

# Halliman Gives Report On Mission Work "THE BLOOD OF CHRIST"

**FRED T. HALLIMAN**  
Missionary To New Guinea

Greetings to each of you from New Guinea. We trust that each of you are enjoying the rich blessings from the Lord.

We are made to rejoice with each new day as we experience the tender mercies of a covenant God. If with just a faint whisper of His breath He were to dash all of us to everlasting destruction we could come nearer understanding why He did that, than we can the why of His loving kindness and abundant mercies. The only way I can even begin to fathom this, is to refer to Jeremiah 31:3: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

Beloved, I am truly grateful that God did not have to wait until He saw that I was good or deserving of His love before He loved me. Had that been the case, He could never have loved me. It is wonderful in view of all this to know that He has counted some of us worthy to serve Him.

As I am well into my sixteenth year here in New Guinea, I look over the years and I can see many times when God's chastening hand has been upon me. These, unlike His tender mercies,

are not always joyful for the time being, but Oh! how precious are they to His children in that we have the assurance then, that we are truly loved of Him.

Also, as I look back over these years I have had occasion to thank God many, many times for the way that He



FRED T. HALLIMAN

has provided for this work through you who read these letters from time to time. It has been and still is such a pleasure to be able to work with you dear people in the spreading of the gospel in New Guinea.

The Lord continues to bless His work here, some are being saved and the saved seem to be growing in grace. It blesses my heart to hear various in-

dividuals tell how that the Lord is being revealed to them more and more each day. There are some waiting to be baptized in a few places and before long we expect to take care of this.

It is just a little over a week from the time that I write this, that we will be having one of our Conferences. While I was in America there was one held, and this one was postponed until I could get back. Different churches elect to have these Conferences in their areas and they have proven to be a real boost to the work in many ways. Like the Conferences we have back there, it gives a time of refreshing and fellowship together, where without these many of the Christians would never get to be together. Then it serves as a means where we can keep a fairly tight check on any matters of an irregular nature that might come up, and gives opportunity to discuss and correct them before they get out of hand.

Our Conference this time will be held at the far side of the Duna area, which used to take me two days to walk from the Mission Station to reach this place, but I now make it in one day by being able to use the car. We have experienced much opposition in this area from the Lutherans and we value highly the opportunity to hold (Continued on page 7, column 2)

FOURTEEN distinct and direct blessings that come to the believer through the Blood.

1. REMISSION. "For this is My blood . . . shed for many, for the remission of sins" (Matt. 26:28).
2. REDEMPTION. "In Whom we have redemption through His blood" (Eph. 1:7; Col. 1:14; 1 Peter 1:19).
3. RECONCILIATION. "Peace through the blood of His cross, by Him to reconcile all things unto Himself" (Col. 1:20).
4. JUSTIFICATION. "Much more then, being now justified by His blood" (Rom. 5:9).
5. REMOVAL. "How much more shall the blood of Christ . . . purge your conscience from dead works" (Heb. 9:14).
6. MEETNESS. "Made white in the blood of the Lamb" (Rev. 7:14).
7. ACCESS. "Boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19).
8. NEARNESS. "Made nigh by the blood of Christ" (Eph. 2:13).
9. LIBERTY. "Loosed us from our sins by His blood" (Rev. 1:5; R.V.).
10. SANCTIFICATION. "That He might sanctify the people with His own blood" (Heb. 13:12).
11. CLEANSING. "The blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7).
12. CLAIMED. Purchased. "Which He hath purchased with His own blood" (Acts 20:28).
13. COMMUNION. "The communion of the blood of Christ" (1 Cor. 10:16).
14. VICTORY. "Overcame him by the blood of the Lamb" (Rev. 12:11).

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

BEGINNING THIS WEEK . . .

## The Baptist Examiner

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Paid Circulation In All States And In Many Foreign Countries

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

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SOME THOUGHTS ON . . .

### SUPER-EVANGELISM

By RAY HIATT  
Hazard Kentucky

(This message was originally preached on the "MESSAGE OF GRACE" television program, Channel 57, WKYH-TV, Hazard, Kentucky).

Can there be any such thing as too much evangelism? If we love the souls of men, could we possibly say that there could be too much preaching of the gospel? We will hastily answer NO, but let us perhaps pause a moment and ponder the matter. Most all things are relative and thus, it is with evangelism. The Church's command is to go into all the world preaching the gospel, but it involves something more. It is this "something more" that many churches lose sight of.

Many Baptist churches in America are "Missionary" in name, whether they are in deed or not. We commend the preaching of the gospel wherever we find it. There are many spurious means that are utilized to preach the gospel that we cannot endorse. There are many organizations that have sprung up, that exist without Bible sanction. These evangelistic or missionary organizations are extra-Biblical, and for the most part are "anti-church." We cannot commend them, we cannot support them and we cannot view them as godly entities. Any spiritual operation that exists outside the purview of a local Baptist church must have our disdain. We are "church people" simply because Christ is a "church person." If Christ did not deem it wise and good to receive glory "in the church," we would channel our energies elsewhere. However, Christ has chosen to utilize His Church and also to utilize the "foolishness of preaching, to save them that believe."

Let it be known that we are church people. Nevertheless, we must rejoice when Christ is preached and we do rejoice. Some

indeed preach Christ to "envy" and to "strife" and to "contention." Some preach Christ in



RAY HIATT

order to build their own religious empires. Most mission boards exist for this reason. It happens occasionally that a strong willed (Continued on page 5, column 3)

### WHY THE EVILS OF LODGISM MUST BE EXPOSED

The Christian Church is an institution of Christ. "Upon this rock I will build My church," says Jesus. The "rock" referred to in Matthew 16 is Jesus Christ. Immediately after this, Jesus began to tell His disciples that He must die and be raised again. In other words, the church is built upon the death and resurrection of Christ. Because of this the gates of Hell shall not prevail against her. It is not a matter of indifference as to what happens to the church. God is a God of means. If the church shall continue, then the divinely ordained means must be used for her preservation. One of these means is to combat the forces which tend to destroy the church. This is the first reason why this evil must be exposed.

The Bible says that the church is the "pillar and ground of the truth." This implies a knowledge of that truth—otherwise she cannot be ground and pillar of it. The church member must not only (Continued on page 7, column 2)

## The Sermon On The Mount

By WILLARD WILLIS  
Monroe, Ohio

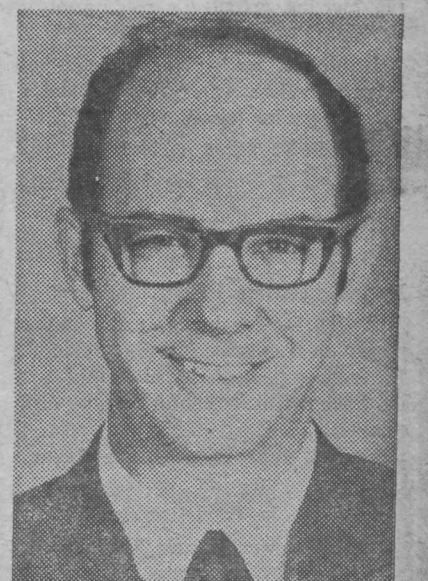
"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"—Matt. 5:17-19.

Israel and her leaders were very skeptical of our Lord Jesus; especially were they skeptical of the position He took relative to the law and the prophets. The Jewish leaders, in fact, believed that His doctrine was contrary to the Holy Scriptures. They believed that His purpose was to tear down the framework of the blessed Scriptures. They believed their judgment of Him to be correct, since His emphasis was upon moral principles rather than the ceremonial institutions. They were also convinced that their assessment of Him was correct, due to the fact that He was a friend of the publicans and sinners. They, therefore, believed that He had come to destroy the law and the teachings of the prophets. Our Lord, however, in Matthew 5:17, states clearly His position relative to the law and the prophets.

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." Our Lord when He said that He had

not come to destroy the prophets, did not have reference to them as individuals, but to their message. He had not come to destroy or set aside that which they had prophesied, but He had come to "fulfill" or make good all that they had said. He, for example, would see to it that every word which had been prophesied in Isaiah fifty-three would be fulfilled to the letter.

The above reasoning relative to the prophets can also be applied to the law, since He said that He had not



ELDER WILLARD WILLIS

come to destroy the law or the prophets. He, therefore, had not come to destroy the teachings relative to the ceremonial, judicial or moral law.

The ceremonial law described rules and ordinances which were to be observed to the worship of God. The judicial law described rules for the governing of the Jewish commonwealth and the punishment of those who failed to obey the ordinances. The ceremonial law was only for the Jews. The moral law is contained in the ten commandments.

We can be sure that the entire Jewish law was intended when our Lord said that He had not come to destroy the law; yet it is clear from His teachings that His main reference was to the moral law. This fact is made obvious by a study of the Scriptures which follow Matthew 5:17-19.

We have noted above that our Lord, when He spoke of fulfilling the prophets, did not mean that He had come to do away with them. We, of course, must now supply this same reasoning to His reference to the fulfilling of the law; that is, we (Continued on page 7, column 3)

## The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

### "THE ATONEMENT"

PART II

Universal redemptionists accuse limited redemptionists of believing that Christ just died for a little handful of people. But this is untrue. We limited redemptionists believe Christ died for a great multitude which no man can number (Rev. 7:9). We further believe that the death of Christ shall be sufficient for the salvation of all of this great multitude whom God chose to salvation.

