

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony; if they speak not according to this word."

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

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WHOLE NUMBER 2003

BEGINNING THIS WEEK . . . PART I

FAKE AND FRAUD OF FAITH HEALERS

By **RAYMOND WAUGH, SR.**
Midland, Texas

PART I

Although he has succeeded quite "wonderfully" before the world as a "faith healer," maybe we can hope that some have not been fully hypnotized by Satan and may remember some details from the past. Perhaps some who yet live can recall that famed TV "healing show" on which this male leader among the "faith healers" presented a dear lady suffering from cancer as the recipient of his "healing touch," only to learn that she was already dead some two weeks later when the program which had been previously taped was aired! More recently, of course, some portions of the media have documented rather fully that a medical doctor who is a reputable surgeon has proved beyond any question or doubt that the investigation of 26 supposed healings of the famed female "faith healer" of our time provided some negative results;

that is, he "didn't find a single cured patient in the group." Yet, multitudes continue to hang-on to her slowly-enunciated words, raise their hands at her invitation, make their piteous journeys to her "shows," and contribute penury to her amassed wealth.

Is This The Age of Natural Sight?

The thing we need to realize in our generation is that light which comes by way of natural eyes is not always truth in God's sight. It was in the Garden of Eden that Eve, "Saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Eve saw that the tree was good for food with her natural eyes, and she was deceived. Thus, sin entered her husband's life and upon his posterity.

Further, we never want to forget

that the serpents which the devil-possessed magicians cast at the feet of Pharaoh appeared as real and even more numerous than that which Moses had Aaron cast before Pharaoh. The wise Christian will also remember that it was the lust of the eyes which caused David his terrible, costly sin with Bath-



RAYMOND A. WAUGH

GIVING ACCESS . . .

THE TABERNACLE DOOR

By **WILLARD WILLIS**
Monroe, Ohio

Exodus 26:36,37.

"And thou shalt make an hanging for the door of the tent, of blue and purple, and scarlet, and fine



ELDER WILLARD WILLIS

twined linen, wrought with needle-work"—Exodus 26:36.

A door has at least two purposes. These purposes are to shut out and

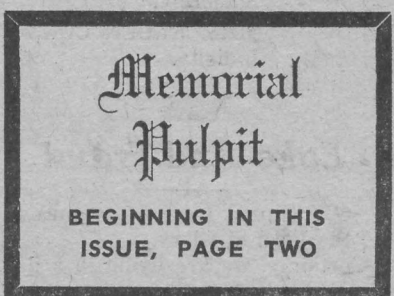
to give entrance. We think of a door as having a key and we also think of a door as giving access to only certain people. The door to your house, for example, is to be entered by only the immediate family. Strangers, without your authority, are forbidden to enter.

The door before us either shuts out strangers from the holy place or gives entrance to the priests — God's chosen people. Those who were given entrance, found themselves in the presence of the table, shewbread, lampstand and golden altar. Their entrance into this choice place had been by way of the door (Christ). We are informed by the following Scripture that all of our contacts with the Father, no matter what their nature, must be through Christ, our door.

"BY HIM therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" —Hebrews 13:15.

It is interesting and instructive to note that the door which is before us was between those things in the outer court and those things in the holy place. We see, then, that even the regenerate may have a closed door, as far as fellowship (Continued on page 6, column 5)

sheba. Our hearts and minds should be ever ready to believe—though the matter is seldom, if ever discussed — that the miracle-workings of Judas evidently appeared as real as those of Jesus' born-again disciples, though Judas was a devil and the son of perdition from the beginning, according to Jesus' own personal testimony. We



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should never forget that Judas' words and works in the midst of the disciples were so apparently real that, even in the last hours of Jesus' earthly ministry, His apostles were not able to determine who was of the devil and who would betray Him. Neither should our minds ever be closed to the fact that the Jews, as a people, looked for signs which could satisfy the lust of their eyes and their fleshly desires but rejected, utter- (Continued on page 2, column 3)

IS THY NEST IN A ROCK?

By **LARRY HAYZLIP**
McDermott, Ohio

The question I would like to ask every reader of this paper is, "Is your nest in the Rock?"

In Numbers 24:21 we read: "And he looked on the Kenites, and took up his parable, and said, "Strong is thy dwelling place, and thou puttest thy nest in a rock." Lost persons, I ask you, how strong is your dwelling place? Is everything you hope for just in this life or do you have any thoughts for tomorrow and what it brings? Job 14:1-2 tells us "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not." I ask you to look back at your life. How many days have been troubled days? You would have to say most of them if you are truthful with yourself. But we try just to remember the good things that happen to us.

How fast a person's life is over, regardless of what age he or she lives to be. Ask anyone from 30 years to 90 years of age and he will say that it only seems as yesterday when he was a young man or woman. It seems the longer you live the worse this life on earth gets. Has anyone known a span of time when this world has gotten better? It seems year after year more troubles face everyone: crimes increase daily, air pollution, water pollution, shortages of fuel and of food; half the world starving. If all we can hope for is in this life, we are a people most miserable.

But there is good news. There is a Saviour that died on the cross of Calvary to pay our sin debt. "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures." I Cor. 15:3,4. Dear friend, if you can believe that your sins (all of them — past, present and future) were paid for by Christ on Calvary nearly 2,000 years ago, and that He lives making intercession for us, then you know the wonderful security of your nest in the Rock.

I Corinthians 10:4 tells us: "And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ."

There is no other way of salvation and comfort. Not by our works as Titus 3:5 says: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost." Works mean anything that a person does to obtain salvation, such as baptism, keeping all the commandments, living a good clean life, going to church, praying or begging for salvation. None of these will save you. Only by, and I say again, only believing that Christ died for your sins (all your sins) and that He rose again, can you ever be saved.

I pray for you, lost sinner, that the Lord will lead someone to bring you the word and the comfort of the "Nest in the Rock" — our Lord and Saviour Jesus Christ.

A Study As To Total Depravity And Inability

By **R. E. POUND, II**
Memphis, Tennessee

In the Bible, the gospel is presented under five basic points. These points are developed through scientific analysis. The first point deals with what the Bible presents about man. The Biblical view of man is plainly stated. But, like other major doctrines in this age, the spirit of antichrist has sought to change laws, times and customs. Therefore, the doctrine is misunderstood. The Bible is plain about man's power toward God and his standing before God. The first point of the gospel desires to present man as the Bible presents him. To view man as GOD SEES HIM is total depravity and inability. In so doing, there is a set of terms which define the subject and outline this concept of the gospel. In the science of theology, this doctrine is known as TOTAL DEPRAVITY AND TOTAL INABILITY.

Most Baptists claim to believe this doctrine today, but their doctrine is one of Arminian foundation. They have the name to take away their reproach, Isa. 4:1. Their depravity is only a partial depravity. Their inability is only a partial inability. They have the sinner

depraved except in will and desire and, therefore, he is able to co-operate with God in the saving of his soul. Hence, the modern concept among Baptists is that man is



R. E. POUND, II

a sinner in body and mind, but the will and conscience is all right, and that he has ability to cooperate with the Holy Spirit in divine things. Man is not dead in sins, (Continued on page 4, column 4)

READING TO AVOID

Charles Haddon Spurgeon had this to say about spiritual poison: "I am asked sometimes to read an heretical or an infidel book. Well, if I believed my reading would help its refutation, and might be an assistance to others in keeping them out of error, I might do it as a hard matter of duty; but I shall not do it unless I see some good will come from it. I am not going to drag my spirit through a ditch for the sake of having it washed afterward, for it is not my own. It may be that good medicine would restore me if I poisoned myself with putrid meat, but I am not going to try it. I dare not experiment." (Continued on page 8, column 5)

The Baptist Examiner Pulpit

Sermon by **Roy Mason**

"DETOURS AND HOW TO TAKE THEM"

"For 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.

I am going to discuss something that you all know something about — DETOURS. And I don't know of any better text to use than Romans 8:28.

I have probably preached on Romans 8:28 before, and I will probably preach on it many times

more. This is a verse that we need to read and think about often for the help and encouragement that it will bring to us. I like to preach along such lines as this. Very often it is necessary to reprove and rebuke, but personally, I never do it because I like to. Any and all of us need rebuke and sometimes we need the skin almost peeled off of us.

Any Christian who takes exception because a sermon hits him

offers certain proof that he needs to be hit. We expect sinners to take it when we tell them that they are going to Hell and when we rebuke their sins, but what about Christians? Very often they are thinner skinned than unsaved persons, for they take offense if anything is said that applies to them. Well, I have never in my life trimmed my message because I thought that some church mem-

(Continued on page 5, column 2)

WAIT AWHILE

A little boy made a boat. He went off in high glee to sail it on the water. Presently, it got beyond his reach. In his distress the little boy appealed to a big boy for help, asking him to get it back for him. Saying nothing, the big boy picked up some stones and seemingly threw them at the boat. The little boy thought he would never get his boat back, and that, instead of helping him, the big boy was annoying him. But presently, he noticed that, instead of hitting the boat, each stone went beyond it, and made a little way which moved the boat a little nearer to the shore. Every throw (Continued on page 8, column 5)

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JOHN R. GILPIN, Jr., Editor (Temporary)

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Dear Family and Friends of Bro. Gilpin:

I never had the honor of meeting this Christian giant. To me, that is what he was. I have enjoyed the paper and looked forward to its coming, because I knew when I read its contents, I was getting the meat and not the milk of the Scriptures. It always exalted God, and not man.

