

BEGINNING THIS WEEK . . .

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

By R. E. POUND II

P.O. Box 34, Shelby Center, Memphis, Tennessee 38134

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

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

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WHOLE NUMBER 2033

HALLIMAN REPORTS ON CONFERENCE

FRED T. HALLIMAN
Missionary To New Guinea

Dear Friends:

Greetings to each of you from New Guinea. It is a pleasure to be able to write to you at this time and tell you of the Lord's work here in New Guinea. This time of year is our coolest part of the year and of course, if indeed, we had a winter this would be our winter time. We have very cool nights, usually in the low to middle 50's, and it seldom gets above 72 during the day. This of course makes for good sleeping and is not too bad during the day time. Our rains are exceptionally heavy in late afternoons and night.

Generally speaking, all things are coming along quite well for us and the work. We have our setbacks and problems to be sure, but over all, there is a steady gain and growth in the work. Naturally, we do not see the visible results that we did at one time, but that could hardly be expected as a steady stream of converts would eventually drain the resource. Regardless of any results though, our duty is

to be faithful to the Word and leave any and all such results in the hands of the Lord.

Last week we were privileged



FRED T. HALLIMAN

to make a patrol into an area where we have had mission work for some time. This area is located in a section where the Brethren

have marked off and claimed for "their area," and consequently, we have had many problems and lots of opposition ever since we have been working in that section.

Our belief is, that the world is the field and each and every field belongs to the Lord, so therefore, if He cast me into an area where some other folks are working, I feel that He intends for me to do some seed sowing there and possibly reap a harvest. It may not be any more than "gleanings" where other folk have already harvested, but the amount does not bother me at all. I believe that we will be held responsible for our faithfulness and not the amount of harvest that we bring in. I am afraid that many folk, in their rush to gather in a large crop, gather more tares than they do wheat. Perhaps the most of us will get a few tares, but with careful scrutinizing we could keep most of the tares out of the barn.

The area where we visited on this patrol is not too far from the Mission Station, inasmuch as the most of the way is accessible (Continued on page 7, column 3)

MORE ON . . .

The Sermon On The Mount

By WILLARD WILLIS
Monroe, Ohio

"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you" (Matt. 5:43, 44).

The Pharisees, in teaching that one hate his enemies, had gone completely away from the Scriptures. They, for example, were failing to hear and heed the following Scriptures:

"If thou meet thine enemy's ox or ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him" (Exodus 23:4,5).

"If thine enemy be hungry, give him bread to eat; and if he be

thirsty, give him water to drink" (Prov. 25:21).

We hasten to point out that none of us can measure up to the high standard our Lord has set for us. This fact, however, does not lessen His right to set such a high standard. His standard, in fact, is summed up in Matthew 5:48:

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

Scriptures like this one make us appreciate our Lord Jesus Christ more and more, in view of the fact that He became us and measured up to God's perfect standard. It, of course, is very obvious that no one outside our Lord Jesus Christ can even begin to measure up to our Lord's perfect standard. We, therefore, are required to say "Amen" to Romans 3:20 which declares: "by the law is the knowledge of sin." (Continued on page 6, column 1)

BAD NEWS OF THE GOSPEL

By PASTOR DAN STEPP
Goshen, Indiana

Normally, when we think of the Gospel we think of the literal meaning of the word which is "Good news." And, surely, the Gospel is good news, for without the Gospel of the Lord Jesus Christ all of the sons of Adam would spend eternity in the pits of Hades. But the Gospel as presented by the inspired Word of God is nothing but bad news to certain classes of people.

The first group to whom the Gospel brings bad news is the crowd that says, "I'm not so bad, I pay my bills. I give to charity. I help my neighbor. I don't steal, I don't cuss or smoke." This is the same crowd Jesus Christ our Lord spoke of in Matt. 23:27: "... for you are like unto whited sepulchres (tombs) which indeed appear beautiful outward, but are

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

"THE OBLIGATION TO RENDER UNTO CAESAR"

"Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto Him a penny. And he saith unto them, Whose is this image and superscription? They said unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's (Matt. 22:17-22).

Here the Pharisees and Herodians, natural enemies, made common cause against the Prince of glory. They endeavored to set a trap for Jesus, so they could report Him to the governor as a rebel against the Roman authority.

"Is it lawful to give tribute . . . or not?" This was a controversial question in Judea 2,000 years ago. The Pharisees generally answered in negative, the Herodians in the positive, though both obey the law.

Their question was full of subtlety, and the Lord Jesus' answer was full of wisdom. Jesus said: "Shew me the tribute money . . . Whose is this image and superscription?" He referred to the denarius, a Roman coin worth 17c in our money. These coins bore the emperor's likeness, and a Latin inscription of his name and rank.

"Render unto Caesar the things which are Caesar's; and unto God the things that are God's." This (Continued on page 2, column 4)

On John Thornbury's Treatise
"THE DOCTRINE OF THE CHURCH"

Mr. John Thornbury
Pastor, Winfield Baptist Church
Box 17, Winfield, Pennsylvania

Dear Sir:

During 1973 you ordered two copies of J. P. Boyce's "Abstract of Theology" for your church and bookstore. At that time you indicated that you wanted them if they had not been altered in anyway. I considered this strange and a bit offensive then because I have never been involved in changing the statements of a writer in any work that I did help to reproduce. But, I have found out since then that certain editors do this kind of thing. I would not use one nor would I do this thing myself.

I know now of your suspicions, and consider them well-founded in many ways. However, this should not be directed toward those of my church order only for I found that you have been guilty of changing the meaning of many old Baptist writers and preachers which I shall prove in due time.

During the time that we received your order and the time that we were able to mail to you the books, I came into contact with your book, "The Doctrine of the Church, A Baptist View." This work was given to me by my step-brother who also is a Calvinistic Baptist. I then notified you that I would answer the charges in your work. But, until now the providence of God has ruled otherwise. Being freed to do so, now I will turn my attention to your work and the many false statements which I have found therein.

I have tried to ignore your work feeling that it would be received only by the Reformed Baptists. However, this is not true. Therefore I can no longer ignore it, but I must reply to it from a sense of duty and honor. I believe your work has enough merit in it that it must be considered and met in a public way.

My former pastor and friend, John R. Gilpin, Sr., and I had talked about this work and we came to an agreement for me to review and answer it in THE BAPTIST EXAMINER. This was not done while he was still living. But I have come to the same agreement with the temporary editor, Bro. John R. Gilpin, Jr., and new editor, Bro. Milburn Cockrell, and so now notify you of my intentions. Therefore, unless God rules otherwise in His holy and wise providence, I will consider your work in a series of letters in THE BAPTIST EXAMINER. Do you still take the Examiner? If not, then do please let me know so that I can send it to you. In that manner you will see all that I have said to you.

Dear Brother Thornbury, be assured of this fact that I have a kind and personal regard for you and your work. I loved your contribution in "FIVE PIONEER MISSIONARIES." We have many friends in common in the Reformed Baptist work, and even though we differ on ecclesiology, I love them and you and take courage and thank God for their work and yours in His holy kingdom. You may have my word that I will not lower your dignity and honor by falsely accusing you in the manner of others. The fact remains that I think you are in great error and you have misrepresented your position and the position of historic Baptists on this issue. And, I hope that in a fair and open way, by God's grace, I will be capable of showing this so that Christ will be glorified further in His church.

Before I close this first letter, let me ask you if you have changed your views about the church as expressed in your treatise of 1971? Also, have you found new source material which shows that you came to many wrong conclusions in your studies and treatment of this subject? Please do advise me in this matter as I would not hurt you by misrepresenting you in any way.

As far as personal qualifications are concerned, of course I am not as qualified in this work as you are. But, I have had some background in the areas of history, languages, both ancient and modern, and theology. I have taught them all in either high schools or Baptist seminaries.

Dear Brother Thornbury, it is my firm conviction that you are honest in your desire to show the truth. Also, I know that there are many evils in the matters of ecclesiology by many Landmark brethren and the ideas toward others. I can blushing state you are right in many points about modern Landmarkers in their church infallibility. But this error is equaled by the supposed intellectual snobbishness many Reformed Baptists have for Landmark Baptists. Yes, I have found always that liberals suffer from an supposed intellectual sufficiency which causes them to disregard as ignorant and misinformed, those who are more conservative than they. But, I am glad that I did not find this in your work toward anyone, with but one exception and that grieves me, for you have stated some very bad things about that great man of God, Dr. J. R. Graves. Dr. Graves forgot more (Continued on Page Six)

Grace Baptist Church To Hold Conference August 29

The Sovereign Grace Baptist Church of Broken Arrow, Oklahoma will hold a Bible Conference on August 29 thru 31.