This charge would be better laid at the door of some among the universal

scheme who contend that only some of those baptized into a certain religious denomination will enter Heaven. These are the ones who really believe that only a little handful shall be saved.

Died For a Certain Class

John 15:1 reads: "Greater love hath no man than this, that a man lay down his life for his friends." Christ describes His friends in the next verse by saying: "Ye are my friends, if ye do whatsoever I command you." Christ uses the term "friends" only of those who are really saved. Reprobates are not His

friends, yet He died only for His friends.

In Acts 20:28 Christ is said to purchase the church of God with His own blood. We learn from Acts 2:47 that the Lord adds only the saved to the church. Thus, we see that Christ purchased only those who are saved, not those who die unsaved.

Redeemed Those He Loved

In the Bible the redeemed are set forth as the objects of God's love and favor, yet God is not said to love all (Continued on page 2, column 2)



# The Baptist Examiner

The Baptist Paper for the Baptist People

**MILBURN COCKRELL** --- Editor  
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My Dear Editor,

I just wanted to thank you for announcing our revival series of meetings. This was profitable on our part because we had visitors who came that would not have known of the meeting except for reading of it in TBE.

I think a section for bulletins of this nature is a wonderful idea and a great service to our churches.

May God continue to bless TBE.

Yours by His grace,  
Elder Lee Roy Dutton  
Navvoo, Alabama

Dear Christian Friends,

T. B. E. is the only Christian paper that speaks for God's Word. In these trying days, I would not be without it. Thank you and praise the Lord for carrying on the work that Bro. Gilpin began. God bless you all.

In Christian love,  
Mrs. Mark Forster  
New Mexico

Dear Bro. Gilpin, Jr.,

Enclosed you will find a contribution towards the expense of keeping T. B. E. in the mails. I have been greatly blessed by this paper and appreciate its truths.

Yours in Him,  
J. E. Wolfe  
Pennsylvania

Calvary Baptist Church,

Greetings. I was happy to learn that Bro. Milburn Cockrell had accepted the responsibilities of pastor and editor of T. B. E. I have not met him personally, only know him through his writings in T.B.E. However, I have a high regard for him, and believe he is God's man and is where God wants him to be and I am sure he will be a blessing to the church and to the work in general. You can rest assured that your

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PAGE TWO

pastor and church will be remembered daily in my prayers.  
May God bless and keep you all.

W. S. Hardman  
W. Va.

## "The Atonement"

(Continued from page one)

men without exception. Isaiah 27:11 says: "Therefore he that made them will not have mercy on them, and he that formed them will shew them no favour." Romans 9:1 reads: "As it is written, Jacob have I loved, but Esau have I hated." Hence, we see that Christ did not die for those for whom He had no love. Thus, the Bible teaches a limited atonement.

### Christ Died For Elect

The Word of God makes it clear that the death of Christ delivered the elect from the condemnation which their sins deserved. In Romans 8:33-34 I read: "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Those for whom Christ died are here called "God's elect." These in virtue of His death are freed from condemnation. The sentence of condemnation which our sins deserved was executed in our Substitute. His death made a full pardon for our sins. It secured for us justifying righteousness. It would be inconsistent with the justice of God for one of the elect to be condemned for whom Christ died.

This passage would have no meaning if Christ died for any that He shall some day condemn in judgment. Hence, Christ died for none except those who escape judgment. These verses make it plain that none for whom He died can be condemned. For if condemnation be forbidden by His death, then that condemnation must be prohibited with respect to all for whom He died. Since His death made satisfaction for them, both accusation and condemnation are rendered impossible!

### The Gift And Gifts

Romans 8:32 declares: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The expression, "for us all," includes all the elect of all ages. It is the predestinated, called, justified and glorified of verse 30 which cannot be said of every individual of mankind.

This passage reveals that the giving of the greatest Gift guarantees all lesser gifts. Those for whom the Father gave Christ will receive repentance and faith which are lesser gifts. Since there are thousands to whom God does not give repentance and faith, we see that the Father did not give Christ for these.

### The Father's Will

Christ came to do the will of His Father: "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). It was the Father's will that He give eternal life to a certain number: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). Christ gave these selected ones eternal life by giving up His own life: "I lay down my life for the sheep" (John 10:15).

### Saved By Christ's Death Alone

The Bible teaches that salvation is the result of Christ's sufferings alone, not the sinner's faith. Faith is the results of reconciliation, not its cause. Men believe the gospel because Christ died for them.

In I Peter, chapter 1, we are told that Christ redeemed us by His blood in verses 18 and 19. Then, verse 20 declares: "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you." The "for you" in this verse refers to those who are "elect according to the foreknowledge of God the Father" in verse 2 of this chapter. Then in verse 21 Peter says: "Who by Him do believe in God." The meaning is that we believe because of Christ's death.

Gal. 3:13-14 informs us: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing

# Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory

## "Five Golden Links Which Make Our Salvation Eternal"

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born 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"—Rom. 8:29,30.

The whole Bible from Gen. 1:1 to Rev. 22:21 pulsates with the infinite greatness and majesty of God. In the Scriptures man is minified and God is magnified. This is much in contrast with modern theology, for much of our preaching today glorifies man and puts God in a very insignificant place. Sometime ago, a popular preacher announced for his subject one Sunday morning, "God's Duty To Man." Ah, dear me, as if God owed man anything!

And who is man? Who are you? Who am I? Just one of 2,000,000,000 like you that inhabit the globe today. Not very big are you? Just one out of 2,000,000,000. And what is this globe? Just a small part of the universe and so small at that, if the sun were hollowed out, you could pour 1,200,000 earths like ours into it and there would still be room to rattle around. And what is the sun? Just one of 350,000,000 known suns and stars. And God made them all.

Do you wish your size stated with mathematical accuracy? Divide one by 2,000,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that's you. And how great is God? Multiply one by 2,000,000,000; and that by 1,200,000; and that by 350,000,000; and that by infinity; and that's God.

Oh, how mighty is God and how

puny is man! Perhaps no Scripture more clearly teaches this than does our text, for it breathes, and throbs, and swells with the majesty of God.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born 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"—Rom. 8:29,30.

I like to think of our text as a great chain of five golden links, fastened in eternity past, stretched through time, and anchored in eternity to come, each link magnifying God.

Out there in eternity past, beloved, God foreknew us and God elected us, and likewise, in time, God called us and God justified us, and out in eternity yet to come, someday God is going to glorify the last one of the crowd that He foreknew and predestinated unto salvation in eternity past.

The first link is God's Foreknowledge. "For whom he did foreknow." — Rom. 8:29.

I am glad tonight for a God like that — a God that I can present to you. I am so happy that I can say that my God, before the foundation of the world, foreknew you and me.

You say, "What's the meaning of the word 'foreknow'?" Ordinarily, the Arminians say that God looked down the avenues of time and saw who was going to believe, and therefore God elected them unto salvation. Since He knew who was going to believe, He just might as well accommodate Himself, and He therefore elected them unto

salvation. That is what all Arminians teach.

What a sorry election that would be! This is undoubtedly the biggest fallacy of religion I know of — to talk about God foreseeing who was going to believe, and therefore, deciding it would be a good idea to elect them to salvation.

I will tell you what the word "foreknow" means. If you will go back to the book of Genesis, it says that Adam "knew his wife," Eve, and she conceived. The word "foreknow" has in the same meaning as Adam knowing his wife. In other words, before the foundation of the world, you and I were begotten in the mind of Almighty God to the extent that God foreknew us. This was before the foundation of the world.

Is there any room for boasting in any man, who is saved? Is there any room for an individual, tonight, to take credit for his salvation, in view of the fact that God looked down and saw you and me as worms in the dust before the foundation of the world, and God foreknew us. Thus, He begat us unto salvation before the foundation of the world.

II  
The second link of this text is Predestination.

"For whom he did foreknow, he also did predestinate"—Rom. 8:29.

Predestination and election! What words are these! So seldom are they heard today in the average church that they sound as though we had borrowed a phrase from some dead language of the past.

Predestination! What a marvelous doctrine, though little taught today. (Continued on page 3, column 1)

### An Unjust God

Those who believe in a general atonement mock God's justice. They say that Christ paid the Hell debt for all mankind, and then they admit that all mankind is not saved. If Christ paid the Hell debt of all mankind, then why do unbelievers pay their own Hell debt? Can God punish twice for the same offense and still be a just God? This cannot be said of the Judge of all the earth who ever does right. Nor can such be said of the One Who sent Christ "to declare his righteousness" (Rom. 3:26).

### A Powerless God

A general atonement reflects upon God's power. Arminians say it is God's will that every man be saved by Christ's death. Since some are not saved, it must be because God lacks the power to save them. This destroys the omnipotence of God and makes man mightier than his Maker! But this can never be said of a God with whom nothing is impossible. (Continued on page 6, column 1)

of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Here faith and the promise of the Spirit flow from the death of the Redeemer as a propitiatory sacrifice.

