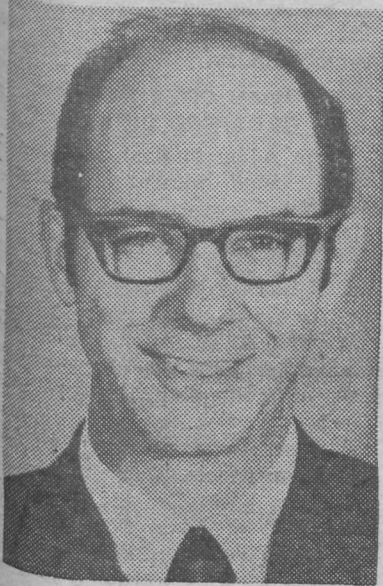


The Sermon On The Mount

By WILLARD WILLIS
Monroe, Ohio

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also. And if a man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:38-42).

It should be pointed out in the outset of our study of these Scriptures that an eye for an eye and a tooth for a tooth was to be a court decision. We, in fact, are informed in the Old Testament that these were "judgments" (Exodus 21:1). The word "judgments" has reference to judicial laws which the magistrates were to use when trying the accused. We know from Deuteronomy 19:18 and 21 that the "judges" were the ones who were to decide who was to give up his life, eye, tooth, hand or foot. Our society would improve one hundred per cent if these old laws were exercised today. These laws, in fact, saved a multitude of lives, hands, feet,



ELDER WILLARD WILLIS

teeth and eyes. This is because the offender will stop short of his crime when he considers that what ever he does to another will be done to himself, too. Capital punishment, for example, saves lives, for it puts fear into the hearts of those who would take the life of the innocent. This fact is confirmed by Deuteronomy 19:19,20:

"Then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil"

NOT ENOUGH

I cannot praise Thee, Lord, enough
For all Thy love to me;
The peace and pardon Thou hast wrought
On dreadful Calvary.
I cannot love Thee, Lord, enough
For all Thy love to me;
A love so great it brought
Thee down
To die upon the tree.
I cannot give Thee, Lord, enough
For all Thy love to me,
Since Thou didst give Thy
spotless life
In dreadful agony.
I cannot labor, Lord, enough
For all Thy love to me;
For all my sins were borne by
Thee
Upon the cruel tree.
Help me to magnify Thy grace;
Help me to swiftly run the race;
Help me to ever seek Thy face
And do my best for Thee.

—Howard Carter
In "Sword of the Lord"

among you."

The law makers and law enforcement people in our land are God's ministers as far as the execution of the law is concerned. Those, therefore, who fail in making and administering the law, will be called upon by the Almighty to give an account for their action. It is as stated in Luke 18:2 where our Lord emphasized that the judge who failed to "avenge" the poor widow of her adversary was one "who feared not God neither regarded man."

One main reason for the present state of affairs relative to the law (Continued on page 6, column 1)

YOU CONVERTED ME (?)

One evening when Dwight L. Moody was homeward bound from teaching his Bible Class, he saw some six or eight men gathered, standing on the curb. All were stooped forward to get a close look at the man lying in the gutter. Of course, Mr. Moody also stopped to get a close look.

When the man in the gutter heard the name—Moody, he also raised his head. Seeing the Evangelist, he said, "Well, Mr. Moody, glad to see you. You converted me night before last."

Moody replied, "So, I reckon. Sir, if God had converted you, I would not find you here in this condition." Remember, deeds speak louder than words. And a tree is known by the fruit it bears.

A STUDY IN COMIC OPERA . . .

BAPTIST FAITH MISSIONS

By RAY HIATT
Hazard, Kentucky

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Ephesians 3:21).

I trust that the rulers of Baptist Faith Missions are not humorless men. If so, then this satire will certainly find little favor with them. Baptist Faith Missions was conceived by good men who had a bad idea. By and large, Baptist Faith Missions is still peopled by good men who perpetuate the same bad idea. Baptist Faith Missions is a machine; a

regimented, ritualized machine. I will not go so far as to say that it is idolatry. It does seem to be a fetish to many, but we will be charitable and simply say that it is error.

Since Baptist Faith Missions is not a Bible concept, and since we can find not even the remotest paradigm to liken it to, then we must look elsewhere to explain it. From whence has it sprung? What is its origin? Did the first century know it, or the second? Has any century this side of the cross, save the 20th, known Baptist Faith Missions? If Baptist Faith Missions originated from God, then please enlighten us as to how the work of God managed to survive for 1900 years without it. I am not being deliberately sardonic, but I genuinely desire to know.

If Baptist Faith Missions is God's way of evangelism, then our brethren in centuries past were sorely unenlightened. Our brethren for ages past preached the gospel under authority of the church and perished for their zeal. The brethren who evangelized the ancient world had no efficient, programmed, smooth-running machinery to support them. They went in faith and perished for their faith. Their bodies swung from

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

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Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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A STUDY ON . . .

THE UNIVERSAL CHURCH

By MEDFORD CAUDILL
Hanover, Michigan

The universal-invisible church theory is one of the curses of our day. It is the essential tap root from which springs the tree of Protestantism. We intend to demonstrate that this universal-invisible church is neither an historical reality, a logical reality, or a Scriptural reality.

Not An Historical Reality

In the annals of history we find no universal-invisible church. If it has existed all these years, where was it? Even tracing back the history of those who contend for this idea we find them not belonging to and claiming allegiance to an universal-invisible church, but rather coming under the discipline of either the Lutherans, the Presbyterians, the Episcopalians, or some other Protestant body.

The local missionary Baptist assembly we see emblazoned on the pages of history. From the Novatians in the third century who contended for strict church discipline to the 50 million Anabaptists who were murdered during the Catholic persecutions of the Middle Ages.

We see Baptists in America from Dr. Clarke who pastored the first Baptist Church in Rhode Island in 1638, (at least a full year before Roger Williams formed his "thing like a church"), all the way down to the present day.

When was the last time the uni-

versal-invisible church met in America? Indeed, it could not meet in America, for then, it would no longer be a universal church but an American church.

Not A Logical Reality

According to Matthew 28:18-20 and Mark 16:15, 16, the church



MEDFORD CAUDILL

does three things: namely, preach, baptize, and teach.

How does the universal-invisible church teach?

How does it preach?

How does it baptize?

Does an invisible preacher sprinkle, pour, or duck a baptismal candidate in invisible water?

Come now, think for just one moment. Are all the wives in the (Continued on page 8, column 4)

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PASTOR RAY HIATT

gibbets throughout Europe and Asia as mute testimony of the love that they bore Christ.

Please do not think me forensic, but as I search through history, I can find nothing that so resembles Baptist Faith Missions as does the Comic Opera.

Let me go further and say, an illegitimate Comic Opera. The operas of Europe originated to tell a story by music and song. The stories they told were serious and for the serious-minded. As years passed, people tired of the seriousness of the opera and desired lighter entertainment; hence, the Comic Opera. Whether the Comic Opera was a legitimate art form is still open to question. It nevertheless provided cheap entertainment for the masses and filled the coffers of its promoters. It fulfilled a social need. Baptist Faith Missions fulfills a social need. This must be so, since it assuredly fulfills no Bible needs.

In the Comic Opera there was (Continued on page 6, column 3)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

THE BIBLE AND HUMAN GOVERNMENT

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well" (1 Pet. 2:13-14).

The Biblical writers went to great length to teach that it was a Christian duty to respect and obey the laws of the Roman government. This was essential to saving the Christian religion from scandal in the minds of earthly

rulers and to safe-guard the spread of the gospel. It was also necessary to counteract the false teaching being spread by heretics that people were to despise dominion and to speak evil of dignities (Jude 8).

In New Testament times the Jews were impatient of the Roman rule. The Zealots were a group of fanatical nationalists who advocated violence as a means of liberation from Rome. The crime of sedition was commonly charged upon the Jews and early Chris-

BAPTIST AND CIVIL GOVERNMENT

We who are called Baptists, and in other times called Anabaptists, have often been misrepresented and misunderstood by Pedobaptist church historians. Because extreme suffering at the (Continued on page 2, column 3)

THOU THE GOD OF MY SALVATION

Thou, the God of my salvation,
draw me ever nearer Thee,
Let me taste Thy tender mercies,
let Thy grace abide with me.
Thou, and only Thou are holy, Oh
how excellent Thy name.
On the cross Thou fixed my pardon,
bore for me my sin and shame.
Who on earth is there beside Thee?
Who can save me from all sin?
Only Thou can scatter darkness or
can cleanse me from within.
Give me strength, give me
endurance, to bear my cross
and follow Thee,
Thou, the God of my salvation, let
Thy grace abide with me.
—Willie Mae Conry (1941)

from the editor's desk . . .

Well, I have been standing in the shoes of Elder John R. Gilpin for over two months now. I must confess that the shoes sometimes hurt my feet, but I am not ready to pull them off. The members of Calvary Baptist Church have been understanding and helpful to me as I have attempted to assume these new responsibilities. I thank the Lord for all of this.