The conference will be held at the Letter Carrier's Union Hall located at Second and Denver Streets in downtown Tulsa, Oklahoma. They will begin at 7:00 p.m. on Friday night and on Saturday and Sunday services will begin at 9:30 a.m., 1:30 p.m. and 7:00 p.m.

One meal will be served to everyone on Friday and on Saturday and Sunday two meals will be served. The speakers and their families will be furnished lodging by the host church and we will assist others in finding and reserving rooms at their request.

You may write the pastor, Elder Joe Wilson, Route 1, Box 1525, Broken Arrow, Okla. 74012 or phone 918-252-4908 concerning any information you may desire relative to the Conference. If you need assistance after arriving in Tulsa, phone 252-4908 or 584-8162. Everyone is invited and we urge you to join us during this time.

Program and speakers are as follows:

FRIDAY NIGHT

- THE HEATHENISM OF CATHOLICISM Medford Caudill
Hanover, Michigan
UNCONDITIONAL ELECTION: THE ONLY HOPE
OF THE TOTALLY DEPRAVED SINNER Mike King
Oblong, Illinois
WHEN JESUS COMES AGAIN Garner Smith
Sacramento, Kentucky
THE FIERY FURNACE AND THE
FAITHFUL FRIEND Dan Phillips
Bristol, Tennessee

SATURDAY MORNING

- THE PROFIT OF PRAYER Sammy West
Charleston, South Carolina
THE MODE OF BAPTISM, WHAT IT IS,
AND ITS IMPORTANCE A. C. Thompson
Starkeville, Mississippi
IS JESUS GOD Richard Farnham
Indianapolis, Indiana
THE SWEET BY AND BY W. C. Bowles
Wickliffe, Kentucky

SATURDAY AFTERNOON

- RULES TO READ BY Don Chance
Irving, Texas
SHOW AND TELL Nick Wools
Indianapolis, Indiana
REWARDS: HERE AND HEREAFTER John Hollowell
Henderson, Kentucky

SATURDAY NIGHT

- THE EVANGELISTIC RESPONSIBILITY OF THE
TRUE CHURCHES OF CHRIST W. W. Wilkerson
Tampa, Florida
THE SINLESS ONE MADE SIN
FOR SINNERS Joe C. Wilson
Toledo, Ohio
THE FOOLISH FALLACY OF FALLING
FROM GRACE Wellie Midgely
Pengilly, Minnesota
THE AUTHORITY OF THE LORD'S
CHURCH Lawrence Crawford
Hayward, California

SUNDAY MORNING

- THE UNRIGHTEOUS MADE RIGHTEOUS
IN THE RIGHTEOUS ONE Willard Pyle
South Point, Ohio
THE ELECT WILL COME Will Bang
Tucson, Arizona
WHAT THE WORLD SHOULD SEE IN THE
HOME OF THE BELIEVER Martin Holmes
Sunbury, Ohio
ARMINIANISM: WHAT IT IS, WHAT IT DOES,
AND THE PROPER ATTITUDE TOWARDS Joe M. Wilson
Broken Arrow, Oklahoma

SUNDAY AFTERNOON

- THE HOLY SPIRIT AND THE BELIEVER Butch Bugansky
Rome, Ohio
BLESSED ASSURANCE OF ETERNAL
SALVATION Harry Balmer
Franklin Furnace, Ohio
THE COMMON TEMPTATION, THE FAITHFUL
GOD, AND THE WAY OF ESCAPE John Ashwood
Muskogee, Oklahoma

SUNDAY NIGHT

- THE HARLOT DAUGHTERS AND THEIR
MOTHER J. C. Settlement
Piggot, Arkansas
COMFORTING VIEWS OF THE ATTRIBUTES
OF GOD R. E. Pound
Memphis, Tennessee
IS THERE MUCH DIFFERENCE BETWEEN BAPTIST
CHURCHES AND OTHER CHURCHES David West
Jesup, Georgia
THE TIMES OF THE BELIEVER ARE IN
THE HANDS OF GOD Wayne Gregory
Windsor, Illinois

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHY CHRIST DIED"

"It is finished" (John 19:30).

"Christ died for our sins" (I Cor. 15:3).

It has always been conspicuous to me that as Jesus died, there was no one to stand by Him, and no one to cheer Him on. His Father turned His back, so that the sun refused to shine as His Son died on the Cross of Calvary. Even the angels who had ministered so graciously to Him so many times during His ministry, took wings and flew away to other worlds. His disciples forsok Him, so that the Lord Jesus Christ was left to die alone.

Several years ago at a World's Fair in Chicago, I sat in an am-

phitheater one afternoon along with 10,000 other folk, and saw a wild west rodeo in full progress. They turned a young steer loose in the arena and a cowboy riding a fast horse, rode around the amphitheater and leaned from the horse and grabbed the steer by his horns, and quicker than it takes me to tell you, he had thrown that steer to the ground, and tied it fast, unaided, unassisted, and single-handed. He then rose and doffed his hat to the cheering multitude, as 10,000 people in that amphitheater applauded him.

Some years ago, I sat in the Armory building in Cincinnati, Ohio, and saw young Harold Os-

borne of the Illinois Athletic Association clear the bar and set a new world's record for the running high jump. I'll never forget how the bands played and how the people shouted, and how those athletic fans applauded. I'll never forget how that pavilion shook beneath the impact of the applause of several thousand people.

Beloved, when the Lord Jesus Christ came to die, there was no band to play, and there was no cheering section to cheer Him on. There was no one there to sympathize or assist. There was no one there to even be a friend, and the Son of God died alone.

My text tells us that Christ died

(Continued on page 3, column 1)

BRIEF NOTES

On June 29, 1975, Ella Grove Baptist Church, Glennville, Ga., organized the Landmark Missionary Baptist Church in Charleston, South Carolina.

The new church is presently meeting at the home of Brother Bob Belanger, 413 Sarah Drive, Goose Creek, S.C. The pastor of this new church is Elder Samuel West. He is an extremely fine preacher and I'm sure this church will prosper under his leadership.

These folk believe what the Bible teaches about truth and righteousness. They believe in salvation by the sovereign grace of God. They believe what true Baptists

believe about the church that Jesus built. As you can see, they are not ashamed to be called a Baptist church.

Anyone who lives in that area and desires to meet with a sound church should call Brother West at 803/797-6291. Those who read TBE having friends or relatives in the Charleston area can write to Bro. Carl Drawdy, 1515 James Avenue, Charleston, S.C. 29404.

The Friendship Missionary Baptist Church and Pastor Bill Smith will engage in revival services August 17-23. Prayer service will commence at 7:00 p.m. and revival services at 7:30. Elder Gordon Buchanan of Griffin, Georgia, will do the preaching. The church is located 7 miles out of Prattville Ala., on lower Kingston Road. Readers who live in this area would be blessed by attending these services.

I have never met Elder Smith personally. We have talked on the phone twice. My conversation with him indicates that he is a very sound man in the doctrines of grace and church truth. I would urge readers who may be interested in a sound church in that section to visit Brother Smith and the Friendship Missionary Baptist Church.

The Obligation To

(Continued from page one)

unforgettable statement will stand for all time. It teaches Christians to be loyal to their country and faithful to God. It also sets forth the separation of church and state, distinguishing between the things that are Caesar's and the things which are God's.

The Christian religion is no enemy to civil government. It is the best friend it has in all the world. Christ's kingdom does not clash or interfere with the kingdoms of earth. So long as the state confines itself to its legitimate jurisdiction, it will not hurt, hinder, or hamper the work of the church. The state has to do with civil matters, while the church has to do with the Divine and spiritual things.

Christians are citizens of two worlds — one earthly and the other heavenly (Phil. 3:20). We must render obedience to both God and the state, for these duties do not necessarily conflict with each other. The things which are Caesar's do not just mean taxes, but all that citizens owe the civil magistrate.

We must render to God what He requires of us. We ought to live as those who belong to Heaven,

but that does not mean we have no responsibility on earth. The Christian is a citizen of the country in which he dwells. So far as subjection and obedience to the civil power is concerned, he is obligated before God to obey it. But in his aim, in reason, in affection, in devotion, he is a stranger and pilgrim in every country upon earth. He is to use this world, not abuse it (I Cor. 7:31).

OBEY THE LAW

Since the authority for civil government comes from God, those who believe in Him are responsible to render obedience to the state. This applies to every Christian in every country in every age. "Let every soul be subject unto the higher powers" (Rom. 13:1).

The higher powers included the imperial throne of Rome in Paul's day. When he wrote Romans 13, the worst ruler Rome ever had was upon the throne, Nero himself. If a man like that were to be obeyed, then surely all other earthly rulers.