I Thessalonians 5:9-10 reads: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him." Here we see that those for whom Christ died obtain salvation. Christ died for them in such a way that, living or dying, they would be His and enjoy eternal glory. The Father appointed them to this and Christ suffered to this end.

It is written in Titus 3:5-6: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour."

Here regeneration and salvation are seen to be the gifts which come to us through Christ's redemption. These people receive these gifts because of Christ's atonement. Christ did not die so some man might believe if he wanted to do so. Christ died for His people in such a manner that all for whom He died will be given regeneration and salvation, and thus enjoy what Christ did for them.

### The Evils Of Universal Atonement

If the theory of a general atonement is true, then the Bible is a bundle of contradictions. God is not God. Universal redemptionists would reduce the God of the Bible to a level lower than that of a man. This dogma reflects upon the character and attributes of the Divine Being.

### God's Love Destroyed

The universal redemptionists reflect upon God's love. I know that they deny this charge and affirm that their theory magnified God's love by extending it



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By  
L. M. HALDEMAN

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## Five Golden Links

(Continued from Page Two)

Messiah must come; at the same time He rejected Ham and Japheth. God chose Isaac and rejected Ishmael. God chose Jacob and rejected Esau.

"As it is written, Jacob have I loved, but Esau have I hated. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory"—Rom. 9:13,20-23.

God chose Abraham alone and rejected all his idolatrous relations.

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him"—Isa. 51:1,2.

God chose the Jews for His people as a nation. Read Gen. 12:1-3. The Egyptians were far wiser. The Chal-

deans were more ancient. Yet God chose Israel. Why?

"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name; I have surnamed thee, though thou hast not known me"—Isa. 45:4.

God has gathered out in the past 1000 years, practically all His own from the Anglo-Saxon race. The Chinese practice a nobler system of morality. India has thrice America's population. Why has He chosen thus?

"Even so, Father: for so it seemed good in thy sight"—Matt. 11:26.

There are many questions offered by carnal man to the doctrine of predestination. Often do we hear it said that it is so mysterious. I am ready to grant that it is beyond the power of man to understand it. However, there are many things which we can never grasp. I cannot understand why God permitted sin. I cannot understand the many inequalities of the human race. I cannot understand the procreation of life. I cannot understand why that hogs, cows, geese and sheep eat grass and yet it produces bristles, hair, feathers and wool on the back of each respectively. I can only bow before God to hear Him say,

"For my thoughts are not your thoughts, neither are your ways my

ways, for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"—Isa. 55:8,9.

Again, there is the objection concerning the doctrine of election that God is unjust. May I remind you that salvation isn't a matter of justice but of grace:

"For by grace are ye saved through faith"—Eph. 2:8.

If we received justice we would all spend eternity in Hell.

It is also objected, why preach because God has elected some to be saved. We are to preach because God commanded us to do so.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature"—Mark 16:15.

Preaching is the means God uses for the saving of His elect.

"It pleased God by the foolishness of preaching to save them that believe"—I Cor. 1:21.

Since I do not know who the elect are, it is my duty to preach the gospel to all as though each man were one of God's elect and then wait on God to do the saving.

Another objection to the doctrine of election is based upon the verse, "whoever will." I think I can best explain this with a simple illustration.

As I stand outside a door, I see inscribed over it the words, "Whosoever will may enter." This could mean me. That is, if I have the desire to enter. We will assume that I do, and upon walking through the door, I turn around and read the inscription above the door on the inside, as follows:

"Elect according to the foreknowledge of God the Father"—I Pet. 1:2.

Thus I see the truth. The message to me as a sinner is the message of who-soever will, and the message to me now that I am saved, is that my experience is because I was one of the elect of God. In other words, the only reason why I entered, was because God made me willing, God called me. God gave me repentance, God gave me faith, and thus I became a child of God. No man would ever be one of the "whosoever wills" unless he had been elected unto salvation by God.

III

The third link in this chain is that of God's calling.

"Moreover, whom he did predestinate, them he also called"—Rom. 8:30.

In a general sense God calls every

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JULY 5, 1975

PAGE THREE

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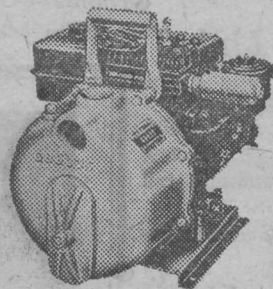
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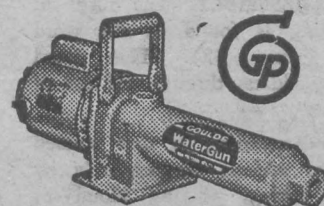


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# The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:  
THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"We are studying I Corinthians and in the very near future will be studying 'Women Learning in Silence.' We would appreciate very much your Forum comment on this subject as there is some misunderstanding.

PAUL  
TIBER

PASTOR,  
NEW TESTAMENT  
BAPTIST CHURCH

9272 Euclid-Chardon  
Road  
Kirkland, Ohio



The political, social and intellectual communities have, it seems, always been at odds with the Word of God — to say nothing of the animosity of the religious community against the pronouncements of His Word.

All of them are pouncing upon this subject, alas — with a notable degree of success.

For the purposes of answering this specific question, we will confine our comment to the subject of the proper conduct of the woman IN THE ASSEMBLY. The verses in I Cor. are found in chapter 14:34, 35; collateral verses may be found in I Tim. 2:11, 12.

The essence of the teaching, here, is that women are not permitted to speak TO THE ASSEMBLY. They are neither to teach nor ask questions IN THE ASSEMBLY. The force of the meaning is found in the word "speak" (verse 35). This word means to "address through the use of the tongue."

Our understanding is that women are not to address the assembly by speaking, asking, praying aloud or solo singing. Women may (and should) participate in all other legitimate forms of group worship (congregational singing, etc.).

It is difficult for us to see why there is so much misunderstanding on this subject.

E. G.  
COOK

701 Cambridge  
Birmingham, Ala.

BIBLE TEACHER

Philadelphia  
Baptist Church  
Birmingham, Ala.



If we would only approach a subject like this one with an open mind, the Holy Spirit would teach us the truth concerning it. He indwells us for that very purpose, Lk. 12:12 and Jno. 16:13. O, if we would only quit trying to teach Him and let Him teach us, we might get somewhere. It is so pathetic that a great majority of Baptists permit the great knowledge?? of those in high places to completely blind them to the truth found in I Cor. 14:34. A third grade school child would probably give you a better interpretation of that verse than his parents would, due to the fact, he has not been blinded by the teaching of the "big shots." If you were to tell his parents that they do not have sense enough to distinguish between a singular and a plural noun, you would offend them no little. But when

the big boys get through with this verse, the word "churches" simply means to them the church at Corinth and no other. I sure would hate to be in the shoes of those who cause a multitude of Baptists to believe a lie. There is just no way for you to keep from knowing that the word "churches" here means all of our Lord's churches, if you will only open your eyes and look at it. And those who blame Paul for this verse being in the Bible, do not believe that "All Scripture is given by the inspiration of God." All they have is just a book of fairy tales.

We should never ask God why He tells women to be silent in the churches. But since so many will do it, let us turn to I Tim. 2:12-14 and let Him tell us why. There we should learn that it was because Adam was created first, and because Eve was the one who was deceived. As I see it, this seems to imply very strongly that the woman is more easily deceived than the man. In Gen. 3:16 we read, "Thy desire shall be to thy husband, and he shall rule over thee." The only problem that I can see in regard to this subject is the fact that most people refuse to believe what the Scriptures teach so plainly. If there is anything taught any more plainly in the entire Bible than that women are to be silent in the churches, I know nothing of it.

JAMES  
HOBBS

Rt. 2, Box 182  
McDermott, Ohio

RADIO SPEAKER  
and MISSIONARY

Kings Addition  
Baptist Church  
South Shore, Ky.



This question is "fussed" at and discussed about as much, if not more, than any other subject. Some people get very upset and angry if you stand on what the Bible says about it. This answer will be a clear declaration as to what I believe about it. To study it, we will take certain Scriptures and study it from that Scripture.

I Timothy 2:11, 12. "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." This is a passage that is so clear that any disobedience to it has to be willful disobedience.

A woman is to learn in silence — she is not to speak out and attempt to take over the learning process. She is not to teach nor is she to act in any way that would give her the authority over the man. There is no place in the work of the church for a woman to be in charge. In fact, they are not to offer public prayer. "I will therefore that MEN pray everywhere . . ." (I Timothy 2:8). The word for men is "anén," with a Greek article before it, to show that it should read "THE MEN." "Anén" is a word that means men as distinguished from women and children. It does not mean "mankind" but the masculine, "men."

When the woman appears in pub-

lic, she is not to wear immodest or showy garments. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works" (I Timothy 2:9,10).

When you study I Corinthians 14 you will run into this: "Let your women keep silence in the churches; for it is not permitted unto them to speak: but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church." (verses 34, 35) How much plainer can it get? This includes ALL women. Unmarried women should ask their father or their pastor.