Likewise, I am grateful to God for the fine Christian manner in which nearly all the readers of the paper have accepted me as its new editor. Of course, I will never be Elder John R. Gilpin, I can only be Milburn Cockrell. Therefore, it is only natural that you will notice some minor changes in the paper from time to time.

We plan to eliminate all commercial advertisement in the paper. This will mean additional support in a time when prices are going up. But I am glad to report that so far we have been receiving enough support to do this.

It costs something like \$1,300 each week to publish THE BAPTIST EXAMINER. This includes office help, printing, and postage. I am not paid for my services to the paper. My income is from Calvary Baptist Church. My wife does work as my secretary in the office of the paper and is paid for her services as are the other employees of the paper.

As editor of this paper I seek to, first of all, serve my Lord and Saviour Jesus Christ who put me into the ministry. Second, I desire to serve Calvary Baptist Church and the readers of THE BAPTIST EXAMINER. Let me assure you that I intend to continue to see that the paper is printed each week. I also intend to see that it remains in the historic Baptist faith without apology or compromise, but I will strive to keep out of it, the various new theories which may pop up in our circles from time to time.

All matter for publication should be sent to the editor. All manuscripts sent should be typed and double spaced. All such material becomes the property of TBE and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

Church news items must reach us at least three weeks before date of publication. We stay two to three weeks ahead in printing the paper. This is the reason why I say this.

We cannot make any exception to these rules. Please send a neatly typed news item or print it plainly with a pencil or pen. When sending an article for publication, please send a well arranged and neatly typed manuscript. If you do not have the time to produce such, then I am sure you can understand why I do not have the time to retype it for you. Writing about the Holy Scriptures is a very important task and it requires our best.

We always welcome articles from our readers. We could not operate without these. We try to publish nearly all the articles sent to us. Some are not published because the manuscript is so poor I cannot read it. At other times, I fail to print some which contain some doctrinal errors.

Very soon we will begin a series of articles by Elder R. E. Pound on "A Reply to John Thornbury." Brother Thornbury has written a book, "The Doctrine of the Church." He has attempted to prove that Baptists have always believed in a universal, invisible church. On page 87 he declares that those who hold to the Landmark view of the church are suffering from "the delusions of misguided fanatics."

Elder Pound will reply to these charges and vindicate the local church concept. Since these articles will involve one of the great issues of our time among Baptist people, we hope to put Elder Pound's reply in a book. In order to do this, we will have to take advance orders. Since the price of the book is uncertain until all the material is in for publication, I shall tell you the price of it later.

If some church or individual would care to assist in this, send your offering designated for this purpose. We will hold the money in escrow, and if for any unknown reason, we are not able to print the book, your money will be returned.

I always welcome any suggestion on how to improve the paper. I even appreciate constructive criticism. Destructive criticism goes in file 13 — the wastebasket.

It is also my plan to carry a number of articles from the old Baptist writers. This is being done to prove that our views on the doctrines of grace and church truth are not neo-orthodoxy. If some reader has such old articles which would be good to publish, he is invited to send them to us for publication.

We are in the process of enlarging the number and variety of the books we sell. I cannot guarantee the soundness of any book except the Bibles we sell. I can only say that these books are generally sound, though some of them are not in agreement with us on the doctrines of grace and the church. If you are in doubt about some book we offer, write me and I will advise you as to its contents.

We have a little over 21,000 readers of the paper as I write this article. We are constantly removing names due to cancellation or expiration of subscription. At the same time we are adding names to our list of subscribers at the rate of over a hundred each week.

One of the greatest needs of our paper is to enlarge the number of subscribers. Will you help us in this matter? The truths which we stand for are the truths which have made strong and healthy Christians in all periods of church history. Our paper needs to be put into the hands of those who could be helped by it.

Our paper could not operate very long though on subscriptions only. If it were not for the contributions of churches and interested individuals, THE BAPTIST EXAMINER could not stay in the mail.

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"BEHOLD THE MAN"

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!" (John 19:5).

Some of the old historians tell us that at the time Jesus was crucified, it had been insinuated against Pilate that he was in league with Jesus to set up a new monarchy in opposition to Caesar. Just how much truth there may be in that statement, I am not able to say. Yet, it is possibly true that Pilate's motives had been misunderstood. It is highly possible that Pilate's enemies may have circulated just such a rumor, that he and Jesus were in league together, and that they were going to set up a new monarchy opposing the Roman government. I say, beloved, I don't know just how much truth there

may be to that statement which some historians have made, yet, I think there is possibly some truth to it.

In view of the fact that Pilate had Jesus scourged, it would seem to me that doubtlessly Pilate was making an effort to repudiate and to refute this accusation that has been brought against him. Thus, having Him scourged nobody could say Jesus and Pilate were friends for if they were friends, Pilate wouldn't treat Jesus as he did. At any rate, whether that be the motive in having Jesus scourged or not, I cannot say, but I do know, beloved, that Pilate near to the end of the ministry of Jesus Christ had God's Son brutally mistreated. The Word of God tells us how that he had Him scourged until the drops of His own gore flowed from His body. Then cloth-

ing Him with a purple robe over that maltreated back and placing a crown upon his head, Pilate in mockery presented Him unto the crowd and in the words of our text said: "Behold the man."

If I have any desire this morning as I have read to you this great chapter and as I have read this text, it is, beloved, that I might be able to present Jesus unto you and as I hold Him up before you, I might say to you like Pilate: "Behold the man."

I
BEHOLD THE MAN WHO FULFILLS ALL PROPHETIC UTTERANCES CONCERNING THE MESSIAH. I haven't time to read to you all the statements in prophecy concerning the Messiah, nor have I time to show you how that Jesus fulfills every one (Continued on page 3, column 1)

Bible . . . Government

(Continued from page one)

hands of tyrannical rulers drove some of our fathers to deny the scripturalness of a Christian being a magistrate, some church historians assumed that all Anabaptists were against civil authority. This was not true.

While some of the mad men of Munster were nominal Baptists, the main body of these were Pedobaptists. The true Baptists of that day condemned the riots at Munster, Germany, as would all informed Baptists of our day.

The Baptist Examiner

The Baptist Paper for the Baptist People

MILBURN COCKRELL --- Editor

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THE BAPTIST EXAMINER
AUGUST 9, 1975
PAGE TWO

The writings and confessions of the old Baptists reveal that they were loyal subjects to the state, regardless of its form of government.

Article 16 of the New Hampshire Confession of Faith says: "We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed, except only in things opposed to the will of our Lord Jesus Christ, Who is the only Lord of the conscience, and the Prince of the kings of the earth."

A NEW MOOD

The twentieth century has been marked by political and social unrest, open immorality, law-defying riots, and brutal crimes, surpassing any other period in American history. The present situation has shaken the foundations of our state and federal governments. Our courts are clogged and our penal institutions are bursting out at the seams. Everywhere there is rebellion, anarchy, disorder, and confusion.

A good number of religious leaders are seen leading marches and demonstrations which break the law and defy police agencies. These religious lawbreakers have ignored their responsibility of preaching the gospel to Adam's fallen race. They feel their task is to fight for certain social and political ideals. It is shocking to see these line up with Communists, revolutionaries, hippie, and hoodlums in advocating a society in which there will be no laws of conduct.

THE ESSENTIALITY OF GOVERNMENT

We must have human government to restrain man who is a totally depraved sinner. During the days before the flood mankind displayed the results of a world with no lawmakers and no enforcement agencies. The Antediluvians so degenerated that Divine judgment became mandatory (Gen. 6:5-12). God sent the flood upon all of these ungodly anarchists.

In our generation people want to be free from civil and religious laws to do their own thing. They want all civil authority abolished and the punishment of criminals abrogated.

Well, the world tried that in the period of the Judges in Israel. Of that time it is written: "In those days there was no king in Israel, but every man did that which was right in his own eyes" (Jud.

17:6). The results of such a society was gross immorality and all but extinction of true religion. This is what America is on the verge of today.

HUMAN GOVERNMENT ORDAINED OF GOD

From Adam to Noah the human race existed without a divinely constituted government to establish and enforce laws for the public welfare. These lived only in the light of conscience. In Genesis 9 God established human government. The institution of the civil magistrate was for the purpose of protecting life. It was given to repress the violence and crime so common among the Antediluvian people.

Human authority and headship were first vested in Noah by God Himself. Therefore, human government is as truly a Divine institution as the home and the church. In Proverbs 8:1 Divine Wisdom says: "By me kings reign, and princes decree justice" (Proverbs 8:15).

There are many illustrations in the Scriptures of the Divine institution of government. To Nebuchadnezzar it was said: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all" (Dan. 2:37-38).

In Jeremiah 27:5 it is written: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

Of God it is said: "He removeth kings, and setteth up kings" (Dan. 2:21). No change in government comes to pass by chance, but according to the will and counsel of the Kings of the nations. The making and unmaking of kings is a flower of His crown Who is the King of all kings. This is why the Bible says that God raised up Pharaoh to be king of Egypt (Rom. 9:17). This is why the Bible says God raised up Cyrus to be king over Persia (Isa. 44:28).