No person has the right to claim exemption from the Divine mandate of Romans 13:1. "Every soul" means "every person." It includes the pope of Rome and all the clergy. It includes the House of Representatives, the Congress, and the President and his cabinet. This includes every Baptist preacher in the world and all Baptist church members. No person is above the law of the land. No individual has the right to flagrantly break the laws of the state.

THE REASON WHY

In I Peter 2:13-15 it is written: "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 evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

Here Peter gives two reasons for obedience to the magistrate. First, he says: "For the Lord's sake." True religion requires submission to the state. Thus, a Christian is not to be a disturber of the state. He must obey the magistrate, because he is the minister of God and obedience to him is the ordinance of God.

Second, a Christian should submit to the civil magistrate because it "is the will of God." This is the strongest reason for any duty. He must conduct himself in such a manner before the law of the land as to put to silence the unreasonable reproaches of ignorant

(Continued on page 5, column 1)

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The Baptist Paper for the Baptist People

MILBURN COCKRELL Editor
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AUGUST 23, 1975

PAGE TWO

Why Christ Died

(Continued from Page Two)

for our sins, and there are several reasons why that Christ died.

I CHRIST DIED THAT WE MIGHT BECOME RIGHTEOUS IN HIM.

There isn't a person outside of the Lord Jesus Christ who has any righteousness in himself. Of course, he has self-righteousness and he has human righteousness, but he has no righteousness that will commend him in the sight of God. In fact, Isaiah said:

"And all our righteousnesses are as filthy rags" (Isa. 64:6).

May I remind you that if you are without the Lord Jesus Christ, the best there is about you looks like a dirty, filthy, repulsive rag in the sight of Almighty God. Men will go about, bragging about how good they are living. They think they ought to go to Heaven because of their goodness. Why, only a little while ago, a man stood inside this building for about thirty minutes telling me how good he was, and how he was trusting the Lord Jesus Christ, yet when it came time for services and I insisted that he do, and was too busy to hear the Word of God preached. Beloved, I am satisfied that that man stands in the sight of God spiritually naked and destitute. He has self-righteousness, and he has human righteousness, but God says that all of our righteousnesses are as filthy rags.

Well, beloved, if the best there

is about you looks like an old dirty filthy rag that you wouldn't want to touch, then, pray tell me, what do your lies and your lusts and your sins look like in the sight of God? If the best there is about you looks like a dirty, filthy rag, then the sins of your life surely must be repulsive to a thrice-holy God. I say to you then, that a man outside of God has no righteousness in himself.

How, then, can a man be clothed in the righteousness of God? There is only one way, and that is through the righteousness of Jesus Christ that has become available to us through His death upon the Cross of Calvary. Listen:

"The Lord our righteousness" (Jer. 23:6).

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

This means simply that God took Jesus, and put my sins on Him, and the sins that I ought to have gone to Hell for, Jesus Christ suffered for them on the Cross of Calvary. Then, in turn, God takes me and treats me just like Jesus Christ ought to have been treated. In other words, my sins were put on Jesus and God's righteousness in Jesus Christ was put on me, so that I can say to you that my sins were put on Jesus Christ, so that He bore them, and the righteousness of Jesus Christ was put on me, so that when God sees me, He doesn't see me as a dirty, filthy sinner that I am, but He sees me

IS "THAT" IN THE BIBLE?



Who said he would send fishers and hunters to fish and hunt the Jews?

The 16th chapter of Jeremiah is a prophecy of how God will bring utter ruin upon the Jews. In verse 16, the prophet indicates how they will be captured: "Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

clothed in the righteousness of the Lord Jesus Christ Himself.

The apostle Paul knew that meaning in his own experiences, for when he wrote to the church at Philippi, he said:

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ. THE RIGHTEOUSNESS WHICH IS OF GOD BY FAITH" (Phil. 3:9).

How do we get the righteousness of God? We believe that Christ died for our sins. We trust Him by faith, and receiving Jesus Christ by faith, the righteousness of God is put on us.

"Even as David also describeth the blessedness of the man, unto whom GOD IMPUTETH RIGHTEOUSNESS without works" (Rom. 4:6).

I go out on the street and I ask a man if he is righteous, and if he is going to Heaven, and he says, "Yes, I am doing the best that I can and I expect to go to Heaven." He thinks that his righteousness will give him the right to stand in God's presence, but the righteousness that he needs to stand in the presence of God is not the righteousness of his works. It is the imputed righteousness of Jesus, apart from any works on our behalf.

Suppose I fall back on my illustration that I have used so many times. Suppose I bring a prince in here, dressed in his princely clothes, and I look at him and I see that he is every inch a prince from the standpoint of his physical appearance. Alongside of him, I bring a tramp — a beggar off the street. I bring that beggar with his hair disheveled and with his face soiled and dirty, and with his clothes smelling beyond description, and I see that prince as he takes his clothes off and gives them to the beggar, and the beggar takes his clothes off and gives them to the prince. I see the prince put on the beggar's rags and walk out, and I see the beggar put on the prince's clothes and walk out.

You say a thing like that never would happen. I grant you; beloved, that never could happen in actual life, but I will tell you what did happen. The Prince of glory came down to Calvary's cross and at the cross He bore my sins. All my sins were laid on Him. Beloved, in the sight of God, I was more despicable and filthy before I was saved than any filthy beggar might ever have been. God took my sins and put them on Jesus Christ, and then God, for Jesus' sake, took the righteousness of His Son and clothed me in that righteousness, so that I can sing:

"My hope is built on nothing less Than Jesus' blood and righteousness."

His blood washed my sins away so when God looks upon me today, He doesn't see me in all of my sins and filth. God sees me as His son, clothed in the righteousness of His Son, and God sees every redeemed child in just that manner.

Oh, I say to you, my brother, my sister, Jesus Christ died that we might become righteous in Him. You haven't any righteousness of your own to boast of. If you are outside of Jesus Christ, you haven't anything at all to boast of. Listen:

"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).

Is your righteousness equal to the righteousness of the scribes and Pharisees? They counted nearly 600 precepts that were binding upon them — approximately 200 were negations and the balance of them positive statements. Jesus, delivering His message of the sermon on the Mount, says that unless you can count more than 600 precepts which this crowd counted that you can not enter into the kingdom of God. My brother, that just literally tells us that you can't go to Heaven on the basis of your goodness. You can't go to Heaven by being a good man and keeping out of jail and keeping the law to the best of your ability, and by paying your debts. You can't go to Heaven by anything that you do. Mark it down, beloved, you can't go to Heaven on your own righteousness. You must have the righteousness that is yours: by way of the death of the Son of God on the Cross of Calvary.

II
CHRIST DIED THAT WE

MIGHT NO LONGER LIVE UNTO OURSELVES.

"And that he died for all, that they which live SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, but unto him which died for them, and rose again" (II Cor. 5:15).

I ask you, isn't the majority of this world living unto themselves? Don't they live for their own glory? Don't they live for their own pleasure? Don't they live, thinking only, wholly and solely in terms of themselves?

I go out on the street and I talk to a politician and he says that he wants to be elected as mayor or councilman, and if I ask him why, he will say, "Well, I want to be of help to the city," but deep down in his heart he is thinking of himself and the honor and the glory that he is going to have thereby. He is living unto himself.

I go out and I talk to a man concerning a matter of business and I see him as he builds a business enterprise. I see that business as it grows little by little and as it expands day by day, and I look at him and say, "Why is it that you are building that business? Is it because you might be a greater benefactor to humanity?" Beloved, he might say that he is building that business that he might use his money for his fellow man, but back of it all is the fact that he is thinking in terms of himself.

I see a man who is in the army, and step by step he rises in army rank. I ask myself, why is that man concerned about his rank in the army, and why is he, little by little, taking these various steps? Someone might say, "He's interested in his country; he's a patriotic man," but, beloved, deep down in his heart that man's first thought concerns himself.

Listen, beloved, Jesus Christ died that we might live no longer unto ourselves. Has that thought ever gripped your soul, that God doesn't want you to live unto yourself? The Word of God tells us that we should no longer live unto ourselves, but unto Him that died and rose again. Why did He die? He died that we might cease living for self and that we might begin living for Him. I tell you, beloved, no man has ever yet begun to live until he has begun to live for the Lord Jesus Christ. That's what the Apostle Paul meant when he wrote to the church at Philippi, as he said:

"For TO ME TO LIVE IS CHRIST, and to die is gain" (Phil. 1:21).

Paul meant that if he died, that would be gain for him; but if he lived, he was to live for Christ.

I am afraid that the majority of Christians have never begun to realize in the least why Jesus Christ died. They look upon salvation as an insurance policy against Hell and that is about all that it amounts to. Brother, sister, that is not all. He died not only to keep you out of Hell, but He died that you might no longer live unto yourself, that you might begin to live for Him.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's" (Rom. 14:7,8).

