to keep these men from the work to which God has called them. I praise God that our sovereign God is greater in power than these ignorant preachers. He has opened doors, sent His men through those doors, blessed their efforts, in spite of all the combined efforts of ignorant preachers. Oh, my brother, beware lest you be found fighting against God. I beg you do not join with the devil in trying to close doors for God-called men, or seeking to hurt the influence of God-called men. But I tell you this, that your ignorance will not defeat the purposes of a sovereign God. I know preachers who are preaching, being blessed of God, being used by God, in spite of the fact that some ignorant preachers tried with all their might to defeat this. Praise God! Praise God! Preacher, please study this matter. The truth is clear. Please do not rob men and women of a God-given privilege. Please do not fight against God-called men, and seek to hurt their ministry. It is a very serious matter. The Bible is very clear. You will answer to God for this part of your ministry. Be sure that it is in harmony with God's Word.

VI

Can the guilty party ever remarry?

A question could be raised at this point, but I believe the Bible is clear. The guilty party will have

to answer for his sin. But still the marriage bond is as much broken for this one as it is for the innocent party. It seems clear to me that one could thus remarry.

Shall this one sin be held against a person for life? Are all sins forgiven except this? Let the guilty party repent. Let him believe on the Lord Jesus Christ for salvation. If he were saved and yet guilty of this sin, let him confess his sin and receive God's wonderful forgiveness. Then let him go forward in living for and serving God. Let him have another marriage and seek to make it what God would have it be. Just as one may get right with God as to any sin, let him do the same here. Then praise God for His mercy and grace, and go on, dear brother or sister, and serve God in His church.

Surely, no one would advocate the breaking up of second marriages, or seeking to return to the first marriage. How absurd this would be. If you are innocent, or if you are guilty but repentant, go on and have a happy marriage and a God-glorifying home.

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please. You say a person can never remarry even with a Scriptural divorce. You say such are living in adultery. Then put them out of the church. Not just an office in the church, but out of the church itself, for if they are living in adultery, they should not be members of the Lord's church. See how inconsistent you are. Let's go whole hog. Or are you after their numbers and money? I beg every preacher reading this, to study the matter thoroughly and carefully. You will face it. You will help or hurt others in this matter. I would be most happy to discuss this with you at length. So study, and see, and follow the truth. May God bless you all.



## Divine Healing

(Continued from page one)

with very few exceptions, in the time of Moses and Joshua, and in the time of Elijah and Elisha. This is a remarkable fact, and indicates that in Old Testament times miraculous displays of Divine power were not the normal method of God's working. Trench, in his "Notes on the Miracles," says, "It is not my belief that she (the Church) has this gift of working miracles, nor yet that she was intended to have and only through her own unfaithfulness has lost it; nor that her Lord has abridged her of aught that would have made her strong and glorious in not endowing her with powers such as these." As "a strong presumption against the intended continuance of these powers in the Church," he goes on to say that we may take "the analogies derived from the earlier history of God's dealings with His people. We do not find the miracles sown broadcast over the whole Old Testament history, but they cluster round a very few eminent persons, and have reference to certain great epochs, and crises of the kingdom of God. Abraham, the 'friend of God' and

'father of the faithful' — David, the theocratic king — Daniel, 'the man greatly beloved,' are alike entirely without them; that is, they do no miracles; such may be accomplished in their behalf, but they themselves accomplish none. In fact, there are but two great outbursts of these: the first, at the establishing of the kingdom under Moses and Joshua when, as at once is evident, they could not have been wanting; the second, in the time of Elijah and Elisha; that also a time of the utmost need, when the Levitical priesthood being abolished, and the faithful only a scattered few among the ten tribes it was a question whether the court religion which the apostate kings of Israel had set up, should not quite overbear the true worship of Jehovah. Then, in that decisive epoch of the kingdom's history, the two great prophets, they, too, in a subordinate sense the beginners of a new period, arose, equipped with powers which should witness that He Whose servants they were, was the God of Israel, however, Israel might refuse to acknowledge Him. There is in all this an entire absence of prodigality in the employment of miracles; they are ultimate resources, reserved for the great needs of God's kingdom, not its daily incidents; they are not cheap off-hand expedients, which may always be appealed to, but come into play when nothing else would have supplied their room. How unlike this moderation to the wasteful expenditure of miracles in the legends of the middle ages! There is no perplexity that can occur so trifling that a miracle will not be brought in to solve it; there almost no saint, certainly no distinguished one, is without his nimbus of miracles around his head; they are adorned with these in rivalry with one another, in rivalry with Christ Himself. That remarkable acknowledgment, 'John did no miracle' (John 10:41), finds no parallel in the records of their lives" (Notes on the Miracles, by Archbishop Trench, Preliminary Essay, pp. 49,50).