Do not let anyone say that these passages forbid women to sing or to pray silently, for it does not; neither do they forbid a woman to teach younger women.

You will also run into this in the 11th chapter of I Cor. If anyone tries to tell you that this passage does not teach that a woman is to wear a head covering, you read it substituting hair for covering and see that it does not mean anything but a head covering. A woman is commanded to wear a head covering while in church.

ROY  
MASON

RADIO MINISTER  
BAPTIST PREACHER

Aripeka, Florida



The Bible is very plain and clear about woman's place in the church. Some churches ignore what the Bible says, and some there are who go to extremes and seem to have a hostility toward women. As regards two matters, the Scriptures are very plain.

1. Women are not to be teachers of men. This is made plain in I Tim. 2:12, which says "But I suffer not a woman to teach, nor to usurp authority over the man."

2. It is made equally plain that women are not to get up and speak in a mixed congregation of men and women. This is made plain in I Cor. 14:34, which says, "Let the women keep silence in the churches, for it is not permitted unto them to speak." Likewise, it says in verse 35, "It is a shame for women to speak in the church." This is not difficult to understand, and any who induce women to go in violation of these Scriptures is leading them to a disobedience that brings the Lord's chastisement.

## "Five Golden Links"

(Continued from page three)  
one. "That was the true light, which cometh into the world" — John 1:9. However, there is an effectual call which only the elect hear.

Through His goodness God calls sinners to Him.

"Or despiseth thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" — Rom. 2:4.

Likewise He uses the Bible.  
"Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" — Ezek. 33:11.

Sometimes He uses our troubles to

call us. I once conducted a funeral of a little babe that had left its baby clothes to live with God. After we had heaped up the little mound, the grief-stricken father of the little babe said, "Tell me, pastor, will I ever see my darling baby again?" God had thus given that little grave a voice and it was calling that hardened man to repentance.

There are some Scriptures that I wish to cite relative to the fact that God calls us. This is one of the most abundantly taught truths in all of God's book. Notice with me these references:

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our GOD SHALL CALL" — Acts 2:39.

"Among whom are ye also THE CALLED of Jesus Christ:

To all that be in Rome, beloved of God, CALLED TO BE SAINTS" — Rom. 1:6,7.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, CALLED TO BE SAINTS, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's" — I Cor. 1:2.

"But when it pleased God, who separated me from my mother's womb, and CALLED ME by His grace" — Gal. 1:15.

"That ye would walk worthy of God, who hath CALLED YOU unto His kingdom and glory" — I Thess. 2:12.

"Fight the good fight of faith, lay hold on eternal life, whereunto THOU ART ALSO CALLED, and hast professed a good confession before many witnesses" — I Tim. 6:12.

A few years ago in listening to the radio, a news commentator told of a vessel which overturned, throwing the only occupant of the small boat into the close of his day's fishing. It was very dark and in the water he became confused and began swimming in the wrong direction. Just then his daughter came out of the door of his home and called to her father, not knowing of his plight in the water. When the light shined out through the open door and he heard the voice of his daughter, he turned and swam to shore. If she had not called, he would have died. So it is with us. If God had not called us, each of us would perish in Hell.

IV

The fourth link of this chain is Justification.

"Whom he called them he also justified" — Rom. 8:30.

Long years ago we find Job saying, "I know it is so of a truth: but how should man be just with God?" — Job 9:2.

What Job was grasping at and desirous to know, we learn through the New Testament Scriptures.

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" — Acts 13:9.

"Therefore we conclude that a man is justified by faith without the deeds of the law" — Rom. 3:28.

"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.

"Who shall lay any thing to the

charge of God's elect? It is God that justifieth" — Rom. 8:33.

You have noticed that my text says "And whom He called, them He also justified." Do you know what I am to night? I'm not a sinner on parole. I am a sinner justified by the grace of God. Do you know what it means to be justified by the grace of God?

Let me tell you a little story: A friend of mine a few years ago, who was a pastor of a convention church, had an old father who was living in Florida. He was living with his daughter. The daughter called her brother in Ashland one day, and said their father was quite sick, and quite low, and if he wanted to see him, he had better come to see him at once, and when this son — this Baptist preacher — got to Florida to visit his father, his father said, "Son, I am so glad you came. I am glad you came while I had an opportunity to talk to you. You know I had a great experience yesterday. Right here in this room, the Lord Jesus Christ came and stood, and He said, 'It's time for you to go now. I have come to get you,' and I shrank back, and said, 'Oh, no, Lord, I am too bad. I have lived too bad a life. I'm not ready to go,' and He said, 'You have never committed one single sin in all your life,' and I shrank back more than ever when I heard Him say that. It scared me when the Lord Jesus told me I had never committed one single sin." And He said, "You know, son, I argued with Him, but I could not convince Him that I was a sinner. I could never convince Jesus that I'd never sinned one time."

Divide the word, justified, into syllables, and add two words to get its full meaning. It is thus: "just-as-if-I'd never sinned."

Now, that's exactly what justification is. The man who has been saved by grace is just as if he'd never sinned. He's come to the place that when God sees him, God doesn't see him a dirty, filthy, depraved sinner that he is. God sees him as a man who is justified — just as if he had never sinned one single time in his whole life.

Isn't it wonderful tonight to know that it was God who foreknew you; it was God who predestinated you; it was God who called you; and it was God who justified you? As such, you are marked up in His sight as though you had never sinned one single time in all your life. Why did He do it? Because He took your sins and put them all on the Lord Jesus Christ, and then He took the righteousness of Jesus Christ and put it on you so that when God sees Jesus, He sees Him clothed in your sins, and when He sees you, He sees you clothed in the righteousness of the Son of God.

You talk about a happy man, when I talk about justification, I am more than thrilled. I've done a lot of trading in my life. I am a natural born trader. I've had 1,000 pocket knives, more or less. I've traded horses, hound dogs — anything and everything. I love to trade. But do you know the best trade I ever made? I'll tell you what it was, and I didn't propose it. I didn't have a thing to do with it. The best trade I ever made was the day I traded my sins to Jesus Christ, and God's righteousness was put over on me. In other words, God treated Jesus Christ at Calvary just exactly like Gilpin ought to have been treated, and now God treats

(Continued on page 5, column 2)

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THE BAPTIST EXAMINER

JULY 5, 1975

PAGE FOUR



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"Suffer me a little, and I will shew thee that I have yet to speak on God's behalf"—Job 36:2.

We should not seek publicity for our virtue or public acclaim for our zeal. But it is also wrong to always try to hide that which the Lord has bestowed upon us. As Christians we are not to live in the valley, but rather, are a city upon a hill. We are to let our light so shine before men, that they may see our good works and glorify our Father who is in Heaven. Retirement may be fine for a season and to stay in the background is modest indeed. But to hide the Christ within us can never be justified.

Some women are by nature of a quiet disposition and find it extremely difficult to speak at length about anything. But we need to be careful lest we indulge this trembling attitude to the point where we are useless to the church. Jesus is not ashamed to call us brethren, let us not be ashamed of Him. Perhaps it's true we can't speak with the trumpet blast, but how about the still small voice? Many small voices make a loud sound. Make a joyful noise unto the Lord.

If we can't speak from the pulpit let us speak in the home. If we can't speak in a public place, how about over the back-yard fence? If we can't go knocking on doors, how about speaking to those who knock on our door? Peter and John said, "Silver and gold have I none, but such as I have give I thee." The Samaritan woman after meeting Jesus at the well returned and simply told what had happened. By her faithful testimony others came to Jesus.

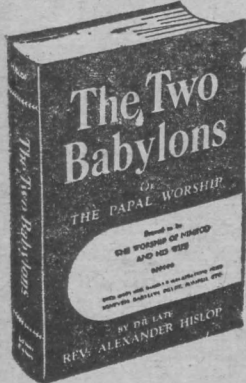
Dumb children are an affliction on their parents. Oh, that the Lord might loose our tongues that we might speak on the behalf of God.

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## "Five Golden Links"

(Continued from page four)

Gilpin just like Jesus should have been treated. I am a sinner justified. I am not on parole. I am not on probation. I am justified in the sight of God.

Several years ago in my town, there were three boys who got into trouble. They were not to be sent to the penitentiary as they were not quite 16. They would have gone to reform school for a month or so and then to the "pen" for four or five years. I was interested in those boys, and I went to the judge, and asked that he probate those boys into my custody, that I would look after them, and try to help them for the next few years. When the case came up for trial, the judge instructed the jury to find those three boys guilty of stealing and instructed them to sentence those boys to two years in the penitentiary. Then he called me up, and I stood beside those three boys, and he told them he was going to suspend the sentence that he had passed upon them, and that he would put them into my custody. You know, he even went so far as to tell those boys if they ever came back in that court before him again, before they could begin to serve out a new sentence, they would have to serve out their old sentence. He was holding their old sentence in abeyance, and if they came back within the next five years, they would have to serve out this sentence before they could begin their new one.

You know, two of those boys turned out to be two of the finest, most upstanding citizens that I know, and the other one in less than 60 days was back in court again, and when that boy went to the penitentiary, he had to serve out the old sentence before he could begin the new one.