Don't you realize that the Lord wants you to put Him first today, tomorrow, and every day of your life? You shouldn't live with the thought in mind that what you do, pleases you, but you ought to live with this thought in mind: will this please God?

III
CHRIST DIED THAT WE MIGHT DIE TO SIN IN HIM.
"Who his own self bare our sins in his own body on the tree, that (Continued on page 4, column 3)

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Please explain the preaching to the spirits in prison as recorded in I Peter 3:19 and 20.

PAUL
TIBER

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



"Jesus Christ is the matchless preacher — the Spirit of Wisdom Himself. The Spirit He preached by was the very same as that by which He raised Himself from the dead" (Robert Leighton).

By this Spirit He preached, not only during the days of His earthly ministry, but before, as well as after.

Peter here, refers to spirits in prison which were sometime (first) disobedient. We could paraphrase these verses (19 & 20) thusly: by the Omnipotent Spirit of God, Christ, in former times, preached to those who were disobedient, who yet remained disobedient and are, therefore, now in prison.

This Spirit used Noah as the preacher of righteousness then and has used many others in the same sense since our Lord's ascension into Heaven.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



This seems to be an annual question. And though I have been trying to answer it through all these years, there is so much I still do not know about it. I believe I understand verse 19, but verse 20 still throws me for a loop, if you will excuse the expression. In verse 18 we find that the subject under consideration is our Lord's suffering for our sins. We are told that He was put to death in the flesh. And we know that it was for His elect people.

His people, who had died from the time Abel was slain, up to the time of our Lord's death were saved by what we might call the lay-away plan. Since their sins had not been atoned for, they were not permitted to go at death into the presence of God. So they were carried at death to upper Sheol which was called Abraham's bosom, or Paradise. They were confined in this place until their sin debt had been paid, therefore, it was called a prison. So now that Christ had died for their sins, and ours He went, while His body lay in Joseph's new tomb and proclaimed to them that their sin debt had been paid.

Some seem to believe that He preached to the spirits of the wicked, but there was no reason for Him to do that. Since their names had not been written in

the Lamb's book of life their eternal destiny had already been settled. There is no such thing as a second chance. Our sovereign God is well able to save all of His lost sheep here in this life. So He has no need to go to the abode of the wicked dead seeking some of them. So all that I can see in this Scripture is that Christ went and preached to His own saints the good news that their sin debt had been paid. Then, as I see Eph. 4:8, when He ascended back to the Father He carried those whom He had preached to home with Him. Now that their sin debt had been paid they were fit to be in His presence.

JAMES
HOBBS

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McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There are a lot of ideas that come from such a passage as this. People who are not concerned with the truth, try to make a passage say something that it does not say.

This passage has been used by some to teach a purgatory type lesson, saying that Christ preached to the dead and gave them a chance to repent. The Scripture in no way confirms this, but rather, shows that after death comes judgment. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

In I Peter we are given the teaching of Christ as He worked in the Spirit. Verse 18 tells us that Christ was "quickened by the Spirit." Verse 19 goes on to say, "By which also he went and preached unto the spirits in prison"; Christ in the same Spirit preached through Noah and others to the people who were in prison (or condition of death) at the time that Peter wrote this passage. The word "sometimes" in verse 20 simply means formerly. In other words these people were disobedient in the days of Noah and Christ preached through Noah at that time. Whenever one of His servants does something in His name, it is as if He did it. "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples, than John, (Though Jesus himself baptized not, but his disciples)" (John 4:1-2).

The same Spirit that worked in Noah's day is the Spirit that worked in the resurrection of Christ.

Let us take a good look at this Scripture. It says in verse 18 that Christ was put to death in the flesh, but was quickened by the Spirit. It says: "By which Spirit also He went and preached unto the Spirits in prison; which some time were disobedient when

once the long-suffering of God waited in the days of Noah while the Ark was a preparing, wherein few, that is eight souls were saved by water."

In reading the comment of Bible

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



scholars through the years, I find that there are two main views held concerning what is said about Christ preaching to the Spirits in prison. We know perfectly well that the soul of our Savior went to Hades during the time that His body was in the grave. This view is made sure by Christ's own words spoken to the penitent thief on the cross, for He said to him, "This day shalt thou be with me in Paradise." This certainly tells us that Christ went to that part of Hades known as Paradise. The question here is, did Christ likewise visit the place of the lost? Many Bible students, upon the basis of this Scripture, believe that He did.

There are others who believe that this refers to the ministry of Christ exercised in the days of Noah. This sums up in the view that Christ by the Spirit preached through Noah to the wicked who, at Peter's later writing, were lost spirits in Hades.

I must admit that I simply do not know the full significance of this passage of Scripture. I doubt if I will ever know for sure what this Scripture means until that day when I shall meet the Apostle Peter face to face, and ask him to tell me the full meaning of these words, that we have been looking at.

"Why Christ Died"

(Continued from page three)
we, BEING DEAD TO SINS, should live unto righteousness" (I Pet. 2:24).

Beloved, are you dead to sin yet? You still have an old nature that is very much alive within you. When you were born within this world, you had a spiritual nature, but it was dead. When you were saved, God made that spiritual nature, which was dead within you originally, alive, and now you have two natures. You have a nature that wants to do right, and you have a nature that wants to do wrong.

A woman called me up recently and said, "Brother Gilpin, I am having the awfulest time in trying to live for the Lord. I find that I want to do what is right, and at the same time, I want to do what is wrong. What's wrong with me?" I said, "Not a thing in the world. You are just a natural human being."

Beloved, that is exactly the status of every child of God. Thank the Lord for the fact that you want to do what is right. You would be in a bad shape, if all you wanted to do was wrong, but thank the Lord, the very reason that you want to do what is right shows that you have the new nature of God within you, while the fact that you want to do what is wrong shows that you still have the old nature within you.

My brother, God wants us to

die to sin. I wonder how far along most of you are on the matter of dying to sin. I wonder how many of you have your burial shroud ordered because you think you are that near dead to sin. I wonder how many of you have your casket bought because you think you are dead to sin.

Every once in a while, I meet someone who tells me that he has already made his plans for his funeral. He has the undertaker picked out, and he has his casket bought. He has the lot paid for where he is going to be buried, and he wants me to preach his funeral. Every once in a while, I have an experience like that, but you know, I never have had a fellow come to me and say, "Bro. Gilpin, I am almost dead to sin," yet the Word of God tells us that Christ died for us that we might die to sin in Him.

Let me ask you how much of the world have you got nailed up on the cross of Jesus Christ? Beloved, I am afraid that the majority of us haven't got much of the world nailed upon the cross. We all like new suits of clothes, new hats, new dresses, new automobiles, new houses, new furniture, and new everything. Paul said:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience" (Col. 3:1-6).

Beloved, Jesus Christ died for one purpose, that we might die to sin in Him. There is not any Christian but what could live closer to the Lord than what he is living now. That's what the Apostle Paul meant when he wrote to the churches of Galatia:

"Who gave himself for our sins, that he might DELIVER US from this present evil world" (Gal. 1:4).

Does God want you to go along with the world? Does God want you to live just like the world? Does God want you to do the things that the world does? The world goes to the picture shows, and the world drinks, and the world gambles, and the world does these things of the flesh. Does God want you to do those things? Beloved, the Bible says that He died that He might deliver us from this present evil world and that we might die to sin in Him.

IV
CHRIST DIED THAT WE MIGHT BECOME THE SONS OF GOD.

Every unsaved person is of his spiritual Father, the Devil. Listen: "Ye are of your father the devil, and the lusts of your father ye will do" (John 8:44).

Sinner friend, you are of your father, the Devil. If you are un-

saved, God is not your Father, and Jesus Christ is not your Saviour. If you are unsaved, Jesus Christ has never redeemed you, and you have never become a child of God. However, Christ died that you might become the sons of God. Listen:

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4,5).

How do you become a son of God? Jesus Christ came to the cross and paid your sin debt that you might be adopted into the family of Almighty God.

I have often thought a lot about the matter of adopting children. Most homes don't need to adopt them, but in the providence of God, some families can't have them. Maybe they will go to court and adopt a child. It doesn't make any difference whether he knows the child's name or where the child has lived, the judge allows him to adopt the child into his family. This man gives him his name, and when they walk out of the courtroom, this man puts his arm around him and says, "You are my boy now. You are my son. I have adopted you into my family." This lad eats at this man's table and he sleeps in this man's bed, and when this man dies, he leaves everything he has to that boy. Why? Because this man has adopted him.

Beloved, God looked down on me when I was a dirty, despicable wretch, when I was clothed in the rags of self-righteousness, and He adopted me into His family because of what Jesus Christ did on the cross of Calvary. Christ died that we might become the sons of God. Listen:

"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).