My prayer is that God will raise up another giant to carry on, if it is His will. I really do not want to think of not receiving the paper.

Sincerely,

LOUISE ROLLINS,
Illinois.

Dear Brother and All:

Just read issue 2001 and it was good. We have no say at all, but would offer one suggestion. Bro. John R. Gilpin, Jr. would make a good editor and is well-fitted to run both the paper machines and the paper. Arminians have their papers, Catholics theirs, and God's people need theirs . . . and the only one that is any good is THE BAPTIST EXAMINER!

WILLIAM LOWE,
Missouri.

TBE:

We are sending an offering as usual. Please use as needed. We want to express our deepest sympathy to all. We feel a great loss. We have been blessed so greatly by TBE. Not having a church to attend, the paper has been a great blessing to us. We always look forward to reading it. We hope to continue to read it.

Sincerely,

LEROY BULLARD,
Texas.

Dear Brothers and Sisters:

I just want to let you know that I'm with you all the way and will help all the Lord enables me.

STEPHEN PARRISH,
Virginia.

Dear Bro. John, Jr.:

I have enjoyed The Baptist Examiner so much for so many years. When I went to the mail box and pulled out December 14, 1974 paper, I could hardly believe what I was seeing. To me that was a sad day as I hated so much to hear of Bro. John passing away.

I have heard him preach in per-

son and on the radio. I have been reading the paper for many years. To me he was not one of the greatest — he was the greatest of them all. I have read many papers, but The Baptist Examiner was the best paper and put out more truth and sound doctrine than any paper I have ever read.

I would like to go to church at Calvary Baptist Church, but I am too far away to attend. I do plan to attend in the near future.

I hope you brothers and sisters will not let The Baptist Examiner die. I am sure the Lord will provide along the way.

I know we all must someday die. The main thing is to be ready. I thank God this day that I am only a sinner saved by Grace. I know in whom I have believed and I know He is coming again.

Enclosed is an offering of \$100, also some new subscriptions. Keep up the good work and remember me in your prayers.

A Brother and Sister in Christ,
LACY AND ELIZABETH
CLAYTON,
Olympia, Kentucky.

Dear Sir:

I would like to place an order for the 1974 bound volume of TBE. Also, I would like to express my desire to see the Baptist Examiner continued and to pledge my support for such.

Thank you,

MERVEN ROGERS,
Texas.

Dear Brethren:

I was very sorry to hear of Bro. Gilpin's passing away. It seems to me that we need more men like him and more papers like TBE. Enclosed is a little bit to help in the publication or help pay postage on same.

Respectfully,

MRS. JOE HARRELL,
Kentucky.

Dear Bro. Gilpin, Jr.:

I'm enclosing a check to cover tithes, TBE and New Guinea Missions. I hope you will be kind enough to take care of distribution. I always sent it in one check to Brother Gilpin and he took care of it for me. We shall miss him, and so will many others. We pray for the church and each one of you daily.

In His love,

GAIL KNOWLES,
Connecticut.

Dear Bro. Gilpin:

Greetings in the name of our precious Saviour. First of all, let me assure you and the Calvary Baptist Church that we will continue to support The Baptist Examiner. TBE has been a blessing to me and our church. I pray that God will raise up another leader to pastor the church and edit TBE.

I sincerely believe that the great majority of supporters will continue their support for TBE.

May God bless you and your family. Please give my kindest regards to Mrs. Gilpin.

Yours in His name,

ROY MITCHELL,
Pastor, East Corbin
Baptist Church,
Kentucky

Dear John, Jr.:

Just a few lines to tell you I was very sorry to hear about the editor of TBE. I don't think any of the members of your church will miss him more than I will. I really looked forward to every issue of the Examiner.

I grew up in a strict Baptist church, but I don't believe there is a sound Baptist church in the city of Evansville as your father taught.

I am enclosing a small offering and wish that I could send more. I do hope and pray the church will continue the printed ministry. I do believe that the people who love the Bible and its truths will stand back of whoever undertakes the big job.

May the Lord bless you and everyone who has a part in getting



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"ACCESS"

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."—Rom. 5:1,2.

I was thinking of recent date how that some like to boast about their ancestry and like to brag about where they were born. I have met people in various sections of the country who thus boast and brag considerably about their ancestry. Some folk like to talk about the fact that their ancestors came over on the Mayflower, and they seem exceedingly proud sometimes of their ancestry. I can say to you frankly, I have met people in Kentucky, my home state, and also in Virginia and in Texas — these three states especially — who were so proud of their ancestry that they talked like they felt if a person was born in that state that he wouldn't have to be born again to get to Heaven.

Now that is pathetic, but there are people, I say, probably in every state, who are so proud of their ancestry that they just feel like they didn't need to be born again to go to Heaven.

Some folk can trace their ancestry back to George Washington, and I think some of them that I have met, can even trace their chickens, their pigs, their cows, their horses, and their dogs back to Adam's hen-house, pigsty, cowbarn, pastures and dog kennel.

out the truth, and that you find a pastor soon.

Sincerely,

MRS. ELLEN COX,
Indiana.

Fake And Fraud

(Continued from page one)
ly, the Lord of Glory.

Certainly, we are living in a day when the lust of the eyes and the lust of the flesh hold most pre-eminent positions in the hearts of men. Men look for pretty women to take as their wives; women look for handsome men to have as their husbands; and these in turn look for pretty houses, pretty babies, pretty cars, and pretty clothes. The whole economy of our nation is built around the lust of the eyes; grocers sell their produce with fancy packages; industrialists sell their products with color; real estate dealers sell their properties with brightly colored streamers and tastefully-applied paints.

Then when we turn to read concerning the servant of the devil, "Whose coming is after the working of Satan with all power and lying wonders" (I Thess. 2:9) and "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast . . ." (Rev. 13:13,14), we are shocked into the realization that Satan has the power to manifest his supernatural abilities with signs and wonders which will deceive those who see only with natural eyes. As our hearts and minds are alerted to these Scriptural facts, we should be ready to reject all confusing, delusive devices of Satan who can

Personally, I am ashamed of my ancestors. Now that is frank. I wouldn't for one moment's time want to mislead you. You may be proud of your ancestry, but personally, I am ashamed of mine. I will be perfectly frank and tell you that my mother was a thief, my father was a receiver of stolen property, and my older brother was a murderer. Now that isn't a very good ancestry, and that isn't a crowd to be proud of in any sense of the word. I believe in just laying it on the line as it is, and telling you truly.

I am not like the little boy who was afraid of soap and water, as most little boys are. He was so much afraid of it that when his mother would take a rag and kinda bore into his ears and clean his ears up, that he would complain, and carefully he would say, "I like soap and water, and I want to be a clean little boy, but can't you just dust me?"

I think there are some folk, beloved, when they come to church, would rather be dusted than to be cleaned up, and they hate to admit that their relatives were such as I admit that my relatives were. But what I have said to you is true. My mother was a thief. Her name was Eve. My father was a receiver of stolen property. His name was Adam. She stole the fruit of the forbidden tree, and he ate it, and he received it. My older brother was a murderer. His name was Cain, and he killed Abel.

I don't have very much to boast

about, have I? But what is true of me, is true of you, for I have spoken about your mother, your father, and your older brother. The fact of the matter is, none of us have anything to boast about as long as we have not been saved. The Apostle Paul said:

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" — II Cor. 5:17.

When the time comes that you realize that you are in Christ Jesus, then it will be all right for you to boast about your ancestry. You can boast about Jesus Christ and what He has done for you.

When Paul wrote to the churches of Galatia, he said:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" — Gal. 6:14.

Now, beloved, in order that you and I might be able to be a new creature, and that you and I might be able to have something whereby to boast concerning our ancestry, we have to be in Christ Jesus. My text tells us how this can be made possible, for Paul said, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Notice, we have access. Sometime ago, I was traveling and got on a side road, but the road didn't seem to be going any place at all. I stopped and asked

God's own who are wise in His Holy Word will be able to recall constantly that Satan makes his appeals through the "lust of the eyes, and the pride of (mortal) life."

How terribly tragic it is that men in this day will turn to walk by sight, when Jesus said, "Blessed are they that have not seen, and yet have believed" (John 20:29). Surely, a great darkness is upon the multitudes in this day because so many heretical groups insist on walking by sight and by feel, when ours should be a walk of God-given faith!

Is This The Age of Kingdom Blessing?

Therefore, those who are in truth of God, those who have believed, and those who will believe should be Scripturally aware that we are not living in the Age of final, absolute, fleshly healings, surcease

(Continued on page 7, column 2)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEMAN

408 Pages

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky 41101

THE BAPTIST EXAMINER

JANUARY 25, 1975

PAGE TWO

"Access"

(Continued from page two)

a man, "Where am I?" He said, "You are on a road that goes into a dead end, and there is no access from it." When I turned around and went in the other direction, I thought to myself, that was exactly my status before I was saved, and that is exactly the status of everyone who is unsaved. You are on a dead-end highway and there is no access from it.

I

THERE IS AN ACCESS.

Thank God, there is an access that we can have, and that access is through the Lord Jesus Christ. As my text says, "By whom also we have access by faith into this grace wherein we stand."