In Romans 13:1-2 Paul said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that are ordained of God. Who-soever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall" (Continued on page 5, column 2)

"Behold The Man"

(Continued from Page Two)

of these. Yet, beloved, I do want this morning for you to notice a few of these prophetic utterances in the Old Testament given about Jesus. Listen:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

Here is a verse, beloved, that was written fully four thousand years before Jesus Christ ever came to this world. Yes, beloved, forty centuries rolled by between the time that this utterance was given by Moses and the time that Jesus was born in Bethlehem. In all these four millenniums of time that passed by, there never was one person born of whom it could be remotely said that he fulfilled this portion of God's Word. There never was one born in those four thousand years of earth's history that could be called the "seed of woman." Every Jewish girl and every Jewish boy that was born would of necessity be said to be the result of the combined seed of man and woman. Yet, beloved, Jesus Christ when He was born was not born with an earthly father, but with the Holy Spirit as his father, and with Mary, a Jewish virgin, as His mother. Jesus Christ was born in Bethlehem purely the seed of the woman.

Whenever I read this prophecy which certainly is the first prophecy in the Bible and which might be truthfully called the fountain-head of all prophecy — when I read it, I turn then immediately to

the early chapters of the New Testament and I see how that Jesus perfectly and completely fulfilled this portion of the Word of God. This prophetic utterance found its complete fulfillment in the life of Jesus Christ. But let us notice other of these prophetic statements that we might see how that Jesus fulfilled them completely.

"The sceptre shall not depart from Judah nor a law-giver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Gen. 49:10).

The Shiloh, beloved, was the Lord Jesus Christ and the prophecy was that Judah should never fail until the Lord Jesus Christ should be born. I am ready to grant that during the time that the children of Israel were in Babylonian captivity and that during the Dark Ages, sometimes the light of Judah seemed mighty dim, — sometimes during the period of those dark ages, particularly in the four hundred years between the Old and New Testaments, — sometimes during that period, the light of Israel and the light of Judah shined but dimly. Yet, my brethren, there never was a time — there never was a day that there wasn't some form of Jewish government. I say, brethren, from the day that this prophecy was given in the book of Genesis until Jesus Christ was born, there never was a time, no never an hour that the sceptre departed from Judah and that a law giver failed from Judah.

Notice another prophecy as to how completely Jesus Christ fulfilled Old Testament predictions:

IS "THAT" IN THE BIBLE?



WHAT OLD TESTAMENT CITY HAD A WATERWORKS SYSTEM?

Jerusalem, Second Kings 20:20:

"And the rest of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city (Jerusalem), are they not written in the book of the chronicles of the kings of Judah?"

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet OUT OF THEE SHALL HE COME FORTH UNTO ME THAT IS TO BE THE ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

Even the very place where Jesus Christ was to be born is named in this prophetic statement fully seven hundred years before the Son of God came to Bethlehem. Can anything, beloved, be more emphatic than this? Seven hundred years before Jesus was born, the very place of His birth is named within the Word of God, and, my brethren, God saw to it that this verse was gloriously fulfilled. In the Gospel of Luke we read how that Cyrenius in getting ready for a taxation, commanded that all people go to

their home city for the assessment, looking forward to a taxation that was to follow. This meant, that in order for Joseph and Mary, who were to become the foster father and real mother of Jesus — for them to be assessed for taxing, it was necessary that they go to the city of Bethlehem. Mary was soon to be delivered of the child Jesus. Had Cyrenius not passed this law demanding immediate action, Jesus Christ would have been born in the city of Nazareth. Prophecy would have failed and the Word of God would have proven worthless. Yet, my brethren, Cyrenius, not knowing anything about prophecy, passed a law commanding everybody to go to his home city for the assessment, which meant that Joseph and Mary make the laborious journey to the city of Bethlehem, and there within that city, Jesus Christ was born. How marvelously God uses the plans of worldly rulers and worldly minded monarchs to fulfill the prophecy of His Word. My brother, you can read again and again through this Bible and see how Jesus Christ completely fulfills every prophetic statement that was made concerning Him in the Old Testament.

Before I turn from this portion of the Word I want you to notice how He fulfills that which was said of Him concerning His crucifixion:

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed; all we like sheep have gone astray; we have turned everyone to his own way: and the Lord hath laid on Him the iniquities of us all" (Isa. 53:5-6).

Friends, you can see in this prophecy how Jesus fulfilled it when He came to Calvary. Our sins were laid on Him. He had no sins of His own. But with imputed, borrowed sins Jesus Christ came to the cross and died for the sins of the world. Thus, I say from these Scriptures, we can see how that Jesus fulfilled the prophecy. Therefore, I point to Him this morning as He hangs upon the cross of Calvary and I say in the words of Pilate, "Behold the man." Behold Him who fulfills every scriptural prophetic utterance that was made concerning Him.

II

BEHOLD THE EVIL NATURE OF SIN IN JESUS. Look at Him when He is crucified. See Him, beloved, as He hangs upon that cross and note the dropping of His own gore as His blood and flesh mingle together, dropping from His body down to the ground below Him. Note the scars that were already there as a result of His scourging in Pilate's judgment hall. See the markings of misery as they are plain to be seen upon His face, His beard having been plucked from His face, His body having been beaten to a pulp so that, beloved, He does not even resemble the man that had been known by His disciples hitherto. Listen:

"His visage was so marred more than any man, and his form more than the sons of men" (Isa. 58:14).

No man ever suffered at the hands of men to have his body mistreated, maltreated, and torn and left emaciated, and no individual ever suffered in all the annals of all ages like Jesus Christ. Look at that lacerated back, see those eyes sunken back within their sockets; see that crown of thorns upon His brow with the blood flaked cheeks resulting therefrom; see the spear as it's pushed rudely into His side and pulled out again until blood and water flow out of the riven side of Jesus Christ. When you look at Him, when you see Him, when you behold Him, you can say: That tells us how desperately vile sin is.

Beloved, it was sin that caused

the murdering of the Saviour Jesus Christ. If man kills man, that is homicide. If one kills his father, that is patricide. If one kills his mother, that is matricide. Beloved, in this case sin killed God, that is Deicide. My brethren, when I see Him hanging there, I say the vilest deed that sin ever did, was the murdering of the Son of God, Jesus Christ, my Saviour. When you look at Him you can behold the evil nature of sin.

Go back yonder to Eden's garden six thousand years ago. See that garden blasted and withered! That is the picture of sin, beloved. See that human pair banished from the Garden of Eden. See that cherubim at the entrance with a flaming sword turning in every direction to keep the way of the tree of life. Sin did that!

Look at a drowning world with even the stoutest swimmers perishing. Look how that Noah and his family alone survived when all the stoutest and strongest swimmers in the world perished. Sin did that.

Look, my brethren, as smoke goes up in the sky at Sodom and Gomorrah and hear the cries of the people in that city as the city and themselves are burned and destroyed therein. My brethren, sin did that!

Look into Hell and hear the cries that come from the doomed and the damned. Hear the shrieks that come from the damned within Hell. Brethren, sin did that. My brethren, forget about the Garden of Eden, forget about Sodom and Gomorrah, forget about a drowning world, forget about Hell, and look to Calvary. Sin never did a viler deed than it did in murdering Jesus Christ. You want to see the evil nature of sin? You will not see it in Sodom and Gomorrah; you will not see it, beloved, in the destruction of the world in the day of Noah; you will not even see it in Hell, but the evil nature of sin is never manifest so greatly as when you see God's son die for the sins of the world.

III

BEHOLD THE INFLEXIBILITY OF DIVINE JUSTICE.

God is Just. He is so just, beloved, that sin has to be punished. So just that sin cannot go unpunished. So just is God that all sin must be punished. God, my brethren, punished sin in the person of His Son, so just was God that even His own Son wasn't spared, though the sin for which He was dying was imputed or borrowed sin.

Listen to this Scripture: "The Lord is long suffering and of great mercy, forgiving iniquity and transgressions, and BY NO MEANS CLEARING THE GUILTY, visiting the iniquities of our fathers upon the children unto the third and fourth generations" (Numbers 14:18).

You notice that this Scripture declares that God will by no means clear the guilty. God is just.

Drive along beside a courthouse today and oftentimes you will see the words inscribed in stone "Temple of Justice." A farce if ever there were such! It would be an impossibility, beloved, for any human being, circumscribed by the limitations of the flesh, to ever deal entirely in justice in regard to all cases. Yet, my brethren, Jesus Christ was dealt with justly. God, beloved, deals only in justice.

The Roman law was noted in view of the fact that it spared no one. Of all the Roman emperors of whom it could be said that the law was administered justly, it was Brutus. Why, beloved, history tells us how that Brutus had his own friends put to death, his closest companions killed, showing no favoritism, demanding justice of all on the (Continued on page 4, column 3)

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THE BAPTIST EXAMINER

AUGUST 9, 1975

PAGE THREE

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

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

Please explain and discuss Acts 22:16.

