

The Baptist Examiner

Baptist Is Our Middle Name

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

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WHOLE NUMBER 2021

AN INSIGNIFICANT GNAT

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

Today, I sat at my desk working out some details regarding personnel assignments. As I put the suggested proposals aside for a moment, I wondered, "What is the purpose of it all?"

At that very moment, an insignificant gnat flew by my face and attracted my attention, and then landed on the paper I had put aside. My first reaction, as might be expected, was to swat.

Then the thought hit me! The little gnat was alive! It was one of God's creatures! God had made it! Although I had known nothing of its existence, God had been directing its life and its actions. God had been preparing it — however short its life had been — for its purposed action at that very moment. God had designed that the insignificant gnat should land when it did! God had purposed that it should land where it did!

As it lifted its gossamer wings and flitted to another spot on my desk and then turned and seemingly looked back at me, it was seeming to say that there was purpose in its being there.

At that moment I remembered quite dramatically:

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."—Romans 8:19-21.

As humans, we are, of course, considerably larger than gnats. Generally, we think nothing of them unless they come with company. Still, in this instance, God was in the process of using a tiny gnat to dramatize for me the folly of being beset by purposelessness, hopelessness and uncertainty. If God, in His Sovereignty, can have both temporal and eternal purpose

in the life of an insignificant gnat, then certainly we, as the children of God, should be able to rise above the unwanted ogre of depression.

Today, then, we need to look back, and we can look back—back into history and see that God is



RAYMOND A. WAUGH

Sovereign, and that He works out His purposes in the midst of men. We can see that He does this despite the efforts of men to counter them. Although the Adversary of God may, at times, seem to be (Continued on page 6, column 4)

A WORD TO PARENTS

When a boy or girl thrusts a small hand into yours, it may be grimy from petting a dog. It may have a wart or a bandage on it. But the MOST IMPORTANT THING ABOUT THIS HAND IS — It is a hand of the future. These hands may some day hold a Bible or a deck of cards; may play the piano or hold a revolver; may direct a choir or cling to a whiskey bottle. But right now the hand is in yours and asking for your help and guidance. This small hand represents a full-fledged personality in miniature. Will you do YOUR BEST to help guide him to adult Christian development? "Bring them up in the nurture and admonition of the Lord." We may not be able to save a nation, but let us spare our boys and girls from a damning destruction. ARE YOU BRINGING YOUR CHILDREN TO S.S. AND CHURCH or is it that you don't love them for Christ's sake???—The Midland Messenger.

TIPS ON HOW TO DISTRIBUTE LITERATURE

We all know the printed page is a tremendous way to spread the Good News of the Gospel. And we are all looking for ways to become personally involved in using the printed page to the fullest advantage.

Most of us must become involved through the avenue of our daily experiences. Each of us has different experiences and, therefore, different opportunities. We offer a few suggestions to help you to share the Christian Message through literature.

Eat out often? Leave a tract with your tip.

Take cabs? Give the driver a booklet or tract and ask him to read it.

Pay your bills by mail? Enclose Gospel literature with a note of thanks for good service.

Answer your doorbell more often than you would like? Do it with a smile and give the deliveryman or salesman a personal word and a piece of literature.

Go shopping? You might be surprised how easily a clerk will accept something to read. After all, you are the customer.

Use the services of repairmen for your appliances? A question and a Scripture or two can easily lead to the acceptance of literature for further thought.

Buy gas for your car? The station attendant might be very happy to accept something brief to read — especially if you are a regular customer.

Like to talk? If you do, you cannot help but get into conversations where your opinion will express your Christian philosophy. When you find someone who responds, and you will, here is your opportunity to follow up with literature. —Selected

I KNOW THAT IT DOES

A preacher was speaking from the text, "The blood of Jesus Christ His Son cleanseth us from all sin." He was stopped by an atheist who asked, "How can blood cleanse away sin?" For a moment the preacher was silent; then he asked the infidel, "How can water quench thirst?" "I do not know," replied the infidel, "but I know that it does." "Neither do I know how the blood of Jesus cleanseth away sin," answered the preacher, "but I know that it does."—The Christian Digest.

Bro. Halliman Finds Work Progressing Well

FRED T. HALLIMAN
 Missionary To New Guinea

Dear friends,

Greetings to each of you from New Guinea. It is always a privilege to be able to report to you on the mission work. We are so thankful for each of you that the Lord has raised up especially for this work. We believe that the Lord has set in order all these things from all eternity. Not only has He

Missions." I believed that message then, but after having seen it put into practice for the past 15 years, it is more dear to me now than then. Since that 1959 Bible Conference, however, I have seen some that were there in attendance go off on the deep end of the mourner's bench group. They are laboring hard with many tears and words to try to get a few more added to their rolls and make their statistics look impressive.

On the other hand there is another scene that is just as tragic. Several of those that attended the 1959 Bible Conference have gone off just as deep on the opposite end, and they are patiently waiting for the Spirit to save the few that they minister to apart from the gospel. In fact, one recently said to a person that attended his service for the first time, quote: "If you are lost you might as well go back home for I have no message for you." I believe that preacher was telling the truth for once in his life. I don't think any of them that preach a gospel-less salvation have any message for the lost.

While several have departed from the truth since that 1959 Conference and have gone their separate ways, I have not changed in my belief or practice in nearly a quarter of a century. I still believe that God elected a people before the foundation of the world and that the means elected whereby they would be saved is just as certain. Nothing is left to chance and while all the elect will be saved, none will be apart from the (Continued on page 7, column 4).



FRED T. HALLIMAN

elected a people to be saved, but just as surely as this is true, He has also appointed the means whereby they would come to the knowledge of the truth.

I remember when I was preparing to come to the Mission field in 1959, Calvary Baptist Church of Ashland held a Labor Day weekend Bible Conference and I was assigned the subject "Election and

No. 2 IN A SERIES ON . . .

"REPENTANCE"

By **ELD. JULIUS D. WISHON**
 Meadowview, Virginia

"The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas" (Matthew 12:41)

This is a text our Lord Jesus Christ used in preaching unto the people in His day on earth. If it had not of been needful then He would not of preached on it. I am afraid that we sovereign grace Baptist preachers sometimes fail to preach enough on repentance. We know it is good to preach on what is commonly called the Five Points of Calvinism, but just as children when beginning their schooling must learn the primary things first, it is also obvious that we preach on the primary things—not only for the unbelievers, that they might hear the gospel, but believers sometimes just take it for granted we do not need to repent. We hope God our heavenly Father will through the Holy Spirit show you in this message, that we all have to repent many times as we go through life.

Let us turn to the book of Jonah, chapter 1 and read:

"NOW the word of the Lord came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:1-3).

Let us have a look at a God-called man who has been given a field to work in. See from this how God called a messenger unto a foreign people to preach unto them, and God also gave him the very words that he was to preach. Notice, he thought he could just go and preach in the field of his own choice. He thought he was a free-will preacher, and could just go at his own will, to any place he chose.

Let us continue reading this first chapter of the book of Jonah, for a few more verses:

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them.

But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, (Continued on page 7, column 1)

REVIVALS SCHEDULED

The South Side Baptist Church of Fulton, Mississippi will be holding revival services from June 8 thru 13 with Elder Joe Shellnut of Benton, Arkansas as the evangelist. All are invited to attend.

The Mountain View Baptist Church of Scottsboro, Alabama will be holding a mini-revival on June 4-6 with two speakers, Eld. Jimmy Davis and Eld. Milburn Cockrell. Pastor Charlie Buford extends a cordial invitation and welcome.

The Friendship North Baptist Church of Detroit, Alabama will be holding a revival on June 1 - June 6. Pastor Lee Roy Dutton will be speaking and extends an invitation to all in this area to be present.

Editor's Note: If you wish your meeting announced in this column, write us and give all information concerning the item and please try to give us three (3) weeks notice.

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"JUSTIFICATION"

"How then can man be justified with God? or how can he be clean that is born of woman?" (Job 25:4).

What an important question! Men and angels would have been eternally puzzled had Divine Wisdom not resolved it in the Holy Scriptures.

God is great and glorious in holiness, and man who is guilty and impure cannot within himself be just before God. The Psalmist declared: "And enter not into judg-

ment with thy servant: for in thy sight shall no man living be justified" (Psa. 143:2). The Holy One is ever justified in what He speaks and does while man is ever condemned for his crimes against God. "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest" (Psa. 51:4). Man by his depraved nature and actual transgressions is obnoxious to God's justice. This plight

of man renders him unfit for communion with God here and hereafter.

Justification Defined

"Justification is a forensic term, and signifies the declaring, or the pronouncing a person righteous according to law. Justification is not making a person righteous, by real, inherent change from sin to holiness, in which the nature of sanctification consists; but it is the act of a judge, pronouncing the (Continued on page 2, column 2)

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MILBURN COCKRELL — Editor
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Dear Brother Cockrell,

Congratulations on both your new pastorate and new position as editor of this great publication. This paper has brought many blessings to both myself directly and then my people indirectly. I appreciate the stand which has been taken on both the doctrines of grace and the church. These are such needed truths for today.

I have enclosed the names and addresses of some of my students. I want to give them a year's gift subscription to your paper. I know it will prove to be a blessing to them personally and to the church where they will be working. Each of these men are graduates of Bible Baptist Seminary in Arlington, Texas, and have been my students for three years. We here in Arlington teach the precious doctrines of grace, the pre-millennial coming of Christ, and the local church. I know your paper will keep these doctrines before them for at least another year. I felt it was the very best gift which I could present to them.