Our access to God and to Heaven is not through any pope nor any priest, nor is it through the baptistry. As much as some people talk about having their sins blotted out in the water, as much as some people like to boast about the fact that they met the blood of Jesus in the water, I say to you, we do not have access to God through the baptistry.

Nor does a man have access to God by slipping up to a partition and whispering into the ear of a sinful man on the other side of that partition and asking that he shall forgive the confessed sins of the partitioner.

I go further and say that neither do we have access by coming to the Lord's Table and by breaking bread and drinking wine. I tell you, none but the saved should do so. But if an unsaved person were to eat the bread and drink the wine, he would go out just as big a sinner as he came in, for, beloved, it does not bring us to God. It does not give us access unto the Father.

Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture"—John 10:9.

Beloved, there is your access; there is the door of entrance—the Lord Jesus Christ Himself.

Listen again: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved"—Acts 4:12.

Beloved, it is not by a priest, not by the baptistry, not by the Lord's Supper, not by Godly parentage, and not by works on your part, but it is by the Lord Jesus Christ, who is the only door, who is the only way, who is the only name whereby that a man can come to God.

II

HOW CAN WE HAVE THIS ACCESS?

My text goes further and tells us how it is that we can have this access, for it says, "By whom also we have access by faith." Notice, it is not by anything that we do,

but rather it is by God-given faith that is given to us from the Father.

We read:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified"—Gal. 2:16.

I heard a preacher say some years ago, "I don't know why it is that you are not saved, for all you have to do is to believe," and he used an illustration. He said, "You see a chair and you sit down on it. When you look at that chair, you reason, is it able to hold me up? If I sit on it, will it break? If I sit down on it, will I be able to draw it up to the table and eat?" Then he said, "After you reason it, you sit down and that is faith. You have faith in that chair, and that is exactly what you have to have to be saved."

I need not tell you that this preacher was an Arminian of the rankest type and that what he said was not so. That is a head-knowledge faith. That is a sense-knowledge. Beloved, the faith whereby we are saved is the faith that comes as a gift from Almighty God. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast"—Eph. 2:8,9.

Beloved, the faith that saves is a gift of Almighty God. Oh, how I like to emphasize this truth.

"Thy faith hath saved thee: go in peace"—Luke 7:50.

"He that believeth on him is not condemned"—John 3:18.

"He that believeth on the Son hath everlasting life"—John 3:36.

"He that heareth my word, and believeth on him that sent me, hath everlasting life"—John 5:24.

"He that believeth on me hath everlasting life"—John 6:47.

"Believe on the Lord Jesus Christ, and thou shalt be saved"—Acts 16:31.

I tell you, beloved, if you want to know how to have access to God through Jesus Christ, you will find that it is by faith, for my text says that "we have access by faith."

III

INTO WHAT?

When we make our access by faith, what do we come into? It says, "... by faith into this grace wherein we stand." Notice, we come into the grace of God.

What is the grace of God? Unmerited favor. As I have often said, that doesn't fully describe the word "grace." To me grace means "something for nothing." I have nothing to offer and God gives me everything.

What do I come into when I come by faith to make my access unto God? I come into this grace of God, for it says, "By whom

also we have access by faith into this grace."

Oh, how wonderful it is to know that we are not saved by what we do. We are not saved by anything so far as we are concerned. Rather, it is by the grace of God. Listen:

"For the law was given by Moses, but grace and truth came by Jesus Christ"—John 1:17.

"Grace to you and peace from God our Father, and the Lord Jesus Christ"—Rom. 1:7.

Notice the order: grace, then peace. It has to be in that order. You can't have the peace of God until first of all you have the grace of God.

Over and over again as Paul would salute these various churches, he says, "Grace and

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peace." That is the right order. The grace of God comes and brings the peace of God into your heart.

My text says, "We have access by faith into this grace." Oh, brother, sister, if you are saved, it will be because God has given you faith so that you have reached out to God through Jesus Christ, and that brings you into the grace of God, into the position whereby you enjoy knowing that you are saved, and realizing that you are a child of God, all because of what God has done for you through His grace.

IV

HOW LONG IS THIS GOING TO LAST?

This is a good question. How long is this condition going to remain? How long are we going to be in the grace of God? How long are we going to have access to God? My text says, "By whom also we have access by faith into this grace wherein we stand."

Notice that it says that we have access by faith, and we come into it through the grace of God "wherein we stand." It doesn't say that we are stumbling along, but it says, "we stand."

I tell you, beloved, if a man is saved, he is not saved for a little while, to stumble and falter by the wayside, but he is saved to stand. That is exactly what is true of everyone of us who are saved today.

How long are we saved? We are saved for time and eternity. As the Word of God would say to you:

"Our Lord Jesus Christ: Who shall also confirm you unto the end"—I Cor. 1:7,8.

How long? "Unto the end." How long are you saved? We are saved to stand.

I read again:

"Mary hath chosen that good part, which shall not be taken away from her"—Luke 10:42.

Isn't that precious? Isn't it precious to know that Mary hath chosen that good part which shall not be taken away from her? I tell you, beloved, it is wonderful to be saved and to know that you have that "good part" that shall not be taken away.

V

THE EFFECT.

My text says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." What is the effect of all this? It brings joy. It brings rejoicing.

The Lord Jesus Christ sent out some disciples one day and when they returned they were thrilled to death. Demons were subject unto them. They had power that they never had before. They came back to make a report how the demons of Hell were subject unto them. Jesus said, "Don't rejoice because demons are subject unto you, but rather rejoice because your names are written in the Lamb's book of life."

Beloved, there is something bigger than casting out devils. There is something bigger than casting out demons. There is something that is more wonderful than to have power over the demonic spirits. That, beloved, is to know that your name is written in the Lamb's book of life, and Jesus said to rejoice because of this.

We read:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad"—John 8:56.

Back yonder, two thousand years before Jesus Christ was born in the flesh, Abraham stood there beside the altar and saw his son about to be offered as a sacrifice. Then he looked around behind him and saw a ram caught in the thicket by his horns. He took that ram and released his son and offered that ram instead of his son upon that altar. When he did so, Abraham saw in this the substitution of Jesus Christ. As the ram died instead of his son, and his son went free, Abraham looked down the avenues of time, two thousand years, and saw Jesus Christ coming to the cross and dying on the cross. When he saw Jesus Christ on the cross dying for his sins, it says that Abraham rejoiced "to see my day, and was glad."

I tell you, beloved, the effect of all this access to God is that we rejoice in the Lord Jesus Christ. There isn't anything that will bring more joy to you than to know that Jesus Christ is your Saviour.

If today somebody were able to make a number of home runs in Big League baseball that would equal Babe Ruth and surpass Hank Aaron—if somebody were

able to do that, he would think that he was wonderful. It would be something to rejoice about. Beloved, that would be nothing to compare with the joy that is yours in Christ Jesus when once you know that you are a child of God.

If you had all the offers in this world so far as material things are concerned, if you had all the pleasures in this world so far as material pleasures are concerned, if you had everything that this world could offer heaped up in front of you and were to stand there and look at it and say, "My, how happy I am! I have something to rejoice in today," it would be nothing in comparison with the joy that we have in Jesus Christ when once we have been saved. Beloved, that is the place to find your joy. That is the place for you to rejoice.

VI

HOW IS ALL THIS TO BE OURS?

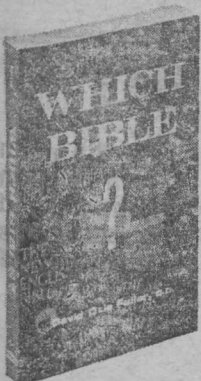
It is all ours through Jesus Christ, because my text begins by saying, "By whom (referring to Jesus Christ) also we have access by faith into this grace wherein we stand, and rejoice." How does all this come about? How do I get to rejoice? How long am I to rejoice? Into what am I brought? How am I brought? The access that is mine? Beloved, it comes because of those two little words "by whom," referring to Jesus Christ. I tell you, what we have, we have by the Lord Jesus Christ.

Maybe I can make this clear by using a simple illustration.

In Civil War days, a man received word from home that his wife was seriously ill. He asked for a pass. The Army in the Potomac was camped near Washington and the general of the southern army said that all passes had been cancelled. When he found out that the man was so desperate, he gave this man the privilege of going to Washington and asking the President for a pass. When the man got to the White House, a couple of guards stood at the door with their guns. He told them his story, but it amounted to nothing to them and they turned him aside. He went out and sat down on the steps. Presently, President Lincoln's son came along going into his father's office, and as he came along he saw this man sitting there weeping. (Continued on page 5, column 1)

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"What is the righteousness of God? Rom. 1:17, 3:22. I hear many times of imputed righteousness or robes of righteousness, but seldom is explained."

JAMES
HOBBS

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



We must remember that the words we use might be words that had various meanings in the Greek. Several English words may come from the same root word and have similar meanings.

The two examples that you use come from the same Greek word and carry with it the meaning of justification. It comes from another word that means innocent or holy. The righteousness of God, then, is the justification that God grants us. We are "made just" in Christ Jesus. "Being justified freely by His grace through the redemption that is in Christ Jesus." (Rom. 3:24).