PAUL
TIBER

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The verse in question is part of Paul's recounting of his experience with Christ on the Damascus road (Acts 9:1-18). We suppose that Ananias' statement "arise and be baptized and wash away thy sins" is what is puzzling the querist.

In the first place, salvation, in every example found in Scripture, occurred before baptism was administered. In the second place, our Lord gave authority to His Church in Matthew 28:19 to make disciples first and AFTERWARD baptize them. They are not concurrent experiences.

What then did Ananias mean when he said "be baptized, and wash away thy sins," since it is evident that Paul was already saved?

The answer is found in Romans 6:1-7 where Paul teaches the purpose and meaning of baptism. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Implicit in baptism is the principle that the subject has been made willing, by His grace, to follow in the steps of Jesus Christ by the putting away of sin. Thus, baptism does not, of itself, wash away sin, but it does clearly signify that sins have been washed away by the blood of the Lamb.

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Remember that Paul is explaining to the people about his life. He is pointing out that he has been saved. The account of his salvation is shown in Acts chapter nine. In this passage he makes it clear that he is a brother to Ananias before baptism (verse 13).

Baptism is a picture or symbol of what we have in Christ. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (I Peter 3:21). We are shown clearly that water does not remove our sins. The blood of Christ alone can do that.

The passage in question is saying that we should be baptized, to show that we are clean in our obedience. It also shows that we should call on the Lord to lead us.

No man can serve God effectively until he has been obedient to

baptism and church membership.

Paul gave another account of his salvation to King Agrippa in Acts 26:9-20. If he considered baptism essential to salvation and cleansing, surely he would have told the king about it, but he did not. The first account (Acts 9) tells what happened, the second account (Acts 22) explains the events and the symbol of what took place, and the third account (Acts 26) explains the salvation of Paul with a desire to show the king about that salvation.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER

Aripeka, Florida



If we had only this verse relative to baptism, we could come to the immediate conclusion that salvation is partly by immersion, but the uniform teaching of the New Testament makes plain that salvation is NOT related to baptism.

Here is what Paul himself says in Gal. 3:26, where he says, "For ye are all the children of God by faith in Christ Jesus." The same Paul who wrote this was asked by the Philippian jailor "What must I do to be saved?" and Paul's answer was Acts 16:31: "Believe on the Lord Jesus Christ, and thou shalt be saved." It is true that the converted jailor was baptized, but his baptism is not related to his salvation.

In one of the best loved verses in the Bible (John 3:16) we have Jesus saying, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish, but have everlasting life." In the light of these and dozens of other plain Scriptures, it would seem to us that baptism is here used as a symbol of cleansing.

Another well-known Scripture reads, "He that believeth on the Son hath everlasting life, and shall not come into condemnation, but is passed out of death into life."

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COOK

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Giving a Bible reference a private interpretation has spawned more false doctrines, and brought into being more false churches than any two other things that I know of. II Pet. 1:20 says, "No prophecy of the Scripture is of any private interpretation." Still people will formulate an entire body of teaching based upon Acts 22:16, and even build a so-called church to house it in. But no one has a

right to formulate a doctrine on any subject until all references pertaining to that particular subject have been brought to bear upon it.

In Jno. 14:14 we read, "If ye shall ask any thing in my name, I will do it." Now if we give that verse a private interpretation what is to hinder some old "sof" from thinking that Christ will give him a quart of whisky if he asks for it? You and I know there are many other Scriptures on the subject that must be brought to bear upon it before we can have the true teaching concerning it.

Campbellites use the verse before us, apart from other references on the subject, in order to get their baptismal regeneration. And they would argue it till the cows come home with Jesus Christ Himself. But those who have seeing eyes, hearing ears, and understanding hearts know that baptism is only for those who have already been saved. In Acts 8:7 when the eunuch wanted to be baptized Philip said, "If thou believest with all thine heart thou mayest." And in John 3:36 Jesus said: "He that believeth on the Son hath everlasting life." Phillip tells us that a person must believe before he can be baptized, and Jesus tells us that when a person believes he already has everlasting life. So if that does not mean that a person must have everlasting life before he can be baptized, just what does it mean?

Then, what is the meaning of Acts 22:16 where it says, "Be baptized, and wash away thy sins?" I am convinced that I Peter 3:21 interprets this for us. There we read, "The like figure whereunto even baptism doth also now save us." Peter is saying, according to our version, that baptism is a figure of how we are saved. But this word "figure" comes from ANTITUPOS which means a type or a picture of how we are saved. So Peter is really saying that baptism is a type or a picture of salvation. I prefer to trust my salvation to the real thing rather than to a picture of it.

"Behold The Man"

(Continued from page three)
part of the law. Before Brutus came to the end of his reign in Rome, his two sons violated the law. Everybody said, "Surely, he will spare them. They are sons, surely Brutus will show mercy toward his two sons." The Roman king said that they had broken the law of his country and that they should die and Brutus saw to it that his two sons were beheaded, still dealing in justice.

As far as justice is concerned, my brother, look at Calvary. God said in Numbers 14:18 that He would "in no wise spare the guilty." That means that you and I and everyone else are guilty of sin in the sight of God. That means that God will not clear us. We all have to suffer for our sins. We all have to go to Hell. That would tell us, my brethren, that since God will not clear the guilty, every person that has been born since Adam must suffer eternally in Hell. I say he must unless a way can be devised whereby God can be just and still at the same time be merciful. That way was devised. God took Jesus, His own Son, His own darling Son, — God took Jesus Christ, perfect and entirely without a single sin-stain resting upon him. God took His own son and accepted Him for a substitute for the sin-

ner. Though God loved his Son, God allowed the sinner's sin so far as punishment is concerned, to fall upon the person of His own Son. Do you want to see this morning the inflexibility of the justice of God? See Calvary where God's Son was crucified. Sinner friend, I say to you particularly, as God didn't spare His son who had only imputed or borrowed sin, then, surely, God will not spare you when you come before Him with your own individual sins resting upon you. Numbers 14:18 declares that God will not clear the guilty. I say, this morning, that if that verse of Scripture is true, either Jesus Christ has to suffer as a substitute acceptable to God for you for your sins, or else you have to go to Hell to pay for those sins. God is just. When you come to Calvary and see Jesus with His head bowed, His life gone from Him, you see the justice of God. That shows how inflexible is God's justice.

IV

BEHOLD THE LOVE OF GOD.

I'm sure that you know that it was love which sent Jesus down to this world. I know it was love, beloved, that caused Him to unloose those golden sandals; it was love that caused Him to lay aside that golden crown; it was love that caused Him to announce to all Heaven that He did not disdain the womb of a virgin. It was love that caused Jesus to lay aside all the glory He had in Heaven. It was love that caused Him to be born a helpless babe in the city of Bethlehem. One day He

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was the infinite God, the next day He was the infant man. It was love that caused Him thus to come to earth. It was the love of God, I say, which brought Him to Gethsemane. When He prayed in Gethsemane with such agony that bloody perspiration stood out on His face, it was love. Love prompted that praying in Gethsemane. It was love that led Him over to Pilate's judgment hall at the time when His body was scourged and He wore that crown of thorns and robe of purple in mockery. It was love that brought Him ultimately to Calvary. When you stand there and see Him crucified, you can say:

"God so loved the world that he gave His only begotten Son, that whosoever believed in Him, shall not perish but have eternal life" (John 3:16).

When you see Him, you can go further and say that John 3:16 never meant so much as it does when you come to Calvary. As the song has said:

"See from His head, His hands,
His feet
Sorrow and love flow mingled
down.
Did e'er such love and sorrow
meet
Or thorns compose so rich a
crown?"

He might, beloved, with justice, have cast the last one of His accusers into Hell. He might have hurled that blood-thirsty mob into the pit of Hell if He had chosen to do so. It would surely have been with justice that God, for He was God, should have cast the last one of them down into a devil's Hell, but He did not do it. God so loved that He gave Himself. I like that old

song that Brother Lewis Stephens (now deceased) used to sing here so much. It always thrilled my heart to hear him sing it:

"Could we with ink the ocean
fill
And were the skies of parchment
made,
Were every stalk on earth a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry
Nor could the scroll contain the
whole
Though stretched from sky to sky."

My brother, if you want to see God's love in the fullest, look at it at Calvary. Surely, God's love never meant so much to man as it does when he sees God's Son suffering for his own sin.

V

BEHOLD THE VICARIOUS SAVIOUR

He wasn't dying as a martyr. He wasn't dying because He had to die. He wasn't dying because it was impossible for him to escape death, but He was dying as a vicarious Saviour. That is, He was dying as a substitute for you and for me. Listen:

"Christ died for our sins according to the scriptures" (I Cor. 15:3).

"Who his own self BARE OUR SINS IN HIS OWN BODY on the tree" (I Pet. 2:24).

"For Christ also hath once suffered for sins, the JUST FOR THE UNJUST, that he might bring us to God" (I Pet. 3:18).