Do you see the difference between a sinner that is justified and one that is on parole? Tonight the Methodists, the Campbellites, the Arminians, the Holy Rollers, and the falling-from-grace crowd — they preach that sinners are on parole and probation. Thank God for a God that has sinners that are justified, and you and I are justified sinners in the sight of God tonight.

Justification is just the opposite of condemnation. Each of us who are redeemed by the blood of Jesus Christ are justified sinners. We are not sinners paroled but we are sinners justified. The fact and fear of condemnation is gone.

How we do rejoice when we learn that that which has been justified by God can never be condemned by man or the Devil.

"For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord"—Rom. 8:38,39.

V

The fifth link of this glorious chain is *Glorification*.

"And whom he justified, them he also glorified"—Rom. 8:30.

In eternity past God foreknew us and elected us unto salvation. In time God calls and justifies those whom He has foreknown and elected. But in eternity to come He will glorify all those whom He foreknew and elected in eternity past and called and justified in time.

Glorification! What a wonderful doctrine! All fleshly nature and habits will be gone from the body of each of the redeemed. There will be nothing to tempt nor clog.

"And as we have borne the image of the earthly, we shall also bear the image of the heavenly"—I Cor. 15:49.

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself"—Phil. 3:2.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear we shall be like him; for we shall see him as he is"—I John 3:2.

One of these days, I am really going to be glorified. That is, all the physical and spiritual "warts" and blemishes will be removed, and I will be made to be like the Lord Jesus Christ.

All my life, I have had a habit of a slight frown — especially when I

preach. I can't help it. It is just a part of me. In addition, I would never win any contest as the most handsome man. My wife has always said even before we were married, that I was the ugliest man she ever saw. A few times, I have seen somebody that I thought was more ugly and I called him to her attention, but she has always insisted that I am the ugliest person she has ever seen. She isn't joking either. She'd argue with you about the matter, and through the years she has gotten me to believe the same thing.

Several years ago a wealthy friend of mine called attention to this frown and some more of the physical imperfections of my face and volunteered to take care of all the expense if I would just go to a face surgeon and have my "face lifted." Well, that would be wonderful to go into the hospital as I ordinarily look, and come out with a brand new face. The only objection is: My friends wouldn't know me. Then again I have heard it said that sometimes even having one's face lifted does not always prove a success, and one could look worse than he did before. In my case, that would be tragic, so I just thanked my friend for his kindness and declined the proposal of being beautified by a face surgeon.

You know, some of these days I am going to be much different to what I am now. I am going to look far better than I do today for then I am going to be glorified. God is going to make me to look exactly like the Lord Jesus Christ, and I am looking forward with joy to that day.

What a marvelous text is this which we have been considering—foreknowledge, election, calling, justification, and glorification. How can all this come to pass and who is it that brings it to pass? It is none other than the LORD GOD. Thus we are compelled to say that salvation in every respect is an act of God. There is no room for human effort, no place for priestly meditation, no room for good works on the part of man, nor is there any place for religious ordinances and services.

Long years ago a disobedient prophet named Jonah went to school in the belly of a whale where he learned what we choose to call, "whale-belly theology." When he had graduated and hung up his sheepskin, he just knew one text, "Salvation is of the Lord" (Jonah 2:9). May God grant that you, too, might learn that salvation is all of God, and may you trust His Son now as your Saviour for time and eternity.

The stars shine for a thousand years  
A thousand years and a day;  
But God and I shall live and love,  
When the stars have passed away."



## Super Evangelism

(Continued from page one)

man (or several strong willed men) band together and commence their own religious empire. Some preach Christ carelessly and casually, and make a rather well paying profession of the matter. Baptist conventions and associations are laden with these folk. Some preach Christ in ignorance and ineptness. How many of us (myself included) did not preach Christ in ineptness and foolishness in the days of our callow youth?

Christ is preached for many reasons, by many means and in many devious ways. We really have no way of knowing men's reasons in many a case. The means we must reject if they conform not to the Word. Many of the "Madison Avenue" and "Circus" ways Christ is preached demean His holy name. However, brethren, we must rejoice, must we not, WHEN CHRIST IS PREACHED. We can condemn the methods and decri the means, but let us rejoice when the name of Jesus is promulgated and the gospel is preached.

But is the preaching of the gospel all there is? It is vital, it is essential, but is it ALL? Is there not "something more" that should capture our attention and involve our energies and time? It is this "something more," that we come now to deal with.

THE BAPTIST EXAMINER

JULY 5, 1975

PAGE FIVE

## IS "THAT" IN THE BIBLE?



## WHAT KING SULKED IN BED BECAUSE HE FAILED TO MAKE A REAL ESTATE DEAL?

Ahab, First Kings 21:2-4:

"And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money. And Naboth said unto Ahab, The Lord forbid it me, that I should give the inheritance of my fathers unto thee. And Ahab came into his house heavy and displeased. . . . And he laid him down upon his bed, and turned away his face, and would eat no bread."

It is a sad thing that most of the "super-evangelistic" churches in America are poorly taught in the Word of God. They imbue a fire within their people for "witnessing" and for "souls." Would to God that our independent Baptist Churches would emulate them in this. These "super-evangelistic" Churches witness and they work, BUT THEY NEVER SEEM TO LEARN. They are, by and large, Biblically ignorant. Please forgive me if this sounds harsh. I mean it not to be harsh, but to be plainly and clearly understood. It is a sad thing, that for all their "fire," they have very little "light."

Conversely, it is true that many of our "Sovereign Grace" churches have a great deal of "light" but precious little "fire." Our Lord said of John the Baptist, that he was "a burning and a shining light." He had "fire" and he had "light," by our Saviour's own testimony. What a remarkable man he must have been! It is not often that this combination is found mixed together in great quantities within the people of God. Brothers and Sisters, how sorely we need to learn from his example. If we have "light" let us have "fire" to shed this "light" abroad. But back to our subject.

I can think of no better word than "sad" to describe the "super-evangelistic," "John R. Rice" type of churches. I trust that Brother Rice might forgive me if my reference to him sounds specious or harsh. I mean no disrespect or dishonor to him personally. The fact is that many or most of the "super-evangelistic" type churches in America do identify with the ministry of Dr. Rice. He and his paper are beacon lights of inspiration for these churches and their pastors. I use Dr. Rice's name

merely as an identification because so many identify with him. I mean nothing more by this.

The "super-evangelistic" churches are "numbers" churches. They have their vision so focused on "numbers" that they can see little else. The human eye has the capacity for foveal and peripheral vision, or concentrated and expanded vision. Would to God that the "super-evangelistic" brethren would have the same. It is good to concentrate our attentions, but we must also retain the capacity to expand our attentions to the utmost reach of Christ's commandments. No decent thinking Christian is against "numbers." The more the better. But when we hear of "numbers regardless of the cost" and "numbers, regardless of the means," we pause to wonder at the validity of such a ministry. By all means let us have numbers—but not by "any" means.

I cannot understand that clowns, pop singers, karate experts and beauty contests are valid means for preaching the gospel. Why are they necessary? Why not simply invite people? Why entice them by devious means? Why beg them? The gospel is too rich for us to beg anyone to accept it. If men cannot see its worth, there is nothing we can do to open their eyes. On this subject let me pause to question some of the terminology that is used by the "super-evangelistic" brethren. For example, "I led him to Christ," or "How many have you led to Christ?" How often we hear this, and yet, is it a valid expression? Does any person ever really lead another person to Christ? No. We simply preach the gospel to them. If they reject it, it is because it is hid from them; "If our gospel be hid, it is hid to them that are lost." Can you lead someone to Christ? This another of those "Madison Avenue" terms that so proliferate the "super-evangelistic" churches. They sound good, but when you come to examine the Word you find that they are specious and misleading. Have you ever "led" anyone to Christ? If so, then how did you do it? Did you do it by eloquence, knowledge or persuasion? If you didn't use the gospel, you stopped too far short. If you used something in addition to the gospel, you went too far.

Why this amazing quest for "numbers"? Why this inordinate passion for largeness? The "super-evangelistic" types seem to say that if a work is not "large" in scope, it is not a work of God. If this be so, then neither Christ nor Paul were God sent. They did not have "large numbers" follow them at all times. But to return to our question: Why this passionate, grasping search for "numbers"? Although the "super-evangelistic" types will probably deny it, I think that I can supply the answer.

I was employed by the U. S. Army for several years as a civil- (Continued on page 6, column 3)

## WORD STUDIES

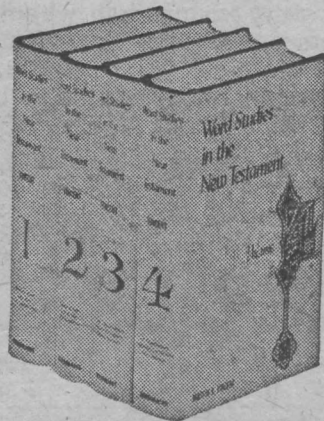
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## "The Atonement"

(Continued from page two)  
possible (Luke 1:37) or too hard (Jer. 32:17).

### A Changeable God

The Arminian atonement reflects upon God's immutability. At one time God is in a mind to save people, yet at the judgment He is in mind to destroy them in Hell fire. But the Bible says: "He is in one mind, and who can turn him?" (Job 23:13).