Trusting God's continued blessings on your work and praying for His direction to you in your work, I remain,

Yours in Christ's service,
Bob Cunningham, Pastor

Dear Bro. John, Jr.:

So nice to know we have a new pastor and hope to get to meet him one of these days. Also, we sincerely hope you are still to be associated with T.B.E. We look forward to its coming every week and enjoy every word.

Sincerely,
Gail Knowles
Connecticut

Dear Bro. Gilpin:

I wish to say that I still greatly enjoy reading The Baptist Examiner. It is a blessing to receive such a wonderful paper each week. I'm sure that you and Calvary Baptist Church feel very blessed to have Elder Milburn Cockrell as your new pastor and editor. I have always enjoyed reading his sermons and articles very much. I feel that he is a great preacher and he must be a true servant of God.

I also would like to say that you have done a very good job in carrying on the printed word. You should feel very honored that you were able to continue on the great work that was done by your father, and Elder Cockrell should feel honored to be the pastor of Calvary Baptist Church and to be editor of T.B.E. To try and follow in the footsteps of Bro. Gilpin, Sr.

THE BAPTIST EXAMINER

MAY 31, 1975

PAGE TWO

will surely bring both you and Bro. Cockrell many blessings from God. I have been reading the true doctrines of God's word in TBE since 1962 and appreciate all that I have learned from its pages.

I'm thankful that I am able to send offerings for the support of such a great paper. May God bless you and Elder Cockrell as you go forth to carry on the great work that it might pay tribute to your deceased father and the Lord's Glory.

Sincerely,
Willard Windsor
Alabama

Hello Brothers and Sisters:

We just thank God for this great endeavor on all of every ones behalf for the continued publishing of T.B.E.

Praise our wonderful Saviour,
Mrs. Thomas Jackson
Ohio

Dear friends:

I lost my husband several years ago with cancer, so I am alone, but I continue to be blessed by reading T.B.E. Keep up the good work and may the Lord bless you all.

Mrs. Peter Vouch
Indiana

Dear Bro. Gilpin,

It's wonderful in that our Lord has blessed Calvary Baptist with a pastor.

The Lord used Bro. Halliman in a marvelous way, during his stay home. When Bro. Halliman does something for the Lord, he gives it his all. The time had come for his departure back to the work in New Guinea, therefore, God opened the way.

In Christ,
Mrs. Harris,
Arkansas

Editor's Note: Your thoughts are exactly right. Oh! That we could learn to wait on the Lord and not run ahead. "Life's mistakes are God's Sovereignty." — John R. Gilpin, Sr.

"Justification"

(Continued from page one)

party acquitted from all judicial charges" ("The Reign of Grace" by Abraham Booth, p. 145).

"Justification is a judicial act of God, by which, on account of the meritorious work of Christ, imputed to a sinner and received by him through that faith which vitally unites him to his substitute and Saviour, God declares that sinner to be free from the demands of the law, and entitled to the rewards due to the obedience of that substitute" (Abstract Of Systematic Theology" by J. P. Boyce, p. 395).

"Justification is that instantaneous, everlasting, gracious, free, judicial act of God, whereby, on account of the merit of Christ's blood and righteousness, a repentant, believing sinner is freed from the penalty of the law, restored to God's favor, and considered as possessing the imputed righteousness of Jesus Christ; by virtue of all which he receives adoption as a son" (A Systematic Study Of Bible Doctrine," by T. P. Simmons, p. 305).

God The Author

To justify is a divine prerogative: "It is God that justifieth" (Rom. 8:33). Isaiah declared: "In the Lord shall all the seed of Israel be justified, and shall glory" (Isa. 45:25). The sovereign Being, whose law we have broken by a thousand acts of rebellion against Him, has the sole right of acquitting the guilty. As He is the law-giver and judge, so must He also be the author of justification.

It is God alone Who condemns, and therefore it is He alone that justifies. All sin is committed against God. The judge is the only one who can pardon the guilty. When the Judge of all the earth pronounces a sinner acquitted, who on earth or in Hell can reverse the

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you"—I Sam. 12:24.

Some people think themselves great. Some say others are great. However, when we turn to the Word of God, we find that even one crowd cried out, saying:

"Great is Diana of the Ephesians"—Acts 19:28.

This was at the time when the Apostle Paul was in Ephesus. It was at the end of his ministry there, for the experiences of this day brought Paul's ministry at Ephesus to a close, when the crowd cried out, "Great is Diana of the Ephesians." I don't know why they thought she was great, for Diana was an idol. The Ephesians said that this idol, Diana, was in Heaven and had been dropped down to earth. That was their teaching.

Well, I have seen a picture of Diana of the Ephesians and she is about the most grotesque and ugly thing I have ever seen in my life. I would say this, if she were ever in Heaven, I wouldn't blame them for dropping her down to earth, especially if they had anything up in Heaven against this earth. However, the people of Ephesus shouted, "Great is Diana of the Ephesians."

So I say, beloved, some people think themselves to be great, and some think others are great, but I would like for us to see some of the things that God says are great. Now this isn't man's estimate of himself, and it is not man's estimate of somebody or something else, but this is God's estimate,

sentence? There is no higher court and no superior tribunal to which appeal can be made. The Divine announcement of acquittal from all judicial charges shall stand as unshaken as the sun and stars of Heaven.

Justification is Jehovah's own undertaking. It is the consummation of God's work of salvation for the believer while still in this world. It is subsequent to election, predestination, and effectual calling. "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29).

Justification does not occur periodically. It is a single act and is not ever repeated with reference to new sins. It is instantaneous and is not a continuing work like sanctification. It is God's act declaring the sinner's relation to the law. The sinner is under condemnation until God justifies him. As soon as he is justified, all condemnation ceases: "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1). God declares the sinner to be as righteous as if he had never sinned a day in his life. There is no possibility of his ever coming under judgment for the guilt and penalty of his sins (John 5:24).

Grace The Source

It is written in Titus 3:7: "That being justified by his grace, we shall be made heirs according to the hope of eternal life." I read again in Romans 3:24: "Being justified freely by his grace through the redemption that is in Christ Jesus."

In these two Scriptures the original first moving cause of our release from punishment is seen to be the free and sovereign favor of God. Man cannot make himself

and God would have us to know, as we study through His Word, that there are some things that are great.

WE HAVE A GREAT GOD.

We read: "And the house which I built is great: for GREAT IS OUR GOD above all gods"—II Chron. 2:5.

I am afraid that we just do not realize how great God is. Sometimes the song is sung, "How Great Thou Art," and I am sure that song has blessed the hearts of many a child of God, yet I don't think the song ever presents fully to us the greatness, the magnitude, the might, and the sovereignty that God possesses. I doubt seriously if in sermon or in song we would ever be able to show God in all of His greatness.

I think probably the space exploits on the part of the astronauts have helped us to realize the greatness of God a little more than we used to. I think the astronauts have caused us to realize that there is a far greater expanse to the universe than we ever used to think there was. I tell you, the size of the universe — the amazing expanse of the universe, certainly should tell us that God is a great God, because God made it.

Just think about this earth, the part of it you see, and that is a mighty small part. Think about the things that are in this earth — the cattle, the horses, and all the domesticated and wild animals. Think about the fish in the sea, the birds in the air, the animals that roam the earth. Think of the trees

that grow therefrom, and the grass. Think of all the things that are inside the earth by the way of gold and silver and diamonds, and coal. When you think of all this, you realize that since God made it all, it is a great earth — a great world in which we live.

Then think about the skies. Think about the stars and the moons and the suns — how many, and how multitudinous they are.

Several years ago, before the invention of the telescope, there were individuals who claimed they were able to count a hundred thousand stars, and people thought it was wonderful that there were a hundred thousand stars in the sky. But no sooner had the telescope been invented than three hundred sixty million known suns, stars and moons were counted by way of the telescope. I tell you, beloved, when you think about it, you come back to this thought — how great our God is.

Then think that this earth and even the moons, the suns, and the stars are out beyond us in space. Think that this is just a part of God's creation. Think that there is a Hell for the unsaved beneath, and that there is a Heaven for the child of God. Think that God made all of this. I tell you, when you think of it, you surely come to the place you say that God is a great God. I tell you, my heart thrills, and my soul overflows every time I think about the bigness, the majesty, and the greatness of our God.

II

GREAT IS THE MYSTERY OF (Continued on page 3, column 1)

before their justification, but when justified God declares them to be godly. The godly needs no justification. The fact that God justifies the ungodly denies that human merit has any part in the sinner's acquittal of sins. Justification is solely by grace: "And if by grace, then it is no more of works; otherwise grace is no more grace" (Rom. 11:6).

Works performed by man have nothing to do with justification in the court of Heaven. Romans 3:20 informs us: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Paul again said: "Knowing that a man is not justified by the works of the law" (Gal. 2:16). These Scriptures exclude justification either by the moral or ceremonial law of God.

Those who endeavor to be justified (Continued on page 5, column 5)

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"GREAT"



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By
L. M. HALDEMAN

408 Pages

\$6.50

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

"Great"

(Continued from page two)
GODLINESS.

We read:
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. And without controversy **GREAT IS THE MYSTERY OF GODLINESS**"—I Tim. 3:15,16.

Notice, Paul talks about this as a mystery. Now the word "mystery" doesn't mean something that you can't understand. It just means that you can understand it only as it is revealed unto you. The "secret orders" have what they call their mysteries. This is not something you can't understand, but it is something that has to be revealed to you in order that you can understand it.