Thank God, right now, we are the sons of God.

V
CHRIST DIED THAT HE MIGHT BRING US TO GOD.

"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 ask, "How can a man come to God?" I'll tell you. There is just one way—He died for us. He suffered for us that He might bring us to God. You say, "If I join a lodge, will that take me to Heaven?" Beloved, it will take you to Hell just as sure as there is a Hell for you to go to. You say, "If I join a church, will that take me to Heaven?" It will take you to Hell just as sure as there is a Hell for you to go to. You say, "If I turn over a new leaf and reform and change my ways and mend my habits, will that take me to Heaven?" It will take you to Hell just as sure as there is a Hell for you to go to. You say, "How, then, can I come to God?" Beloved, the Word of God says (Continued on page 5, column 5)

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The Obligation To

(Continued from page two)

Believers, who take seriously the teachings of the Bible, will not perform acts of civil disobedience even when they disagree with the state and federal government. Any minister of the gospel who deliberately refuses to obey ordinances is a wolf in sheep's clothing. Those who do so in the name of "civil rights" should have enough intelligence to know that they have a civil and religious obligation to obey the law. The Bible does not endorse civil disobedience. Those who violate the laws of a municipality, large or small, should be punished for their offense.

Romans 13:5 gives a third reason for subjection to the state: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." This means a Christian is to obey the laws of his country and county, because a good conscience demands it. The Bible teaches him to be a good citizen, and that obedience to his government is God's will. Therefore, he must obey all ordinances without grumbling and complaining.

THE EXTENT OF OBEDIENCE

God's children are to obey every regulation of the government, unless it would be contrary to God's law and the fundamental laws of His spiritual kingdom. We are not to obey the government if it commands us to lie, steal, or perform cruel deeds. Whenever one must choose between the will of God and the demands of the government, he must choose to obey God and be prepared to take the consequence (Acts 26:25). When Peter faced such a problem, he told the council: "We ought to obey God rather than men" (Acts 5:29).

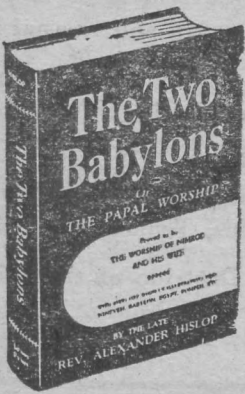
The infinite Ruler is to be obeyed in preference to any earthly ruler. When Shadrach, Meshach, and Abed-nego were required to worship the golden image of Nebuchadnezzar, they refused (Dan. 3:1-18). When Darius insisted that

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*We cannot know the number
Of days we have to live.
But Jesus wants the service
That we have to give.*

*We know not when He'll call us
To go to be with Him,
We cannot know the hour
The lights shall all be dimmed.*

*He wants us yet to toil
To do His work and pray;
For we know not the hour
The Master will call and say.*

*"Come home, your work is over,
Your labor now is past.
Come and find serenity
You may rest at last."*

*But will He say to someone,
"Come home, you're idle still,
I've waited and I've pardoned,
And now I've had my fill."*

*You did not live to serve me
You squandered all your days.
Come home and end your turmoil
You're no use anyway!"*

BRENDA CATE,
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Daniel not pray to his God, Daniel refused to obey this requirement (Dan. 6:1-24).

Government forfeits its claims to obedience when it requires what God has plainly forbidden, or forbids what He has required. Human authorities must not attempt to thwart the purpose of God. They must not punish men for disobedience to them who seek to obey God. Such rulers, who set themselves in opposition to God's will, have a great deal to answer for at the judgment of God.

WHAT OBEDIENCE INVOLVES

To obey the magistrate means to pay all lawful taxes to the government. These are used to support our police, our law courts, our penitentiaries, our army, our navy, and our air force. We may think a certain form of taxation is unjust, but this does not free us from the obligation to "render . . . to all their dues" (Rom. 13:7). To cheat the government is to cheat the public of which we are a part.

Christ's example teaches this. He told Peter to go and to pay the temple tax which they both owed. "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee" (Matt. 17:27).

A Christian is to go to war in defense of his country. Abraham did when he declared war on Chedorlaomer (Gen. 14:1-16). The children of Jacob often engaged in war against their enemies with God's approval. John the Baptist told the Roman soldiers to "be content with their wages" (Luke 3:14), not to become deserters or draft dodgers. Christ told Peter to put up his sword which belonged to the state, not to throw it away. One of the early Christians, Cornelius, was captain of a Roman cohort of 100 men.

In Luke 22:36 it is recorded that Jesus Christ said: "He that hath no sword, let him sell his garment, and buy one." No amount of spiritualizing can escape the clear meaning of such a text. This verse overthrows any theology of non-resistance held by pacifists, conscientious objectors, Quakers, Jehovah's Witnesses, or any other sect.

Your government has a Divine right to bear the sword and to call upon its citizens to aid in this matter. As Christians we must bear arms if our government has need of us. Our government has the right to delegate any of its

citizens as its representatives in military or naval obligations? One cannot scripturally be a conscientious objector.

SUBMISSION TO CAPITAL PUNISHMENT

At all times a Christian is to abide by the laws of the land and to let justice take its course. If he commits a capital offense, he must receive a capital punishment. If he commits anything worthy of death, he is obligated to accuse himself and give himself up to justice. He must make no attempt to escape or resist the powers that be.

On trial before Festus, Paul said: "For if I . . . have committed any thing worthy of death, I refuse not to die" (Acts 25:11).

When a believer is a judge or juror, it is his duty to favor capital punishment when the law of God and man requires it. In Deuteronomy 19:13 the elders of Israel were told: "Thine eye shall not pity him, but thou shalt put away the guilty of innocent blood from Israel, that it may go well with thee." Such judgment is good for society. Deuteronomy 19:20 says: "And those that remain shall hear, and fear, and shall henceforth commit no more any such evil among you."

HONOR THE RULERS

Those who are saved are obligated to show respect and honor to those in positions of authority. Paul said in Romans: "Fear to whom fear; honour to whom honour." I Peter 2:17 tells us: "Honour the king." To those who live in America it could be understood to read: "Honor the president." When Paul addressed the procurator of Judea, he called him "most noble Festus" (Acts 26:25). When he spoke to Agrippa, he said: "O King Agrippa" (Acts 26:19).

Respect for earthly rulers and reverence for God are put together in one verse of Scripture: "My son, fear thou the Lord and the king" (Prov. 25:21). He who has no respect for earthly rulers has none for the Divine Ruler.

Our high officials must be spoken of with great respect. Job 34:18 asks: "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?" It is interesting to notice that the reproving of a king in the Bible was done only by a prophet or one sent of God. Herod was reproved by John the Baptist (Mark 6:18). David was reproved by Nathan the prophet (II Sam. 12:1-14). Lan-

guage like Shimei used against David must never be used when addressing a king (II Sam. 16:7).

To unleash bitter criticism against our President and Congress is to oppose the revelation of God's Word. We must not use derogatory or insulting words when speaking of even our governor or sheriff. Exodus 22:28 "Thou shalt not . . . curse the ruler of thy people." Ecclesiastes 10:20 declares: "Curse not the king, no not in thy thought: and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

PRAYER FOR RULERS

It is also our responsibility to make fervent intercession for all people who have the rule over us. Writing to Timothy, Paul said: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2).

We must pray to God for all our civil leaders, for president or prime minister, senator or sheriff, congressman or circuit clerk, federal judge or justice of the peace. If prayer for rulers were obligatory under the cruel Nero, the obligation must remain in all ages, irrespective of the form of government or the character of those in authority. Prayer for the government, rather than denunciation, is the duty of a Christian.

Let us pray for their health and happiness and the peace and prosperity of their government. The peace of the people is dependent upon the peace of the potentates. Jeremiah 29:7 declares: "And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace."

Only under a peaceable government can Christianity grow as it should. Under a reign like Solomon's in the Old Testament, Christians are enabled to live in peace, free from turmoil and oppression, and to pursue a righteous life in God's sight and honor in man's sight.

Rulers encounter many difficulties and are often subjected to severe criticism. A heavy responsibility rests upon them, and they bear many burdens of the day. Their decisions have a bearing upon the lives of millions. Their problems are complex, and the temptation to abuse their high office is great.

The Bible reveals that evil spirits seek to manipulate earthly rulers. Daniel 10:13 reveals that Satan assigned a demon to influence the King of Persia against Israel. This is a very good reason to pray for those in authority, lest they become either demon-possessed, or demon-influenced.

God is greater than Satan. He can move upon the hearts of un-

saved people to do things for the good of His people. Proverbs 21:1 reads: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." The powers and prerogatives of kings are subject to the King of all the kings.