### Robs God Of His Glory

Universal redemption robs God of His glory. The chief end of Christ's redemption was God's glory. But if some men redeemed by Christ are not saved, then God is deprived of His glory. But God will not give His glory to another. The Bible says: "His glory is great in thy salvation" (Psa. 21:5).

### Christ's Death Vain

The theory that Christ died for all men cheapens the redemptive work of Jesus Christ. If Christ died to save all men, and some are not saved, then Christ's death was a failure. Yet, Isaiah said of Christ: "He shall not fail" (Isa. 42:4). If some go to Hell for whom Christ died, then Christ did not obtain eternal redemption as the Bible says in Hebrews 9:12. Then the Bible is in error when it says of Christ: "His work is perfect" (Deut. 32:4). Then Christ's death offers no security from condemnation.

### Separates Sacrifice From Intercession

Arminians separate between Christ's sacrifice and His work of intercession. They make these belong to separate persons. This contradicts the teachings of the Scriptures which make His atonement and advocacy for the same persons. Isaiah 53:12 says of Christ: "He bare the sins of many, and made intercession for the transgressors."

Universal redemptionists have Christ dying for a people for whom He would not pray. "I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine" (John 17:9). This is incredible and absurd as is the whole idea of universal atonement.

### An Unsatisfied God

It was the joy set before Christ to know that all for whom He suffered would be with Him in glory. Isaiah 53:10 says: "He shall see his seed." Verse 11 says: "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

Arminians have Christ dying for some who will go to Hell. What a disappointment this must be to Him to see some of His seed for whom He died howling in the fires of Hell!

### Denies The Scriptures

The Bible speaks of some irremis-

sible sins. Mark 4:29 says: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." I John 5:16 reads: "There is a sin unto death: I do not say that he shall pray for it." Christ did not die for these sins which cannot be forgiven, yet Arminians say in the face of these Scriptures that Christ died for all the sins of all mankind.

General redemptionists make repentance and faith to make up what was lacking in Christ's death. They say He suffered for all the sins of all men except the sin of unbelief. They say this when they are hard pressed. If this is so, then Christ did not die for all the sins of all men as they say. This would also make unbelief an unpardonable sin, and thus condemn all mankind to Hell without any hope of salvation. If men suffer in Hell only for unbelief, then the heathen who has never heard the gospel will not suffer in Hell according to this theory. Thus, it is the general atonement which is anti-missionary.

We limited redemptionists have a better message than this. We do not limit the atonement as much as our Arminian friends. We believe Christ died for all the sins of some men. We feel He atoned for the sin of unbelief of which even the elect were guilty. This leaves the non-elect to suffer for their own sins in Hell (Rom. 2:5-6; Rev. 20:13).

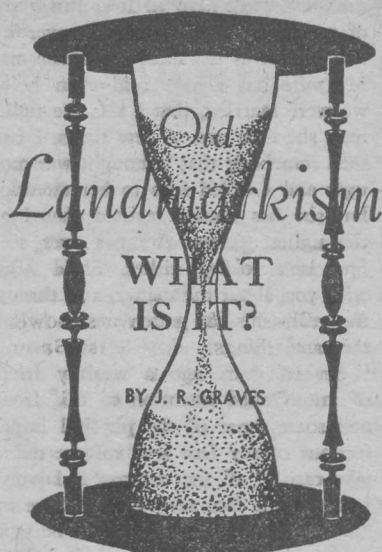
If the Arminian scheme is right, and if Christ did actually die for all the sins of all men, even unbelief too, then none can be lost. This would leave the unbeliever to go to Hell with no sins to suffer for. Such a doctrine, if taken seriously, would destroy the churches and all gospel preaching.

### Subversive To Good Works

Universal redemptionists have no foundation for good works of which they speak so freely. Their scheme leaves the believer without any cause to love Christ and to praise Him for salvation. They make the difference between the saved and unsaved to be the will and works of the saved, not the death of Jesus Christ. This leaves those saved to glory in their will, word, worthiness and works, for Christ did no more for them than the damned in Hell. Therefore, they are in no way obligated to serve Christ since their faith and works have done more for them than even the death of Christ did. They have no cause to be thankful to God for what Christ has done, for they were saved by what they did themselves.

### Discourages Faith

If men may be redeemed by Christ and eternally perish, then why trust Him for salvation? I dare not trust my soul to a Saviour who is unable to save those for whom He died. If Christ died for the damned in Hell, what



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guarantee would be left me that I  
should not go there? Could I recom-  
mend such a weak Saviour to a Hell-  
deserving sinner?

Praise God! I have a Saviour who  
saves all for whom He died. No con-  
demnation can be laid to the charge  
of any of God's elect for whom Christ  
died and suffered. His "hand is not  
shortened that it cannot save" (Isa.  
59:1).

Someone says, "I'm a sinner. Will  
Christ save me?" Certainly, for "Christ  
Jesus came into the world to save sin-  
ners" (I Tim. 1:15). "While we were  
yet sinners, Christ died for us" (Rom.  
5:8).

Another says, "You believe Christ  
died for just a few. I want no such re-  
demption. I prefer to continue in my  
sins." Then you have no complaint  
against Christ who did not offer you  
what you would have rejected if offer-  
ed. Your doom is on your own head!

## Super Evangelism

(Continued from page five)

ian supply officer. In this employ-  
ment I noticed that many small  
bureaucrats with small minds  
spent more time building their  
own political empires than in  
serving their country. These "em-  
pire builders" eat the govern-  
ment's bread but labor in their own  
cause. They build their own em-  
pires in order to bolster their own  
ego and status. This is largely  
true of the "super-evangelistic"  
brethren. They are "empire  
builders." The sad thing is that it  
is not Christ's empire that they  
are building, but their own. They  
labor to elevate themselves and  
seemingly not to glorify Christ.  
These super large churches and  
religious empires speak much of  
Christ, but it is man that they  
serve. It is the man, the empire,  
the work that is constantly trump-  
eted. Christ's name is appended to  
it, but in their terribly busy life,  
Christ is merely an afterthought.  
Do these brethren bear much love  
for Christ? I wonder. If it is  
Christ that they love, why do we  
hear them speak so much of their  
own success and their own com-  
petency in "leading people to  
Christ?" If they love Christ, why  
are their eyes fixed so inflexibly  
on their own success? Dr. Rice  
and his friends base their entire  
lives on THEIR OWN SUCCESS  
AND THEIR OWN EFFORTS. They  
apparently leave the Spirit  
of God completely out of the entire  
matter. They speak more of them-  
selves than they do Christ. Dr.  
Rice and his cohorts are "em-  
pire builders." Would to God that  
it were Christ's empire that they  
were building instead of their own.  
I find that all the small minded  
bureaucrats are not limited to  
government agencies. They pro-  
liferate religious evangelism.  
Please bear with me if this has

any ring of crudity or harshness  
about it. I say it in love, but say  
it I must. If my words sting, I  
trust that they might cause the  
reader to think on these things.  
I apologize for the sharpness of  
tone, but not for the truth.

Brethren, Bible evangelism is  
vitally important. Its importance  
can scarcely be overstated. It is  
patently obvious that you cannot  
baptize or teach people until they  
have been saved. Not to belabor  
the obvious, but it is manifest that  
people cannot be saved without  
the preaching of the gospel. I say  
it is obvious, but some benighted,  
latter day sages are saying that  
the preaching of the gospel is not  
necessary. We will pass over  
this with charity, and just say that  
the gospel is necessary. Here  
enters Bible evangelism. Evan-  
gelism is vital, but it is not all;  
it is scarcely a beginning. If  
evangelism were all that were in-  
volved, we could all lead relative-  
ly trouble free lives, but it is not  
all.

The ministry of Christ's church  
has always been a slow, painstak-  
ing, grinding work. There is no  
personal glory attached to it. If  
it is done God's way, it will honor  
Him and magnify Christ. Where  
there is a surfeit of glory to Christ,  
then man recedes into the back-  
ground. This is why so many per-  
sonable young men enter "full  
time evangelism." They see that  
they can reap no glory by the  
grinding work of a local church,  
so they take their talents and en-  
thusiasm on to the "sawdust  
trail." Here they are noticed and  
praised, and the work is light and  
pleasant.

Brethren, God has allotted each  
of us only so much time and  
energy in our short, vaporous  
lives. If we are to honor Him,  
our time must be used circum-  
spectly and our energies must be  
expended wisely. If we channel  
all our energies into evangelism,  
we will have an unbalanced min-  
istry. If we allow a dispropor-  
tionate share of our time to be  
consumed by evangelism, then  
when shall we teach those we have  
seen saved by the grace of God?  
What will become of the babes if  
we baptize them and then forget  
them? What of our personal re-  
lationship with Christ? What of  
our fellowship with him—will it  
not suffer? Yea, and suffer great-  
ly. It is good to be assiduous in  
God's work, but there is such a  
thing as being TOO busy. We  
need to seek His face as well as  
do His work.