You can't read these verses without the realization that Jesus Christ died for our sins. I'm glad this morning, beloved, that I have such a Saviour to present to you. I'm glad that I don't have to say to men: Turn over a new leaf, join the church, do the best you can, follow the commandments to the best of your ability in the keeping of the law and hope that you will be saved in the end. I thank God that I don't have to say this to you this morning. But rather, that I can come to Calvary and point to Him Who died for you, and that I can say to you: Behold the Lamb of God that taketh away the sins of the world.

My brethren, look at Him. He is your vicarious Saviour this morning. Long ago, Pilate said, "Behold the man." Nearly two thousand years this side of Pilate's day, I say, "Behold the Man." What do you see in Him? If you are a critic, you will say: Why, this is only an illegitimate child of Mary. That isn't God in the flesh. If you are an unconvinced sinner, you will declare that He is a good man to follow. If you are a blackslider like Simon, you will probably say: Why I can deny him today just like the people of old. Or it may be this morning that you will today take the same position as Pilate, for Pilate said: "I wash my hands of the whole affair." But wait, sinner — it isn't your hands that need washing, it is your heart this morning. It doesn't make any difference this morning in what condition they are, but be sure your heart is washed this morning, not in water but in the blood of God's only begotten Son. Like Pilate, I point to Him this morning. May I say again, "Behold the man."

If I were to accidentally kill my best friend, I think I would mourn over that the rest of my life. If I were to be accidentally the means of causing the death of my best friend, I am sure that I would mourn because of that I would mourn because I might see within this world. Brother, sister, my sins slew Jesus Christ. My sins nailed the Son of God to Calvary. Would to God this morning that you might see yourself as the sinner who nailed Him there, that you this morning might repent of those sins, mourn for those sins and thus repenting, turn by faith to Him Whom your sins slew and find Him a Saviour to cover every sin of your life!

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THE BAPTIST EXAMINER

AUGUST 9, 1975

PAGE FOUR

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"CHRONIC COMPLAINERS"

"That our oxen may be strong to labor; that there be no breaking in, nor going out; that there be NO COMPLAINING in our streets. Happy is that people, that is in such a case: yea, happy is that people, whose God is the Lord" (Psm. 144:14,15).

How goes your complaining today? Have you wallowed in it and tainted others with it? Have you found yourself looking for miseries so you can complain about them? Harsh questions? Yes, but we all know someone who fits this situation. If we aren't quite that bad, we'll have to admit we probably complain more than we should.

Husbands are often a source of complaint. Shame on us. This is the man the Lord has given us. Did He make a mistake? Instead of being critical and feeling sorry for ourselves, and complaining, let us thank the Lord for the good days of marriage. What about those good times when we were really able to talk to each other. Or the times when words are not necessary. Just a glance is enough to cover the distance between us and we have that inner glow of communication. Remember the time you were able to work together on a project and he didn't yell at you and you didn't cry? When the children get sick he is such a comfort to you. His arm feels strong around your shoulder. He's a hard working man. A good provider. Complain about him? Why, there are 50 women who would love to have a husband just like yours.

We often complain about our children. Again, shame on us. Children are our heritage from the Lord. Yet, we complain about the noise, the expenses they cause, the

clutter, the time they demand of us, the work involved, etc. The list seems unending. What about the joys they give us? The small hand reaching up so trustingly to grasp ours. The way they fill the house with laughter. How loud the silence would be if all childish sounds were hushed. Complain about our children? All the barren women of our time will condemn us for it.

So often we complain about our aches and pains. This has never cured a one and yet we seem to feel better if we can just complain a little more. What about praising the Lord for the days we feel good? Why is it we hear so little of this? Why don't we say, "I feel so good today I think I will go out and visit the sick or elderly or lost." We often use our aches and pains as excuses for not doing these things.

The Psalmist says it is a happy people where there is no complainers. This is certainly true. Complaining doesn't make the complainer happy nor does it make the ones who have to listen happy. So let us try and spread a little happiness by curbing our complaining. It is usually caused by self-pity, anyway. Analyse it and you'll see that's true. Each time we are tempted to complain, let us look for one item in the situation to praise the Lord for. You'll see, we'll be the happiest people in the land. "... happy shalt thou be, and it shall be well with thee" (Psm. 128:2).

Bible ... Government

(Continued from page two)
receive to themselves damnation."

The institution of magistracy is of God. The existing powers in every country, and in every age, are appointed of God. Every legislator, judge, or policeman is God's representative on earth. Rulers were called "gods" in Psalm 82:1, because they were His ministers on earth. Resistance to the government is resistance to God, because human government is His ordinance.

These verses do not teach that all rulers are Christians, but that government itself is a Divine establishment. The usurpation of power and the abuse of power are not of God, for He is not the author of sin. It is not that God approves of this or that form of government, or this or that particular ruler, but human government itself is of God. The most unjust and oppressive ruler in the world derives his power to govern from God.

Jesus Christ told Pilate: "Thou couldest have no power at all against me, except it were given thee from above" (John 19:11). Here Christ concedes the governor's official power to crucify Him, yet He reminds him that his office was providentially held. Pilate's power was not self-originated. It came from the source of all rightful authority. Only under the Divine Ruler was he a legitimate judge.

THE PURPOSE OF GOVERNMENT

The primary responsibility of human government is that of regulating the relationship of man with others in his society. Man by nature is a depraved sinner. Being basically selfish, he is prone to steal from others and to murder his fellow man. Civil authority is responsible to curb, restrict, and restrain man's egocentric tendency.

The two great functions of government are to praise the law-abiders and to punish the law-breakers. Peter tells us that rulers are "for the punishment of evildoers, and for the praise of them that do well" (I Pet. 2:14).

PRAISE OF LAW-ABIDING

Rulers are responsible to be kind to the hard-working, law-abiding citizen. In Romans 13:3-4 Paul wrote: "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid

of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good."

Some people cause no problems to the government. They are no threat to society as criminals and revolutionaries. In I Timothy 1:9 it is written: "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient . . ."

The worst government generally will not punish its best citizens. If a man abide by the law of the land, he has no reason to be afraid of civil power. "For rulers are not a terror to good works" (Rom. 13:3). By obedience to the law of the country where we live, we Christians commend the gospel to the world and remove the most powerful obstacle to its progress.

There have been times when earthly rulers persecuted Christians unto death. There were the bloody persecutions of Christians under the emperors of Rome and the popes. Even this very day in Communist countries Christians are being tortured and murdered by the thousands. But these are the exception, not the general rule.

Even the worst government maintains a certain amount of law and order, though abounding in some injustices. Better a poor government than no government at all.

PUNISHMENT OF LAWBREAKERS

Civil authority is responsible to punish those who violate laws which are established for the welfare of its citizens. A prompt and just retribution of each crime is to be administered to evildoers. This is the most effective means of checking evildoers. The vilest of men will generally refrain from doing wrong when they know it will bring a severe penalty.

Peter tells us the civil magistrate is "for the punishment of evildoers" (I Pet. 2:14). In Romans 13 Paul says that rulers are to be "a terror . . . to the evil." In verse 4 he declares: "But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

A violation of the law of the land is a sin against God, for the state is "the minister of God." Whosoever resists the executor of the laws of the state is guilty of resisting "the ordinance of God." Modern criminologist would do well to consider this fact. Crime

THE BAPTIST EXAMINER
AUGUST 9, 1975
PAGE FIVE

ADOPTED

The Fatherhood of God
Cannot be claimed by all;
We are children of His
Only by Christ's call.

The Holy Writ declares
There is now no condemnation
To them who are in Christ;
And there is no separation.

It is not of him that willeth
But of God that showeth mercy;
In the flesh no good thing dwelleth
And no flesh has cause for glory.

The children of the promise
Are counted for the seed;
If you've become Christ's servant
Then you are free indeed!

The brotherhood of man
Is Satan's greatest lie;
Sheep and goats are different
Let Matthew verify.

God created all
But has adopted some;
Who cries, "Abba, Father,"
Has now become a son.

Mrs. James W. Redding
Tucson, Arizona.

crime must be commensurate with the offense.

Exodus 21:24-25 says: "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Hebrew 2:3 reveals that every transgression is to receive a just recompense of reward.

If a person is treated too severely for an offense, he will become bitter and resentful. His animosity toward others will increase. On the other hand, if he is given an honest trial and just sentence, he is more apt to accept his penalty in good conscience. He may even later return to society as a good law-abiding citizen.

The dying thief said: "And we indeed justly; for we receive the due reward of our deeds" (Luke 23:41).

EQUAL JUSTICE FOR ALL

Punishment should be administered impartially to all. Leviticus 19:15 declares: "Ye shall do no unrighteousness in judgment." (Continued on page 7, column 3)

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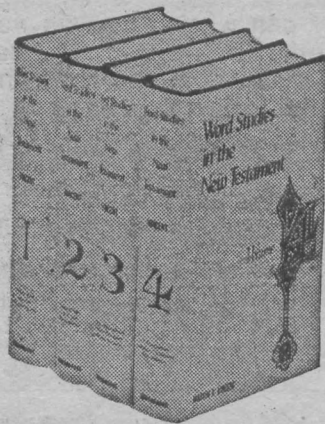


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Sermon On Mount

(Continued from page one)

is that pulpits have been filled by men who advocate that God's Divine law is not for us today — the result being that the powerful restraint of the law has been thrown down. It is stated from multitudes of pulpits that God loves everyone. It is indicated that there is no particular reason to fear God. Most, as a result of this kind of thinking, do not fear God and where there is no fear of God, there is great danger.