An example of a different word is found in Romans 2:26, "Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" The word for righteousness here has the meaning of "to render (show or regard as) just or innocent." The scepter of righteousness of Hebrews 1:8 is an entirely different word and means straight, level or true.

This is one of the joys of our salvation. We have been made righteous by the grace of God. We who are not just or innocent are made so by our Lord and Saviour Jesus Christ. "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That according as it is written, He that glorieth, let him glory in the Lord." (I Cor. 1:30,31).

We have nothing within ourselves about which we can glory. We are sinners, we cannot do anything pleasing to God, and we have no desire to serve Him. The grace of God quickens us, gives us the desire and then the ability to go forth and do His will. "For it is God which worketh in you both to will and to do of His good pleasure." (Phil. 2:13).

E. G.
COOK

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



In Jer. 23:6 and also in Jer. 33:16, we see the expression "The Lord our Righteousness," and in I Cor. 1:30, we are told that Christ Jesus is made unto us righteousness. Since the Lord Jesus Christ is our righteousness we can see that the righteousness of God is the Lord Jesus Christ Himself. In Romans 1:16, Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek." Then in verse 17, he tells us why he is not ashamed of the gospel of Christ. He says, "For therein is the righteousness of God revealed." On the cross Christ was made unto us righteousness,

and this fact is revealed in the gospel.

In Isa. 64:6, we learn that "all our righteousnesses are as filthy rags." And since that is true we must look elsewhere for a righteousness that will be acceptable to God. And since there is no way for us to produce a righteousness that He could accept, it is strictly up to God to provide it for us, if we are to have it. So He made Christ to be that acceptable righteousness for us simply because it was in accord with His own good pleasure that we have it.

So in Rom. 4:21-22, we learn that righteousness was imputed to Abraham because he believed what God said. And in verse 24, we are told that this righteousness will be imputed to us, if we believe. In Rom. 5:17, we are told that this righteousness is a gift. And that is in full accord with John 3:16, where we are told that God gave His only begotten Son. Since the Son is our righteousness, and since the Son is a gift from the Father, therefore, righteousness is a gift to us.

In Gal. 3:27, we read, "For as many of you as have been baptized into Christ have put on Christ." And in Isa. 61:10, we read, "He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Since Christ is our righteousness, this robe of righteousness is Christ Himself. Is it not wonderful indeed for us to know that in spite of our filthy, slimy selves, when the Father looks upon us, He sees Christ? So in the person of our precious substitute we are just as righteous as He is, because He is our righteousness. Is it not wonderful indeed?

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



The righteousness of God is the normal perfectness of God. Often the righteousness of God is identified with Christ. He was the visible manifestation of God's righteousness. We human beings were born in sin. We are fallen creatures. Yet, when you speak to the average lost person, he begins to talk about his righteousness. "I have never done anything very bad." "I am as good as many of your church members." "I have never been arrested in my whole life." Yet, such persons when asked, "Have you lived a life of absolute perfection? Can you say that you have never sinned?" will grudgingly admit that they have sinned. They should understand that as a sinner they can't be admitted to Heaven and God's presence. They would defile and ruin Heaven.

How can a person ever become fit for the presence of God? They can't "bawl" their sins out of their system at a mourner's bench. They can't get rid of their sin by doing good deeds. They can't get rid of their sin by "praying through." People who expect to get to Heaven by "praying through," will find that they have "prayed through" to Hell.

How then can one become fit for the presence of God? The answer, and the only answer is, BY RECEIVING THE IMPUTED RIGHTEOUSNESS OF CHRIST. Christ died on the cross — not for His sins, but for the sins of sinners.

When I received by faith Christ and His sacrificial death for me, God IMPUTED his perfect righteousness to me. That is, He SET CHRIST'S RIGHTEOUSNESS TO MY CREDIT. Some speak of a Christian as being "clothed in the righteousness of Christ," and that is a very good expression.

Paul sets this all before us in Romans 3:20-28. Let us notice some things in this passage:

Verse 20: "By the deeds of the law, there shall no flesh be justified." Righteousness in the sight of God cannot be obtained by keeping commandments.

Verse 24: "Being justified freely by his grace, through the redemption that is in Christ Jesus." One is justified, cleansed, absolved from all sin by receiving Christ as Sinbearer and Redeemer.

Verse 25: "Whom God hath set forth to be a propitiation through faith in his blood." Liberalistic theological professors — many of

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them — abominate the idea of blood atonement. They would have people saved through seeking to live according to the normal teachings of Christ. How different is this from what we read in II Cor. 5:21: "For he hath made him to be sin for us, who knew no sin, that we might be made the RIGHTEOUSNESS of God in HIM."

PAUL
TIBER
PASTOR,
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1643 Lee Road
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Ohio



The Righteousness of God is nearly impossible to define. To fully comprehend His Righteousness would be to fully comprehend Him — and we won't have that ability this side of eternity.

The righteousness of God is revealed, in part, by faith to faith (Rom. 1:17), which means that only those possessing saving faith have the ability to begin to grasp His righteousness. It also means that as one progresses in the faith (from faith to faith) he not only comprehends more of God's Righteousness, but also comprehends more righteousness—one becomes, personally, more holy.

The righteousness of God, then, is that attribute which makes Him perfect in all His actions. It is this righteousness which is imputed (reckoned) to, or clothed upon the saint of God.

What this means is that when God views a sinner, saved by His grace, He sees, not the sinner, but one who is dressed in His righteousness whom He considers (reckons) to be righteous in His sight. Oh, Blessed truth!

Depravity

(Continued from page one)

but simply sick. This is why modern Baptists believe that repentance and faith are conditions which the natural man must meet in order to be born again. However, among historic Baptists, repentance and faith were looked upon as duties but also sacred graces given to the sinner by regeneration. The old New Hampshire Confession of Faith stated:

"We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls in regeneration . . ." Article VIII.

Speaking of saving faith, Dr. J. R. Graves stated: "If it is said that saving faith is the overt act of the creature, then read Eph. 2: 8-10 . . . The power and disposition to exercise this faith is the gift of God and therefore of grace" The Great Carrollton Debate, p. 1130. Dr. J. B. Moody stated:

I Cor. 3:5: "Who then is Paul? and who Apollos, but ministers through whom you believe; and to each as the Lord gave?"

Whether this refers to the success of Paul and Apollos or to the faith of each believer, the doctrine is the same; the increase of believers was of God. Eph. 6:23:

God or Jesus Christ until DIVINE GRACE works the change in him.

Dr. J. R. Graves, perhaps America's greatest Baptist, stated:

"It is admitted by all Evangelical Theologians, that every soul of Adam's family is lost, spiritually dead in trespasses and in sins. That every one born of woman is naturally depraved — and has no natural taste or desire for, but an invincible repugnance to, holiness and true godliness.

"No one can quicken himself, no more awaken from this spiritual death than a dead man; while in this condition his heart is closed as a sepulchre; he cannot hear, see or feel a spiritual desire or emotion.

"If any are awakened, quickened into life, the Spirit of God must do it. The voice of the Son of God that awakened Lazarus and that will finally wake the dead, must awaken him to spiritual life.

"This resurrection from a death in sin, this quickening of the Spirit, IS THE FIRST ACT IN THE SINNER'S SALVATION. 'You hath he quickened — made spiritually alive — who were dead in trespasses and sins.' 'Whose heart the LORD opened, etc.'"

"If this is not admitted, then we have to do with a Pelagian, an infidel, and not a Christian — a believer in the Bible, and not an evangelical." — The Great Carrollton Debate, pp. 1127,1128.

Such is the Biblical position, the historic Baptist position and is now the position of those few, but true Baptists in America today who stand in an unbroken succession in theology, church membership and baptism back to Jesus Christ and His Apostles.

To serve as a prelude to the Biblical view of man . . . notice:

"The foolish shall not stand in thy sight; thou hatest all workers of iniquity"—Psalm 5:5.

"God judges the righteous, and is angry with the wicked every day"—Psalm 7:11.

First, The Total Man Is
A Sinner!

He is a sinner by nature, in deeds, will, mind and heart. The HEART of man is sinful . . . "The heart is deceitful above all things, and desperately wicked; who can know it?" Jeremiah 17:9. The HEART is the SOURCE OF ALL EVIL . . . "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness." Matthew 15:19. The UNDERSTANDING IS DARKENED . . . "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart." Ephesians 4:18. Man's CONSCIENCE is evil . . . "But unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." Titus 1:15. The SPIRIT of man is dead in sins . . . "And you hath he quickened (made alive) who were dead in trespasses and sins." Eph. 2:1. The WILL of man is against Christ . . . "Ye will not come to me that ye might have life." John 5:40. As such, man is LED BY THE DEVIL . . . "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." II Tim. 2:26. Man WALKS ACCORDING TO THE DEVIL . . . "In times past ye walked according to the course of this world, according to

(Continued on page 7, column 1)

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"But Mary kept all these things, and pondered them in her heart." (Luke 2:19)

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Suddenly, it seemed as though the stable was teeming with people. Some shepherds had come in from the field with an amazing story. The Angel of the Lord had appeared unto them in the field. The glory of the Lord shone so brightly they trembled in its presence. A multitude of heavenly beings praised God and spoke of peace and good will. They had hurried to Bethlehem to worship this Saviour, which is Christ the Lord.