A CHRISTIAN ATTITUDE TOWARD ALL MEN

The Apostle Peter made a tremendously significant statement when he said: "Honour all men" (I Pet. 2:17). Honor is not only due our national leaders, it is also due all men without exception. Even the wicked must be honored to some degree. We must not despise the poor (Prov. 17:5). "Honor" suggests the highest regard for the dignity of the individual.

Christians must remember that all men are made in the image of (Continued on page 6, column 1)

"Why Christ Died"

(Continued from page four)

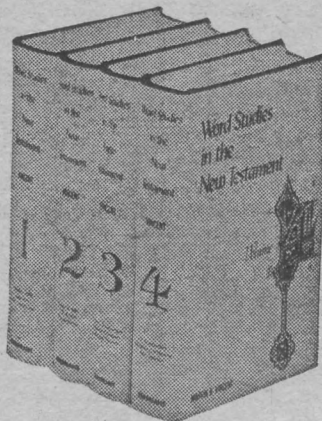
that Christ suffered, the just for the unjust, that He might bring us to God.

Several years ago, there was a man whom I knew could do something in my behalf if I had an opportunity to see him. I went one day to see him at his office and I got as near his office as the third door on the outside. His secretary didn't even give me a courteous refusal. I have always had a feeling that there was no use in giving up on the first attempt, so I went outside and sat down and tried to figure out how I was going to get on the inside of that man's office to see him. I even considered getting a ladder and going around to the back side of the building, and crawling up, and getting in the window. It finally came to my mind that that man lived in that town, and that he had a little boy. I went around and made friends with that little boy. After a while, it came time when that little boy was going over to his daddy's office, and I took him by the hand and walked over with him. When that little boy went in, I went right in with him. Three rooms of office help stepped aside and let me walk in. I was walking hand in hand with the son.

Beloved, how can a man come to Heaven and to God? There is only one way — you have to go hand in hand with the Lord Jesus Christ. You can't climb up any other way. There is no other way whereby you can come to God. I thank God for this fact, the only way that any man can be saved is to trust Jesus Christ as his Saviour, and having been saved, he is going to Heaven when he dies, for there is nothing for him to go to Hell for, for Jesus has already suffered his Hell on the Cross of Calvary.

May you trust Him now in this hour and be saved.

May God bless you!



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THE BAPTIST EXAMINER

AUGUST 23, 1975

PAGE FIVE

The Obligation To

(Continued from page 5)

God (Gen. 1:26) and of one blood (Acts 17:26). We are to treat people with proper recognition of their essential worth. Every human being has feelings, aspirations, and basic rights. We should treat all men as gentlemen, not because they are, but because we are.

As born-again believers, we should promote the concept of equal opportunity for all. All men, regardless of race or ancestry, are to enjoy the rights and privileges of humanity. But even these rights and liberties are to be subject to the limitations of God's moral law.



Sermon On Mount

(Continued from page one)

We are also required to say "Amen" to Romans 3:19:

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God."

It is important that we point out that this Scripture does not look back to the old economy in view of the fact that it states: "who are under the law," neither is the reference to the Jews only, for His reference is to "all the world" and "every mouth." We see then that all the ungodly are under the curse of the law.

"That ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust" (Matt. 5:45).

God has asked us to love our enemies. Now, in the Scriptures before us, He shows us that He is kind to His enemies. He, in fact, sends sunshine and rain upon them. We, therefore, are to follow His example and be kind to our enemies, too. Let it be remembered that He not only sends sunshine and rain upon His enemies, but He, in Christ Jesus, even died for us when we were His enemies.

"That ye may be the children of your Father which is in heaven . . ."

This statement does not mean: "that ye may become the children of God." The true meaning is that we "may approve ourselves as children," or that we, by our conduct, may prove ourselves to be such. God sends sunshine and

rain upon His enemies. We can prove that we are His children by acting like our Father, that is, by loving those who hate us. It is not that we love their evil ways, but we don't return blow for blow. We ride above the controversy as a ship rides above the water. The ship sinks when the water enters the ship and we sink before our Father's standard when we return evil for evil.

We must however keep in mind that true love does not always pat one on the back. True love, in fact, is always constructive and will cut off the arm so as to save the body. Let it be remembered that the Father chastens those He loves. He may even require the physical lives of those He loves. It was so with some of the Corinthians. We may also be required to come down hard upon others, but not out of personal revenge.

"For if ye love them which love you, what reward have ye? Do not even the publicans the same" (Matt. 5:46).

The "publicans" were officers who collected taxes and tributes, rates and rents from the Jews for the Roman emperor, to whom the Jews were then in subjection. Some of the most degenerate of the Jews undertook this work for money they could accumulate thereby. It, in fact, appears from Luke 19:8 that they oppressed the poor in their efforts to increase their own well being. They, as a result of their oppression of the people, were hated and despised by the people.

Our Lord used these publicans in His analogy. He said that even the publicans loved those who loved them. His sheep, therefore, must go the extra mile and love their enemies.

Our motive for loving our enemies must rest only in the fact that our Father requires us to do so. All our actions must be done for Him, or they are not done at all. There, in fact, is a rich reward awaiting those faithful saints who love their enemies, yea, a reward that cannot begin to be compared to the hurt our pride has suffered while we loved our enemies.

"And if ye salute your brethren only, what do ye more than others: do not even the publicans the same" (Matt. 5:47).

We are not only to love our brethren inwardly, but we are to express our love outwardly by speaking to them. Here, again, it must be done because our Father requires it. We, in fact, are speaking to them so as to please our Father and not in order to

please our enemy. The pleasing of our enemy is a secondary matter.

"What do ye more than others?" This is most assuredly a very searching question. What do you do as a believer that exceeds that which the unbeliever does? Can people detect from your conduct that God is your Father, or are you only like the publicans, that is, love and speak to only those people who love and speak to you?

"Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

God, by way of this Scripture, draws a line as one does when adding a column of figures. He then totals up all He has said and the sum of it all is:

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

We must all place our hand over our mouth and cry, "unclean, unclean." The standard is too high for us to reach in these frail temples of clay. This fact, of course, does not lessen God's right to set the perfect standard before us. Would we ever even think that our God and Father would set anything less than a perfect standard. He, if He were to do so, would be saying that He could enjoy that which is less than perfect. He would be saying, in essence, that He could delight Himself with garbage.

We, of course, in the flesh, cannot attain to God's high standard. This is why we are in such dire need of our Lord Jesus Christ. He measured up to all that God requires and has imputed His righteousness to all believers. We, on the other hand, are to strive toward perfection while realizing that without Him we can do nothing. We are also to keep in mind that the flesh cannot be improved, but we, by His Spirit, can grow in grace and knowledge. God, in fact, will work in us both to will and to do of His good pleasure.

May we hear and heed the Apostles words as they are recorded in Philippians 3:12:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus."

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



Bad News

(Continued from page one)
within full of dead men's bones, and of all uncleanness."

I'm afraid the gospel has some bad news for all of you in this crowd that are depending on your outward good works to gain an entrance into Heaven. Romans chap 3:10,12 tells us: "There is none righteous, no not one . . . They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Rom. 3:23 says: "For all have sinned, and come short of the glory of God."

Friend, if you are in this group, the bad news of the gospel for you is that you are headed full speed for Hell! It takes more than outward good works to enter into the kingdom of Heaven. We must have the inward work of the Holy Spirit as Christ taught Nicodemus: "Ye must be born again."

The second group for whom the gospel has bad news is the "God is love and no wrath" crowd that says God loves men too much to send anyone to Hell. Ezekiel 18:4 says: "The soul that sinneth, it shall die." John 3:36 says: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him."

The gospel of the Bible teaches that God hates sin and that He (Continued on page 8, column 3)

A CHRISTIAN IS . . .

A New Creature In Christ

By ROBERT HOSKINS
Crestline, Ohio

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

There are five (5) questions we would like to consider in the light of God's Word. (1) When did it originate? (2) How does one experience it? (3) How long will it last? (4) Who should get the glory for making this union? 5) What does eternity hold for those who are not in this vital union with God?

1. When Did This Union Originate or Begin?

We are talking of the UNION with or in Christ, being made a new creature. That is the question before us now. In Ephesians 1:4 we read: "According as he hath chosen us in him before the foundation of the world." Now when did it originate? Before the foundation of the world. Also, II Thessalonians 2:13 says: "God hath from the beginning chosen you to salvation." II Timothy 1:9 reads: "Who hath saved us with an holy calling, not according to our works, but according to his own purpose

and grace, which was given us in Christ Jesus before the world began."

There are many other Scriptures that we could refer to, to substantiate our claim that the UNION WITH CHRIST originated before the world began, or before you and I were born. So I must say that if you honestly study the Scriptures you will have to agree.