There are other mysteries spoken of in the Bible. The church is spoken of as a mystery. The idea of the evangelization of the world is spoken of as a mystery. There are so many things that are spoken of as mysteries that God has created. Here, beloved, He is speaking about the mystery of godliness. And what is it? It is the fact that God has been manifest in the flesh.

Go back to the time when Mary and her husband came to the city of Bethlehem for assessment relative to taxation, and see the innkeeper, as he turns them aside because of his wife's condition, that she is soon to bear a child, and hear the innkeeper as he shakes his head, and says "I am sorry, but all of our rooms are taken up with our guests. But if it is a case of emergency, and you are destitute of a place to stay, there is a stall out in our barn. Go out there and spend the night." In the night's time the Lord Jesus Christ was born, and He was cradled after His birth in the manger. Can you imagine, beloved, that Jesus Christ was born into this world of a woman, and that Jesus Christ began His earthly career by being cradled in a manger? I say, this is one of the mysteries of godliness. You just can't understand how the great magnificent God could be compressed into a babe, and yet you have that taking place in the city of Bethlehem. The Lord Jesus Christ was born of a virgin. The Son of God began His earthly existence in this world in a manger in Bethlehem. I say to you, His birth is a mystery. Great is the mystery of godliness that Jesus Christ — God Himself, could have been compressed into the womb of Mary, and from that fruit in the womb comes Jesus — God in the flesh. Great is the mystery of godliness.

III

THERE IS A GREAT GULF BETWEEN THE LOST AND THE SAVED.

All church buildings should be air-conditioned; it is unhealthy to sleep in a stuffy room.

The Bible reveals that there is a great gulf that exists between the lost and the saved when they come to die. Listen:

"And beside all this, between us and you there is a **GREAT GULF** fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence"—Luke 16:26.

I insist, beloved, that there is a great gulf fixed between Heaven and Hell and everyone that is on the Hell side, will stay on that side, and shall never be able to cross that gulf to Heaven. Likewise, all those who are on the Heaven side, will stay on the Heaven side, for they will never be able to cross over to the Hell side.

I remember some years ago going to church and hearing a sermon in which this was emphasized. There was an unsaved man present, whose wife was a devout child of God. After the service was over, that man went home and tossed on his bed from the time that he retired, until two o'clock in the morning, when his wife got the Word of God and read it to him. I can never forget how that man said to the preacher at the close of the next night's service, "How I thank God that I am now on my wife's side of the gulf!"

I say to you, beloved, there is a great gulf fixed between Heaven and Hell, separating the saved and the lost, and only that individual who knows Jesus Christ as his Saviour is going to be on the Heaven side, and every individual who dies without trusting Jesus as his Saviour is going to be separated from Heaven.

Don't you ever allow any Russellite to come to your home and tell you that after you die, you will have a second chance. Don't ever let a Catholic priest tell you that after you die, as a result of the people in this world praying, and his praying, he will be able to get you out of Limbo, and over into Purgatory, where the fires are not quite so hot, and then out of Purgatory, and over into Heaven. I say to you, don't ever let anybody tell you that there is a possibility of you getting a transfer from one place to another, for when a man goes to Hell, he goes there forever. There is a great gulf fixed between Heaven and Hell. In spite of what the Russellites say — in spite of what the Catholics have to say — in spite of what the heretics have to say, nobody will ever be able to get out of Hell.

IV

WE HAVE A GREAT SALVATION.

We read:

"How shall we escape, if we neglect so **GREAT SALVATION**."—Heb. 2:3.

Here is a Scripture that is very badly misunderstood and most

IS "THAT" IN THE BIBLE?



WHO ORGANIZED THE FIRST ORCHESTRA?

David, Second Samuel 6:5:

"And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals."

Moffatt gives lutes, lyres, drums, rattles, and cymbals. But the fact that these instruments were said to have been made of wood does not mean that cornets could not have been included, for wooden cornets were used in Germany as late as the eighteenth century and are called for in Bach's cantatas. For more about David's orchestra, see First Chronicles, chapters 15 and 25, also the great orchestra of 4,000 in 23:5.

woefully preached with the wrong application, because preachers through the years have used this as a revival sermon text, as if to say if you neglect your salvation, there is no hope for you to be saved. Beloved, this was never spoken to an unsaved man. It was never spoken about an unsaved man. Rather, it was spoken to saved people, and it says that you ought to be careful not to neglect your salvation. If you will read the verses before, and the verses after, he very plainly shows that he is talking to saved people, and he says not to neglect your salvation. If you do, you are not going to escape — you are going to be punished if you neglect your salvation. In this, he refers to salvation as "so great salvation."

Beloved, how great it is to think that if you had been treated as you ought to have been treated, you would be suffering in the flames of Hell, and you would be enduring right now the pangs of the damned, but through what Jesus Christ did on the Cross of Calvary, you have salvation. Oh, how great is that salvation! I have often said that sin has to be paid for, and Jesus Christ paid for it all. That salvation that we have is a great salvation. No wonder when John stood on the shores of Galilee, he said:

"Behold the Lamb of God, which **TAKETH AWAY THE SIN** of the world."—John 1:29.

It is no wonder that the Apostle Paul said:

"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to **PUT AWAY SIN** by the sacrifice of himself."—Heb. 9:26.

It is no wonder that the Apostle John on the isle of Patmos said:

"Unto him that loved us, and **WASHED US FROM OUR SINS** in his own blood"—Rev. 1:5.

It is no wonder that the Apostle Peter said:

"For Christ also hath **ONCE SUFFERED FOR SINS**, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Pet. 3:18.

I tell you, beloved, when you read these verses, you come to realize that we have a great salvation.

V

OUR REDEMPTION REQUIRES A GREAT RANSOM.

I am afraid too many times we regard salvation in a light manner. Beloved, our salvation wasn't anything little. We, I say, were redeemed with a great ransom.

Listen:

"Because there is wrath, beware lest he take thee away with his stroke: then a **GREAT RANSOM** cannot deliver thee"—Job 36:18.

Notice, this implies our salvation requires a great ransom. I tell you, it was a great ransom whereby our sins were put away.

Do you realize that the sacrifice of an angel or an innumerable multitude of the heavenly host could never have effected our salvation? Do you realize that there is no amount of money paid that could have ever brought to pass our redemption? Silver or gold that is used in the realm of redeeming one that has been kidnapped, or in ransoming a captive, could never have effected our salvation. Listen:

"**FOR AS MUCH** as ye know that ye were **NOT REDEEMED WITH CORRUPTIBLE THINGS, as silver and gold, from your vain conversation received by tradition from your fathers: But with the PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot.**"—I Pet. 1:18, 19.

I say, beloved, silver and gold could never have effected our redemption. Silver has gotten to be a pretty scarce article. You can scarcely find silver today. And gold, of course, was taken off the market nearly fifty years ago. But if you can find all the gold that is supposed to be at Fort Knox, and if you can find all the gold that is in France, and all the silver and gold that is down inside the earth and pile it up, and say to God, "I would give it all for my redemption," you could never buy your redemption. I say to you, the least sinful person in the world today could never buy his redemption thereby.

Suppose a baby has just been born — a baby that lived just a few minutes after birth — a baby that seemingly has no actual personal sin at all. That baby could not buy his redemption. If he had all of the gold and the silver in all of the world, he couldn't buy his redemption.

Then how about those who have sinned greatly, and who have aggravated the mercy of God tremendously? I tell you, it took a great ransom to pay our sin debt, and that ransom was the blood of the Lord Jesus Christ.

Oh, how I praise Him for the ransom that was paid for my sins! And how I praise Him when I think how Jesus bled and died for my sin, and I am ransomed and redeemed because Jesus paid the ransom price by dying on the cross.

VI

THERE IS A GREAT HARVEST.

Do you know that there is a great harvest out in the world, that needs to be reaped? Listen:

"**Therefore said he unto them, THE HARVEST TRULY IS GREAT, but the labourers are**

few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."—Luke 10:2.

Beloved, there is a great harvest field out before us. I don't believe that God has gotten in all of His elect. I am not like some people who say that all of God's elect that are going to be saved, have already been saved. I remember several years ago hearing a preacher say that God had already taken the Holy Spirit out of this world. I don't know where he got his information. I suppose he dreamed it, because he certainly hadn't gotten it from the Bible. He said that God had taken the Holy Spirit out of this world, and that it would be impossible for men to be saved. He was a Baptist, too, but even being a Baptist didn't keep him from getting off in a gross error. He said that all the elect were in.

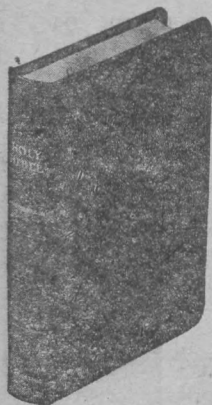
Beloved, I believe that God still has some elect in this world, and it is our business to assist in bringing them in. It is my business and your business to witness with His Word, and the Holy Spirit will reach out and grasp, one by one the elect of God. I think there is a great harvest out there. I think that practically everybody in this old world is hot-footing the road of vice today. Practically everybody is living a life of sin. Practically everybody has God shut out of his thoughts today, and the only time the average man ever thinks about God is at Xmas, or Easter, or at a funeral. But there is a lot of harvest in this world. There are a lot of people right around us who need the gospel of Jesus Christ, and it is your business and mine to realize that we are the laborers that He said to pray for, that God would send forth into His harvest.