When the Lord smote Miriam with leprosy in consequence of sin, "Moses cried unto the Lord, saying, Heal her now, O God, I beseech Thee," and after seven days she was allowed to come again into the camp (Num. 12:9-15). Even in this case the healing may not have been immediate. Certainly, however, it may be regarded as a miracle. Naaman's recovery from leprosy was miraculous.

In regard to leprosy in general it is remarkable that in the Old Testament God does not provide for the healing of lepers, but only gives injunctions as to what should be done if cleansing had taken place. There is no provision for the miraculous healing of leprosy. When we come to the time of our Lord and His apostles we find that miracles of healing abound. It would have been strange if it had not been so. The manifestation of God in human form when the Eternal Word and the Eternal

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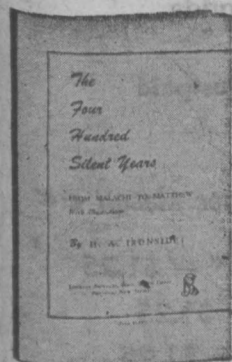
Son became flesh is, we suppose, the most wonderful and the most marvellous event in the history of the world. Trench well says, "It is no wonder that He Whose name is 'Wonderful' (Isa. 9:6) does works of wonder; the only wonder would be if He did them not. The sun in the heavens is itself a wonder; but it is not a wonder that, being what it is, it rays forth its effluences of light and heat" (Notes on the Miracles, p. 8). It is remarkable, however, that our Lord wrought no miracles until after He was thirty years old. His first miracle followed His baptism (John 1:33; 2:11; Luke 3:22,23). He must have been constantly in contact with sickness and disease during the greater part of His life on earth, and yet He refrained from exercising His Divine power to heal. Not until He entered upon His public ministry did He display His healing and miraculous powers. And why did He work these miracles? It was to attest the truth of His claims and of His message. "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me" (John 5:36). He was thus "a Man approved of God by miracles and wonders and signs which God did by Him" (Acts 2:22). How could any one have been (Continued on page 8, column 1)

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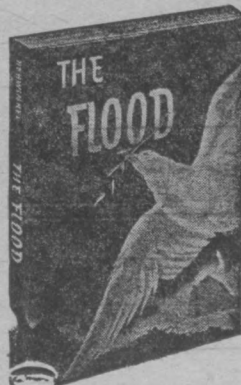
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PAGE SEVEN



## Divine Healing

(Continued from page seven)

lieved that He was the incarnate Son of God if such miracles, wonders, and signs had not been wrought in attestation of such a stupendous claim? It is true that the greatest sign of the truth of His claim is His resurrection from the dead, but the other signs were also needful (see Matt. 12:38-40; Rom. 1:4). In reference to our Lord's miracles the Apostle John says, "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name" (John 20:30, 31).

"That the Church has had these wonders — that its first birth was, like that of its wondrous Founder, wonderful — of this it preserves a record and attestation in the Scriptures of truth. The miracles recorded there live for the Church; they are as much present witnesses for Christ to us now as to them who actually saw them with their eyes. For they were done once,

that they might be believed always" (Trench, *Notes on the Miracles*, p. 53, Italics ours). Hence, when once the truth of our Lord's claims and testimony as set forth by Himself and His apostles had been fully established there was no further need for the miracles and wonders and signs which accompanied their ministry.

5. **Fifthly, we are taught that the Lord's healing power is normally exercised slowly and not miraculously.**

No Christian man doubts the Lord's power to heal immediately and in a miraculous way, but we do not find healing of disease was usually miraculous in Old Testament times. That the Lord in answer to His people's prayers, and by the use of means, did heal all their diseases, and does so still from time to time, when it pleases Him, is a matter of experience. We believe, however, that He does not usually remove sickness at once any more than He usually removes any other trial at once. Our Lord teaches us to persevere in prayer. He Himself allowed the woman of Canaan to go on praying, and greatly tested her faith ere He granted her request. The

imprisonment of Peter was a great trial to the Church of God, and prayer on his behalf was made without ceasing. God could have released him at once, but He tested the faith of His people by delay. Sickness is part of our discipline. It is one of the ways in which the Lord chastens His people, but it would be robbed of its spiritually-helpful effects if it were removed almost as soon as it were experienced. Our heavenly Father is pleased to chasten us for our profit. Such chastening or discipline does not seem to be joyous for the present, but "afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:10, 11). Even in Apostolic days miraculous healing was not always resorted to. The Apostle Paul did not resort to miracles for his own personal benefit. Otherwise, he might have saved himself from stripes, imprisonments, deaths, stonings, shipwrecks, weariness and painfulness, hunger and thirst, cold and nakedness (see II Cor. 11:23-27).

He had to endure "a thorn in the flesh" which was given to him to keep him humble. Although he besought the Lord thrice to remove it, his request was not granted.