2. How Does One Experience This Union with or in Christ?

This is a very important question and there are many people today that say there are many ways in which to experience this UNION WITH CHRIST. But there is only one way a person can experience this blessed UNION WITH CHRIST! That is through the NEW BIRTH, or the regeneration that the Holy Spirit gives. Man cannot bring it to pass. In John 3:5 Christ tells Nicodemus: "You must be born again." The NEW BIRTH is by the Holy Spirit. Jesus answered: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

And in Ephesians 5:26 we read: (Continued on page 8, column 3)

A Review Of Baptist Ecclesiology

(Continued from Page One)

about the historical issues of Christ's churches than both of us will ever know. I will deal with this matter in its proper place.

Landmark Baptists have divisions in them also. There are left and right wing groups. While I love them all if they are true in their theology and practices, and pity them if they aren't, still I am a historic Baptist and try to mark myself by those great Baptists of history, rather than by those today who have insufficient knowledge and ability to form a realistic picture of the subjects involved and conclude correctly. Since I try to hold to the middle of the road in all matters and not go off to the right or left, I do pray that this work in review of your work will be for the sake of duty and truth and not for mere personality.

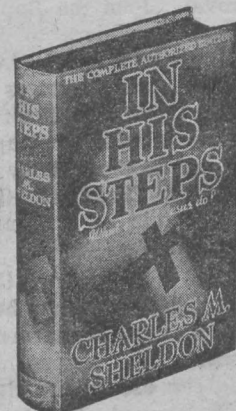
In conclusion, let me say that aside from the opening article I will not refer to you by name but by the title . . . "Mr. T." In this matter, I believe that all personal references will be lost and the issues alone involved. I have no desire to cause you personal harm by any of my brethren. Nor do I wish ill-feelings between us in any way since your personal hurt is the last object in my mind.

With kindest regards, I trust that God will bless you and your work and pray to that end. Please remember me often while in the sacred presence of our Sovereign and Eternal Head and King of all saints.

I remain . . . yours in the Old Landmarks,

R. E. Pound, II,
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Memphis, Tennessee 38134

Op., Cit., John Thornbury, "The Doctrine of the Church, A Baptist View" (Heritage Publishers, Lewisburg, Pa. 17837; 1971).



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AUGUST 23, 1975

PAGE SIX



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



A Gallup Pole surveying 904 students on 57 college and university campuses discloses some disturbing facts.

Do you drink alcoholic beverages? Freshmen: Yes, 64 per cent. Sophomores: Yes, 72 per cent. Juniors: Yes, 83 per cent. Seniors: Yes, 88 per cent.

Do you think it is wrong for people to have sexual relations before marriage?

	Yes	No	Ans.
Freshmen	23%	76%	1%
Sophomores	20%	78%	2%
Juniors	18%	80%	2%
Seniors	13%	85%	2%

Such statistics should make parents ask educators about what their children are being taught. It would appear they are being given a four-year course in immorality.

Sixteen hundred men and women paid \$60 each for a five-day course of lessons in card-playing. American people spent ten million dollars in one year for lessons alone, and a hundred million dollars were spent on the game itself.

The July 5, 1975, issue of the Western Recorder carried an article by Duke K. McCall, president of Southern Seminary, Louisville, Ky. The article is titled "My Bible Is True."

President McCall begins the article by saying: "My Bible is true and trustworthy. It is the all-sufficient rule of faith and practice. All Scripture is given by inspiration of God, thereby I can know who God is and what He has done and what His intentions are for me in my world."

Then in contradiction of this good and great statement, he later says: "If God had thought I needed an inerrant, infallible, verbally-inspired copy of the Bible, He would have preserved the original text on a golden tablet."

COPENHAGEN (RNS) — The Danish Film Institute has voted to authorize a \$170,000 "production guarantee" to a company making a controversial film on the "life of Christ" that will show Jesus in several nude and love-making scenes, Radio Denmark reported here.

After the 3-2 vote in favor of the guarantee, all five members of the institute's board resigned. The two who voted against the funding did so as a protest of the guarantee; the three who voted for the funding resigned because of "political pressures" on the board not to provide the guarantee.

The film, entitled "The Many Faces of Jesus," was the subject of worldwide protests and a specific denunciation by Pope Paul last year, when plans for the movie were first announced. The government of France has refused the film's director, Jens Jorgen Thorsen, permission to make the film

there. But the director said he has found a suitable location which is being kept secret to avoid controversy.

—Baptist Trumpet

Suicides among young people (ages 15-24) are up sharply; twice as high as in the 1950's. The reason, according to some analysts, is because kids haven't found fulfillment in the current moral and sexual revolution and are now disillusioned.

Thousands of American children run away from home each month. Many are "throw-aways" — children kicked out by their parents for economic or disciplinary reasons.

There are more illiterates in the world today than ten years ago. Over half the world's school-age children are not in school.

—Church Around the World

The gods are multiplying in America with the rising of polytheism. All of this is in contrast to the traditional monotheistic view of one universal God recognized through events of Jewish-Christian history.

Walter Martin, a professor at the Melodyland School of Theology, of Anaheim, Calif., says the cults have "become very powerful in the United States" and display a "semantic jungle" of religious terms and ideas about divinity.

The growing interest of college students in the occult, in magic, in extraterrestrial life, in Hindu India and Buddhist Japan, in multi-demoned China, in sorcery, in new religions, and many other meaning systems hitherto foreign, shows the trend to a kind of pantheism or polytheistic theology.

Nearly two millenniums ago, Christ said: "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. 24:24).

A cautious optimism is being expressed by world leaders that a new Israel-Egyptian interim peace accord may finally be forthcoming. If this is true, it is nothing more than postponing the inevitable. There are many good reasons to doubt any long-range peace agreements between Israel and Egypt.

These two nations have not only made up for their heavy losses in the months since the 1973 war, but have gone on in most cases to escalate to levels sharply above their pre-war standings. Tables published in June by the prestigious International Institute for Strategic Studies in London disclose the following facts:

Tanks: Egypt, 1,920; Syria, 1,950; Israel, 2,260.

Armored Fighting Vehicles: Egypt, 2,500; Syria, 1,150; Israel, 3,300.

Field Artillery: Egypt, 1,500

guns; Syria, 800; Israel, 710.

Fighter-Bombers: Egypt, 140; Syria, 150; Israel, 380.

Interceptors: Egypt, 250; Syria, 150; Israel, 47.

Recent massive new arms purchases have greatly inflated these figures. The quality of weaponry has risen greatly with the arrival of highly sophisticated equipment from the two superpowers and Western Europe.

This massive arms buildup provides a more accurate indication of what really lies ahead for the Middle East. Ultimately God "will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity" (Zech. 14:2).

Zechariah 14:2 is not difficult to believe in the light of the massive arms in the hands of the Egyptians at present.



Halliman Reports

(Continued from page one)

by road, and therefore, I was able to drive all the way except about an hour's walk after I had to park the vehicle. I left here on a Friday and by mid-afternoon had arrived at the place where the services were to be held.

While we have had mission work there for quite some time (over two years) this was my first visit with the people there. I had purposely left this work to the local church that was sponsoring this mission. I would get almost weekly reports on the work and knew that it was doing well.

Upon arrival there were about 100 people there and they had prepared a big pig feast with all that goes with it. Before we ate, however, we held a preaching service and preached to an overflowing house, while many had to sit on the outside. After this service was over, the pig and veg-

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etables were taken from the earth oven and served. Some ate on the ground, but at one end of the line they had prepared a table, covered with a brand new leaf table cover, and I was invited to dine at that table. There was roast pig, chicken, taro, sweet potato, various greens and wild ginger served. All of this made for some good eating and it was a real treat.

By the time we had finished with the meal it was approaching night, and so all the people went to their homes and I retired to my bush house. The people had built a new house for me and measured by the standards of a bush house, it was one of the finest, complete with a woven matt for a floor covering. It was warm and dry and very comfortable.

We had a full day scheduled for Saturday. Our services got under way at 10 o'clock on Saturday morning. Once again we had a full house and a few sitting on the outside. The group had requested that they be organized into a church, and the church that had been sponsoring this mission had authorized the organization and after talking to them, I felt that they were ready for this step.

The usual procedures of a church organization were carried out at this time and the man that had served as their missionary for over two years was called as their pastor. There were 19 in the organization and after being organized, one was received into the new church by statement. Before this service was closed, three men made application to the church for membership by bap-

tism and they were received.

Not long after this service was over, we left the church grounds for the place where the baptizing would be held. It was quite a little walk to a large river where we would baptize the people. We had to go down quite a large mountain in order to reach the river. After coming fairly close to the river, we stopped to hold our preaching service on baptism, as the roar of the river would make it almost impossible to hear what was being said near the water. I preached a message on baptism and then took the three men down into the water and baptized them.