Back yonder as a boy, God laid His hand on me, and called me to preach the gospel. I say, beloved, I was one of those that the disciples prayed for nineteen hundred years ago when Jesus said, "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest." I believe that I am one that has been sent forth. I believe that every man today who is a God-called preacher is one of those that God has sent forth into His harvest.

You may say, "Brother Gilpin, I am not able to do very much." No, but did you ever stop to think that when there is a harvesting going on, that you need some people to do something else? Everybody doesn't do the same thing. And don't forget, we need a water boy. If you can't get out in the field and work hard, at least you can be a spiritual water boy. I want to tell you, I have a conviction that God wants us as a church to give forth a witness in this world, in view of the fact (Continued on page 5, column 2)

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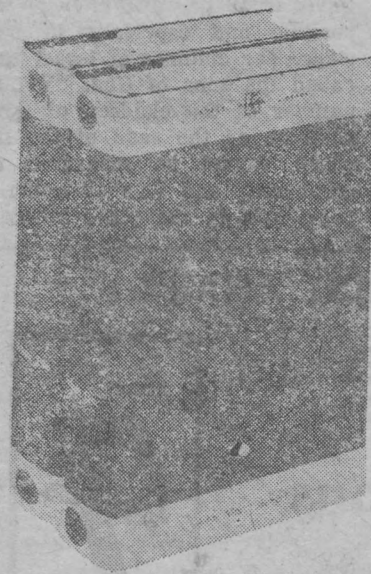
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THE BAPTIST EXAMINER
MAY 31, 1975
PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Please explain Genesis 6:1-5."

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



The earth, immediately prior to the flood, was probably a very beautiful place. The race of men, however, had become very corrupt.

It is supposed that the querist wants commentary on the "sons of God" marrying the "daughters of men" and the resultant "mighty men."

As I understand it, the Scriptures, here, refer to two separate lineages — the lineage of Seth (sons of God) and the lineage of Cain (daughters of men). There is probably no event so pervasively corrupting to a child of God than that of marriage to an unbeliever.

Simply stated, it appears that the intermarriage of the godly and worldly lineages produced the always predictable result — the evil triumphed.

What the world got, as the result of this corruptiveness was a sell-out to evil and the abuse of power, therefore the text says there were mighty men of renown — that is, dominators of men, despot and merciless power mongers.

The world was wicked then, and the world is similarly wicked now. "... But as the days of Noah were, so shall also the coming of the Son of Man be" (Matt. 24:37).

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



There are two main interpretations concerning the first two verses, concerning "sons of God" and "daughters of men." One interpretation is that sons of God relate to the godly line of Seth, and that daughters of men relate to the ungodly line of Cain, and that here we have an intermarriage that produces a godless outfit, whom God destroyed in the flood.

There is a second interpretation, to the effect that sons of God were the angels which kept not their first estate. (Jude 6). This involves a sexual relationship between angelic beings and human beings. This view, widely held, is in my judgment utterly without Biblical foundation. Angels are always spoken of in a sexless way, and the Bible indicates that marriage is unknown among angels (Matt. 22:30). The less time we spend debating such questions as these, the better off we will be, for we can only theorize, conjecture, and spec-

ulate.

Passing on to verse 3, we have one of the most distorted and misinterpreted passages in the Bible. Freewillites say that God's spirit struggles with sinners as He seeks to woo them to salvation, and that finally, unable to do anything with the sinner, the Holy Spirit gives up. This makes man's spirit stronger than God's spirit. The truth is, reference here is to the coming flood. God's time of warning will cease within the next 120 years. This happened, and the flood came.

Looking further into the passage, we find that there were some physical giants in the earth. This would by no means prove relationships between angels and men. There have been giants since that time, as in the case of Goliath, whom David bowled over, and, among the primitive people of this earth, are still to be found some gigantic men, as well as others who are veritable pygmies.

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We have in this passage two things that are oftentimes misused and mistaught.

The first is the question as to who the sons of God and the daughters of men are. I guess the most popular view is that the sons of God were angels, probably fallen angels, and the daughters of men are human women. Let me remind you that the Bible does not say that angels are sexless, but that they do not marry. "For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven" (Mark 12:25). Whenever the angels are spoken of it is in the masculine sense. We know for sure that the sons of God mentioned in Job 1:6, 2:1 and 38:7 are angels. With these Scriptures we see that the sons of God could very well be the angels.

Frankly, I have not been able to accept this interpretation. I will not fuss over it, nor will I condemn those who hold this type of view. (I expect the same consideration from them). I believe that the sons of God are simply the men of Israel and the daughters of men are women who are not of Israel. The Scripture teaches in many places that whenever God's people marry outside their own ranks that sin reigns. It has always been God's teaching that we separate ourselves from the world in every way possible and especially in marriage. The children of Israel were called the sons of God. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it

was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (Hosea 1:10). In many passages of the New Testament we read that God's people are called sons of God. "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12; see also Romans 8:14, Philippians 2:14-15 and I John 3:1-2).

The next passage that is misused is verse 3. "And the Lord said, My spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." (Note: this passage proves to me that the sons of God were human beings because God rebuked them for being guilty and says that he is flesh).

Many people take this passage to mean that you can sin away your day of grace. I'm sure most of you have heard preachers, and especially evangelists, use this passage and talk about someone crying for the Spirit to come back and He would not. This type of an interpretation is blasphemy and cannot be tolerated. It is wrong! Wrong! Wrong! "Being confident of this one thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). God's spirit does not strive to save a person and then leave him. If the Spirit of God begins working with a person you can rest assured that that person will be saved.

The passage is talking about the depth of sin that was found in the world during those days and that the Spirit would not continue to work in the world but would leave and allow the wrath of God to be released. They had 120 years before the flood would come.

E. G.
COOK

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Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I assume the object is to have us to discuss the sons of God as found in these verses. There are two schools of thought concerning who these sons of God are. One group holds that they are just what the Bible calls them. The other group holds them to be the fallen angels. So may we discuss the fallen angel theory first.

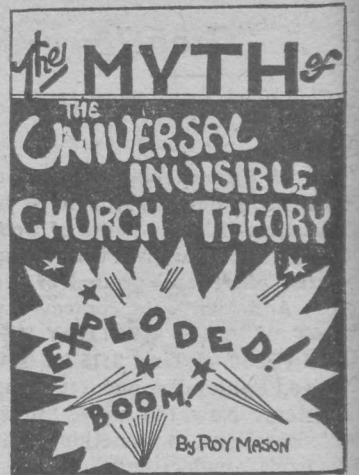
To begin with, I want to say that with my very limited knowledge of God's Word, I am utterly unable to see how anyone, or anything can be a son of God without being a child of God. To me they are one and the same thing. And as I see it, the sons of God, or His children have a more exalted position in God's economy than do the angels who are the servants in His economy. If that be true, how did these fallen angels manage to get into a more exalted position than they had before they rebelled against God and left their first estate? So, if the sons of God here in Genesis 6 be the rebellious angels, I move we stop calling them the fallen angels and start calling them the promoted angels.

I am told that there are those who hold the phrase "sons of God" in the Old Testament always applies to angels. There just may be Scripture that justifies their claim,

but I sure have not been able to find it. If there is any place in the Bible that even indicates such a claim, I know nothing of it. I have had men argue to me that the sons of God in Job 1:6 and 2:1 were angels, but I have failed to find any proof of their claim. Their contention is that these sons of God were in Heaven. But the Book says nothing about their being in Heaven. So I hold that it is a mere assumption that they were in Heaven. Old Satan is seen among them, and if we contend that the sons of God were in Heaven, we must also say Satan was in Heaven. But it is my understanding that he was cast out of Heaven before the days of Adam and Eve. In Heb. 4:16, you and I are admonished to "come boldly unto the throne of grace." Do we have to be in Heaven in order to do that? Every time we approach that wonderful throne, we present ourselves before the Lord. So, if you can see angels in Job 1:6; 2:1, your imagination is in better working order than mine. If you contend that the sons of God in the Old Testament always refer to angels, I suggest you use as your proof text Isa. 43:6, where we read, "bring my sons from afar, and my daughters from the ends of the earth."

We have been discussing the assumptions of men concerning the fallen angels — now let us see what the Book says about them. In II Pet. 24 we read, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." The word "hell" here is not HADES, the present abode of the wicked, but rather, it is TARTARUS, a place prepared especially for these fallen angels. And they are to be there under darkness until the time they are to be judged and cast into the lake of fire. Jude 6 says, "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting darkness unto the judgment of the great day."

You can believe these angels broke out of TARTARUS, squirmed their way into the highly exalted position of sons of God, married beautiful women, and brought forth giants if you like. But for me I will continue to believe they are still in TARTARUS, and they will continue to be there until the time for them to be judged and cast into the lake of fire. In I Cor. 6:3, we learn that we are to judge these angels. But if they have managed in some way to become sons of God, they will always be sons of God, that is, unless you have them falling from grace. If they are still sons of God at the time of the judgment, that would have us judging our brethren. And since we do so much of that here in this



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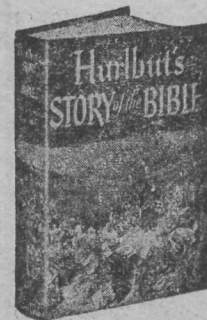
life, I doubt that our Lord will have us doing any of it in the next.