Timothy, Paul's own son in the faith, had a weak stomach and suffered often from infirmities, but the Apostle refrained from exercising the signs of an Apostle to heal him (I Tim. v. 23). He contented himself by giving him advice as to his health. Trophimus was suffering from sickness, but the Apostle refrained from working a miracle to heal him. He left him at Miletum still suffering (II Tim. 4:20).

The Apostle John says to Gaius, "Beloved, I wish above all things that thou mayest prosper, and be in health even as thy soul prospereth" (III John 2). Fausset says, "Perhaps John had heard from the brethren (verse 3) that Gaius was in bad health." This seems likely. Hence the Apostle expresses good wishes and prayers for his bodily health, but he makes no suggestion of a miraculous cure.

It sometimes happens that a patient gets very low, and both physicians and attendants become almost hopeless of recovery. Prayer to God then becomes more urgent, and a marked and early change for the better takes place which is felt to be almost miraculous. There can be no doubt that God does in His mercy, and in answer to prayer, greatly accelerate the recovery of some of His people, and give them special reason to praise Him for His healing and restoring mercies. All healing is from Him even though He uses means and grants recovery slowly, rather than with immediateness which is rightly regarded as miraculous.

6. **Sixthly, Scripture seems to teach that miraculous gifts were not permanently bestowed upon the Church.**

Sickness is only one of the many sorrows which are the result of sin. Wars, famines and earthquakes are due to sin. Why should we expect miraculous power to be employed to remove sickness and not to remove war, famine and earthquakes? Yet we know that these are predicted and will certainly characterize the present dispensation (see Matt. 24: 6, 7).

In Apostolic times the gift of healing was one of many supernatural gifts which were bestowed on various members of the Church. To one was given "the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another

divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will" (I Cor. 12:8-11). It is important to notice these last words which we have italicized. The Holy Ghost divided all the supernatural gifts enumerated to every man severally as He Himself (the Holy Ghost) willed. Not according to the merits or wishes of men, but according to His Own will He distributed these gifts. It follows that if these supernatural gifts were intended to be permanent they would have been permanent. The will of the Holy Ghost would have been expressed in their continuance. Dr. Charles Hodge says, "The only evidence that an office was intended to be permanent is the continuance of the gift of which it was the organ, and the command to appoint to the office those who are found to possess the gift. The only evidence that God intended the eye to be a

says, that 'they shall fail' — not, shall not come true, but shall become obsolete as a phenomenon. And so I think they are at present. And why? Surely, because the Scriptures of the prophets, Old and New, are perfect in our hands" (*The Public Ministry of Women*, pp. 13, 14). If, therefore, prophecies and tongues were to become obsolete, so would also the other supernatural gifts of the Spirit, including miraculous healing.

The promise, therefore, of miraculous signs in Mark 16: 17, 18 would refer only to Apostolic times.

In like manner the directions given in the Epistle of James (5: 14, 15) would refer only to Apostolic times when the Holy Ghost, in the exercise of His sovereign will, bestowed miraculous gifts on many of His people. Anointing the sick with oil is associated with these supernatural gifts (compare James 5:14 and Mark 6:13). Of course, the injunction, "Pray one for another, that ye may be healed", is a permanent Christian duty, and is regularly practised by believers generally. The Lord does heal His people's diseases now when it pleases Him, and He thus answers His people's prayers. The fact that the answer comes slowly and not miraculously does not make it any the less an answer to their believing prayers.

It is important to observe that the gift of healing was only one of many supernatural gifts which the Holy Ghost bestowed on many of God's people in Apostolic times. The apostles not only healed the sick; they raised the dead, they spake with tongues, and they prophesied. If the gift of healing is permanent, so also must the power to raise the dead, to speak with tongues and to prophecy be permanent. Why should the claim to heal the sick miraculously be made without also making the claim to raise the dead? Moreover, if the doctrine now being taught in regard to healing the sick be pressed to its logical conclusion, it would drive death out of the world. If a man of 40 may be healed miraculously, why not a man of 90? If immediate healing may be experienced once, why not many times?

If a man may thus be cured once, why not always? Why, then, should he ever die? The doctrine will not hold good always. Therefore, in our view, it is unsound.

(There is a prevalence of so-called teaching of Charismatic gifts of a dangerous unscriptural character, which our friend Thos. Houghton answered in his day, which answer we think cannot be improved upon today. We therefore share the paper with our readers. Ed.).

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permanent organ of the body is, that He has perpetuated the faculty of vision" (Hodge on I Corinthians, chap. 12:28).

The miraculous gifts were distributed in Apostolic times according to the sovereign will of the Holy Ghost. God bore witness to the testimony of the apostles, "both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will" (Heb. 2:4).

That the supernatural gifts were intended only to be temporary appears from the Apostle's teaching in I Corinthians 13. He says "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away". On the other hand, he teaches that faith, hope, and charity, the ordinary graces of the Spirit, were to abide (verses 8-13). The late Bishop Moule says, "And this same Epistle, in a memorable passage (13:8) speaks of Christian prophesying, and

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