Our country is overrun with  
babes in Christ. The few people  
who are saved under the ministry  
of the "super-evangelistic" types  
are seldom fed and little taught.  
I say the "few" people that are  
saved, because I believe this to  
be true. I would estimate that  
those who are saved under the  
ministry of the "super-evangelis-  
tic" ministers and churches prob-  
ably number a small fraction of  
one per cent of those who come  
forward. I am being charitable

when I grant this high a percent-  
age. Assuming though that some  
are saved, what happens to them?  
They are left to wither and suffer  
retardation in their spiritual lives.

I would like here to make a  
charge and I desire to make it  
expressly clear and plain. I charge  
that the "super-evangelistic" min-  
isters and churches do not care  
one whit about PEOPLE. They  
care nothing for people or their  
needs. They care solely for "num-  
bers." Their's is the evil of big  
government. Big government is  
only concerned with social secu-  
rity numbers, while "super-evan-  
gelists" are only concerned with  
"numbers forward."

Brethren, let us never fail to  
preach the gospel. God grant that  
we might have an ever expanding  
vision of mission work. The world  
is our field, so let our vision and  
zeal reach forth and minister as  
we should. Let us GO, but let us  
also teach. Let us also care for  
PEOPLE; not "numbers" to be  
counted, but real live people. Let  
us take them to our heart, as we  
have been pressed to the bosom  
of Christ. Let us love them and  
care for their needs. Let us min-

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ister to them in every area and in  
every profundity of depth that God  
enables us to. Above all, let us  
CARE. The "super-evangelistic"  
types do a large work, but they  
simply do not care for PEOPLE.  
Let us take care that this charge  
is never laid to us.

The "super-evangelistic" breth-  
ren have an exalted opinion of  
their own worth. They also have a  
jaundiced view of God. To them  
He is not a Sovereign Deity, but a  
benevolent "partner." To the "su-  
per-evangelists," He is not a God  
at all because He is so pliable.  
He can be twisted and molded to  
fit their schemes and designs.

This is a pitiable state. If chil-  
dren were guilty of such a muddled  
view of God, we could understand  
it more clearly. However, these are  
grown men. Men of education and  
skill. Men of knowledge and zeal.  
Brethren, this all goes far to prove  
the point, that the only knowledge  
that we possess of spiritual things  
is what God is pleased to reveal  
to us. A superior intellect is no  
guarantee of spiritual knowledge.  
If spiritual knowledge came by  
mental ability, then the "super-  
evangelists" would be inundated  
with it. They are intelligent men.  
We must grant them that. We need  
to pray that God might teach them  
the truths of His sovereignty, IN  
SPITE OF THEIR INTELLI-  
GENCE.

May God grant that the "super-  
evangelistic" brethren in Ameri-  
ca will be granted a clear view  
of God AS HE IS! Then perhaps  
they will see themselves as they  
are and amend their ministry ac-  
cordingly.

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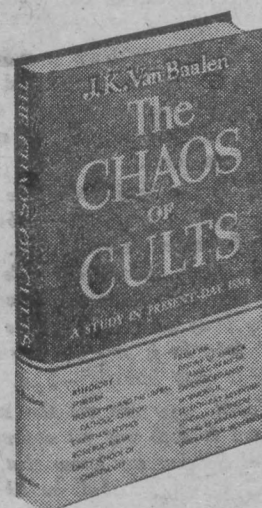
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PAGE SIX



## "WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

News accounts of the behavior of American citizens and American military personnel in the evacuation of South Vietnam support the "ugly American" image for which we seem to be famous. Nightclubs, brothels, prostitutes, alcohol and other drugs appeared to be the style. The vast number of illegitimate children fathered by Americans is a sinful and shameful reflection upon the Christian character of our nation. The choice of prostitutes to be among those escaping is amazing.

According to an article in THE SOUTHERN BAPTIST JOURNAL, the Editor of THE CHRISTIAN INDEX of Georgia, Jack U. Harwell, does not believe in the plenary verbal inspiration of the Bible. He does not believe there was an Adam and Eve. He does not use the word infallible when referring to the Bible because it was penned by men. THE CHRISTIAN INDEX is the official publication of the Baptist Convention of the State of Georgia.

How much longer will conservative Southern Baptists continue to tolerate the new "you can believe anything" policy. Have they so soon forgotten the 1962 vote of the messengers attending the Convention when they voted unanimously expressing their belief in the Bible being infallible?

The First Unitarian Church of Richardson, Texas, has their own stripper. Diana King donates her time on Sunday morning to do what she does for a living on Saturday night.

According to Pastor Bill Nichols, 200 adult members and their children watched in fascinated silence as Diana did her thing. Mr. Nichols commented, "I haven't had one complaint. I feel like exotic dancing is a part of life. It fits very well into our service."

It appears Diana King and Bill Nichols have pioneered a new concept in American religion. Sodom and Gomorrah never did such, when at their worst. How could anyone ever bring themselves to believe that nudity in church is of the Lord?

Students of prophecy will be interested in knowing that the European Common Market on May 11 signed a comprehensive trade pact with Israel. Israeli Foreign Minister, Yigal Allon, traveled to Brussels for the signing ceremony.

Israel is now a full member of the EC's emerging Mediterranean free-trade area. The signing took place in the face of Arab protests and warnings of political consequences for Western Europe.

Three years ago I predicted that Israel would become a part of the revived Roman Empire. Some thought I was crazy, but world

events may soon confirm my understanding of the Scriptures on this matter.

Americans drank an average of 23 gallons of alcoholic drinks last year for every person in the country, according to new government statistics. This amounts to nearly five billion gallons, which cost a record \$27.2 billion.

The Vatican has granted permission for alcoholic priests to use grape juice instead of wine in the celebration of the mass. This may have been done because 10 per cent of this country's 57,000 priests are alcoholics.

The drinking folks of America consumed an estimated amount of 4 billion, 100 million gallons of beer in 1973. They consumed 415 million gallons of distilled spirits; and 347 million gallons of wine. That makes a total of 4 billion 862 million gallons of beer, wine and distilled spirits.

That is equal to a 15,000 acre lake. It would overflow a reservoir 25 feet deep, one-fourth of a mile wide, and four miles long. It would provide 150 million people with more than 32.5 gallons each of alcoholic beverages in 1973.

The average American's annual bill for alcoholic beverages comes to over \$92 for every member of the family, including babies. Excluding the youngsters, the annual bill looks even higher — \$149 per person.

### Fred T. Halliman

(Continued from page one)

a meeting of this type in this area. It was in this area that two of our preachers suffered bodily blows at the hands of some of the Lutheran missionaries while I was in America in January.

The new area that was opened up unto us in the Huli tribe last year now has some that are waiting to be baptized. Not long after the Conference, I expect to make a mission patrol into this area and baptize those that are ready.

The Christians here remember you all back there often in their prayers, and they often express their gratefulness for the way that God has used you in providing for me to be able to bring the gospel to them. All of us would desire that you pray for us often. May the Lord bless each of you!

### Evils Of Lodgeism

(Continued from page one)

know what the church believes, but also why the church believes what she believes. Ignorance regarding the teachings of the Bible has been the downfall of many. Instruction is absolutely necessary. We must not only know the truth,

but also defend the truth against error. The error of the Lodge is a serious one. If the church is the "pillar and ground of the truth," then whatever militates against the truth must be exposed.

The Bible warns against apostasy. Jesus tells us that false Christs and false prophets will arise and lead many astray. The book of Revelation speaks of the harlot church that has forsaken Christ. The Devil's power is often emphasized. "Lest Satan should get an advantage of us: for we are not ignorant of his devices" (II Cor. 2:11). "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" (II Pet. 1:16). Most people are ignorant of Satan's devices. Because of this, especially many young people are unwittingly swept into one of the Devil's most subtle traps without realizing it. Surely, the Lodge comes as an angel of light to lead people astray. This must be made known.

—Adapted

### Sermon On Mount

(Continued from page one)

can be sure that He did not come to do away with the moral law. He, in fact, came to establish the law just as He had come to establish the prophets. He had come to meet and fulfill every demand of the law. He, by so doing, would bring into this world a perfect righteousness, which He would impart to all the elect.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled"—Matt. 5:18.

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We, from this Scripture, may safely assert that the Ten Commandments are still in force today. They, as stated in Matthew 5:17,18, have not been abolished. They, in fact, are now included in the law of Christ. This fact is made evident by a study of I Corinthians 9:21.

"To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

We, at this point, must consider what is meant by "the law of Christ." A study of the matter will show that the Scriptures speak of the "law of God" (Romans 7:22,25); "law of Moses" (John 7:23, Acts 13:39, 15:55); and the "law of Christ" (Gal. 6:2).

The "law of God" expresses the mind of God as our Creator. It is His unchanging law for the conduct of all men upon the face of the earth. God's law, in some instances, may refer to His entire revealed will, but in the main, it has reference to the Ten Commandments. The "law of God," in fact, has never been repealed. God would plunge the entire earth into utter lawlessness if He were to repeal His law.

The "law of Moses" refers to the entire system of legislation. This law, in fact, was only for Israel and is not binding upon Gentiles.