Our society has sown to the wind and we are now reaping the whirlwind. Millions, in fact, have no respect for any kind of authority. They insist in having their own way and refuse to be guided otherwise.

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also" (Matt. 5:39).

The Savior's words, "resist not evil," means, "resist not the evil one," that is, the one who has injured you. We, in other words, are not to take the law into our own hands. It is not the governing body that is being considered here, but the path of those who are being governed. "Resist not evil" therefore, does not mean that we cannot resist it in a lawful way. It is only private revenge that is forbidden. This same teaching was applicable to those who were under the Old Testament economy. This fact is made obvious from Proverbs 25:21,22:

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: for thou shalt heap coals of fire upon his head, and the Lord shall reward thee."

It is obvious from these Scriptures that revenge, even in the Old Testament, was only to be sought through the proper authorities. We find this same truth expressed in Romans 12:20:

"Therefore if thine enemy hunger, feed him; if he thirst, give him to drink: for in so doing thou shalt heap coals of fire upon his head."

Let us now consider the extent to which we are bound by our Lord's words—"resist not evil." Are these words to be qualified by other Scriptures, or are they to be accepted in the absolute sense of the word? Are we, as believers, to endure all wrong no matter how severe it may be?

We have already noted that the cutting off of a hand and the plucking out of an eye are not to

be taken literally. We will observe as we proceed that "resist not evil" is also not to be taken in the absolute sense. The Bible teaches us that "no Scripture is of any private interpretation." This fact is especially true relative to "resist not evil."

We begin our appeal by referring to Matthew 18:15-17 where we are to resist evil in that we are to inform the church regarding one who has wronged us. Here, in fact, the wrong-doer is challenged. His deed is examined and he is punished. We also know from John 2:14-15 that our Lord resisted wrong doers. We also know from John 18:22-23 that He did not turn the other cheek when smitten.

I desire to point out that those who offer no resistance to evil-doers are supporting the action of the evil-doer. They, in fact, are failing to co-operate with our law enforcement people.

The fact that we have the right to bring an offender before the church, makes it very obvious that we also have the right to bring a law-breaker before the judge. We, on the other hand, are to bear all of those injuries which have a nature that is personal and private. The only exception to this rule is when our action would be a means of encouraging the evil-doer. We, however, are not to stand by and allow a man to attack a woman or a child. Let it be remembered that Abraham armed his servants and smote those who had taken Lot as their prisoner.

We, however, must still hear and heed our Lord's words: **"resist not evil."** We are to be men and women of peace, yea, we are to endure all wrong and suffer loss. We are not to seek to punish sinners, but to preach Christ to them. How far, then, are we to extend our patience to the wrong-doer? The answer is found in our Lord's words which follow:

"But whosoever shall smite thee on the right cheek, turn to him the other also."

We, if we literally turned the other cheek, would be encouraging the attacker to add to his wrong doing. The reference therefore is to those wrongs done to us that are no more severe than a slap on the cheek. We, in such cases, are not to fight back with sharp words or blows, that is, so long as the one doing the slapping is not encouraged by our silence to commit further wrong. It is to be noted however, that our Lord's reference is to that which is no more severe than a slap on the cheek. A knife in the back would be an entirely different matter. The same applies to a coat or a cloak.

"And if any man will sue thee at the law and take away thy coat, let him have thy cloak also" (Matt. 5:40).

Here, again, the reference is only to a coat or a cloak rather than a car or a house.

The slap on the cheek has to do with those insults to our PERSONS, while the coat or cloak have to do with wrongful attacks upon that which we POSSESS. Such attacks may come to us by "tricks of the trade," "shady devices," or in numerous other ways. We, in such cases, are to weigh the importance of the matter to us and whether or not our silence will encourage the evil-doer. We, in no case, are to "fly off the handle," but conduct ourselves with God's glory in mind. We are not to go to court over trifles. We, on the other hand, are to use the courts when weighty matters are involved. It boils down to the fact that the governing of ourselves is of much more importance than a coat or a cloak.

"And whosoever shall compel thee to go a mile, go with him twain" (Matt. 5:41).

We have said that the slap represents an insult to our person while the taking of a coat or cloak is an attack upon our possessions. It follows that the extra mile is an attack upon our LIBERTIES. This falls in the category of overworking one's employees or other similar matters. We, in such cases, should go the extra mile so long as our health is not impaired, or we are not encouraging the wrong-doer. We, in other words, are not to magnify trifles.

"Give unto him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42).

Here, again, this Scripture is to be understood in the same way as is true of the slap on the cheek, the taking of a coat or cloak and the extra mile. We, in other words, are to give to that one who asks so long as our giving does not encourage idleness or begging. We, in fact, know from II Thes. 3:10 that those who don't work should not eat.

"For even when we were with you, this we commanded you, that if any would not work, neither should he eat."

Lending to some people can cause them great harm. We, therefore, should lend with discretion.

"A good man showeth favor, and lendeth: he will guide his affairs with discretion" (Psa. 112:5).

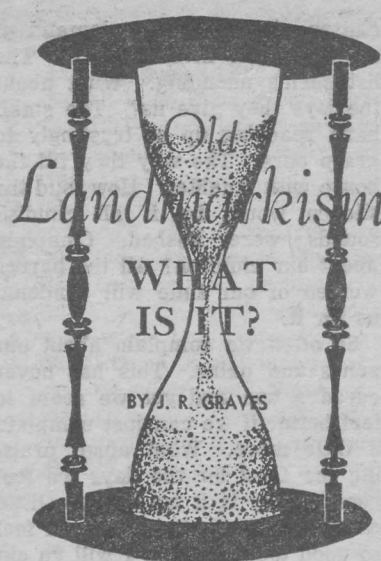
May our Lord bless you richly with the message He, by His Spirit, has set before us.

Baptist Faith Missions

(Continued from page one)

color, light, action and sound. It was a happening. The people could lose themselves for a time in its panorama and emerge refreshed. There was drama, scenery, actors and musicians. All these combined together to make a most pleasant evening's entertainment. The audience could identify with the pagentry, but without responsibility or involvement. This, then, brethren, is the reason that mission boards exist; to enable people to identify with a religious enterprise without responsibility or involvement. Is it not so?

Mark Twain, in his particular satirical style once commented on fever victims along the Mississippi River. He said that their uncontrollable shaking enabled them to obtain exercise without exertion. Is this not why mission boards exist; to permit people and churches to allay their responsibilities without exertion? Mission boards offer lethargic folk an ideal opportunity to retain the name "Missionary" without



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expending any particular effort. It requires little thought or effort to give money. In the Cause of Christ, money is the cheapest thing that you can give.

The Lord has commanded that the total church is to have a total involvement in obeying His command to evangelize the world. No where is His church instructed to delegate this responsibility. In the first century there was no where it could be delegated. However, Baptist folk are apparently wiser in the 20th century than they were in the first.

We now have a multitude of professional, polished, smooth running, computerized entities that take the church's responsibilities over, for a price. Not the least of these professional organizations is Baptist Faith Missions. Professional? Yes. How long think you, will it be before Baptist Faith Mission has a paid, professional staff? Beware of hirelings, dear Christian. When they have their salary in view, no crime is too heinous for them to commit to protect it. If this be doubted, then look at the hatchet work perpetrated by the Southern Baptist Convention. No professional assassin was ever more adroit at his task than an SBC professional when crossed.

I trust that this stricture will not be taken as an attack on persons or personalities. Martial, the Roman epigrammist, said of his satire in A.D. 95: "It has been my constant aim in all my writings to lash vice, but to spare persons." This is the intent of this satire; to expose vice but to spare people. It is merely an examination, and I believe an examination long overdue. I personally know of no person involved with Baptist Faith Missions that I do not HIGHLY RESPECT. I count them to be brothers beloved for Christ's sake; but brothers with a blind spot.

Let us be candid and follow Baptist Faith Missions to its ultimate end. Is it scriptural? Its devotees say that it is. Very well. For the sake of discussion, let us grant

for a moment that Baptist Faith Missions is scriptural (it certainly is NOT but let us assume for a moment that it is).

What Scripture authorizes it? Stay a moment, do not identify it. Whatever the Scripture is that you have in mind, will it not also authorize the existence of the Southern Baptist Convention? To be consistent, will it not? Any Scripture that authorizes Baptist Faith Missions, will automatically authorize the Southern Baptist Convention. Let us proceed one step further down this imaginary trail. Is Baptist Faith Missions Scriptural? If so, then the Southern Baptist Convention is Scriptural, and, brethren, if the Southern Baptist Convention is scriptural, then the harlotry of Rome is equally scriptural.