We had another service scheduled for late afternoon and by the time all the folk got back to the church, it was really getting late. One of our missionaries from the church here on the Mission station brought this message. He brought a very powerful message from Judges 7:7, "And the Lord said unto Gideon, by the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the people go every man unto his place."

By the time the service was over, it was almost dark and the people quickly made for their home. A few men came to my house and talked, and after a while, they all went to their houses and I retired for the night.

On Sunday morning we were to have another service, which would be our final service with them for the time. I had asked the people to try to be there pretty early as I had another service scheduled here at the church on the Mission Station for 3 p.m. By about 10 a.m. they were all assembled and our service got under way. I delivered this message to the church and the Lord gave us a good service.

Soon after services were over, we were on the trail walking back to where the vehicle was parked. It took us about an hour to reach the car. We made it back to the Mission Station in plenty of time for the 3 p.m. service. The church here rejoiced with us, as the missionary from this church that went with me, gave a report to the church of our work while on the trip. It had been a good trip from every aspect. It was the first time that I had held a baptizing in that area where I had not been molested by the folk from the Brethren Mission.

As I write this, I have been sick with a cold for about three days and this is being written on a Friday. If I am over the cold enough by early next week, I will be making a patrol into the Huli area (this last one was among the Duna people) and will be visiting a new place that was opened up by some of the local pastors and missionaries while I was in America this

Eld. Fred T. Halliman Missionary To New Guinea



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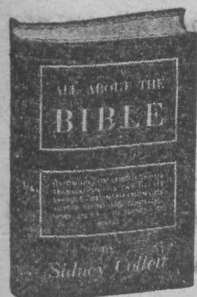
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Papua New Guinea.

last time. I will be visiting at least two areas and possibly more.

We desire your prayers as we try to carry the Lord's work on here under conditions that is very pressing on us. Some folk think that I am superhuman to be able to remain away from my family for such long periods, while others say that I must not be human at all, for how could any man, quote: "Stay away from his family if he loves them like I do mine," unquote. The truth of the matter is, beloved, I am just as much human as you are, not superhuman, but just a plain old country boy that loves his family just as you do yours, miss them just as much, but have a love for my Lord and a burden for lost souls that I am unable to toss overboard, regardless of the cost. If you ever get the calling to be a missionary, such as I have, you will then understand, and/or until then I don't expect you to. Praying the Lord's blessings upon each of you daily and counting it a joy to work with you in this great ministry.

Yours under the blood,
Fred T. Halliman.



ALL ABOUT THE BIBLE

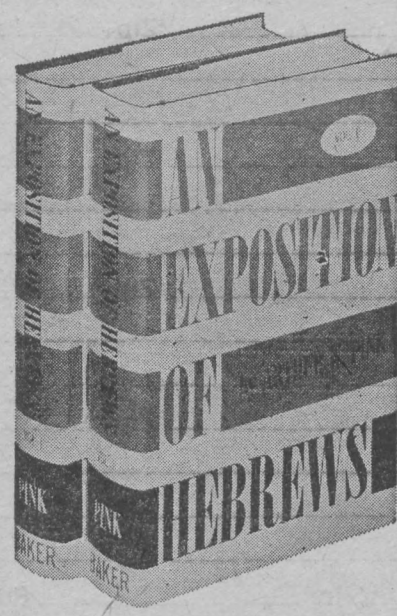
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AUGUST 23, 1975

PAGE SEVEN

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GIVE US READERS
We Will Give Them The Truth

Bad News

(Continued from page 6)

will pour out His wrath upon the ungodly. Those of you who are depending on God being too full of love to send anyone to Hell are going to end up crying out with the rich man of Luke 16:24: "I am tormented in these flames."

The third group to whom the gospel brings bad news are those who say, "I'll turn over a new leaf and be saved when I am ready," or "You can pick and choose the time of making your decision for Christ."

To those in this group Jonah 2:9 says: "Salvation is of the Lord." Eph. 2:8 says: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ps. 110:3 says: "Thy people shall be willing in the day of thy power." The Gospel teaches us that God is a sovereign in all things, that He does according to His will in the army of Heaven and amongst the inhabitants of the earth. This teaches us that God is the one that chooses the time and place to call men unto Himself. Our only hope as a sinner deserving of Hell is to cry out with the publican: "God be merciful to me a sinner."

The fourth group that is in for bad news from the gospel is the crowd that teaches salvation by baptism or church membership. Acts 8:36-37 teaches us that saving faith must come before baptism. Acts 2:47 teaches us that only those who are already saved are added to the church.

As much as I love the Church that our Lord Jesus Christ established while here upon the earth, and though I believe that it is very important to have scriptural baptism, I must insist by the Word of God, that neither baptism nor church membership has ever saved a soul from Hell. If you are depending on these for your salvation, then I must say to you as Peter said to Simon the Sorcerer in Acts 8:21: "Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God."

Friend, if you find yourself in any of the groups that we have mentioned and find that you are depending on some man's way or plan of salvation, we ask that you would hear Peter as he speaks in Acts 4:12: "Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved."

May God bless His Word is our prayer.

New Creature

(Continued from page 6)

"That he might sanctify and cleanse it with the washing of water by the Word." James 1:18 tells us: "Of his own will begat he us with the word of truth, that we should be a kind of firstfruit of his creatures." Then I Peter reads: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." This truth is made plain in I Peter 1:25: "But the Word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you." The word in these passages is the written or preached word rather than the incarnate Word.

In I Peter the written word is characterized as that "which liveth and abideth for ever." Then, in verse 24 the eternal ability of the Word is again referred to, and it is plainly specified that the word referred to is "the word of good tidings which we preached unto you." I would like to say here and now, that the Word must be preached. Because it is the power of God unto salvation to

the Jew first, and also unto the Gentile. After the Word has been preached, then and then only, does the Holy Spirit carry or convey the Word to the elect's heart and make it effectual to his heart. It is the word that is conveyed by the Holy Spirit.

In Romans 8:31-39 we read: "What shall we then say to these things? If God be for us, who can be against us? 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? 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. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. 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."

3. How Long Will This Union Last?

To find out how long this union will last, there is but one place to look. That is in the Word of God, the Bible. In John 3:16 we read: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." See also John 5:24-25; 6:35,37, 39-40, 44,47.

The Scripture, not only here but elsewhere, positively declares in no uncertain terms this union with Christ is everlasting or has no ending. Everlasting means no ending, and ceaseless time. So we will live for ever and ever. I myself am going to live and reign with Christ for ever.

4. Who Should Get The Glory For Making This Union?

In Paul's epistle to the Romans chapter 16, verse 27, we read: "To God only wise, be glory through Jesus Christ for ever." In this verse Paul says that the glory is to be given to the only wise God, and to none other, through the Lord Jesus Christ.

See also Eph. 3:20-21; II Tim. 4:18; Heb. 13:21.

5. What Does Eternity Hold For Those Who Are Not In This Vital Union?

In Matthew 25:41 we read the answer that Christ gave while here in the flesh: "Then shall he say

JUST A LITTLE LATE TO BE TRUTH

Prayer for the dead was instituted A.D. 330.

Making Sign of the cross A.D. 330.

Worship in the Latin Language A.D. 600.

Adoration of Mary and Saints A.D. 788.

Adoration of the Cross Images and Relics A.D. 788.

Blessings of Bells A.D. 965.

Fasting, Lent, Advent and Fridays A.D. 998.

Fabrication of Holy Water A.D. 1000.

Marriage of Priests Forbidden A.D. 1079.

Rosary Beads invented A.D. 1090.

Sale of Indulgencies A.D. 1190.

Sacrifice of Mass A.D. 1215.

Transubstantiation of bread A.D. 1215.

Adoration of the water A.D. 1220.

Auricular confession of sins to a priest A.D. 1215.

Wine forbidden to people at Communion A.D. 1414.

Purgatory proclaimed A.D. 1443.

Apocryphal Books added to Bible A.D. 1546.

Immaculate Conception of Mary A.D. 1845.

Infallibility of the Pope A.D. 1870.

also unto them on the left hand. Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." In verse 46 of the same chapter we read: "And these shall go away into everlasting punishment; but the righteous into life eternal." Revelation 21:8 reads: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Now what does eternity hold for those who are not in this vital union? The Scriptures have made it very clear that they will be punished for their sins, and that punishment will be of endless nature. As for some people who teach that you will have another chance after death, I find no where in God's Word of anything to that effect, or any hint of it. And as far as annihilation is concerned in reference to the punishment, I can find nothing to that effect. All that I have found in the Bible refers to an everlasting punishment, and that will never cease. It is endless.

May God bless you with the knowledge of His truth, and that He will save you before He calls you out of this life.

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