How often Mary must have remembered her own visitation by this same Angel. She had often heard it read from the Scriptures how the Angel of the Lord had appeared to first this one and then another. But these had been holy prophets of Jehovah while she was just an handmaid of the Lord. What marvelous grace was this that the hope of all Jewish women was fulfilled in her!

Yes, Mary "kept" these things and pondered (meditated) on them in her heart. What a blessed example for us to follow! What are the things you know about the Lord Jesus? Do you remember them often? Meditate upon them daily? Our heart should be like the golden pot of manna filled with the Bread of Heaven. We need to do more than love the Lord — we ought to be IN love with Him. Then we could say with Mary, "My soul doth magnify the Lord."

"Access"

(Continued from page three) ing. This man, I guess, glad to talk to anybody in his sorrow, told the little boy his story. The lad said, "You come with me," and he took him by the hand and led him to the door. The guards

again stood erect with their guns. Presently, the door opened and some dignitary came out and the lad called into his father, and said, "Daddy, may I come in?" President Lincoln said, "Yes, come on in." The lad said, "I have a friend with me. May I bring him in?" He said, "Yes, bring him in." It was only a few minutes until that man came out with a pass in his hand that allowed him to go home to see his sick wife. How did he get it? Through the President's son.

Beloved, I can tell you how you can have access to God, and that is through the Son of God, the Lord Jesus Christ. As my text says, "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Might it please God to give you that faith this morning, and might it please God to lead you into that grace wherein we stand, and rejoice.

May God bless you!



"Detours"

(Continued from page one) bers might get out of sorts. It has always been my policy to try to bring the message that I felt the Lord would have me bring — to "hew to the line, and let the chips fly all over the lot."

But there is another side to this. None of us need to be skinned all the time. None of us need to be rebuked all the time. You try rebuking a child all the time without ever saying a word of praise or encouragement and you will find that it doesn't work. There are times that we all need comfort and encouragement. I look out over this congregation, and I don't know how many problems, cares, burdens, sorrows, are represented. Here is a person who has brought an aching body to the service — who finds it hard to sit still — such is his physical condition. Here is another person who has brought an aching heart because of some disappointment. Here is another person who is up against some proposition that seems almost more than he can cope with. Here is another person who is bowed down by the weight of some sorrow that is almost more than can be borne. You are here in the place of worship, where the Lord Jesus has promised to meet with us, and you need some new vision of his face — some new sense of his love — something that will strengthen you and help you to better bear the burdens of life. It is for all such that I bring this message on "detours" using Romans 8:28 for a text.

There are a great many lessons to be learned from traveling — spiritual lessons to be gained, for after all life is a journey — a journey from the cradle to the grave — from time to eternity. I haven't travelled very much for quite a while, except to make a little plane journey recently. On vacation I didn't go further than across the state. My faithful car has served me well for the past

five years, but it has certain ailments that must be attended to before it would be safe for a distant journey. A neighbor of mine who drives the same kind of car, ventured off on a long trip, and he had a breakdown that stopped him and cost him a good sum of money. I took a lesson from him and confined my vacation trip to about 150 miles. But nevertheless, in that short distance I had a detour. I have often thought that that word "detour" is the ugliest word in the English language. I was anticipating a fine road when I came across the sign, "Road closed — detour" and I had 15 miles to go out of the way and 25 miles of rough road. Now let me speak of some of the detours of life, and of how they came.

1 — I remind you that often detours APPEAR SUDDENLY AND WITHOUT WARNING. And that is the way it is with the detours of life. It is a good thing that it happens that way, and that we don't know what is ahead of us, for we would worry ourselves sick, and we wouldn't enjoy the things of the present if we knew that we had a period of sickness or loss or sorrow ahead of us. Long ago, Jesus said, "take no anxious thought for the morrow, sufficient for the day is the evil thereof." Sometimes, if we knew upon starting on a trip that there was a long and miserable detour ahead of us,

muddy road they wished that they had paid the fifty cents.

A Stunt of Taxi Drivers

Sometimes taxi drivers will create detours. I got off the train in New York City once and I wanted to go to a certain hotel. I didn't know the location of the hotel, so I took a cab and the man drove quite a distance and finally let me out, collecting a nice fare. Later, when I looked around I could see the station right down the street. That fellow had circled around "by the old blue goose's nest" in order to run up the meter. I didn't feel any too kindly toward that cab driver, and when I got ready to leave and wanted myself and my baggage taken to the station, I said to the driver, "I know that the station is right down yonder, and I want you to drive me straight to it — I don't want to see the city."

Paul Had His "Detours"

Now in life when a detour comes, we don't know the length of it as a rule. It may last for a very brief time and it may continue for a long time. All we can do is to trust God and to pray to Him, believing that Rom. 8:28 is so, and that someday we shall see it. The Apostle Paul was put in jail at Caesarea and it looked as if he would have an early trial, but that thing dragged on until Paul spent two years in jail there. Those periods in jail that Paul spent looked like detours, but some of the writings of Paul that bless us and instruct us today, came out of his periods of detour, for he wrote those things while in jail. John Bunyan spent 12 years in Bedford jail in England because he was a Baptist and held to the New Testament faith. My friends, we ought never forget that religious liberty costs something, and that some of our Baptist ancestors paid the price of it by lying in jail. That 12 years looked like a miserable detour for John Bunyan, but his book, "Pilgrim's Progress" written during that time, has tremendously influenced the whole English speaking world.

3—I want to say that detours ARE USUALLY ROUGH AND WINDING. Very seldom are detours over good roads and we find it necessary to slow down and to drive carefully. And in life our detours slow us down and teach us to travel more carefully, while, at the same time, they teach us patience. I had a preacher friend in Alabama who lived in a rush and did the work of several men, but he had a sudden heart attack. When he went to Mayo Brothers the specialist said to him, "Do you think that God has a special dispensation for you to allow you to abuse your body?" He said, "You are going to have to slow down — you can't violate God's laws governing health and get by with it." John D. Rockefeller is said to have been one of the most sour — nervous — impatient men

imaginable, but poor digestion and miserable health caused him to slow down, and he began to spend part of his time giving money away to help others, and he became a very calm, even tempered old man who lived to be over 90 years of age. I drove by the house that he used to occupy in winter up at Ormond the other day. His detour proved a blessing to his life and to the lives of other people.

Flat on Your Back — Have to Look Up

4—I want to remind you that DETOURS MAY HAVE THEIR GOOD POINTS. Sometimes you will find some of the most beautiful scenery of a whole trip on some detour that you have to make. The big, smooth highway has so many cigarette ads and beer ads, and billboards telling you to chew a certain kind of gum and to shave with a certain kind of shaving cream, and things of that sort that you can hardly get a look at the scenery. But out there on the detour you get a look at things as God made them. And I want to tell you that sometimes when people get flat on their back sick — on a detour, so to speak, they get a look at things more as God sees them. I think of the sick man who said, "I think the Lord laid me flat on my back so I would have to look up."

5 — I want to say that YOU HAVE TO TRAVEL A DETOUR BY FAITH. You know exactly where the big, broad, open highway leads, but when you get on a detour in a strange country you don't know what you are going to run up against. On the big open highway you don't have to pay any attention to the signs, but when you get out on a detour you keep looking for directions to tell you how to go. And isn't it exactly that way in the detours of life? When we have an open road and everything is clear, often we don't feel any need of divine guidance. "I don't need any help, Lord, I am quite sufficient unto myself. I don't need any signs and I don't need any faith — I can travel by sight." That is exactly the attitude we get in sometimes, and you know it. But oh, listen — when we hit a detour and night comes on and it is black dark and we don't know where we are, how we do feel the need of guidance. I think the writer of the song experienced this when he wrote —

"Lead kindly light, amid encircling gloom,
Lead thou me on —
The night is dark, and I am far from home,
Lead thou me on."

That is exactly the reason as to why the Lord lets us travel some of the detours of life — to teach us to be less self-sufficient and to travel the way of faith. If you want to avoid some of the muddiest, hardest detours imaginable, then

(Continued on page 6, column 1)

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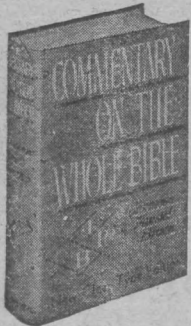
we wouldn't enjoy the good road for thinking about the detour. And if we had knowledge of the trials of life ahead, it would sap the joy of living. We are well today — tomorrow we are in the hospital. The family is all together today — next week there is a death in the family. Everything is running smoothly today — next month comes problems that are difficult of solution, and so it goes. The best thing is for us to enjoy the present—present health; present association with loved ones; present blessings, and to trust in God for the future, and not try to travel the detours until they come.

2—WE SELDOM KNOW THE LENGTH OF DETOURS WHEN THEY OCCUR. As a rule, there is no sign telling us that the detour is one mile or ten. If we are in a strange country we have to start out in uncertainty, just hoping that it won't be too long. I remember that the road department was putting in a bridge out in Oklahoma, and this necessitated a detour over a muddy road. The man who owned the land adjacent to the road built a temporary bridge of planks over the little creek and fixed a road, and placed a team of horses there to pull anybody out that got stuck in the mud. He charged half a dollar to guarantee one safe journey to the highway on the other side of the bridge that was being reconstructed, and he simply coined money. I drove along and, more or less, resented the little graft that that man was working, and there were some who refused to pay the fifty cents and went on the detour, but before they got through four miles of

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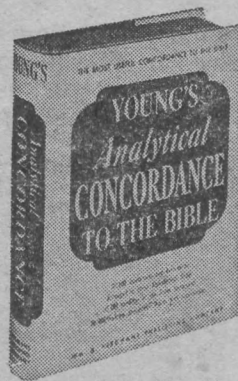
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"Detours"

(Continued from page 5)

avoid that self-sufficient attitude in which you get the notion that you don't need faith — don't need guidance — that you can run your own affairs. I don't care how well you seem to be getting along — I don't care how fine the health you are in — you stand in need of the Lord, for trouble can come more quickly than one of these Florida rainstorms in the rainy season.