Is there any appreciable difference between the hierarchy that emanates from Nashville and the noxious tenacles that reach forth from Rome? Wherein lies the difference? I see none. The Southern Baptist Convention and the Roman hierarchy are both inventions of men. They both have a congenital inability to tell the truth. They are both haters of Christ's church. They both devour what they cannot control. Whatever Scripture that can be used to justify the extra-Biblical stance of Baptist Faith Missions can be used just as easily to justify the ruling cabals of Nashville and Rome.

Baptist Faith Missions is the declared enemy of the church of Jesus Christ. Its very existence declares it to be so. It is in direct competition with the church, just as the groves and high places of Baal were in direct competition with the tabernacle and temple of Israel. Do not mistake it, brethren, Baptist Faith Missions is the declared and avowed enemy of the church of which you are a member. Perhaps they are not consciously so, but the result is the same.

Like all unscriptural entities, it is a predator. It is a leech which affixes itself to churches and robs them of strength by robbing them of exercise. A healthy body must exercise to remain stable, and Baptist Faith Missions offers churches a convenient excuse not to exercise but to grow weak and frail. It is like the Comic Opera. It entertains without edifying. FOR A PRICE, Baptist Faith Missions will relieve a church of its responsibilities and thereby rob it of blessings to be acquired by serving Christ properly. Churches weaken under this sort of tutelage, and once weakened it is desperately difficult to regain their full strength again.

We live in a culture of professional specialization. All professions, crafts, and trades have specialists and the religious world is no different. Baptist Faith Missions is a smooth running, professional specialty. It offers churches a convenient machinery to evade their responsibilities. The enticement is, "you send us the money, and we will take charge of all the administrative problems" (Continued on page 7, column 4)

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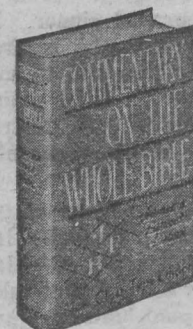
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Oceania	2,022	198,856
Middle East	38	1,542
	138,281	33,749,228

Recent legislation in Detroit, Michigan, designated June 21-29 as "Gay Pride" Week. The Common Council, with but one dissenting vote, passed the measure. The purpose of the week is to allow the homosexuals and lesbians of Detroit a week to be proud of their "counter-life style" and "allow them to demonstrate to the 'straights' their democratic rights in this society."

The Zion Missionary Baptist Church and Pastor Jon Rule sent a letter of protest to Mayor Coleman Young. In this letter Brother Rule warns:

"... Rather than taking pride in that element of society, we should hang our head in shame that Common Council, with but one dissent, and that you, as mayor of one of America's largest and most industrialized cities, signed such perversion into law.

"Homosexuality and lesbianism are grievous sins for which God destroyed Sodom and Gomorrah in Genesis 19. They are the sins for which He turned an entire society into reprobation in Romans 1, and the tragedy of Romans 1 is that they knew Who God is, what His Word teaches, and what true Biblical morality is. Yet, they willfully chose to ignore what they knew to be right and just and followed their own lusts until it culminated in God's judgment. If God does not soon judge this society, He will owe an apology to Sodom and Gomorrah."

Baptists of the world increased in number this past year by 256,415. This brings the total number of church members to 33,749,228, according to the Baptist World Alliance. It is estimated the total Baptist community, including children of Baptist families and others with Baptist preference, is about 74 million.

There are about 138,281 organized churches, plus an additional estimated 15,000 preaching places or missions. North America has 101,088 Baptist churches. This is about 73 per cent of the world total. Yet Baptists are found in 140 other countries.

The world totals are:

	Churches	Membership
	1975	1975
North America	101,088	29,681,927
Asia	10,404	1,205,543
Europe	11,157	1,168,847
Africa	7,530	787,692
South America	4,470	512,379

A new and more dangerous armament supply chain has been established in the Middle East. Intelligence reports from North Africa reveal the Libyans are rebuilding submarine pens formerly used by the Italian navy during World War II. The submarine facilities are scheduled to house up to six Russian submarines.

One hundred members of the Libyan navy have been in the Soviet Union since January training in submarine operations. The Soviets are supplying the regime of Col. Muammar el Kadafi with other sophisticated military hardware, including supersonic bombers and hundreds of recent vintage tanks.

Things are beginning to shape up for the war in which the "LIBYANS" will have a part (Dan. 11:43). Keep your eyes on the Middle East.

According to an article in the Los Angeles Times, the Jehovah's Witnesses are backing down on the date of September 5, 1975 (set in 1966) as the time for the start of the Millennial Kingdom. Their founder, Pastor Russell, set the date of Christ's visible return as 1872. His followers have been setting dates ever since.

William Miller, a Baptist layman of New Hampton, N.Y., fixed the date of Christ's return to be some time between March 21, 1843, and March 21, 1844. But Christ did not return in the year of 1844.

All such date setting is unscriptural and foolish. Jesus Christ spoke concerning His return in these words: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

The cost of drug addiction in the United States is as follows:

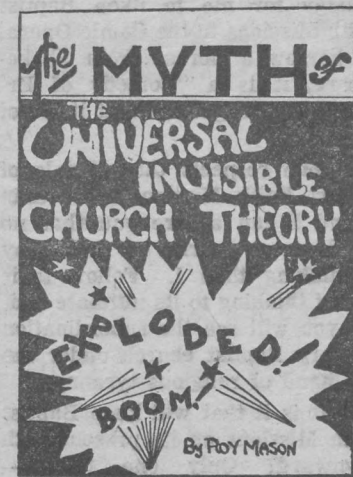
\$6,900,000,000	property loss from crime
1,500,000,000	rehabilitation, prevention
620,000,000	justice system costs
200,000,000	health costs
780,000,000	other miscellaneous costs

Would you believe that the United Presbyterian General Assembly heard God addressed in female terms at its 187th convention, May 13-21? Well, you had better, for

Wallace M. Alston, Jr., of Nassau Church, Princeton, N. J., did just that. He referred to God as a female with "a mother's way with us."

One will seek in vain any reference to God in feminine terms like "she" and "her" and "mother." Any one who would refer to God in feminine terms rejects the teaching and authority of the Scriptures. They are following the pagans of the ancient world with their female deities.

The American Bible Society's headquarters in New York has lost its tax-exempt status. The State Supreme Court decided that the Society was "not organized or con-



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ducted exclusively for religious purposes." The Society has been exempt from paying property tax since 1893.

According to a report in KOM-SOMOLSKAYA PRAVDA, the divorce rate in the Soviet Union has risen from three to 30 divorces for each 100 marriages in the last 25 years. Alcoholism is a contributing factor in this, the paper said.

On June 10, Secretary of Defense James R. Schlesinger reported that the USSR has placed missiles at the port of Berbera, Somalia, near the mouth of the Red Sea. Aerial reconnaissance photographs showed surface-to-surface missiles and air-to-surface missiles. The scene for Armageddon continues to be prepared.

After five hundred years as a Portuguese colony, Mozambique has fallen into the hands of the Communist who declared its independence in June. Its new president, Samora M. Machel, plans to make it the first Communist nation in Africa. Look out, believers, who live among the nine million people there!

Bible ... Government

(Continued from page 5)
thou shalt not respect the person of the poor, nor honour the person of the mighty; but in righteousness shalt thou judge thy neighbor." Colossians 3:25 reads: "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Rich or poor, man or woman, black or white, red or brown, should stand upon level ground at the tribunal. But very often today this principle is violated. Some time poor people are severely sentenced for stealing food to feed their family. Members of minority groups have been beaten and imprisoned for minor offenses. The wealthy and famous often escape any sentence for even serious crimes.

The condemnation of Amos is well applied to some of the corrupt civil magistrates of our time: "For I know your manifold transgressions and your mighty sins:

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AUGUST 9, 1975
PAGE SEVEN

they afflict the just, they take a bribe, and they turn aside the poor in the gate from the right ... it is an evil time" (Amos 5:12-13).

Baptist Faith Missions

(Continued from page 6)
and difficulties." It sounds good, but it can be the death of a church that would follow this way exclusively.

The Comic Opera is all nicely arranged, produced, directed and choreographed. Everyone knows their place and woe to the one who would strike a discordant note. In the language of the military, "Woe unto him who makes waves." Baptist Faith Missions, like its cousin the Southern Baptist Convention, is all nicely arranged, produced and directed. Every player and musician knows his place and woe to him who would strike a discordant note. The hand that rules, bears not the rod of chastisement in vain.

In my opening phrase, I referred to the "rulers" of Baptist Faith Missions. "Directors" is just a euphemism for "ruler." Rule they do. No Caesar in all his august power ever ruled more completely than do the "Directors" of Baptist Faith Missions. Mark it well. If you join this Comic Opera company of players, you had best be prepared to know your lines and know your place. Woe unto you if otherwise.