So, I still contend that Genesis 6 is setting forth the fact that the godly line of Seth began to intermarry with the line of Cain. In Genesis 4:26 we read, "then began men to call upon the name of the Lord." But the marginal rendering in my Cambridge Bible says, "Or, to call themselves by the name of the Lord." That is, in the days of Enos the saints began to call themselves sons of God, just as we call ourselves Christians today. However, it appears they were beginning to depart from a separated life. Could it be that they were a type of some of our Lord's saints today who compromise, unionize and fraternize with just about everything that comes along?

Many seem to believe that the giants in verse 4 were the offspring from the marriage of the sons of God and the daughters of men, but that is not what the Book says. It says, "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men..." So, as I read it, the giants were already in the earth before this intermarriage took place. Why is it that we are so prone to read between the lines rather than read the lines themselves?

These giants were not necessarily great huge people. No one can deny that Napoleon Bonaparte was a military giant. Still I understand that he was only five feet and four inches tall. We may hate everything Joe Stalin stood for, but still we must admit that he was a political giant, as detestable as he was. I understand he was only five feet, three. So it would seem that it is what is above the ears that produces more giants than what is below the ears. I am persuaded that the giants in Genesis 6 were intellectual giants rather than great huge people.

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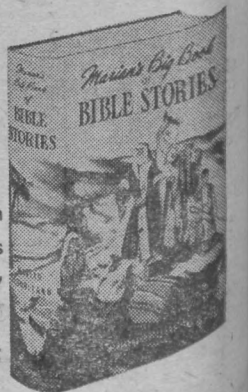
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THE BAPTIST EXAMINER

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PAGE FOUR

ADAM'S RIB

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AND FOR WOMEN

"DARING DINAH"

"And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land" (Gen. 34:1).

Dinah was a typical young woman. She was young, daring and curious. No doubt she was spoiled more than a little by her many brothers. But life was so dull. The drab tents of her father held little excitement for her. What was the world like outside their strict Jewish culture? No doubt her mind wandered often to the pretty girls of Shechem. Their clothes were lovely and exciting. They seemed to laugh a lot. What were they really like?

One day, she slipped away from camp and went into Shechem to see first hand. She knew she shouldn't. Her father would be furious with her if he found out. The women of Israel just did not mingle with the people of the world. Jehovah had many warnings concerning it. But — what harm could it possibly do just to watch them for a little bit?

But while Dinah was watching the daughters of the land, one of the men of the land was watching her. "And when Shechem, the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her." (Gen. 34:2). Rape is an ugly, vicious sin. The scars remain on the victim till death. But this wasn't the only consequence of Dinah's daring. Dinah's brothers ended up killing all the men of Shechem. This action brought a curse on Simeon and Levi, instead of a blessing from their father at his death.

What harm can it do? one simple little disobedience of God's law? In Dinah's case, it meant rape, murder, and a curse.

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The next time we are prone to rebel against the narrow way we are walking, let us remember Dinah. Many times the people of this world call to us and hold out alluring enticements. They would have us stray "just a little." May it please the Lord to hedge us around about, protecting us, keeping our eyes on Jesus Christ our Lord.

"Great"

(Continued from page three)
that there is a great harvest on, and it is our business to help bring in the sheaves. It is our business to represent Him and to preach His Word here within this world, to the extent that God will save the lost.

VII

THERE IS A GREAT GROUP WATCHING US.

There is a great host of folk who are watching to see whether we are going to do what the Lord wants us to do. Listen:

"Wherefore seeing we also are compassed about with SO GREAT A CLOUD OF WITNESSES, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." —Heb. 12:1.

The Apostle Paul says we are compassed about with a great crowd of witnesses. Who are these witnesses? In the preceding chapter, he is calling the roll of the great heroes of faith down through the Old Testament, and he names many of them — Abel, Enoch, Noah, Abraham, Sara, Moses and his parents, Joshua, Isaac and Jacob. He says that these are compassing us about as a part of a great crowd of witnesses. The word for "witness" is literally the word for "spectator." He says that we are compassed about with a great crowd of spectators that are witnesses.

I think that there is that crowd up there this morning looking down on Calvary Baptist Church to see what we are doing. Your loved ones — everyone that you have lived with and loved down through the years, that have died, and gone on to Glory, is up there in Heaven looking down upon us. They are observing. They are the spectators looking at us.

You say, "Brother Gilpin, how could my mother or my father, or my husband or my wife, or my child — how could they be happy when they look down from Heaven — when they know that I am sinful — when they know how much sin there is in me, and know how many things I do that are wrong? How could they be happy?" I will tell you how. They are seeing us now as God sees every man. They don't have the limitations of the flesh. They have the nature of God alone, and they look down upon us and see us as God sees us this morning. We are compassed about with a great cloud of witnesses, and a great host of spectators. Believe me, beloved, when you preach, when you witness, when you sing, when you live every day, there is a great host of heavenly spectators that are looking at you to see how you are doing.

I always think that a man does his best when he knows that someone is watching. It is hard for a fellow playing on a baseball team to do his best, when there are but fifty people in the grandstand. It is pretty hard for a man to do his best in anything when there isn't a crowd watching to cheer him on. Beloved, I like to have a cheering section here in church. Most of the time I think I have a morgue. I rarely have an "Amen." I think sometimes that I am preaching to the crowd that has already died. A cheering section helps along.

Beloved, I thank God this morning whether one person says "Amen" to what I preach, I have a cheering section — a big crowd observing as heavenly spectators as you and I run the race that is

set before us. Thank God, a great crowd of spectators is watching.

VIII

THERE IS A GREAT REWARD AWAITING US.

God is going to reward His children. There is nothing in the world that thrills me quite like the thought of a reward. Remember when the school teacher gave you some little card as a reward for something that you did? That was something for me in those days. I tell you, I like a reward. Down through the years I have thought about the various rewards that we have, but there is a day coming that is going to be the biggest reward day we have ever known. Listen:

"Moreover by them is thy servant warned: and in keeping of them there is GREAT REWARD." —Psa. 19:11.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." —Mt. 5:16.

Jesus says that our light is not to be under a bushel, but our light is to be put on a candlestick, for we are the light of the world.

Notice again:
"Rejoice, and be exceedingly glad: for GREAT IS YOUR REWARD in heaven: for so persecuted they the prophets which were before you" —Mt. 5:2.

There is a great reward for observing the Bible's teaching, and there is a great reward for suffering. Have you ever been persecuted? I don't think any of us have. I think most of the things that we have suffered, have been because of our stupidity. You and I are a mighty stupid bunch. There are mighty few times that we have ever been persecuted for righteousness' sake. The Word of God says, "Rejoice, and be exceedingly glad." Literally, it means, rejoice, jump up and down, and crack your heels together, for great is your reward in Heaven. Beloved, I am looking forward to payday.

There is a boy who works for me who has a hard time getting to work on Monday. Lots of times he has a hard time getting there on Tuesday. He always has a hard time getting there at 8:00 when we go to work. In the fifteen years that he has worked for me, I could count the times on my fingers when he has come in the door before 8:00. But I will tell you one thing — he has never missed a Friday yet. Friday is payday. He has missed a lot of other days, but he has never failed to be there on payday.

Beloved, payday is a great day. We all look forward to it. I am looking forward to it, too. I am looking forward to that blessed day when the Lord is going to pay for having done His work. He is going to give us pay for having stood up for His Word. Live according to His Word. Preach His Word. Witness for Him. Suffer for Him if need be. And remember, great is your reward in Heaven. I am looking forward to it.

CONCLUSION

Let's sum it up. I say that we have a great God. Great is the mystery of godliness. There is a great gulf between the saved and the lost. We have a great salvation, and our redemption was purchased with a great ransom. There is a great harvest out before us, and we need to be busy at it. There is a great group watching us as we do the Lord's work. Finally, there is a great reward.

I read about that early church. They had a great witness, for we read:

"And with GREAT POWER gave the apostles witness of the resurrection of the Lord Jesus Christ; and great grace was upon them all." —Acts 4:33.

THE BAPTIST EXAMINER

MAY 31, 1975

PAGE FIVE

Birth Of The Beast

We thought this editorial would be of interest in its light of prophetic truth. The following article appeared in a recent newspaper and was called to our attention through the Baptistoscope Paper of the Manor Baptist Church of San Leandro. "Dr. Hendrick Eldeman, Chief Analyst of the Common Market Confederacy, announced today from Brussels that the computerized restoration plan is already under way in the aftermath of world chaos. In the Crisis Meeting, which brought together scientists, advisors, and C.M.C. leaders, Dr. Eldeman unveiled the 'Beast.' The 'Beast' is a gigantic computer which takes up three floors at the administration building at Market headquarters. This 'monster' is a self-programming unit that has over 100 sensing in-put sources. Computer experts have been working on a plan to computerize all the world trade. This master plan involves a digital numbering system for every human on earth. The computer would assign for all buying and selling to avoid the problems of ordinary credit cards. The number would be invisibly "laser-tattooed" on the forehead or the back of the hand. It would provide a walking credit card system. The number would show up under infra-red scanners to be placed at all check out counters at places of business. Dr. Eldeman suggests that by using three six-digital units the entire world could be assigned a working credit card number. Other Common Market officials believe that the present chaos and disorder caused by the "mystery," points to the need of a world currency, perhaps an international mark that would do away with all currency and coin. Instead, credit notes would be exchanged through a world bank clearing center. No member could buy or sell without having an assignment of a digital mark. Market directors are now convinced that world order depends upon allegiance to an international program of peace and politics as well as a new world trade and numbering system. One man could have at his fingertips the numbers of any man on earth. It could provide the most powerful lever known to man. He would have a solution bank for world problems. It could be a tool for peace or a dictator's weapon."