It's the Mud That Tests

Now coming directly to our text, I don't think it would be a perversion of its meaning to paraphrase it to read like this, "all detours of life work together for our good, if we love the Lord." It doesn't take a bit of faith to believe that the big, open highway is for your good, but when we hit the dirt and mud of the detour, it is easy to think, "everything is against me." Old Jacob, whom we read about in Genesis, thought that everything was against him, and he began to grumble. Listen to what he says (Gen. 42:36):

"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

And he said that just at the time when the Lord was preparing for him one of the greatest blessings of life. Now I remind you that our text does not say that all things — or all detours — work together for our comfort — pleasure — popularity, or convenience, but it does say FOR OUR GOOD. Let us ask now, WHAT ATTITUDE CAN PEOPLE TAKE TOWARD THE DETOURS OF LIFE?

Suicide — The Coward's Way Out!

1—YOU CAN REFUSE TO TRAVEL THEM. Many people are so cowardly that they refuse to accept the trials of life. Recently, the newspapers carried the story of a man and his wife and two sisters in Pennsylvania who were found lying in a row in the kitchen with the gas turned on. They left behind a note saying, "We take this way out." That is the coward's way out. You can't really believe Rom. 8:28 and take such a way out. Suicide — unless a person has gone crazy — is the demonstration of a lack of faith in God. In my own ministry I have known several cases of persons incurably ill, and they had either attempted to commit suicide or else their folks were afraid they would attempt it and kept medicines away from the bedside. But when they were converted, they

told their folks to leave any medicine they pleased by the bedside for all thought of suicide was out. What was the difference? Why, those persons had found a new outlook on things. All had ceased to be hopeless, and they believed in One who had promised to make all things work together for good.

2—YOU CAN TAKE THE DETOUR BUT GRUMBLE ABOUT IT ALL THE TIME. I have known people who actually seemed to "enjoy bad health." That is, they enjoyed telling people about it. Can you think of anything more tiresome than to have to listen to somebody's operation over and over again? Irvin S. Cobb, the humorist, was operated on several years before his death and he published a little book called "My Operation" just to sorta get back at the people whose operations he had been forced to listen to through the years. Some people bear their aches and pains and troubles heroically, and there are others who never let you forget about them. They travel the detours, but they do a powerful lot of grumbling as they go over the bumps.

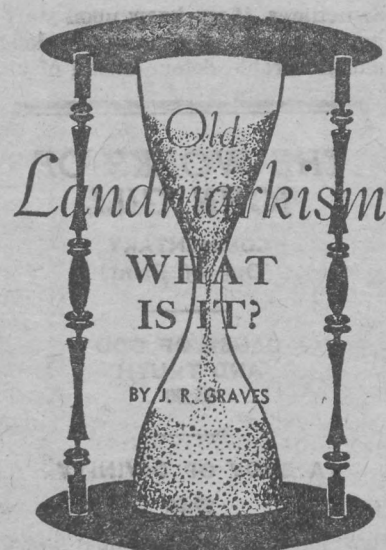
3—You can accept the detours in good cheer, BELIEVING GOD'S WORD AND KNOWING THAT there is a better time ahead. Thank the Lord for people who have the grace to bear trials without letting themselves become bitter and mean. Thank the Lord for those who have the faith to say, "I can't understand it, but I love the Lord and trust him, and believe that he will make it all come out well in the end." Old Job remains the perfect example of a man whose faith stood the test under the fire of affliction. And the apostle Paul endured such a list of afflictions as to make me feel like a coward, and we have him saying, "for our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen."

What Detour Are You Traveling?

Listen: let me ask some questions right here. Let us make this thing personal and intimate. ARE YOU TRAVELLING THE DETOUR OF SORROW? Has death taken some loved one? Has the sun almost fallen out of your sky? God does not say for you not to sorrow — you can't help that. But he has said, "sorrow not even as the rest which have no hope." Our Lord has promised to bring to resurrection every person who dies with faith in him. One of

these days we are going to stand on those graves that claimed us and we are going to be able to exultantly cry, "Ha, old devil, where is your victory? Death, where is your string? Grave, where is your victory?" The Bible says, "sorrow comes in to lodge at even, but joy cometh in the morning." Yes, there is a morning scheduled to dawn, and the shadows and the darkness of the night of sorrow shall clear away, and forever!

2—Are you travelling the DETOUR OF LONELINESS? Paul suffered his plight. He spent lots of time in jail when all friends had forsaken him. He tells us of one of his trials and says, "No man stood with me." So many of the followers of Christ thinned out, when he got right down to the truth one day, he turned to His disciples and said, "Will ye also go away?" I read something some time ago that encouraged me. A certain writer put it this way, "It is human to stand with the crowd — it is divine to stand alone. It is manlike to follow the crowd — to drift with the tide; it is God-like to stem the tide and stand for the right." Listen — if you are a Christian, you can have the



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presence and help of Christ always. "Lo, I am with you always, even unto the end of the world." David Livingstone, who buried his life in Africa and evangelized those black people of the dark continent, said that those words were the most precious words in the Bible to him.

Fire Burns Out the Dross

3—Are you travelling the DETOUR OF SICKNESS AND AFFLICTIONS? I wish I could explain the why of those, but I can't. Paul had some afflictions, and one in particular, and he prayed for its removal, but the answer given him was this, "My grace is sufficient for thee, for my strength is made perfect thru weakness." There is a passage in the Bible which says, "He shall sit as a refiner of silver." A man said that he never understood this until he watched a silversmith work with silver. The silversmith heated the silver until he could see his own reflection in the molten metal and then he took it off the fire. And sometimes God puts a person in the crucible of testing and keeps him there until he can see his image reflected in that person. It is the fire that burns out the dross and that refines.

Why True?

"For we know that all things work together for good . . ." WHY IS ROM. 8:28 TRUE? Let me give you six reasons:

1—Because we are children of God. I can write below every happening of my life, good or ill, these words, "God is my Father, and I am his child" and I'll tell you that makes all the difference imaginable.

2—Because of the foreknowledge

of God (v. 29). I don't know what I may need ten years from now, but God knows all about it, and because He knows I can trust Him.

3—Because God is for us (v. 31). Let the devil be against me, and he is; let the world be against me, and it is; let the happenings of life be against me, and none of these things matter in the end if God be for me.

4—Because Christ died for us. (v. 32).

5—Because Christ makes intercession for us. (v. 34).

6—Because nothing can separate us from God's love (35-39). I often use these words as the last words at the grave. I rarely ever use any committal. What do I want to go through a lot of hocus-pocus about "Ashes to ashes and dust to dust" when I can read such words as these? Who shall separate us from the love of Christ? Nothing — nothing — nothing! We have a song entitled, "O Love That Will Not Let Me Go." It was written by George Matheson. He was engaged to a girl and his eyes began to trouble him so he went to a specialist, and was told that in a short time he would be totally blind. He felt that he should tell the girl that he was to marry about this, and he did so, and she broke the engagement. George Matheson went to his room and sat down to think over his plight. Gone his eyesight — soon to be blind. Gone the woman he loved. Gone all human hope of happiness. Was everything gone? Everything but the love of God. And there in his room, in that hour, he wrote these words" —

"O Love that will not let go,
I rest my weary soul on thee,
I give thee back the life I owe,
That in thine ocean depths its flow,
Might richer, fuller be."

And his life did become richer and fuller, for George Matheson became one of the mightiest preachers of the gospel that the world of his day knew.

Take The Promise Now!

Oh, listen, unsaved people, you can't claim Rom. 8:28. It isn't yours for it belongs to those who love the Lord. You don't have the assurance of victory that it brings. You don't have — you can't have the outlook on life and on the future that the Christian has. You need the Lord in your life — need Him as a Saviour, need Him as guide, need Him for all that He can be to you. I would like to see you have the outlook and the hope that we Christian people have, and you can have this very hour if you will believe. Is there one present who wants to be a Christian? "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." Acts 16:31. How about it? Go out of this house today with Romans 8:28 as your own personal possession.

The Tabernacle

(Continued from page one)

is concerned. This is because they fail to hear and heed the requirements for entering this door. They, if they fail to wash at the laver, will find this door closed to them. We must wash at the laver, that is, hear and heed His Word, if we would dine at His table and see truth in the light of His lampstand.

Our text informs us that the door into the holy place was made of the same quality material that made up the veil, that is, "fine twined linen, wrought with needlework." The "fine twined linen" speaks to us of the righteousness of our Lord.