This Comic Opera company makes Christ a liar. Christ says that each of His churches has the power to obey the few simple commands that He has given it. Christ says that His church (large or small, rich or poor), CAN go into all the world. Baptist Faith Missions says that it cannot. The mere existence of Baptist Faith Missions is a denial of the Word of God. There is no Baptist church in existence (whether with 20 members or 2,000) that CANNOT evangelize as Christ has instructed. Baptist Faith Missions denies this.

It might be asked why I write this satirical thesis. Have I a vendetta to pursue or an axe to grind? No. I write it quite simply, because I believe that there is yet hope for Baptist Faith Missions. The Southern Baptist Convention is beyond help; it is too far gone. However, Baptist Faith Missions has not yet grown so hardened as to be hopeless. There is hope for Baptist Faith Missions. Hear me now, there is Hope!

Baptist Faith Missions could be made right with God in five (5) minutes time. All that would be necessary would be to place the work under the authority of ONE CHURCH. This would make Baptist Faith Missions right with God and with men. I make this plea to the rulers (Directors if you prefer) of Baptist Faith Missions. Place Baptist Faith Missions under the single authority of a single church. Do it Biblically and you will have my support and the sup-

Eld. Fred T. Halliman Missionary To New Guinea



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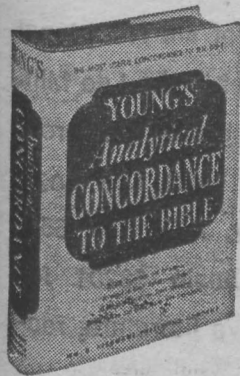
Write Brother Halliman frequently. His address is:

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port of every independent Baptist worthy of the name. You will lose nothing by this action, but you will gain volumes of support and also the favor of God and man. Make it right. There is yet time to do it. Examine this question thoroughly.

If Baptist Faith Missions, in its present state is a good and proper organization, then every extra-Biblical concept that has ever plagued the lives of men is likewise good. Please do not tell me that, "Baptist Faith Missions does a good work." Please spare me that. I sicken at the sound of it. If "doing a good work" is a valid criteria for judgment, then we must say that Adolf Hitler did a "good work" when he raised the economy of Germany. We must say that Pilate "did a good work" when he maintained law and order at the expense of Calvary. We must say that the munificent display of Romanist charities and hospitals is a "good work." Please spare me this false dialectical term "good work," as a criteria for determining the validity of religious endeavor. The only criteria that can accurately be used to determine whether a work is "good" is the Bible. No organization outside the authority and control of a local church has ever done a "good," Christ-honoring work. You can- (Continued on page 8, column 3)

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**GIVE US READERS
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Baptist Faith Missions

(Continued from page seven)
not do God's work right lest you do it His way.

The Directors and missionaries of Baptist Faith Missions are intelligent men. They are Bible read men. I have no doubt that they are saved men. They are good men. They are good men—WITH A BAD IDEA. What they do in opposition to the church of Jesus Christ, I am convinced they do in a zealous desire to serve Christ. They have a blind spot when it comes to the machinery that they have built. They have built a machine, and like Mary Shelly's monster, it is almost out of control. Perhaps it is a bad analogy for me to liken Baptist Faith Missions to the Comic Opera. To borrow a phrase from Shakespeare, it is a "Comedy of Errors." The tragedy is that it is not amusing.

No one respects the officials of Baptist Faith Missions more than I, and I can assure you that no one is more fearful of their way of thinking than I. Follow their way of thinking to its ultimate end, and you will see the subordination of every Baptist church under the iron hand of religious tyranny.

What is it that will keep Baptist Faith Missions on its present path downward? Only one thing — PRIDE. As I have said, Baptist Faith Missions could be made right in five minutes time. Will it be? I hope so. If not, then pride will be the inhibiting factor. Men too proud to admit an error. Men too proud to correct a fault. Let this be a lesson to us all. None of us are immune to the supercilious effects of pride. And, brethren, it was not by chance that when Solomon lists the things that God hates, the first is "a proud look."

I recently read a story of a man who was a fervent Communist for 30 years, and then, saw it for what it was and broke with it. It was not an easy decision, for you see, he had invested all he had in the cause of Communism. He gave all his substance to it, and what is more important, he gave his time. Time; that irreplaceable, perishable, elusive commodity that we

expend so casually and mourn after so dolefully. This man had to make a decision that negated 30 years of his life's work. It was not easy. It will not be easy for any long-standing adherent of Baptist Faith Missions to turn from it. I am not likening Baptist Faith Missions to Communism in any sense. That is an inaccurate analogy. However, they both generate wasted years and labor for those who follow them.

It is not pleasant to invest years of time and sums of money, only to find that you are wrong. However, it only compounds the error to continue it. If Baptist Faith Missions were to be made right with God, then it could be a force that could truly preach the gospel throughout the whole world. Why not make it right? I close with this question and this plea: Why not make it right?



The Universal Church

(Continued from page one)
world not real, but only part of a gigantic monstrosity called the universal-invisible wife? Does this idea make any sense at all? Of course, it doesn't. It is merely one of man's ways to evade divine authority. When given some thought, this idea is shown to be what it is — ridiculous, ludicrous and idiotic.

Not a Scriptural Reality

Even if the universal-invisible church could be shown to be historical and logical (which it cannot be), we could not accept it because it also is not Scriptural. The Baptists are the people of the Book. We accept the Bible and it alone as our only rule of faith and practice.

The word translated as church is ecclesia, (the word church incidentally comes from the German "kyriakon" meaning "house of the Lord.") This Greek word means an assembly. It is used 92 times in the Greek version of the Old Testament — the Septuagint. All 92 times it refers to an assembly. In the New Testament it is used 115 times. Ninety-eight times it refers to a specific congregation of Christians. Four times it refers

FAMOUS LAST WORDS

1. "I am going to give up my class, but don't worry, I'll continue to be faithful in my church attendance."
2. "Lord, please make her (him) well, and I promise you, I'll never miss another church service."
3. "Lord, if you'll let me have this better paying job, I'll give You your portion."
4. "Lord, let me have this new car and I'll dedicate it to You."
5. "O Lord, please let our child be born healthy and whole, and we both promise You we'll have him in Sunday School and Church Service every Sunday."
6. "Please, Lord, if I can have this woman as my wife, I vow unto You we'll both serve you faithfully."
7. "We're going to get some of our big bills out of the way and then we'll begin to tithe."
8. "Aw, listen, we can miss a few weeks of tithing and then catch up later."
9. "Don't worry, if we can't think of something by Sunday morning, we can always say the baby isn't feeling too well."

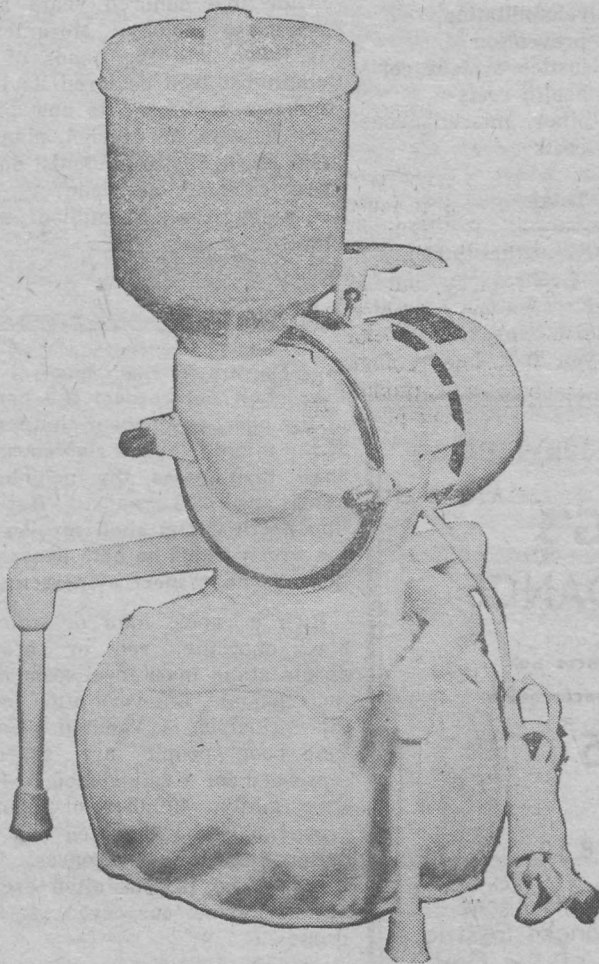
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to non-Christian assemblies, Acts 7:38, and 19:32,39,41. Twice it refers to a prospective church in Glory, Hebrews 12:23 and Ephesians 5:27. The remaining 11 times it can be applied to a local congregation, or if you want to stretch your imagination, it could be applied to a universal invisible church, but remember the chances are 104 to 11 that those passages also refer to a local church.

The question then becomes not what is a church or an ecclesia, for it is simply an assembly — Christian or not. The real question is what is Christ's ecclesia? Answer: Those local congregations carrying out His commands. What kind of churches are they? Answer: Sovereign Grace Landmark Missionary Baptist Churches.

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AUGUST 9, 1975
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