We suggest that you read Revelation 13 in connection with this article. The implications are frightening.

—From the Central Baptist Church Charger, Ft. Lauderdale, Florida.

Notice they had a great witness, and great grace was upon them all.

Then I find that a great persecution fell upon them. Listen:

"And at that time there was a GREAT PERSECUTION against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." —Acts 8:1.

They had a great witness; they had great grace of God upon them; and a great persecution fell upon them so far as the world was concerned. But notice this: There was a great crowd added to the church.

"And the hand of the Lord was with them: and a GREAT NUMBER BELIEVED, and turned unto the Lord." —Acts 11:21.

Look at that word "great." Pertaining to that one church in Jerusalem, they had a great witness, great grace of God rested upon them, a great persecution fell upon them, and, beloved, a great number believed.

Why can't that be true of Calvary Baptist Church? Why can't it be true today any place? If any church stands for the Word of God, then why should not we expect that a great number shall be saved? May God help us to be the kind of a church that gives forth the great witness, with the assurance of God, that great grace of God shall rest upon us, and if

it pleases the Lord, may He send great persecution. Especially, would we pray that God would save a great number of those who are lost.

May God bless you!

"Justification"

(Continued from Page Two)
tified by works have ignored God's justification by grace. Galatians 5: 4 says: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

He, who seeks to fulfill the law for himself in any degree for justifying righteousness, severs himself from the grace which flows from Christ's fulfillment of the law for the elect. By reliance upon works for acceptance before God, you have surrendered your confidence in Christ as the ground of hope by renouncing God's justification by grace. You have become a debtor to do the whole law which you are incapable of performing. Christ profits such people nothing.

Blood The Means

It is written in Romans 5:9: "Much more then, being now justified by his blood, we shall be saved from wrath through him."

Our justification is ascribed to the blood of Christ because without blood there is no remission of sins (Heb. 9:22). The vicarious

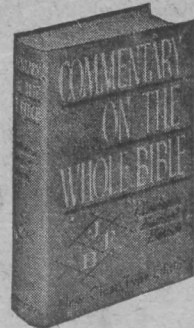
(Continued on page 6, column 1)

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"Justification"

(Continued from page five)

death of the Son of God was indispensable to our justification. The Saviour's shed blood saves believers from the wrath of God. We are delivered from present and future wrath through Him. We are "justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

The expression, "justified by his blood," gives an awful view of the evil of sin, of the strict justice of God, and of His faithfulness in carrying out His law. Without the death-agonies of Christ and His presentation of His blood in the heavenly tabernacle, we who had sinned could not have obtained eternal justification. By Christ's redemption we are "justified by Christ" (Gal. 2:17) and "in the name of the Lord Jesus" (I Cor. 6:11).

This truth is revealed in Isaiah 53:11 which says: "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

On the ground of Christ's meritorious suffering as the sinner's substitute, we are acquitted from that guilt which would have eternally ruined us. In bearing our sins Christ laid a foundation for our justification from sin. His death justified the many He gave His life a ransom for, as many as the Lord our God shall call.

We are not only justified by His passive obedience, but also by His active obedience as well. Not His suffering and death only, but His conformity to the Divine law is also involved in our justification. Romans 5:18 reads: "Therefore as by the offence of one the judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life."

The Father declared His righteousness in justifying the sinner by shedding of the blood of His Son on the cross. Because of Christ's active and passive obedience, God can grant the believer a real remission of his sins, for Christ has answered every demand of the law for His people. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him that believeth in Jesus" (Rom. 3:25-26).

The Resurrection The Proof

Romans 4:25 declares: "Who was delivered for our offences, and was

raised again for our justification."

Christ's death for our offenses demonstrated the guilt of His covenant people, even so, His resurrection is the proof of their acquittal from every charge of the law. His resurrection is the assurance He has put away sin and satisfied Divine justice for those for whom He died. Christ was justified by the Spirit (I Tim. 3:16) from every charge against Him as the Surety of His people. The justification of the believer began at Calvary and was perfected at His resurrection.

Faith The Instrumental Cause

Acts 13:39 says: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

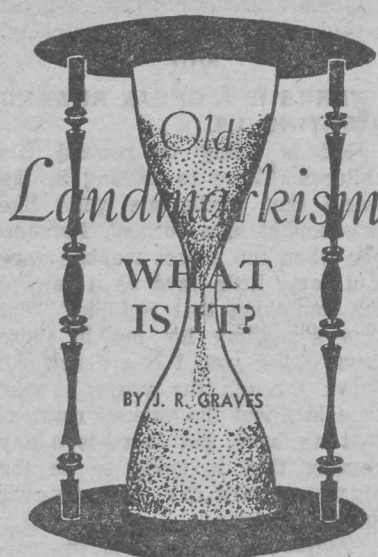
The sinner cannot be justified by the Moral Law of God, for he daily transgresses it. Instead of justifying him, it condemns him. The Ceremonial Law offers no justification since the blood of bulls and goats could not take away sins or satisfy God's justice, or pacify the sinner's wounded conscience.

Jesus Christ did what the law was too weak to do. He made a complete atonement for sins and obtained for the believer a complete justification. Colossians 2:10 reveals: "And ye are complete in him." The believer receives the complete forgiveness of sins. "The blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). "Who gave himself for us, that he might redeem us from all iniquity" (Titus 2:14). The sinner is restored to favor with God, not because of his personal character or conduct, but solely by the righteousness of Christ to whom the sinner is united by faith.

In Romans 3:28 it is written: "Therefore we conclude that a man is justified by faith without the deeds of the law."

Faith does not justify as an act of righteousness, but as the instrument by which we receive Christ and His righteousness. The believer is said to be justified through faith and by faith, but never on account of faith. Faith alone has no justifying virtue; it is the object of faith — the blood of Christ — which really justifies. By faith in Christ's blood we rest on it as a sufficient answer to all accusations against us in the law of God.

"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). Here again, we see we are justified by Christ, the object of faith.



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In Romans 5:1 it is written: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Here again, faith must be understood as inclusive of its object. It is faith in the person and work of the Lord Jesus Christ which justifies. By faith in Him Who made peace through the blood of His cross, we obtain peace with God. Not every sinner is justified. God said in Exodus 23:7: "I will not justify the wicked." Only true believers in Christ are at peace with God.

Our faith is counted for righteousness. Romans 4:5 tells us: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The fact that faith is counted for righteousness shows it is not righteousness in itself. Faith is reckoned righteousness on the ground of the saving work of Christ: "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" (II Cor. 5:21). God declares us just in our relation to His law, not on account of what we are, but only on account of Christ having completely fulfilled the law for us.

Works The Fruit

Works do not enter meritoriously into justification as its procuring cause. But good works prove that justification has taken place, because they are the invariable consequences. Works exist as the results of actual justification by faith. Romans 2:13 says: "For not the hearers of the law are just before God, but the doers of the law!"

I read in James: "Ye see then how that by works a man is justified, and not by faith only" (Jas. 2:24). James does not contradict Paul in this verse. Paul always wrote of legal works that precede justification and were made a ground of it. James is speaking of works that are produced by justification and are the necessary consequence of it. Paul wrote about justification before God which is by grace, blood, and faith; James wrote of justification before men which is by works.

Young's Literal Translation of this verse reads: "Ye see then, that out of works is a man declared righteous, and not out of faith only." It says: "declared righteous," not "made righteous."

A person's works declare his justification before God. He will justify God by a public profession of faith and asking a home in the Lord's church. He will justify God being baptized: "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John" (Luke 7:29). Throughout his life on earth he will do whatsoever things are just.

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A justified person's words should be fitly spoken so as to minister grace unto the hearers. The world can know of his justification by what proceeds out of his mouth which reveals his heart's condition before God. Jesus said: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:37).

Conclusion

Sinner, the Lord sits as a judge in Heaven: "Thou satest in the throne judging right" (Psa. 9:4). Knowing your impure nature and the multitude of your sins against Him, He has sent the Holy Spirit with the Word to convict you of your sinful condition. The verdict in Heaven is "guilty before God" (Rom. 3:19).

How do you plead, sinner friend? Are you trying to justify yourself? Self-justification does not count before God: "If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse" (Job 9:20). Are others trying to justify you? This is no good either: "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). The Pharisee who justified himself remained unjustified, but the publican who acknowledged his being a sinner went away justified. Why not face the real truth and admit you are a lost sinner before God?

You must then come to see you are shut up to only one avenue of escape from the punishment which your sins deserve. It is faith in ground of your acceptance before God. God justifies the ungodly, and that is what you are. He justifies the ungodly because he believes in Jesus Christ. Oh, why not be justified by faith which is the gift of God this moment? Then you can say with Elihu: "I have found an atonement" (Job 33:24).

An Insignificant Gnat

(Continued from page one)
successful in his efforts to thwart God's objectives, in finality, it is God who has the victory.

Adam More Than A Gnat

Back in the primeval moments of human history, we see a humanly perfect man and his humanly perfect mate. One would have supposed that they would have been so happy with their glorious position and place in God's Plan that they would have lived perfect lives together. God explains that it could have been:

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" — Gen. 2:16-17.