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His righteousness, that is, His right doings were so perfect that they were like unto needlework. The blue of Heaven and the scarlet of suffering were vividly displayed in this needlework. The blue and the scarlet, in fact, could not have been more vivid than they were during the time of His temptation in the wilderness. The blue of Heaven was never more blue than it was when He tabernacled among us. We may add that never was man so great as was true in our Lord, for He, the last Adam, was tempted beyond measure; yet He was not overcome. He is the fairest among ten thousand. He stands head and shoulders above the rest of us to the extent that the rest of us must blush and drop our heads when we look at Him. This is true because our color is a dirty black while His is a vivid blue. We are dirty black in our heart and soul — black in thoughts and good works. Our garment is that of "filthy rags," while His is of "fine twined linen of needlework." Our filthy rags are tied together with a rotten cord that extends back to Adam.

We, again, emphasize that the same quality material that was in the veil was also in the door. This is to say that Christ is still presenting His merits to the Father as a means for our communion with the Father.

The colors that went into the veil were blue, scarlet and purple. These colors, in fact, are spoken of no less than twenty-four times in regard to the Tabernacle, and in each case it is always the same sequence — blue, scarlet and purple. The blue points to our Lord in Heaven before He came to earth. It also points to the fact that He represented Heaven even while on the earth. The scarlet points to His suffering while He tabernacled among us. The purple speaks of (Continued on page 7, column 3)

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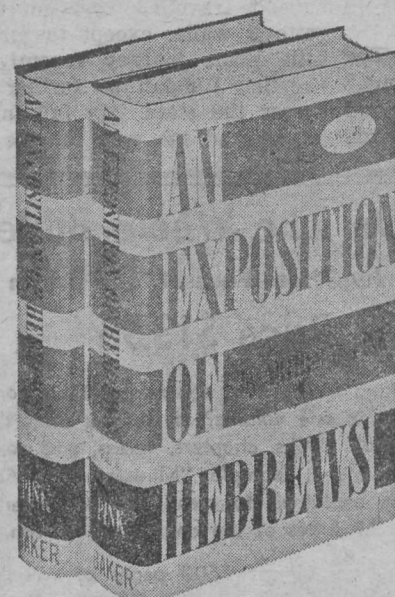
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Depravity

(Continued from page four)

the prince (devil) of the power of the air, the spirit (antichrist) that now worketh in the children of disobedience." Ephesians 2:2. The WILL of man is not active in salvation, but only God is . . . "Who were born not of blood, NOR THE WILL OF THE FLESH, NOR OF THE WILL OF MAN, BUT OF GOD." John 1:12,13. All of these Scriptures are plain and simple. They are to be believed! I have taken all parts of man and illustrated that he is totally a sinner before God. Now I will show that man is such from birth.

Second, The Total Man is A Sinner From Birth

This is by nature, not sexual reproduction, for such is of God in marriage and is of honor. But man is a total sinner because of HUMAN NATURE ITSELF!

The sinner is sinful from BIRTH — "Behold I was shapen in iniquity, and in sin did my mother conceive me . . ." Psalm 51:5. The sinful sinner is such from the WOMB . . . "The wicked are estranged from the womb, they go astray as soon as they are born, speaking lies." Psalm 50:3. The sinner is such by NATURE . . . "Among whom also we all had our manner of life (conversation) in time past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others." Ephesians 2:3. Because of this natural inclination to evil and against God, the sinner will not come to Christ on his own, or of his will.

The Sinner's Inability

Because of his condition, the sinner will not seek after Christ while grace is open to him, nor can he desire God's way of salvation until GOD WORKS ON HIS WILL, HEART AND MIND!

Because of pride, the sinner will not seek after God . . . "The wicked, through the pride of his countenance, will not seek after God, God is not in all his thoughts." Psalm 10:4. He does not UNDERSTAND and will not SEEK after God. "There is none that understandeth, there is none that seeketh after God." Psalm 53:2,3,4 and Romans 3:10,11. The sinner will NOT COME TO CHRIST . . . "Ye will not come to me that ye might have life." John 5:40. To come to Christ, the sinner must be DRAWN . . . "No man can come to me, except it were given to him of my Father." John 6:65. And, "No man can come to me, except the Father who hath sent me, draw him; and I will raise him up at the last day." John 6:44. Those who receive Christ must have the power given to do so. "He came unto his own and his own received him not. But as many as received him, to them gave he power to become the sons of God." John 1:11, 12.

Conclusion

The first principle in salvation is for a sinner to know himself as

a sinner. He must know what God sees when HE LOOKS AT HIM AND HOW HE FEELS ABOUT HIM! A sinner must be made to fear and tremble at the WORD AND PRESENCE OF GOD. No sinner will be saved who does not know that he is condemned before God and he is helpless without Christ. Without divine power, there will be no guilt, no fear, no concern about God and spiritual things. Without divine power, no sinner will come to Christ for life.



Fake And Fraud

(Continued from page two)

from pain, or physical signs which delight the natural eyes of dying mortals! Rather, it should be obvious to all the informed in this day, that this is the Age in which the God manifest in the flesh could be so marred that no man would desire Him.

In fact, it should be distinctly clear to all that this is the Age in which a Scriptural saint by the name of Timothy could suffer the unrequited pains of continuing abdominal distress. This is the Age in which Almighty God could give the Apostle to the Gentiles a thorn in the flesh and insist that he bear it to the hour of his demise. This is the Age in which both a John the Baptist and the Apostle James could be put to death by their respective, godless Herods and God would make no move to dismiss their distresses. This is the Age in which God's greatest, Scriptural saints could suffer the persecutors' tortuous racks, burning arrows, violent dismemberment, hate-engendered stonings, obnoxious disembowelment, and fleshly destruction before every form of heinous, human device, as well as at the teeth of vicious, carnivorous animals, and God would not even deflect a blade of grass to prevent it. This is the Age in which a Stephen could cry out in death-agony, "Lord, lay not this sin to their charge," and God would make no move to bring renewed life or healing to His temple of clay.

Is This The Age of Healing Power?

Therefore, when a man comes to us with his scapel and tells us he can cut out every foreign and hindering growth which can attack the mortal body, or when such a one swears he can effectually debride every deadly laceration, infectious, gangrenous, or cancerous (carcinomic) affliction, we can know such a one has never understood God's purposes for the Age in which we live. When anyone comes to us with the cry he has found the fountain of youth for dying bodies, or medicinal, chemical, natural remedies, or preventatives for every human debility, we can be sure that such a one has never truly grasped the spiritual impact of the Word of God regarding present, human mortality or dying.

When any mortal comes to us with the cry that he has a corner on healing faith, the power of heal-

ing in his hands, or the means of general, indiscriminate healing in his ministry, we can know that such a one is a blasphemer who has never been to Calvary. Further, such a religious charlatan or medical quack is apparently completely oblivious to the meaning of Jesus' instructions, "As my Father hath sent me, so send I you," which climaxed in His agonizing, Golgotha cry, "My God, my God, why has thou forsaken me?"

Thus, when any mortal appears before men with the professed power to finally countermand the effects of the curse of sin within the realm of time, we can know that such a one is not applying Scriptural insight.

Herein is the eternally valid basis for Jesus' cry, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:22,23). For, when a sinful mortal, who himself is a

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dying mass of putrefaction, arises to profess the powers to invalidate God's Edenic curse of dying and death which yet remains, he has joined Satan in his initial, subtle cry, "Yea, hath God said, Ye shall not eat of every tree of the garden . . . ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" (Gen. 3:1,4,5).

Thus, when Pentecostals, Holiness, Assembly of God communicants, or any other arise to proclaim they have the power to stultify or abrogate the powers of death or mortality in human bodies, we can know that their devices are Satanic, and that their spiritual relationships are anti-Christ — not Christian. Therefore, all who are in truth of God today turn from the ensnarement of involvement in fleshly movements which bear only the superficial aura of spirituality.

Too, all born-again ones who are in truth led by the Holy Spirit of (Continued on page 8, column 5)

ed on to the laver, where he has heard and heeded the Word, will find a wide door of communion with the Father. He will find a wide door leading to the table, shewbread, lampstand and golden altar where worship is want to be made.

You will recall from Genesis 3:24 that the cherubim and the flaming sword were placed on the east side of Eden so as to bar the way into God's presence. The cherubim and the flaming sword, however, are not seen at the tabernacle door — the door which gave access into God's presence. Adam and Eve were barred from fellowship with God by way of the cherubim and the flaming sword, but both the cherubim and the flaming sword, have been removed because of Him. We now have a wide door which leads into God's holy presence. We have a wide door leading into the place of the table, shewbread, lampstand, and the golden altar.

The material of which the veil was made was like unto that of the door except for the fact that the cherubim were not in the door. We see from this fact why it was that the cherubim (God's judicial authority) was not present. The way was open and the guard (cherubim) removed for all of those who had been to the brazen altar and the laver.

We said in the outset of this passage that a door, as a rule, is opened to only a select group of people; otherwise, there would be no need for a door. The doors to our houses are for ourselves and our immediate family. The tabernacle door, in like manner, was only for God's family. It was for the family who had followed His instructions.

The tabernacle door was hung upon five pillars of shittum wood. These were overlaid with gold.

"And thou shalt make for the hangings five pillars of shittum wood, and overlay them with gold" — Exodus 26:37.