The "law of Christ" is the law of God in the hands of Christ our Mediator. It is the very law that He was made under (Gal. 4:4). It is the law which was in His heart (Psa. 40:8);

yea, it is the law He came to fulfill (Matt. 5:17).

The believer, according to I Corinthians 9:21, is not without law to God, in view of the fact that he is under law to Christ.

"To them that are without law, as without law, (being not without law to God, but under law to Christ,) that I might gain them that are without law."

We, on the basis of this Scripture, may safely assert that the "law of Christ" is the "law of God" in the hands of Christ our Mediator.

The fact that the ten commandments were written on tables of stone has much to say to us. We, in fact, from the stone, are to learn of the imperishable nature of the law. The imperishable nature of the ten commandments is also declared by the fact that they were placed in the ark of the covenant.

We come now to consider what appears to be a contradiction. It, in fact, appears that I Corinthians 9:21 (quoted above) contradicts Romans 6:14.

"For sin shall not have dominion over you: for ye are not under law, but under grace"—Romans 6:14.

The apparent contradiction here is quickly removed when we understand that the law in Romans 6:14 has reference to the law as a covenant of works while the law in I Corinthians 9:21, is the law in the hands of Christ our Mediator, or the law in Christ our ark of the covenant. This is to say that we are still to hear and heed the law (ten commandments), but not as a means toward regeneration. Our faith which results from regeneration, does not make void the law. It, in fact, establishes it.

"Do we make void the law through faith? God forbid: yea, we establish the law"—Romans 3:31.

The ten commandment law is a holy law. It is a just and good law, therefore, it is not to be set aside.

"Wherefore the law is holy, and the commandment holy, and just, and good"—Romans 7:12.

We are not to cast the law of God aside. We are, in fact, to delight in it. This is the testimony given by the Apostle Paul.

"For I delight in the law of God after the inward man"—Romans 7:22.

It appears, however, that Romans 7:6 contradicts the above.

"But now are we delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

This apparent contradiction is removed when we understand that this Scripture is only referring to the curse there be any other commandment, of the law. It teaches us that we are not made righteous by keeping the law. It, in fact, is as stated in Romans 10:4.

"For Christ is the end of the law FOR RIGHTEOUSNESS to every one that believeth."

We also have a Scripture in Galatians 2:19 which appears to teach that the moral law is not binding upon the believer. This Scripture, in fact, teaches that the believer is dead to the law. Here, again, the reference is to the power of the law. We are dead

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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.

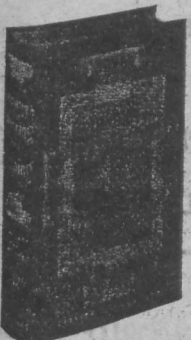
to the law in that its demands and curse were annulled in the death of Christ. This is because that Christ, in His death, satisfied the law's stern demand of death to all who broke it.

Paul, in Romans 13:8, speaks of fulfilling the law (ten commandments). The Apostle states that love is the basis for such a fulfillment. How can we, however, fulfill it by love if it is no longer in existence? How can one fill up a bucket that does not exist? How can we ride our horse if we don't have a horse?

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself"—Romans 13:8.

Love will cause us to fulfill the law in that we won't steal from the one we love nor bear false witness against him. Love, however, does not do away with the law, but it is only a means toward our hearing and believing. This Scripture, in fact, teaches that the believer is dead to the law. Here, again, the reference is to the power of the law. We are dead

(Continued on page 8, column 3)



## MORNING AND EVENING

By  
C. H. SPURGEON

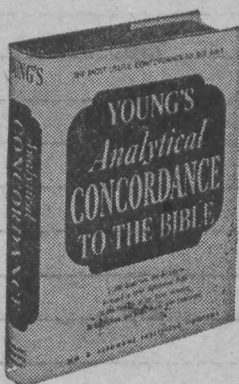
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will never DO ANYTHING."

## SIGNS OF NATIONAL DOOM

In 1787 Gibbon completed his notable work, "The Decline and Fall of the Roman Empire." Here is the way Gibbon accounted for the fall of the Empire:

1. "The rapid increase of divorce; the undermining of the dignity of the home, which is the basis of human society.

2. "Higher and higher taxes and the spending of public monies for free bread and circuses for the populace.

3. "The mad craze for pleasure; sports becoming every year more exciting and more brutal.

4. "The building of gigantic armaments when the real enemy was within, in the decadence of the people.

5. "The decay of religion — faith fading into mere form, losing touch with life and becoming impotent to warn and guide the people."

## Sermon On Mount

(Continued from page seven)

requirements for the son. It only causes the son to honor and establish his dad's requirements.

We will see as we proceed into the fifth chapter of Matthew that our Lord does require us to hear and heed the Ten Commandments. He even informs us that "thou shalt not kill" also means that "thou shalt not hate."

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven"—Matt. 5:19.

The words, "shall teach," in this Scripture, seal the matter for us. It is not what was taught, but that which will be taught. These words, in fact, have reference to that which we are to teach today. It is not only that we are to teach the commandments, but we are to "DO" them. It is not that we can attain to their high standard, but such does not lessen God's right to require perfection from us. It is as stated in Matthew 5:48:

"Be ye therefore perfect, even as your Father in heaven is perfect."

"For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"—Matt. 5:20.

This statement by our Lord was as the cutting of a sharp ax into the roots of Judaism. The scribes and Pharisees, in fact, claimed to teach and practice a superior righteousness. Our Lord, however, informs His hearers that those who enter the kingdom of Heaven must have righteousness that exceeds that of the scribes and Pharisees.

The basic problem with the righteousness of the scribes and Pharisees was that it was only EXTERNAL. They were very strict in abstaining from such gross sins as adultery, theft, murder and idolatry; but they saw no sin in impure thoughts.

"Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter; but within they are full of extortion and excess," etc.—Matt. 23:25-28.

We, in our day, have a multitude of people who are practicing the same kind of religion as was practiced by the scribes and Pharisees; that is, a religion that is only external in its nature. They worship God with their mouths, but not with their hearts.

The regenerated person has the righteousness of Christ imputed to him and nothing more is needed so as to secure Heaven for the believer. We must add, however, that he or she who has received the righteousness of Christ will practice a superior righteousness to that of the scribes and Pharisees. This is because the Holy Spirit will work a superior work in

## "FEED MY SHEEP"

Something is drastically wrong in the church today. Instead of obeying the Lord's command to "feed my sheep," we are entertaining "the goats."

We are trying to "promote" people into heaven . . .

Deacons volunteer to have a cow-milking contest!

Preachers shine each others shoes publicly!

One church has the largest popsicle in the world during the Sunday School hour!

Bozo, the Clown, appears in this Sunday School today!

This is Old Timers' Sunday and our preacher will ride down Main Street to church on a horse!

Free Hamburgers and cokes given to all who come!

S & H stamps awarded to Sunday School attenders!

Two singing groups and a beauty queen featured in this church.

On and on it goes, and we are promoting the Lord and His Holy Spirit right out of the church.

What you win them WITH is what you win them TO. God never intended His church to be an entertainment hall.

Notice what He says in Ephesians 4:11: "And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." (NO CLOWNS, NO ENTERTAINERS, NO SHOWMEN). And why were they given to the church? "For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ."

Every minute of precious time we are gathered together should be used to instruct, teach, exhort, and to worship God.

"Lovest thou Me?" . . . "Feed My sheep."

them. Their works, in fact will be generated by God-given faith. If there are no works, then it is obvious that there is no faith.

"But wilt thou know, O vain man, that faith without works is dead" — James 2:20.

Gregory will engage in revival services July 6 - 11 with Evangelist W. F. Bell of Canton, Georgia, as the speaker. Services will be at 11:00 a. m. and 7:00 p. m. on Sunday, then at 10:00 a.m. and 7:30 p.m. week days. The church invites you to attend.

## REVIVALS AND NOTES

Missionary Hamza Mohammed is home on a furlough from Tumapuna, Trinidad. If you are interested in having him visit your church, he can be contacted at Grace Memorial Baptist Church, 6205 Elmore Park Rd., Memphis, Tenn. 38128. My good friend, Bro. Wayne Cox, is the pastor of the sponsoring church.

You are invited to attend an evangelistic meeting at the Missionary Baptist Church of Gallagher, West Virginia. Services will be held from Tuesday, July 15 through Sunday, July 20 at 7:00 p.m. each night. The evangelist will be T. B. Freeman, Mins, Florida. The pastor is Bro. Eddy Seacrist. We believe you will be blessed in hearing God's Word.

The Pinehaven Baptist Church of Columbus, Miss., and Pastor Elvis

The Zion Missionary Baptist Church of Taylor, Michigan would like to announce that they are beginning a tape ministry. Pastor Jon Rule says these tapes will be sent to anyone who wants them free of charge. Just a note to Zion Missionary Baptist Church, 22400 Ecorse Road, Taylor, Michigan 48180, will start these tapes to you as soon as they get this ministry underway.

## THAT LIGHT

A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid, he could not be compared to a city upon a hill; to the light of the world; to the sun, shining from Heaven and seen by all the world below. Never, therefore, let it enter the heart of him whom God hath renewed in the spirit of His mind to hide that light, to keep his religion to himself; especially considering it not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.—John Wesley.

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