Then, the Adversary of the ages — the one who pursues the children of God day and night and night and day without tiring — made his appearance in the form of a subtle and beautiful serpent. This Adversary has as his objective — the defiance of Almighty God and the deception of the people of God. This Adversary of God is the one who had said, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the most High." (Isa. 14:13-14). It is this one who found Eve a willing subject for deception.

The issue is very plain, "The serpent said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? . . . Ye shall not surely die." (Gen. 3:1,4). The humanly perfect woman who had been taken from the humanly perfect man — the one in whom God had breathed the breath of life, and he had become a living soul — succumbed to the temptation of supposing God was not the only source of Truth.

She saw that "the tree was good for food!" She saw that "it was pleasant to the eyes!" She saw

that it was "a tree to be desired to make one wise!" Eve "took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat," and men have been "biting the dust" from which they sprang ever since.

The Adversary may have supposed he had accomplished his end through his nefarious effort, and the issue of the human failure, and the evident weakness of human flesh. It is true, he did accomplish much. There was the embarrassment of nakedness which caused Adam to hide! There was the humiliation of being "cast out of the garden!" There was the fear which was engendered by the flaming swords behind, and the pain engendered by the thorns and laborious responsibility before him.

Yet, just as the "Spirit of God had moved" into the chaos which the world and the universe had known as it "became without form and void," so the Spirit of God brooded over the chaos of the lives of Adam and Eve. Out of this there came the first slaughter, the first letting of blood, the first "taking of life," and all in order that God might provide a covering for the nakedness of these humans whom He had created.

Although the Adversary of God may have supposed the day of victory was his, the contrary actually was true. God was establishing — by His countering of the Adversary's efforts — the means whereby He would provide Adam and his "cast out" but repentant, believing progeny sinlessness and eternal life. The Adversary may have supposed Adam's plight was an evidence of the success of his evil efforts, when, in fact, God in His Holy Sovereignty was accomplishing His eternal objectives.

Adam, having become a living soul, was more than a mere creature of God. Yet, as the gnat, he was within the purposes and the plan of God.

Abel Was More Than A Gnat

We see this truth most dramatically in the life of Abel. He was, of course, a son of Adam. Yet, more, he was a child of God by faith. And because of his relationship with God, Abel became the subject of the Adversary's animosity and his hatred. Because of the spiritualistic nature of the Adversary, he could not physically involve himself against Abel. Yet, there was one whom he could deceive; namely, Abel's brother, Cain. In a piteous moment of hatred, a moment of utter unreason:

"And Cain was very wroth, and his countenance fell, and Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and slew him" — Gen. 4:5,8.

God, however, was not caught unaware by the Adversary's activity or the action of the one who was deceived. Already, God had provided a way of life through death! Already, God had prepared Abel for eternal life. Although Abel's temporal life may have been rather short, in comparison to the life of the insignificant little gnat it was rather long. The crucial point is that Abel, by his eternal relationship with Almighty God, had set himself at odds with the Adversary. Because of the Adversary's power over a child of darkness, jealousy, hatred and murder became the issue of human action — Cain killed his brother, Abel.

Even, in this, however, God accomplished His Holy purposes. God testified to Cain, "The voice of thy brother's blood crieth unto me from the ground." (Gen. 4:10). Many, many centuries later, Jesus bore further testimony of Abel:

"The blood of all the prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple" (Luke 11:50-51).

Again, we have seen that the Adversary of God, the Adversary (Continued on page 7, column 1)

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An Insignificant Gnat

(Continued from page 6)

of the children of God, supposed he had succeeded in thwarting the purposes of God. In actuality, even the evidence for the assumption was short-lived. Within hours after earth's first crime had been committed, God was explaining the ultimate purpose of Abel's death and the fact that his testimony continued. Abel suffered what may be considered a "momentary loss" on earth at the hands of the Adversary and his deceived helper, Cain, but across the centuries, the testimony and witness of Abel have been the means of reaching multitudes. Even today, the name of Abel is upon the lips of many of earth's teeming masses as God's man of principle and belief; as one who was willing to give his life in the cause of a heavenly relationship and the cause of righteous worship.

Quite clearly, Abel was more than a gnat, yet, as the insignificant gnat, he fulfilled God's purposes for him in time.

Joseph More Than A Gnat

Abel, however, was not alone in the testimony that God can counter the most vicious and violent acts of the Adversary with eternal purpose and meaningful objective. Joseph, the son of Jacob, likewise bears a similar testimony. Because Joseph was the Lord's own, because Joseph loved the Lord, and because Joseph was bold in his testimony for the Lord, he also engendered the animosity of the Adversary.

Just as the Adversary had Cain under his control, so he apparently had some of Joseph's brothers under his control. And in an opportune moment, these sons of Jacob who were in the employ of the Adversary conspired to kill Joseph, dip his coat of many colors in the blood, and then lie to their father that some wild beast had destroyed the lad.

Again, God in His sovereign purpose prevented the awful crime through the concern of one of Joseph's brothers. Still, God had purpose and design which neither Joseph nor his brothers could know in that hour. While Joseph's brothers supposed they were ridding themselves of that "religious dreamer," God was making protective preparation for His people, Israel. Although the intent of the Adversary of God and the Adversary's servants was evil, God intended it for good. Because of the evil hearts and the twisted minds of his brothers, Joseph was sold to traders who eventually disposed

(Continued on page 8, column 3)

"Repentance"

(Continued from page one)
for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?

And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them. Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous.

And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to bring it to land; but they could not: for the sea wrought, and was tempestuous against them.

Wherefore they cried unto the Lord, and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

So they took up Jonah, and cast him forth into the sea: and the

sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:4-17).

Let us remember our text! "The men of Nineveh will rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas" (Matt. 12:41). This man Jonah said he feared the Lord, and because of this fear, he went in another direction, expecting to go to another city. But let me tell you, friends, our God is a sovereign, and when He tells us to do something, we will do it. Jonah thought he could just go and preach where he pleased, but what happened unto him, is to teach us that our God does as it pleases Him.

Nebuchadnezzar, king of Babylon, learned about God and said, "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

There is more than one lesson we learn from the experience of Jonah. Many times we only see him as a disobedient preacher. But, beloved, many times God allows things to happen for the furtherance of the gospel. Philippians 1:12. Then, too, we also know, "That all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

Let us break down the things that happened unto Jonah, and see just how they worked out for his good. First, Jonah went to Joppa, a town on the southwest coast of Palestine, which was a port. Jonah was expecting to go to Tarshish—this was a city of the Phoenicians in the south of Spain. But God had told Jonah to go to Nineveh, the capital of the Assyrian people, which was located in still another direction from what Jonah started. It worked out for the good of God. This ship Jonah finally boarded, was a ship which had a crew of men that were heathen who needed to be taught of the true God. Just as soon as the ship got out to sea, God showed His mighty power.

We have it said that when someone was openly disobeying God, that the disobedient was not hurting any one but himself, but that is not true. Here we have a preacher, that God has given a particular message to deliver, and it is unto a particular people he is to preach, but now he is on a ship. He is even away from all the other passengers, and the crew of the ship, but his disobedience is affecting the lives of this ship's crew.

God has sent a great wind, and it looks like this ship is going to be sunk. In their own way these mariners are doing all they can to save their lives and to save the ship. The wind does not cease any, but rather gets worse. Then they in repentance and unto the only gods they know, began to pray unto them. Still the ship is in danger of being sunk. It was then the ship's master went down to where Jonah was asleep. It is bad enough for a preacher to fail to obey God and go in the wrong way, but just lie down and go to sleep—that was too much!

The shipmaster awoke Jonah, and asked him to pray. This shipmaster had more respect for God, and feared Him more in the right way than Jonah did. You see, this shipmaster knew God ONLY could save them and the ship—that is real repentance. It is God bringing things to the memory of that person that is afraid he is about to die and go out of this life.

It is an awful thing for a preacher to go to sleep, to the extent that a sinner must wake him up and remind him of his responsibility. We should live in such a way as to

know the lost people depend on us to bring them the gospel of good news. We can see by reading this first chapter of Jonah, that this ship's master and his crew needed to know the true God. After the master of the ship woke up sleeping Jonah, then the ship's crew cast lots to see who it was that had caused them this trouble.

Friends, if the preacher fails to obey God, God will cause those who should hear the gospel to approach the preacher, and remind him why they are ignorant of the true God. When Jonah told these people—the crew of the ship—that he was a Hebrew, and that he feared the God of Heaven, which had made the sea and the dry land, then they feared more, and wanted to know of him. Why have you done this to us? Let us all look at ourselves and see if we are doing anything to the lost that is a hindrance unto them. Instead of us preaching the gospel of God unto them, and if we are, I am sure God will reveal unto us just what He would have the sinner to do unto us. God revealed unto Jonah what He wanted this ship crew to do to him to save them and the ship.

Notice, faith comes by hearing (Rom. 10:17). After this ship crew heard of the true God that is sovereign, first, they rowed hard to try to bring the ship to land, just like an old sinner trying his own way, like Jonah did. But they could not bring this ship to land, neither would the raging winds cease. Then they did not pray unto the many gods as they did before they heard of the true God, but now, they pray unto Him, asking God not to let them perish. Then, they asked God not to charge them with the blood of Jonah.

When people repent, beloved, there is a change that will be made in their lives. This ship crew repented, and God had saved them from being destroyed and their ship. God also did not charge the blood of Jonah unto them. They just threw him overboard, and the Lord had at the same time prepared a great fish to swallow up Jonah. If God calls a preacher, and gives him a message to deliver unto a certain people, that preacher will deliver it. God will see to it that he does not have his free will to go some other way and not deliver the message.