The five incorruptible pillars served to support the "hanging" and also to display its beautiful colors of blue, scarlet and purple. We believe the five pillars to be like unto the five Epistle writers — the Epistle writers who have informed us of that which accompanies our salvation. You will recall that "four pillars" held up the veil. We have already pointed out that these are like unto the four accounts of the gospel which holds up the Lord Jesus and His perfections to us. The four accounts of the gospel hold up the veil, Christ's humanity, while the five writers of the Epistles hold up the tabernacle door, advising us of that which the door gives entrance to, or that which accompanies our salvation. The five Epistle writers were Peter, James, John, Paul and Jude. These facts, of course, cause us to stand in amazement at the accuracy of God's Holy Word. They cause us to be convinced without question that only God could have written the infallible Word.

"And the five pillars of it with their hooks: and he overlaid their chapters and their fillets with

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gold" — Exodus 36:38.

The pillars which held up the veil (our Lord's humanity) did not have the chapters and their fillets. This was because our Lord was "cut off" in the midst of His days. We, however, here at the tabernacle door, observe the "chapters and their fillets." This is because the door is Christ giving us access to communion with the Father. We see He whom the high priest foreshadowed — the one who is crowned with glory and honor. This, of course, is the very viewpoint that is taken in all of the Epistles. All of the writers of the Epistles proceed on the basis that Christ Jesus is at the right hand of the Father.

The last, but not the least point, which we wish to note relative to the door is that the foundation of the five pillars were made of brass.

"And thou shalt cast five sockets of brass for them" — Exodus 26:37.

The brass formed the foundation for the pillars and speaks to us of redemption. Brass, in fact, when used symbolically, always prefigured the capability of the Saviour to "endure the cross." We see, then, that the entrance into the holy place found its basis in the sacrifice of our Lord.

May we say thanks for such an entrance into God's holy presence, yea, the entrance that is by and through our Lord Jesus Christ.

The Tabernacle

(Continued from page 6)

His royalty, being King of kings and Lord of lords. He, however, will not be King until He comes to set up His kingdom upon this earth, being the Son of David. He, however, is a member of royalty now and as such, wears the color of purple. We see, then, how that the blue, scarlet and purple are our Lord's colors. We see how, in the God-Man, these colors blend together to perfection. He suffered and died for us, and yet the colors of blue and purple were not marred by the scarlet.

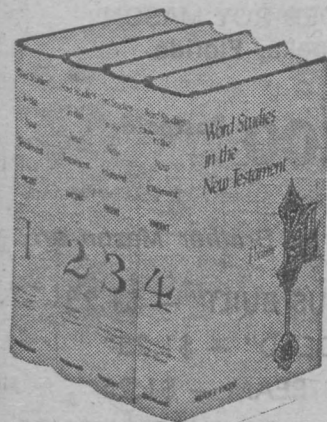
The tabernacle door was not a narrow one, but one that stretched across the entire eastern side of the Tabernacle. Once one has been to the brazen altar and enjoyed forgiveness for sins, and then journey-

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Tokyo, Japan

It seems difficult for many to realize that Satan does indeed translate the Bible, just as he quotes Scripture (Matt. 4:6) and has his agents preach sermons from Christian pulpits. For centuries, until the invention of printing, they sought to manipulate the Scriptures in copying it (This is the reason it is so dangerous to accept the naturalistic theory that the older a codex the more reliable. Yet, this theory has captured the minds of many evangelical scholars who call the most ancient codices "the best manuscripts").

Satan does not always lie, but, as he did with Eve, sandwiched a lie between statements of truth (Gen. 31-5). At times his agents only make true statements, as in Acts 16:17, so that they can join in the proclamation of the Gospel, later to distort and silence it. Satan is the master counterfeiter and he seeks to imitate the things of God. If God's servants translate the Bible, so he also will have his agents do so, and some of the places in the translations will be correct.

How can we tell an agent of Satan? In I John 4:1-3 & 5:1-2, we are told that those who are born of God confess that Jesus is Christ. The agents of Satan called "false prophets," who are counterfeiters, do not confess that Jesus Christ is come in the flesh. In other words, they will not confess the deity of our Lord Jesus Christ and will not accept His absolute author-

ity.

The Bible was mostly written in Hebrew and Greek. Therefore, the majority of the people of our day cannot read it directly in the languages in which it was given. Some one must translate it for them and it is very important that the translation one accepts be made by men born of God and not



TIMOTHY PIETSCH

by agents of Satan, even though many verses in their translations may be correct. The Word of God is likened unto pure water but before it reaches us it must pass thru a conduit. If that pipe is known to contain diphtheria germs or poison, the water that flows from it must be condemned. The conduit through which the Word of God must pass before it reaches

"THINE EYES SHALL SEE THE KING IN HIS BEAUTY"

Isaiah 33:17

I
Seek what ye will, my Christian friend, of Splendors yet to come.
Seek for celestial majesties amid Heaven's Vaulted dome.
Affix your eyes for angel bands, and for Seraph's songs of grace.
But not for me these lowly things, I Seek the Saviour's face.

Seek for an easement of your woe and Tranquility of mind.
Seek for release from baleful care, for this You'll surely find.
But as ye seek and as you yearn For benefits untold.
Seek first the beauty of the King and His glories manifold.

II

If you agonize for loved ones gone, who Have left an aching pain.
If you seek the dear lost faces that you Hope to see again.
If they be Christ's, then you shall see your Blessed ones once more.
But as I am Christ's, I seek to view His Visage evermore.

From amid the azure colored sky Emmanuel Shall appear.
Or perhaps as darkness covers this or another Hemisphere.
What matters the condition of this sinful Earth or sky.
We'll see Him, and in seeing Him, His saints Will never die.

III

No brush can portray His countenance; no pen Can describe His grace.
All the efforts of brush and pen are banal And commonplace.
If ye be Christ's, your eyes shall see the Beauty of the King.
What greater joy could all the argosies of Heaven bring?

—RAY HIATT

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GIVE US READERS
We Will Give Them The Truth

most people is the heart of some man. If that heart is still a natural heart, it cannot understand the things of the Spirit of God (I Cor. 2:14). If that heart does not believe the Bible to be infallible, as the Lord Jesus declared in John 10:35, that person does not truly trust the Lord Jesus Christ. No matter how well educated or noted as a scholar, he is not a servant of God. We have gotten into the mistaken idea that anyone can make a reliable translation of the Bible. The scholar may be able to translate anything else, but, if he is not born of God, he cannot make a trustworthy translation of the Bible, because behind him is Satan who is seeking to distort the Word of God. It is Satan that has produced the motive for the translation and not the Spirit of God. Some men are ordained of Satan (Jude 4) and have transformed themselves into apostles of Christ (II Cor. 11:14).

Many missionaries here in Japan have accepted the mistaken attitude that if a given verse in a version of the Bible, known to have been made by the agents of Satan, is correct it is therefore all right to use that verse from that version in preaching and publications. This is one of the reasons that the modernists' (agents of Satan) RSV type Japanese colloquial version was able to capture most of the evangelical churches of Japan. Because the missionary uses the version, and he is a man of God, therefore it must be all right to use a version made by the agents of Satan, it is thought.

In the USA, most evangelical Christians continue to use the King James Version, but it is amazing how many evangelical schools and scholars will tell Chris-

tians that the best and most reliable version is the American Revised Version of 1901. Instead, they ought to openly condemn this version as one made by the agents of Satan. John 9:38 in the King James version reads: "And he said, Lord, I believe. And he worshipped him" The American Revised of 1901 is exactly the same, but there is a note before the word "worshipped". This footnote reads: "The Greek word denotes an act of reverence, whether paid to a creature (as here) or to the Creator." This footnote very clearly reveals that the translators of this version did not believe in the absolute deity of our Lord Jesus

Christ, but were unitarians or, at best, tolerate unitarianism. Yet this is the translation recommended by many evangelical scholars as the most reliable and best translation. Beware when any one recommends the American Revised of 1901 for they are either ignorant or deceiving.



Fake And Fraud

(Continued from page seven)

God turn from these who maximize fleshly experience which satisfies the "lust of the eyes and the pride of life," and who minimize the final validity of God's verbally-explained and spiritually-obtained new birth. All who are in truth inflamed by the Holy Spirit of the Living God are content to rejoice in the eternal verity of God's Word, the sufficiency of the Gospel of Jesus Christ "which is the power of God unto salvation to everyone who believes," rather than having to depend upon "an experience" of or reference to visual signs, or the attaining of fleshly wisdom in order to have the witness and the testimony.



Reading To Avoid

(Continued from page one)

ment on a mind which no longer belongs to me.

"There is a mother and a child, and the child has a book to play with, and a black lead-pencil. It is making drawings and marks upon the book, and the mother takes no notice. It lays down one book and snatches another from the table, and at once the mother rises from her seat, and hurriedly takes the book away, saying: 'No, my dear, you must not mark that, for it is not yours.'

"So with my mind, intellect and spirit; if it belonged to me, I might or might not play tomfool with it, and go to hear infidels and such like preach, but as it is not my own I will preserve it from such fooleries, and the pure Word shall not be mingled with the errors of man."—Selected.



Wait Awhile

(Continued from page one)

of the stones was planned, and at last the little boat was brought within reach. How happy the little boy was! Again he was in possession of his treasure! Sometimes things in our life seem disagreeable and without sense or plan. But let us wait awhile, and we shall see that each trial, each striking of a stone upon the quiet water of life, has brought us nearer to God!

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