Three days and three nights Jonah was in the belly of this great fish. Which reminds me what I read a few years ago: There was a professor at a college who was trying to contradict different Bible stories, especially the story of Jonah being swallowed by a fish. He said the throat of a whale was not large enough to let a man go through it into its belly. But remember, God prepared this great fish on purpose to swallow up Jonah. We believe God is sovereign to the extent that he can prepare, just by speaking the word, and make a fish, just as he made all other things. Nothing but a heretic would believe otherwise. After the three days and three nights in the belly of the whale, the Lord spoke unto the fish, and the fish went to the edge of the shore of the waters at Nineveh, but before this took place, Jonah prayed from the belly of the fish, and had to acknowledge that "Salvation is of the Lord!"

Yes, Jonah repented of his free-willism. It was then the Lord spoke unto the great fish and he took Jonah to the shores of Nineveh.

"And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey.

And Jonah began to enter the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

So the people of Nineveh believed

God, and proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them. For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and, did it not" (Jonah 3:1-10).

Friends, that was true repentance of the people of Nineveh. That is what our Lord Jesus Christ said the people of Nineveh did, and that they would rise up in judgment and would condemn the nation of the Jews, and, of course, also any people that do not thus repent as the Ninevites did. That is what repentance is, turning away from our evil way.

North America needs to follow the example of the Ninevites. If there ever was a time when violence is prevailing among a people, it is today. Crime in our public schools has increased by a large margin since the free-thinkers persuaded the Supreme Court Justices, and outlawed Bible reading and prayer in our schools. Our President needs to hear the message of repentance as the king of Nineveh did, and then meet with his cabinet and the Congress and Senate and let them all believe God, and set an example to all the citizens of North America. We need to turn from our evil ways, and look unto the Lord.

We hope that it will please God to open someone's heart to the truth, and that they, too, like the Ninevites will turn from their own ways and turn unto God. That is the prayer of this unworthy messenger.

Fred T. Halliman

(Continued from page one)
gospel of our Lord Jesus Christ.

I have been back in New Guinea now just over three weeks, and while I still have not been able to get out to very many places, I have seen all the preachers except four. There has been a good overall report of the work while I was gone. There were 50 baptized while I was away and the Lord's Supper administered at all of the churches except one or two.

It seems that the opposition is always quite strong when I am here but tends to get worse while I am away. The local preachers stood up well under the persecution this time and proved that they

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

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Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

were real Baptists. There were some new places opened up while I was away and this seems to tell us that the local churches are carrying on the work in New Testament style. I hope to be able to visit some of these new places within the next two or three weeks.

We would like to ask you to pray with us about a parcel of ground to erect a church building on within the town limits of Koroba. Last year, we were able to get within about a mile and a half of Koroba, but we feel that there is real need for us to be located right in the town limits. We are finding much opposition in trying to get a place, but believe that our Lord will undertake for us in this matter and in His time we will have a church building to meet in.

Today we got our school on the Mission Station started up again after being down for a while. We had 44 to enroll this morning and there will probably be a few more in the next day or two. This is not just for children but for adults as well, and, in fact, we have more adults enrolled than we do youngsters. Apart from teaching the Christians in general how to read and write, one of the main purposes of this school is to prepare some of our preachers for Bible School.

May the Lord continue to bless each of you!



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GIVE US READERS
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An Insignificant Gnat

(Continued from page seven)
of him in Egypt.

Men, in enslavement to the Adversary of God, the Adversary also of the children of God, supposed to do evil. God, however, turned it to good. Just as God has a purpose in the flitting of the gossamer-winged gnat across my desk, so He worked with purpose and design in Joseph's plight; turning that which men designed as evil to good.

God's Sovereignty Assured

It was, then, no happenstance, no fortuitous happening, no stroke of luck, and no situation of chance that the Apostle Paul transcribed many centuries later, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." We may often hear these words from Romans 8:28 quoted, but men shy away from the words which follow. Nevertheless, if we are honest, if we are true in our concern for the Word of God, we will both hear and accept the Apostle's further word:

"For whom he did foreknow, He also did predestinate to be conformed to the image of his Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified"—Romans 8:29-30.

The children of God may sometimes tremble within because of what is happening about them or what may be happening to them. In our community, we may suppose the adverse turns in our lives may be some chance happenings and assume we walk alone. We may feel as Abel must have felt when he saw what Cain was about to do. We may feel as Adam must have felt as he was being driven from the beautiful Garden of Eden. We may feel as Joseph must have felt, as he joined the train of the traders; supposing perhaps that his life among his people was ended. In his humanity, there was no way he could know that God would use him to save the people of Egypt and in the process save His own people, Israel, as well.

Nevertheless, despite the obvious truth that God is really in control, and that God can turn the evil of men to good when it pertains to His believing, saved children, the Adversary never surrenders. Instead, the Adversary persists in deceiving unbelieving peoples of earth. And these deceived men, in their depravity, willingly join the Adversary of God and attempt to accomplish evil against their fellowmen. This is something over which these deceived ones have no control. As slaves of God's Adversary, their bondage to sinful thoughts and sinful acts is a foregone conclusion. They may, at times, appear to be doing good, but beneath the good which they supposedly do there is the ever-seething hatred for all that is good.

As Judas Iscariot who had a word of appeal that the Alabaster Box might be sold and the money given to the poor, when his interests were only evil continually, so the servants of the Adversary of God may have "good-sounding words" or "causes which appear to be good." In truth, then, even the good which the servants of the Adversary would do is bad. Jesus specified their tragic situation when He said, "Ye are of your father, the Devil, and the deeds of your father you will do" (John 8:44).

The testimony of Jesus, however, did not conclude with His witness against evil men. He recognized our plight as humans subject to frailties of mind, body, and emotions. He knew that our plight was like that of the Psalmist when he reached a depth of despair, de-

pression, and insignificance and cried:

"My days are consumed like smoke, and my bones are burned as an hearth . . . I watch, and am as a sparrow alone on the housetop. Mine enemies reproach me all the day; and they that are mad against me are sworn against me"—Psa. 102:3-8.

Wonderfully, Jesus responds to the Psalmist and to us. We hear His witness:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore, ye are of more value than many sparrows"—Luke 12:6-7.

In the midst of the assurances, nevertheless, He goes on to promise, "In the world ye shall have tribulation . . ." Very clearly, we have the promise of God's sovereign care, but because of the further promise of tribulation, we can know that the Adversary of God will use every "trick" in his book to discourage us, demean and destroy us. Surely, if we need proof of the truths of God, they are to be found in the lives of the prophets and the apostles. Even though these prophets and apostles were in the service of God in a wonderful way, their's was a continual battle with the Adversary of God. In one place we read:

"Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned; they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented"—Hebrews 11:36-37.

More Than Gnats — By His Grace

Wisdom eternal can be ours as we look at just a moment in the life of Stephen. In the experience of these of whom we have spoken and in the experience of Stephen, we can, if we will, find the cure for our depression, our uncertainty, our fears, and our purposelessness.

In his faithfulness, and in his faithful ministering, Stephen engendered the wrath of evil men because the Adversary was totally opposed to his stand for Christ Jesus. Although Stephen did not live to see the issue of his faithfulness on earth, God had His sovereign purposes in Stephen's testimony. The man, Saul, who consented to his death by stoning became, through Stephen's testimony, his witness, and God's call, the mightiest evangelist of the Gospel of Jesus Christ the world has ever known.

Certainly, to most who gathered that day in the presence of Stephen, as he cried, "Behold, I see the

heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56), it must have seemed that the Adversary of God had accomplished his purposes in Stephen fell before one of the cruelest forms of death. Yet, even in that very hour, Almighty God was preparing the heart and the mind of a young man to be His first century "Joseph" in a "spiritual Egypt," and to be His "keeper" of life-sustaining Biblical sustenance in a world in need.

The pages of human history and the Word of our God are replete with such evidences of God's purposes, God's planning, and God's sovereign completion. Every day, every month, every year, every decade, and every century is filled with the evidences of God's design and capability at superceding the nefarious objectives and efforts of the Adversary and his cohorts. Still, the Adversary never gives up, and the people of earth seemingly never learn.

In our community, we tremble before the Adversary's efforts to destroy us or the causes we represent. Our lives seem to have lost their zest! The joy of living may seem to have departed. In our humanity, depression overtakes us as we strive to comprehend our plight.

In our moment of discouragement, our moment of depression, it may seem most difficult to lift our heads and smile in confidence. Yet, that is God's desire for us. He wants us to remember how He both oversaw and overcame Adam's piteous plight. God would have us reflect upon Abel's experience and that of Stephen, and thereby know that the darkest of earth's days may but precede a bright tomorrow. Surely, the life of Joseph should encourage us even when some of our friends may show themselves to be in the service of God's Adversary.

If Stephen, in the face of death, could declare the Good News of salvation which is ours through believing in Christ's death and resurrection, certainly we should be faithful to our testimony and our proclamation as we live. Knowing that God, in His sovereignty, will supercede every effort of the Adversary to destroy the children of God, we can confidently and in faith hold our heads high and press on to certain victory. We can know that in Christ:

"We have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory, who first trusted in Christ"—Eph. 1:11-12.

By His grace, then, we are more than gnats. We are predestinated to His Holy purposes and His praise! We can rejoice!

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